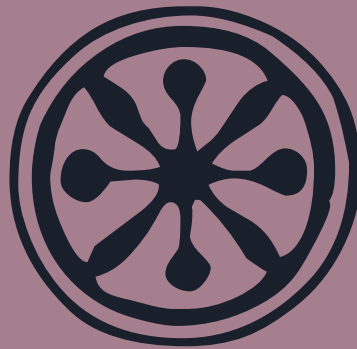

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The Journal of CESNUR

Introduction: Mysticism, the Esoteric Paradigm, and Oleg Maltsev

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ABSTRACT: This issue of *The Journal of CESNUR* is devoted to a Ukrainian movement, the Applied Sciences Association, and its founder, Oleg Maltsev. Paradoxically, scholars of new religious movements became interested in the Association after anti-cultists started denouncing it as a “cult.” Having studied the Association, however, they concluded it was not a new religious movement but a group teaching psychology and martial arts with a scientific and technical rather than a religious approach. On the other hand, Maltsev sees a connection between both psychology and martial arts, and a notion of God and a view of history that include references to what he calls “European Mysticism.” This introduction refers to the notion of “esoteric paradigm,” which I have illustrated elsewhere with reference to the idea that “religion” and “magic” do not exhaust all possible human relations with the sacred or transcendence. It argues that, although Maltsev himself would deny that his teachings are part of “esotericism,” outside observers may have reasons to conclude that they are included in the larger notion of the “esoteric paradigm.”

KEYWORDS: Esoteric Paradigm, Western Esotericism, Oleg Maltsev, Applied Sciences Association, European Mysticism.

Introduction

In 2016, scholars of new religious movements became suddenly aware of the existence in Ukraine, and activities in several other countries, of a group whose name and beliefs were not clearly identified. All what was known was that the group had been founded by Oleg Maltsev, a Jewish-Ukrainian man with a military background who was at that time a doctoral candidate in psychology, and that it was targeted by Russian and Ukrainian anti-cultists as one of the most dangerous “cults” operating in their area (Fautré 2016; see also the article by Fautré in this issue of *The Journal of CESNUR*). Belgian human right activist and scholar, Willy

Fautré, was the first Western expert to visit the group's headquarters in Odessa, but didn't solve the problem of its name. While anti-cultists called them "the Odessa Templars" (a name the group never used), Fautré initially believed that the group was called "Fate Analysis," after the deep psychology theory of Hungarian psychiatrist Léopold Szondi (1893–1986) they had adopted.

In fact, it came out that Maltsev had encountered the theories of Szondi only in 2014, although they had become an important part of his teachings. Maltsev, however, had started teaching selected group of students in 1998, at age 23, well before being introduced to the ideas of Szondi. But what, exactly, was Maltsev teaching? On the one hand, anti-cultists called its system a "pseudo-religion." On the other hand, Maltsev insisted his teachings had nothing to do with religion and were part of science. He prefers to be called a "scientist" rather than "spiritual master." In this article, I will argue that Maltsev's teachings are part of what I have proposed to call the "esoteric paradigm" (Zoccatelli 2006), and that the latter category is more appropriate for the Applied Sciences Institute that either "new religious movement" or "new magical movement," a notion introduced in 1990 by Massimo Introvigne (Introvigne 1990). I will also clarify that Maltsev himself would probably not agree with this conclusion, as he makes a distinction between "European mysticism," a field he actively researches, and "esotericism." After some further comments on Maltsev's activities in this introduction, I will explain what I mean for "esoteric paradigm," and compare this notion with the teachings of the Applied Sciences Institute.

Certainly, Maltsev has credentials in many fields. As detailed by Massimo Introvigne in his article in this issue of *The Journal of CESNUR*, Maltsev has a military studies background and studied in Moscow to become part of Russian elite corps under veterans of Soviet special forces, becoming proficient in the process in a variety of martial arts. But he also pursued a parallel career in law, and eventually was admitted to practice law first in Russia and then in Ukraine. Maltsev was interested in psychology for many years and would finally earn his Ph.D. degree in this discipline from Odessa State University, in 2017. He is currently working towards a second Ph.D. degree, in religious studies.

As this issue of *The Journal of CESNUR* demonstrates, Maltsev teaches at least in three different fields—but he insists they are connected. He is well-known as a teacher of martial arts and weapon handling, and provides lectures around the world on matters such as the use of the Venetian stiletto or a variety of knives.

This does not fall outside the field of controversies. Martial arts and the teaching of weapon handling techniques are highly competitive fields, and competitors have tried to use the accusation that Maltsev operates a “cult” in order to warn students from enrolling in his courses. Interminable quarrels about his credentials in the field of weapon handling followed, with some accusing him of being a parvenu without a credible pedigree, while luminaries in the field such as Jon Rister endorsed Maltsev and even co-authored books with him (Maltsev and Rister 2017).

The second field, on which Maltsev is a frequent speaker in seminars and courses is psychology. Historians of psychoanalysis agree on the importance of Szondi, but they also agree on the fact that, for a variety of reasons, his difficult system never became as popular as those of Sigmund Freud (1856–1939) and Carl Gustav Jung (1875–1961), despite the fact that, while disagreeing with him on several issues, both Freud and Jung befriended Szondi and held him in high esteem (Hughes 1992). Maltsev found in Szondi confirmation of theories and approaches he had learned earlier from his mentor, Viktor Pavlovič Svetlov (1919–1998), and which had been originally developed by Soviet psychologists, primarily for military use (Introvigne, 2018). Szondi’s idea of an ancestral unconscious, i.e. that we carry in our unconscious a genetic presence of our ancestors largely determining our destiny, although this fate can be changed through appropriate techniques, is the basis of Fate Analysis. Maltsev applies Fate Analysis, perhaps well beyond Szondi, to an astonishing variety of subjects, one example being his recent documentary movie about the Sicilian bandit Salvatore Giuliano (1922–1950), analyzed in detail in this issue by Raffaella Di Marzio.

That there is a connection between martial arts and psychology is not a new theory. All masters in the field teach that winning a martial arts context is a question of psychology more than of physical strength. But what does all this have to do with spirituality and “cults”? Here, the third pillar of Maltsev’s system should be analyzed, as well as its sources and roots. One can argue that Maltsev likes the symbolism of number Three, and in fact he incorporated the Applied Sciences Institute as an umbrella organization for three different associations, also registered separately. One deals with martial arts (and the study of criminal underworlds in all continents, where Maltsev hopes to find several forms of hidden or secret knowledge that have disappeared elsewhere), and another with

Fate Analysis. The third is the Memory Institute. Since Szondi was deeply interested in memory, it may at first sight appear as just another psychological institution. But in fact it is something different. As Massimo Introvigne demonstrates in his article in this issue, memory in Maltsev's teachings is where we actually find God, or the one God among three (the divine number Three being at work again) who is present in each human's field since his or her birth, the other two Gods being subsequent human constructions. Maltsev believes that the knowledge of the three Gods, and of the superiority of the Memory God, is the most important secret in history. Knowing this secret offers the possibility of getting power. On this is based a complex view of history as a battlefield between three different traditions or systems. Only one of them, which Maltsev calls the Venetian system, knows the secret, and in a way it is assured of "victory." But it prefers not to proclaim its victory openly, and to operate in the shadow.

The Esoteric Paradigm

The notion of "esotericism" entered the academia only recently, and not without problems and oppositions (Hanegraaff 2012). Although there were precursors, such as Georg Simmel (1858–1918) with his study of secret societies, it was American sociologist Edward A. Tiryakian who, in August 1971, in a lecture presented at the annual convention of the American Sociological Association held in Denver, proposed "an initial formulation of the sociology of esoteric culture and its relation to the larger social context" (Tiryakian 1972, 1974).

Prior to Tiryakian, there had certainly been no lack of academics who had made fundamental contributions to the study of the vast and comparatively unexplored frontier territory of "Western esotericism," including François Secret (1911–2003), Daniel P. Walker (1914–1985), Frances A. Yates (1899–1981), Mircea Eliade (1907–1986), Gershom Scholem (1897–1982), and others. However, it was Tiryakian who started a discussion about how to define esotericism as an academic field, and what method should be used to study it. The discussion involved Antoine Faivre, and later—building on the work of Faivre—Wouter J. Hanegraaff, Jean-Pierre Laurant, Marco Pasi, and many others, whose work led to the creation and consolidation of academic chairs consecrated to esotericism in leading universities (Zoccatelli 2006).

Moreover, the proposal formulated in 1971 by Tiryakian had the advantage, by introducing the category of a “sociology of esoteric culture,” to immediately put the sociology of esotericism in dialogue with the sociology of culture elaborated by Talcott Parsons (1902–1979). In his *Theories of Society*, Parsons had defined culture as an integral component of the systems of social action, which provides the fundamental symbolic grounds of expression to the existential problems of meaning inherent in social existence (Parsons et al. 1961).

As a culture, or a cultural style, esotericism began to appear with the Renaissance “epistemological shift,” which gradually led to the rise of the esoteric currents in the West (Faivre 1996). In this context, what was later called “esotericism” included a revival of hermetic science and the so-called “occult philosophy,” alchemy, Paracelsianism, Rosicrucianism, the Christian Kabbalah, and the theosophical and occultist currents, up to the more recent “perennialism” and beyond. All these areas developed in the Latin West from the end of the 15th century, and were “institutionalized” from the 19th century onwards. They are very diverse fields of study, albeit having the common factor of an esoteric “form of thought.” This supports the idea that there exists a whole category of spiritual currents, which cannot be reduced to specific inclusion in the field of religious studies, but which form part of a context that I identified in 2000 as the “esoteric paradigm” (Zoccatelli 2000).

Mostly for political reasons, i.e. because the opponents of the esoteric worldview were often also opponents of “cults,” a variety of esoteric groups has been studied from the 1970s onwards under the label of “new religious movements.” This is in itself a problematic category, which has received its share of criticism. If, keeping in mind that the boundaries of the category are difficult to assess, we would survey what groups have been discussed as “new religious movements,” we would find three main sections: new religious movements of Christian origin; new religious movements rooted in the philosophical-religious heritage of the East; and the so called area of the “new Gnosis,” a *tertium genus* that includes groups that cannot be traced back to the first two categories, and which, nevertheless, seems to be part of this phenomenon as a whole.

It is in the “new Gnosis” area that we find “new religious movements” whose main references are to esoteric traditions. In order to avoid possible misunderstandings, Italian historian of religions Giovanni Filoramo, who proposed this category, stated that

in this case, we are not normally dealing with ways of thinking directly linked to ancient traditions of Gnosticism (even if we could find some examples of this). Rather, there is an indirect renewal of esoteric traditions. From the perspective of comparing different phenomena, they have unexpected structural similarities, with the so called religions of the Self, as both deal with forms of self-redemption (Filoramo 1993, 234).

The “esoteric approach to the sacred” (another definition for the new Gnosis area) includes, but does not coincide with, the category originally suggested by Massimo Introvigne of the “new magical movements” (Introvigne 1990). Swiss historian of religions Jean-François Mayer introduced the concepts of “ways of knowledge” and “ways of power,” with the latter referring to magical, as opposed to religious, practices (Mayer 1999). This is not far away from Introvigne’s argument for distinguishing new “religious” from new “magical” movements:

Following Mircea Eliade and Julien Ries [1920–2013], one can argue that [...] religious experience is a hierophany, a manifestation of the sacred, while magical experience is rather a kratophany, a manifestation of power (Introvigne 1989, 9).

However, magical or “occult” experience is similar to, but not identical with, the experience that can be found in the various branches of esotericism. Explaining the comparatively recent origins of these words, Laurant identified “esotericism” and “occultism” as “false twins” (Laurant 1992, 19).

Gregory Bateson’s (1904–1980) ethno-anthropological model of the “dissolution of religion” may also be mentioned (Bateson and Bateson 1987, 56). French sociologist Françoise Champion approached this “return of magic” through the metaphor of a “mystical-esoterical nebula,” including beliefs, attitudes, and movements (Champion 1989, 1994). The “nebula” or “cluster,” however, can only be an *epistemological* category, perhaps identifying a habitat or segment of the “cultic milieu” as originally studied by Colin Campbell (Campbell 1972). Champion and Campbell included in this large milieu what was commonly called the New Age. But the relationship between esotericism and the New Age is very complicated (Hanegraaff 1996). New Age was certainly influenced by esotericism, but many who would regard themselves as part of traditional Western esotericism reject the New Age as superficial and spurious.

Building on Simmel, Hugh Urban sees secrecy as a core feature of esotericism (Urban 2001). He takes into account what Umberto Eco (1932–2016) called the “syndrome of the secret” (Eco 1988), without excluding from esotericism the deviate or pathological approaches to secrecy lampooned by Eco in his novel

Foucault's Pendulum. In this regard, Urban focuses on esotericism as a movement that holds secrets. He defines esotericism not for its content, but for its form as a symbolic economy: a “regime of secrets,” where secrets continuously refer to other secrets, until the content becomes irrelevant. We should, however, consider that in what remain the most famous definition of esotericism, Faivre regarded the transmission of secrets as one of the two “secondary” features of esotericism, together with the idea that in their inner or secret core all traditions and religions agree with each other. The four “primary” features included a theory of correspondences between microcosm and macrocosm, the idea of nature as a living being, imagination and mediation by entities and spirits, and the experience of a spiritual transformation or transmutation achieved by specific techniques (Faivre 1992). Of course, not everybody agrees with Faivre either.

My proposal of the “esoteric paradigm” was based on my persuasion that the distinction between religion and magic does not exhaust the whole field of human relations with transcendental dimensions. Magical experiences are not the only alternative to religion. They are rather a pars of a genus, which I suggested to call “esoteric paradigm.” The latter is broader than “esotericism” as defined by Faivre and can be divided into subgenres, families, currents: “new magical movements,” with all the subdivisions and classifications suggested by Introvigne; the “magick family” (but also the “ancient wisdom family,” considered as a broader category) as a subgroup of religions used by American scholars who follow the typology of J. Gordon Melton; the “ways of knowledge” and “ways of power” mentioned by Mayer (perhaps a two-faced Janus of the same reality), and so on. Urban’s “regime of secrets” is ubiquitous, and very important, in the esoteric paradigm, but it is not its only defining feature. In short, it seems to me that the esoteric paradigm, more than mere magic, is the real ideal-typical alternative to the basic religious paradigm.

Dr Maltsev, Mysticism, and Esotericism

Not all discourses *about* religions are religious. Maltsev’s teachings include a typology of the notions of God, but are not aimed at generating an original experience of God in his students and I would say that they fall outside the field of religion. As it is always the case, we should distinguish what scholars call the *etic* (not to be confused with “ethic”) and, respectively, the *emic* approach to a social

group (Pike 1999). The emic point of view of the members of the movement is different from the etic gaze of the scholar as outside observer. From the emic perspective of Maltsev's students, there is little doubt that what they are taught is science. They would describe Maltsev, *Doctor* Maltsev with his Ph.D. degree, as a "scientist," rather than as the leader of a spiritual movement. Emic points of view should never be dismissed lightly. Certainly, a great deal of the research and activities of Maltsev belong to science. Few would doubt that Szondi was a scientist and that Fate Analysis is a scientific theory, although perhaps not the most successful one, in the field of deep psychology. And his college training allows Maltsev to approach psychology, martial arts, the history of the criminal underworld, and other subjects with tools that are part of the scientific method.

This, however, is only part of the story. Readers of this issue of *The Journal of CESNUR*, which includes articles about the Applied Sciences Institute, would notice how Maltsev favors an interpretation of history dominated by the "regime of secret," or, as he would prefer to say, studied at a different information access level. Here, the Applied Sciences Institute parts company from "official" academic history. History is not what it seems. There are secret forces, secret struggles, secrets leading to other secrets. Some of these secrets are about God, not in the sense that they are "religious" but because knowledge of the complete typology of human approaches to God is a tool for acquiring power.

Some of Maltsev's references about a great Game going on under the surface of human history are to authors of the esoteric tradition, such as Papus (Gérard Encausse, 1865–1916: Maltsev 2016, 17–21). This would not be enough to include Maltsev within esotericism, however, as his references come from multiple sources, and most of them are not esoteric. As mentioned earlier, Maltsev himself prefers to describe one of his fields of study and teaching as "mysticism" rather than "esotericism." Interestingly, the *École pratique des hautes études* (EPHE) created in 1979 for Faivre a chair under the title of "History of Esoteric and Mystical Currents in Modern and Contemporary Europe." As Faivre himself noted, the title of the chair conveniently avoided to define esotericism and mysticism and establish where the boundary between them lied, although when he left the EPHE in 2002, he persuaded the university to change the name into "History of Modern Western Esoteric Currents," because he believed that "mysticism" would suggest a direct connection with religion (Faivre 2004, 34). The incident confirms that "mysticism" and "esotericism" are

socially constructed and politically negotiated categories. Rather than “true” or “false,” their definitions are *tools* used to achieve certain results.

Maltsev argues that esotericism is only one part of mysticism, and not the largest one. He also believes that language is not neutral: the word “esotericism” has Greek roots, and would only fit the part of mysticism coming from a Greek tradition. Obviously, as there are competing definitions of esotericism, there are also different definitions of mysticism. Again, from the etic point of view of an outside observer, which may be very much different from his own, Maltsev’s teachings would fit Faivre’s definition of esotericism if it was not for one element. Surely, in his system, knowledge transforms human beings, the secret core of all religions hides the same truth, and the transmission of secrets through history is crucial. We can also find a theory of correspondences between microcosm and macrocosm, for example about the symbolism of number Three. We can also see Faivre’s “mediation” at work in history (Maltsev 2016). However, the idea of nature as a living being, one of Faivre’s four necessary features of esotericism, is not present. Nature, as far as Maltsev is interested in it, is a creation of the Memory God but should be studied with the tools of science.

The esoteric paradigm, on the other hand, is larger than esotericism as defined by Faivre. It makes room for original forms, where not all traditional elements scholars identified as typical of Western esotericism are present (but some or most are), and for innovation, new research, and creativity. In this sense, most readers of this issue of *The Journal of CESNUR*, or at least those of them accepting my approach to esotericism, would likely come to the conclusion that the part of the research and teachings of Maltsev and the Applied Sciences Institute that deals with what he prefers to label “European mysticism” may be regarded as part of what I call the esoteric paradigm.

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In Search of Mysticism: Oleg Maltsev and the Applied Sciences Association

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ABSTRACT: “Discovered” by Western scholars after it was criticized as a quintessential “cult” by Russian and Ukrainian anti-cultists, the Applied Sciences Association is not, strictly speaking, a new religious movement. Students perceive what its founder, Oleg Maltsev (who earned a Ph.D. in psychology), teaches as part of “science” rather than religion. On the other hand, in addition to a form of psychology based on Soviet scholars of memory and on the Hungarian psychoanalyst Leopold Szondi, and to martial arts and weapon handling techniques (in part derived from the study of the world’s criminal traditions), Maltsev proposes a view of history that includes a reconstruction of what he calls “European Mysticism,” a discussion of different notions of God, and the claim that the ancient, secret religion of the European knights, simply known as “Truth,” can be restored today.

KEYWORDS: Applied Sciences Association, Memory Institute, Oleg Maltsev, Criminal Traditions.

Oleg Maltsev and the Applied Sciences Association

From 2014 on, the group known today as the Applied Sciences Association became a main target of the Ukrainian and Russian anti-cult movements, which branded it as a “pseudo-religious cult” (Fautré 2016; see also Fautré’s article in this issue of *The Journal of CESNUR*). This was somewhat paradoxical, as the Applied Sciences Association is not a religious movement. It is, however, true that the teachings of its founder, Oleg Maltsev, rooted in psychology, extend to the fields of spirituality and mysticism.

Oleg Maltsev was born on April 17, 1975 in Odessa, Ukraine, from Jewish parents. His family moved to Sevastopol, Crimea, when he was only four months old. Ukraine was then part of the Soviet Union. The young Maltsev prepared for a

military career and studied in Moscow at the Moscow Cadet Corps. There, he met Viktor Pavlovič Svetlov (1919–1998), who became his mentor, and taught Maltsev the so called “Pastament doctrine.” Svetlov’s real name was Avraam Michelssohn, and he descended from a distinguished family of Jewish rabbis. “V.P. Svetlov” had been his alias when working for the Soviet intelligence, and he had decided to keep it. He was born in Moscow on September 25, 1919, and would die there on April 27, 1998, in a car accident.

Maltsev was deeply inspired by Svetlov, and to this day, he regards him as the true founder of the various associations he established. In 1992, Maltsev graduated from the Moscow Cadet Corps. He also studied law in Moscow, and practiced law since 2005. He started his own law firm in Ukraine in 2014. Later, on June 26, 2017, he would earn a Ph.D. in Psychological Sciences at Odessa State University.

In the same year of Maltsev’s graduation, 1992, Svetlov established in Moscow TOROSS (Complex Territorial Analytical Consulting Agency), a private consulting company where Maltsev also worked. Maltsev then founded in 1998, in Vienna the Scientific Research Institute “The Russian Science in Europe,” and in 2009, The Crimean Research Base in Sevastopol, which operated until 2014. He moved to Odessa in 2014, with several key disciples, before the Russian occupation of Crimea.

By the time of this move, Maltsev was conducting research and providing courses and seminars on a variety of subjects, from psychology and business to mysticism. The move to Odessa coincided with his first controversies with anti-cultists. It also granted Maltsev a wider national, and then international, audience for its courses, which suggested a reorganization of its activities. In its current incarnation, the Applied Sciences Association of Scientific Research Institutes serves as an umbrella organization for three different institutes, incorporated between 2015 and 2017 under Ukrainian law as private enterprises.

The first is the International Schicksalsanalyse (i.e. “Fate Analysis,” in German) Community Research Institute, founded on April 6, 2015, studying psychology in the tradition of Hungarian psychoanalyst Leopold Szondi (1893–1986). The second is the Memory Institute, established on June 14, 2016, a study and teaching organization for the chivalric traditions, a view of history including an investigation of European mysticism, and spirituality. The third is the Scientific Institute of World Martial Art Traditions Study and Criminalistic

Research of Weapon Handling, founded on January 24, 2017, which studies and teaches martial arts and weapon handling techniques, some of them derived from criminal traditions all over the world. Maltsev serves as the director of the Memory Institute, and is regarded as the leader of the whole movement. Marina Ilyusha is the director of the Schicksalsanalyse Institute and Evgeniya Tarasenko serves as director of the Scientific Research Institute of World Martial Arts Traditions Study and Criminalistic Research on Weapon Handling.

Maltsev considers that the doctrine of Pastament, as well as its tools, applied for task implementation, may offer new useful insights in a wide variety of human fields, including science, history, business, journalism, and the practice of law. As mentioned earlier, he is also a law graduate and a lawyer, and founded with Ukrainian colleague Olga Panchenko the Redut Law Firm. He also inspired the creation of the *Unsolved Crimes* online newspaper, originally devoted to murder cases and now quite active in investigating historical enigmas and fighting anti-cultists and other critics of the Applied Sciences Association.

“Membership” is a concept difficult to define for groups such as the Applied Sciences Association. Participating in the movement means attending seminars and courses, some of them online. Motivations for attending these courses mentioned in interviews realized by the undersigned in Ukraine in 2016 and 2018 include spiritual development, acquiring knowledge that would result in a better quality of life, mastering new skills, becoming more responsible, and even achieving financial independence.

In addition to seminars and courses, those who are part of the inner circle of the movement participate in field research trips Maltsev calls “scientific expeditions,” where he is helped by senior students to perform his archival researches, and at the same time teaches and demonstrates his theory of history through visits to architectural, archeological, and historical monuments. Documentary movies are normally produced summarizing the activities and results of each “expedition.” Between 2013 and mid-2018, “expeditionary forces” completed 28 such trips to Germany, Austria, Italy, Greece, Turkey, Spain, Czech Republic, and the United States.

Seminars and courses both in Ukraine and internationally (inter alia, they have been held in Italy, United States, Spain, and Turkey), have been attended by several hundred and, if Web seminars are included, several thousand persons interested in various aspects of the association’s activities. The association is very

active on both YouTube and Facebook. The core “membership” is smaller, but seems to be increasing.

The “Pastament” Doctrine

For the realization of professional and other tasks, Maltsev and his followers teach a doctrine called in Russian “Pastament” (literally, in English: pedestal; the Association in its English-language publications prefers this transliteration to “Postament”). Maltsev claims that he learned this doctrine from Svetlov and that it is part of science rather than religion. “Pastament” is defined as the science about life, suggesting approaches to the solution of tasks that allow the person to be consistently effective (Maltsev 2015a; the reconstruction of the group’s teachings is also based on extensive interviews with Oleg Maltsev and some of its long-time students in 2016, 2017, and 2018). “Pastament” is a science of task implementation, describing the relations of each person with herself and the world, and the interaction between personal and divine structures. It is not directed to self-knowledge, but to self-improvement. It is not about morality, but efficiency: it does not classify the actions as good or bad, but as effective and ineffective.

Each person should perform a plurality of tasks in his or her life. Most lack the adequate skills to cope with multiple tasks, and become dependent on both critical acceleration and critical pressure. Feeling responsible for the tasks increases the pressure, and we are also induced to perform the tasks in increasingly short periods of time. Faced with pressure and acceleration, we need adequate tools, knowledge, and skills. “Pastament” is presented as the answer to this need through sets of tools, called “Rastrub” and “Sector.” “Rastrub” provides logic and orientation (applicable to both individuals and societies), and “Sector” allows to cope with the stress of pressure and acceleration. The Association presents as a more complex and high-level tool its “Full-Diapason Technology,” which includes three components: an informational power systems (IPS), which develops skills and controls critical acceleration; a global spiritual system (GPS), which increases individual power to resist pressure; and a hierarchical spiritual system (HSS), through which real problems are identified and solved and pseudo-problems, deriving from psychological and psychosomatic deviations, are identified and excluded. Maltsev explains that, by using these

three components, or blocks of technology, together, everybody can master the necessary skills, achieve results, and deal with acceleration and pressure.

The main object of this part of Maltsev's research and teachings are skills. Studying skills, however, means studying memory. Maltsev's theory of memory is largely based on the works of Soviet academicians Grigory Semenovitch Popov and Alexei Samuilovich Yakovlev, who were active in the USSR from the 1930s and of whom Svetlov was a disciple. Popov and Yakovlev conducted their research for the Soviet military and under a curtain of secrecy, and few details of their biographies are known. However, Maltsev believes that they were instrumental to a great number of achievements of Soviet science.

Fate Analysis

Popov insisted on training speed. Natural hierarchies are created by the time each person needs to master a skill. One can learn how to drive in one month, while another would need a year. Popov believed these differences to be connected to our family and ancestors, and he developed the idea of "ancestral concepts." In this sense, Popov's theories were close to those of Léopold Szondi, of which Maltsev became aware in 2014 through psychologist Mikhail Vygdorichik. In 2017, Maltsev and Vygdorichik went to the Zurich-based Szondi Institute, visited Szondi's museum and grave, and produced a documentary about his life and theories.

Szondi was a Hungarian Jewish psychoanalyst who proposed a third way of deep psychology and memory studies, between Sigmund Freud (1856–1939) and Carl Gustav Jung (1875–1961). Szondi, befriended and esteemed by both Freud and Jung, was never as famous as they were, although his "Szondi test" is still widely used. It is a driving motion deep psychology test, where pictures of people suffering from mental disorders and "deviants" are shown to the patients and their reactions noted. Szondi became well-known when he was requested by the Israeli judges to test the Nazi war criminal Adolf Eichmann (1906–1962) with his test.

Freud focused on the individual unconscious, and Jung on the collective unconscious. Szondi privileged the family unconscious, claiming that the genes of our ancestors of many generations are also present in our unconscious. In a way,

our ancestors are there and determine many of our choices. However, when we realize this, we can also change our fate and not be totally determined by our ancestors' presence in our psychical field (Hughes 1992; see also the article by Raffaella Di Marzio in this issue of *The Journal of CESNUR*). For Maltsev, the practical importance of Szondi's Fate Analysis lies in the study of a methodology that may help to change human's fate.

It is difficult to disentangle, in Maltsev's approach to psychology, what comes respectively from Szondi and from Popov, and no doubt, he also includes original elements of his own. From Popov's system, Maltsev adopts an approach to memory in four stages: the extraction of an impulse, the extraction of a power component, the converter, and the result.

Maltsev teaches that, observed from outside, memory appears as consisting of blocks, distinguished into dynamic and static. There are four kinds of dynamic blocks: "theater" (responsible for each person's role), "circus" (for skills), "education" (for knowledge), and "religion" (for doctrine). In addition, there are four kinds of static blocks: "library" (quickly accessible for practical problem solving), "archive" (a storage system of all data accumulated during the course of our lives), "museum" (the operational system for working with phenomena), and "gallery" (the operational system for working with emotions).

We mostly manage our memory through a mechanism called *recensor*. The most important managing *recensor* is called RCG, Recensorship Group Core, and is able to work with all memory blocks. Maltsev teaches that the RCG is an impulse component responsible for the skills of each person. Based on RCG, Maltsev distinguishes between three human types, designated for the simplicity of work with the imaginative names of "bandit," "knight" (for men) or "lady" (for women), and "intriguer."

During one of his "expeditions," to Canary Islands, Maltsev concluded that the RCG defines the destiny of a person, the nature of her skills, and her personal way of achievement. At the emergence of an impulse, the memory system automatically addresses those skills it regards as authoritative. There are both automatic and learned skills, but the learned skills predominate over the automatic. Images of authorities are stored in special blocks in the impulse canal of RCG.

Martial Arts and the Study of Criminal Traditions

The second area where the Applied Sciences Association operates is related to martial arts and weapon handling. As mentioned earlier, Maltsev is particularly interested in studying the skills, and regards weaponry as a great field for the historical and technical analysis of methodologies and technologies. For this reason, he privileges certain weapons, whose mastery, he believes, is more psychological than a matter of force. Such are the Italian weapons popular in the Renaissance, including the Venetian stiletto, and the swords and other weapons utilized in traditional Spanish fencing.

Apart from Spanish fencing, however, Maltsev also studied, and includes in his courses, fencing traditions from Italy (Venetian, Palermitan, Neapolitan, and other styles), Germany, Russia, and other countries. He translated into Russian a number of classical treatises about Italian and Spanish fencing. He also researched boxing, and the legendary American boxing manager and coach Constatine “Cus” D’Amato (1908–1985), who launched the careers of champions such as Floyd Patterson (1935–2006) and Mike Tyson. According to Maltsev, who visited the regions of origin of the famous coach and explored local archives, D’Amato’s unique boxing style can be traced back to the same principles of the Spanish fencing called *destreza*, and the Italian Renaissance fencing and weapon handling set of techniques known as the Neapolitan style of Spanish fencing (Maltsev and Patti 2018).

Maltsev also concluded that an ancient and lost wisdom about weapon handling survives where it is rarely sought: in the criminal traditions of several countries, from South Africa (Maltsev 2017) to Russia (Maltsev 2016b) and Italy, from Spain to Mexico (Maltsev and Rister 2017), Argentina, and the Philippines. Countries such as South Africa and the Philippines colored European imports with their peculiar ethnic substratum, but the core of the local criminal traditions came from Europe through colonialism. While obviously not condoning their uses for criminal purposes, Maltsev carries on expeditions all over the world to reconstruct traditions of weapon handlings and combat in the criminal underworld.

European Mysticism

Techniques for handling some weapons, Maltsev concluded, were also developed by certain religious and chivalric orders in the Renaissance and before, and were connected to their secret spirituality. In his later writings, although he had abandoned organized religion, Szondi concluded that faith is necessary for integration and elaborated a theory of spirituality. Maltsev believes that the study of memory may offer the first part of the theoretical basis for this argument. Maltsev has also studied the historical heritage of various Catholic monastic and chivalric orders, and esoteric organizations, such as the Franciscans, the Knight Templars, the Rosicrucians, and the Order of the Knights of Our Lord Jesus Christ (also known as Military Order of Christ). He claims that, through his study of medieval and early modern mysticism, he was able to prove that Catholic religious orders, particularly the Franciscans, had already discovered and taught the main principles about memory and destiny that later Szondi and the pioneers of memory studies formulated in modern scientific terms.

The third area of Maltsev's research and teachings is, in fact, spirituality and mysticism (Maltsev 2016a). He believes that it is impossible to discuss the categories of "God" and "spirit" without considering their interrelation. It is frequent to consider God and the human spirit as entirely separated fields but Maltsev argues, this is not correct and leads to entirely subjective or irrelevant opinions. Before asking questions about God, Maltsev suggests that we ask whether something called "human spirit" exists.

The starting point for answering this question is a linguistic approach. Maltsev believes that Russian is one of the oldest languages in the world and has maintained a uniquely stable structure of expressions and sentences. In Russian, one typical expression refers to the "power of the spirit." From this, it is possible to conclude that the most important trait of the human spirit is its power component. In turn, the first comment we can make about God is that he is believed to be more powerful than humans. In fact, many religions teach that God can and will punish humans for their transgressions. Thus, in our life we experience both our human power and the presence of a power greater than ours, God.

The spirit should not to be confused with the human psyche. The spirit is responsible for power, the psyche for speed: how quickly something happens.

The stronger the person grows, the more manageable her life becomes, *inter alia* through the control of speed. In a way, those more powerful are also more static. Maltsev explains that a strong person does not need to “run,” as all come to her, while a weak one would need to move constantly, because she does not have the power component that would attract others.

Spirit consists of three components: human power, the power of God, and memory. As demonstrated by Jung, memory can also be the source of great power and strength. A good spirituality, Maltsev claims, should increase power and strength. A spirituality whose end result is to make us weaker is useless or worse.

The Three Gods

By asking the further question how we can distinguish in ourselves between the human power and the power of God, we realize, Maltsev teaches, that there are in fact three different Gods, or at least three different notions of God (Maltsev 2015b).

The first is an imaginary God, the individual representation human creates when they look “up,” to the sky. The second is the God in the memory. When we look “back,” rather than “up,” we realize that we were born, before we were taught how to conceptualize these notions, with a sense of justice, compassion, and truth. This is the “spark of God” in human memory. There is, however, also a third God, whom Maltsev calls the “Ship God.” In fact, this God is a system, but we see it through the face of the captain of the ship we call society. Those aboard a ship need the skills of the captain to survive, although the captain is also assisted by a cabin crew including various officers. This model is reproduced time and again, in the family and innumerable businesses and social organizations. It is also reproduced in religion, as the Ship God is the God closest to humans and the one they continuously encounter.

Each person’s perception includes the three Gods, but we are born only with the image of the second, the God of memory. We create the first one with our imagination, and the third is the result of life experiences and teachings by one’s parents or the society. Maltsev notes that triangles and notions of God centered on number three, such as the Trinity, are present in many religions.

Religions, however, normally claim that God exists independently of humans. Maltsev believes that God and humans are inseparable categories. That does not mean that Maltsev's system is atheistic. Rather, humans are part of God, but the part cannot exist without the whole, just as the whole cannot exist without its parts. The divine part of humans is, in fact, the spirit. Strengthening the spirit is important, because it means strengthening the person, and without cultivating the spirit one would lack strength, memory, and skills.

About survival after death, Maltsev maintains that we do not have conclusive evidence and can only speculate. Since we are born with memory and spirit, it would be logical to conclude that they survive. We can also speculate that how they survive is connected to the predominant conception of God each person had in life. Eternal reward or punishment is connected with the first God. The Ship God would call us to board another ship through reincarnation. Moreover, those centering their spirituality on the second God would be happy with the destiny of the hero, i.e. with surviving for a long time in the memory of others.

World Religions and the Mystery of the Jews

Maltsev uses often the word "mysticism," but with a peculiar meaning. Originally, he argues, mysticism was intended as a system of knowledge about the world, God, and how to achieve power and authority during our lifetime. Mysticism was the science of the ruling classes. It evolved into modern science, while a lesser version, religion, was created for the common people. Building on the work of Italian philosopher Giambattista Vico (1668–1744), Maltsev believes that, since at least the ancient Rome, there were two different forms of spirituality for different social groups. The God of the ruling class and the warriors and the God of the peasants were different, and catered to different needs.

Maltsev is interested in observing the world's religions, and he is often critical of organized religion. In Sicily, in his own Ukraine, and elsewhere, he observed that people often follow two different religions at the same time. They would go to church to be told about the afterlife, but they would also seek tarot readers and clairvoyants to seek help in the practical matters of this life, such as money and health. Christianity, Maltsev observes, is not of great help in solving practical problems. "Christianity, Maltsev explains in one of his documentary movies, does

not teach how to make money. That is why this double standard, double faith, exists all over the world whether we want it or not. Anywhere we go there will be a double standard, double religion” (Maltsev 2017a). This is not unique to Christianity. Maltsev also offers the example of traditional Tibet, where Bon, as the ancient and more secretive this-worldly tradition, continued to coexist with Buddhism as the other-worldly religion.

There is, however, one people that has only one religion, where the other-worldly and this-worldly approaches coexist, the Jews. Maltsev, who is himself Jewish, observes that there is an obvious and very visible distinction between Orthodox Jews, with their traditional garbs, and secular Jews such as himself or his parents. But he goes one step further, and argues that at one stage in European history Jews converted, or pretended to convert, to Christianity and transformed themselves into a large portion of the European knights and aristocrats. He finds traces of this process in the shields and the very names of certain European noble families, which, he claims, acquire their true meaning only when read as if they were written in Yiddish.

When a group of people implements some secret political actions, the Association believes, it is a good approach to create a brand new group of people, “labeling” them with the previous common name, thus distracting public attention from the actions of this “new” group. Simultaneously, the traditional or original group is left out of attention, remains in the shadows, and cater to its needs secretly. Tactically, it means to leave somebody behind, to distract the attention away from the main process. This is, Maltsev claims, what happened with the Jews. The Baal Shem Tov (1700–1760) “created” Orthodox Judaism, which was so colorful that it persuaded many that these were the only “real” Jews. In the meantime, however, the Jewish elite had metamorphosed into the class of the European knights and nobles. And this class after the bourgeois revolutions was not eliminated, nor did it disappear. It transformed once again, into the new class of capitalists and businesspersons (Maltsev 2017a).

Three Traditions: Athos, Rhine, and Venetian

From this observation, and from his study of European history, Maltsev concluded that there are three different traditions at work in human events: Athos, Rhine, and Venetian. Each tradition is a way of both thinking and acting.

The Athos system is centered on the first God, the Rhine on the third (the Ship God), and the Venetian on the second, although only the Venetian is aware of the existence of the three Gods. The Byzantine emperors, who used the first God to control their subjects, created the Athos tradition. Maltsev believes that this tradition today is most clearly at work in the Russian Orthodox Church, whose links with the Mount Athos monastic community in Greece are both old and deep. The Athos attitude is passive, requires mostly faith, and encourages devotees to tremble in fear of their God. By contrast, the Rhine tradition is active, as the Ship God requires concrete, practical actions, on the basis of which humans will be judged. Originally, the Rhine tradition developed within the class of knights, although later it extended to commoners. The great European revolutions were the results of the work of the Athos system, which as a result came to power, but not for a long time, as eventually its sworn enemy, the Rhine system, was always able to react and fight back.

Ultimately, however, both the Athos and the Rhine systems had been created by the Venetian tradition, the only one with a knowledge of how the three Gods logic is at work in human history. The Venetian tradition is the most powerful and merciless. It deals with the second God, the God of memory, and teaches humans how to be powerful, independent, and skillful. Its representatives always preferred to operate in the shadow. The Venetian system became almost completely invisible with the bourgeois revolutions, through a process extending from the 16th to the 18th century, but did not disappear. How it works can be reconstructed by studying certain underground traditions where it survives, including the Sicilian Mafia, not to be confused with the rival criminal tradition of nearby Calabria, known as Ndrangheta, which applies the Rhine rather than the Venetian system. In fact, Italy is a country of particular interest to Maltsev because he believes it keeps traces of all three systems: the Venetian in the north, Athos in the center, and Rhine in the south, while in other countries one system is clearly predominant.

A core observation of Maltsev is that human society is divided into a ten percent who has money and power, and a ninety percent of “trembling creatures,” who have no power whatsoever, and depend on the rich ten percent for their survival. It looks like there are “two factories” producing two very different types of human beings. And in fact these two factories do exist. The

Athos tradition produces the trembling creatures, and the Rhine tradition, behind which hides the Venetian one, produces those who “have rights” and dominate.

The common person who works as an employee, Maltsev argues, goes through “five states of being at work.” She sits and thinks about the fairness and unfairness. She prays that at the end the month or the week she will get her paycheck. She hopes that everything will be fine and she will be given a promotion. Some really try to earn money, but not everybody. And finally, “there are people who just wait for the end of the workday, because they think their paycheck will come automatically.” Common believers go through the same five stages. Few of them focus on practicalities such as making money. Most quarrel about the fairness of unfairness of God, and hope religion will solve their problems miraculously, either here or in the afterlife. This is the fruit of the Athos tradition, producing trembling creatures not very much capable of taking care of themselves (Maltsev 2017a).

Restoring the Religion Called Truth

The Applied Sciences Association claims to be able to lead students out of the flock of the trembling creatures and into the ranks of those who have rights, the Rhine tradition. It does not claim to be able to lead all students to the arcana of the Venetian tradition, which would be much more difficult (Maltsev 2017a).

For this transformation, universities are of limited utility. They mostly prepare good employees. Museums would not necessarily help to understand ancient history either, as Maltsev believes they are full of false artifacts produced in the 19th and 20th centuries to support faulty theories. If religion, the academia and even museums can lie, “the castles and temples do not lie” and “criminal tradition does not lie.” “The criminal world is like a mirror of our society. It is better to say that this is the other side of the mirror” (Maltsev 2017b). Maltsev believes this to be represented in the seal of the Knight Templars, which is also reproduced in palaces and churches of cities once belonging to the Venetian Republic, including Padua, featuring two horsemen riding the same horse: “one is a knight and the other is a criminal,” with the criminal being the Jungian shadow of the knight (Maltsev 2017b).

The knights' own religion was simply called Truth (*Pravda* in Russian). It was a religion without places of worship and without congregations. Maltsev claims that his discoveries and teachings led him to restore the religion of the knights, based on both the Rhine and the Venetian tradition. Truth is also “the game that rules the world” (Maltsev 2016a). In its book *Truth*, Maltsev lists different historical characters who testified that they were told that there is a “great game” in which humans participated, willingly or unwillingly, and that it is connected with a secret religion at least six hundred years old.

They included, among others, French writer Marie de Rabutin-Chantal, better known as Madame de Sévigné (1626–1696), Russian poet Mikhail Muraviov (1757–1807), French state executioner Charles-Henri Sanson (1799–1861), French duelist Domenico Angelo (1716–1802), and Russian writer Fyodor Dostoevsky (1821–1881). The latter, Maltsev argues, hinted in his novels at the distinction between those who do not realize they are involved in the game and those who play it consciously, and in fact organize it. The literary traces of the game, once decrypted, also show that, for the conscious players, trying to leave the game may be extremely dangerous (Maltsev 2016a, 1–14).

One character Maltsev insists on in this book is French occult master Papus (Gérard Encausse, 1865–1916). He identified Kabbalah as the root of all mathematics and natural sciences, and offered a glimpse of the Truth in assuming that human spiritual development goes through three stages: rationalism, freeing ourselves from self-love, and realizing that we are part of God (Maltsev 2016a, 16–20; on Papus, see André et Beaufils 1995).

Minor Lodge and Grand Lodge

In order to rise from trembling creatures to knights, the Association calls for an understanding of the notions of Minor Lodge and Grand Lodge. These notions may be easily misunderstood. In Maltsev's view, they are in fact “a universal measuring device.” It is something that shows a vertical hierarchy, and is found in the structures of any organization or system, such as a government, a family, a knightly order (Maltsev 2017b). A family is in itself a Minor Lodge, although in the Rhine tradition one has to leave the family to become a knight. “Every new born person ends up in the small lodge, which is your family. What is the difference between that lodge and the business, or bank, or university? The

differences are in the management, knowledge, and abilities. The structure and the rules of the game are all the same” (Maltsev 2017b).

Some psychological concepts derived from Szondi, Popov, and contemporary Israeli-American psychologist Daniel Kahneman (Maltsev 2018a), serve as necessary preambles to approach the notions of Minor Lodge and Grand Lodge. The first concept is replication: we know one logical structure and use this knowledge to understand another logical structure. Based on our understanding of life in the family, we can understand life in the mother’s womb and life in society. This is comparatively easy, as these are three “wombs” with similarities to each other—and Maltsev claims that, interestingly, the etymology of the word “lodge” is also connected with “womb” or “shelter.”

However, there are other more complicated forms of replication. Technology often evolves because we become able to replicate features of human experience. This happened in the creation of computers, as observed by German psychologist Gerd Gigerenzer, a critic of Kahneman whom Maltsev follows only as far as his theory of the evolution of knowledge is concerned. There is also a form of replication that goes well beyond similarity: we can replicate the logical structure of how cars work, and use it to describe how a certain person makes “car-like” moves throughout his or her life.

The second relevant concept, connected with the first, is “counter-projection.” We project our knowledge of one system into another, but we can also make bold and more or less arbitrary assumptions. These are the counter-projections. “You remind me of my first love so much” is an example of counter-projection. The similarity may or may not be real, but the counter-projection would produce important individual and social effects at any rate.

When using replication and counter-projection, we alternate or switch between four different psychological modes: (1) “on my own,” where we try to be ourselves, without masks; (2) “good boy;” (3) “bad boy;” and (4) “judge” (what some call “conscience” but Maltsev prefers to define as “the master of your sense of conscience”: Maltsev 2018a). The person remains the same, but in which mode she is operating is always relevant.

Finally, Maltsev goes back to the classical psychological distinction between automatic skills (which Szondi connected to the ancestral unconscious) and acquired skills. The latter require an authority figure (whom sometimes you can

meet only through a book), a training program, and somebody prepared to learn. The learning process, or the acquisition of skills, is presented in European Mysticism through two archetypal figures, St. George, known in Eastern Christianity as St. George the Victorious, and St. Michael the Archangel. St. George is the model of a journey from the bottom up. Erasmo da Narni, the Italian condottiere known as the Gattamelata (1370–1443), is an example of the St. George way. Born in a poor family, he became a mighty military leader and entered the aristocracy. The St. Michael way goes from the top down, and refers to those who were already born in positions of power and aristocracy.

Interested in fencing as usual, Maltsev mentions Luis Pacheco de Narváez (1570–1640), the great Spanish writer on the art of fencing, as an example of somebody who undertook both the St. George and the St. Michael journeys. Narváez in fact fell from the highest ranks of society to the bottom, but then his mentor, Jerónimo Sánchez de Carranza (1539?–1608?), brought him back to the top. It was Niccolò Machiavelli (1469–1527) who observed that military art can turn a commoner into a king, and a king into a commoner, and the quote returns often in Maltsev's lectures (Maltsev 2018a).

The first order of knights, Maltsev states, was developed in Venice, but its structure was replicated everywhere. In addition, we can find the same structure today in business, in the political life, the military, banks, and criminal organizations. The traditional knightly structure of the Minor Lodge featured four levels or degrees: sentinel, assignee, knight of the bronze (or silver) keys, and knight of the golden keys. Similarly, for example, in the Sicilian Mafia we find the levels of soldier, “caporegime,” underboss, and boss (Maltsev 2016a, 103). In a bank, we would find employees, mid-level managers, directors, and board members (Maltsev 2016a, 99).

The concepts illustrated before are useful for understanding what this Minor Lodge exactly is. The Minor Lodge is at the level of counter-projections of individuality, and its lord, the Lord of the Golden Keys, is St. George. The mode we use to approach the Minor Lodge is the bad boy: we fight, we struggle, we climb, and we try to acquire skills. The “on my own” mode is the one allowing us to own our skills and to connect the Minor Lodge (skills) with the Grand Lodge (knowledge) (Maltsev 2018a). The Minor Lodge “exists” in the sense that it is a model or template replicated in innumerable visible structures, from the family to the commercial company.

Rising from one level to another in the Minor Lodge requires an “initiation,” which goes through the four steps of act, confession, trial, and award. Maltsev illustrates these stages through the example of the Russian novelized autobiography *Aquarium*, authored by former Soviet agent Victor Suvorov. Here, Suvorov demonstrates his military skills (act) and introduces himself to General Ivan Kravsov (1896–1964) in a straightforward way (confession). Kravsov then entrusts him with difficult tasks (trial), where he proves his value and is rewarded by being accepted into an elite military academy (award) (Maltsev 2016a, 74; see Suvorov 1985).

In the traditional orders of knights, the degrees were connected with weapon handling. One started with minor tasks such as cleaning the house or serving the more senior knights. In the second degree, he was allowed to “sharpen the swords,” “put the saddles on the horses, to polish the blades, to work with the armory.” At the same time,

he was given a wooden stick in his hands. So the first weapon that he learns to use is a stick, not a knife or anything like that. Actual stick. And why is it so? Because everything starts with the stick. Knife against the stick, stick with the spear, knife against the stick, stick against the knife, then working with two spears. But in reality we are talking about the Venetian *bastone* (Maltsev 2017b).

The third degree is “the level of the silver keys [where] one is allowed to carry the weapons. He is not yet a knight but he is a very skillful fighter.” Here, “the most important thing is that a person has to stop judging himself” because she would still make mistakes. She should accept to be evaluated by mentors and elders. By allowing this, she would advance to the fourth degree. Becoming a knight (or a lady, for the women) crowns the path of the Minor Lodge, and opens the one of the Grand Lodge.

The Grand Lodge’s is a much more exclusive experience, and one most religions ignore, including Christianity. Like the Minor Lodge, it is a “logical model.” Unlike the Minor Lodge, it is invisible (Maltsev 2018a). It includes six degrees: treasurer, knight of the Vault of Heaven, knight of the Rosy Cross, knight of Cloak and Dagger, Master of Hearts, and Worshipful Master of the Right Lodge (Maltsev 2016a, 104). Through these degrees, the knight becomes a king. The king level corresponds to the second God, the memory God, which is also the creator of the physical universe. The knowledge of the king also corresponds to the Venetian system.

Each of these five levels corresponds to a degree of proximity in the distance from God. Nevertheless, what we are talking about is a king. So this God, this idol is someone who has the ability to control other people like God does. A person that has reached the level of God, and the difference between him and God is only in strength, and everything else such as characteristics and qualities are just like God has (Maltsev 2017b).

We may know something about the Grand Lodge through an appropriate interpretation of certain books of the Bible and of the systems of degree in Freemasonry. Its “membership” is limited, and degrees are connected to “request objects,” perhaps the most arcane part of Maltsev’s “discoveries” and teachings.

Request Objects

Maltsev distinguishes between “implementation objects” and “request objects.” Both these “objects” are persons. An implementation object is a person who is *ordered* to do something. A request object is a person who is *asked* to do something. Implementation objects are forced and commanded, while request objects are politely requested. Each person can be alternatively in the position of implementation object and request object. The Athos tradition teaches humans to be commanded and to blindly “submit to the will of God,” i.e. to act as implementation objects. The Rhine tradition is different, as it teaches how to live effectively, die as a “decent hero,” ascend to the Valhalla, and meet other heroes in the afterlife (Maltsev 2018b, which is summarized in this paragraph).

The Rhine concept of the afterlife is connected with 64 request objects who play a particular role. They are figures located in the Grand Lodge, and are part of the ancestral component of our memory structure. In ancient societies, when someone respected as a leader died, his relatives and companions would pray to him. As other similar leaders also died, Maltsev observes, a pantheon was formed. It could be a pantheon for the family, the kin, the clan, the tribe, deposited in the ancestral unconscious. Nevertheless, some were remembered for their deeds and leadership well beyond the circle of their clan and tribe, and came to occupy a deeper position in the collective layer of human memory blocks. When a war occurred, the defeated substituted the pantheon of the winners to their own.

This process, Maltsev claims, created a matrix called “Drafa,” which is common to all religions and precede their theological differences. Hinduism is

obviously different from Christianity, but the matrix is the same. While Hinduism has a pantheon of gods, Christianity has Jesus, the Virgin, and the Saints. We can even find parallels between some Christian saints and their counterparts in the pantheons of the Hindus or the early European pagans. This, Maltsev argues, is not surprising, because the same ancestral concept and the same memory blocks are at work everywhere. Only, at a certain stage, at the time of Charlemagne (742–814), who played the role of “the boundary between these different models,” the simple pantheon structure became the model of the Minor and Grand Lodge, and “the Pantheon of Gods (...) was substituted by European Mysticism” (Maltsev 2018a).

Maltsev is sure that, in the ancestral concept memory layer, there are constantly 64 figures, “no less and no more.” That in some religions there may be 500 gods does not really matter. We are able to interact only with 64. These figures in the ancestral part of memory are request objects. We can ask something from them, and comply with their instructions placing ourselves in the position of implementation objects. In the modern world, after the bourgeois revolutions, contact with these figures in the ancestral unconscious has somewhat been lost. More exactly, they have been secularized and replaced by a new Drafa, a corporate hierarchy where the general director becomes the request object—and beyond him the shareholders and the founders of the company.

In general, two Drafas cannot coexist, and the corporate Drafa has largely replaced the religious one. However, as part of Maltsev’s restoration of the spirituality known as Truth, we can learn the secret names and keys to interact with the 64 request objects in the ancestral unconscious. These request objects are invisible and do not understand human language. However, we can derive significant knowledge about them, learn about access mechanisms to the request objects, and even find their names, by carefully analyzing the books of the Bible’s Ancient Testament.

For example, as mentioned earlier, one of the degrees of the Grand Lodge is Master of Hearts. 24 (out of the total 64) request objects correspond to this degree. In turn, there is a correspondence between these 24 request objects and the Biblical books attributed to King Solomon, eight for each book in the series including the *Book of Wisdom*, the *Proverbs*, and the *Song of Solomon*. And each request object has its own name encrypted in the Old Testament (Maltsev 2016a, 41 and 44).

In order to access the request objects in the Grand Lodge, Maltsev warns, there are three main obstacles to overcome, represented by our own persuasions, the inability to formulate our goals clearly, and the inability to understand “why” we perform certain spiritual practices. However, these obstacles can be overcome and, if we are aware of the Drafa as the original matrix and of how the ancestral memory functions, we would even become able to change our ancestral concept, or create a new or artificial one, on the basis of the principle of counter-projection. Here, the theory of the request objects rejoins Fate Analysis and Popov’s comments on memory. By controlling our ancestral concept, we can change and determine our fate.

Conclusion

One can ask in what category the teachings of the Applied Sciences Association should be classified. From the emic point of view of the Association, these teachings belong to science and derive from the scientific discoveries of Dr Maltsev. At the opposite extreme, for Russian and Ukrainian anti-cultists they are “pseudo-religious” teachings or “heterodox” doctrines (from the point of view of the mainline Orthodox Churches), typical of “cults.”

The etic gaze of the scholars of new religious movements differs from both these approaches. Scholars would argue that notions such as “science,” “spirituality,” “mysticism,” “esotericism,” and of course “cult,” are socially constructed and politically negotiated. Each movement or group tries to persuade others, and society in general, that its self-classification and the way it uses certain term is “correct” and should be accepted. What normally eludes the emic approach, however, is that there is no “true” or “false” definition of these terms. One person’s “science” is another person’s “pseudo-science.” Definitions are *tools*, used to achieve certain cognitive or practical results.

The aim of anti-cultists is to denounce the Applied Sciences Association as dangerous, without doing the homework of studying its (admittedly complicated) doctrines and practices. The Association tries to capitalize on the reputation of “science,” which is still high in post-Soviet countries, while in certain parts of the West whatever is presented as “science” is regarded with some suspicion. The etic approach of scholars of new religious movements, whose attention on the Association was paradoxically attracted by anti-cultists, respectfully notes that

Maltsev does not recognize itself in the category of “esotericism,” while he would accept that at least part of what it teaches is “mysticism.” However, the way in which Maltsev uses the word “mysticism” is not the one commonly accepted by scholars of religion in the 21st century. Consequently, they are left with a difficult choice between “esotericism,” which has the disadvantage of not including the practical matters of “life task implementations” that are important for Maltsev, and a generic “spirituality.” The movement led by Maltsev is somewhat unique. Perhaps, labels are not important. The journey is more important than the narrative, and scholars should first try to reconstruct and describe Maltsev’s teachings and how they interact with the lives and choices of his students, leaving to further studies the task to categorize them.

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No Fear No Regret:
Oleg Maltsev and the Mythical History of Salvatore Giuliano

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ABSTRACT: In 2018, the Applied Sciences Association produced the documentary movie *No Fear No Regret*, devoted to the life, death, and mythologization of Sicilian bandit Salvatore Giuliano (1922–1950). The movie is relevant for a study of the theories of Oleg Maltsev, as it analyzes the bandit’s career from the point of view of the three main branches of the Applied Sciences Association’s activities: Fate Analysis, weapon handling and the study of criminal traditions, and the Association’s peculiar view of history. The article discusses the movies’ approach to Giuliano, and compares it to the existing scholarship on the Italian outlaw.

KEYWORDS: Oleg Maltsev, Salvatore Giuliano, Fate Analysis, Applied Sciences Association, Sicilian Bandits.

Introduction

This paper discusses the 2018 documentary movie *No Fear No Regret*, produced in 2018 by the Applied Sciences Association (Unsolved Crimes and International Schicksalsanalyse Community Research Institute 2018), whose subject is the Sicilian bandit Salvatore Giuliano (1922–1950).

The movie is an in-depth search for the “real” Giuliano, conducted for a large part through interviews to members of the Applied Sciences Association who specialize in various fields relevant for the study, and who participated in fieldwork in Sicily in the area where the bandit used to operate. It is based on the idea that some general principles and theories studied by academic science, as well as the methods elaborated by the Applied Sciences Association, are applicable to a great variety of subjects and characters. One special category of

interest to the Association includes historical characters whose heritage remains in the collective memory long since after their death. Even in case of criminals, they remain “unforgettable” and their image becomes “mythological,” both inside and outside their original social and cultural milieu.

The movie is of special interest for the study of Applied Sciences Association, as it involves the three branches of the activities of the movement, namely the Fate Analysis theories of Leopold Szondi (1893–1986), weapon handling and the study of the world’s criminal traditions, and the peculiar view of history of the Association, which is presented as “scientific” but also takes into account the role of what it calls “European mysticism.” I will analyze the movie from these three points of view, and conclude by comparing it to the existing scholarship on Giuliano.

The Movie: A Psychological Experiment

No Fear No Regret includes pictures and footage of Giuliano, but is mostly structured around interviews and statements by the leader of the Applied Sciences Association, Oleg Maltsev, other students of the Association, including Marina Ilyusha, who serves as the head of its Fate Analysis division, journalists Ekaterina Sidorova and Konstantin Slobodyanuk, and camerapersons and photographers Alexey Samsonov and Marina Saparkina, plus an anonymous veteran of the Soviet secret service GRU, whose face is not shown. Maltsev exhibits a certain familiarity with multiple sources on Giuliano. Both he and the others have visited Giuliano’s home village in Sicily, Montelepre, interviewed relatives and acquaintances of the bandit, or their descendants, and read a Russian translation, specially prepared for the group, of the book by Giuliano’s sister and her son (Giuliano and Sciortino 1987).

The movie is, in a way, pedagogical. Sidorova and Ilyusha turn into advocates of Giuliano, reconstructing his confrontation with the Italian authorities in a romantic way. Ilyusha states that, as a woman, she “feels total respect for him.” Sidorova believes that

Salvatore Giuliano truly had a pure heart, despite all his actions. Maybe some are going to condemn me for what I am telling right now ... yes, he had killed and executed people, but I as a journalist and a woman think that this person had a pure heart.

And she concludes,

Based on his acts—yes, I have already stated in the beginning of the interview, maybe some will condemn me and will disagree with my opinion, but I am speaking honestly and sincerely, the way I think. And yes, I think that he was much more honest, more just, and deserved the life more than the ones who fought against him.

Here, with the political massacre at a meeting of left-wing activists in Portella della Ginestra, Sicily, on May 1, 1947, which left 11 dead including a woman and three children, conveniently left out, Giuliano is perceived as the romantic champion of the women and the poor mistreated by landlords and authorities. The homicides are justified with the argument that he was in a situation of war, by killing some saved the lives of many others, and had no choice. This may well have been true for his first killing, in 1943, of a “Carabiniere” (i.e. an officer of the Italian military police) who would have otherwise killed him after Giuliano was stopped carrying two sacks of black market grain (something very common in Sicily at that time), but not for the others.

Marina Saparkina, who translated the book by Giuliano’s sister, also admits her attitude towards the bandit:

[The] person who is translating the book has a peculiar attitude towards the book, it is a different level of getting inside the story, maybe you have seen yourself in the role of somebody in the book?

I cannot see a total identification with his sister, but there was a feeling that this Salvatore Giuliano is my brother. Not that much that “I am his sister,” but that “he is my brother” ... somebody very close ...

Do I understand correctly, you have felt so much that Salvatore is your brother, that you were ready to take up arms and follow the lead of this person?

Yes.

Basically the book can bring one into this kind of a state?

Definitely yes.

Would it matter on what territory, country you would take up the arms for him?

If there is a person as Salvatore Giuliano nothing matters at all ...

What the movie wants to show here is a process where who and what somebody really was is distorted through fake news we end up perceiving as real. Sidorova’s experience, in particular, is presented as a cautionary narration about “prejudice,” in the etymological sense of pre-judgement. Our judgement about a

character we are confronted with is influenced, and in fact distorted, by information we have absorbed beforehand. Even if we are confronted with new information, we come to the wrong conclusions, because we filter the information through what we believe we already know. Actually, the filter works so effectively that any new information is distorted so that it would support our prejudice, even if in fact it does contradict it.

However, by the end of the movie, both Ilyusha and Sidorova admit that they may have been misled by the mythical image of Giuliano in the book written by the bandit's sister and by the collective memory of the villagers in Montelepre, who in turn "remember" the myth more than real facts.

Ilyusha concludes,

It seems to me that, I might be mistaken, but it seems that it is like a neuropsychogram for each of us who gave the interviews, for the ones who have studied the book, what one remembers ... basically one really sees only what is being shown to him. I can clearly see the way I perceive information that is being shown to you [...] no matter where you look ... it is full of lies.

Sidorova confesses,

I looked at this story from a feminine perspective, with a kind heart, a naive one, which wants to believe in heroes, in magic. This was my perspective. [...] I understand that I have been carrying out somebody else's scenario, I was looking and believing what was being written. Especially, as a woman I was very inclined! Having read of his attitude towards children, mothers ...

At the end, she comes to the conclusion that even this "family" attitude may be part of the myth.

In this sense, as Maltsev states towards the end, the movie is a "psychological experiment." It shows that, in the presence of a mythical life such as Giuliano's, even professionals are carried out and have a natural inclination to believe the myth. He observes that the same would happen with many other subjects, including Jesus Christ. We perceive what we expect to perceive,

[There is a] very well known Princeton psychological experiment ... when there is a photo shown to an audience, which hears that the person on the photo is a maniac, a bad person ... and when the audience is asked about what they can tell about the person, they say ... his eyes resemble the eyes of a maniac, look at his fingers ... as if he wants to do something nasty. Then the next audience comes in to see the same photo, and they are being told that this is a famous poet, a Nobel Prize winner, he loved children very much. The reaction of the audience is completely different ... look at this bright and intelligent face. This experiment

shows us that a pre-set determines an attitude towards the subject—for this reason, one always makes a mistake when having a certain pre-set.

Fate Analysis

Fate Analysis, the psychoanalytic doctrine of Leopold Szondi, is one of the pillars of the Applied Sciences Association's worldview. It assumes that the family unconscious, i.e. the genes of our ancestors, determine many of our choices.

Szondi was an Hungarian psychoanalyst, whose work is generally regarded as part of deep psychology as a scientific discipline. Szondi does not reject the theories of either Sigmund Freud (1856–1939) or Carl Gustav Jung (1875–1961), but supplements them with a third approach to the unconscious. For Freud, the unconscious manifests itself through symptoms; for Jung, through symbols; for Szondi, through the choices we make throughout our lives. Just as Freud and Jung, Szondi elaborated his doctrine, Fate Analysis, by using as his starting point his clinical experiences with several patients. He came to the conclusion that life's fundamental choices, present and future behavior, and the features of evolution of personal destiny have as their root cause the dialectical relationship between genetical impulses inherited from our family and external circumstances (Kiss 2015).

Szondi was aware of the new discoveries of neuroendocrinology, and their relevance for genetics. He considered in particular the mental problems of children, which were being explained with hereditary traits. Based on this research, Szondi elaborated the notion of genotropism, which is the attraction between carriers of the same genes. Two persons who carry similar genetic material may feel attracted to each other, and manifest in the process regressive hereditary traits. Family unconscious, according to Szondi, influences the choice of our partner, but also of our friends, as well as our health problems and the circumstances of our death.

Szondi believed that our life develops in a field where six forces are active: heritage, impulses, the social milieu, the mental milieu, ego, and spirit, the latter defined as “the highest court of fate” (Szondi 1953, 15–34). The first four forces are the factors of compulsive fate, and are independent from our will. Nobody can choose his or her genetic heritage or social milieu at the time of birth. The last two factors belong to selective fate, through which we take decisions and solve

problems. Each of the six factors may become predominant in one or another stage of our life, but only ego and spirit are responsible for our free choices. Ego takes free decisions and spirit implements them, because it is in the spirit that we find ideas and values allowing transcendental experiences. Ego serves as a bridge between the factors of compulsive fate and spirit. In turn, spirit is the transcendental instance giving to impulses features and directions that are truly human.

The six factors may emerge simultaneously or alternatively, in agreement or in opposition between each other, creating a never-ending dialectic whereby we are continuously transformed. Theater is a very important metaphor for Szondi. As the scenes change in a revolving stage, so fate changes in our life. The family unconscious influences every choice. However, choices remain ultimately free and fate can be changed, more easily if we understand and realize the role of the family unconscious.

The movie tests Fate Analysis against Salvatore Giuliano, but runs into the obstacle that most of what we know about the bandit may be mythological or simply false. Maltsev explains,

[...] when people say “Dr. Maltsev could you please make a fate analytical assessment of Salvatore Giuliano”, I reply that I can’t. Which Salvatore out of two [the mythical and the real] should I analyze? Any movie, any painting, any scientific work is faulty from the beginning if the primary materials are false. If the foundation of the raw material is erroneous, consequently your answer will be based on an error. Simple mathematical equation. If the benchmark data are erroneous, and you enter them into a computer program, logically the output is going to give you erroneous result data.

However, Fate Analysis can be used in a different way, and may actually help disentangling the real Giuliano from the mythological one. Maltsev suggests in an early stage of the movie that “by means of methods of Fate Analysis, we are going to solve the tangle anyways. And I am going to demonstrate things you do not see behind the curtain of this enigma.” Fate Analysis assumes that family unconscious is *always* at work. The mythological Giuliano exhibits traits that are not compatible with a Sicilian family unconscious and are typically American. This is not surprising. Maltsev argues, as it were largely American journalists who initially created the myth, later consecrated by novelists such as Mario Puzo (1920–1999) (Puzo 1984).

In Maltsev’s words,

In fact, Salvatore Giuliano did exist, but that Salvatore Giuliano that we know of today did not exist, never. Second, Salvatore is a mix of an American Salvatore and a Sicilian one. Let me try to explain my point, Salvatore Giuliano is a great man, a classical hero of an American thriller. Let us start from the hero himself ... An American hero is considered the one who does “bang-bang”, you know ... that’s a hero. Things are different in Sicily, though. The American understanding of a hero would be one who wages a war, in Sicily it is not done this way. Pay attention to the following: “Fighter for freedom of Sicily” corresponds to an American character. “Bandit Salvatore Giuliano” is a Sicilian character.

Thus, “this Sicilian is an American one, he is not a Sicilian one if we are speaking from a Fate Analysis perspective.” Although it is true that Giuliano waved separatist flags and toyed (or was persuaded to toy) with the idea of making Sicily part of the United States (which to many did not seem absurd during World War II), he was a simple Sicilian peasant with no elaborate political ideology. Once this upper layer superimposed by American (and Italian) “mythologization” is removed, Fate Analysis may reconstruct the truly Sicilian traits of the bandit. Marina Ilyusha is interviewed in the movie as a Fate Analysis specialist.

Could we assume that a certain ancestral figure stepped forward and “took the place” of Salvatore Giuliano?

Certainly, it might be the case. It might be possible that in the ancestral unconscious of Salvatore Giuliano there are figures that had influenced his fate [...].

Ilyusha notices how Giuliano is presented as uniquely fearless, as demonstrated by the dialogues between the bandit and his mother, reported by his sister. No matter how close he comes to danger and death, there is no fear in Giuliano. He went beyond the normal drive to survival, and this fearlessness helped him to fully control his emotions in extreme circumstances, where many others would lose their capacity to think and act rationally.

The Applied Sciences Association also focuses on skills, and distinguish them between innate and acquired. This is indeed a perpetual question in the history of psychology: are skills, particularly exceptional skills, innate or acquired? The answer is never clear-cut. Rather, there is a continuum where it is not easy to establish a clear boundary between acquired and innate skills. According to Ilyusha, ancestral influences explain something of Giuliano, but not all, not

that strange invulnerability, absolute fearlessness, and pay attention to the fact he did not feel regret about things he had done. Salvatore Giuliano does not feel guilty, he sleeps well at night, he doesn't have nightmares ... 400 issued arrest warranties ... 80 killed Carabinieri

and he is not being haunted by bleeding thoughts. Isn't this strange, or is it possible after special training?

It is possible, provided there is a special training namely of the psyche, there has to be the “flexibility of the psyche” and I will repeat, a necessity of that reason, which basically justifies everything. That reason is higher and bigger than even death of those people.

One is not normally born with these attitudes:

Marina, could you tell, if one is born with this kind of logic or is it developed in the process of life?

I tend to think, that in this case he had developed the skills.

Ilyusha sees a play in Giuliano between ancestral unconscious and natural skills on the one hand, and some special training we do not know about or at least not mentioned on current biographies.

We see even from the book [by Giuliano's sister], we can see that he demonstrated leadership qualities from the early childhood, the sense of justice. However, one with such level of preparation went through a certain training and preparation [...]

In the standard mode of preparation, is it possible to achieve that effect?

No, there has to be a very dexterous ability to control yourself, your own psyche. This person knows every step in advance, which requires a preparation. Every person has a great potential, surely enough ancestral unconscious influences the life of a human being, as well as his skills. But anyways, there has to be the hand of a master who can maximize quickly and thoroughly unleash that great potential and turn it into a masterpiece. [...]

Yes. I think that this person went through a special training, because a regular person's psyche is much more different, there are boundaries such as self-preservation, safety of one's body, one's life. But he did not have these things. Thus, a regular person without a preparation won't have been able to be that cold-blooded in his fightings, to go forward no matter what. I think he was trained on a very high level, let me repeat, most probably he went through the training somewhere that we do not know about.

Giuliano, according to Ilyusha, also appears to have been attracted by death, an unusual but not unknown feature in Fate Analysis:

Note that Salvatore Giuliano had sufficiently, fatal conception of his beliefs. If we speak in terms of Fate Analysis, his fatal conception of his beliefs, his choice is ... death. Yes, right from the beginning.

“Fatal conception” is a term coming from Szondi, and indeed for Ilyusha Giuliano was so rational and quick in his decisions precisely because he was able to decide within a fatal framework. This means that he knew he would die soon, but considered that it was preferable to die than to betray his fate. However, this

“fatal” conception had to be acquired through a training, at the end of which death, either Giuliano’s or his victims’, did not really matter, because he had learned how to focus on something he regarded as more important.

In the narrative of Applied Sciences Association, Fate Analysis is never presented alone. It is related to the Association’s view of history. In turn, historical conclusions are grounded on a discussion based on the second pillar of the Association’s worldview, the study of weapon handling techniques and criminal traditions.

Weapon Handling and Criminal Traditions

One of the reasons Giuliano was fearless is that he believed he could be quicker in using guns than the Carabinieri, or everybody else. In a discussion with Alexey Samsonov, a photography specialist, Giuliano emerges as a master fighter, always quicker with guns than his opponents,

and we are speaking of his fighting skills on the distance, we are not considering tactics, strategy and management—we could have divided these skills in some categories. In order to be never off the mark with a gun, one has to be invulnerable and hit the target at the same time. ... That would entail position choice, understanding of what to do next, etc ... and all that in a split second.

It is not coincidental that the matter is discussed with a photographer, as Maltsev, who has a keen interest in new and old cameras, believes that photography and the use of guns have a lot in common. But the conclusion is the same. Somebody should have taught fighting techniques to Giuliano.

In essence, it is impossible to say that he was born this way.

No, not possible.

As for who taught Giuliano, various possibilities are discussed, the American intelligence being a credible candidate. Konstantin Slobodyanuk is brought in, as editor of the Association’s *Unsolved Crimes* magazine and one who has accompanied Maltsev in his study of criminal traditions. Slobodyanuk’s original insight is that Giuliano’s character does not fit into the Sicilian tradition of the Mafia and is much more similar to the style of a different criminal organization, the Ndrangheta of nearby Calabria. This conclusion is based on different features of Giuliano’s career. First, Slobodyanuk, as a journalist specialized in

criminology, specifically sees something more Calabrese than Sicilian in the bandit's approach to family life as described by his sister in her book. Second, in the making of Salvatore Giuliano, if one believes the sister, external figures play a role, including Catholic priests and a university professor he is said to have consulted. This is not unheard of in the Mafia, but is much more typical of Ndrangheta, as

in the Mafia everything occurs inside of the structure, inside of the so called ship. There is the captain, who teaches; boatswain, officers, etc. In this case, we see a certain professor that has no relation to criminal structures, but at a certain point he suddenly tells [Giuliano] that the organization exists. That "there is an organization you asked for, which is ready to defend interests of Sicilians to the bitter end."

Third, we saw Giuliano's lieutenants moving outside Sicily after he died, which Slobodyanuk again believes to be more typical of Ndrangheta than of the more territorial Mafia. He goes one step further, and lends some credibility to the persistent Sicilian stories that Giuliano's death may have been a hoax. He believes he may have been relocated elsewhere, either (or both) by Ndrangheta or the U.S. intelligence, which may have been interested in his guerrilla skills (also discussed in the movie by the anonymous GRU veteran through a comparison with Afghanistan).

If one assumes a connection with Ndrangheta,

[the] enigma of the skills, then it is easily explained by the structure of the Calabrian organization. If one was taught since his childhood, there is nothing left as to demonstrate the skills acquired before [he was] 20 years old.

There are two problems the movie is aware of. The first is that the relationship between Giuliano and the Mafia is very controversial among scholars. There are some who regard the bandit as a puppet of the Mafia, which first created and then eliminated him, and others who claim that the Mafia and Giuliano had different interests and attitudes. Slobodyanuk and Maltsev embrace the second theory.

And the sources of information that are available they say that Salvatore Giuliano had sore relations with the Sicilian Mafia.

Absolutely. They even made two attempts of assassination, thus it is hard to imagine that he was an adherent of this structure.

The second problem is that the possible connection between Sicilian bandits and representatives of the Calabrian criminal subculture is researched and suggested here for the first time. Neither media, nor scholarly research

mentioned this possible relationship. Rather, Giuliano is lionized as a truly Sicilian hero, in the tradition of the mythical (or perhaps partially real) medieval and early modern avengers, the Beati Paoli. This, however, has to do, according to Maltsev, with the mythological rather than with the real Giuliano, as

the myth of the Beati Paoli is much more stronger than the myth of Salvatore Giuliano. And everything which fits into this myth, and if you take Salvatore Giuliano and his gang, they completely correspond to the Beati Paoli. These are ones that punish rich men, unjust rich officials, and give freedom to poor, unhappy people from humiliation and oppression. Thus, we can put an equal sign between Salvatore Giuliano and the Beati Paoli, and in this case, the myth becomes of a completely different shade for the Sicilian audience.

Mystical History and Conspiracy Theories

The photographer, Samsonov, discuss in the movie how it looks strange that Giuliano, lost in the mountains and pursued by police and Carabinieri, might have supplied the media with so many quality photographs and even video footage.

It turns out that Salvatore Giuliano was actively photographed. One needs photographers to do this. There are even videos. Even videos in 1946. Which was a rarity. Quite strange. To have your own photographer at those times was a rarity. It was not the way it is now, every school child has one. It was expensive at those times. Expensive, besides, we have to keep in mind that there was poverty etc. and etc., and having a personal photographer tells a lot. One more thing which surprised me, is that photographs were made quite professionally, I mean it was not an amateur taking pictures—I would not say all, but there are some very professional photos. Very recently we have been looking at photos and hesitated if they were shots of the movie.

You mean whether they were cut from the footage?

Yes. Some of the images look as if they were staged.

Could you note that some people might have even posed?

Yes [...]

So we may assume that, in the frameworks of these shots, there is a certain propaganda machine which has an influence all over Sicily, [through] demonstration of Salvatore Giuliano's images ... "he is alive ... he was not killed ... he is ready to defend helpless ones ...". It is already an element of information propaganda or cyberwar.

Definitely.

If I am reading the situation right, we could have said that these people are knowledgeable of how to fight in a mountainous area, and these people have their own propagandistic machine, [they are] people that are capable of a certain distance management of masses in Sicily.

Entirely. At those times, in order to own such a machine one has to be very intelligent. And if this has to be propagated, not one laboratory is required but a number of them.

Plus cooperation with newspapers.

With newspapers, cooperation between cities. It is not simple.

Namely, this kind of a system has to be organized, it does not occur by itself.

No (smiles), it can't occur just on its own.

Even Sidorova, with all her sympathy for Giuliano, has some doubts on the photographs.

There was a photo of Salvatore Giuliano hiding alone in the mountains, he was sitting in the cave. At that moment there is a description in the book [by his sister] of how lonely he was, he had nobody to speak with ... I thought, well but there was somebody who took his photograph (laughs), it was not a selfie 100 % (laughs)...

The movie's conclusion is that Giuliano's mythology was socially constructed, not so much by the Sicilian collective unconscious but by a propaganda machine that went beyond Sicily.

An image of Salvatore Giuliano is created and shaped, and it was specialists who did the work. They know how it is done, as well as photographers, cameramen, and specialists in the psyche of human being as well as depth psychology.

There is no single conclusion in the movie about who these "specialists" were but Slobodyanuk in particular insist on the United States, and on how international American propaganda would have benefited from the idea that a noble Sicilian peasant-hero loved so much America and wanted Sicily to become part of it. So, in Maltsev's words, "a standard Southern Italian bandit, a common one," although admittedly gifted in several departments, was converted into a mythical hero.

The movie stops here, with the additional comment that it would probably not be wise to advertise these conclusions in Sicily and spoils what became a regional myth. However, *No Fear No Regret* does not stand alone. It is probable that the intended audience is one familiar with other videos, books, and courses of the Applied Sciences Association. In this respect, they would recognize a familiar theme of what scholars have called "conspirativity," a meeting point of

conspiracy theories, esotericism, and spirituality (Ward and Voas 2011). The matter is discussed elsewhere in this issue of *The Journal of CESNUR*, and I do not need to elaborate further here. In the movie, the study of Salvatore Giuliano serves as a test case for the (difficult) application to events of the past of both Fate Analysis and Applied Sciences Association's methodologies, which had been constructed by Maltsev assuming that an adequate historical analysis should involve the study of forces that prefer to operate in the shadow.

Would the Real Salvatore Giuliano Please Stand Up?

We cannot disentangle Giuliano from the media. Truths, half-truths and falsehoods were fed to the Italian and international public almost daily during Giuliano's career. Media had their own agenda, and were also manipulated by different forces.

A case in point is how the media reported that the bandit had been captured and killed by the Carabinieri. The official truth was deconstructed shortly after the incident by Italian journalist Tommaso Besozzi (1903–1964), who wrote for the weekly *L'Europeo*. It is worth nothing that, unlike daily newspapers such as the Socialist *Avanti* and the Communist *L'Unità*, which also criticized the official version, *L'Europeo* was not part of the anti-government media. It is also interesting that Besozzi's book collecting his articles (Besozzi 1959) has been republished in 2017 (Besozzi 2017), confirming the movie's idea that Giuliano is alive and well in Sicilian collective memory. The movie argues that, however amplified or distorted by mythology, Giuliano's role as a genuine, and genuinely popular, Sicilian bandit was not invented.

In reading Besozzi, we realize that the Carabinieri and the government also tried to "mythologize" Giuliano immediately after he died, but in a negative way. This is a mirror of what the movie describes, with the opposite agenda. The Carabinieri tried to demolish the image of Giuliano, pretending that, faced with capture and death, the bandit started losing his certitudes and became a normal, afraid human being. They also claimed that Giuliano was about to escape to Tunisia, and that he fell into the Carabinieri's trap because of his naïveté and vanity. The Carabinieri reported that they approached him hidden in a false press van, claiming to be journalists who wanted to interview him. In Sicily, however,

nobody believed this version, which ended up discrediting the government's press releases as a whole.

Just ten days after the announcement of Giuliano's death, Besozzi published in *L'Europeo* an article with a title that remains in the history of Italian journalism, "We only know for sure that he is dead"—although even the bandit's death was cast in doubt in the following years. Besozzi's reporting of Giuliano has recently been studied in a master thesis by Laura Mattioli. She follows Besozzi as he finds evidence that nothing of the official version is true: Giuliano was not trying to leave for Tunisia, and the famous press van did exist but did not play any role, as everybody in Montelepre knew that it was hiding the Carabinieri.

Mattioli shows how the official version was never believed in Sicily, as it ran counter both what everybody knew of Giuliano and Sicilian ethos, while it was continuously repeated by the national Italian media, whose political aim was to restore the credibility of the government compromised by its failure to stop Giuliano and other bandits. To achieve this aim, the government needed to kill not only Giuliano but his image as well (Mattioli 2003).

No Fear No Regret examines several features of the extraordinary career of Salvatore Giuliano, but not all. It is particularly interested in a psychological analysis of the bandit, and in applying to his story the Fate Analysis principles of Szondi's doctrine, as well as the methodologies created by the Applied Sciences Association, in addition to methods of investigation that are part of the science of criminology. Nor does the movie discuss in detail scholarly works about Giuliano. However, the movie's interpretation echoes the most famous academic approach to Giuliano, by British social historian Eric Hobsbawm (1917–2012). Giuliano was included in the category of "social bandits," whose prototype is Robin Hood, mythologized by the people as its real or presumed avengers (Hobsbawm 1959, 13–29), despite what the Marxist Hobsbawm sees as their "pre-political" ineffectiveness. However, according to Hobsbawm, Giuliano also "became the plaything of political forces he did not understand," which is consistent with the movie's description of the bandit's ambiguity (Hobsbawm 1959, 27).

From an Italian point of view, what is largely missing is the political angle. The one incident for which Giuliano is mentioned in Italian high school history textbooks is the massacre at Portella della Ginestra, which followed an electoral success of the Communist-Socialist front in the elections held in Sicily for the assembly that would draft the Italian Constitution.

Giuliano acted to scare and punish the Communists, and indeed he is reported to have repeated popular slogans against the “red threat.” But this went beyond his usual *modus operandi*, and somebody should have suggested the attack to him. Who did was the subject matter of a trial held in Viterbo after Giuliano’s death and of parliamentary commissions’ investigations that went on for decades.

The film, with its interplay between psychological experiment and historical research, does not present any conclusion about the forces that may have manipulated Giuliano. In Italian scholarly literature, many possible instigators have been named, including nostalgics of the monarchy (replaced by a republic in Italy in 1946), nostalgics of fascism (on whose alleged relations with Giuliano a rich literature exists: see e.g. Casarrubea and Cereghino 2009, 33–35; Casarrubea and Cereghino 2011, 79–80 and 87–93), Sicilian separatists, the strongly anti-Communist Polish Army who entered Italy at the end of World War II, Christian Democrats, and the U.S. intelligence (Höbel 2014). Giuliano himself wrote repeatedly to the Communist daily *L’Unità*, expressing his fear of being killed to prevent him to tell the truth on Portella, and alluding to Christian Democrat leaders, including the powerful Minister of Internal Affairs, Mario Scelba (1901–1991) (Höbel 2014, 133–34). Giuliano associates and the Sicilian Communists tried to implicate the leader of the Christian Democrat party in Sicily, Bernardo Mattarella (1905–1971) (Höbel 2014, 117–21), whose elder son Piersanti (1935–1980) would become governor of Sicily before being killed by the Mafia, while the younger son Sergio currently serves as the Italian President of the Republic. While all investigations exonerated Mattarella, serious clues led to local representatives of the Monarchist Party. They were, however, small operators and could only have acted with support from larger organizations. This has persuaded several scholars of the Portella incident that the U.S. intelligence was somewhat implicated.

Giuliano, one of the most wanted outlaws in Italy, was able to travel to Rome in 1947 to be interviewed by American journalist Michael Stern (1910–2009), who was at the same time an operative for the predecessor of CIA, the Office of Strategic Services (OSS). Giuliano associates testified that the bandit also met Colonel Charles Poletti (1903–2002), former governor of New York and the highest ranking American intelligence officer in Italy, and that he received American weapons through officers of the Polish Army led by General Władysław Anders (1892–1970) (Höbel 2014, 123–28). In one of the later parliamentary

investigations, officers of the Italian Police (an agency different from the Carabinieri) reported that they had been stopped and beaten by American soldiers when they tried to capture Giuliano, and explained that “in case they would lose Italy [to Communism], the Americans wanted to save at least Sicily” (Camera dei Deputati 1972, 433).

Most scholars, thus, would agree with the movie that the Americans had something to do in manipulating Giuliano and creating his myth. Some also entertained the idea, presented in the movie, that his death in 1950 was a hoax. Works by independent historian Giuseppe Casarrubea (1946–2015), a high school principal whose father had been killed by Giuliano, led the Palermo prosecutors to have the bandit’s body exhumed in 2010. A DNA test concluded for a 90% likelihood that the skeleton belonged to Giuliano—but of course could not guarantee that the body exhumed in 2010 was the same buried as Giuliano in 1950 (ADN Kronos 2012).

On other items discussed in the movie, such as Giuliano’s relations with the Mafia and the Ndrangheta, the jury is still out. It is normally believed that the Mafia used Giuliano, although their relations were complicated and not clear-cut. Christian Democrat Senator Marzio Bernardinetti (1914–2008), who led the parliamentary commission who investigated Portella della Ginestra in 1969–1972, concluded that the relationship between the Mafia and bandits such as Giuliano was “permanent and systematic,” and that the *banditi* could operate and survive only with the Mafia’s permission, and be captured and killed when this permission was withdrawn (Camera dei Deputati 1972, 19–57). Bernardinetti emphasized the Mafia more than the movie, and scholars in their majority would agree with him. But not everything is clear.

Gaspare Pisciotta (1924–1954) was the man who betrayed Giuliano to the Carabinieri and was later killed with poison in the Palermo jailhouse. Contrary to what many sources report, he was not Giuliano’s first cousin: the bandit called him “cousin” to indicate that they were best friends, as it was common in Sicily (Sidoni 2010, 71). But certainly Pisciotta knew a lot about Giuliano, which made somebody decide he had better being killed in 1954. At the Viterbo trial, he explained: “We are one and the same body, bandits, the police and the Mafia. We are like the Father, the Son, and the Holy Spirit” (Camera dei Deputati 1972, 130–31). Perhaps Oleg Maltsev would appreciate the quote.

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**Anti-Cult Wars in Europe: FECRIS, Alexander Dvorkin and Others.
The Case of the Applied Sciences Association in Odessa**

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ABSTRACT: For 25 years, the European Federation of Centers of Research and Information on Sectarianism (FECRIS) has been fueling social hostility against spiritual minorities and new religious movements in Europe. FECRIS, which is almost fully funded by the French state, is represented in over 25 European countries. Through its Russian affiliate association, headed by its vice-president Alexander Dvorkin, FECRIS contributes to the persecution of Christian Evangelicals and Pentecostals, Jehovah's Witnesses, Mormons, Falun Gong practitioners, Hare Krishna devotees, and others throughout the entire former Soviet space. Although the French state is secular, Alexander Dvorkin, the vice-president of a publicly-funded French organization, is an employee of the Russian Orthodox Church. This paper points at this unhealthy alliance and its dramatic consequences. Detailing the case of the Applied Sciences Association in Odessa, this piece summarizes interviews with victims of Dvorkin's anti-cult organization and analyses the strategies used by Dvorkin to create an imaginary cult and spread artificial panic.

KEYWORDS: FECRIS, Alexander Dvorkin, Anti-Cult Movement in Russia, Leopold Szondi, Applied Sciences Association, Oleg Maltsev, Religion in Ukraine.

The European Federation of Centers of Research and Information on Sectarianism (FECRIS)

In 2016, my organization Human Rights Without Frontiers investigated a group in Odessa, Ukraine, the Applied Sciences Association, which had worked to defend its philosophy and its beliefs against a Moscow-based anti-cult organization close to the Russian Orthodox Church headed by Alexander Dvorkin, vice-president of FECRIS.

FECRIS, a non-profit association under French law, founded in Paris on 30 June 1994, serves as an umbrella organization for associations that defend alleged victims of “cults” in more than 25 European countries (Fautré 2017).

While FECRIS claims to be politically, philosophically and religiously neutral, in reality it is a melting pot of associations with various, and sometimes even contradictory, interests, which seek to fight against religious minorities. FECRIS experiences internal tensions and dissensions, which is understandable as it has lumped together players backed by various traditional religions, such as the Roman Catholic Church and Orthodox Churches, as well as anti-religious atheistic movements.

Over 92% of FECRIS’ budget comes from public funding, the majority of which is financed by France, a secular state, in the framework of its anti-cult policy. FECRIS member associations in France are financed for over 90% of their budget by state institutions (Duval 2012; Duval and Fautré 2017).

The president of FECRIS was then a former British conservative MP, Thomas Sackville, and the vice-president was Alexander Dvorkin, an employee of the Russian Orthodox Church. In Russia, Dvorkin was previously tasked to protect the Orthodox Church against “cults.” In 1993, with the blessing of the Patriarch of Moscow and All Russia Alexy II (1929–2008), he created the Saint Irenaeus of Lyons Centre for Religious Studies. The centre also hosts the missionary faculty department of St Tikhon’s Orthodox University in Moscow one of the objectives of which is to defend the Orthodox Church against “totalitarian and destructive cults.”

The Saint Irenaeus of Lyons Centre is the head centre of the Russian Association of Centres for Religious and Sectarian Studies (RATsIRS). Unsurprisingly, Alexander Dvorkin also serves as the president of RATsIRS; the vice-presidents are Archpriest Alexander Novopashin and Archpriest Alexander Shabanov; the executive secretary is priest Lev Semenov, Ph.D., associate professor.

There is a global network of so-called “parents’ initiatives” and other similar organisations in Russia (including missionary departments of Orthodox dioceses), the majority of which have become members of RATsIRS. There are also a number of so-called “rehabilitation centres,” which aim at reconverting followers of “non-traditional religions” to Orthodoxy (HRWF Correspondent in Russia 2012).

The FECRIS' member association in Russia and its regional affiliates are all financed by the Russian Orthodox Church and engage in the fight against Evangelicals, Pentecostals, Mormons, Baha'is, Jehovah's Witnesses, Falun Gong practitioners, Scientologists, and so on.

Alexander Dvorkin is well-known for popularizing the term "totalitarian cults," which, since 2000, has been used by defenders of the concept of "spiritual security" in Russia to designate peaceful religious denominations as potential threats to the hegemony of the Orthodox Church and the identity of the Russian people.

Russian Spiritual Security & French Laïcité

In the Russian *National Security Concept* (Presidential Decree No 24 of 10 January 2000), the Putin administration states that,

Ensuring the national security of the Russian Federation also includes protection of the cultural, spiritual and moral legacy, historical traditions and the norms of social life, the preservation of the cultural wealth of all the peoples of Russia (...), along with counteraction against the negative influence of foreign religious organizations and missionaries (The Ministry of Foreign Affairs of the Russian Federation 2000).

Since then, the spiritual security concept has been used as a political tool, based on a paranoid attitude towards "foreign" enemies and "foreign" religious groups to restrict the right to religious freedom of Russian citizens who have decided to follow a non-traditional spiritual path (Payne 2010, 713–16). Members of FECRIS in Russia play prominent roles in encouraging the state's repressive policy towards religious movements of foreign origin, even when the group has been established for a long time in Russia, as it is the case of Jehovah's Witnesses, which was banned as "extremist" in April 2017 (HRWF 2017, 2018; Bulgarian Presidency of the European Union 2018).

Whilst the Constitution and laws in France provide for a total separation of state and religions and the respect of all creeds, the Russian State in practice privileges the Russian Orthodox Church as a key actor in the implementation of President Putin's spiritual security policy.

The spiritual security policy goes hand-in-hand with a religious cleansing policy targeting movements who are perceived as a threat to the identity of the

Russian people. The most recent example in line with the spiritual security concept, Dvorkin's mission, and the Russian Orthodox Church objectives, is the ban of Jehovah's Witnesses and its dramatic consequences: the impossibility of 170,000 Jehovah's Witnesses to enjoy their right to religious freedom, the confiscation of all the property of their 395 legal entities by the state, the opening of twenty criminal cases against them, and the imprisonment of seven of their members (as of 25 May 2018) (HRWF 2018).

Other examples of religious cleansing are the jailing of several members of the Church of Scientology, and the ban of two peaceful Muslim movements: Tablighi Jamaat and the followers of Said Nursi (1877–1960).

The question is: *How can France, a secular country, finance an organization like FECRIS whose vice-president, Alexander Dvorkin, is an agent of the Russian Orthodox Church, fuels social hostility towards non-Orthodox movements, and encourages repressive policies in Russia?*

Dvorkin, a "Cult Expert"?

Alexander Dvorkin is not only a controversial figure on the international scene but also in Russia. In 2009, he was appointed by Russia's Justice Minister to head the Ministry's Expert Council for Conducting State Religious-Studies Expert Analysis. The mandate of this council is to investigate the activity, doctrines, leadership decisions, literature, and worship of any registered religious organization, and to recommend action to the relevant governmental authorities.

Robert C. Blitt, professor of law at the University of Tennessee and former international law specialist for the United States Commission on International Religious Freedom (USCIRF), said the following about Russia's anti-cult policy and FECRIS' vice-president:

Russia has long relied on so-called expert studies for the purpose of categorizing and prosecuting certain religious groups. For example, in February 2009, the Russian Ministry of Justice established an Expert Religious Studies Council. This body had power to investigate religious organizations and reach conclusions regarding, among other things, whether the organization espoused extremist views. At the time, it was chaired by Alexander Dvorkin, an individual who lacked appropriate academic credentials as a religion specialist and was already known as 'Russia's most prominent "anti-cult" activist.' Often, individuals appointed to such councils, or even those tapped as prosecution experts in judicial proceedings, lack necessary and even basic qualifications (quoted in JW.org 2016).

Dr. Roman Lunkin, head of the Center for Religion and Society Studies at the Institute of Europe, Russian Academy of Sciences in Moscow; president of the Union of Experts on Religion and Law in Russia:

In defiance of all good sense, Russia's law-enforcement system generates completely ridiculous expert studies (and, it appears, they encourage loyal supporters to open expert centers). Regarding the Center for Sociocultural Expert Studies commissioned to analyze the Witnesses' Bible, not one of the experts has a degree in religious studies and they are not even familiar with the writings of Jehovah's Witnesses. Their analysis included quotes that were taken from information provided by the Irenaeus of Lyon Centre, a radical Orthodox anti-cult organization known for opposing Jehovah's Witnesses, as well as many other religions and denominations (quoted in JW.org 2016).

Alexander Dvorkin approved the banning of Jehovah's Witnesses and was also behind the campaign for the banning of the Hindu *Bhagavad Gita*. Fortunately, in 2011, a Russian court in Tomsk dismissed the case against the latter ban. Over the years, Russian Hindus have accused Dvorkin of hate speech against their community and religion, which has led to physical assaults against the leader of the national Hindu community and his family. Anti-Dvorkin demonstrations have taken place in India, during one of which his picture was burnt in effigy.

Non-Orthodox Communities Under Threat of the Anti-Cult Movements in Russia

All non-Orthodox religious denominations and their members have been defamed and stigmatized by Alexander Dvorkin and the Saint Irenaeus of Lyons Centre for Religious Studies. However, FECRIS in France has never disavowed its vice-president when he used hate speech against Jehovah's Witnesses, Protestants (Evangelicals, Pentecostals, Baptists, Seventh-Day Adventists and others), Muslims, Hindus, Buddhists, Falun Gong practitioners, the Salvation Army, Hare Krishna devotees, Mormons, the Church of Scientology, or Orthodox Churches that are not affiliated to the Moscow Patriarchate.

FECRIS in France did not repudiate Dvorkin even when he sided with China's advocacy for repression of Falun Gong during an anti-sect conference in Beijing on 12-13 May 2008. The Chinese campaign against this peaceful group has been repeatedly denounced by the UN Commission of Human Rights, the European Parliament, the US State Department, the US Commission on International Religious Freedom, Amnesty International, Human Rights Watch, and others.

Despite this disrespect for religious freedom, France, a secular state, has continued to heavily finance FECRIS for years, while its vice-president Alexander Dvorkin and its clerical Russian member organization have been defaming, demonizing and persecuting non-Orthodox groups in Russia.

The Campaign Against the Applied Sciences Association in Odessa

In Western Europe, anti-cult groups are confronted with decreasing interest of the media and diminishing financial support from governments, as Islamist terrorism has been increasingly making the headlines since the beginning of the century.

In Russia, anti-cultist Alexander Dvorkin and his associates can rely on the moral and financial support of the Russian Orthodox Church and the political support of President Putin. However, this iconic cult-hunter is also criticized at home by scholars, religious leaders of non-Orthodox communities and religions, and even some hierarchs of the Russian Orthodox Church. Therefore, to consolidate his image of tireless and successful cult-hunter, not only in Russia but also in the former Soviet space, he needs to continuously find new “dangerous totalitarian cults”—especially of foreign origin.

This is precisely how the Applied Sciences Association in Odessa, Ukraine became a target of Dvorkin in 2014-2016, even though it is not a religious movement. The Applied Sciences Association is an umbrella organization for three research institutes founded by Oleg Maltsev: The International Schicksalsanalyse (Fate Analysis) Community Research Institute, the Scientific Research Memory Institute and The Scientific Research Institute of World Martial Arts Traditions Study and Criminalistic Research on Weapon Handling.

Most of Maltsev’s activities are in the field of psychology and martial arts. He earned a first Ph.D. degree in psychology and is a candidate for a second one in religious studies. He used this academic training to investigate certain historical phenomena. His conclusion was that significant parts of the history that is being taught in schools and universities have been fabricated, and other relevant portions of history have been lost (see Maltsev 2018; Introvigne 2018; and Introvigne’s article in this issue of *The Journal of CESNUR*). His search for hidden secrets in history does not make him popular with everybody, particularly

because he often exposes the wrongdoings of certain organized religions, including the support offered by some in the Orthodox Church (such as monks at Mount Athos) to Nazism and anti-Semitism.

In 2012, cult-hunter Dvorkin and his henchmen had the opportunity to take advantage of the discontent of a lady in Odessa called Maria Kapar about the content of Maltsev's classes that she attended in the Applied Sciences Association. As the conflict escalated, she contacted Alexander Neveev, a psychologist in Russia, and presumably Dvorkin, who, without investigating the group, concluded together that she had been the victim of a "cult."

Happy to have discovered a new "cult," Dvorkin and Neveev posted a paper on the Internet accusing the group of connections with the medieval Order of Knights Templar, paramilitary activities, brainwashing, fraud, sexual abuse, as typical anti-cultists usually do for movements they do not like. Neveev and Dvorkin then suggested to Maria Kapar to organize a media campaign against Maltsev's association, his law firm, and his colleagues.

An Account of Dvorkin's Fight Against an Imaginary "Cult" in Odessa

In 2015, Alexander Dvorkin and Alexander Neveev masterminded from Russia an anti-cult operation in Odessa that destroyed the harmonious life of a family. On 2 October 2016, an investigative film entitled *Protect Your Dignity*, which denounces the abuse of weakness and financial exploitation of parents by anti-sect activists in Ukraine and Russia, was launched on YouTube (Нераскрытые 2016)

This docudrama is a joint production of the public organization Kavalyer with Brussels-based NGO Human Rights Without Frontiers (HRWF) and the Ukrainian *Unsolved Crimes* newspaper. The documentary-style film is based on a true story.

The film follows the story of a twenty-year old girl named Yulia Yalovaya and her family. Throughout the film, Russian-Ukrainian anti-cultists' group do not hesitate to manipulate her parents and to irremediably damage the harmonious relations existing in this family in order to destroy an imaginary cult and the reputation of Oleg Maltsev.

This movie realistically reveals the models and algorithms used by some anti-cultists to artificially create fear and social panic. As the film depicts, the anti-cult activists masterminding the campaign against the Applied Sciences Association and Oleg Maltsev were Alexander Dvorkin and Alexander Neveev in Moscow with the help of Maria Kapar in Odessa. To achieve their objective, these anti-cult activists recruited media representatives in Ukraine who were easily manipulated: Dmitry Bakaev (journalist of *Dumskaya TV*, and friend and fan of Alexander Neveev); Maria Kovalyova, Vyacheslav Kasim, Eugene Lysyi (*Channel 7* journalists in Odessa); Oksana Podnesbesnaya (journalist of *OODTRK TV*, and friend and fan of Alexander Neveev); and Dmitry Mikhailenko (journalist of the *Third Digital Channel*). All these people had supported Dvorkin and Neveev for various reasons, and became vivid representatives of what the Applied Sciences Association called, in its criticism of its critics, “religious extremism.”

The Story of Yulia Yalovaya

Yulia Yalovaya, a twenty-year old Odessa native was an engineering student at the Odessa Maritime University. Until September 2015, Yalovaya was a journalist for *Unsolved Crimes*, and had a very close relationship with her parents; however, vice-president of FECRIS, Alexander Dvorkin, would soon put an end to this.

Her mother was first alerted to the situation by some negative information found on the Internet about Oleg Maltsev, who is also the co-founder of the Redut Law Company. This company had established the *Unsolved Crimes* newspaper, where Yulia was working as a journalist. After a long, vivid conversation with her daughter, Yulia’s mother said “You have to choose: your job or your parents.” Yulia decided she would try to keep both her job and her good relationship with her parents.

However, without her knowledge, her mother went to the police and reported that her daughter was involved in the activities of a criminal group. On 2 September 2015, police officers went to her parents’ house and asked her to follow them to the police station for a hearing. While in the car, she sent a SMS to Olga Panchenko, attorney at law and director of the Redut Law Company, asking for urgent assistance. At that time, Yulia was still unaware that her mother was behind this police investigation. Her parents joined her at the police station. Yulia’s mother was very upset and started pushing Yulia into the wall, shouting,

“She is my daughter and nobody will touch her. I don’t want that cult to send her to a prostitution ring.”

The whole atmosphere was very emotional. Yulia then realized that her mother, whom she had always fully trusted, was behind the whole family mess. The conversation with the police officers was very strange. They were not asking questions, but were trying to convince Yulia that her boss was a criminal, and announced that they wanted to know more about his activities. Attorneys at law Olga Panchenko and Evgenia Tarasenko arrived with a journalist to help Yulia. In all, Yulia was illegally kept for eight hours by the police officers and they only stopped interrogating her after other attorneys and journalists arrived (HRWF 2016).

Dvorkin’s Destructive Propaganda on the Internet

The origin of Yulia’s problems with her family was the website of the Saint Irenaeus of Lyons Center for Religious Studies that her mother had accessed. The Center had been alerted about Maltsev’s group by the already mentioned Maria Kapar, who had also been accused by Maltsev of using his and the Applied Sciences Association’s name to support several illegal activities, and wanted to take revenge against him. “The accusations of the Saint Irenaeus Center were not supported by any evidence; it was simply a lie and this lie destroyed my family,” Yulia told Human Rights Without Frontiers. “My mother is a gullible person who was manipulated by Dvorkin and his henchmen. She was extorted 12,000 dollars for a media campaign for my ‘rescue.’ I was allegedly the ‘victim’ of a cult,” Yulia said. The fake story about the imaginary dangerous cult was broadcast on all Odessa TV channels. “These people, in particular Dmitriy Bakaev, slung mud at me—people from the whole city, where I live, saw it—and they did it for profit under the guise of Dvorkin’s extremist teachings,” Yulia concluded.

After that dramatic incident, the relations between Yulia and her mother were irretrievably damaged despite her efforts and she considered leaving the country (HRWF 2016).

Some Conclusions

In this case, the actions of the anti-cultists led to the disruption of Yulia Yalovaya's family. On the other hand, the Applied Sciences Association reacted vigorously, and did not allow the anti-cultists to destroy the activities and the reputation of their organization, although some critics are still quoting materials posted on the Internet during the "Odessa cult wars." Actually, some of those who participated in the campaign orchestrated by Dvorkin and Neveev in Ukraine eventually lost their jobs, including Dmitry Mikhailenko, Dmitry Bakaev, and Vyacheslav Kasim.

An ordinary family in Odessa was destroyed because of the slanderous propaganda of anti-cult activists on the Internet. This is unfortunately not an isolated incident but a typical case highlighting the DNA of anti-cult organizations.

The same pattern of "collateral damage" has been identified in more than twenty countries where FECRIS is active: slander; victimization in the neighborhood, at the workplace and at school; damage to individuals' reputation; loss of jobs or promotions; dismissals; loss of visitation rights or child custody in divorce settlements; inability to rent facilities for religious ceremonies or for meetings; unilateral and unfounded closure of bank accounts of "cults" or of individuals affiliated with them; humanitarian agencies' refusal to accept donations from "cults," denial of access to public display boards, and police surveillance.

A number of these issues have been successfully challenged by some religious groups and their members at the European Court of Human Rights in Strasbourg (Fautré 2018), but only after years of expensive judicial procedures.

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**Applied Sciences Association: An Annotated Bibliography
and Filmography of Primary Sources**

The Journal of CESNUR

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ABSTRACT: This bibliography and filmography, compiled by the staff of CESNUR (Center for Studies on New Religions), lists the books, and the videos or movies, published or produced by the Applied Sciences Association. All were published after the move of the core group of the Association from Sevastopol to Odessa (2014).

KEYWORDS: Applied Sciences Association, Oleg Maltsev, Memory Institute, Criminal Traditions, Fate Analysis, Destreza.

I. Books

A. Original Books

1) *Закройщик*

English translation of the title: Developer

Author: Oleg Maltsev

Date published: 2015 (but a manuscript version circulated since 2013)

Publisher: International Schicksalsanalyse Community Research Institute,
Odessa, Ukraine

Russian ISBN: No

Subject matter: A textbook about how to achieve results in the business activity, based on a compilation of lessons by specialists of leading consulting companies.

A “developer” is “one who achieves results,” i.e. a person capable of developing certain conditions and situations that help him achieve the desired result. The skills needed to be successful in business are explained, together with tools called “bridges,” which help create linguistic bridges with others.

2) *Против Лома Нет Приема*

English translation of the title: Might Makes Right

Author: Oleg Maltsev

Date published: 2015 (but a manuscript version circulated since 2013)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: One of Maltsev’s first books, it is intended as a guidebook to the whole field of Applied Sciences, including the part the author calls “psychosamology.” It includes “The Road of a Lifetime,” which the author presents as a translation of a manuscript found buried underground in an ancient temple. The book also discusses the branch of applied psychology science Maltsev and its mentors call “Brenengel,” which explains our unknown zones and unknown motional tasks. It also contains metrics about the level of human perception, four possible variants of human cooperation, and the intellectual instrumental complex the author calls “Rastrub,” which is intended to help achieve practical results in life.

3) *Дорога на Постамент*

English translation of the title: Road to *Pastament* [Pedestal]

Author: Oleg Maltsev

Date published: 2015 (but a manuscript version circulated since 2013–2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: *Pastament* (“Pedestal”: the Association prefers this transliteration to “Postament”) is a central element in Maltsev’s teachings.

Pastament is defined as the science about life, suggesting approaches to the solution of tasks that allow the person to be consistently effective. The book is about the spiritual development of human beings, which it aims at defining in clear terms. It is also an appeal to action: “Do not think or read about pulling the trigger, just pull the trigger.”

4) ***По ту сторону лжи***

English translation of the title: On the Other Side of Falsehood

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: A book on Fate Analysis and the notion of “program fate.” It discusses the theory of Hungarian psychoanalyst Leopold Szondi (1893–1986) and presents a new method of interpretation of his celebrated “Szondi test.” It also offers intellectual instruments that, the book claims, can help us to stop being dependent on our own “program fate.”

5) ***Меч Геддеона***

English translation of the title: The Sword of Gideon

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Series: Research of Drafa Technology

Subject matter: A volume of the series on “Drafa,” which Maltsev describes as a fundamental structure that is part of European mysticism. This book presents the “Drafa” of the first period of European history, which Maltsev calls “Magical Drafa.” The book describes the mechanism of working with “Task Implementation Objects,” as well as the secret names of “Request Objects” and

how to access them (see article of Massimo Introvigne in this issue of *The Journal of CESNUR*).

6) *Корабельный Бог*

English translation of the title: Ship God

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The “Ship God” is one of the three notions of God discussed by Maltsev (see article by Massimo Introvigne in this issue of *The Journal of CESNUR*). The book is the result of field trips to Sicily, in search of the island’s history and architecture. It presents, and comments, photographs taken in Corleone, Bagheria, Monreale, and other Sicilian cities. The author explains the meaning of each architectural complex and symbols, and the life principles of the locals. He points out the fact that Sicily is where the Ship God symbol was found for the first time. He also describes the meaning of this symbol, and its relation to his notion of Drafa.

7) *Полевые Заметки Карлоса Кастанеды*

English translation: The Field Notes of Carlos Castaneda

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The book discusses how information is obtained and verified. The author explains why two people may perceive the same information in different ways. In some books, there are elements invisible to the reader. Maltsev proposes a method to extract hidden information from the sources, and perceive exactly what the author means. As an example, the author analyzes the field notes of

Carlos Castaneda (1925–1998), to which it applies this method, claiming that it explains in depth Castaneda’s teachings. The book also describes the mechanisms of image constructing, including mechanisms for deciphering, and tools such as eight automatic and eight intentional methods for constructing images.

8) *Без права на славу*

English translation of the title: Without the Right to the Fame

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The book describes the training system of the medieval Knights Templars, which according to Maltsev included 33 degrees symbolized by the ascent to a Priestly Mountain. Maltsev explains in detail each of these degrees, the conditions of it, and the skills and models of behavior required to rise to the next level of this hierarchy. He also describes what one had to learn on each degree. This training system, the author claims, has a direct relation with Maltsev’s concept of Drafa, a spiritual and technological structure at work in human history. This work offers the principles of the Priestly Mountain as a way of personal growth, which can still be practiced today.

9) *Айсберг*

English translation of the title: Iceberg

Author: Oleg Maltsev

Date published: 2015 (but a manuscript version circulated since 2014)

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: This book describes the 32 working procedures of the technology Maltsev calls “Iceberg,” which is aimed at making students truly

multi-functional in all spheres of human activity. The tools of Applied Sciences useful for implementing these procedures are also illustrated.

10) *Никудышный Колдун*

English translation of the title: Worthless Sorcerer

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2015

Publisher: International Schicksalsanalyse Community Research Institute

Russian ISBN: No

Subject matter: The “worthless sorcerer” of the title is the average modern person, who always tries to do “better,” but usually does “worse.” Some 25 mechanisms of psychological defenses are explained and illustrated, expanding the lists proposed by Sigmund Freud (1856–1939) and Carl Gustav Jung (1875–1961). Maltsev claims that mechanisms of psychological defense work in an automatic, unconscious manner and are meant to protect human beings. The risk is, however, that they would lead us to live and act “as usual” (automatically). Consequently, the frequent activation of psychological defenses may lead to hysteria, neurosis, and psychosis.

11) *Седло финансовой грамотности*

English translation of the title: The Saddle of Financial Literacy

Author: Oleg Maltsev

Date published: 2015

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The book offers a non-traditional and non-mathematical approach to finance, with examples from daily life. Any *working* financial system, the book argues, consists of four echelons, and is about *transforming the unseen into seen*. Maltsev offers practical suggestions how this can be achieved.

12) Правдань. Игра, которая правит миром

English translation of the title: Truth: The Game That Rules the World

Date published: 2016 (but a manuscript version circulated since 2014)

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Publisher: Memory Institute, Odessa, Ukraine

Russian ISBN: No

English translation: *“TRUTH.” The Game That Rules the World*

Date translation published: 2016

Publisher of the English translation: The Memory Institute, Odessa, Ukraine

English ISBN: No

Subject matter: Unbeknownst to most humans, a secret “Game” permeates history. The book presents several witnesses of the existence of the Game through European history, and describes some of its elements and players: the Minor Lodge, the Grand Lodge, “Request Objects,” “Task Implementation Objects” (see article by Massimo Introvigne in this issue of *The Journal of CESNUR*). It also argues that the same fundamental structure appears in every single sphere of human life through the different levels of human societies.

13) Книжник

English translation of the title: Scriber

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2016 (but a manuscript version circulated since 2014)

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: An illustrated book on architecture of Europe serves as a textbook for Maltsev’s notion of “Drafa” (a fundamental structure at work in human history). Half of the book is dedicated to a research on the Jewish Torah and the presence of its symbols in European architecture. The book also discusses the notion of professionalism, and how one becomes a real professional.

14) *Разведшкола для деловых людей*

English translation of the title: Intelligence Service School for Businesspersons

Authors: Irina Lopatyuk, Oleg Maltsev

Date published: 2016 (but a manuscript version circulated since 2014)

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The notion of Drafa (a fundamental structure at work in human history) is integrated into business activity. The book argues that there are multiple levels in the business sphere, which directly correspond to levels of preparation and competence as a professional. Practical suggestions for task solving under pressure are also offered.

15) *Знающие люди*

English translation of the title: Wise Men

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2016 (but a manuscript version circulated since 2014)

Publisher: The Memory Institute

Russian ISBN: No

Series: Research of Drafa Technology

Subject matter: The book is part of a series about research of what Maltsev calls “Drafa technology,” a fundamental structure at works in human history. There are original photographs made during the author-led “expeditions” to Munich, Germany, which, according to Maltsev, prove that the city was originally built by pirates. Munich’s architecture illustrates the Drafa technology that represents the knowledge of the world structure as a Grand and a Minor Lodge (see article by Massimo Introvigne in this issue of *The Journal of CESNUR*). The author deciphers each symbol of this architecture and explains the meaning of it, demonstrating the original medieval ideas behind the early buildings in Munich.

16) *Каббала. Жизнь как сон*

English translation of the title: Kabbalah: Life as a Dream

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2016 (but a manuscript version circulated since 2014)

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Series: Research of Drafa Technology

Subject matter: A book in the series on Drafa technology, which Maltsev describes as a fundamental structure of human history and part of European mysticism. This book describes the mechanism of working with “Request Objects” (see article by Massimo Introvigne in this issue of *The Journal of CESNUR*), their levels, their secret names, and all possible keys that guarantee that requests will be received.

17) *Старатель*

English translation of the title: The One Who Endeavors

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2016 (but a manuscript version circulated since 2014)

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The author describes four levels of human individuality: being one’s own person, the judge, the bad boy, the good boy (see article by Massimo Introvigne in this issue of *The Journal of CESNUR*). Each level has its own characteristics and should be applied in certain situations. Maltsev also explains the parameters we use to identify each other, the models of human behavior on each level, and which instruments may be used to improve our results.

18) *Предел Справедливости*

English translation of the title: End Point of Justice

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2016

Publisher: International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The result of one of Maltsev's expeditions, to Thessaloniki, Greece, the book is an investigation of the death of Jesus Christ and of three different meanings of the word "crucifixion," corresponding to three different historical periods. It advances the theory that Thessaloniki may actually be the city referred to in some ancient scriptures as "Jerusalem."

19) ***Учебник по нейрофизиологии***

English translation of the title: A Textbook on Neurophysiology

Author: Oleg Maltsev

Date published: 2017 (but a manuscript version circulated since 2012)

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

Subject matter: A comprehensive textbook on applied science, which includes examples of the operation of human automatism, models of human behavior, the mechanism of memory, the levels of the human nervous system. The main neurophysiological differences between animals and human beings are also illustrated.

20) ***Черная Смерть***

English translation of the title: Black Death

Authors: Oleg Maltsev, Lloyd De Jongh

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-45-5

Series: South African Criminal Tradition

English translation: *Black Death*

Date translation published: 2017

Publisher of the English translation: Dnepr, Serednyak TK, Odessa, Ukraine

English ISBN: No

Subject matter: The book is based the result of Oleg Maltsev's work with an expert of the South African criminal blade tradition, Lloyd De Jongh. It offers an

introduction to South African criminal tradition, weapon handling basics, psychology, methodologies of training, with practical step by step lessons. The book also includes an analysis of the logical models that stand behind the main movements of the body when using a knife. The Association cautions that books about criminal traditions should be used for reference only, and that obviously it does not endorse nor approve the use of weapons for illegal purposes.

21) *Черная Логика*

English translation of the title: Black Logic

Author: Oleg Maltsev

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-48-6

Series: South African Criminal Tradition

English translation: *Black Logic*

Date translation published: 2017

Publisher of the English translation: Dnepr, Serednyak TK, Odessa, Ukraine

English ISBN: No

Subject matter: The second in the series about the South African criminal tradition, the book is mostly dedicated to skills training. Oleg Maltsev presents his personal view of the South African criminal tradition, and its relationship with one of the three “systems” at work in world history, the Rhine or Norman tradition. The book also notes that the South African criminal tradition is one of the hardest to reconstruct.

22) *54*

English translation of the title: 54

Author: Oleg Maltsev

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-40-0

Series: South African Criminal Tradition

English translation: *54*

Date translation published: 2017

Publisher of the English translation: Dnepr, Serednyak TK, Odessa, Ukraine

English ISBN: 978-617-7599-43-1

Subject matter: The third book in the series on South African criminal tradition, discusses methodology, training skills, general features, and origins of world criminal traditions, and applies these general principles to the case of South Africa. The criminal environment is considered an ideal “vehicle” of history, because its secrecy allows for the transmission of traditions in an unadulterated, “clean” form.

23) *На ножи*

English translation of the title: On Your Knives

Author: Oleg Maltsev

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-44-8

Series: Russian Criminal Tradition

English translation: *On Your Knives: Knife in Russian Criminal Tradition*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling

English ISBN: No

Subject matter: The book focuses on the way the Russian criminal tradition was formed, and described its 36 ways of knife stabs, tracing them back to Norman and Greek roots. It claims that the Russian criminal tradition developed through eleven historical periods, which makes it the oldest criminal tradition in the world. The book also contains a short comparative analysis of criminal traditions in Sicily and Russia, and a discussion of two logical models: Norman (symbolized by the eagle) and Greek (symbolized by the snake).

24) *Вечная Боль*

English translation of the title: Eternal Pain

Authors: Oleg Maltsev, Jon Rister

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

English translation: *Eternal Pain: Mexican Criminal Tradition*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

English ISBN: No

Subject matter: The book presents research of bladed weapon technology used in the Mexican criminal tradition, compiled throughout four historical periods: the pre-Columbian era; the period of the Spanish colonization; the wars with the United States in the middle of the 19th century; and the rise of the “Mexican mafia” in the 20th and 21st centuries.

25) *Бескомпромиссный маятник. Книга о стиле Каса Д’Амато*

English translation of the title: Non-Compromised Pendulum: A Book About Cus D’Amato’s Style

Authors: Oleg Maltsev, Tom Patti

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-09-7

English translation: *Non-Compromised Pendulum: A Book About Cus D’Amato’s Style*

Date translation published: 2018 (forthcoming)

Publisher of the English translation: Dnepr, Serednyak TK, Odessa, Ukraine

English ISBN: Not yet available

Subject matter: A book about legendary American boxing manager and coach Constantine “Cus” D’Amato (1908–1985), who launched the careers of champions, such as Floyd Patterson (1935–2006) and Mike Tyson. The authors claim to have spent more than 20 years studying the unique coaching style and

system of D'Amato, achieving “non-compromised results.” Tom Patti was himself a pupil of D'Amato.

26) *В поисках импульса*

English translation of the title: In Search of An Impulse

Author: Oleg Maltsev

Date published: 2017

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The book is presented as a desk companion both for professional scientists and those who seek progress in their life achievements. It explores the human memory structure and its mechanisms, including what Maltsev calls the RGC (recensor group core), and deals with how to take advantage of them in daily life. Explanations are also offered, through historical examples and practical cases, about what an impulse is, how one can generate it, and direct it into performing any task.

27) *Уловки вульгарного и общего фехтования только с мечом, сравнительный анализ с русской криминальной традицией*

English translation of the title: The Tricks of Vulgar and Common Fencing with the Sword Only: A Comparative Analysis with Russian Criminal Tradition

Author: Oleg Maltsev, Luis Pacheco de Narvaez, Manuel Cruzado y Peralta

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-11-0

Subject Matter: The volume offers a translation of a book published in 1702 by Manuel Cruzado y Peralta (ca. 1650–1720) summarizing the teachings of the great Spanish fencing master Luis Pacheco de Narvaez (1570–1640). Cruzado insisted on the idea that the fencing tricks of commoners create a game of fate, whose features are unexpectedness and fatality, but the true science of fencing goes beyond that fatality and ambiguity. Based on his book *On Your Knives*,

Maltsev then compares the “tricks” discussed by Cruzado with the use of knife in the Russian criminal tradition.

28) *Энигма. Ликвидация Безграмотности*

English translation of the title: Enigma: Liquidation of Ignorance

Author: Oleg Maltsev

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

Series: Liquidation of Ignorance

English translation: *Enigma: Liquidation of Ignorance*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

English ISBN: No

Subject matter: The book is a review and criticism of Chad McBroom’s *Solving the Enigma: Insights into Fighting Models* (Raleigh, North Carolina: Lulu.com, 2014). Maltsev discusses, and casts in doubt, whether several models proposed by contemporary martial arts teachers may really work in practice.

29) *Энигма 2. Ликвидация Безграмотности*

English translation of the title: Enigma 2: Liquidation of Ignorance

Author: Oleg Maltsev

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

Series: Liquidation of Ignorance

English translation: *Enigma 2: Liquidation of Ignorance*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine
English ISBN: No

Subject matter: The book offers evidence that the Spanish school of fencing influenced the Filipino fist fight known as “dambe,” and South African fist fight. The title refers to “liquidating ignorance” in relation to the origins of certain martial arts.

30) *Энигма 3. Ликвидация безграмотности. О заблуждениях в воинских искусствах*

English translation of the title: *Enigma 3—Liquidation of Ignorance: About Misconception in Martial Arts*

Author: Oleg Maltsev

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling. Odessa, Ukraine

Russian ISBN: No

Series: Liquidation of Ignorance

English translation: *Enigma 3—Liquidation of Ignorance: About Misconception in Martial Arts*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

English ISBN: No

Subject matter: A book on the logic of martial arts, which aims at inducing readers to reflect on what kind of logic they use in their daily lives and how effective and coherent it is. “Logic transforms knowledge into the power component,” Maltsev claims. The logic of martial arts, he argues, and the logic of human life are strictly connected, and studying the former offers precious tools for handling the latter.

31) **Моторное познание**

English translation of the title: Motor Cognition.

Author: Oleg Maltsev

Date published: 2017

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

English translation: *Motor Cognition*

Date translation published: 2017

Publisher of the English translation: The Memory Institute

English ISBN: No

Subject matter: This book describes the phenomenon of motor cognition, which is a part of the human automatism system. Maltsev describes three main products of motor cognition, i.e. the “result we cannot explain,” the logical model, and the tactical model. He points out that academic science normally pays attention to the first product only. The book explains the essence of natural cognition and natural ability training methods, and describes 12 possible blocks for both methods. It also presents role models of the human automatism system, a data process mechanism, the mechanism of stupor, and other elements of motor cognition.

32) **Дао Джит Кун До**

English translation of the title: Dao Jeet Kune Do

Author: Oleg Maltsev

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

Subject matter: Jeet Kune Do is the martial arts system made famous by Bruce Lee (1940–1973). Maltsev presents his research on the system, and its relationship with Chinese traditional martial art Wing Chun. This book contains illustrations and explanations of the main technical elements of strikes and kicks, training exercises, and forbidden techniques of Jeet Kune Do. Footwork and tactics are also discussed in detail.

33) *Махалово*

English translation of the title: Makhalovo

Author: Oleg Maltsev

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-47-9

Series: Russian Criminal Tradition

English translation: *Makhalovo*

Date translation published: 2017

Publisher of the English translation: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

English ISBN: No

Subject matter: This is the second book in the series about Russian criminal tradition, and is presented as the result of twenty years of research. The book describes the system known as “Makhalovo,” which consists of both knife handling techniques and bare hand fight. The author notes that this criminal system is highly effective, and was adopted by elite forces in the USSR, including during World War II. The book describes the technical features of Makhalovo knife working, bare hand against a knife and stick, and hand-to-hand fight.

34) *Анализ Испанской техники фехтования*

English translation of the title: Analysis of Spanish Fencing Technique

Author: Oleg Golzman (pseudonym of Oleg Maltsev)

Date published: 2017

Publisher: Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine

Russian ISBN: No

Subject matter: The books present an analysis of the Spanish-style fencing school of Master Raffaele Irmino. Maltsev distinguishes between three different traditions at work in European history, and connects this style of fencing to the Rhine, or Norman, tradition. Maltsev describes 21 technical elements of knife

handling typical of this school, and explains each of these elements with images, illustrating the Spanish techniques of working with a baston and with knives.

35) *Комментарии к третьему диалогу трактата Иеронимо де Карранза «Философия оружия»*

English translation of the title: Commentaries to the Third Dialogue of the Treatise *Philosophy of Arms* by Jeronimo de Carranza

Author: Oleg Maltsev

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-52-3

Subject matter: A comment on the third dialogue of the classic “Philosophy of Arms” by Spanish fencing master Jerónimo Sánchez de Carranza (1539?–1608?). The dialogue shows the emergence of Spanish fencing and is an essential source for distinguishing real Spanish *Destreza* from later imitations. Carranza, surnamed “the Holy One,” was a knight whose name became synonym of the Spanish style in fencing.

36) *Уловки вульгарного и общего фехтования с филиппинской палкой*

English translation of the title: The Tricks of Vulgar and Common Fencing with the Sword Only – Describes the Work with a Filipino Stick

Author: Oleg Maltsev, Luis Pacheco de Narvaez, Manuel Cruzado y Peralta

Date published: 2017

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-12-7

Subject matter: Same as no. 27 above, but this edition includes a comparison with the work with a Filipino stick.

37) Громоотвод как удар молнии

English translation of the title: Lighting That Strikes Fast than the Lightning Itself

Author: Oleg Maltsev

Date published: 2018

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN:9786177696000

Subject matter: A study on the origins of Cus D'Amato's boxing style, through eight lines of analysis (psychological, forensic, journalistic, and so on), and an investigation into his family roots. The eight-level method, the book claims, should allow every reader, whether he or she is a boxer or a coach, a historian or a psychologist, or just an interested person in the boxing style of the legendary D'Amato, to independently verify the results of the research and the facts and conclusions provided.

38) Обманчивая Тишина

English translation of the title: Deceptive Silence

Author: Oleg Maltsev

Date published: 2018

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 978-617-7599-95-0

Subject matter: A comprehensive book about the traditional culture of Sicily and Calabria, based on several "expeditions" to these regions of Italy, it includes an investigation of the family roots of legendary boxing coach Cus D'Amato, a study and restoration of the Neapolitan style of Spanish fencing, and a comparative analysis of the Sicilian Mafia and its Calabrian counterpart known as 'Ndrangheta. The book compares the training programs of medieval and early modern Franciscan monks, the Neapolitan fencing school, and the 'Ndrangheta. It also includes an analysis of weapons peculiar to Calabria and of the subcultures and origin of Calabrian criminal tradition, as well as of three historical periods of its formation.

39) *Введение в судьбопсихологию*

English translation of the title: Introduction to Fate Psychology

Author: Oleg Maltsev

Date published: 2018

Publisher: Dnepr, Serednyak TK, Odessa, Ukraine

Russian ISBN: 987-617-7599-56-1

Subject matter: A book based on Maltsev's lectures given in Odessa, Munich, and Tenerife in 2017 on behalf of *Your Fate* magazine, about deep psychology and fate psychology. The book consists of thirteen chapters, introducing readers to the concept of Fate Analysis as taught by Leopold Szondi. It discusses the Szondi test and the practical usage of Fate Analysis methods in daily life.

40) *Правда о правде*

English translation of the title: The Truth about Truth

Author: Oleg Maltsev

Date published: 2018

Publisher: The Memory Institute, Odessa, Ukraine

Russian ISBN: No

Subject matter: The book is a logical continuation of the series about Drafa technology. It presents the old Venetian system of vertical and horizontal masks, which Maltsev claims to have discovered during his “expedition” to Venice. This system implies that everyone has a certain mask, which is connected to specific motor skills. The book explains the corresponding mechanism, and applies to this specific case the categories and concepts of Maltsev's earlier book, *Truth*.

B. Translations

T1) *Величие Меча*

Original title: *Libro de las grandezas de la espada, en que se declaran muchos secretos del que compuso el Comendador Geronimo de Carrança*

Original language: Spanish

Author: Luis Pacheco de Narváez (1570–1640)

Date original published: 1600

Publisher: Los herederos de Iuan Iñiguez de Lequerica en la imprenta del Licenciado Varez de Castro, Madrid

Russian ISBN: 978-617-7599-16-5

Russian translation published: 2017

Publisher of Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: One of the great classics of the Spanish fencing technique known as *Destreza*.

T2) *Академия меча*

Original title: *Académie de l'Espée*

Original language: French

Author: Girard [Gérard] Thibault (1574–1627)

Date original published: 1628

Publisher: Elseviers, Leiden

Russian ISBN: 978-617-7479-75-7

Russian translation published: 2017

Publisher of Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: The life work of one of the greatest fencing Maestros, a Belgian follower of the Spanish *Destreza*.

T3) Простой способ экзаменации учителей в искусстве фехтования с оружием

Original title: *Modo fácil y nuevo para examinarse los maestros en la destreza de las armas; y entender sus cien conclusiones, o formas de saber*

Original language: Spanish

Author: Luis Pacheco de Narváez (1570–1640)

Date original published: 1625

Publisher: Luis Sanchez, Madrid

Russian ISBN: 978-617-74-79-71-9

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: “A simple way of examining teachers in the art of fencing with weapons,” another famous work by Pacheco de Narváez.

T4) Причины победоносного использования оружия для атаки и обороны

Original title: *Ragione di adoprar sicuramente l'arme sí da offesa, come da difesa, con un Trattato dell'inganno, & con un modo di essercitarsi da se stesso, per acquistare forza, giudicio, & prestezza*

Original language: Italian

Author: Giacomo di Grassi (dates unknown)

Date original published: 1570

Publisher: Giordano Ziletti & Compagni, Venice

Russian ISBN: 978-617-7479-80-1

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: A classic of attacks and defense, written by an Italian master from Modena and among the most popular such treatises in Elizabethan England.

T5) *Трактат о науке оружия с философскими размышлениями*

Original title: *Trattato di scienza d'arme, con un dialogo di filosofia*

Original language: Italian

Author: Camillo Agrippa (?–1595)

Date original published: 1553

Publisher: Antonio Blado Stampatore Apostolico, Rome

Russian ISBN: 978-617-7479-82-5

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: One of the earlier books supplementing fencing techniques with a part on “philosophy,” arguing that the principles of fencing are the same principles of daily life.

T6) *Школа или театр*

Original title: *Scola, ovvero, teatro: nel qual sono rappresentate diverse maniere, e modi di parare et di ferire di spada sola, e di spada e pugnale*

Original language: Italian

Author: Nicoletto Giganti (dates unknown)

Date original published: 1606

Publisher: Gio. Antonio & Giacomo De Franceschi, Venice

Russian ISBN: 978-617-7479-96-2

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: One of the most popular 17th century manuals of fencing and weapon handling, renowned for its completeness and clarity.

T7) *Наука фехтования*

Original title: *La scienza della scherma*

Original language: Italian

Author: Blasco Florio (1780–1867)

Date original published: 1844

Publisher: Tipografia del Reale Ospizio di Beneficienza, Catania

Russian ISBN: 978-617-7479-99-3

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: The last monument, and the last historical document, of the Neapolitan style of the Spanish fencing school, includes both a historical excursion to the roots and the origin of the Neapolitan weapons handling art and practical suggestions.

T8) Уловки вульгарного и общего фехтования только с мечом и с парным оружием

Original title: *Las tretas de la vulgar y comun esgrima de espada sola, y con armas dobles*

Original language: Spanish

Author: Manuel Cruzado y Peralta (ca. 1650–1720)

Date original published: 1702

Publisher: n.p. (“Con licencia”), Zaragoza.

Russian ISBN: 9786177599004

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: See number 27 above. This is a full translation of the Spanish text.

T9) Фехтование, бокс, борьба

Original title: *Fencing, Boxing, Wrestling*

Original language: English

Author: Walter H. Pollock (1850–1926)

Date original published: 1889

Publisher: Longmans, Green, London (series “The Badminton Library”).

Russian ISBN: 9786177599059

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: Part of a famous collection on British sports, the book includes a survey of ancient literature on the three arts.

T10) *Современное искусство о боксе*

Original title: *The Modern Art of Boxing*

Original language: English

Author: Daniel Mendoza (1764–1836)

Date published: 1792

Publisher: M. O’Leary, Dublin

Russian ISBN: 978-617-7599-07-3

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: An early authoritative manual by a long undefeated pugilist.

T11) *Фехтование или Наука оружия*

Original title: *Scienza e pratica d’arme*

Original languages: Italian and German

Author: Salvator Fabris (1544–1618)

Date published: 1677

Publisher: Michael Böge, Leipzig.

Russian ISBN: 978-617-7599-06-6

Russian translation: published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: The posthumous and definitive edition of a manual originally published in 1606 as *De lo schermo overo scienza d’arme di Salvator Fabris Capo dell’ordine dei sette cori* (Copenhagen: Henrico Waltkirch), one of the most famous treatises of fencing still used by masters around the world.

T12) *Правила Бокса*

Original title: *Rules of Boxing*

Original language: English

Author: Spalding Athletic Library

Date published: 1902

Publisher: American Sports Publishing Company, New York

Russian ISBN: 978-617-7599-08-0

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak ТК, Odessa, Ukraine

Subject matter: An early guide to the rules of boxing, with precise instructions on how to become a master in the boxing science.

**T13) *Трактат о современном итальянском фехтовании. Меч и
Сабля, различные способы парирования против байонета и
копья***

Original title: *Trattato teorico-pratico di spada e sciabola e varie parate di quest'ultima contro la baionetta e la lancia operetta illustrata da 30 figure incise con ritratto dell'autore compilata da Cesare Alberto Blengini*

Original language: Italian

Author: Cesare Alberto Blengini (1838–1907?)

Date published: 1864

Publisher: Tip. Fava e Garagnani al Progresso, Bologna

Russian ISBN: 978-617-7599-10-3

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak ТК, Odessa, Ukraine

Subject matter: A popular Italian treatise, derived from many years of practice in the art of war.

T14) *Неаполитанское Фехтование с господствующим названием: Невозможное Возможно*

Original title: *Della scherma napoletana discorso primo. Doue sotto il titolo dell'impossibile possibile si proua che la scherma sia scienza e non arte*

Original language: Italian

Author: Francesco Antonio Mattei (dates unknown)

Date published: 1669 [second edition]

Publisher: Novello De Bonis, Foggia

Russian ISBN: 978-617-7599-37-0

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: Sword and dagger in Neapolitan fencing, a book full of extraordinary examples, historical events, and wise philosophy, meant for those who are on the path of becoming a true Maestro.

T15) *Истинное Неаполитанское Фехтование*

Original title: *La vera scherma napolitana*

Original language: Italian

Author: Nicola Terracusa e Ventura (dates unknown)

Date published: 1725

Publisher: Pietro Ferri, Rome

Russian ISBN: 978-617-7599-36-3

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: A comprehensive work on fencing, which describes handling of a sword, sword and dagger, sword and a round shield, sword and a cloak, and a defense of the excellence of Neapolitan fencing.

T16) *Палаш и палка с рукоятью*

Original title: *Broad-Sword and Single-Stick*

Original language: English

Authors: Rowland George Allanson-Winn (1855–1935), Clive Phillipps-Wolley (1854–1918)

Date published: 1890

Publisher: G. Bells & Sons, London and New York

Russian ISBN: 978-617-7599-41-7

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: Practical advice on what could be done in a difficult or dangerous situation, if you could use correctly and quickly two devices that you could pick up at any time, a stick and a broadsword.

Т17) *Обзор бокса или наука обороны руками представленный рациональными принципами*

Original title: *Boxing Reviewed, or the Science of Manual Defence, Displayed on Rational Principles*

Original language: English

Author: Thomas Fewtrell (?–1810)

Date published: 1790

Publisher: Scatcherd and Whitaker; Faulder; and Champante and Whitrow, London

Russian ISBN: 978-617-7599-42-4

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: A defense of boxing against its detractors, by a “gentleman jawbreaker” and first of a dynasty of pugilists.

Т18) *Первый и второй закрытый коллекционный трактат по фехтованию Маэстро фехтования Джузеппе Морсикато Паллавичини*

Original title: *La scherma illustrata composta da Giuseppe Morsicato Pallavicini palermitano, maestro di scherma*

Original language: Italian

Author: Giuseppe Morsicato Pallavicini (dates unknown)

Date published: 1670

Publisher: Domenico d'Anselmo, Palermo

Russian ISBN: 978-617-7599-86-8

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: History, science, arts, and masters of fencing, by a celebrated Sicilian master.

T19) *Как стать меченосцем*

Original title: *Come si diventa spadisti: trattato teorico-pratico della moderna scherma italiana di spada*

Original language: Italian

Author: Michele Alajmo (1889–1959)

Date published: 1936

Publisher: Tipografia Rodia, Rhodes

Russian ISBN: 978-617-7599-85-1

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: An Italian fencing treatise and a reference book for both experienced and novice fencers, also used in the Italian army.

T20) *Новая школа по правилам академического фехтования*

Original title: *Neue Schule des kommentmäßigen akademischen Schlägerfechtens*

Original language: German

Author: Adolf Meyer (dates unknown)

Date published: 1906

Publisher: Roßberg, Leipzig

Russian ISBN: 978-617-7599-88-2

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: A cultural monument on German fencing and its techniques.

T21) *Итальянское фехтование*

Original title: *Scherma italiana*

Original language: Italian

Author: Jacopo Gelli (1858–1935)

Date published: 1901

Publisher: Hoepli, Milan

Russian ISBN: 978-617-7599-96-7

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: Gelli illustrates the differences between the Italian fencing of the Bologna school and the Neapolitan school, giving preference to the first. In addition, the book includes a dictionary of fencing, and a discussion of the advantages of fencing training.

T22) *Правила дуэлей и атрибуты крестных отцов*

Original title: *Norme sui duelli e attribuzioni dei padrini*

Original language: Italian

Author: Alberto Marchionni (dates unknown), Cesare Enrichetti (dates unknown)

Date published: 1863

Publisher: Tip. V. Fioretti, Florence

Russian ISBN: 978-617-7599-97-4

Russian translation published: 2017

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: Compared to other countries, Italy was late in having its dueling codes and rules. This became the standard book on the matter.

T23) *Философия оружия*

Original title: *Compendio de la filosofia y destreza de las armas*

Original language: Spanish

Author: Jerónimo Sánchez de Carranza (1539?–1608?)

Date published: 1612

Publisher: Luis Sanchez, Madrid

Russian ISBN:978-617-7599-51-6

English translation: Philosophy of arms

Russian translation:

Date translation was published: 2018

Publisher of the Russian translation: Dnepr, Serednyak TK, Odessa, Ukraine

Subject matter: This treatise is about the philosophy of weapons and its application rather than about how to fence, and proposes a science of *Destreza*.

II. Movies and Videos

V1) *Норманнский нож*

English translation of the title: *Norman Dagger*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: A documentary about Maltsev’s restoration of Norman dagger handling. The movie shows both the relevant technical elements of blade handling, and certain psychological conditions needed for the corresponding training. The movie insists that training with a Norman dagger can help us test and understand our beliefs and principles, by changing those that are ineffective into effective ones. This movie contains footage of European architecture, statues and frescos collected by Maltsev’s “Expeditionary Corps,” and illustrates how their research was conducted.

V2) *Норманнская трость*

English translation of the title: *Norman Cane*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: A documentary about Maltsev’s restoration of traditional cane handling. It discusses the history of the Norman cane, and shows original photographs of honorable people who kept the right to carry the cane in recent times. It also demonstrates technical elements of handling the cane. The movie includes video material collected by Maltsev’s “Expeditionary Corps.”

V3) *Защитите свою совесть*

English translation of the title: *Protect Your Dignity*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; Public Organization “Kavalier,” Odessa, Ukraine; Human Rights Without Frontiers International, Brussels, Belgium

Synopsis: This film is based on real events, which started on September 2, 2015 in an ordinary Ukrainian family. Ukrainian and Russian anti-cultists unsuccessfully tried to destroy the activities and reputation of the Applied Sciences Institute (see the article by Willy Fautré in this issue of *The Journal of CESNUR*). However, the main storyline of the film concerns the family drama of Julia Yalovaya, who had to fight for her liberty at age 19. The anti-cultists manipulated the parents of Julia into believing that she was being victimized by a “dangerous cult.” The movie includes interviews with experts on the anti-cult movement, including Willy Fautré and Raffaella Di Marzio, and shows how this movement operates.

V4) Лицо религиозного экстремизма

English translation of the title: *The Face of Religious Extremism*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; Public Organization “Kavalier,” Odessa, Ukraine

Synopsis: This film discusses the methods of influence of the anti-cult movements, that the Applied Sciences Association categorizes as “religious extremists,” as well as their motives, funding, and participants. It includes interviews and conversations featuring the Italian scholar of new religious movements, Massimo Introvigne, Oleg Maltsev, and the Applied Sciences Association’s lawyer, Olga Panchenko.

V5) Операция «Кандидат наук»

English translation of the title: *“Candidate of Sciences” Mission*

Date: 2016

English version: No

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: This documentary discusses how information is manipulated by privates and governments. The film is based on real events, and uses the example of the information attack against the Applied Sciences Institute and the law firm “Redut,” co-founded by Oleg Maltsev, instigated by Russian anti-cultists Alexander Dvorkin and Alexander Neveev. The documentary illustrates how fear was mobilized by anti-cultists for their own purposes, and how their attack ultimately failed.

V6) Тайный профсоюз

English translation of the title: *Secret Trade Union*

Date: 2016

English version: No

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: This documentary discusses a detailed algorithm for creating the derogatory social label “cult,” and describes the role of unethical journalists in this project. These journalists cooperate with anti-cultists in propagating false information and slander. At the heart of the film, there is a triangle: dishonesty, impunity, and little ammunition to use. The film is based on real events, and exposes how unethical journalists in Odessa served as hired guns for the anti-cultists.

V7) *Жизненный провал*

English translation of the title: *Life Failure*

Date: 2016

English version: No

Producer: Film Company “Status,” Odessa, Ukraine

Synopsis: The movie includes original photographs, footage, and interviews with professionals (athletes, actors, businesspeople, clergy, and others), about the failure of people who once occupied exalted positions. It offers the examples of boxer Mike Tyson, Russian movie and theater director Gregory Vitsin (1917–2001), and American motivational speaker Dale Carnegie (1888–1955), who in different ways were unable to cope with life failure. Maltsev claims that the phenomenon of life failure can be analyzed in a scientific way, which also helps in preventing and coping with it.

V8) *Вся правда о Мальцеве*

English translation of the title: *The Whole Truth About Maltsev*

Date: 2016

English version: No

Producers: Film Company “Status,” Odessa, Ukraine; *Confrontation* newspaper, Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: Three specialists in journalism discuss defamation, in relation to attacks against Maltsev that started in 2014, promoted by a disgruntled ex-student, Maria Kapar, anti-cultists, and journalists. The movie shows that defamation, even when it fails, has always certain consequences, and discusses how Maltsev organized a counter-attack against these maneuvers.

V9) **Афон**

English translation of the title: *Athos*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This movie is based on Maltsev-led “expedition” to Mount Athos, Greece. It features interviews with local experts, and discusses the phenomenon of the riches accumulated at Athos at a time when Greece was in an economic decay. Maltsev concludes that the Athos system became the model for an effective business structure producing richness and control.

V10) **Как мы это делаем**

English translation of the title: *How We Do It*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This film is about the activities of Maltsev’s “Expeditionary Corps.” It demonstrates the way they operate and investigate, collect and examine data, and try to restore technologies aimed at gaining power. The film uncovers the difficulties Expeditionary Corps face in their research activity. It contains footage of the expedition to Thessaloniki, Greece, and discusses the conclusions of the research conducted there.

V11) ***Технология «Посланник»***

English translation of the title: “*Missionary*” *Technology*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: The movie uses original photographs and footage taken from the archives of Maltsev’s “expeditions” to Mount Athos and Thessaloniki (Greece). It looks for evidence of the use of what Maltsev labels the “Missionary technology” of the Athos, which allows to conquer and rule a certain territory without the need of a bloody war. It claims that one historical personality who used the “Missionary technology” was Adolf Hitler (1889–1945), who had some relations with Mount Athos, and whose very portrait was hung on the walls of the Sacred Mount.

V12) ***La storia delle armi siciliane*** [in Italian]

English translation of the title: *History of Sicilian Weapons*

Date: 2016

English version: No

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: This film tells the history of Sicilian martial arts and weapon handling techniques. Based on his theory of three different “systems” at work in European history, Maltsev argues that technical elements of Sicilian martial arts were influenced by the Rhine and Venetian systems. He also demonstrates training technique of blade handling.

V13) ***Своя религия. Акт I. (1 серия из 4)***

English translation of the title: *Own Religion, Act I (1 of a series of 4)*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: This is the first movie in a series of four about the “Sicilian triumph.” It includes original footage from Maltsev’s “expedition” to Sicily. After a journey through the Sicilian lifestyle, it becomes clear that without a tool, a mechanism of task fulfillment, and certain conditions for self-improvement it is not possible to become a real “captain of the ship.” Most importantly, one becomes that “captain” only by moving step by step from the very bottom.

V14) *Своя религия. Акт I. (2 серия из 4)*

English translation of the title: *Own Religion, Act I, Part 2 (2 of a series of 4)*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: The second movie in the series on the “Sicilian triumph,” based on footage of Maltsev’s “expedition” to Sicily. Maltsev explains the systems at work in human history, and how the knowledge of historical secrets may guide our daily actions and self-improvement.

V15) *Своя религия. Акт I. (3 серия из 4)*

English translation of the title: *Own Religion, Act I, Part 3 (3 of a series of 4)*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: The third movie in the series about the “Sicilian triumph,” based on footage of Maltsev’s “expedition” to Sicily. Maltsev discusses four elements that

move us to act: stereotypes, benefits, fears, and necessities. The movie also argues that those who do not try to become “captains of the ship” (for example, owners of their own business) run the risk of becoming slaves.

V16) *Своя религия. Акт I. (4 серия из 4)*

English translation of the title: *Own Religion, Act I, Part 4. (4 of a series of 4)*

Date: 2016

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: The last episode of the series about the “Sicilian triumph,” with original footage of Maltsev’s expedition to Sicily. Twelve basic principles are considered in the movie, as the basis of making quick error free-decisions. Maltsev explains an intellectual instrumental complex he calls “Rastrub,” one of the intellectual assets of the Applied Sciences Association.

V17) *Своя религия. Акт II. (1 серия из 2)*

English translation of the title: *Own Religion: European History of Jewish People “Own Religion of European Chivalry,” Act II, Part 1 (1 of a series of 2)*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: This two-part documentary is a film adaptation of five main books written by Maltsev: *TRUTH, Kabbalah: Life as a Dream, The Sword of Gideon, Wise Men, Scriber*. By examining the European history of the Jewish people, the essence of what Maltsev calls “European Mysticism” is revealed, as the “own religion” of European Chivalry. This movie contains footage of European architecture, statues and frescos provided by Maltsev’s “Expeditionary Corps,” and visual material is offered as evidence for the research’s conclusions.

V18) *Своя религия. Акт II. (2 серия из 2)*

English translation of the title: *Own Religion: European History of Jewish People*
“*Own Religion of European Chivalry, ” Act II, Part 2 (2 of a series of 2)*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: Second part of the movie adaptation of five of Maltsev’s main books. The second episode focuses on global misbalance, and considers that only one out of every ten people lives a decent, rich, and healthy life. The movie explains that the reason of this misbalance is that only ten per cent of the world population has access to the higher levels of knowledge, which were once part of “European mysticism.” How to get an access to that knowledge is discussed in the final part of the movie.

V19) *Своя религия. Судьба и клинок (Часть 1)*

English translation of the title: *Own Religion, Fate and Dagger, Part 1*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: Based on material collected in his “expeditions,” Maltsev discusses the structure of the main world fencing schools, as well as the principles governing their origins. Analysis and reviews of five Venetian treatises on fencing that were translated for the first time into Russian language by the Applied Sciences Association are also presented in the movie.

V20) *Вторжение в Рейн. Норманнский кинжал*

English translation of the title: *Invasion of Rhine: Norman Dagger*

Date: 2017

English version: Film without speech

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This movie has no dialogue. It is an alternation of Norman dagger usage demonstrations by Maltsev and video materials of his “expedition” to Germany. The region of the Rhine river is considered by Maltsev to be the center of the Rhine (Norman) tradition, one of the three traditions at work in European history.

V21) *Оружие превосходства*

English translation of the title: *Weapon of Superiority*

Date: 2017

English version: Film without speech

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This movie has no dialogue. It is an alternation of demonstrations of cane handling, traditionally regarded as a weapon of superiority, and video fragments of one of Maltsev’s “expeditions,” to Germany and Italy, with fieldwork of his “Expeditionary Corps” investigating European architecture.

V22) *Главная тайна Второй Мировой войны*

English translation of the title: *The Main Secret of World War II*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: A documentary about a training method that was developed for the special operations of USSR army. The method was developed by academician G. Popov, and was adopted by Soviet army in World War II. It remained classified as

“top secret” for many years. Maltsev, a scholar of Popov’s teachings, explains the main principles of the system and demonstrates its technical elements.

V23) *Стальное сердце. Кас Д’Амато (1 серия из 3)*

English translation of the title: *Steel-Tempered Heart: Cus D’Amato (1 of a series of 3)*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: A documentary film with original photographs and footage of legendary boxing coach Cus D’Amato, with interviews with Larry Sloman (co-author with Mike Tyson of the book *Iron Ambition: My Life with Cus D’Amato*, New York: Blue Rider Press, 2017) and specialists of the Applied Sciences Association. The movie discusses D’Amato’s unique style, which is also known as “Peekaboo.” Maltsev explains why this figure is worthy of research, raises questions about how one single coach was able to stand alone against the American Boxing Association, and discusses the fact that no one can turn a delinquent into a world boxing champion without a special methodology.

V24) *Жизнь из нержавеющей стали. Кас Д’Амато (2 серия из 3)*

English translation of the title: *Stainless Life, Peekaboo Defense: Cus D’Amato (2 of a series of 3)*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: A documentary film with original photographs, footage and conversations with Larry Sloman, Tom Patti (student of Cus D'Amato), and specialists of the Applied Sciences Association. This second part is mainly about the defense in the boxing style of Cus D'Amato. Maltsev shares his opinions about defense in the Peekaboo style, and debunks myths about Mike Tyson becoming a world champion owing to a "52 blocks" system in his technique. The real role of Cus D'Amato is thus highlighted, correcting historical misconceptions.

V25) *Хозяин триумфа. Атака в Пикабу (3 серия из 3)*

English translation of the title: *Master of Triumph: Cus D'Amato and Peekaboo style (3 of a series of 3)*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company "Status," Odessa, Ukraine; Film Company "Action X," Los Angeles, California; Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: A documentary with original photos, footage and interviews with Tom Patti and specialists of the Applied Sciences Association. The third episode of the series is about the attack in D'Amato's boxing style. The movie also presents rare information on the family of D'Amato, the way they lived, what his father and brothers did. Obviously, D'Amato's hard childhood and youth contributed to his unshakable character, which he somewhat transmitted to Mike Tyson.

V26) *Исчезнувший стиль*

English translation of the title: *Lost Style*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company "Action X," Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: One of the documentaries dedicated to researching Italian criminal traditions, with historical photos and footage. This episode discusses the origins of Camorra in Naples, the relationship between organized crime in Naples and the Neapolitan school of fencing, and the role of the Franciscan Order in the formation of the original Camorra. Although the movie presents certain facts and documents, it suggests that each viewer comes to his or her own conclusions.

V27) *История Сицилийской криминальной традиции*

English translation of the title: *History of the Sicilian Criminal Tradition*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: Another documentary on the Italian criminal traditions. This episode discusses the real nature of the Sicilian Mafia, one of the most mysterious and secretive organizations in Europe, whose history goes back to the Middle Ages. It raises the difficult questions who, when, and for what purpose formed this structure.

V28) *Общественный провал. Традиции клинкового оружия Сицилии*

English translation of the title: *Public Failure: Bladed Weapon Traditions of Sicily*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: The documentary continues the investigation of Italian criminal traditions. This episode discusses the question, what is the real knife tradition of Sicily. It argues that police protocols and official documents do not tell the whole story. Real martial arts masters have different opinions, Maltsev proposes some conclusions on what on this matter is true, and who benefits from lies.

**V29) Оружие криминальной традиции Италии.
Общественный провал**

English translation of the title: *Weapons of Italian Criminal Tradition: Public Failure*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: Another episode about the research of Italian criminal traditions. It is about the *bastone*, the wooden stick, which has been a mysterious and at the same time a favorite weapon of the Sicilian Mafia for many centuries. The movie discusses the techniques that continue to exist and are still used by the criminal tradition, and the teachings of genuine Sicilian masters of the *bastone*.

V30) Школа фехтования. Феномен двух Сицилий

English translation of the title: *Fencing School: Phenomenon of Two Sicilies*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: A new episode about Maltsev’s research of Italian criminal traditions. This documentary includes an interview with a member of an Italian criminal organization. It distinguishes between two parts of Sicily, which have their respective centers in Palermo and Catania, with two different branches of the Sicilian Mafia, the “Vita” and the “Malavita.” Maltsev relates these two traditions with the history of Sicilian fencing schools.

V31) Мистический университет

English translation of the title: *Mystical University*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: A further episode about the research of Italian criminal traditions, with another interview with an Italian criminal organization’s member. The starting point of this investigation is Pope Francis’s threatened excommunication of members of ‘Ndrangheta, the largest Calabrian criminal organization. The film tells about the phenomenon of ‘Ndrangheta, its origins, why it was established, and why the organization causes so much alarm.

V32) *Корабельный Бог*

English translation of the title: *Ship God*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This documentary discusses the restoration of the Palermitan style of Spanish fencing, presented as one of the most effective fencing system in the world. In this movie, Maltsev demonstrates all 21 technical blocks of the Palermitan style.

V33) *Истинное неаполитанское фехтование*

English translation of the title: *Genuine Neapolitan Fencing*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: The movie is about the current situation of fencing schools of Western Sicily. It discusses the schools of Raffaele Irmino, Carmelo Tangona, and Giuseppe Bonacorsa as genuine examples of the Sicilian tradition, and compares them with what was taught in treatises on fencing of the 17th, 18th, and 19th centuries.

V34) *Формула абсолютной власти*

English translation of the title: *The Formula of Absolute Power*

Date: 2017

English version: No

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: This movie is an investigation of the life of Charles V (1500–1558), who was King of Spain, King of Germany, and Emperor of the Holy Roman Empire at the same time, and of how it was possible for one monarch to achieve such a unique authority.

V35) *Операция эпохи. Как возникло христианство*

English translation of the title: *Operation of the Era: How Did Christianity Emerge*

Date: 2017

English version: No

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Expeditionary Corps, Odessa, Ukraine

Synopsis: The subject of this program is what technology was used to establish a successful new religion, Christianity. The movie contains footage of European architecture, statues and frescos, provided by Maltsev’s “Expeditionary Corps” as iconographic support for his conclusions.

V36) *Манускрипт Войнича взломан. Победа Олега Мальцева.*

English translation of the title: *The Voynich Manuscript Was Deciphered: The Victory of Oleg Maltsev*

Date: 2017

English version: Russian, dubbed in English

Producers: Film Company “Action X,” Los Angeles, California; *Unsolved Crimes* newspaper, Odessa, Ukraine

Synopsis: In this movie, Maltsev introduces the preliminary results of his quest for deciphering the famous manuscript, and explains the reasons why this document aroused scientific interest. He describes the method he used for deciphering the text, and shares the results of a comparative study of the Voynich manuscript and a “Mono-test” developed by the International Schicksalsanalyse Community Research Institute.

V37) *На ножи. Неизвестная субкультура*

English translation of the title: *On Your Knives: Unknown Subculture*

Date: 2018

English version: No

Producers: Film Company “Status,” Odessa, Ukraine; Film Company “Action X,” Los Angeles, California; Scientific Research Institute of World Martial Art Traditions Study and Criminalistic Research of Weapon Handling, Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; The Memory Institute, Odessa, Ukraine

Synopsis: The movie discusses why Oleg Maltsev decided to write the book *On Your Knives* about the blade in Russian criminal tradition, the specific language of Russian criminals, and their 36 technical elements of weapon handling. Maltsev also shows how criminal systems influenced the army system in the USSR, and elements of criminal tradition influenced the civilians. The movie concludes by investigating the making of the book *On Your Knives*, what kind of literature was used, and how it was verified.

V38) *Без страха и сожаления*

English translation of the title: *No Fear No Regret*

Date: 2018

English version: Russian, subtitled in English

Producers: Film Company “Status,” Odessa, Ukraine; *Unsolved Crimes* newspaper, Odessa, Ukraine; International Schicksalsanalyse Community Research Institute, Odessa, Ukraine

Synopsis: The movie discusses, with original photographs, footage and interviews with specialists of the Applied Sciences Association, the life, career, and creation of a myth about the Sicilian bandit Salvatore Giuliano (1922–1950). It applies Fate Analysis and Maltsev's original theories to an interpretation of Giuliano's history, distinguishing between the real bandit and a mythical character, created mostly by American sources.

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