

Issue No1

NEWSPAPER

«YOUR FATE»



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LEOPOLD SZONDI — THE FOUNDER OF FATE ANALYSIS



Leopold Szondi (Hungarian: Lipót Szondi, his own name: Lipot Sonnenschein, 11 March 1893, Nitra, Austria-Hungary — 24 January 1986, Zurich, Switzerland) — was a psychologist and psychiatrist, professor of psychology, founder of the concept of Fate Analysis and the Szondi-Institute, creator of the Szondi diagnostic test.

He is the author of more than 25 books and 350 articles. The most significant works of Szondi: “Fate Analysis”, “Experimental Diagnosis of Instinct”, “Pathology of Motives”, “Self-Analysis”, “Sub-Analytical Therapy”.

Leopold Szondi was born into a Jewish family. The future psychiatrist and psychologist spent his childhood in a poor and very religious family that strictly followed all religious precepts. It seemed that fate did not promise anything good to this child, life was to be grey and mundane.

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His mother, Teresa Cohn, was an illiterate, constantly ill woman, completely absorbed in caring for her children and stepsons, and driven in all her actions by strong maternal feelings. Marrying a widower who already had four children from his first marriage, she gave birth to nine more. Leopold was already the twelfth child in this large family. The family was indeed poor. It was only thanks to the older children who lived in Budapest that the family did not starve to death, as they provided substantial financial assistance. The half-brothers had long since become independent and wanted to live independently of their father, especially since his second marriage had put them very far away from him. However, they provided constant financial support to their unlucky father.

Eventually, when things went very badly, it was the eldest children who helped everyone move to Budapest in 1898, where they continued to support the large family. One of the older brothers, also Abraham, from his parents' first marriage, achieved a strong financial position in Budapest, and later Leopold received an education with his own money, which was the only way for Jewish children to build a career at the time.

The move did not change the family's situation. After leaving her home, her mother began to get sick even more often. Abraham the elder found solace in Judaism from his problems and troubles. Being a deep believer, he completely withdrew from life and, having removed himself from the needs of his family, immersed himself in the study of Jewish religious books, starting to read them before sunrise. He carefully and zealously observed all the rituals. On

high holidays, he held services in the synagogue, acting as a rabbi's servant. He was deeply respected by his parishioners, and many considered him a role model. However, for the family, his father was a domestic tyrant who severely punished those who violated the strict Jewish rules of everyday life. Punishments followed for every little thing that did not please the head of the family. Abraham's mercurial and short-tempered nature kept everyone in constant tension. Of course, this alienated the children from their father. They were in a hurry to get out of the parental home. Leopold was the only one of the children who stayed with his father until his death and helped him in the performance of his religious duties. The children, gaining independence, became successful in business, but their haste, fuelled by their father's tough temper, played a "bad joke" on them — all their marriages were unhappy. The fate of Leopold's half-brothers and brothers-in-law, which he knew in detail, later became one of the starting points for him in creating the concept of fate analysis. In addition, the experience of his elders taught young Leopold to be very cautious about his own choices, including the decision to marry, so he married quite late — at the age of 33. Sondhi later wrote about this in his scientific reflections as follows: *"And where is it easier to come to destiny-analytical thoughts than in one's own family, where we empathise with the fates of happy and unhappy lives. I was lucky because I was aware of how professions, diseases, and different types of death are chosen."*

Neither the religiosity nor the severity of the righteous and wayward Abraham brought prosperity to the family, and the future of the young children was full of

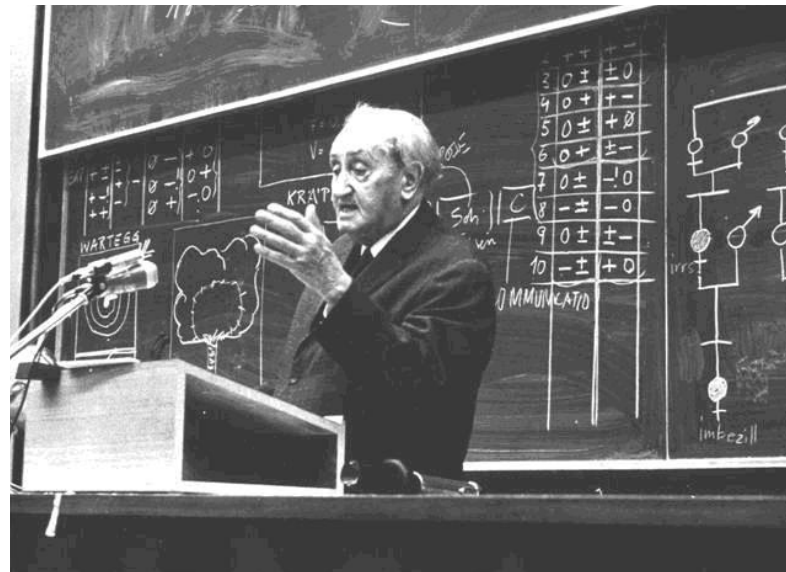
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uncertainty. The aging father, abandoned by his children, feeling guilty, finds an excuse in caring for Leopold. He can give his son nothing but faith, which brings him comfort, and so the father diligently brings up Leopold's religiosity. He forces him to learn Hungarian, realising how difficult it will be for a Jewish boy who speaks Slovak to live. All this leads to a strong and deep rapprochement between father and son.

His father's religious beliefs helped to strengthen his character and developed his ability to endure all the hardships of life. But the most important thing was the development of Leopold's faith and the ability to see God's providence in the vicissitudes of life. Szondi became a believer thanks to his father and has been a believer all his life. His faith has saved him many times. It helped him, just like his father, to overcome difficulties and survive the most terrible periods of his life — imprisonment in a concentration camp, the suicide of his son and the death of his daughter. His healing religious experience was the basis for Szondi's pre-analytic psychotherapy, where the function of faith plays a central role.

The delicate world of the father-son relationship contrasted to some extent with what Leopold encountered at primary school, where the atmosphere was one of drill and rote learning, and where teachers did not even try to see the individuality of children — they were all the same to them. Therefore, Leopold was neither successful nor diligent at school, but he showed his character well, and here again his desire for justice was manifested. During all his years at primary school, Leopold lived with his older brother's family. It is possible that it was at this time that the relationship between father and son cracked for the first



time — the father actually alienated his son, who had become very attached to him.

After graduating from primary school, Leopold attended the Damiany Gymnasium for eight years. He was one of the best students. Leopold's favourite subjects were Greek and Latin. Szondi recalls: *"At the age of eleven, I entered the gymnasium. I studied there until I was eighteen. In Hungary, the grammar school was eight years long. From the third grade of the gymnasium, I was the best student. I had only "A" grades (top marks). Back then, A's were equal to today's A's, right? From my gymnasium days, I only remember good teachers, they were really very good teachers who personally worked with individual students."*

Leopold was forced to earn money for his studies and to buy books on his own, giving private lessons to his classmates who were behind in their studies. Leopold's fate was the same as his brothers'. The teenager had to take care of himself. At this time, Latin and Ancient Greek became his favourite subjects. Probably, this was a consequence of Lipot's gradu-

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ally growing contradictory and unpleasant feelings towards his father, because studying “dead languages” helped him to avoid reality and ignore it. Gradually, Leopold became more and more attached to his half-brother Wilhelm, and it was his profession — that of a doctor — that he chose for himself before graduating from the gymnasium. This was a sure sign of the conflict between Leopold and his father, which he never fully resolved until the end of his life. This is evidenced by the fact that when his father died in 1911, the year he graduated from high school, eighteen-year-old Leopold changed his father’s inherited surname to Szondi. With this step, Leopold apparently wanted to avoid the fate that his father had imposed on him. On the other hand, and this should be emphasised, after the death of his father, Szondi, the only one of all the children, following the Orthodox Jewish tradition, mourned for a year. After the end of the mourning period, he continued to consider himself a believer in the Jewish faith, but never again observed religious traditions.

After graduating from high school, Szondi decides to become a doctor. Despite his poverty, Szondi, with the help of one of his brothers, enters the Faculty of Medicine at the University of Budapest. In his third year of studies, Szondi decides to focus on medical psychology. He wants to be a neurologist and psychiatrist. As Szondi is very interested in experimental psychology, he works as a volunteer intern in the psychological laboratory of the Institute of Medical Education during his time at university. While studying at the university, Szondi became interested in the works of Dostoevsky and the ideas of Freud. Between 1912 and 1913, Szondi visited Adolf Neumann (a student of Sandor Ferenczi)

to study analytical work with associations and dreams on the couch.

When Szondi completed six semesters of medical school, the First World War broke out (1914). Szondi was called up for military service. After a short-term training in hospital wards, Szondi was promoted to the rank of medical officer, but he would go to the Russian front and Italy as a lieutenant (battalion doctor).

In his 1981 interview, Szondi said: *“I think I was in my fourth year when I was sent to the front. I spent four years there. It was the First World War. What I learnt there was very important for my future, not in terms of medicine, but in terms of my personal life. My life was in danger, I was on the front line with the soldiers, mind you, not in the rear, far from the front (laughs), but on the front line. There, every now and then, you could see the most horrific things, attacks. The Russians were breaking through the front line. We were running, running and running, and so on all day long. And the Russians were after us. It was really horrible! And despite this, I have to say that these years spent in the war were the most important in my entire life. Honestly, it’s very important! During the war, I came to terms with death. Before that, I was afraid of death every day. I was very afraid of dying. And there, at the front, I completely got rid of the fear of death. Honestly! (Szondi laughs). I was where the greatest danger reigned. I worked directly on the front line, mostly doing bandages. I was bandaging people, wounded soldiers, and it was right during the attack, most often at night. A platform was being built where I worked and where the wounded were brought. I had to take care of them and bandage them. Only then could they be transported further to the rear, behind the trenches. I saw a lot of*

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dying people. Of course, I discovered that death is not as horrible (laughs) as people think. That's when I managed to come to terms with my own death. Obviously, the First World War caused the most important metamorphosis in my life."

In his duffel bag, Szondi carried a book by Sigmund Freud, *The Interpretation of Dreams*. During an indiscriminate shelling in 1916, part of a shell hit the duffel bag and got stuck in the book. Szondi joked that Freud saved his life.

Another time, also in 1916, his life was saved by an order to report to another military unit. As soon as Leopold left his sick bay, which he had set up together with other medical students, a grenade hit it. When he returned in the evening, he learned that both students had been killed.

These incidents made Leopold realise that fate is not a set of random, unrelated events. It always follows certain patterns, unconscious to a person, which Szondi later confirmed to be present in the five most important areas that shape a person's destiny: love and marriage, choice of friends, choice of illness, choice of death, and choice of profession.

During the war, Szondi made a very important life discovery: he realised that he was destined for something more than other people. He realised that he had to do something that only he could do, and that is why God was keeping him from dying in this war, because he was and remained a believer. At the front, his faith grew even stronger, and the stronger it became, the more fearless he became, the more he grew confident that he had to make some kind of discovery that would give answers to the questions that worried him about the hidden laws of fate.

Even during the war, Leopold did not

forget about his large family, and the family soon came to him. After the disbandment of the remaining Austro-Hungarian units in 1916, Szondi fell seriously ill and was sent to a military hospital in Vienna. There, he fell in love with a blonde nurse who was a foreign language teacher, a Christian, and a native of Saxony. Then one day he had a dream in which his parents were discussing the fate of his older brother. Thirty years ago, the brother was studying medicine in Vienna and was in love with a foreign language teacher, a Christian, blonde woman from Saxony. He married her, but the marriage was unhappy. When Szondi woke up, he realised that he was unknowingly going to repeat the fate of his half-brother. This is when Leopold came in handy with the fruits of his long conversations with Adolf Neumann. Szondi decided to resist this imposed fate. In the morning, he announced that he was completely healthy, and actually escaped from the hospital and returned to his unit. And Leopold did not repeat the fate of his brother. By doing this, he actually chose a new fate and realised that it was not completely fatal — through a strong-willed choice, one can turn an imposed fate into a freely chosen one.

After the war, Szondi completed his university studies in 1919 and began private practice, combining it with work at the Aponi Polyclinic as an assistant in the Department of Neurology and Psychiatry. During this period, Szondi became interested in experimental psychology, which he studied in the laboratory of Professor Paul Ranschburg. In 1923, under the guidance of Ranschburg, who was well respected in scientific circles, Szondi began his scientific career. At the Apony Clinic, he set up the first outpatient clinic for endocrinology



and constitutional pathology in Budapest. Together with his colleagues, Szondi compiled cadastres (family trees) of families in which children were born with various types of pathology. He kept a chronicle of each child's family, including at least two generations. This information was supplemented by data from clinical, biochemical, endocrinological and radiological studies.

The collaboration with Ranschburg was significant not only because of the "fatherhood", but also because the professor was engaged in psychological testing of patients and used statistical methods of data processing, which, by the way, he made Leopold learn. In addition, the experienced professor taught Szondi the methodology of psychological research. Thanks to this, the budding scientist took his first steps in developing his famous test, the Szondi Test, in the right direction.

Szondi also had a deep personal motive for working with Ranschburg. "At that time, for various reasons, I was concerned with studying the life history of several hundred families with special relatives — these subjects were mentally retarded, mentally and physically delayed, mentally ill, epileptic, deaf, blind, criminals, as well as talented and so-called 'normal', ordinary people." One of these "different reasons" was the desire to be able to "investigate" the long-standing questions that Szondi had asked himself as a young man. It seems that working in a clinic and laboratory, where there were good conditions for obtaining the necessary information, was quite suitable for this.

Highly appreciating Ranschburg as a scientist, Szondi, however, did not feel any personal sympathy for him — here are the traces of the unresolved conflict with his father — Szondi unconsciously associates

Ranschburg with him. By 1926, serious friction began between them. The stubborn and intractable Szondi decisively breaks off relations with the 56-year-old professor and leaves both the laboratory and the Aponi clinic.

During this period, while constantly communicating with people suffering from nervous and mental disorders, Szondi ponders the idea of the family predisposition to mental illness. Observing patients, Szondi came to the conclusion that psychopathology leaves a characteristic and sometimes very strong imprint on the patient's appearance.

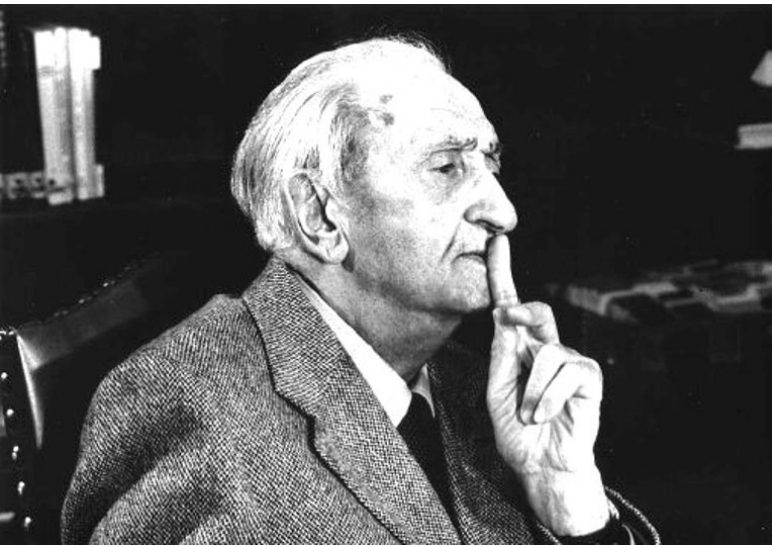
In 1926, L. Szondi married Ilona Radvani. The couple had two children: daughter Vera (1928–1978, died of endocrine disorders) and son Peter (1929–1971, committed suicide).

In the same year, 1926, after the resignation of Paul Ranschburg, the Laboratory of Medical, Pedagogical and Experimental Psychology, which he had led, was reorganised into the Hungarian Royal State Medical and Pedagogical Institute.

In 1927, the Laboratory of Psychopathology and Psychotherapy was established at this institute on the initiative of the Hungarian Minister of Culture and Education, Kuno von Klebelsberg. The minister invited 34-year-old Leopold Szondi to head the laboratory. Szondi did not refuse this government position. He accepted the offer, and at the same time was awarded the title of Professor of Psychopathology and Psychotherapy.

The laboratory was supervised and funded by the government, so it had all the conditions for academic and applied research. The laboratory had clinics across the country that supplied invaluable, live data from their patients. The laboratory

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had state-of-the-art equipment. Szondi led the best specialists in their field. Intensive, interesting, promising work began. For Szondi, his personal, hidden from everyone and, perhaps, the most important motive was to find a scientifically sound answer to his questions about the mechanisms of fate that had brought his parents and twelve brothers and sisters together. Now, thanks to the conditions, he has moved from individual clinical cases to a systematic, methodologically and methodically verified scientific study, with much greater resources.

From 1927 to 1941, Szondi was a professor and head of the Laboratory of Experimental Psychology at the Budapest Graduate School of Medical Pedagogy. During this period, Szondi actively developed the ideas of Fate Analysis, which he considered to be a continuation of psychoanalysis. In 1937, he published his first famous book, *Analysis of Marriage Unions*. In this book, Szondi wrote that the marriage choice of a partner is most often subconsciously dictated by the attraction to a partner with

a similar latent or overt pathology. Szondi called this unconscious choice genotropism.

In 1941, as a result of anti-Jewish policies, Szondi was deprived of the right to engage in private and research activities. In June 1944, Szondi and his family were imprisoned in the Bergen-Belsen concentration camp, but in early December of the same year he was allowed to leave for Switzerland. Szondi managed to escape from Nazi Hungary under the terms of a secret agreement between the Allies and Himmler, and 1,800 Hungarian Jews, including many intellectuals, were allowed to leave the country. However, the negotiations dragged on, and Szondi spent many months imprisoned in a displaced persons camp near Vienna, tormented by thoughts of his fate. In early December 1944, Szondi received permission to leave for Switzerland. At the invitation of a well-known practitioner, Dr Oskar Forel, he was offered a position as an assistant at a well-known psychiatric clinic in Prangino. From there, he travelled to Zurich on a weekly basis to lecture at the Institute of Applied Psychology. In 1959, Szondi became a Swiss citizen.

He asked himself over and over again, what could be the latent genetic tendencies that recur from time to time that bring partners together in marriage or in a love affair? Why does each of them choose this person, and not another, as the object of their love? Why does a person choose this person as a friend and not another? Why do people choose this particular profession? Answers to these questions were of great importance for practical psychiatric and psychotherapeutic work. This is how he moved from the dry-as-dust study of heredity to a surprisingly interesting and absorbing study of life-changing situations

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such as love relationships, marriage, choice of friends and profession. About himself, Szondi said: "I have become a 'fate analyst'.

This statement of Szondi's can serve as a new point of reference in his work. From this moment begins the birth of scientific Fate Analysis. Having started his research as a doctor, he continues it as a psychologist. Studies of clinical genetics are replaced by the study of "the phenomenon of non-randomness of the choice of the object of love". This topic becomes the actual leitmotif of his further scientific work. Thus, in the field of depth psychology, Leopold Szondi introduced the concept of the "ancestral unconscious" — a peculiar form of an ancestor's claim to be completely repeated in the life of his descendant "... in the same form of existence in which it manifested itself one or more times in the line of the entire family". That is, genotropic manifestations can be seen as forms of manifestation of the claims of an ancestor who seeks to repeat himself in the life of a descendant.

The fully developed Szondi test becomes the main tool for studying the hidden patterns of the ancestral unconscious and gives rise to a new turn in Szondi's work — the Experimental Diagnosis of Drives.

In 1970, under the leadership of L. Szondi, the Institute of Fate Analysis, an educational and research institute for the psychology of fate and general depth psychology, was opened.

Leopold Szondi died on 24 January 1986, a month and a half short of his 93rd birthday. His wife Lili Szondi died shortly after his death on 18 August 1986 in a nursing home.

In the afterword to his last book, *A Separation of Powers*, Szondi wrote: "**I am**

finishing a series of books on human destiny. My students will continue to explore destiny. Of course, in my eight books of fate analysis, I have not been able to clarify some important issues, such as "fate and mind (or intelligence)", "fate and age", "fate and gender", "fate and nationality", "fate and climate", "forms of fate", and many other issues. Despite this, I am satisfied. My long life allowed me to present the basics of human fate in eight books."



THE SZONDI TEST. THE EIGHT ATTRACTION METHODOLOGY

The Szondi Test was developed by Hungarian physician and psychologist Leopold Szondi and first published in 1939. In the course of his clinical work, the doctor discovered a certain pattern that governs a person's selectivity in communicating with

others. Assuming that unconscious attraction to people who are similar to oneself is genetically determined, Szondi developed the concept of Fate Analysis, and extensive data from clinical genetic studies formed the basis of this test.

Today, the Szondi Portrait Test is used by specialists in various fields. It allows for the diagnosis of personality, identifies the professional inclinations of the test subject, and even determines the test subject's predisposition to specific types of mental disorders. As the structure of the drives underlying the methodology is universal, the Szondi test is suitable for people of any nationality and social background.

The Szondi Test consists of 6 series of photographs (each series contains 8 portraits). The test method is based on asking a person to choose the most and least attractive portraits of different men and women. Each portrait reflects in the most acute form the manifestation of one of the eight basic human drives and reveals a particular problem or pathology of the subject.

The Szondi Test is designed to diagnose the content and structure of human drives,



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assess the emotional state and personality traits, and predict the likelihood of various diseases, professional, sexual, and criminal preferences.

In the CIS countries, the Szondy test is better known in its modified versions, developed by such experts as, for example, L. N. Sobchik and M. I. Vigdorichik. Unlike the original test, the modified versions use portraits redrawn by the artist B. I. Ensky as stimulus material, preserving their psychological essence and similarity to the original.

In the course of the examination, the subject is asked to choose first the two most likeable (or most acceptable) portraits, and then the two least likeable (most unacceptable) portraits from the eight portraits of the first series presented and arranged according to their sequence number. This procedure is repeated each time each new series is presented. Based on the test results, a foreground profile is created.

The posterior profile, developed by Szondy later, is also used to compile a holistic profile of the subject's drives. The technique of the experiment differs only in that after the subject has made choices and objections to all 48 portraits and after these choices and objections have been recorded, the subject is asked to "select" two more of the most likeable (or tolerable) and two of the least likeable portraits in each series of four remaining portraits. In general, the examination of a subject currently takes about 12 to 15 minutes.

An example of a computerised test result in the form of foreground and background tables:

The results of the test are presented in the form of eight drive factors, which, according to Szondy's theory of drives, are the leading radicals in life.

III	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
+								
-								
	+	+	-	-	+/-	+	+/-	0

Foreground

3II	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
+								
-								
	+/-	+	-	0	-	+	-	+

Background

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The test profile reflects the quantitative indicators of the test subject's aptitude factors, which are used by the specialist to interpret the test results. Since **one factor has four possible reaction types: "0", "±", "+", and "-"**, there are 16 (2x8) possible variations in each vector, and 64 (4x16) in the entire drive profile.

The letters on the profile diagram indicate, in a coded form, the motivations (factors) that each of the eight portraits in a particular series corresponds to:

h — sexual undifferentiation;

s — sadism;

e — epileptoid tendencies (anger, jealousy, etc.);

hy — hysterical manifestations (demonstrativeness, etc.);

k — catatonic tendencies (withdrawal, vulnerability, etc.)

p — paranoid tendencies;

d — depressive and melancholic traits (sadness, desire to do something unusual);

m — manic manifestations (elevated mood, search for pleasure in life).

According to the test's creator, Leopold Szondi, the interpretation of the test results can be questionable without the use of a special fate-psychological way of thinking and the knowledge accumulated in fate psychology. *"Only those researchers who have managed to master a special vision of the destinies of human drives and the sphere of the Self can come to positive and reasonable diagnostic results."*

The technique itself, as mentioned above, can be used

- in psychological counselling and psychotherapy: to clarify the content of clients' problems and capabilities, to identify the level of stress and emotional

disorders, to assess the effectiveness of psychological correction;

- in forensic psychological examination;
- in human resources management and professional counselling: for career guidance and vocational selection, assessment of employees' professional potential, prediction of their behaviour in extreme situations and effectiveness in solving various tasks, and selection of motivation methods.
- also in other areas.

The description of the Szondi test given here is intended only to provide an initial introduction to its key features. A more detailed analysis of its features and capabilities is required to reflect the full extent of its capabilities, which will be presented in our next articles. In particular, we will talk about the history of the Szondi test, the nature of its effectiveness, and various methods of its interpretation. Regarding the latter issue, we would just like to note that scientist O. V. Maltsev, as a result of his research on the concept of share analysis, has developed more than 15 methods of interpreting the results of the Szondi test, some of which allow us to draw quick conclusions without the need to refer to reference literature.





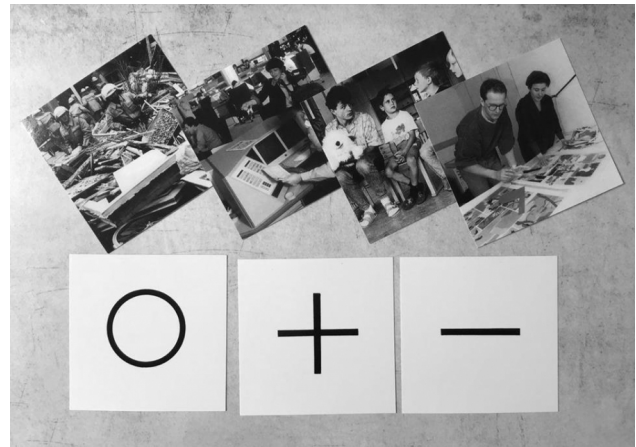
MARTIN ACHTNICH'S PSYCHOLOGY AND THE MATRIX OF PROFESSIONS

«The Achtnich test and Achtnich psychology are not the same thing»
Dr. Oleg Maltsev

Martin Achtnich's merit lies not only in the fact that he was able to create the most complex projective vocational guidance test based on Lipot Szondi's concept of motivations. He was the first scientist to introduce motor categories corresponding to Szondi's 8 factors. This is what **allowed Martin Achtnich to describe the matrix of professions.**

It is hard to say whether Martin Achtnich himself knew how deep the unconscious mind can be penetrated by a conscious test. But almost 50 years later, a follower of the school of pre-LEP, scientist Oleg Maltsev, came to the conclusion that the Achtnich test allows you to penetrate to the very bottom of a person's memory — the core of the review group!

“The Achtnich Test is a language for describing and studying the NRG.” Oleg Maltsev



According to the scientist, Martin Achtnich created not just a test, but a whole methodology that allows for career guidance, building career stages, seeing existing problems and obstacles (psychological trauma, defeats, beliefs, fears, etc.), as well as the latent threat of pathology.

Since the Achtnich test is based on the concept of drives, it integrates perfectly with the Szondi test. This allows a specialist



to work with both or only one of the tests, making a deep, detailed, and comprehensive psychodiagnosis.

Assessing the degree of accuracy and reliability of the results of the Achtnich Vocational Awareness Test, we can say the following:

A polygraph shows when a person is lying. The Achtnich test shows what he is lying about or keeping quiet about.

During the test, it is not only the choice of a particular photo that is important, but also the reaction of the subject. What associations, emotions, or perceptions are associated with a particular image. For example, a person wants to be a lawyer. But what does he mean by this activity, why does he like it? One person will say that he wants to defend the truth, another will say that he likes to argue in public, and a third will say that it gives him a respected status in society. As we can see, these are different motivations.

It is not uncommon for young people to choose a speciality at a university and be disappointed in their choice when it comes to practice. It turns out that their ideas about the profession do not match their actual work. The Achtnich test helps to avoid making the wrong choice and such disappointment.

A fundamental understanding of the relationship between a person's motivation and motor systems and visible behaviour allows the Achtnich test (as well as the Szondi test) to be integrated into life. Thus, it is possible to conduct research on any motor system, such as religion, subculture, even the "craft" of criminals.

Martin Achtnich described all aptitudes for a particular motor activity, and thus for a profession, according to Szondi's concept of drives. Each factor in the Szondi test cor-

responds to a factor in the Achtnich test.

Although there are two versions of the test, one for women and one for men, the eight factors remain the same.

It is also important to know that factors/dispositions have different qualities and strengths.

Szondi factors are Achtnich factors:

- h — W
- s — K
- e — S (SE-SH)
- hy — Z
- k — V
- p — G
- d — M
- m — O (OR-ON)

Achtnich also introduces a "" in the notation system (e.g. S' Z' V' G'), which means that this movement requires intelligence, prior training, and an intellectual range. (For example, to simply speak or defend a person in court requires a different intellectual level).

Each factor describes three categories:

- Movement (the action itself)
- Instrument
- Environment (the system where this movement is realised)

For example: a boxer punching with gloves on in the ring.

This is what allows us to accurately diagnose what drives a person. Sometimes it turns out that a person likes the environment where they want to be, rather than the action. For example, a fight in the ring and a fight in the street. A boxer fights for victory and recognition, and he needs a ring, rules, and spectators. There are no

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rules in the yard, and other environmental conditions may make it impossible to perform the movement.

Factors of the Achtnich Vocational Aptitude Test:

* For the convenience of orientation of specialists, the factors of the Szondi test are indicated in brackets

** This article provides a brief description of the factors and their corresponding movement patterns. A full description can be found in the test manual.

W (h) — movements associated with the feminine: softness, desire to serve, appearance, dress code, touching, bathing, doing hair, suffocation, serving/serving, handmade, erotic actions, how a person presents themselves.

Professions: hairdresser, masseur, selling products of this factor.

This factor is what creates an impression of you.

K (s) — masculine in the human psyche, physical strength: to hit, stab, fight, fence, etc.

Strength can have different qualitative characteristics. A strong and evil person causes fear and rejection. A strong and kind person is liked, attracted, and disposed to.

Note that the radical K itself is a neutral force. But in life, as a rule, it is not neutral. A force either causes fear or a desire to be protected by that force.

Fear arises when a person is a participant in events. If he looks at it from the outside, the evaluative function of the mind is activated.

Assertiveness is also a manifestation of this radical. When a person fails, but gathers his or her strength and moves on.

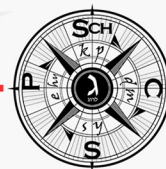
S (e)

Sh — Abel in Szondi's concept: goodness, help, desire to help others, compassion (the desire to deal with others in order not to deal with oneself), healing, caring, rescuing, etc.

Se — Cain in Szondi's concept: energy, dynamism, desire for action (to beat, save from fire), to take risks, to defend justice, etc.

This person is characterised by amplitudes in life: ups and downs. Such people





are ready to take responsibility and risks.

These factors work like scales: “good and bad”. Libra is constantly in flux, and its work is determined by a person’s philosophy and beliefs.

Z (hy) — desire to show, demonstrate (oneself, something, someone).

Movement: to give an artistic look, to public activity, to make someone beautiful, to take a photograph, make a film, create architecture, sculpture, etc.

M. Achtnich himself wrote about this: “What cannot be seen, shown and admired is worthless. What cannot be demonstrated cannot be sold. Those who are unable to show their achievements and demonstrate them in the right light have little success and are overlooked. It’s all about the environment. The questions of whether you like it or not, whether it’s effective or not, are much more important for the atmosphere of factor Z. The logic of this factor is not whether it is good or bad, but whether it attracts attention or not.”

The most important tool for attracting attention is the self. “Do I attract attention or not?”

Shame and intentional attention-seeking are two extremes of the same factor.

V (k) — mind/intelligence, intellectual apparatus, desire for order, rationality.

Motor: drawing, copying, automating, planning, constructing, etc.

G (p) — the spiritual component. Chaos that suddenly gathers into a system. Chaos that leads to order.

Movement: improvisation, unrehearsed action, figuring out how to do something. These are entrepreneurs, directors, businessmen who create something new.

As Oleg Maltsev explained, these people combine the European and old schools. (*Ed. We talked about these schools in detail in the article “Methodology of Science: Three Approaches to Learning”*). This is Popov’s lift, a conflict of archetypes. We look for order in spontaneity, and spontaneity in order.

M (d) — material component, desire to possess, “it’s mine”.

Motor: grabbing, pressing, squeezing, smelling, dealing with animals, putting in the ground, preserving, gluing, taking away, leatherworking, etc.

Hyper-M is a “plushie”, an excessive accumulation of material things.

This factor is related to the future of a person. Fear of the future, an uncertain future pushes a person to improve. A person who is afraid of the future is greedy. People who accumulate millions and are afraid to spend them are pronounced hyper-Ms.

Such a person wants guarantees, protection, and has affection for people. They believe that their fate is predetermined.

If the manifestation of M is too weak, such a person does not strive for anything.

O (m)

Or — all actions related to speech.

On — all actions related to food: eating, cooking.

In this case, the movement is the same. Only the direction of action is different: towards oneself (to eat) and away from oneself (to speak).

Such a person is talkative, friendly, generous, loves comfort, gourmet, generous, reckless. He is prone to addictions (alcohol, drug, gambling, etc.). He can also be a slanderer.



HOW IS THE APTITUDE FOR A PROFESSION DETERMINED FROM ALL THE DESCRIBED MOTOR SKILLS?

The Achtnich vocational guidance methodology distinguishes between the concepts of “primary factor” and “secondary factor”.

The primary factor is the main or most prominent motor.

The secondary factor is a certain lens through which the primary factor is refracted.

So, for example, if the primary factor K (the use of force, punching) is refracted through the lens of the secondary factor Z (the desire to show, demonstrate), we will get a boxer (Kz).

Zv is a jeweller, the primary factor is demonstration, the secondary factor is rationalisation.

If there is an intellectual load — Z'v — you will get a photographer.

In the course of his research on the psychology of Achtnich, PhD Oleg Maltsev conducted an experiment with paintings by the famous artist Salvador Dali. The conclusion of the experiment is that to become a brilliant, outstanding artist, you don't have to have anything to do with painting! You can repaint all of Dali's paintings, but you still won't become a great artist. Something else plays the main role. Research in this area is ongoing.

When interpreting the results of the Achtnich Vocational Aptitude Test, we get not just one profession that suits a person best, but four professions.

The first occupation is the one that can be implemented faster and easier, and is a good place to start.

The second and third professions are the path of improvement, acquisition of

multifunctionality, competence, unlocking potential and empowerment.

The fourth profession is a triumph in life.

At the same time, the first and fourth professions can be radically and unexpectedly different. This tells us that a person needs to build his or her professional career correctly in order to go through the stages of personal transformation, unleash their potential and achieve real triumph. Many people fail to realise themselves and achieve great success not because they don't work hard enough, but because they are doing the wrong thing.

HR managers often meet candidates who are looking for a job for a long time, “considering options”, asking “what can you offer me” and always “need to think about it”. Such a person is simply not orientated in the profession, they do not know what their first profession is, where to start and where to grow. The search for a first profession can take years.

“You need to choose your first profession and realise it as soon as possible! Then, go through the second and third professions and go to the fourth — to triumph!”

“Results are the best therapy”

PhD Oleg Maltsev



HOW TO BE IN THE RESOURCE: SECRETS OF THE HUMAN MIND

“If you decide to rob a bank, you need to be on your toes! That’s what criminals say. They don’t know about scientific research, but they know from experience that you can only successfully pull off a job if you have the courage, if you have an over-driven state of mind,” academician Oleg Maltsev.



When most people come to the office in the morning, they are still in a sleeping state, i.e. on autopilot. It takes them half a day to wake up, turn on their heads, get into a resourceful state and start working productively. For the company, this means a loss of efficiency and even losses. And if in the hustle and bustle of working days, with the same sleeping colleagues, this does not seem fatal, then in an extreme situation, the need to accelerate for a long time will be fatal for a person. To be able to react in an extreme situation, you must be in a state of overdrive or be able to instantly “explode”.

The same cherished resource state of a person, when you are in the flow, when everything works out easily and quickly, energy just keeps flowing — this state is provided by two mechanisms of mental control: acceleration and explosion.

Remember the scene in the film *The State Counsellor* where one of the characters says: “A heist is a lucky business, it doesn’t like sour!”. In the criminal underworld, it is well known that you have to be in a high state of mind when you go into a heist, otherwise you will fail. Therefore, a



thief, seeing the sour faces of members of a group of robbers, immediately realises that these people are not psychologically prepared for the job. In this state, they will not be able to react quickly, shoot and attack, and during the attack, their mind will only begin to accelerate, which means they will be imprisoned or killed. Only when you are “on the alert” are you capable of active, quick action.

In business life, it's the same. The film *The Wolf of Wall Street* is an impressive example. Pay attention to the state of brokers at the height of the working day — only in such a state of overclocked mind can contracts be concluded.

The need for mental acceleration applies to any activity. Warm-ups for athletes before a competition are necessary not only to warm up the muscles, but also to accelerate the mind before starting. Otherwise, the human psyche will start to accelerate after the start command, and this obviously means losing.

A modern person has many tasks every day. And before solving each problem, it is necessary to accelerate the mind or make it “explode”.

What's the difference between a mental breakdown and an explosion? This is very easy to understand with the snow leopard model. This unique animal has phenomenal abilities to survive and hunt in harsh environments. Leopards live in the mountains, in conditions of cold and lack of oxygen. At the same time, when a snow leopard sees prey, it can accelerate to a speed of 60 km/h on the rocks in 3 jumps and catch the prey — mental acceleration. If the prey is nearby, the ibis can jump 7 metres in length or 3 metres upwards from a standing position and capture the prey — explosion.

It takes some time for the mind to accelerate, while the human psyche explosion is instantaneous. Both of these mechanisms are available to humans, and they are designed for different situations. In an extreme situation, you need to be able to use the explosion, to instantly get into a combat state in order to act correctly and quickly, otherwise you are dead. In everyday business life, you need to use the mechanism of mental acceleration before you start working. If you take on a task without having accelerated your mind, you will fail. In a state of unaccelerated mind, a person is able to perform only simple mechanical actions, which we call “on autopilot”.

“This is the law of natural selection: whoever didn't have time to disperse the mind was devoured.” — PhD Oleg Maltsev.

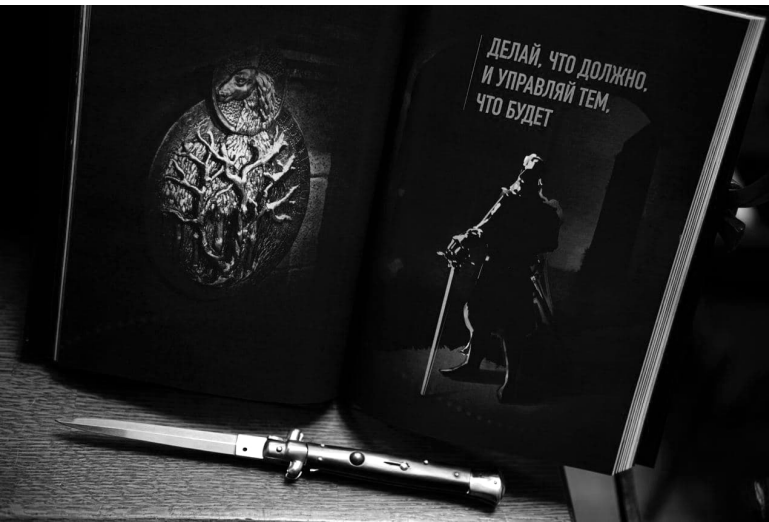
You can't accelerate the car endlessly, you also need to slow down to fit into the corners. In the same way with the mind, in addition to acceleration, you need to be able to trim the mind, that is, to slow down. In an accelerated state, a person can neither eat nor sleep, they don't notice how the day has flown by, they can't fall asleep at night, etc. As for the explosion mechanism, it occurs instantly, but then comes the reset — a short afterburner.

The explosion of the mind is the foundation of philosophy.

The acceleration of the mind is the foundation of dynamics.

Each person has their own speed of mental acceleration and control mechanisms. You've probably noticed that something sets you off, puts you on alert. It could be your favourite song, or it could be a competitor who annoys you. I know a person who is annoyed by someone else's

YOUR FATE



well-done work, it annoys him, and he immediately needs to surpass it, to do better. This is a mechanism of overclocking the mind of a particular person. Each of us needs to find our own triggers that set our mind into overdrive.

In this article, I will present one universal method recommended by academician Oleg Maltsev. Start with music and songs that turn you on, that light a fire in you. Listen to this song before you start working. At the second stage, you do not turn on the song, but mentally play it in your head. What if you get tired of the song and it doesn't light your fire anymore? Look for the next "lighter".

Besides music, there are other ways to get your mind going. As already mentioned, they are individual, so start studying yourself, pay attention to what turns you on, makes you angry, fires you up, and collect these methods.

The mechanism of mental explosion is more complicated. On the one hand, each of us has this mechanism from birth. On the other hand, over hundreds of years, civilised society has learned to turn off the

psychic explosion mechanism in humans because it is considered dangerous. Today, this mechanism works in one person out of 1000, while in the rest of us it is turned off. But if you want, you can also learn to switch the explosion mechanism on. Depending on the person's condition and level of development, it takes 1 month or more. Everything is individual, but if you want to try it, start with the technique used in the Calabrian criminal tradition. This technique is described in the book *The Story of a Saint* and involves working with animal models. But the Sicilian Mafia has learnt to use the mechanism of mental dispersal best of all. That's why they say that Sicilian mafia are "hotheads", and if you make them angry and start a war, you won't be able to stop them.



THE ENGINE OF FATE AND THE CHOICE OF PROFESSION

People are always driven by something in life. Something invisibly pushes us forward, towards the future. As a rule, we do not even think about what kind of force it is, how it works, what laws it obeys, and why certain events occur in our lives.

WHAT drives us and WHY? This review article offers a detailed look at this question.

From the previous article, you already know that each person has a key driving vector (engine), and the other three

vectors are secondary. This model raises several logical questions, namely: why is there only one driving vector; how does it become the engine itself; what determines which vector out of the four will become the engine?

As part of my research, I conducted an experiment that demonstrated that a person always has one key driver. So, let me tell you about this experiment.



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One day, I got in touch with **my friend and colleague Steve Lott (founder and CEO of the BHOV Boxing Hall of Fame in Las Vegas)** on Skype. During the conversation, I asked him the following question: *"How do you become a world boxing champion? What does it take?"*. He answered: *"It's simple: you take a gifted guy and put him in a special environment, put him in a gym face to face with a punching bag and then in the ring in front of an audience, and he will become a world champion."* I clarified: *"Do I understand correctly that you need to put a person in special conditions?"* Lott replied: *"Absolutely right!"*. After that, I wrote in my notebook: *the first thing you need is conditions or, in Sony's language, "m-d"*.

Then I asked him how else he could become a world champion. He replied: *"You need to be born Muhammad Ali; you also need only the best coach to give you the best advice, and you will become a world champion. Because you were born to be a world champion anyway."* I wrote it down in my notebook accordingly: management, which is "k-p" for Sony. Steve Lott went on to say that there is a third way to become a world champion: *"You just need to be a 'psycho' with a killer instinct like Mike Tyson, and you need a coach like Cas D'Amato."* I wrote "h-s" in my notebook. *"Is there any other way?"* I ask casually, for the sake of the experiment. Lott says: *"Let me think... Yes, you need to be a 'religious' fanatic."* Of course, I added the e-hy factors (ethics and morality, i.e. the philosophy block) to my notebook.

There was no doubt: that experiment was a success! Steve Lott, an expert in professional boxing, without knowing anything about the Sony test, listed all the vectors of the unconscious system of human

motivation. The results of this study will be described in detail in the book *Invulnerable Shadow*, which continues the series of books about the phenomenon of the legendary trainer Cas D'Amato.

Now I propose to look at why only two factors become drivers in humans. The answer to this question is an important scientific discovery. Lipot Szondi, as we wrote earlier, spoke about the struggle of opposites, the conflict between the requirements of life and the requirements of the "I", the system-coordinate component, and the terminal component. The combination of these two components releases the power component. The conflict between two opposites creates the possibility of life. For example, the conflict of "h and s" is a conflict of defense and attack, which creates two engines (the invisible effect of our memory), and as a result, such a substance and block of knowledge as military art (the visible result) emerges.

Accordingly, based on the system of incentives, four types of conflict are possible:

- Conflict of substance — h-s;
- Conflict of philosophy — e-hy;
- Conflict of being and possibilities — k-p;
- Conflict of conditions — d-m.



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What does this conflict depend on? Recall the four basic human physiological needs we discussed in the last chapter: not damaging the body, eating, not drowning in waste, and “release” (sex, excretory function, tears, and release in the gym; for human memory, any release is the same function). Now let’s compare these needs with the factors of the Sondy test:

Discharge — h-s;

Waste — e-hy;

Do not damage the body — k-p;

Eating — d-m (also coincides with the oral function of the profession — speech and nutrition — according to Martin Achtnich).

Let’s get back to the main question: How does an engine come about? From the research, a scientific discovery was made: a person’s life in its complex understanding determines his or her engine. More specifically, what was the most important thing for you personally, what you lacked the most, and what you were deprived of, became your engine. Deficiency creates conflict and starts the engine.

If, for example, there were constant scandals in the family, you grew up in a constant state of tension, you were not given relief, deprived of attention and recognition, what you wanted was taken away, no one loved you — your engines became h-s.

If you lived in mud, unsanitary conditions, with alcoholic/drug addict parents, or were homeless, your motors became e-hy. People with this “engine” are constantly thinking about justice and injustice, and as a result, they become fanatical and loyal to those who will pull them out of this “bottom”.



If you have been beaten, constantly humiliated, betrayed, exchanged, and shown in every possible way that you are a “nobody” and that you have no name — your engines are k-p.

If you had a hungry childhood, you had nothing to eat — your motivators became d-m. It’s very difficult for a child to take care of themselves before the age of 14. When they are older, it will be easier for them to find a job at the age of 18. Many successful people, having achieved great results in life, tell us how they almost died of hunger many years ago.

Scarcity creates a need for compensation. People always want what they don’t have. This is a manifestation of conflict with the outside world. What you have been deprived of since childhood, what you

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have been sorely lacking, has become your engine.

The drive is formed by the age of 14–16, and it remains unchanged for life, with its influence only increasing over time. The leading driving factors create, in turn, a predisposition to the profession, so M. Acht-nich did not recommend conducting a vocational guidance test for children under the age of 16. The choice of profession should compensate for deficits, so a person will choose the type of activity that will fill the deficit. Moreover, it can be a socially acceptable profession or a criminal one.

Another important issue that should be noted. The more the deficit grows, the more a person is deprived of what he or she wants, and the more the charge in the engine grows. Sooner or later, this charge has to be discharged, and we know for sure that the discharge will occur according to the model of mental reaction that corresponds to the engines. That is, if a person has h-s drives and the predatory reaction of the psyche is predominant, then the discharge of the drive will occur according to this model: yes, a person can even commit murder. That's why young Mike Tyson, who has h-s drives, stabbed a man in the backyard when he was a teenager before he met Cas D'Amato.

Thus, the two leading factors become the engine of a person's life and determine the predominant reaction of the psyche. Other factors form three other mental reactions. As a result, a person has a certain change in unconscious motivations, about which he knows absolutely nothing and which is unchanged throughout life — this change is called imposed fate. A person cannot do anything about such a configuration because he or she knows nothing about it, and does not understand “why

it is like this and how to live with it”. It is for these reasons that Lipot Szondi wrote that human destiny is fatal and predetermined.

It is only at the stage of choosing a profession that a person faces a fork in the road: a socially acceptable profession or a criminal one (i.e., he or she chooses one or the other, as if at a crossroads in life).

What will influence the choice in this case? Based on a person's system of motivation, there are three types of criminals: murderers, fraudsters, and robbers, and the fourth type is what is known in the classification as an accident due to conditions, but this is not their choice. The fact is that a person becomes a criminal automatically. To become a criminal, you need to commit the first crime. In other words, the burden must be so high that a person commits a crime. And then he goes to a “university” called prison, where he is made into a professional criminal. Please note that crime is revenge on the world, a form of restoring justice. If the workload is not critical, a person follows a social program and chooses a socially acceptable profession. If the profession compensates for the deficit, the self climbs the social ladder. If the profession does not compensate for the deficit, the “I” goes down in the social hierarchy. This dynamic is called the “social lift”.



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Then comes the second fork in the road — the choice of whether to move in the profession, whether to become a manager or a specialist. In this aspect, predispositions can be traced: people with h-s or d-m engines tend to become experts; those with e-hy or k-p engines tend to be managers.

The third crossroads in life is the “stop” point, which means the following: “Have I realized myself enough or should I go further?” This is not just a crossroads, it is a reversal, a transition to another activity. A person can have four or more such reversals. For example, a person no longer wants to lead but wants to teach the younger generation. This is a reversible multi-band system: often a person stops and moves to another parallel to the side or goes further up.

The fourth fork, the last one, is “stop activity”. It may or may not appear. In any case, it exists and will haunt the person. Many people have never stopped working, even in old age. Others retire and stop doing everything, which immediately triggers the regression mechanism. A person should never stop working completely. It's better to go to work two or three days a week, for your pleasure, without stress. The fact is that people who retire and stop all activity feel unnecessary and worthless, they develop a regression syndrome and turn into a helpless child. Let's recall the following fact: when Lipot Szondi was 91 years old, he was writing a book and was in a hurry to finish it. He lived to the end of his days doing what he loved, in good health and with a clear memory.

As you can see, destiny psychology can be used to predict a person's fate quite accurately, “without guessing on coffee grounds”. The lack of knowledge of this

system, the lack of understanding of why you have become the person you are and what you should do about it, plays a crucial role in a person's life. A person's destiny is fatal only if he knows nothing about it. But if he finds out what drives him and learns to use this system, he will be able to control his destiny, achieving considerable and worthy success in life. That is why I am writing a book called **“The Philosophy of Lipot Szondi”**, which will be freely available later.

Scientia potentia est.

*Sincerely yours,
Academician Oleg Maltsev*



HOW MENTALITY AND FAITH INFLUENCE YOUR DESTINY

"Do you know what the most exciting thing is? Realising that everything you believed in was absolute nonsense".

Tom Hansen, movie "(500) Days of Summer"

We are pleased to present a report by academician Oleg Maltsev within the framework of the international scientific conference "The Role of Mentality in Human Life and Culture",

which took place on 8–13 November 2021

MENTALITY AND FATE: HOW THEY ARE CONNECTED AND WHY

When we talk about the connection between mentality and fate, I would like to remind you of the work of Leopold Szondi. When a discipline is being built, a philo-



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sophical category emerges first, and then a category of a field of science emerges. When Leopold Szondi approached the study of fate, he first introduced the psychological category of motivation. If you and I were to consider mentality as a category of science, it would most likely be a category of sociology, or a category at the intersection of psychology and sociology. Many people have tried to study fate in a non-academic way. When we talk about the study of fate in academic science, if we do not touch on the philosophical field, we need to choose a branch category in science that is identical to fate to conduct research. I don't know why no branch of science has chosen mentality as a basic research category of fate, but we could say for sure that maybe our conference will be an impetus for someone to consider mentality as a key category in fate research.

Leopold Szondi believed that motivations give rise to human choices, and the sum of a person's choices creates his or her destiny. If we take the mentality, it is a choice without a choice. When we talk about a choice without a choice, we understand that a choice could be made, but for some reason no one makes it. This is the psychological side of the mentality.

If we are talking about the sociological side of the mentality, the key issue here is likely to be security. People are used to living in certain communities. It seems to them that staying in communities is safer for their livelihoods. Of course, all these categories require serious research, but that's why we hold scientific conferences, to think about and discuss this topic.

In my opinion, the connection between mentality and fate is not just obvious, it is fatal. If you imagine a person's destiny as

a railroad track, then, in fact, the mentality is the railroad track that runs along the train of a person's destiny. That's why it's so difficult to work with this category because a train is not a plane or a spaceship. You can't take a train and move it from one rail to another on the fly. You have to stop the train first. And for a person, any stop seems like death. Therefore, he does everything to keep the train running. This is the unconscious side of the mentality we are talking about.

For a person to change his mentality without external intervention, he must have satanic diligence and divine will. I have never met anyone who could change their mentality without external intervention. But ultimately, mentality determines our fate today. If we imagine that this is a multi-story subway, then the mentality determines not only which rails a person will ride (the very direction of fate), but also determines which levels they can and cannot climb. And this has a direct impact on social status and career growth in society.

A prominent Soviet scientist once said that every person has a huge reserve of inner strength. But, unfortunately, most people sleep without waking them up. And the reason for this is the same mentality. But sometimes these rails cross, and then a catastrophe occurs: when two opposing mentalities meet, a conflict arises. This conflict is not planned, a person does not know that it is coming. He cannot plan for these conflicts because he does not know what mentality the other person has. It is only when two trains meet that it turns out that their mentalities are different, and this will inevitably lead to conflict and disaster. I think that perhaps some of our colleagues will think about considering the category of mentality as the main research category



for the study of fate within one of the social sciences.

FAITH AS THE DIRECTION OF HUMAN ASPIRATIONS

I thought for a long time about how to approach this question, because this question is the key to mentality. I was taught faith in one wonderful place on Earth. Since faith is beyond the categories of academic science, I had to learn faith in one wonderful place. Believe me, in this place they explain in a very academic way what faith and human aspirations are. I have already said that I would send all psychologists there for an internship — in the South of Italy.

In this area, there is a long stick, the southern Italians call it a *bastone*, and the Spaniards call it a *garotte*. From the first day, they explain that nothing clears a person's head like hitting them on the head with this stick. They absorb it with their mother's milk. Southern Italians are very fond of practicing with this stick, although they have different sticks, they especially like to practice with the big stick. It is elevated to the rank of a philosophical category. It is this stick in the hands of St. Rock that is depicted in all the temples. So, this stick characterizes a person's faith and its connection with aspirations. Because faith is a double-edged sword. When I hear a person say: *"I would like to believe,"* I understand that this stick will soon hit this person on the head.

It is this stick that is depicted in the hands of St. Rock — such colorful images describe the doctrine of faith. What is the secret? The fact is that faith is a double-edged sword. One end of the stick is in someone's hands, and the other end



of the stick hits someone else. When they train there, they put clay pots and break them with this stick. And every time a pot breaks, a person realizes that faith is a two-edged sword.

There are two types of faith: faith based on the desire to know what will happen next; and faith based on knowledge. That is, when knowledge gives rise to faith, then you have the stick in your hands. If faith generates knowledge, then someone else holds the stick.

You cannot believe in what you do not know. That is why some people move forward and achieve a lot in life because their faith is based on knowledge. And others get hit over the head with this stick every now and then because their knowledge is based on faith. As my Italian friends say: *"God bless Sicily, Calabria and Campania!"*

IMPRESSUM

«YOUR FATE» NEWSPAPER

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