

The Nature of Psychological Addiction and the Problem of Getting Rid of it

Rosin VM*

Institute of Philosophy of the Russian Academy of Sciences, Russia

***Corresponding Author:** Rosin VM, Institute of Philosophy of the Russian Academy of Sciences, Russia.

Received: December 05, 2020; **Published:** January 29, 2020

Abstract

The article is divided into two parts. The first one analyzes the successful experience of alcohol dependence elimination by the psychological and acupuncture method of Y. Yatsenko. Peculiarities of alcoholic reality, scenarios of the impact of acupuncture influences on the psychophysiological foothold are discussed, an explanation of Yatsenko's method is given, and the boundaries of this approach are indicated. The second part examines the concept of psychological dependence, lists the conditions and factors that determine such dependence, outlines a promising approach to relieving dependence, combining medical and psychological methods.

Keywords: *Addiction; Method; Reality; Somatics; Illness; Recovery*

For the first time I heard about this method and met its creator - the charming energetic doctor Yulia Timofeevna Yatsenko at a conference on virtual realities, where I was the head of the section, and she made a presentation on her invention. I must admit that at first her report seemed to me scientifically implausible. Indeed, Y. Yatsenko claimed that she had developed a super-effective method for removing alcohol, tobacco and drug addiction, based on acupuncture stimulation and psychological techniques. The effectiveness of this method can be judged, for example, by the following excerpt from her patent to the author's invention «A method of treating hangover-withdrawal syndrome with the removal of craving for alcohol» (dated July 9, 1992) [6].

“The proposed method,” she writes, “is aimed at shortening the period of remission in the treatment of patients with chronic alcoholism, including the treatment of hangover-withdrawal syndrome and the removal of craving for alcohol. When it is carried out, the terms of treatment are reduced from 35 days to 3-2 sessions held every other day, the terms of remission increase from 48, 8 to 51 months with an efficiency of 92%, the treatment is carried out on an outpatient basis. For 1-2 sessions, the patient's ability to work is fully restored” [6].

Isn't it impressive, just like the statement that after one or two sessions, alcoholics, who had suffered for many years before, literally come to life before our eyes, and their body, undermined by years of drunkenness, quickly returns to normal. But I was confused not by the indicators themselves and the results, tested more than once, but by the fact that I could not understand why Yatsenko's method gives such results.

The essence of this method is as follows. Against the background of selective supportive drug treatment, a series of acupuncture stimulations (influences) are carried out on certain points of the patient (first, on the whole, on all points of the back, then on individual acupuncture points in different parts of the head and body), and at the same time the patient must reproduce the conditions characteristic of alcoholic reality, - the desire to drink, the expectation of euphoria, the feeling of a “bottle” in the hand, the type (image) of a bottle, places and images of a feast and a drinking company, places of sale of alcohol, etc. Let's cite one example, taken from the application to the invention.

“Patient M., born in 1957, has been suffering from alcoholism for about 10 years, turned to an anonymous treatment office due to the failure of repeated treatment of alcoholism with conventional medications ... When stimulating certain points on the face and body, images

of alcoholic beverages in the patient's mind, they were covered with fog and, as it were, "moved away from him to the horizon," while retaining their shape and color. By stimulating other points, the color of the bottles and their content gradually disappeared completely (both of these procedures took about 30 minutes). Stimulation within 30 minutes of a number of the following acupuncture points made it possible to completely «displace the bottle and alcoholic drinks from the horizon.» To the question "does the patient want to drink?", He replied: "I don't know, somehow it doesn't matter:" friends with bottles, companies and shops, where he stood in line for alcohol, feasts; while stimulation of certain points was carried out for 15 minutes. (During this time, after about an hour of work, cardiac activity returned to normal, breathing became light, the rumbling in the stomach stopped).

Finally, the patient was once again asked to imagine a glass of vodka and imagine that now he will take a sip and feel the scalding effect. To the question "do you want to drink or not?", The patient replied: "No". He explained that he could not fix the glass in front of his eyes, and when trying to imagine the sensation of vodka, a nausea-vomiting reaction occurs. Further attempts to present the taste of vodka fail and therefore there is no desire to drink. In short, there was a feeling of indifference to alcohol "[6].

Isn't it impressive, but a number of fundamental questions arise, which I decided to answer myself:

- How to explain the effect of the main technique - stimulation of certain points, why does this stimulation lead to the cure and removal of alcohol craving?
- Is it necessary to combine stimulation with the patient's psychological imitation of alcoholic reality states? Or this combination performs only control functions, helping to understand whether a given stimulation has achieved its goal.
- Why (as can be seen from other observations of Yatsenko) not completed stimulation causes persistent unpleasant dreams containing alcoholic plots?
- How to explain the almost instantaneous restoration of the patient's body functions and his mental state in comparison with the previous period of the illness?
- Why does the alcoholic attraction of a former patient quickly recover in the event of an accidental breakdown (for example, if friends persuade him to drink, or he drinks, thinking, automatically)? And also, why after two, three, four years (for whom how) does the attraction begin to recover and therefore preventive repeated treatment with the Yatsenko method is required?

In turn, I realized that in order to answer the questions posed, it is necessary to think over two more topics: what is alcoholic reality, how does it form and function, and what is the acupuncture method?

Features of alcoholic reality. Alcoholic reality is, on the one hand, a world in which a drunk person finds himself, on the other, events experienced in this world and connected by a certain logic ("alcoholic"). It is in the alcoholic reality that «alcoholic desires» (drives) are crystallized and resolved, and a necessary condition for their flow is the experience of certain events. For example, the experiences of alcoholic attraction itself, the smell and type of alcohol, places of drinking and alcoholic communication, euphoria and other pleasant and unpleasant sensations after drinking, etc. It is easy to see that these events unfold in a certain sequence and are connected by a certain logic.

Research on alcoholism, as well as ordinary observations, show that in alcoholic reality a person behaves differently than in ordinary life. In particular, he commits a number of actions that he usually avoids for various reasons (shy, afraid to look funny, does not suspect that he is capable of this, etc.), and also experiences unusual sensations and states. If we look at these observations from the point of view of the «doctrine of psychic realities», which was created by the author, then the assumption is made about a certain similarity between the reality of dreams and alcohol.

Indeed, in both realities, a person realizes desires that he, for a number of reasons, usually cannot fulfill (the so-called "blocked desires"); and here and there, the consciousness of a person is significantly weakened and changed; for the realization of blocked desires in both cases,

the psyche builds in consciousness the events necessary for this, which a person experiences; in both cases there is an unusual logic of «life» (in the first case, the logic of dreams, in the second, the logic of alcoholic experiences). Just as after dreams a person wakes up in another (ordinary) world, and often he does not remember at all what he dreamed, after intoxication a person also comes to his senses without any special consequences.

However, as I show in my works, a person during the period of a dream usually cannot control his dreaming activity (for example, to realize certain blocked desires, thereby ordering a certain dream); in this sense, the activity of dreams is quite spontaneous and automatic. The situation is different in the case of alcoholic reality. Here, a person, as it were, orders certain experiences: pleasant, euphoric, sad, dramatic, etc. In fact, both an ordinary healthy person and a drunkard, going to drink, tune in to a certain scenario of experiences: they are going to experience joy or grief, to suspect someone of treason, to feel sorry for yourself or to repent of sins, to demand recognition or respect from others (what is the famous question - «do you respect me?»).

But aren't alcoholic experiences also automatic and not conditioned by our physiological processes? This is generally accepted. But psychological studies of the last 2-3 decades have shown that in the absence of an attitude towards a certain scenario of alcoholic experiences (the subjects were told that glucose was injected into their blood, although alcohol was injected), the introduction of alcohol causes only sensations that are indeterminate in content, on the contrary, if a person tuned in to a certain scenario of alcoholic experiences, then they arise even in the absence of alcohol in the body (in the experiment, a placebo was injected into his blood). Of course, in the end, the drinker establishes a connection between the physiological processes of the body associated with alcohol and certain mental experiences, but apparently this connection is secondary..

So, the events of alcoholic reality only remind the events of dreams, rather they obey the logic of «dream-like states» (realities), which combine the features of dreams and wakefulness. The main psychological and semantic purpose of an alcoholic dream-like reality is the realization with the help of alcohol of quite definite (scripturally conscious) blocked desires of the personality, which for various reasons he cannot fulfill in his ordinary life. Now a few words about how alcoholic reality is formed.

It all starts with the fact that a person who has problems (and who, I ask, does not have them; in the language of reality, these are blocked desires), discovers that drinking and the atmosphere accompanying it (communication with friends, drinking rituals, experiences of states, caused by alcohol) - all this helps him to cope with problems, to realize himself, to experience new unusual sensations. Of course, the solution of problems and the realization of the personality unfolds more symbolically than in practical behavior and life, but for the psyche there is no difference. Naturally, a person begins to strive for a new world that has opened up to him, in order to again and again feel the fullness and joy of life. Of course, many people know that this is dangerous, but more often than not they hope not to cross the line separating pleasure from alcohol addiction. Other people generally do not consider this world worthy of giving up being in reality, where they feel at their best.

Why is there an addiction to the already mastered dose of alcohol (that is, an increase in tolerance)? Both for physiological and psychological reasons: on the one hand, the body begins to adapt to the assimilation of alcohol, on the other hand, psychologically new and new experiences are required that can no longer be provided on the basis of the old dose. As a result, the dose of alcohol is constantly increasing and the frequency of administration increases. A person increasingly gets used to the world of events of alcoholic reality, gropes and discovers new plots and themes of alcoholic experiences (see V. Erofeev's wonderful novel «Moscow - Petushki»), gets a thrill from all this. But as a result (which, as a rule, he does not notice), the field of normal life begins to narrow and close, it is blocked.

The logic of the development of this process ultimately leads to a dangerous metamorphosis: the constant use of alcohol leads to the formation of a somatic basis, which includes cyclical physiological processes that need to be maintained in the constant use of alcohol. Already at the physiological level, alcoholic thirst develops, which is provided and maintained in the psyche with the help of alcoholic craving. The person enters the phase of alcoholic illness.

Psychologically, from this period, two directly opposite processes unfold: an ever-increasing desire not to leave the alcoholic world, to live in it day and night and the opposite desire to get rid of alcohol addiction, since unpleasant and painful states of the body and psyche begin to grow, caused by both alcohol poisoning and various social tensions (for example, troubles at work and in the family become the norm).

Over time, the life of the drinker becomes so unbearable that for him the values of a normal, alcohol-free lifestyle begin to decisively outweigh all the advantages of the alcoholic world and its experiences. The alcoholic is already ready to quit drinking, but is not able to do this, since the alcoholic illness has made him powerless, deprived of his own will. But, of course, this is just one, albeit quite common, scenario for the development of events, a lot, naturally, depends on the personality and health of a person.

The essence of the acupuncture method. Let us pose the following question; suppose that a certain acupuncture point «a» has a definite effect on the work of the body organ «A» (relieves pain, excites, inhibits); the question is, is point «a» connected with organ «A» by direct neural connections (for example, using a specialized neural pathway)? Probably not, in any case physiological studies do not confirm this. In this case, it remains to assume that the connection between the acupuncture points and the corresponding organs of similarity (body parts) is carried out through an intermediary - the general nervous system of the body, including the brain.

In other words, evolution initially did not assume in the human body specialized neural connections between acupuncture points and their corresponding organs; these connections arose by chance due to the complex systemic structure of other already specialized connections. But having arisen by chance, they further become functional and specialized both in the process of human evolutionary development (it is not for nothing that many acupuncture points are located on the working organs of the body - the hands and feet, where «natural massage» takes place), and within conscious human activity - the experience of treatment, the study of healing effects and the body.

Currently, the explanation of the acupuncture method is sought primarily in the physiological sense: researchers are trying to understand and describe the physiological connections connecting acupuncture points with organs of their similarity [1. P. 45]. We will act differently, going simultaneously from two sides - from the psyche and physiology.

Yu. Yatsenko's observations showed the following. When exposed to certain acupuncture points (their search sometimes took several years), psychological experiences associated with the «organ of likeness» (for example, the desire to drink, the feeling of smell, the sight of a bottle or alcohol, etc.), at first weaken. Then they transform in the direction when the realization of the corresponding experience becomes more and more difficult (the desire becomes less vivid and definite, the bottle goes to the horizon, vodka evaporates from the glass, etc.). In the end, the crystallization of such alcoholic experiences becomes simply impossible. How can you comprehend these facts, bearing in mind the acupuncture method?

Our first assumption is this: every mental process requires its own physiological support (support) and vice versa. That is, for example, the desire to drink presupposes not only a certain mental process (stress and event), but also certain physiological processes that provide it. And vice versa, the physiological process cannot unfold if it is not supported at the level of the psyche with the help of a certain mental process, tension, event.

The second assumption: the physiological effect from the acupuncture point and the corresponding organ of similarity come to one zone of the «psychophysiological bridgehead», where their interaction takes place. Logically, a number of options for such an interaction can be assumed: interference and synthesis (a similar type of interaction is observed, for example, in dreams, when the current dream includes a strong signal - an alarm clock, bright lamp light, physical pressure, etc. .), destruction of a weaker impact by a stronger one, pushing back a weak impact to another zone of the bridgehead or blocking a weaker impact., resonant amplification of both impacts.

Apparently, the application of Yatsenko's method causes a type of interaction related to the third case - pushing back or blocking a weaker physiological effect by a stronger one. The stronger effect in this case is acupuncture, and the weaker one is that which is caused either by a diseased organ or in the case of an alcoholic illness - by the corresponding physiological processes (that is, the somatic basis of alcoholic

thirst, the smell of alcohol, the type of bottle, etc.). The repression and blocking of the alcoholic somatic basis is accompanied and provided in terms of the psyche by the corresponding processes - a weakening of the brightness of psychological desires and experiences, as well as their transformation up to complete disappearance, that is, the inability to realize the corresponding alcoholic psycho-logical attitudes and experiences; the latter means the disappearance of alcoholic attraction.

Why do I suppose that there is a third, and not, say, the second case, that is, complete destruction of a weaker physiological effect? But because in case of a breakdown or accidental intake of alcohol, as well as after two to three years, the alcohol craving is restored and it is necessary to re-treat. But this means that the somatic basis of alcoholic attraction is only blocked, pushed aside, but not completely destroyed.

The strategy of “unmounting” alcoholic reality using the Yatsenko method. From the material presented, one can already understand what the essence of Yatsenko’s method is. It allows unmounting the alcoholic reality, depriving it of physiological support and provision. Each event of alcoholic reality for its implementation and course needs physiological support. Yatsenko’s method allows you to grope, firstly, the main «eventual supports» on which alcoholic reality is held, secondly, acupuncture points that allow you to influence these supports, and thirdly, using these points to deprive such eventual supports physiological support.

As a result, the events of alcoholic reality are blocked (cannot be carried out by the psyche), which is perceived as the removal of alcohol dependence. The preliminary work with the patient on the Kuznetsov impicator probably creates a favorable background for the main procedure. The fact is that the effect on all acupuncture points of the back allows one to induce a general uniform excitation in the cerebral cortex, which reduces the intensity of all painful processes in the body.

To determine the eventual pillars of alcoholic reality, Y. Yatsenko fragments the entire field of events. At the same time, she focuses, on the one hand, on the semantic and, so to speak, dramatic characteristics of alcoholic events (for example, the desire to drink differs from the smell of alcohol, the smell sometimes follows the desire, and sometimes it causes it), on the other - the ability to establish the correspondence of an alcoholic event with certain acupuncture points. Naturally, some kind of alcoholic support can be missed, because each person has an alcoholic reality, in part, his own. For example, one of the patients of Y. Yatsenko, Olga Orva, did not appear after treatment for 6 months.

“After six months,” writes Y. Yatsenko, “I came to the appointment in good condition, there were no complaints of attraction, but alcoholic dreams with the same strange bottle shape, which I had never seen before, disturbed me. She asked, if possible, to rid her of this image, since after such dreams her mood decreases and those memories of her previous life that she had forgotten come up, and this prevents her from living a full life. During the stimulation of the acupuncture points, the patient was asked to recall the most unpleasant moments in life associated with drunkenness, as well as this painful sleep and negative emotions associated with this dream. After the session, the mood leveled off, the dreams did not bother him anymore, he calmly attends alcohol companies, not experiencing an attraction to alcohol” [6].

In other words, one co-existence basis was missed in the main treatment. The corresponding event turned into a source producing the same type of blocked desire, which, during sleep, was realized in the form of an unpleasant recurring dream. To deprive this event of physiological support, additional work was required, as we can see.

It is probably not indifferent in what sequence to work with event supports. The logic that obeys events in alcoholic reality requires working with event supports in a sequence corresponding to their course. Since some events support and strengthen others, it is probably necessary to start with an alcoholic desire, then remove the sight of a bottle and its uncorking, then the smell of alcohol, etc. Otherwise, alcoholic experiences and cravings will, like a phoenix, rise up every time out of nothingness; if, for example, you start with the smell of alcohol, this smell will be reanimated by alcoholic desire.

But why after two, three years (as with whom) alcohol craving begins to recover? Probably because the personality of a person freed from alcohol addiction has remained the same. Indeed, as soon as the alcoholic reality turns out to be unmounted (blocked), the normal personality of a person quickly comes into its own: the old plans of the psyche and abilities are restored, old interests that could not be realized during the dictatorship of the “alcoholic personality” manifest themselves.

In turn, the restoration of a normal person in their rights has a beneficial effect on the restoration of all somatic functions. The patient comes to life before our eyes, as if sprinkled with living water. For example, Tyurin G.P., one of the patients of Yulia Timofeevna, who had been drinking unrestrainedly for a whole year (up to one liter a day every day), had not read or written for a whole year, began to write and read on the second day after his recovery.

Nevertheless, it must be understood that the patient's normal personality is still such a person for whom alcoholic reality is always attractive. Of course, patients who have freed themselves from alcohol addiction become somewhat smarter: they suffered during a period of illness, could lose their jobs and the trust of family members, and are afraid to be captured by alcohol addiction again. And yet, their personality, as a rule, has not changed dramatically, they still, deep down, yearn for the opportunities that they lost, parting with the alcoholic reality. Probably, it is this melancholy, and not the physiological reasons, that ultimately contribute to the unblocking of alcohol craving.

The situation is different if the former patient drank by accident, automatically. In this case, physiological mechanisms that have not yet been studied are likely to work, weakening the blockade of eventual supports of alcoholic reality. But in this case, the patient's personality plays an important role in the further development of events.

Here, therefore, I began a discussion of the limits of the method in question. One of these boundaries, apparently, is set by the personality of the patient. If the latter did not really realize that alcohol is the main cause of his illness and the negative attitude of others around him, if he did not feel a strong desire to get rid of alcohol dependence, then the effect of the treatment will be lower than expected. The same personality of the patient subtly erodes the health tree grown during the period of treatment. There are two logical ways out of this situation: preventive and re-treatment and work with the personality. How to implement the first is clear, how the second is not, although it would be the best solution to the problem.

The second limit of Yatsenko's method is set by the type of reality that a doctor or therapist deals with. It is not difficult to understand that Yatsenko's method can be extended to other realities. By the way, Y. T. Yatsenko herself also applies her method to relieve tobacco and drug addiction. The analysis suggests that the effect of treatment with the Yatsenko method will be the higher, the easier it is to establish acupuncture connections between the main eventual pillars of reality, which is being dismantled, and the somatic structures supporting these pillars.

However, for a number of realities of a sick person (for example, developing in schizophrenia, depression, manic-depressive psychosis), it is almost impossible to establish acupuncture connections between the events of these realities and certain physiological structures responsible for these events. In other words, for example, for schizophrenia, it is difficult to find acupuncture points, the impact on which would deprive the eventual support of force.

It is interesting to look at Yatsenko's method from a historical point of view. In his early works, Z. Freud theoretically relies on the same idea of the connection between mental structures and somatic ones, but he acts, so to speak, from the opposite end. Freud immediately tries to disassemble the images of the disease, leaving aside the somatic structures that support them (this can be seen, for example, in his work «The Case of Fraulein Elisabeth von R.» [1-5] Thus, Freud argues that the main condition for the cure and disappearance of painful symptoms is such a response affects and unbearable ideas caused by a traumatic situation, which allows you to introduce isolated unbearable ideas into the general field of consciousness, allows you to correlate them with other ideas. psychological assistance is awareness and experience of a traumatic situation.

However, the research of Freud himself and other practicing psychologists clearly showed that awareness of the traumatic situation is not enough. If the patient is not ready to accept a fact, or his own act, or the act of another in relation to himself, revealed during hypnosis or in another way, then not only does his condition not improve, but on the contrary, such an awareness can lead to real trouble. Recovery or some kind of improvement begins in a situation of rethinking an unbearable idea, when it is possible to look at past events from some new point of view. In fact, when you manage to somehow change your consciousness, the attitudes of your own

personality. Indeed, Elizabeth von R. began to listen to Freud's words and change her behavior only after he helped her to rethink the meaning of her actions and desires.

Freud also tries to answer the question of how and why mental changes and stress (he calls them "mental excitement") lead to somatic changes - physical pain, failure of a number of functions, etc. He shows that at first there is a simple coincidence of mental and somatic changes, and then the psyche in similar situations (i.e., in situations where a corresponding mental change occurs) somehow itself begins to cause similar somatic changes and tensions. However, Freud failed to theoretically explain the origin of this connection. Let us outline the very scheme of such an explanation.

What is rethinking a traumatic situation from the point of view of a doctrine of realities? Obviously, this is the creation of a third reality, which includes the events of both opposing counter-realities. The result is, so to speak, a «dismounting» of counter-realities. For example, one of them is weakened or completely ceases to work (as, for example, in the case of Elizabeth von R., who decided that it was not criminal to love her son-in-law). But if the counter-realities are disassembled, then the need to repress and suppress one of them disappears, and, consequently, the psyche no longer has to resort to induction in relation to somatic structures. In other words, it stops causing somatic changes (such as physical pain) in order to supplant one of the counter realities.

So, in his early works, Freud, like Yatsenko, proceeds from the connection of mental pathogenic structures with somatic ones, but tries to dismantle the images of the disease at the expense of the patient's consciousness, without resorting to influencing the somatic structures. If this succeeds, there is an improvement in the condition or complete recovery. The role of the psychotherapist in this case is to stimulate the patient's work aimed at understanding the traumatic situation and its rethinking.

Both of the methods mentioned here have their limits. In psychoanalytic work, a positive result can be impeded, on the one hand, by significant (up to irreversible) somatic changes, on the other hand, by the wrong direction or nature of rethinking. For example, a psychotherapist may, and this often happens, reconstruct as true a completely different traumatic situation that led to the illness. Or failed to help the patient to correctly rethink the identified situation.

Irreversible somatic changes (for example, characteristic of the third stage of alcoholic illness) stand in the way of cure and in the case of using the Yatsenko method. In this situation, a prerequisite for treatment is a combination of medication and acupuncture methods. Another problem is how to help a patient who has been deprived of an important reality for him as a result of treatment, since its images and supports have become blocked. Of course, the recovered alcoholic himself wanted to get rid of the pernicious passion that pursued him. However, he has not forgotten the benefits of alcoholic reality. Indeed, the drink allowed him to go into another reality, feel free and relaxed, say what he would never have dared to do in a sober state, and so on. Eliminating alcoholic reality and addiction, Yatsenko's method simultaneously deprives the patient and the joys associated with drinking. In her research, Y. Yatsenko notes that many of her patients, after successful treatment, complain of a feeling of emptiness, a certain loss of meaning and taste in life. And this is understandable, given the importance and importance of alcoholic reality in their lives.

Analysis of Yatsenko's method and psychoanalysis suggests that these methods should be supplemented. First, the doctor and psychotherapist can help the patient get on the path of work aimed at gradually improving their consciousness. This includes dismantling counter-realities, rethinking the structures responsible for somatic changes, and general harmonization of the structures of consciousness. Secondly, you can also instill in the patient the need to work in terms of physical education (healthy eating, exercise, movement, breathing, sleep, rest, etc.). Without these efforts, sooner or later the somatic basis of the psyche will begin to fail, which will entail a fan of diseases. Thirdly, those somatic or mental changes that cannot be cured must be compensated. Sometimes this will require constant use of medication (as in the case of diabetes or severe heart disease), sometimes lifestyle changes (for example, diet and work patterns), and sometimes both.

So, it makes sense to supplement Yatsenko's method with another, focused on such work with the patient's personality, which makes him realize his problems and complexes and then begin to move towards a healthy lifestyle. Who can help the patient in such work? A psychotherapist, but unusual. Such a specialist, he can be called a «friend psychologist», will discuss his problems with the patient, analyze the ways to resolve them, instill confidence in the patient, and support his healthy aspirations. An interesting example of such a friendly psychological help is described by PV Volkov in the first issue of the Moscow Psychotherapeutic Journal in 1992.

Often the second. General characteristics of addiction

The opposition to addiction is independence. Both are bad if there are no reasonable restrictions and cultural conditioning. The Renaissance and the culture of the New Age opened with the treatise of the humanist Pico della Mirandola «Speech on Human Dignity», which affirmed the central position of the individual in the world and his independence from God and other people. "Then," we read in Speech, "God accepted man as the creation of an indefinite image and, placing him in the center of the world, said: "I put you in the center of the world so that from there it would be more convenient for you to observe everything in the world. I have not made you heavenly, earthly, mortal or immortal, so that you yourself, a free and glorious master, shape yourself in the image you prefer. You can be reborn into lower, unreasonable beings, but you can be reborn at the behest of your soul and into higher divine ones. Oh, the supreme bounty of God the Father! Oh the highest and delightful happiness of a person who is given to own what he wants and to be what he wants! "" [2. S. 507].

Independence based only on immanent desires, oddly enough, led in the twentieth century to its opposite - to dependence on a variety of things. From food (overeating and unhealthy fullness). From sex (in the USA, for example, people who find themselves on this path are not so few - from 6 to 10 percent of the population; just as drug addicts cannot live without needles and weed, so these men and women cannot do without sex - they ready to sacrifice everything, to lose everything in life, just to satisfy sensual desire in any way). From booze, from drugs (according to various estimates, there are from 3 to 10 million drug addicts in Russia). And from many other things, for example, such seemingly harmless things as entertainment and technology (games, Internet, mobile communications). Today there are not so few young people who, one might say, are addicted even to extreme conditions; they cannot help but increase their adrenaline, catch borderline states.

Sometimes they say that you just need to distinguish between good addictions and bad ones, they say there are much more good addictions than bad ones. But the famous French philosopher Michel Foucault, in his last lectures on subjectivity in his lifetime, says that "just as there is no good and bad music, there are no bad and good drugs," that one should experiment, moving the border of pleasure into the zone that previously considered illegal. "Drugs now," Foucault said, "are part of our culture. Just as there is good and bad music, there are good and bad drugs. And just as one cannot say that we are "against music", one cannot also say that we are "against drugs" / [Response from the audience:] - The goal is to test pleasure and its possibilities. [Foucault's answer:] - Yes "[4. C. 589]. And humanity is rapidly moving in this direction, giving rise to more and more pleasures, entertainment and addictions caused by them.

Yes, but how can one distinguish between desires that lead to addiction and others, so to speak, healthy ones? For example, although it is intuitively felt that there is something unnatural in gender reassignment or lesbianism, or in the extreme experiments of young people, it is difficult to demonstrate this with arguments. Why, one wonders, does not a woman change her sex to the opposite one if she feels like a man? In addition, as a rule, she is not to blame for this, most often she was brought up like that or influenced so much (friends, Wednesday, street). After all, genetic disorders or heart disease are corrected. Yes, "genetic correction" is the most difficult operation, but it's even more difficult to live, feeling like a being of the opposite sex. Similar considerations can be put forward in the case of potential homosexuals, lesbians, people prone to transvestism (dressing up people of the opposite sex), etc. And the arguments from morality do not pass here: after all, it is not clear why it is moral for a man to love a woman, and not for a man, why it is immoral to change sex if you feel yourself in a different, opposite sex. What can one object to all this?

Well, first of all, it is hardly possible to replace nature, to do it better than it did over millions of years of evolution. By changing sex, a person condemns himself to grave consequences ("women" cannot give birth, "men" are not always full sexually, the operation gives consequences and relapses, etc.). And yet, the main objection lies elsewhere. Are all our desires natural, harmless and permissible? It is one thing for a man to feel attracted to men, a woman to women. It is completely different to want to change your gender. There is a fine line, crossing which, you find yourself in another world. When a person comes to such an idea, he, without noticing it, falls into a completely different category. Namely, it becomes a kind of esotericist. Such a person believes more in his idea than in the ordinary world, he decides to realize his idea at all costs, even against his nature. But why not, because modern man goes against nature all the time; he changes it, destroys, improves, instead of one nature creates another. Having gone to change his gender, a person becomes in a row with engineers, mystics, actually esoterics, who change their being under the esoteric teaching.

And what's wrong with that, the reader may ask. There are engineers in technology, engineers of human souls, genetic engineers, and finally there will be sex engineers, engineers of sex. And the bad thing, or rather the dangerous thing, is that sooner or later esoteric engineering creates such a person, with such desires and a way of life, which falls out of ordinary culture. Its development is now determined primarily by ideas; it is not constrained or limited by the realities of life, nature, cultural requirements. The desire of a woman to become a man is just such an idea, unrestrained, and unrestricted by anything. And the most dangerous thing is that this idea, like many others (to catch unusual states, become immortal, superhuman, saint), can be implemented in one case with the help of chemistry and medicine, in others - an esoteric lifestyle and various psychotechniques.

What does esotericism offer? Or an ideal culture, or a rejection of culture in general. Esoteric teachings are a rebellion against the existing ordinary life, the desire to completely destroy the reality of I (ego), to blow up the usual ideas about death, to put them in their place ... understood Good, Light, Spirit? Life, probably, then does not suffer, does not turn into its opposite - non-life, when self-awareness and knowledge not only determine the activity and sensuality of a person, but also follow them.

In esoteric systems, the activity and sensibility of a person are completely rebuilt under ideal images and schemes. As a result, the ties of this particular life with others are broken, the feeling and understanding of the life of others and the whole is lost. And although this particular life realizes the complete freedom of the spirit, fully meets the ideal, within the framework of this ideal it is perfect, in general, life and spirit are weakening. Probably, you can improve your life for the good of people only in culture, only by turning your face to other people, strengthening spiritual connection with them.

No matter how different sex engineers and people who change sex differ from esotericists, nevertheless, everything that we have said here is also true for this category of people. In general, the desire to change your gender is nothing easier and safer than, say, the desire to get into another reality or to merge with the Cosmos. They have the same nature - belief in their idea as a true reality, the desire to remake themselves in order to be in this reality.

Consider the findings from our analysis of alcohol dependence. It turns out that the alcoholic is more dependent on his desires, personality and changed physiology than on alcohol itself. However, why ask again, should these changes be considered pathological? Why is addiction bad? Isn't modern man not a person, and he cannot choose the ways and forms of his life? Isn't man an artificial, semiotic being who makes of himself what he wants. For example, today «transhumanists» on their websites discuss roadmaps that very soon, from their point of view, will make it possible, based on the achievements of science and technology, to make a person immortal (first transplantation of individual organs, then all others, then the brain; but you can immediately the human brain implant cyborgs into electronic networks).

But after all, man is a biological being, both cultural and spiritual. In this capacity, he is not an object of transformations, here arbitrary transformations that do not take into account organic matter take revenge for themselves and very cruelly - with diseases, pathology, deviations in development. However, the disease often turns into addiction. Here's just one example.

Doctor S.V. Shirinkin and psychologist L.V. Vasilchenko in his article «On the effect of fullerenes on the unmounting of asthmatic reality in patients with bronchial asthma» show that many asthma patients are often interested in their illness.

“What was the interest? Here are some statements of patients with mild asthma at the end of treatment: “if I get better, I will have to do my laundry, and this is how my mother-in-law does it,” “my recovery will return me to the house cleaning that my husband is doing now, while I’m walking on the street.”; “ You understand, my illness allows us to regulate our sexual relations with my husband, when I want them, I say that I feel bad and do not have enough warmth, and when I don’t want, then I feel bad and I don’t care ”. All this indicates a lack of attention and care on the part of relatives to the patient, and the disease becomes a means of achieving love and warmth. This forms the problem of counter-realities, when an asthmatic person, on the one hand, wants to get better, and on the other, to stay sick, finding some benefits in the disease ”[5. from. 196].

That is, everything again depends on the personality. But isn’t personality conditioned by culture? Isn’t the widespread selfishness of Russians connected with Russian reality? For example, with the selfishness of the Russian authorities, who are the first to violate the laws (see research by Academician Zaslavskaya), with the selfishness of officials who imitate effective work, but in fact come up with schemes to extract income from their posts and jobs, with the selfishness of our entrepreneurs at every step deceive customers (say, what are the expensive sausages, in which there is practically no meat, only starch). In a culture with an uncertain, flickering reality (today in the media any event can be interpreted as you like), with an unknown, threatening future (according to sociological surveys, Russians do not plan their lives for more than half a year), in a country with crowds of migrants and people with a low culture, the personality easily slides into addictions to entertainment, sex, wine, smoking, drugs, technology.

True, one still needs to distinguish, for example, alcohol, drug and tobacco addiction from, so to speak, socially acceptable addictions such as entertainment, sex, technology, illness, and so on. How do the former differ from the latter? Alcoholics, heavy smokers, drug addicts not only destroy their health, they create insoluble problems both for their loved ones and for society as a whole. It is impossible to say the same for the second category. Well, yes, someone cannot tear himself away from a computer game, does not get out of the Internet, loses all his personal money in slot machines, etc. But do these mana threaten society? True, they support certain trends in the development of our culture, namely, those oriented towards hedonism, entertainment, thoughtless life, and ultimately low mass culture. And here is a natural question: does not this tendency of development indirectly provoke the same alcoholism, smoking, drug addiction?

The phenomenon of addiction, as we can see, is quite complex. It is caused not only by the personality traits of a person, but by culture and its crisis. In the light of this understanding, it is interesting to consider the methods of removing pathological addictions. Conventional medical methods are focused on changing (blocking) the somatics responsible for «addictive behavior» (drugs, coding, acupuncture, etc.). As a rule, medical methods for relieving addiction are not very effective, and it is understandable why. After all, somatics and its physiological basis are supported by the psyche. By blocking or weakening the «physiological bridgehead» responsible for addictive behavior, the doctor does not touch the personality with all of its realities, including pathological ones. Therefore, it leaves the cause of the addiction unaffected.

A more effective method is a combination of medical and psychological influence. The authors cited above (Shirinkin and Vasilchenko) write the following.

“So, the patient has a conflict, on the one hand, he wants to be healthy, and on the other, he needs illness as an instrument for achieving the desired mental goals, that is, a collision of counter-realities occurs, the psyche acts in a new way: it itself causes (induces) a corresponding somatic change leading to the repression of one of the counter-realities. (The physical mechanism of this induction is still unknown.) In other words, from this moment on, it is the psyche that is the cause of somatic changes. Solving, so to speak, its problems, trying to remove, block the conflict of counter-realities, the psyche creates destruction in the somatics, in this situation in the lungs.

It remains to explain the last point: why rethinking the initial situation improves the patient's condition. What is rethinking in terms of the doctrine of realities? Obviously, this is the creation of a third reality, which includes the events of both opposing counter-realities. The result is, so to speak, a «dismounting» of counter-realities. For example, one of them weakens or stops completely. But if the counter-realities are disassembled, then the need to repress and suppress one of them disappears, and, consequently, the psyche no longer has to resort to induction in relation to somatic structures. In other words, it ceases to cause somatic changes (for example, an attack of suffocation or pain) in order to supplant one of the counter-realities <...>

Clinical example. Patient N. - 38 years old, was admitted to the sanatorium with BA of atopic genesis, mild persistent course. Experience of the disease - 8 years, the number of attacks per month - 7. She fell ill with bronchial asthma at the age of 30. The onset of the disease in N. was against the background of stress and depression resulting from the destruction of the family and divorce. Negative experiences have become the mental basis for the formation of asthma. Alarming factors regarding the weakness of the social support system were: loss of family, lack of work and, as a consequence, partial loss of social integration.

As a result of the first consultation with a psychologist, it was found that the patient has some personality traits that predispose to the development and fixation of respiratory disorders at the mental level <...>

An analysis of N.'s emotional and personal characteristics showed that it is possible to distinguish a certain symptom complex of emotional traits inherent in her:

- Severe anxiety due to both somatic symptoms - asthma attacks, and existing intrapersonal conflicts;
- The predominance of negative feelings and experiences in everyday situations;
- Fear as an actual, but consciously denied experience that largely determines behavior;
- Conflict and contradictory structure of self-esteem and self-attitude.

N.'s methods of behavior were characterized by the following features:

- She was inherent in accusations than taking responsibility;
- She was overly fixed on obstacles, which led to a decrease in active types of attitude - dependence and passivity.

N. had a contradictory structure of self-assessments and a lack of a real idea of herself, her capabilities and talents; she had a "blurred" desired image of "I". N. presented the image of the disease in the form of a dying plant, which was not watered or looked after for a long time.

N. was offered a standard treatment regimen and shungite applications on the chest. The client expressed a desire to undergo a course of emotional imagery therapy. As a result of treatment, N.'s number of attacks decreased (from 7 to 3), the image of the disease smoothed out (from 74% to 25%). In the course of treatment, we found that the patient finds some secondary benefits in the disease (receiving tenderness, care and attention from loved ones, liberation from some housework). N. had a conflict, on the one hand, she wanted to be healthy, and on the other, she needed illness as an instrument to achieve the desired goals.

On vacation, N. met a man and she developed emotional attachment, warm feelings for this young man, as he corresponded to her idealized notion of her husband. N. was interested in building a family. While communicating with him, she talked about her illness, about attacks of suffocation that she experienced in response to emotional stimuli and strong odors. She was pleased to receive attention and care from a man. They began to plan to create a family, but the young man put forward a condition that sounded categorical. He wanted to see N. as his wife only healthy, and while she suffers from bronchial asthma, he cannot admit the thought of their family union. This is

due to his status, work and lifestyle. The condition put forward by the man shocked N. For some time, she was confused, and then again turned to a pulmonologist and a psychologist for help in order to continue treatment aimed at restoring her health, as she was interested in creating a family with this young man.

The main psycho-corrective influence in working with N. was aimed at increasing life opportunities, the ability to take responsibility for one's life. With N., explanatory work was carried out which had certain goals - on the one hand, the removal of fear; on the other hand, motivation for behavior adequate to the severity of the disease and recovery.

The aim of the work was also the correction of inappropriate forms of behavior. N. was trained in types of behavior adequate to the disease. In this case, this was an important point, since mental symptoms were especially pronounced, and contributed to N.'s misbehavior.

The client was asked to master the techniques of relaxation and breathing. Thus, along with the basic intake of medications and physiotherapy, she began to use the opportunity to independently eliminate asthma attacks or prevent them without medication.

N. became more active during group interactions. This helped her to comprehend and gain a well-known positive dynamics of her own and this facilitated an emotional exchange with the group members.

N. carried out the correction of the system of values, needs, bringing the claims in line with their psychophysical capabilities.

In order to understand the problem of secondary benefits in relation to the disease, the main tasks were solved:

- Determined the needs that are satisfied due to the disease. In this case, it is the need for care, love and tenderness.
- Ways have been found to meet these needs without the involvement of disease.
- We tried to balance the need to "give and take" by actively engaging in what we love, a hobby. In this case, N. decided to grow, propagate and donate indoor violets on her own.
- The patient has repeatedly attended psychological trainings and found new resources for herself.

At the end of the treatment, N. described her condition as "good". Her symptoms of depression disappeared. She was in a good emotional state. There were no BA attacks. She could not think and concentrate on the image of the disease, i.e. it was completely unmounted. Later N. was offered correspondence as a method of interaction with a psychologist. With an interval of several months, she sent letters from which it followed that for the next 12 months asthma attacks did not bother her, and in her family life she had complete understanding "[5. P. 199].

This example is definitely positive and encouraging. However, it must be admitted that this approach, which combines medical and psychological methods, is not so easy to implement. The fact is that, as a rule, it is difficult to understand which mental structures and personality traits are responsible for the genesis and course of addictive behavior. Effectively identifying their business for the future. However, the breakthrough in prevention and treatment of addictions lies in this direction. Well, and of course, in overcoming the crisis of culture, which should be concerned not only with doctors and psychologists.

Bibliography

1. Machet EL and Samosyuk IZ. "Reflexology Guide. Kiev, ed. Higher school (1984): 304.
2. Pico della Mirdola D. "Speech on human dignity". History of aesthetics. Monuments of world aesthetic thought. T. 1. M: Edition. Academy of Arts of the USSR (1962): 506-514.

3. Freud Z. "The case of Fraulein Elisabeth von R 71 (1992): 59-88.
4. Horuzhy SS. "Lantern of Diogenes. A critical retrospective of European anthropology. M: Institute of Philosophy, Theology and History of St. Thomas (2010): 688.
5. Shirinkin SV and Vasilchenko LV. "On the effect of fullerenes on the dismantling of asthmatic reality in patients with bronchial asthma". *World of Psychology: Scientific and Methodological Journal* (2011): 193-201.

Volume 10 Issue 2 February 2021

©All rights reserved by Aina Johnsson.