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The question about treatment potential of antique medicine methods: Plato's ideas and modern

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Abstract

The authors define the therapeutic potential of method for the first time in common meaning, as far as the possibilities of this method (cognitive (cognitional) and instrumental). At the present cross-disciplinary stage of development of medicine and practical formation of anthropocentric style of thinking Plato's statement that the organism cannot function normally if one of its element is damaged in the systemic wholeness at least keeps relevance. The psy-

chophysiological opportunities is necessary to understand in medical practice as the adaptive potential are transferred to a real by means of a method at the presence of the corresponding conditions. In a broad sense, it is necessary to understand the possibilities of this method (cognitive) which historically is developed and existing relatively restitutions of a psycho-physiological resource of an organism and used by medical schools as the therapeutic potential of a method. Possibilities, which are formed historically and now present, according reestablishment of psycho-physiological recourse of organism and using by concrete medical school. The investigation of natural illness in Platonism is shown in the role of systematization of the first ideal in the nature of the organism and in the nature of illness at the same time. For the first time the question about potential of method has been put in classical antiquity in the frames of psycho-physiological problem and connected with the person's possibilities. Anthropocentrism confirms it at the multidisciplinary stage is modern medicine cognition. The modern practical medicine takes a great attention to a patient as a real participant of a treatment process must return to the concept of formation of a "man-centration" medicine.

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Keywords

Dialectical thinking, medicine, method, potential method, way of thinking, medical and philosophical knowledge, religion, the ideal, the nature of the body, the therapy, the therapeutic potential of the method, spiritual activities, an ideal substrate, information.

Introduction

Ontologization of the modern knowledge is bound to the appeal to substract problems, especially in anthropology and in medical cognition. The philosophical anthropology as the most common system of knowledge about the person in this process performs function of the reflexive theory generalizing concrete and anthropological disciplines and owing to this fact becomes in relation to them a methodological basis of the most common level. For it there is an own aspect of man's knowledge which played a gnoseological role in development of psychophysiological representations, connecting with processes of the substrates of interactions. Substrate of psychics, physiological (pathological) and social vital activity as the high levels of hierarchical organization of vital substance, service the worldview of the man and the valuable orientations in the form of the worldview directions which are connected with him and investigated as the phase of development

of the person. In their turn they are the bases of health, illness and medicine [Tolmacheva, 2014]. The comprehension of a psychophysiological problem in the history of philosophy of science and natural sciences from the moment of statement gravitated to theoretic-methodological unity in a research of the reflex device and the device of manifestation of mental abilities. It explains objective manifestations of life, promoting registration of complete model of the person, which the medical science needs. Integration of methodologies is described through the integration of methods [Pesotskaya, Belova, Makarova, 2016, 474; Wuketits, 1996] to the person and his health as to somato-psychical wholeness [Mozaffarian, Benjamin, 2016; Wuketits, 1996].

Contexts

Anthropo-philosophical idea of pagan type of the person is connected with the Greek-antique idea. In mythological forms of people cognition are not considered as a self-contained substance; in primitive forms of anthropology it is an essence, a part of the Universe, imitating by it as to a prototype. In antique time the model of the person defines the consciousness type, its specificity as ability to reflect and interpret the facts, proceeding from the existing knowledge. The human worldview is connected with bound to psychological features of pagan type of the person here: high extent of merge to the environmental nature, integration with communal collective, the strong emotional sensitivity. The person commensurates his path with the natural phenomena. Contemplation is not a divergence in antique time; gradually it begins to have more and more rationalistic character, reflecting an internal position of the individual. So in the world of the pagan person interact the divine and animal nature, and the substrate relations are connected with this world.

The dialectic thinking of Plato reflected in his works about natural phenomena and processes of their emergence [Losev, Asmus, Taho-Godi, 1994, v. 3, 421], allowed him to see both an internal inconsistency of each thing, and integrity of any phenomenon at its ideal level. Therefore in a disease nature research it proceeds from a role of system-organization primacy ideal as in the organism nature (a substrative basis), so any phenomenon described by it in general. Therefore, at Plato as the creator of the first idealistic doctrine the fundamentals of methodology of all medical influences come down to dependence of parts of an organism from an organism as whole and to soul treatment by ceremonies and religious chants.

This group of methods about which it is told at Plato is classified in the modern theory of the common and medical cognition as ritual. It is historically fundamental in religious medicine which is made out when crossing antique style of thinking with religious on the basis of a mythological picture of the world. In a Platonism the therapeutic potential of methods of this group actively is implemented through worldview which forms the substrate-functional basis for mental and physiological processes and the phenomena.

So, it is possible to find looking alike in its conclusions and reasoning on a basis of various medical influences therapy of Ancient Mesopotamia. It initially represented mix of magic and

mystical actions with rational receptions. For example, for scaring away of the demon who caused a disease widely used amulets, mascots, idols of kind perfume, plates with prayers and charms at doors of the dwelling of the patient. Besides prayers and charms were applied as well ritual actions. So, treatment (medicine reception, etc.) quite often was followed by such ritual actions as an unreeling of a ball of wool, a diffusion and collecting in a small group of grains, forging of the patient and release it from fetters [Sorokina, 2005].

In the Plato's judgments the religion nature-philosophical have a great place which was based on idea of the act of creation of matter by God (Demiurge), functioning of a human body, necessary for justification of the teleological principle, [Losev, Asmus, Taho-Godi, 1994] figures prominently. The research of questions of causality both the birth of the actual world, and causality of a disease, raised before Plato a question of the reasons of activity and driving of two independent worlds – the world of the ideas and "chorus – matter". Plato's instructions on an activity determinant – on the third beginning, or the Demiurge (Plath.), on substances, represent a comprehension to them a special power component, the creative reason, setting in motion the universe and all its phenomena.

Analyzing style of thinking of the antique period of development of medico-philosophical knowledge, it is necessary to pay special attention to what questions of therapeutic potential in treatment methodology has no legible statement at this time, but within the psychophysical problem decided for the first time the question of method potential in ritual methods implicitly is connected with human opportunities.

Therefore, in a broad sense, in our opinion, it is necessary to understand the possibilities of this method (cognitive (cognitive), instrumental, etc.) which historically developed and existing relatively restitutions of a psycho-physiological resource of an organism and used by concrete medical school as the therapeutic potential of a method. The psychophysiological opportunities understood in medical practice as the adaptive potential (resource) are transferred to a real by means of a method, i. e. in the presence of the corresponding conditions – Plato's conditions for realization of abilities of soul were called the main conditions.

Spiritual and solid beginnings interaction – a problem that in antiquity is solved as contradictory, based on the metaphysical principles. Soul is considered metaphysically as the first updating of a natural body. Her Plato's comprehension as eternally existing incorporeal beginning organized from reason, desires, sensuality exists long, and the structure of a corporality as organic is understood from the terminating reasons, but not from the material.

Project method in the man's phenomenon is working out by native authors and going from his cognition to the transformation and raises the questions of ontos measuring of the person that is actually in transformation of influence existential experience and on the somatic through changing of spiritual condition [Reznik, 2017, 203]. Man's phenomenon of psychics and spirit as object of integral medicine and psychology have their description in the terms of informational theory [Budanov, 2013, 144; Pesotskaya, Inchina, Tihomirova, 2017].

The modern science got an opportunity to decipher a basis of effects of spiritual activity, informational by the nature. Deterministic ideas of manifestation of relationship of spiritual and solid always assumed clarification of causal relationships within neurodynamics of a brain as self-regulating system. The question of influence mental, ideal on physiological, the material comes down to what mental, being the informational maintenance of brain neurodynamic codes, operates in the same sense in what information as operates. The specific structure of a code in which information is embodied acts as the making beginning of the informational reason. "Impact of soul on a body" means transfer of information by means of a neurodynamic signal. As realities of purely spiritual character characteristic thoughts and feelings are perceived by the person from within. This introspection – the reason of dualistic division of soul and a body. The carrier of the processes proceeding in hierarchical structure of a brain is the word which corresponding value is fixed by subjective experience. In an organism, this value is bound to the reflex act. The modern scientific comprehension of influence spiritual on solid in the person proceeds from a comprehension that reflex activity represents physiological and mental activity at the same time. The ideal substratum of the highest mental functions of the person (types and systems of intelligence) is made system of physiological bodies of a brain. By means of informational exchange, the reflex interrelation of a cerebral cortex and system of internals is made. The social behavior and a self-regulation of processes in an organism, thus, are carried out thanks to the mechanism of transfer and transformation of information on the principle of a feedback [Pesotskaya, 2015, 47].

Thus, medical and philosophical value of the ancient period comes down to a Platonism. Plato's doctrines take the important place in the history of science and medical cognition. Therefore, the religion without knowledge of fundamentals of philosophy of Plato is intelligently powerless. The orthodox divinity is based on Platonic a topic, without Plato's knowledge the Christianity remains approximate, it is optional to ordinary Christians and they can absorb Platonism elements through the patristic legend, that is indirectly and fragmentary, but for priests, and first of all, theologians acquaintance to Plato's Topeka is obligatory.

Conclusion

At the present cross-disciplinary stage of development of medicine and practical formation of anthropocentric style of thinking Plato's statement that the organism cannot function normally if one of its element is damaged in the systemic wholeness at least keeps relevance. The psychophysiological opportunities is necessary to understand in medical practice as the adaptive potential are transferred to a real by means of a method at the presence of the corresponding conditions. In a broad sense, it is necessary to understand the possibilities of this method (cognitive) which historically is developed and existing relatively restitutions of a psycho-physiological resource of an organism and used by medical schools as the therapeutic potential of a method.

So, the modern practical medicine takes a great attention to a patient as a real participant of a treatment process, from our point of view, must return to the concept of formation of a "man-centred" medicine [Taratuhin, Nozdrachev, 2016, 46], basis of soul-somatic treatment, which are known from antiquity by powerful potential.

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К вопросу о терапевтическом потенциале методов античной медицины: идеи Платона и современность

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Аннотация

Авторы в широком смысле определяют терапевтический потенциал метода как возможности данного метода (когнитивные (познавательные), инструментальные). Возможности, исторически сложившиеся и существующие относительно восстановления психофизиологического ресурса организма, используются конкретной медицинской школой. Показано исследование природы болезни в платонизме, исходящее из роли системоорганизующей первичности идеального как в природе организма, так и в природе болезни. В рамках поставленной в античности психофизической проблемы формируется вопрос о потенциале метода. В ритуальных методах он имплицитно связан с человеческими ресурсами. Антропоцентризм подтверждает это на междисциплинарном этапе современного медицинского познания.

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Ключевые слова

Диалектическое мышление, медицина, метод, потенциал метода, стиль мышления, медико-философское знание, религия, идеальное, природа организма, терапия, терапевтический потенциал метода, духовная деятельность, идеальный субстрат, информация.