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Metaphysical aspects of worldview in diagnostic systems of sacred medicine (aspects of reflective potential)

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Abstract

This article analyzes the existence of modern medicine in the form of various schools and directions. Each of them has traditions, methods and achievements, a developed "explanatory" base with deep qualitative differences, not observed in other areas of activity in contact with objective practice. The existence of these schools without integration for a long period of time is of methodological interest. The latter is due to the fact that in terms of depth and quality of differences of the reflexive potential, schools have an analogue only at the level of philosophy. The process of developing medical methodology, which takes place for a long time against the background of the ideological differentiation of schools of medicine, can be carried out only by innovation, removing the numerous "old" in a single "new." In this regard, in this research, from the point of view of self-reflection, treatment techniques are presented in medical schools and techniques, where the worldview factor and verbal effects are actively used, which make up a significant share of the overall therapeutic effect. The basis of the latter is the activation of analytical and synthetic activities, leading to the imperative integration of the proposed worldview

attitudes. From the standpoint of their own reflection, sacred medicine of different regions and their empirical forms, as well as methods of treating the psychogenic-worldview character in the disposition to psychoanalysis and modernity, are revealed. In these forms, ethical reflection and medical worldview determine the spirituality that acts as their receptor. In the development of technologies for preserving the cultural tradition from semantic metaphysical foundations to the level of socialization and living order, the systems considered are of subject and practical value.

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Self-reflection, medicine, therapy, method, methodological base, worldview, psychosomatic activity, algorithm, therapeutic effect, psychotechnics, analytical-synthetic activity, therapeutic concept, sacred, philosophical medicine.

Introduction

The active use of the instrumental properties of the worldview in practical medicine, the direct use of philosophical cognitive constructs as factors of therapy and the rivalry of various areas of medicine with a different methodological base suggest an increase of the level of methodological training of the doctor formed in training. This applies to the general philosophical preparedness and the sphere of private science methodology, the integrated possession of which will allow the doctor to more effectively use his reflective and professional potential in his work.

In the concept of the emerging "human-centered" medicine" [Taratukhin, Nozdrachev, 2016], mental and bodily healing with their potential means the turn of modern medicine to a connective-tissue individuality connected with the metaphysical world of the person and its culture. In this process, a prominent place is given to the dialogue of medicine, ethnocultural and philosophical anthropology. This is connection with the crisis state of modern medicine, which is in conflict between paradigms and models of medical rationality with real medical practice. And if science tries in this case to answer the question: "how," then religion - to the question: "why"?

As the most important sphere of universal culture, medicine is associated with philosophy and its methodology, in which significant place is given to the processes of reflection. Together they comprehend the complex life world of a person, manage his health. At the same time, it becomes the object of special philosophical knowledge and reflection. For this reason, the authors conducted a number of studies in the direction of assessing the effectiveness of therapeutic effects both in the field of official medicine and in the field of ritual method, analysis of psychogenic mechanisms of therapy [Pesotskaya, Inchina, Makarova, Belova, 2023].

Main content

In the medical tradition, the origin of the term "doctor" is interpreted from the human ability to treat verbally, by the power of the word. This semantic disposition, consciously formed and fixed for a

thousand years, is a reflection of a certain worldview that dates back to us from the depths of centuries, and only camouflaged in the post-Peter era.

In this work, we do not consider the mechanisms of the biological effect of the word and worldview. The task of the present research is to describe treatment techniques in medical schools and techniques where the above factors are actively used and constitute a substantial proportion of the overall therapeutic effect. To consider the process of understanding the action of these factors for as at exotic schools of medicine and for us, consider modern psychotherapeutic practices. We take as a basis the presentation from the point of view of self-reflection [Kandiba, 1995], that does not contradict the general model of the system of psychosomatic activity of the personality worldview previously developed by the authors [Pesotskaya, Inchina, Makarova, Belova, 2023].

Thus, the treatment process from the point of view the influence of the ideal on the material, the influence of the worldview on its effectiveness, is carried out stage by stage. In the first phase, the doctor conducts an explanatory conversation in the aim to explain to the patient the causes of the disease, the content of the proposed procedures. The conversation focuses to the rational thinking of the patient, the development of an attitude to confidence in the need and effectiveness of the proposed treatment [Ibid. p. 219].

The content of the conversation is determined by the worldview of the patient, depends on the degree of his education, age and other psychophysiological features. The function of the conversation is to identify the worldview position of the patient, enter it into the system of rational evidence of the essence of treatment [Ibid. p. 114]. During the conversation, the personality of the doctor is demonstrated, giving him the right to dominate [Ibid. p. 112]. If the patient is negatively informed, it is recognized that it is possible to discredit previous attending physicians and medical authorities in order to destroy the idea of the incurable disease, the ineffectiveness of the proposed method, etc. Examples used to discredit previous physicians may be fictitious [Ibid. p. 221].

In the second phase, the patient, with the help of special psychotechnics, receives an "installation," that is, an imperative indication of the reversibility of the disease in the event of the organization of subsequent life within the framework of the author's interpretation of the teachings of Jesus Christ. The coding process is described so abstractly that it seems that its technology is not sufficiently understood. The process is presented as a mental act, determined by the specific state of the psyche of the doctor and the patient. However, despite on procedural ambiguity, coding is an effective treatment. This is clearly manifested in the treatment of addictions. The therapeutic effect in this case cannot be falsified and reproduced in another way.

The coder seeks to "activate analytical and synthetic activities," leading to the imperative integration of the proposed worldview attitudes. Coding generates motivations required for the subsequent fulfillment [Kandiba D. V., 1995]. The third phase consists in the life of the patient within the framework of the formulated mental-worldview paradigm, the following of which gradually leads to cure. The effect is more pronounced in the case of a group treatment method, although the possibility of self-medication (autotransus) is recognized [Ibid. p. 111].

So, in the established system connective tissue medicine, the idea of treatment as an impact of the intellect and worldview of the doctor, in fact means "epistemic action" in the field of connective tissue reflection as a substantive basis of morpho- and pathogenesis. In this field, syntheses in intelligence proceed, giving reason to study the complex effect of communication on the human substrate. This is feasible through cognitive schemes converted in the action acceptor. In the cognitive scheme of conscious regulation of personality activity in the chain "*perception - synnesthesia - amplification - representation (setting) - concept - good*" [Pesotskaya, 2017], the regulatory function

of language synthesis in concepts is performed, which is most important for somatic status.

The worldview, as a method of understanding, seeing and assessing phenomena characteristic of the subject, in this case acts as a semantic basis for life and actions. At the same time, the worldview functions as an independent physiological object (information-perceiving segment) of the organism [Pesotskaya, Belova, Zorkina, 2017], which determines the "cognitive aspects" [Ibid.] of consciousness and its activity.

The architectonics of substrate interaction is investigated through the concept of the person's conceptosphere, bearing structural and functional capabilities to describe species characteristics. The conceptosphere [Karnaukhov, 2022] as a dynamic value-meaning formation provides communicative interactions, cognitive practices and adaptation of the individual. It relies on the information bases of the human biosubstrate, acts as a receptive field that provides the processes of evolutionary complication of the Homo species.

Indirect suggestion of information (within the established worldview of the patient) is more effective than direct. If the patient heard that with the help of a magnet it is possible to relieve pain, then the suggestion of the type: "Now I apply a medical magnet to the knee, and in two minutes it will relieve pain" works more effectively than the suggestion of the type: "Now I count to five, and the pain will pass" [Kandiba, 1995]. At the same time, declaring of your own worldview allows you to create conditions for the manifestation of the "legislative" properties of the doctor's personality. The variation between the "ordinary" and its own worldview creates a therapeutic concept of the worldview, optimal for the state of intelligence and physiology of this patient. This practice declares and reveals some general aspects of the influence of the worldview as an instrument of therapeutic influence. Similar mechanisms are widely used in sacred, religious and philosophical medicine.

The most primitive in the fields of worldview and liturgy is the practice of Australian aborigines. Within the framework of this concept, it is believed that disease is a consequence of the influence of the pathogenic spirit, or witchcraft. The disease-causing effect is carried out by various "technologies," the simplest of which act most inevitably and maliciously in the form of a "slander" [Elkin, 1994]. Researchers of ritual medicine of Australian aborigines note the almost inevitable onset of illness and death of a person in relation to whom this or that disease-causing rite is performed. This happens despite on the provision of modern medical care to him [Ibid. p. 114]. The visualized cause of the disease is presented as the abduction of the soul, or placement in the soul and body of pathogenic substances. In the process of treatment, the witch doctor "extracts" this substance manually. He can also go in search of a soul. If he manages to return her to her place, then this means a successful outcome of treatment. The actions of the doctor are considered as mental. Elements of the hoax have a formal liturgical meaning that is fully understood by the sick [Ibid. p. 168]. Treatment takes place in an atmosphere of confidence in the usefulness and value of the medicine man's actions and the conviction that their successful completion is transformed into a recovery process.

It is noted that the effectiveness of traditional treatments in relation to Aboriginal people is higher than modern ones. Researchers [Elkin, 1994] conclude that it is inadmissible to apply modern treatment methods to Aboriginal people without combining with traditional methods based on the "natural" worldview and its algorithms.

The earliest practice of using the worldview for medicinal purposes is shamanism. Shamanism is still cultivated today among the peoples of Siberia, Central Asia, Australia, Africa, etc. Ethnographic researches show that the worldview of shamanism is based on the belief in the existence of spirits responsible for a number of manifestations of life, including illness. In the tradition of shamanism, the shaman communicates with spirits in a state of trance and expresses his spiritual growth.

At the same time, the spirit merges with the shaman into a single whole, which gives the shaman the ability to exist in the spirit world [Basilov, 1984]. Shamans treated a number of mental illnesses, smallpox, scarlet fever, dropsy, jaundice and other somatic diseases. Other diseases, such as leprosy and the like, were not within the shaman's purview [Ibid., p. 16].

The therapeutic techniques of shamanism are diverse. Their most "large" form is the Kamlaniya rite, which has many similarities among different peoples of Siberia and Central Asia. Camlania is preceded by a conversation, during which the shaman reminds those present of the essence, goals and methods of camlania. The procedure consists in the fact that in a state of trance, the shaman makes a trip to the world of spirits, identifies the spirit responsible for the development of the disease and agrees on the conditions for its completion (or opposes it). Usually, the evil spirit agrees to "leave" the body of the patient if he is given another place to "residence" in the form of a sacrificial animal or sculptural image [Basilov, 1984].

The rite of kamlania, lasting from several hours to several days, is a specific manifestation of psychomotor activity from complex body movements. Shaman, spectators and the sick spend this time in a state of trance. Shamanic ecstasy [Ibid., p. 152] is considered as a product... " worldviews and a form of ritual behavior. " After the termination of the rite and the return of consciousness from the trance, the shaman reports the results and conditions of the cessation of the disease. Giving an assessment of shamanist methods of treatment, M. Hartner [Hartner, 1994] finds them quite effective in line with those tasks of orthodox medicine.

Another manifestation of "sacred" medicine is the traditional medicine of African peoples. According to B. Olya [Olya, 1976]: "Traditional medicine in Tropical Africa combines the use of therapeutics with psychological treatment based on a special worldview of the patient is very effective."

The worldview base of the corresponding ethnic groups is quite complex and in some cases very modern in sound. Thus, representatives of the Bambara people believe that dynamic divine forces act in the Universe, but they have power over them, including a person who can accumulate these forces with the help of rituals and sacrifices and send them in the right direction. Communication with gods is possible only with the help of ancestral spirits [Olya B., 1976]. The cult of ancestors is the core of doctrine, the operational basis of the corresponding version of sacred medicine [Ibid. p. 112].

Treatment involves three stages. At the first stage, the priest carries out the "diagnosis" of the disease, indicating one of the three mechanisms of its occurrence. The disease can arise as a result of exposure to a malicious spirit or sorcerer, punishment for his own witchcraft activity, or punishment for general violations of mental or domestic order. In the first case, treatment is carried out by recognizing the sorcerer or spirit responsible for the occurrence of the disease and punishing him. In the second and third, it is necessary to recognize the patient in the committed "sins," repentance and the conduct of mental "cleansing" procedures [Olya B., 1976]. The treatment procedure is carried out in the form of a presentation, the scale of which depends on the severity of the disease, the healing power of the healer and the social situation of the patient. It acts as a dynamic motor-psychological act, carried out in a state of trance. Trance is achieved using psychotechnics based on the performance of mental actions (prayer, spell, etc.), exposure to rhythmic sounds, etc. [Ibid. p. 155].

Recently, there have been similarities between shamanism and psychoanalysis. Pursuing similar aims, the shaman and psychoanalyst create a myth that causes appropriate experiences in the patient, act as "professional responders," discharging the traumatic situation and leading to the "removal" of the disease. There is an active and conscious revival of mystical cults [Leibin V., 1990]. Speaking about shamanist methods of treatment, in the disposition to psychoanalysis and modernity in general, K. Levy-Strauss [Levi-Stros, 1983] states: "the myth underlying the method of treatment is able to give a

sense of security to a whole social group. The popular mythological system will come first in psychoanalysis, according to which... the whole world of the social group will be rebuilt. "

A variant of animistic methods of treatments in Russia is medicine. In accordance with the general ideas about the disease, according to which it arises due to two main mechanisms - due to the influence of evil spirits, witchcraft (evil eye, slander, etc.), or by "transmitting" the disease through contact with an object in contact with a patient (we are not talking about infectious diseases that belonged to the first group), there were two main directions of treatment: removal of witchcraft and further "transmission" of the disease [Popov, 1996].

The most common method of therapy was conspiracy [Petlenko V.P., Tsaregorodtsev G.I., 1979]. There is literature reproducing the texts and methods of conspiracies as a more or less meaningful combination of words combined by the simplest plot, and having a very indirect relation to the situation that determined them. Having studied this method of treatment, certified doctors of the materialistic direction give conspiracies the status of superstition. However, with the same paradoxical unanimity, they testify about their effectiveness [Berdyayev, 1997; Popov, 1996; Tkachev, 1925; Toren, 1996], in almost all cases superior to the effectiveness of the methods of official classical medicine of the end of XIX - early XX centuries. For example, Dr. N. I. Kashin [Kashin, 1860] wrote: "The strangest thing is that a really sick person is cured by these conspiracies." This, in turn, is an interesting manifestation of the ideology of any medical concept, determined by its own worldview, positively unable to contact any other, despite on the obvious phenomenological manifestation of it. The second most important method of popular treatment was the use of drugs. The methods of drug therapy are presented in the classic work of G. I. Popov [Popov, 1996], which he describes in the following paragraphs - superstitious means based on analogy, fantastically ridiculous, unnatural, corpse, harmful and heroic. So, G. I. Popov refers to the most of the drugs based on analogy of plant, animal and other origin (the use of which in XX c. interpreted as an empirical manifestation of traditional medicine). It turns out that the selection of a particular drug substance was carried out not by its pharmacological effect, but by one or another form of analogy with the disease - in the name of the plant and the disease, the color of the urine coinciding with the color of the plant, the coincidence of the forms of the plant and anatomical formation, etc.

Other "pharmacological" agents should be disgusting [Popov G. I., 1996] - smell (kerosene, goat skin), taste (bitterness), origin (excrement, dead skin), toxicity (sulema, arsenic). The use of these means makes the presence of the evil spirit in the body of the patient "disgusting," as a result of which it is expelled, and recovery occurs [Zabludovskii, 1960]. One of the interesting points of the monograph of G. I. Popov [Popov, 1996], first published in 1903, is the comparison of the dynamics of the empirical and medical worldview. Many of the methods assessed by G. I. Popov as empirical and expedient, for example, the use of crushed glass and crystal in "ulcers," look strange from the point of view of modern medicine. Other methods (such as urinothrapy) described as unnatural look like acceptable.

Analogy-based remedies form the basis of occult therapies in Western Europe as well. Thistle (it is pounding) helps against stabbing pains, Saxifraga (stonecutter) helps against gallstones. St. Augustus helps with eye (German Augenleiden) diseases, St. Lambert - with lameness (German Lahmheit) [Prokop, 1971]. In Styria, back in the XIX century. jaundice was distilled into yellow chicken [Borodulin, 1961]. Exploring the language and "ideas" underlying various kinds of occult directions of medicine, O. Prokop [Prokop, 1971] reveals their features: primitiveness, hyperbolicity, unusual in form and content.

There is literature devoted to sacred medicine, which has a huge number of historically and geographically determined varieties. For example, K. Brele-Ruef's monograph "Sacred Medicine"

[Brele-Ruef , 1995] describes shamanism, the medicine of agrarians, gnostics, Vedic and alchemical medicine and many other forms of it, demonstrates a variety of concepts of the disease and methods of its treatment, including psychogenic worldview.

The authors who conducted a qualitative and quantitative analysis of the use of the experience of ritual medicine in certain regions of Russia note signs of the stability of folk medical knowledge, their belonging to ethnographic science and the fulfillment of an ethical function [Prozova, 2006].

The ideology of the so-called "physiological universalism" when prescribing medicines without taking without account the personality of the person in modern medicine gave rise to its shortcomings. This did not happen in archaic folk medical practice due to the fact that its means and methods were based on the exceptional "ethnospecific physiological features" of individual ethnic groups. Only those drugs that were characteristic of the biological characteristics of the ethnic group were used here [Vlasov, 2005].

Conclusion

The functional role of the worldview as a reference structure of the response algorithm and its influence on the physiological mechanisms of self-regulation [Pesotskaya, Inchina, Makarova, Belova, 2023, p. 388] is obvious. The implementation of the analytical function of the worldview in relation to the contradictory interacting cognitive aspects of medical theories and methodologies with different sources of genesis occurs through philosophy.

In medicine, a close connection has historically developed between the level of metaphysical ideas and specific methods of activity (diagnostic and therapeutic impact). Metaphysics is an integral part of medicine no less than an integral part of philosophy. Medicine is "experimental metaphysics." The scientific specialization of medicine led to the provision of unilateral assistance, in which the integrity of the person (spiritual, psychological, social dimension) is ignored. The doctrines of various branches of medicine demonstrate a historically manifested inability to coevolute development and positive interaction. The ideologization of medical worldviews is so significant that the theoretical and formal-organizational legitimacy of the treatment process (within the framework of the dominant non-medical ideology and methodology of this direction of medicine) is in most cases considered as a value comparable to its positive result. Medicine really exists in the form of a variety of schools and directions with its own undeniable successes. These schools exist for an extended period of time without demonstrating a desire for integration. Each of them has a developed "explanatory" base, having such deep qualitative differences that are not observed in any other field of activity in contact with objective practice. In terms of depth and quality of differences in reflexive potential, they have an analogue only at the level of philosophy.

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**Метафизические аспекты проявления мировоззрения
в диагностических системах сакральной медицины
(аспекты рефлексивного потенциала)**

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Аннотация

В настоящей статье анализируется существование современной медицины в виде разнообразных школ и направлений. Каждая из них имеет традиции, методы и достижения, развитую «объяснительную» базу с глубокими качественными различиями, не наблюдаемые в иных сферах деятельности, соприкасающихся с объективной практикой. Существование данных школ без интеграции длительный период времени вызывает методологический интерес. Последний связан с тем, что по глубине и качеству отличий рефлексивного потенциала школы имеют аналог только на уровне философии. Процесс развития медицинской методологии, длительно происходящий на фоне идеологической дифференциации школ медицины, может осуществляться лишь путем инновации, снимающей многочисленное «старое» в единичном «новом». В связи с этим в настоящем исследовании с позиции саморефлексии представлены приёмы лечения в медицинских школах и техниках, где активно используются фактор мировоззрения и вербальные воздействия, составляющие существенную долю общего терапевтического эффекта. Основой последнего выступает активация аналитико-синтетической деятельности, ведущая к императивному интегрированию предлагаемых мировоззренческих установок. С позиции собственной рефлексии раскрываются сакральная медицина разных регионов и их эмпирические формы, а также методы лечения психогенно-мировоззренческого характера в диспозиции к психоанализу и современности. В этих формах этические размышления и медицинское мировоззрение определяют духовность, которая действует как их рецептор. В разработке технологий сохранения культурной традиции от смыслообразующих метафизических основ до уровня социализации и жизненного уклада, рассматриваемые системы представляют собой предметно-практическую ценность.

Для цитирования в научных исследованиях

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Ключевые слова

Саморефлексия, медицина, терапия, метод, методологическая база, мировоззрение, психосоматическая активность, алгоритм, лечебный эффект, психотехника, аналитико-синтетическая деятельность, лечебная концепция, сакральная, философская медицина.

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