

Etiology of neuroses and psychosomatic diseases: traditional representations and modern concepts

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SUMMARY

WITH positions traditional medicine, etiology neuroses and psychosomatic diseases are factors of mental stress, which are related to the internal causes of the disease and lead to impaired circulation of energy. Within the framework of the traditional medical paradigm, psychosomatic disorders are the result of a combination of three factors: emotional disturbance in the activity of internal organs; "Stagnant", tonic muscle tension, which is a residual phenomenon of unreacted emotions; negative reflex influence. The likelihood of the onset of the disease is strictly individual and is determined by the person's temperament and age. Modern science defines stress as a general nonspecific adaptive response that has developed in the process of evolution in response to stress factors. It includes stress-implementing and stress-limiting mechanisms, aimed at maintaining the homeostasis of the body. Chronic stress is accompanied by a decrease in nonspecific resistance and is a nonspecific basis for a number of diseases. To date, a lot of data have been accumulated indicating the significant influence of psychosocial factors on the prevalence, morbidity and mortality from psychosomatic diseases. Thus, the empirical experience of ancient doctors finds its confirmation and development in modern scientific biomedical research, including from the standpoint of evidence-based medicine. morbidity and mortality from psychosomatic diseases. Thus, the empirical experience of ancient doctors finds its confirmation and development in modern scientific biomedical research, including from the standpoint of evidence-based medicine. morbidity and mortality from psychosomatic diseases. Thus, the empirical experience of ancient doctors finds its confirmation and development in modern scientific biomedical research, including from the standpoint of evidence-based medicine.

Key words: vital energy "qi", induced activity "gan", internal causes of nei-pin diseases, stress, neurosis, psychosomatic illness, adaptation syndrome.

"If, in search of truth, a researcher more and more breaks up the phenomenon under study, then he risks learning everything ... about nothing."

Bernard Shaw (complete collection of works. M., 1980, T. 6, p. 117).

There is hardly any area in the history of medical science that has been less studied than the theory of Chinese medicine. Despite the fact that a huge number of books on this topic have been written in the West since the 17th century, most of them obscure rather than enlighten the foundations of the great Chinese theoretical system. Usually, such researchers are initially based on misconceptions and try to present traditional art as a crude and strange predecessor of modern Western medicine, without even trying to comprehend it.

own internal logic. The division of the ideas of the ancients into "scientific" and "unscientific" destroys the basis of their integrity. Therefore, any sufficiently deep and qualified study of the origins of a scientific concept usually leads us, sooner or later, to the origins of scientific thought. We cannot pretend to possess knowledge of the science of antiquity without having a holistic idea of how a scientist of antiquity understood his tasks and how he correlated them with contemporary theories; how he created new concepts for their expansion and how he judged their correctness or falsity; not to mention the fact that we often do not know which of the modern scientific ideas will become obsolete in the next few decades.

An emphasis on searching in the past for knowledge that is valued today usually leads to a significant distortion of this past. While modern medicine has as its object material formations and tissues that have certain functions, Chinese medicine deals with the functions with which certain physical organs are associated. In this regard, it will be interesting to note that Chinese doctors did not attach much importance to human anatomy, and Chinese artists never calculated the "natural" and even more so "ideal" proportions of the human body.

At the same time, in the physical body, the ancient teachers were looking for a body of a completely different kind - energetic, ethereal. In China it was called "qi" [1]. This is the "life energy" that Chinese doctors, as well as Chinese masters of meditation, martial arts, and even artists have dealt with.

The hieroglyph "qi", judging by its outline, originally denoted the vapors rising above the cooked rice, that is, "Nutritious vapors". However, the word "qi" does not even have an approximate equivalent in European languages. In its most general form, "qi" is the world's energetic substance that permeates everything and ensures the vital activity of all living beings.

Actually, life, according to the ideas of the Chinese, is the "accumulation of qi", and death means its dispersal. "A person is in qi, qi is in a person", - reads the ancient formula of Chinese science [1]. Qi is not only a material reality of life, it also has a spiritual aspect. Often the concept of qi denotes a certain quality of experience, a life process. Therefore, there are many different types of qi in the Chinese tradition.

To maintain life balance, the main are three of its types [2, 3, 4]: Protective energy - is a particular form of manifestation of energy, circulates over the surface of the entire skin and regulates the function of the skin in relation to the constantly changing physical factors of the external environment. Normally, its circulation is not reflected in consciousness, however, with a lesion that exceeds physiological capabilities, the skin area becomes painful.

Nutrient energy - determines the functional potential of the internal organs, its constant level is maintained by the reserves in the inhaled air and in the food assimilated in the stomach. The ancestral energy is, in a way, the first of the energies of man. It is formed from the concept of combining two energies, two opposite polarities, emanating from the parents. It stays in the kidneys and keeps this double

polarity. That is why, throughout a person's life, two roots are preserved in him: the Yin root, which originates from the mother, and the Yang root, which originates from the father. This energetic inheritance reaches its apogee in a child and gradually decreases throughout life. Like all other energies, this physical nourishing energy is polar in relation to mental, psychic energy. One of its functions is to nourish the brain and bone marrow, which the Taoists call "interesting insides." They never talk about the brain, but they believe that every organ that produces the main mental energy reflects its (brain) growth.

Seat of mental energy [2]

The heart contains its own mental energy: consciousness. The kidneys contain a producing will.

The lungs contain a sensitive soul that connects to the body after death.

The liver contains the spirit soul, which leaves the body after death. The spleen contains a mental manifestation of human activity, that is thought.

Contrary to our Western concepts, Taoists, for whom everything exists in everything, does not allow the existence of a single soul. Consciousness or a person's ability to develop is what mental energy manifests through. Its location is considered to be the heart, which determines the movement of the yin or yang of a thinking being.

The dialectic of energies in a person, whatever their specific nature, constitutes a single whole - a set, balance, unity. If one of them weakens, another comes to her aid. According to the precepts of the Chinese sages, true health is an extremely healthy perception of the world. Doctors of antiquity attached great importance to the search for the causes of diseases, and their elimination was an indispensable condition for curing a patient. China and the West agree that change and other phenomena are "induced" or are the result of some action. The Chinese term "gan" [5] means induced activity and is defined as an agent that stimulates movement. Excessive joy, great grief (hopelessness and sadness), anger, fear and horror,

(the predominance of pathogenic or protective factors in their mutual opposition) [7, 8].

Representing a person in his dynamics, in his relationship with the psyche and the macrocosm, the Taoists practice "holistic" psychosomatics. Within the framework of the traditional medical paradigm, psychosomatic disorders are the result of a combination of three factors: 1) emotional disturbance in the activity of internal organs; 2) "stagnant", tonic muscle tension, which is also a residual phenomenon of unreacted emotions; 3) negative reflex influence: a) from internal organs to the surface of the body and muscles (reflected pain and zones of increased pain sensitivity of Zakharyin-Ged); b) reflex feedback from the skin (classic meridians of reflexotherapy) and the musculo-ligamentous apparatus (musculo-tendon meridians) to the segmental centers of the autonomic nervous system, which affect the activity of internal organs [9-13]. Moreover, the likelihood of the onset of the disease is strictly individual for each individual and is determined by his temperament and age.

The largest Soviet biochemist V.A. Engelgart wrote that "life is the unity of three streams - matter, information and energy" [14]. Indeed, the emergence and development of living systems became possible due to the fact that at the earliest stages of evolution, the processes of their energy supply arose [15]. To date, it has been convincingly proven that with age, the body's energy expenditure decreases. This is evidenced by age-related changes in basal metabolism - the amount of oxygen consumed by the body at rest. The energy expenditure of the body is calculated in calories based on the absorbed oxygen. It turned out that the energy expenditure of a person aged 70–80 is 18–20% lower than in 20–30 years. A decrease in the body's energy expenditures is associated with two reasons: 1) with a decrease in the number of active cells, characterized by a high level of energy processes; 2) with a change in oxygen consumption by each cell, the so-called tissue respiration [14].

In a practically healthy person, psycho-vegetative relationships are debugged and function naturally within the limits of physiological reactions. All stages of human behavior are naturally accompanied by vegetative shifts: the formation of a need, and then motivation, organization and implementation of activities, an emotional assessment of the satisfaction or dissatisfaction of needs. Their character in a particular person is determined by his individual emotional and personal qualities, in particular, by the type of accentuation [16].

Each period of development of knowledge about nature and society has its own view of the causes of diseases and their treatment. The concept of the relationship between mental and physical states is not a modern discovery. In Hellenic philosophy, ideas about the influence of the spirit and psyche on the body, as well as the idea of the integrity of a person, were common. The so-called dualism, i.e. the opposition of soul and body arose in all its acuteness due to the interpretation

new achievements of physics. Its embodiment was the famous statement of Rudolf Virchow that he dissected many corpses and never found a soul in them. As a reaction to counteracting mechanistic ideas about diseases at the beginning of the 19th century, during the "romantic" period of development, the concept of "psychosomatic medicine" arose, first used by the physician and psychiatrist Heinroth in 1818. Since then, among physicians there have been both supporters of the doctrine of functions and supporters of the doctrine of structures - often mercilessly opposing each other [17-19].

Each period of development of the social life of society declares its values, with which a person is forced to reckon. Since the second half of the twentieth century, the load on the human nervous system, on his psyche, has sharply increased. This is a breeding ground for the onset of psychogenic diseases. In this regard, it should be noted that between a number of sequential processes occurring in the social environment and the chain of metabolic reactions unfolding in a biological system, with their repeated repetition, such a connection is established in which the first (or one of the first) processes of the external series is set in motion (induces) the entire chain of internal reactions corresponding to these external influences. Modern man today dies mainly from those diseases that are usually designated as psychosomatic,

According to ancient Eastern ideas, under the influence of stress, mental energy can weaken, and the resulting energy deficiency seeks to replenish the ancestral energy. Thus, the latter, as it were, fills in the formed psychic gap (or lack of mental energy), loses its natural nature and turns from physical energy into psychic energy. When such a mutation is incomplete, it retains partly the imprint of its physical nature - from where does the appearance in the brain of a phenomenon or energy not inherent in it come. In the psychic realm, this manifests itself in the form of "visual" images or "voices." The proposed hypothesis can serve as a tempting explanation for both the phenomenon of reincarnation and the hypothesis of genetic memory.

In modern medical science, the problem of stress occupies a large place - a lot has already been said about him, written and even sung. Thanks to the remarkable discovery of Hans Selye (1936), this problem gained popularity and further development. The whole process of evolution, rigidly determining the qualitative and quantitative characteristics of the body's reactions to the external environment, contributed to the development of stereotyped complexes of protective-adaptive reactions. Modern science defines stress as a general nonspecific adaptive response that has developed in the process of evolution in response to stress factors. It includes stress-realizing and stress-limiting mechanisms aimed at maintaining the homeostasis of the body. Chronic stress is accompanied by a decrease in nonspecific resistance and is a nonspecific basis for a number of diseases. To date, a lot of data has been accumulated,

psychosomatic diseases. These include:

- acute mental trauma;
- chronic psycho-emotional stress (stress);
- adverse life events and changes;
- psychological characteristics (type of behavior, emotional state, temperament, character traits, defense mechanisms);
- an overly fixed attitude towards their disease.

In the development of psychosomatic disorders, an important role is played by the fact that during emotional stress changes occur in the entire multilevel system of regulation of psychophysical relationships. At different levels of this system, regulation is carried out mainly by psychological or physiological mechanisms.

In morphological and functional terms, stress is characterized by three stages:

1. Stage of anxiety - during which there is an emergency mobilization energy resources of the body and its preparation for protection from damaging factors. It is accompanied by the formation of an emotional coloring of what is happening (fear, horror, anger, aggression). As a result of the "vegetative storm" that has arisen, there is a significant increase in sympathetic tone and increased energy release due to the activation of the main energy supply systems - the respiratory system and the circulatory system. The metabolism in the body is increased by 100%. Thus, emotional states fill a reservoir with energy, which is used for muscle activity and marks the biological purpose of emotions.

2. The stage of resistance is reversible, its outcome depends on development of the situation: if the action of the stressor stops, then the body gradually returns to the original level of functioning. With continued stress stimulation, the risk of transition to the exhaustion stage increases.

3. The stage of exhaustion is a negative outcome of stress. The body develops damage reactions. The advancing atrophy of the adrenal cortex entails disinhibition of the mechanisms that block the synthesis of growth hormone and thyroid hormones. The resulting sharp increase in the production of catabolic hormones causes tissue hypoergosis. The mechanisms of the anxiety stage, aimed at mobilizing energy, are again turned on, however, in an exhausted organism they are destructive in nature.

Thus, emotional stress is first formed as a defense against a conflict situation. Because of their individual significance, everyday life events can be essential for the formation of emotional stress. As follows from the generally accepted classification, the central element of the situation perceived by the individual as a threat is anxiety. In modern society, behavioral activity is socially determined. Overly acute or prolonged and inevitable situations lead to severe cerebro-visceral disorders. Today, in most cases, the generated energy is realized through speech hyperproduction, directed to thoughts and fantasies, and always - to change the "behavior" of vegetative systems. Thus, one of the reasons for psychosomatic

disorder lies in the contradiction of the biological and social evolution of man. When entering a conflict situation, various options for the implementation of emotional stress are possible: 1) the formation of resistance to stress; 2) the development of neurosis; 3) the development of somatovegetative disorders; 4) the development of neurosis in combination with somatovegetative disorders.

Variety of physiological changes, emerging at emotional stress, allows us to believe that it can act as an etiological factor in a variety of forms of somatic pathology. The organ in which disorders occur under the influence of psychogenic influences is determined by a genetic predisposition.

Over the past century, psychosomatics has come a long way of development - from understanding the well-known narrow group of "classical" psychosomatic diseases by "psychosomatic" disorders to psychosomatics in an all-encompassing sense, which means considering a person with his diseases and conflicts in the broad context of sociocultural relations. Modern trends in the study of psychosomatic relationships are gradually concentrating on the study of the layer of psychophysiological relationships, in which one can find the conjugation of physical and mental processes, i.e. on the sphere of neurohumoral regulation [24-27].

Like traditional oriental medicine, psychosomatic theory considers a symptom of a disease not as a cause, but as an organism's response to a pathogenic factor - be it a mental trauma, a pathogenic microorganism, a toxin, or an improperly used drug. The body's response can be a sanogenetic manifestation of regulatory systems in their striving for self-healing [34, 35, 36]. This way of thinking is completely the same in both studied models. A symptom is considered not as a defect or an accidental "breakdown" - on the contrary, the assessment of a symptom for a person occurs from the position of its (symptom) significance, its "function" in the hierarchy of the totality of mental and somatic symptoms in a particular patient.

The problem of modern practicing physicians of the somatic profile is the neglect of the patient's psyche. Indirect evidence of this deficiency is the increase in the number of people who turn to healers and paramedical methods. The doctrine of the disease, accepted in traditional medicine, as well as the way of communication and interaction between the patient and the doctor, make it possible to exclude this painfully perceived lack of conventional therapy by the patient [38, 39, 40].

In this sense, psychosomatic illnesses are communication disorders. A huge part of modern society lives in a desire to own property, increase money, acquire symbols of social status, neglecting real feelings. Most people have never in their lives encountered a genuine perception of their own feelings, do not know how to respectfully and correctly treat them. For many people, contact with the emotional sphere is practically lost. Losing the ability to perceive

own feelings, a person loses the opportunity to assess his own fear, despair, does not accept his own so-called weakness, loses contact with his "passions". The scale of this phenomenon is growing, which is largely facilitated by the media. Television, radio, magazines and newspapers are largely responsible for the sickness of a section of society. The mass media form a certain norm and interfere in all spheres of human life. This is how desires are managed, the formation of ideas about how we should live. As a result, people lose the ability to be content with themselves as they focus on their flaws.

In addition, the idea of who we, in fact, should be is imposed from the outside. Comparing such ideas with oneself, a person finds himself in a circle of inflated expectations and requirements for himself. Suppressing his weaknesses and fears, he organizes life "against himself." A person literally "crawls out of his skin" to bridge the gap between who he wants to be and who he really is. And this state of constant overload does not go unnoticed. The problem is that the cover mask created at first then subjugates the owner himself. He is no longer able to determine who he is. And if the soul loses its language, our body begins to speak. Summing up all of the above, one should answer a simple question: why, despite the archaic understanding of physiology and the complete lack of anatomical knowledge, traditional oriental theories not only survived the centuries, but continue to be the subject of numerous biomedical studies? There may be several reasons.

First, the historical significance of the method, which is currently a generally recognized medical specialty in many (including our) European countries. The accumulated empirical experience of our ancient colleagues is an inexhaustible source of ideas for its scientific study using modern methods.

Secondly, the worldview value. The perception of a living person in the aggregate of his responses to constantly changing physical and social factors of the external environment forces specialists of different profiles - doctors in the first place - to assess their impact on human health.

Third, the methodological significance. The holistic approach to the diagnosis and treatment of a patient is essentially a modern development of the ideas of the traditional medical paradigm. Many modern trends in the development of medical science and practice (borderline psychiatry, psychosomatic medicine, dysregulatory pathology, autonomic syndromes, etc.) are in essence a modern explanation of pathological conditions that were empirically described by doctors of antiquity and have survived to this day. Two diagnostic concepts, which are today cornerstone in medical practice, should be especially highlighted: "etiology" ("gan" in the Eastern tradition) - in fact, marks a causal approach in the diagnosis of pathological conditions - and "pathogenesis" - the pathological development of the process (impaired circulation "qi" in traditional medicine).

Fourth, applied value. A condition for effective treatment

of various pathological conditions, the method of reflexology is a combination of the capabilities of both modern and traditional methods of diagnosis and selection of points for therapeutic effects. It is such an integrated approach that today is not only the key to the successful use of the method, but also the construction of a prognosis of the disease in a particular patient.

In conclusion, it should be said that the study of the mechanisms of human self-regulation and their purposeful therapeutic use are not easy, but undoubtedly promising.

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