

Updating the Perception of a Human Being and its Mental Functioning

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1. Perception of a Human Being and its Mental Functioning

On the one hand, we come across views announcing the end of psychosomatics without a need to distinguish between psychosomatic diseases, because the psychosomatic component applies to all diseases. At the same time, psychosomatic background in commonly occurring diseases is discussed more frequently within basic clinical disciplines. In our country and many others, Psychosomatic polyclinics and Psychosomatic departments of both diagnostic and therapeutic as well as rehabilitation profile operate and develop their activities. A rapid increase in the number of chronic diseases with a dominant psychosomatic component is observed, with the diagnosis and treatment requiring the cooperation of psychologists, psychiatrists and doctors of various specializations. In addition to clinical psychosomatics, that is still a significant segment of practical medicine in Germany, there is the concept of the Psychosomatic Approach as a way of understanding medicine. Its understanding of health and illness promotes a holistic, inclusive approach to therapy. The Psychosomatic approach is currently treated as an antidote to narrowly understood medicine, pills and apparatuses. In general, this understanding is a continuation of the tradition of medicine based on centuries of clinical experience, proving how closely the psyche, body and environment are interrelated and how this relationship is reflected in the mechanisms of development of individual diseases. From a humanities point of view, the Psychosomatic Approach is treated in a manner equivalent to the philosophy of medicine; a specific view conditioning in the way of diagnosis, of treatment and rehabilitation, as well as the way of understanding human health and its disease states.

This study attempts to bring the answer to the question, ‘to what extent the Psychosomatic Approach will maintain its functionality in the 21st Century in a situation of pressure of new scientific facts and rapid civilization changes, including ideological ones?’ The author analyses the following theses supporting the strengthening of the psychosomatic, integrative vision of man and his health:

1. The current vision of man has acquired a more integral image with the environment, consistent with the psychosomatic approach. Man is an integral part of the biotope.
2. The classical division of the organism into the brain which is the source of thinking (material equivalent of the soul) and the tissues that mechanically carry out its instructions has become obsolete. Today, the human body should be treated as a strongly integrated mega colony of thinking cells. The functions of the organism are controlled by a cascade; the central brain, peripheral centers of the autonomic nervous system that manage regions of the body; centers that manage the function of a given organ; centers that manage cell functions and centers that manage cell organelles.
3. The classic limitation of mental illnesses as diseases affecting only the psyche, distinguishable from somatic illnesses is blurred. Each disease with dominant somatic symptoms has its own mental component and vice versa; each disease mainly manifesting itself in the field of mental disorders, has its own somatic component
4. The life expectancy of a person has doubled in the last century, thanks to the success of interventional medicine. This in turn, has radically changed the picture of illness. The majority of episodic cases have become chronic, acquiring along their course, the nature of an integral psychosomatic disorder associated with dysfunction of social functioning.
5. Therapeutic interventions continued, many from the prenatal period with the weakening human body as a result of the human, as a species, entering the extinction phase, necessitated the replacement of natural defence and developmental functions by artificial interventions, both in the biological and psychosocial sphere.
6. Man is subject to gradual cyborgization and gradual cocoonization by enclosing him in an isolated, artificially controlled space. This continuous intervention changes the image of medicine, into a life maintenance service, cooperating mainly with apparatus through which it will control both biological and mental functions.

To competently consider the above theses, we need to update our views on the vision of man and how to understand his health. Adapting our views in this respect to the state of current knowledge, requires dethronement of man as a unique being, a direct work of God possessing an immortal soul and the gift of thinking that distinguishes humans from the rest of beings. Acceptance of information about the beginning of the disappearance process of the human as a species, is also very difficult information to digest. I have been experiencing this since 2008, when for the first time in the international congress forum in Zaragoza, I presented some of the hypotheses considered in this study [1, 2]. Speaking to a silent room - silent, both in words for and against, I told myself that, with some information, you need to wait for the moment when public awareness will be open to it. Over ten years have passed and despite the appearance of a lot of new information supporting the postulated theses, I still encounter considerable difficulties even initiating a dialogue regarding their essence. I know that this type of novelty must be dosed, because our vision of the world is a pyramid composed of loosely arranged elements and when we tinker with any of the elements at its

base, we threaten the entire structure. This is why we instinctively turn deaf and blind, when confronted with information that violates the stability of the personal vision of ourselves and our surrounding world. The world around us is currently very unstable, being in a period of civilizational breakthrough. The transition from the industrial age to the post-industrial age, presents a period where functional thinking and action patterns from the previous era cease to exist and stable thinking patterns and behaviours adapted to this new era have not yet been established. The instability of social structures related to the specificity of the current period, also affects individual people in their constituent units, that promotes a return to original tribal behaviour; more stable but more primitive [3, 4], with the increase of aggressiveness, dominant thinking and authoritarian action, that is oriented toward struggle, not on the conciliatory weighing of arguments. This is not conducive to openness and the effort necessary to rebuild the way we understand ourselves and the world around us.

2. First Thesis

As for the first thesis on human vision, thanks to new tools such as the Large Hadron Collider near Geneva and the Hubble telescope, science has received a great deal of new information that is currently only partially able to systematize and understand. However, we already know that life cycles apply not only to humans, but also to planets and galaxies. We also know that matter not only remains in cyclical circulation by connecting us with the other elements of the living biotope, of which we are part, but also remains in constant interactive contact with each other transferring information thanks to ultra-fast quantum mechanisms that do not fit into the logic of classical physics [5, 6].

Although Werner Heisenberg received the Nobel Prize in 1932 for his leading contribution to quantum mechanics, and since then, physics and quantum mechanics have made great progress, our understanding of the world still falls within the categories of dethroned Newtonian physics. Knowledge of quantum mechanics allows you to understand the transmission of information at a distance and its materialization by causing a change in local wave configuration. New scientific observations support the view that matter in its entirety is a living organism subjected to the rules of transformation of development cycles, constantly creating new structures of a given development cycle; catalyses changes in development cycles which begin with the creation of a specific structure that develops, undergoes a cycle of splendour, undergoes involution and disappears, giving material for subsequent cycles. The upper floor cycles follow the lower floor cycles, but the wave matrix remains unchanged, it is the energy carrier that is the motor, the essence of life. Energy is inseparably connected with movement, movement is the matrix of matter, intelligence and thinking of matter, the source of its transformations and multiplicity of entities [7]. The question of what was the beginning of the world, today is just as difficult to answer as it was thousands of years ago; the divine breath; the beginning of the movement; the big explosion; something that accelerated the snowball of further changes? This was what Democritus and his successors thought as they walked the path of factual facts. Sophists thought differently, aware of how illusory our perception is, thus the world we observe is only an illusion. Quantum physics, which we are just entering, seems to reconcile these seemingly opposite positions. Matter is both present and absent, time and space are relative, the superior variables are movement and energy. Regardless of the cosmic distances and the

current form of materialization, matter communicates with itself and is one great thinking being. He thus has the qualities that we attributed to the almighty and omnipresent God. Except that God does not look down upon his sheep, the sheep are part of it, a cog in the great living structure of his ubiquitous, universal person. Such a view, as if tickling the man's ego, confirms his divine nature, but what fun it is when everything is divine and we are not directing the fate of the world, but he is directing ours. Thanks to the current progress of science, we know today how necessary for human life, in terms of both biological and psychological functioning, are his connections with other elements of the biotope, which were permanently violated during the industrial era. The effect of this is the activation of mass extinction of species, including humans, which is most evident in the case of humans of Western civilization.

To ensure the continuation of the biological life of the human individual, millions of other biological entities with which man is inextricably linked, originating both with organisms from the microbial world, such as bacteria, fungi, viruses, prions and macro-organisms from the world, such as trees, animals, plants and other people. Human, thanks to cooperation with the biotope, breathes, nourishes, warms up and heals by absorbing the products of other elements of the biotope, of which he is part, as well as constantly exchanging atoms with him, tirelessly renewing his body and passing his atoms for incorporation into other elements of the biotope. During the course of his life, human exchanges with his biotope several times all atoms of his body. Human himself is a biotope element with a fairly high degree of autonomy, because he is able to move independently, but is not able to live independently outside the biotope. Thus, the human body is a form of transient existence of matter, which is in continuous fluid motion, while, as confirmed by quantum physics, displaced elementary particles still maintain constant contact with the matrix through the quantum entanglement mechanism. The human in the material dimension is an integral element of the living being, which is the biotope. The whole animated world is thinking, outside of human being - animals, plants and other living beings also think, and recently machines have simple mental functions, thus the blur between material and immaterial being, between animate and inanimate nature and between thinking living beings and lifeless matter around them, which was supposed to be passive matter unable to think is slowly blurring.

3. Second Thesis

At this point we move on to the second thesis assuming, that technical and scientific progress largely confirmed the view of treating the human body as a strongly integrated mega colony of thinking cells. Among the evidence supporting this thesis, it should be noted that the human body develops from one germ cell and the existence of stem cells in the human body capable of transforming into cells of any tissue. We know much more today about the complicated communication between our body cells, suspended in the fluid space constituting 3/4 of our body, with a composition similar to that of the ancient ocean, in which biological life and further evolution leading to the emergence of our species. We also know that cells can selectively stimulate or inhibit the activity of other cells and activate the process of apoptosis, i.e. the process of self-destruction when they lose control and become threatening to the body. After the fascination with establishing the sequence of the human genome in 2003, as part of the Human Genome Project and the results of further work on the mechanisms of regulating its activity (Human Epigenome

Project), the function of a very significant amount of non-human DNA still remained direct functional relationship with genome function. It is now known that cells of our body and cells of other organisms have within the chromatin a very efficient and capacious computer based on DNA chains [8], providing the possibility of complex decision-making processes and remembering a huge amount of information. with the publication in the journal Science, up to 215 petabytes of data can be stored in one gram of DNA, with these types of memory systems being much more durable than most modern carriers. Nowadays, efficient computers operate based on DNA chains [9], however, as demonstrated by the work of Chunlei Guo et al. from the University of Rochester [10], the arrangement of even several dozen chains is the basis for the functioning of a computer that matches the efficiency of computers built in the technology based on silicon crystals.

4. Third Thesis

Turning to discussing the third thesis regarding the obliteration of the classical demarcation of mental illness and somatic illness. The blurring of the above-mentioned demarcation, is particularly visible in the context of the phenomenon of psychosomatization of chronic diseases, including civilization diseases [11]. The transient success of antibiotics and better access to medical care led, incidentally in Western civilization, to the chronification of the course of diseases, which until recently, were mainly in an intensive, short form. They are currently chronic, often with a dominant psychosomatic component [12-19]. Psychosomatization of diseases is favoured by the instability of the period of civilization breakthrough and education of the product of the social state - developing a new form of professional life as a sick person, which is one of the most practiced forms of social functioning and obtaining funds for subsistence [17-20]. The situation of social pressure, existential threats, high requirements of post-industrial civilization, difficult to meet by a significant percentage of people, favours escape into a safe world of functioning as a sick person. The world of the archipelago of medical institutions and its customers creates a separate reality, ruled by its own rights, an island of passive vegetation in the aggressive 21st century reality which is closer to some socialist neo-feudal standards than the liberal rules of the post-industrial era [21]. Identification with the patient's role through psychosomatic mechanisms promotes objective manifestation and maintenance of disease symptoms, with the main pathogenic role being attributed to disturbed social relations: alienation, loneliness and the universality of authoritarian behaviour and aggressiveness in interpersonal relations. The incidence of mental disorders, mainly with the image of emotional disorders with a strong somatic component, is rapidly increasing in Western culture, becoming a major civilization threat and an obstacle to further harmonious development [21-24], as confirmed by the WHO data [25].

Contemporary disorders of human functioning within the family, workplace, local communities and the global community lead to pathological activation of mechanisms originally positively serving people, leading to sickness anxiety disorders and depressive disorders. Experiencing anxiety is an old phylogenetic protective mechanism used in the process of socialization, which in a pathological environmental situation has become a pathogen. A similar situation occurs in the case of depressive symptoms, which originally constituted a defence mechanism shifting the biological and psychological activity of a human being to fighting the disease and mobilizing surrounding people to

relieve the sick person and provide the person help. Depressive symptoms usually occur together with somatic diseases, and in the case of a significant percentage of patients require parallel treatment. Despite many years of research, the mechanism of depression and its nosological classification are still unclear. The author assumes that in this case, the main barrier to understanding the phenomenon of depression is excessive medicalisation of its perception, treating depression as a disease associated with the pathology of certain biological structures of the body. The author assumes that most cases of depression, including those associated with somatic diseases, are only a manifestation of physiological adaptive mechanisms that warn against the development of the disease, like pain forcing them to withdraw from social functions in order to obtain energy to fight the disease. Depression as a defence mechanism manifests itself not only in psychological and sociological terms, but also constitutes a significant regulatory and metabolic shift of the whole organism [26].

Thanatosis (a concept introduced into medicine in 2004-Wasilewski B. 2004) is a separate, related mechanism that has also undergone a negative, civilizational transformation. Thanatosis involves the activation of biological mechanisms of self-destruction, analogously to apoptosis occurring at the cellular level, being an old evolutionary self-eliminating mechanism (Wasilewski B.W., 2010,2014). Thanatosis causes that course of somatic disease becomes more virulent or initiates it. The course of thanatose may have an acute form, leading to rapid death, or a chronic form, which currently dominates. The latter is mainly associated with the suppression of immune-dependent defence mechanisms, including anti-cancer mechanisms. Thanatosis has established itself in the early stages of the development of our species, as a mechanism supporting the survival and functioning of human communities through the auto-elimination of individuals that burden the community or who have already fulfilled their function, thus increasing the chances of survival of the whole group. There are many indications that an analogous mechanism exists for animals. Thanatosis in animals is a defence-adaptive mechanism that simulates death for the confusion of a predator [27], but in some cases there is a lethal course of thanatose with a picture similar to the acute course of thanatose in humans. In the current socioeconomic disadvantage of a breakthrough period, a number of people receive false information about their exclusion, pushing able-bodied individuals away from performing social roles, thereby activating the mechanism of thanatosis, secondary to the elimination of these people, mainly by inhibiting defence mechanisms including actively combating carcinogenic processes. The mechanisms discussed above are the reason for the inversely proportional risk of prostate cancer and depression to the level of wealth and the level of expenditure on health care. The incidence of prostate cancer in Southeast Asia is below 4.5 cases per 100,000 people; while similarly in Western Europe 94.9, the USA 97.2 and in Australia as many as 111.6 cases per 100,000 people [28]. An analogous relationship applies to the occurrence of depression, which in the case of Taiwan is below 2% of the general population, in the case of Europe it reaches as much as 24-34% [29]. The discussed relationships are more understandable if we relate them to the degree of destruction of biotope elements complementing vital human functions. In countries with less industrialization, the degree of tree felling, concreting of soil and sterilization of the surrounding environment is much smaller and interpersonal links, family and group support, as well as a higher degree of overall environmental integration, have survived to a much greater extent.

5. Fourth Thesis

The relationships discussed above document the author's fourth thesis regarding the change in the form of the course of diseases, which is particularly evident in Western civilization in the field of the chronification and psychosomatization of diseases that are the main health threats of this population.

6. Fifth Thesis

Moving on to discussing the fifth thesis assuming that humans as a species enter the extinction phase, reference should be made to the reports on the sixth mass extinction phase initiated today, which is confirmed by publications in the prestigious Nature[30]. The cited report confirms numerous further observations indicating contemporary mass extinction of species [31]. The phenomenon of mass extinction of species has in the past almost led to the extinction of life on earth, but after each phase of extinction, the revival of life occurred. It is not known, however, whether the current degree of negative human interference in the environment and the climate change initiated will allow life to flourish again as before. If this happens, the resulting picture of life will be significantly different, which motivates the urgent action for human colonization of neighbouring planets and independence from the complementary biotope of man by replacing its functions with artificial devices. There are many indications that man, as a species, participates in the current process of the sixth mass extinction of species [22-24]. This is especially visible in the case of human Western civilization, which is confirmed by a decrease in human fertility, a decrease in the efficiency of his defence mechanisms, the occurrence of chronic depression and the activation of auto-elimination mechanisms such as thanatosis discussed earlier [32, 33, 22-24]. The propagation of the industrial era exposed the achievement of a significant extension of life expectancy, introducing a new belief that soon the phenomenon of death will be only a memory, thanks to the achievements of medicine, man was to become free from health problems and happier, but this was not achieved.

7. Sixth Thesis

Turning to discussing the sixth thesis, assuming the transformation of medicine from interventional, life-saving, into a life support service, cooperating mainly with the apparatus through which it will control both the biological and mental functions of a man who will no longer be able to live independently without the support of the apparatus. The modern world is a diverse civilization mosaic whose one pole is made up of the inhabitants of the artificial environment of highly technically processed cities of Western civilization, while the other is untouched by tribes like the Sentinelese from the islands of the Indian Ocean. An analogous mosaic is made by each individual-individually encapsulating in the deeper psychic layers of the original mentality and physical remnants of the predator's fangs and claws, while at the same time enclosing in on a dilapidated body, the frustrated and emotionally unstable mentality of the computer adapter. Therefore, the further evolution of our species, forced by the rapidly progressing ecological changes and the evolution of the species disappearing at a pace will be a stormy, heterogeneous process with nostalgic attempts to escape into the past. However, man will require gradual cyborgisation and gradual cocoonization by enclosing him in an isolated, artificially controlled space. This changes the image of medicine, which from interventional transforms into life maintenance service, cooperating mainly with

apparatus through which it will control both biological and mental functions. Already at the current stage of transformation of the man of Western civilization, it is known that the psychological side of this process will cause the greatest difficulties and will cost the most effort. The psychosomatic approach at this stage of civilization development becomes obvious.

8. Conclusion

I would not like my beliefs to be chosen as the vision of closing the great book on the development of the human species. The progress of knowledge and the related technological possibilities gives hope of the adapted man living in new conditions on our planet and life on other planets. However, this requires a great, coordinated effort of the entire human community and the containment of the threat of mutual devastation by armed struggle or economic and civilization war. But even in this negative variant there is a positive element leading to the elimination of the species, which could be a threat to other, peaceful entities on other planets. This study is based on the theses of the paper by Bohdan Wasilewski, prepared to be presented as an invited speaker during the Euro Mental Health Congress, March 26-27, 2020 Paris, France

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