

Voznyuk O. V. Fundamental Factors of Human Health as Prerequisites for COVID-19 Prevention // Philosophy, psychology and pedagogics against COVID-19: Manual / Ed. : V. V. Rybalka, A. P. Samodryn, O. V. Voznyuk and others; a team of authors. Zhytomyr: Publisher O. Yevenok, 2020. 392 p. – P. 223-250.

Voznyuk O. V.

FUNDAMENTAL FACTORS OF HUMAN HEALTH AS PREREQUISITES FOR COVID-19 PREVENTION

Human health is one of the basic values of individual and social life. "Health so far outweighs all other benefits of life that a truly healthy beggar is happier than a sick king" (A. Schopenhauer). "Man is the highest product of Earth's nature. But in order to enjoy the treasures of nature, a human being must be healthy, strong and clever" (I. P. Pavlov). "Health is the most valuable thing a person possesses" (N. A. Semashko).

Therefore, the study of the phenomenon of health is one of the priorities of modern science. Accordingly, there are more than a hundred definitions of health, which can be understood as:

- 1) the normal function of the living body at all levels of its organization;
- 2) the normal course of organism's biological processes that contribute to man's survival and reproduction;
- 3) dynamic balance (homeostasis) of the body and its functions with the environment;
- 4) human participation in social activities and socially useful work, man's ability to fully perform basic social functions;
- 5) the absence of disease, painful conditions and pathological changes;
- 6) the adaptive ability of the body to adapt to changing environmental conditions.

In general, the characteristics of health can be reduced to such concepts as *medical* (presupposes medical signs and characteristics of human health, which is understood as the absence of diseases and their symptoms), *biomedical* (health is characterized by absence of subjective feelings of ill

health and organic disorders), **biosocial** (within the framework of this concept, medical and social factors of health are considered in unity, with priority being given to social factors), **value-social** (health is understood as a personality value of a man).

An analysis of scientific literature on various aspects of health allows us to make a conclusion that has the character of a postulate: ***health as a psychophysiological entity most fully characterizes the state of integrity of the human body, thus ensuring the functional completeness and diversity of this organism*** [Voznyuk, 2017, 2017].

Integrity at the psychophysiological level suggests that all organs and systems of human body are in functional unity. At the same time, this harmonious homeostatic state should be steadily maintained not only in the course of organism's interaction with the environment, but also during its natural growth and evolutionary transformations.

The natural science analysis of the ***phenomenon of the integrity*** of living and non-living systems enables to conclude that this phenomenon is realized as **energy**, which acts as a holistic-continuous entity, since energy as a measure of change, motion and the amount of performed work expresses the body's (system) ability to change. And it is the changes in the organism that lead to its integration into the external environment. In the language of philosophical reflection, this conclusion takes the following form: in order for two separate objects / systems to merge with each other and become a single whole, each of them should change, cease to be itself.

Among the categories of natural science, the energy, as a measure of motion, corresponds to the field that does not have a rest mass and is motion in pure form. In this capacity, the field acts as a function of integrity (continuity), being the ability to bind together discrete elements of the system, revealing the status of the field continuum as an integral entity.

The integral function of the body's field is realized as a process of coherence (coordination, synergy) of the fields of its separate cells, organs, body systems, which takes place as a result of their harmonious biorhythmic interaction (A. P. Dubrov [Dubrov, 1978]).

The mentioned coherence expresses ***the state of openness of the organism to the external environment***. This openness, being put into the language of synergetics, is a phenomenon of dissipation, which realizes the exchange of a system with the environment by substance, energy, information, which allows this system (organism) to lower its level of entropy, that is, to increase its organization level, and hence – its vitality.

Thus, ***energy, openness, and field coherence are three fundamental attributes of the psychophysiological aspect of health***.

The loss of the body's health is the loss of the above-mentioned state of coherence / integrity as a result of certain actions on the body by external and

internal environment, which, according to the second law of thermodynamics, leads to an increase in the entropy of the body, that is, leads to its decay as a result of inconsistency of biorhythms of body's cells, organs and systems.

As a result of such inconsistency, some fields of the cells, organs, and systems involved in the organic process of coherence, break away from each other and are disharmonized. This disharmony causes the loss of energy by the body, which leads to a decrease in its vitality and immunity, that is, leads to health impairment, to illness.

Thus, the following position can be postulated: each cell of the body, each of its organs, as well as the human body as a whole, besides the material substrate (the substance) is also characterized by its wave equivalent. It should be said that these two aspects of the body – *substance and field* – stem from two dialectically interconnected and ontologically equal types of the matter – the substance and the field.

The material substrate of the organism and its wave equivalent make up, on the one hand, a single whole, and on the other hand, can get independent existence, interacting dialectically with each other.

This duality of the human body is manifested in two therapeutic paradigms, treating, accordingly, acute and chronic diseases – *allopathy* (traditional medicine using the principle “symptoms are cured by opposite symptoms”, that is, treating or suppressing symptoms or the ill effects of diseases by using the medical means which has opposite to the symptoms impact; this medicine is implemented on a discrete, substance level of the body according to the principle of negative feedback) and *homeopathy* (medicine using the principle “like cures like”, when something that brings on symptoms in a healthy person can – in a very small dose – treat an illness with similar symptoms; this medicine is implemented on the continuum-field level according to the principle of positive feedback).

In this regard, it can be argued that all the functions and processes of the human body, as well as pathological processes, are manifested both on the substance and field levels. At the field level, these processes are embodied in such phenomena as a biological field (A. G. Gurvich, Pierre-Ernest Weiss, B. V. Bolotov, and others), as well as the aura – a coherent state of the biological fields of all elements of the body, which (aura) is revealed by the experiments of the Kirlian spouses (as well as K. G. Korotkov¹, V. G. Adamenko, L. V. Belousov, A. F. Okhatrin and others) for gas-discharge photographing of living objects (a photographic technique used to capture the phenomenon of electrical coronal discharges),

¹ K. G. Korotkov is a member of editorial board of the Journal of Alternative and Complementary Medicine (USA).

allowing to capture their aura being energy-informational "cocoon" [Adamenko, 1972; Biophotonics and Coherent Systems in Biology, 2007; Gurvich, 1945; Korotkov, 1998; Visualization, processing, 1996].

Thus, biological field being a continuous non-linear phenomenon reflexes the principle of *wholeness of human body*. In this connection it should be noted that one of the greatest revelations of the science of the XX century is *the idea of integrity, wholeness*. This idea is not something original, because it placed at the origin of philosophical and religious doctrines of ancient philosophers – both western and eastern. A return to the concept of integrity as the well-forgotten truth is realized on a new stage of the development of human civilization being a complex entity, ruled by several universal laws, reflected in several fundamental and therefore simple ideas.

This conclusion leads us to the idea about the integrity of the world and corresponds to the phenomenology of health, which is implemented as a phenomenon of *integrity*.

Now it is almost an axiomatic truth that the human organism is an integral wholeness, and in case of concrete illness the whole body should be treated. Moreover, for advanced medical men it is clear that diseases, including mental ones, are adaptive reactions of human body (R. Laing, I. V. Davydovsky, S. M. Davendenkov, V. P. Kaznacheev, A. Maslow, R. Hamner and others [Davydovskij, 1963; Kaznacheev, Trofimov, 1992; Laing, 1982; Maslow, 1976] being transparent to negative environmental factors (microbes, viruses, etc.). So, any disease can be understood as a positive adaptive reaction of the body, which implements important special biological programs of nature created to provide the individual with the assistance during the period of its experiencing emotional and psychological distress (R. Hamer [Hamer, 2000]). From this position we can conclude that negative psychosocial qualities of a person, manifested in the process of his life, are his/her positive resources (humanistic psychology of A. Maslow, C. Rogers and others). Thus it is clear that diseases do not come to us from outside as intruders but spring up in human organism under certain conditions boosting appropriate pathogenic factors.

This integrity of the human being is manifested in the fact that any negative stimulus of external environment is met by the organism in the form of the stress, leading to various diseases (J. Selye [Selye, 1974]). The stress (the nonspecific response of the body as a whole to any stimulus influencing it) is accompanied by a set of nonspecific reactions that are common to all diseases without exception. Thus, a narrow set of reasons, or, better to say, some universal factor lies at the root of any disease, which leads to the weakening of the organism's vitality/immunity thus reducing its living space.

Eventually one of the "weakest link" of this organism is affected, being considered a disease, including COVID- 19.

This reasoning leads to the conclusion that stress as the physiological shock of human body is due less to adverse environmental factors, but more to psycho-spiritual negativism of the man himself. So the reason of the stress being an *information phenomenon* is mostly of a psycho-philosophical nature: the disease occurs when a man cannot adequately respond to external stimuli because of his own psychological and worldview inadequacy, which leads to forming a lot of negative psychological sets and social attitudes that in their turn generate different diseases.

In this respect, A. Maslow wrote that many psychologists and representatives of other professions believe that the major reason of man's diseases is connected with his psyche, with his spiritual, value orientations and, ultimately, with his worldview [Maslow, 1976]. Therefore the treatment of any disease is extremely simple: it consists in harmonizing man's spiritual world since, as St. Augustine wrote, "human sufferings stem from disorderly human mind".

So, man's negative attitude to reality leads to weakening his energy tonus. This was proved by John Diamond, the founder of Life-Energy Analysis (formerly Behavioral Kinesiology), a system based on Applied Kinesiology, who developed what he termed "Life-Energy Analysis" in the 1970s. [Diamond, 1979].

Like J. Selye, who discovered that the greatest and single contributor to physiological mechanism of stresses is man's negative thoughts and feelings (that is why the annihilation of these symptoms lies in the positive emotions, such as love, gratitude, goodwill, etc), J. Diamond came to the conclusions: "the thoughts, feelings, and attitudes which activate the thymus and increase our Life Energy are benevolent love, faith, trust, courage, and gratitude. Those which weaken the thymus and reduce our Life Energy are hate, envy, suspicion, and fear. Moreover, thoughts and feelings related to unpleasant associations, images, and experiences also weaken the thymus. Pleasant thoughts and associations strengthen the thymus and the Life Energy. The latter are termed "Homing thoughts" by Dr. Diamond. If you need a lift, strengthen your thymus with a "homing thought" – think of something uplifting or someone you love" [Weinzweig, 1988, p. 41].

Even more: "Our physical gestures which reflect our emotional attitudes are also connected with our thymus and Life Energy in Dr. Diamond's experiments. Affirmative nodding of the head strengthens the thymus; shaking of the head weakens it. The "Madonna" gesture of love – arms outstretched to embrace – is a movement that instantly strengthens a weak thymus and has therapeutic value when you are under stress, even if the gesture is only imagined (but with feeling). Smiling is not only benevolent, it

is also beneficial. The muscles of a genuine smile are connected with and stimulate the thymus. The opposite occurs when the mouth is sad or frowning" [Weinzweig, 1988, p. 41-42].

In general, as P. Weinzweig puts it, "Love is what people most hunger for. Enlightened love is the spirit of generosity which does not seek to possess but to liberate. Love is the key to our Life Energy. Impersonal love is the sunlike centre of Personal Power" [Weinzweig, 1988, p. 42].

So, the human body, and, in general, any object/system of the Universe, are characterized by two fundamental states – openness and closeness. Initially any living organism as a somatic entity appears as an open living system. This system, as synergetics (the science of nonlinear, open systems and the principles of self-movement of material objects) teaches, tends to decrease inner entropy and to develop self-regulation. Thus, initially the living body is somatically open to its environment, and only man's psychic structures, namely his worldview being the system of psychological sets and social attitudes can transform the body in a closed system characterized by increasing entropy (chaos), disorganization, leading to the loss of integrity and, therefore, to diseases as specific boundary phenomena, aiming at regaining the lost integrity, thus being useful adaptive reactions: the disease blocks a particular form of human life, which has led to the loss of the mentioned integrity.

So, a person's world outlook is a crucial factor in his physical health, first, because it largely determines his way of life which, in its turn, determines man's style of work, behavioral patterns, food preferences, etc. that may cause diseases.

The main thing about mentioned processes lies in that that man's worldview, and in a more general sense – his inner spiritual world (which includes, among other things, a set of social attitudes) determines the character of man's psychological and behavioral reactions at external social environment. It is these inadequate reactions, deeply rooted somatically in human organism, undermine the mechanism of homeostasis and are the major cause of the diseases, especially because the somatic and the psyche aspects function in integral unity.

In the sphere of worldview we can differentiate 1) social attitudes and psychological sets directed at achieving the integration of individual's constituents and 2) the attitudes leading to its disintegration, thus forming the closed state of the organism as a system.

The closeness means, first of all, the rejection by a man of some aspects of external environment with which the human body originally makes up one symphonic wholeness, which is manifested in the field of biorhythmology and cosmic rhythms. Such a rejection initially is implemented at the level of ideas, attitudes, value orientations, then at the level of unconscious

psychological sets, which are gradually taking root at the level of somatic functions.

For example, if a certain person N dislikes one of his colleagues due to the fact that the latter surpasses N in some specific skills and thus can undermine his professional status, then the feeling of hostility towards a single factor can ultimately lead to the rejection of a number of interrelated factors that will paint a significant part of N's life in black stressing tones, thus plunging N into an abyss of negative emotions.

Negative emotions are the state of stress that, according to *the information theory of emotions* of P. V. Simonov, stem from the lack of information regarding the process of satisfying current needs [Simonov, 1991]. In other words, if a person experiences a shortage of information about a particular important for him event, then this emotional (stressful) reaction can lead to "closure" of the body both literally and figuratively: the blood vessels contract, the blood pressure increases thus deteriorating the trophic functions of the tissues and organs with all ensuing physiological consequences stemming from these, triggering up consequent diseases whose treatment should consist rather in elimination of the causes but not the symptoms.

So, the stress is primarily an information phenomenon, since it is a psychophysiological "shock" of the body, caused to a lesser extent by negative/stressful environmental factors, and to a greater extent, by psychological and philosophical negativity of the person. That is, somatic reactions of the organism to a particular stimulus (irritant) of the external environment, due to the presence of practically inexhaustible resources of the mechanism of homeostasis (realizing the dialectical stability of the internal environment of the body), as a rule, cannot lead to illness (here we do not consider extreme living conditions of a living creature, including humans).

In this case, a disease as mainly an information phenomenon occurs when the human body cannot adequately respond to external stimuli precisely because of its psychological and philosophical destruction, which produces a lot of harmful / negative psychological sets and social attitudes, emotional states and value orientations that generate, in turn, all kinds of diseases.

Analyzing the psychophysiological aspect of the phenomenon of stress we can say that stress manifests itself in the form of emotions, which are an integral characteristic of human body, as evidenced by the information theory of emotions developed by P. V. Simonov. If a person experiences a lack of information about a particular actual event, then this psychophysiological state forms an emotional (orientation, search, stressful) reaction. Thus, as P. V. Simonov experimentally showed, emotion is a function of information, that is, emotion is realized as a reaction of an organism to a lack of

information about a particular life situation related to a person's satisfaction of his/her needs [Simonov, 1977, 1991].

Based on the information theory of emotions, we can believe that emotion as the lack of information about the outside world is an expression of situational uncertainty as well as the fundamental uncertainty in today and tomorrow.

Deepak Chopra and Rudy Tanzin in the book *Super Genes* (2017) write that chronic stress is usually based on three factors: repeatability, unpredictability, and lack of control. A. M. Svyazoshch in his book *Neuroses and Their Treatment* (1971) writes that a psychic trauma does not always relate only to the past, but to that which threatens our future, revealing our uncertainty concerning important for us situations and therefore requires a decision as to how act further.

This uncertainty causes emotional reactions in a human being that in its turn can cause frustrations and stresses – the main scourge of our existence, if these stresses become chronic, when, as studies have shown, chronic stresses lead to premature aging of the body. Anger, aggression being the elements of stress leads to the same result: scientists from the USA and Great Britain have established that anger and hostility significantly accelerate the aging process of the human body. It was also experimentally shown that negative emotional reactions, as well as related psychophysiological conditions confirmed on the level of behavioral attitudes and psychological sets (such as lying, insincerity, anger, hatred, envy, etc.), are the result of a stressful behavior model and worldview that undermine human health because they reduce the energy tone of his body [Weinzweig, 1988].

At the same time, stress as a fundamental cause of diseases is realized not only in the process of emotional response to stimuli of the external and internal environment (which expresses the adaptive aspect of stress), but also in the process of the impossibility/inability of such a reaction (this inability acts as a factor of maladaptation): as experimental studies show, the cancer patients do not have a tendency to the external manifestation of irritation and anger, they are usually complaisant, unsure of themselves and patient. At the same time, they are highly sensitive to stress and less able to discharge negative emotions [Greer, Watson, 1985]. These people can be unbalanced by such interpersonal problems as envy and competition, which causes their losing hope, becoming helpless and depressed [Ormont, 1981].

And depression as an expression of emotional stress, by the way, is also a carcinogenic factor: according to a longitudinal study in which 2000 workers from Chicago (USA) took part, depression is the most definite determinant of cancer death even in cases of persistence of such factors as smoking and alcohol abuse, age, position and precedents of cancer in the family [Shekelle, 1981].

All this suggests that the psycho-energy-behavioral factor of human life has a decisive impact on human health. The psycho-energy-behavioral component of health was most fully studied by already mentioned Institute of Kinesiology (USA) [Diamond, 1979; Weinzweig, 1988].

The researchers of the Institute of Kinesiology, having studied the numerous psychophysiological indicators of human body in the conditions of social communication, came to the conclusion: if two human beings communicate, and the vital tone (energy) in one of them is higher than in the other, then the vital energy "flows" to the latter, which is fixed by appropriate devices.

Something similar takes place in electrical engineering in the form of a "capture effect" (a phenomenon associated with frequency modulation reception in which only the stronger of two signals at, or near, the same frequency or channel will be demodulated): if you include two sound generators in a single power grid that generate oscillations with close but different frequencies, and if the first generator is characterized by more power than the second one, then the "capture effect" takes place, when the "strong" generator leads the "weak" one and makes the latter work at the frequency of the "strong" generator.

Having studied the features of such an exchange of energy between people, D. Diamond came to the conclusion that various manifestations of vital energy are interconnected. The energy of a "strong" person is weakened by continual personal contact with a "weak" person, while the energy of the latter is enhanced. During personal contacts, the disturbances in mental balance, destructive emotional reactions, negative value attitudes can be transmitted from one human being to another: moods and thoughts are contagious.

So, a positive mood and a positive attitude towards the world is a factor in increasing the vitality of a person and strengthening his immunity with all the social and biomedical consequences stemming from this [Weinzweig, 1988].

On the whole, negative person's psychological states arise from stress being an information phenomenon, accompanied by a decrease in body's energy tone and realized in the situations of informational uncertainty, which leads to stressful states and behaviors, and the later is expressed in negative psychosocial reactions of fear, anger, envy, aggression, lies, insincerity, hatred, etc.

At the same time, a steady state of uncertainty towards environmental events, as well as to the world as a whole, gives rise to noogenic neurosis (noogenic stress) in humans, according to V. Frankl [Frankl, 1992]. Noogenic neurosis is a term in V. Frankl's logotherapy denoting a form of neurosis stemming from "existential frustration". This neurosis causes a wide variety

of human suffering due to the lack of a life meaning that connects events and human thoughts into an integral whole thus reducing the information uncertainty of reality due to *synergetic emergent phenomenon* which decreases the entropy in the system of different nature. A series of small uncertainties gives rise to a series of continuous stresses to which our body reacts emotionally with reducing its energy, which “de-energizes” our life and makes it a painful vale of sufferings characterized by different diseases.

Conversely, positive emotional states associated with optimism fill our body with energy. In this case, we can talk about such harmonizing psychological state as *the fundamental optimism*, which appears when a human being is fully informed about the world, whose processes are freed of any uncertainty.

And this allows a person to relate to the world with complete confidence, sincerity and openness, to be an altruist and at the same time to realize himself as something separate and unique, that is, to combine a child and an adult in one person. The fundamental optimism has much in common with D. Chopra’s “*radical well-being*”, which goes beyond just good health: this is a state in which human body is constantly full of joy and energy, the heart loves and full of compassion, the mind is calm, vibrant and reflective, and finally, more importantly, life is full of ease of being, carefree and joy. These qualities, as D. Chopra puts it, automatically lead to a beautiful body and a harmonious state of mind.

Absolute informational certainty, which implies complete control of reality by a person, leads him to self-confidence and openness to the world.

And full and absolute control of reality can be realized when a person lays this control on the Supreme Being (God, Absolute), whom a person treats with full trust as a guarantor of justice and harmony of the world and all its events. Then this person is freed from negative emotions, from anxiety and fear.

W. James, in his book *The Varieties of Religious Experience*, gives examples of how a change in the worldview of a person who has abandoned fear and anxiety – the eternal companions of our lives – transforms his behavior and also fundamentally alters his psychophysiological essence.

Here is an example taken from W. James’s book, where he conveys the impression of a person who has achieved a high degree of control over himself in the context of oriental religious doctrines. This person took to the heart the advice of a spiritual teacher, who urged him to free himself from anger and mental confusion. Here is a story of this man.

“On my way back I could think of nothing else but the words ‘get rid, get rid’; and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back

the same thought, with the revelation of a discovery, which framed itself into the reasoning, 'If it is possible to get rid of anger and worry, why is it necessary to have them at all?' I felt the strength of the argument, and at once accepted the reasoning. The baby had discovered that it could walk. It would scorn to creep any longer. "From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely different aspect. "Although from that moment the possibility and desirability of freedom from the depressing passions has been a reality to me, it took me some months to feel absolute security in my new position; but, as the usual occasions for worry and anger have presented themselves over and over again, and I have been unable to feel them in the slightest degree, I no longer dread or guard against them, and I am amazed at my increased energy and vigor of mind; at my strength to meet situations of all kinds, and at my disposition to love and appreciate everything. "I have had occasion to travel more than ten thousand miles by rail since that morning. The same Pullman porter, conductor, hotel-waiter, peddler, book-agent, cabman, and others who were formerly a source of annoyance and irritation have been met, but I am not conscious of a single incivility. All at once the whole world has turned good to me. I have become, as it were, sensitive only to the rays of good. "I could recount many experiences which prove a brand-new condition of mind, but one will be sufficient. Without the slightest feeling of annoyance or impatience, I have seen at rain that I had planned to take with a good deal of interested and pleasurable anticipation move out of the station without me, because my baggage did not arrive. The porter from the hotel came running and panting into the station just as the train pulled out of sight. When he saw me, he looked as if he feared a scolding, and began to tell of being blocked in a crowded street and unable to get out. When he had finished, I said to him: 'It doesn't matter at all, you couldn't help it, so we will try again tomorrow. Here is your fee, I am sorry you had all this trouble in earning it.' The look of surprise that came over his face was so filled with pleasure that I was repaid on the spot for the delay in my departure. Next day he would not accept a cent for the service, and he and I are friends for life. "During the first weeks of my experience I was on guard only against worry and anger; but, in the mean time, having noticed the absence of the other depressing and dwarfing passions, I began to trace a relationship, until I was convinced that they are all growths from the two roots I have specified. I have felt the freedom now for so long a time that I am sure of my relation toward it; and I could no more harbor any of the

thieving and depressing influences that once I nursed as a heritage of humanity than a fop would voluntarily wallow in a filthy gutter.

“There is no doubt in my mind that pure Christianity and pure Buddhism, and the Mental Sciences and all Religions, fundamentally teach what has been a discovery to me; but none of them have presented it in the light of a simple and easy process of elimination. At one time I wondered if the elimination would not yield to indifference and sloth. In my experience, the contrary is the result. I feel such an increased desire to do something useful that it seems as if I were a boy again and the energy for play had returned. I could fight as readily as (and better than) ever, if there were occasion for it. It does not make one a coward. It can't, since fear is one of the things eliminated. I notice the absence of timidity in the presence of any audience. When a boy, I was standing under a tree which was struck by lightning, and received a shock from the effects of which I never knew exemption until I had dissolved partnership with worry. Since then, lightning and thunder have been encountered under conditions which would formerly have caused great depression and discomfort, without [my] experiencing a trace of either. Surprise is also greatly modified, and one is less liable to become startled by unexpected sights or noises. “As far as I am individually concerned, I am not bothering myself at present as to what the results of this emancipated condition may be. I have no doubt that the perfect health aimed at by Christian Science may be one of the possibilities, for I note a marked improvement in the way my stomach does its duty in assimilating the food I give it to handle, and I am sure it works better to the sound of a song than under the friction of a frown. Neither am I wasting any of this precious time formulating an idea of a future existence or a future Heaven. The Heaven that I have within myself is as attractive as any that has been promised or that I can imagine; and I am willing to let the growth lead where it will, as long as the anger and their brood have no part in misguiding it.” [James, 1917, p. 177-179].

The result of a radical change in the spiritual and mental state of the convert was that this man transformed into a sincere, altruistic and at the same time socially stable and integral, full of energy, healthy physically and mentally entity that perceives the world with full trust, being confident of the future, and at the same time is able to act as a volitional organism.

This psychophysiological and mental state of a man presupposes his *minimum aggression towards the environment*. This, in its turn, leads to sustainable health of man and society.

The conflict/aggression is a fundamental attribute of human existence. There are many scientists who in their scientific theories and concepts try to

explain the essence of conflict and aggression being the process of realization of the conflict. The scientists are searching for the genesis and causes of the conflict connecting the latter with specific aspects of our world – socio-economic, ecological, even cosmic factors – as A. L. Chizhevsky showed in his book *"The Terrestrial Echo of Solar Storms"* being a certain scientific prophecy for contemporary researchers.

As Vladimir Narmansky showed in his latest research (based on important changes in the potential energy of the cosmic objects that occur near the moment when the planets travel through the points of perihelion-aphelion and at the time of interplanetary connections and oppositions) it is possible to calculate/predict in time the amplitude of the potential energy, and the moments of its changes allows to build a forecast of a variety of natural and social phenomena. On the graph (Fig. 1), against the background of the calculated potential energy (Ep) of the Sun-Mercury, the number of terrorist attacks, earthquakes M7 and aviation accidents is shown.

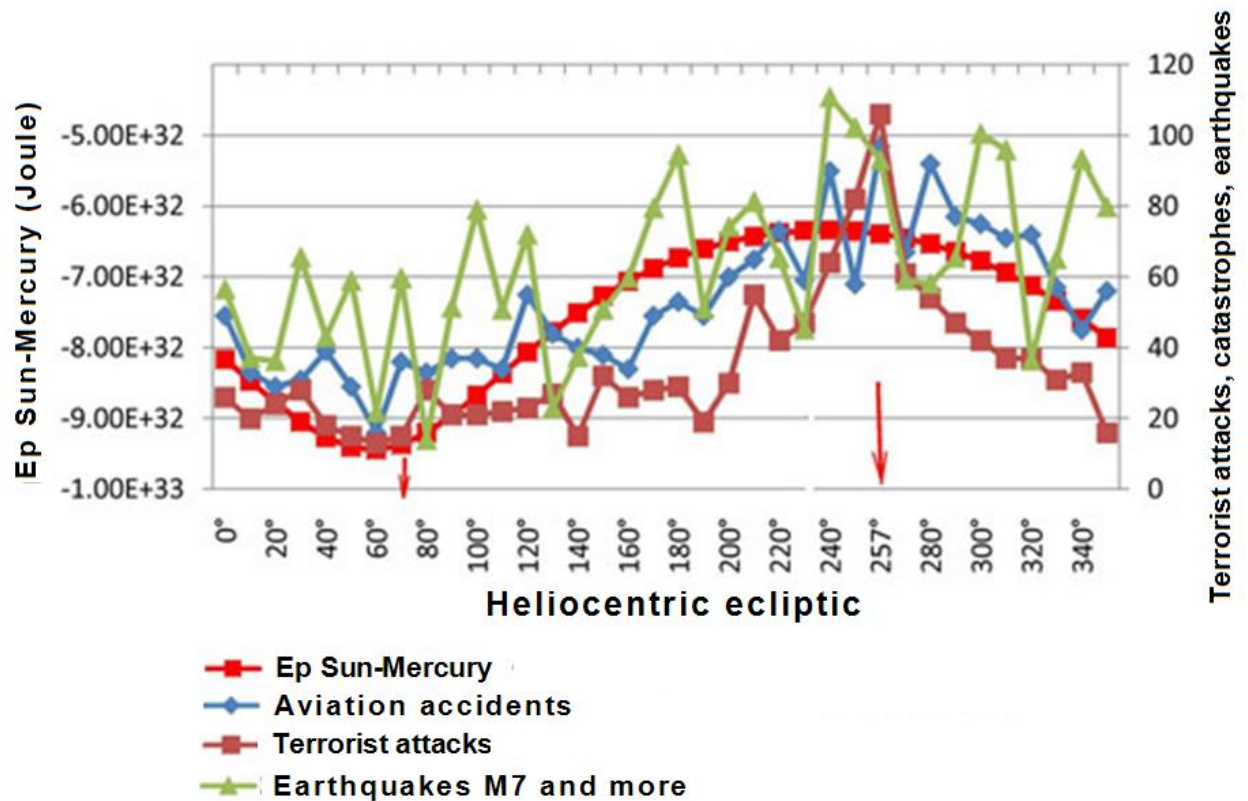


Fig 1. The distribution of air crashes, terrorist attacks and earthquakes with respect to the perihelion- aphelion points of Mercury [Narmansky, 2018]

These factors (socio-economic, ecological, and cosmic) are usually used in certain explanatory models, in the framework of which pertinent recommendations for dealing with conflicts are formulated. But so far we

have no conventional and unified theory on the conflict which explains its nature and mechanisms of realization.

So, it is very important to consider the socio-psychological mechanisms of aggression and somatic illnesses in joint methodological field revealing the correlation between mental, behavioral and somatic aspects of a man, thus laying common ground for psychological, social and somatic causes of any illness.

The analysis of philosophical, sociological and psychological literature enables to conclude that *the fundamental cause of any conflict stems from discrete and atomic principle of life*, determining the phenomenon of multiplicity of life-forms. These forms are separate entities and localized in space and time, and limited by their physical frames, giving rise to many specific mutual contradictions in the course of their existence and interactions.

Therefore, the essence of the conflict on the level of philosophical analysis lies in the context of contradictions between the internal and external space of the organisms. This conclusion is an important methodological clue for sociological and psychological analysis of the source of any conflict stemming from interaction of living forms in the process of life.

So the life itself being the form of existence of the matter creates natural prerequisite for any conflict and aggression, since according to one of the definitions of life it exists due to maintaining certain order (anti-entropy) within its inner environment at the expense of violating the order and increasing chaos and disorder (entropy) in the outer environment.

Thus all the variety of conflicts accompanying the man in his life, are only specific cases of fundamental conflict between a singular discrete man and the surrounding world. So the conflict and aggression stems from mutual inconsistency of the world and the man. The adaptation of the latter to his social environment on the psychological-behavioral level is manifested in the formation of psychological defense mechanisms. These being positive behavioral resource do not overcome the conflicts but accumulate them inside the man.

So we can state that the essence of all the conflicts lies in the fundamental conflict between man and world, that is, between discrete way of existence of individual life-forms and integral nature of the world taken as a whole.

The elimination of this fundamental conflict being the initiator of all its specific forms presupposes the achieving of a state of unity and identity of man and the world ("I" not-"I"), the internal and external. This unity/harmony

is realized at several levels of human life corresponding to some modern revelations of physical science².

1. On the level of human consciousness/mentality the unity of man and world means that for a man there would be no phenomena he could not understand, thus attaining *wisdom and power*: as Goethe wrote, "what I don't understand, I cannot control".

2. On the level of man's value orientations and worldview such a unity of internal and external means that there are no human value attitudes in the world that can be denied and rejected. This presupposes *total tolerance* and *mutual understanding*.

3. On the level of human perception and sensation systems such a unity presupposes that there are no emotional reactions that man would not understand (*empathy*), that all his sensory systems (audio, visual and kinesthetic) are equally active and intertwined (*synesthesia*).

4. On socio-behavioral level such a unity means that the man can integrate all major behavioral patterns (social roles) in his real life or in his imagination (*role diffusion, role-based control of behavior*).

It is important to note that the implementation of the conflict takes the form of aggression. It should be said that the existence of mankind is crystallized around two fundamental modi: escalation of aggression, and the process of its overcoming. Moreover, these modi are realized both on the level of entire societies, and within the boundaries of the individuals, where aggression is manifested in its pure biological form.

Whatever the causes of individual aggression would be, they all boil down to above-considered fundamental confrontation between the human being and its external environment. This opposition can be realized both in human behavior directed at its transformation to accommodate itself to the external environment, and in the behavior aimed at changing the environment to fit the latter to the human being.

Sometimes these two opposite processes (realized as *internal and external locus of control*) run in parallel way and result in the process of control consisting in directed (controlled) changes in the external environment and eventually in the man himself.

The control implies both a controlling agent and certain controlled object. This process is usually carried out as an act of manipulation, in which

² The Universe is a holistic indivisible complex on its fundamental quantum level. The characteristics of the Universe on its fundamental quantum level are like the characteristics of thinking brain; and quantum reality in the psychics plays a key role. We may say that the unity of consciousness and the Being is proved by the studies of neurodynamics of man's cortex which (the studies) reveal the principle identity of the mechanism of wholeness in Universe's existence as a holistic entity with the same mechanism of cortex's functioning [Bohm, 1987; Sheldrake, 1981].

the controlled object is viewed by the controlling agent as something alien, foreign, external, as a means to achieving the goals. It is such a control that can be called an *act of aggression*.

If controlling agent identifies itself with the controlled object, such a control can be called self-control, which excludes aggression in principle. In this case the controlled object ceases to be the means, but the end, which corresponds to Kant's categorical imperative expressing the person's attitude to another person as to oneself: compare with the Christian principle of "love thy neighbor as thyself".

So the overcoming of the aggression presupposes the attitude of a man to all people as to himself, when a person sees himself in all people (*the principle of subjectivation in psychology, as well as the empathy as an ability to share the fillings and emotions of one's neighbor*). Here the man (as a controlling agent) by controlling himself controls the whole world and visa versa – in the process of controlling the world thus controls himself.

This situation is illustrated by the Oriental characteristic of a "wise man". He is "the silent and abides in non-action, but being involved in everything; being calm and not controlling, but holding everything in order. What is called "non-action" means not to get ahead of the course of things; what is called "involved in everything" is to follow the course of things; what is called "holding everything in order" is to observe the mutual conformity of things".

In this case one should achieve the "opening" of all aspects of human organism thus curing the diseases.

This conclusion if applied to both somatic and psychological problems is proved by the method of paradoxical intention of V. Frankl [Frankl, 1992] (arising from the therapeutic principle of "negative impact" of K. Dunlop), who put forward a paradoxical statement: a man can rid of a bad habit (connected with some pathological organic processes) if he repeatedly and deliberately reiterates the actions connected with this bad habit.

Let us give some examples: one musician corrected the habitual errors in performance of one musical phrase in Bach's composition when purposely played it in the wrong way and eventually got rid of the errors. Another example: a woman typist compulsively added to the end of a word the first letter of this word; she was also able to get rid of the harmful habit through the method of negative impact.

The method of paradoxical intention, which stems from the state of openness of a man to negative moments of his life, that is, to his psychological, social-behavioral problems, is based on the following statement: a man can control only that existential sphere to what he is open and reacting with positive emotions.

To achieve this state of openness one should widen the repertoire of social roles, when a man can perform a lot of social roles, acquiring role-playing freedom. Observing everyday actions of healthy people and the data of clinical psychiatry allows asserting that the behaviors of a person in different situations, as a rule, are different. Healthy people use a lot of socio-psychological role masks, flexibly rebuilding their psyche, depending on the needs of the situations. The disappearance of this psychological lability and behavioral flexibility indicates to a serious breach in the functioning of the mechanisms of social behavior.

Therefore, role therapy can be understood as one of the effective methods of self-improvement of the personality. Let us take into account a Japanese professional training of the prospective managers. They sing and recite poems at railway stations and other crowded places since it is believed that one of the key qualities of a manager – being a person who controls other people – is the ability to rise above his strictly fixated role-playing status.

Here is another example of role-playing: lecturer M. complained to the neurologist on stuttering in emotional excitement. A neurologist advised him in such cases to imagine himself at authoritative person and to imitate his imperious voice. The council helped.

To illustrate the above mentioned conclusions it is pertinent to present the results of the research of Helen Flanders Dunbar, who studied the psychological characteristics of the people who became the victims of car and other accidents. The H. Dunbar's conclusions confirmed the phenomenon that drew the attention of the employees of insurance companies: there are people liable to accidents, who release their aggressiveness due to careless drive. But even more important was the discovery that some drivers subconsciously wanted to hurt themselves, the cause of which lies in the suppressed guilt and the subconscious need to be punished [Dunbar. 1943; Cousins. 1979]. So, the psychological experiments show that there are some people who are prone to accidents, various injuries.

This behavioral trend, stemming from subconscious psychological predisposition to inflict self-injury, can be explained due to a supposition that aggressive people subconsciously provoke tragic events in their social environment, thus becoming the victims of their own aggression.

The aggressive actions of the man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the

accumulated aggression hence destroying its carrier and not allowing him to use life-saving resources of unconscious regulation of behavior.

The study of human behavior in extreme situations – shipwrecks for example – leads to the conclusion that those people had much better chance for survival, who were characterized by a lower sense of self-importance.

For a person with a powerful individualistic and egocentric complex, who tends to accumulate great amount of aggression it is rather problematic to enter involuntary-spontaneous state of meditation (and in general, for him it is difficult to use synthetic resources of the subconscious, that initiates creative activity), since in this state the boundary between internal and external is being eliminated thus releasing the charge of aggression, directed at the person who meditates. The deeper one sinks into a state of meditation, the more transparent becomes the boundary separating his Ego from the external environment. Due to this large amount of aggression rushes into the sphere of "I" and effects this sphere, which often leads to mental disorders appearing under the situation in which the human "I" ceases to constitute and support its border. Hence the mechanism of self-identification collapses that may lead to schizophrenia – "split personality" state.

This process is illustrated by the figure 2, on the left part of which we can see the stable status of the "I", and on the right – the delocalization and destruction of man's "I" due to destruction of the boundary separating the inner from the outer.

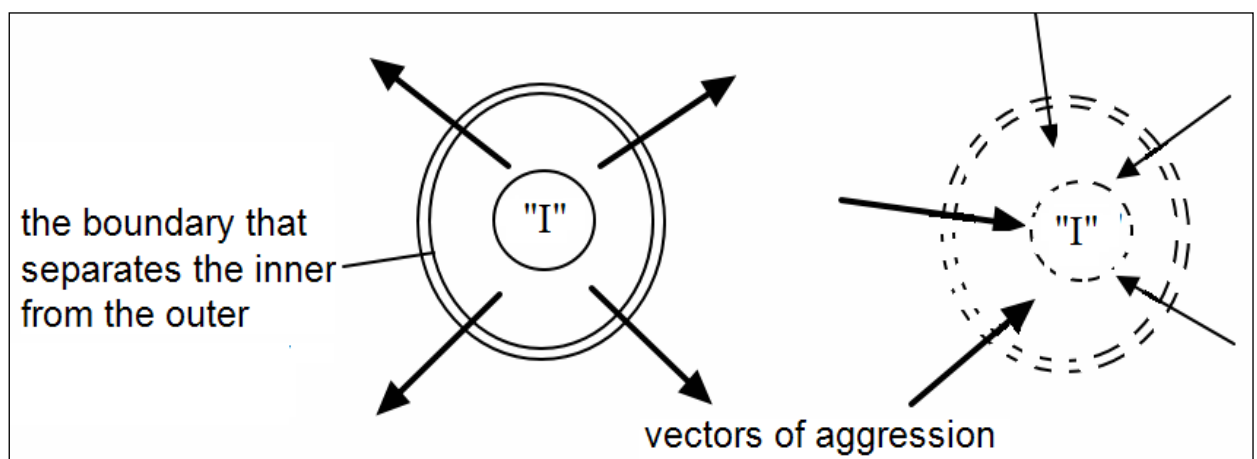


Fig. 2. The mechanism of human aggression generation

The illustrated phenomenon manifests itself in the action of the *spiritual law of retribution and justice* due to which any outer aggression must be transformed into auto-aggression. Here lies the principle of harmonious

coordination of the internal and external, which reflects the Oriental truths: "a man becomes that object he hates or is afraid of".

Conclusions

Human health is an entity that expresses the nature and level of the body's integration into the environment. This process in synergetics is defined as the process of dissipation being the body's openness to the environment, with which the human exchanges energy and information, reducing his level of entropy and gaining access to energy resources of the environment.

Accordingly, the health of an organism can be determined by its energy (or the level of its vitality), than makes this organism an integral system whole, in which everything is interconnected. In this regard, the health of the body acts as a function of its integrity, achieved through mutual wave-field integration of all its constituents, which leads to the effect of biorhythmic coherence of these constituents.

Health is also the level of minimal energy self-sufficiency of a living object (it is known from crystallography that the integrity of objects is maintained at the level of their minimum energy), at which it and its organs and systems can work quite stably. In this sense, health (both physical and mental) is a stock of body's adaptive capabilities sufficient to adapt to the stress of everyday existence automatically, without the participation of human consciousness.

Thus, health is a variable being a functional value characterizing the body's ability to restore and maintain its homeostatic equilibrium. In this regard, health can be expressed quantitatively by the value that is inverse to the amount of energy the body will have to spend to restore its homeostasis after it has been unbalanced.

At the same time, homeostasis can be understood as the state of body's internal environment, which ensures it's optimal (from the point of view of thermodynamics) functioning. And this state, having energy-wave nature, is characterized by step (quantum) properties.

The disease acts as an adaptive, therefore, positive reaction of the body when, in the process of adaptation to the external environment, the needed disease can be initiated by this very body by activating (attracting, using) pathogenic microflora both inside and outside the body. This approach to understanding any disease as an adaptation process allows us to consider a person and the world in harmonious unity.

The cause of the disease as a decrease in the vital (energy) tone of the human body is due to stresses that act as an informational phenomenon stemming from the informational uncertainty of the events that are important for a human being.

Thus, a drop in the energy tone of human body is caused by stresses that have both external (weather conditions, intense physical activity, unhealthy diet, etc.) and internal causes. Internal causes (dialectically connected with external causes) include person's "inharmonious" worldview and thinking style, which can lead to the development of an "inharmonious", "pathological" attitude toward life, thus developing destructive psychological sets. This, in turn, leads to a fall/depletion of vital energy: as experiments have shown, person's decrease in vital energy takes place due to his negative attitude towards himself and the environment, which is confirmed by the study of cancer and other diseases: the cause of both cancer and others diseases is person's long-rooted negative stressful conditions leading to his negative emotional reactions (hatred, anger, resentment, jealousy, etc.). On the contrary, a positive attitude to life increases person's energy tone, thus being a universal therapeutic means.

There is an effective mechanism to completely reduce the informational uncertainty of a person's living space, which is not associated with numerous psychological defenses. This mechanism is connected with our faith in the Higher Mind (Absolute, God) understood as *creative harmonious principle of reality*. This belief in the predetermined harmony being a fair and causal arrangement of living and inert matter is based on the belief that the existence of our world is guided by a Supreme Will, that keeps everything under control when not a single hair from a person's head falls without God's will (1 Samuel 14:45; Matthew 10:30; Luke 12:7). Therefore, scientific studies show that believers are less sick and live longer [Argyle, 1987; Comstock, Partridge, 1972].

In connection with the conclusion that stress is the main cause of human diseases, we consider the fundamental mechanism of man's existence associated with the formation of psychological defense being adaptive reaction to stressful social environment. The mechanism of psychological defense has been most fully studied in the context of the theory of cognitive dissonance, or cognitive distribution (Leon Festinger), which shows that we do not process information impartially, but distort it so that it satisfies our previously acquired ideas (E. Aronson [Aronson, 2004]). Cognitive dissonance refers to a situation involving conflicting attitudes, beliefs or behaviors, initiating the feeling of mental discomfort leading to an alteration in the attitudes, beliefs or behaviors to reduce the discomfort and restore balance. For example, when people smoke (behavior) and simultaneously they know that smoking leads to cancer (cognition), they are in a state of cognitive dissonance.

At the moment of cognitive dissonance, a person seeks to free himself from the ambivalent (dual) paradoxical cognitive situation by distorting reality. One more example: when we bought some very expensive thing,

which later turned out to be unnecessary and even spoilt, that is, not worth the money paid for it, then we find two opposite cognitions (assumptions) – either the thing is really valuable and worth the spent money, or we are "suckers" being deceived due to our inexperience.

These two opposite cognitions cannot coexist peacefully with each other only within the “black-and-white” consciousness of a person characterized by binary “yes-or-no” logic of thinking. It is for this very person that the problem of cognitive dissonance arises due to which the reality gets distorted.

Thus, the contradictions between two opposing ideas (events), on which a person, characterized by a black-and-white discrete-linear perception of reality, focuses, often lead to ousting or distorting one of the ideas. As a result of such a discrete-linear process, a person loses an adequate perception of real world, and the latter is a fundamentally integral, non-linear essence, within which the opposites peacefully adjoin and pass into each other.

On the other hand, creative people who are able to think in a paradoxically ambiguous way, in order to overcome the cognitive ambivalence of opposing events/cognitions, can eliminate the this ambivalence by combining the opposites into an intermediate cognition being a neutral paradoxical essence. This act is achieved through the use of creative paradoxical metamorphic thinking and worldview able to unite the opposites and reconcile warring parties.

This act is a *diplasty* – the ability to connect opposing entities and operate them (see, for example, such form of language as an oxymoron – “living dead”, “strong weakness”, “ingenious dullness”) – a leading factor in human development in ontogenesis and phylogenesis (B. F. Porshnev [Švihran, 1979]).

This creative modus is illustrated in *Tao Te Ching* by the characteristic of a "wise man". He is "silent and abides in non-action, but being involved in everything; he is calm and not controlling, but holding everything in order. What is called "non-action" means not to get ahead of the course of things; what is called "involved in everything" is to follow the course of things; what is called "holding everything in order" is to observe the mutual conformity of things".

It should be noted that the process of cognitive dissonance takes place not only at the logical-behavioral, psychological-worldview, but also at the psychophysiological and somatic levels of the human being, where cognitive dissonance may be the cause of many a disease – mental, psychosomatic, and somatic. In physiology, cognitive dissonance appears under the guise of Pavlovian “knocking down motives” (a conflict of two opposite and equally strong motives of behavior), which lays the ground for different neuroses, which are experimentally caused by strong excitation of the hypothalamus (in

which both its parts are activated simultaneously), as well as in the struggle of conflicting aspirations/motives of a person (A. M. Svyadoshch).

A person who acts as an open system that perceives the world with full confidence, combining its polar aspects, is a creative person, because, as experiments show, people with high creative potential better associate the concept with opposite meanings than with similar ones (V. S. Rotenberg [Rotenberg, 1985]).

Here it must be said that creativity as a process of combining contrasting and contradictory things, thus enabling to create new integrities (meanings), is the main feature of the evolutionary mechanism. According to F. Klix, the most important prerequisite for the emergence of a new quality is formed when two systems that independently arise to perform different functions enter into interaction with each other. This interaction gives rise to a new quality, while these two original systems are preserved in a new functional unity as its subsystems [Klix, 1993, p. 266].

V. S. Rotenberg in the article *Hypnosis and imaginative thinking* (1985) wrote that creative people can maintain the state of uncertainty for a long time due to their ability to self-reflection and their capacity to use several ideas, concepts, theories being opposite to each other. And, as a result, creative people can explore such relationships and ties that are inaccessible to those who are inclined to clarity, unambiguity, strict logical schemes.

If a creative person is the goal of human development, then the same goal lies in the creative person's fundamental property, consisting in his ability to unite the world's polar aspects into an integral conceptual and ontological context, that is, to perceive the world as something holistic paradoxical and hence harmonious.

According to Dr. Bozhyev, there are three factors of the diseases associated with the functioning of body's cells, being its minimum functional unit. This is 1) the nutrition of the cell (carried out through the blood), 2) the release of the cell from the products of metabolism / decay, and 3) the control of these processes due to the work of the nervous system, the weakening of which leads to diseases, occurring as a result of muscle tension and edema. All this together leads to squeezing the neurovascular bundle, which violates the harmonious course of organismic processes. With age, there is another factor of the diseases that disrupts the body's processes – acidification. The fact is that all processes in the body are realized from a more acidic environment to a more alkaline one, which suggests the presence of a pH gradient. Our traditional diet presupposes that we eat more “sour food,” – the food that decomposes with acidic residues (as opposed to “alkaline food,” which decomposes with alkaline residues). This leads to the fact that all our acid buffers are destroyed over time, they can no longer compensate for the excess acid that we consume. Therefore, the nutrients that leave the blood do

not reach the cell, they “hang” in some kind of intermediate state somewhere in the soft tissues. A situation arises when the cell is hungry, which activates a person’s hunger state due to which overweight occurs. And the accumulation of nutrients in the soft tissues leads to fullness / swelling. Accordingly, the treatment of diseases involves three steps: to relax the muscles, to get rid of muscle clamps (through physical movement and giving up the negative neuropsychic states, being the results of different stresses), to remove swelling (through fasting / active physical movement), to restore acid-base balance (through harmonious nutrition, involving a shift to plant food, and physical movement). All three steps require the activation of the reflective-conscious mechanism of the human being, which allows us to conclude that the spiritual-psychological factor is the leading factor of human health.

The analysis of socio-psychological mechanisms of aggression and somatic illnesses in general methodological field is made, using the results of synergetic science, that allows differentiating universal theoretical construct related to two basic psycho-physiological states of a man as a system – openness and closeness. These states find realization at different spheres of man's existence – value orientations level, the field of social perception and role conduct, the sphere of psychosomatic/somatic illnesses. The analysis of the mentioned spheres of human organism's vital functions at the level of general explanatory model enables to conceptually integrate aggression and health.

It is shown that aggressive actions of a man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the accumulated aggression hence destroying its carrier and not allowing him to use life-saving resources of unconscious regulation of behavior. The made analysis helps to state certain correlation between mental, behavioral and somatic aspects of the man, which in its turn to some extent unifies psychological, social and somatic factors of any illness.

So, the conducted complex interdisciplinary analysis of the health problem in the dry residue can be reduced to a number of such ***consistent conclusions***:

- 1) Energy as a measure of body movement and its change acts as a function of the biorhythmic unity of body’s constituents, that is, energy expresses the psychophysiological and spiritual ***unity*** of the human being achieved through functional coherence of its organs, systems, cognitions,

representations. This unity also implements the state of openness to the external environment from which the human being draws energy resources.

2) Loss of energy in the body leads to a decrease in its vitality and weakening immunity as the process of decay of this body through the dissynchronization of its constituents, which increases its entropy, thus chaotizing its internal environment. This state is called a disease.

3) The factor that leads to the body breakdown is stress being a psychophysiological shock of the body. Stress in its most general form can be interpreted as an emotional state associated with the information uncertainty that a person falls into in the process of satisfying his needs.

4) This emotional state of information uncertainty is realized as person's negative mental reactions, initiated by negative emotions, handicapped psychological sets and harmful social attitudes, anti-spiritual mental-worldview orientations that cause a decrease in person's vitality as well as weakening of body's immunity, which lead to diseases.

5) Such negative states are overcome through person's belief in the harmonious structure of the world, built on the principle of the Divine rule of this world, in the course of which the world's unity and determinism, being the universal cause-effect connection of objects and phenomena, are realized.

6) Another means of overcoming negative states thus achieving human health is man's creativity that provides uniting different opposites and presents a supra-situational non-adaptive act due to which integral life meanings are formed. And these meanings, being integral system entities, express the system properties of the whole, which reduces the entropy of environments and systems, increases vitality of the human being and strengthens his immunity/health.

7) Thus, our faith in the pre-established harmony of the world, which generates in us fundamental optimism and "radical well-being", as well as creative activity that reduces the entropy of both the organism itself and the environment of its existence, represent the most important factors for counteracting COVID-19.

REFERENCES

1. Adamenko, V. G. (1972) Living Detectors. Journal of Paraphysics, 6: 5–8.
2. Argyle, Michael. (1987) The psychology of happiness. Methuen & Co. LTD. London & New York. 275 p.
3. Aronson, E., & Aronson, J. (2004). The social animal. (9 ed.) Worth/Freeman.

4. Biophotonics and Coherent Systems in Biology by L. V. Beloussov (editor), V. L. Voeikov (editor), V. S. Martynyuk (editor), Springer Science+Business Media, LLC., 2007, New York.

5. Bohm, D. (1987) Hidden Variables and the Implicate Order in Quantum Implications / Ed. Basil J. Hiley and F. David Peat. London: Routledge & Kegan Paul. 380 p.

6. Comstock, G. W. and Partridge, K. B. (1972) Church attendance and health. *Journal of Chronic Diseases* 25: 665-72.

7. Cousins, N. (1979) Anatomy of Illness: As Perceived by the Patient Cousins. N. Y.: W. W. Norton and Company. 295 p.

8. Davydovskij, I. V. (1963) Adaptive processes in pathology (medical biological aspect of the problem). [Article in Czech] *Lek Veda Zahr.* 18; 10: 198-204.

9. Diamond, J. M. (1979) Behavioral Kinesiology. How to Activate Your Thymus and Increase Your Life Energy (Hardcover). N. Y.: Harper and Row, 1979. 234 p.

10. Dubrov, A. P. (1978) The Geomagnetic Field and Life, Geomagnetobiology. XVII+318 S., 82 Abb., 17 Tab. New York-London. Plenum Press.

11. Dunbar, H. F. (1943) Psychosomatic Diagnosis, P. B. Hoeber, Inc. N. Y. 246 p.

12. Frankl, V. (1992) Man's Search for Meaning: an introduction to logotherapy. Beacon Press books, N.Y. 160 p.

13. Greer, S. and Watson, M. (1985) Towards a psychobiological model of cancer: psychological considerations. *Social Science and Medicine* 20: 773-7.

14. Gurvich, A. G. (1945). Mitogenetic radiation [3rd ed.]. Moscow.

15. Hamer, R.G. (2000). Summary of the New Medicine. Amici di Dirk. 173 p.

16. James, W. (1917) The Varieties of Religious Experience. Longmans, Green, And Co, New York, London, Bombay, Calcutta, and Madra. 568 p.

17. Kaznacheev, V. P., Trofimov, A. V. (1992) Cosmic consciousness of humanity problems of new cosmogony. Publish. by Elendis, Progress Russia, Tomsk, 200 p.

18. Klix, F. (1993) Erwachendes Denken. Geistige Leistungen aus evolutionspsychologischer Sicht. Spektrum Akademischer Verlag. 405 s.

19. Korotkov, K. G. (1998) Light After Life: A Scientific Journey Into the Spiritual World. Backbone Publishing Company, 183 p.

20. Laing, R. D. (1982) The Voice of Experience. N. Y.: Pantheon. 344 p.

21. Maslow, A. H. (1976) The Farther Reaches of Human Nature. N. Y.: Penguin Books, 407 p.

22.Narmansky, V. (2018) About the cause of "demographic collapse" in Russia in 2017 / Vladimir Narmansky. – URL: trinitas.ru/rus/doc/0016/001f/00163607.htm

23.Ormont, L. R. (1981) Aggression and cancer in group treatment. In J. G. Goldberg (ed.) *Psychotherapeutic Treatment of Cancer Patients*. N. Y.: Free Press.

24.Rotenberg, V. S. (1985) Hypnosis and imaginative thinking. *Psychological Journal*. 2, 6: 23–34.

25.Selye, J. (1974) *Stress Without Distress*. – Philadelphia: J. B. Lippincott Co., 1974. 122 p.

26.Shekelle, R. B. et al. (1981) Psychological depression and 17-year risk of death from cancer. *Psychosomatic Medicine* 43: 117-25.

27.Sheldrake, R. A. *New Science of Life: The Hypothesis of Formative Causation* / R. A. Sheldrake. – Los Angeles, Cal.: J.P. Tarcher, 1981. – 456 p.

28.Simonov, P. V. (1977) Conditioned avoidance responses to the pain stimulation of another animal // *Activitas nervosa superior*. V.19. № 1. P. 28-29.

29.Simonov, P. V. (1991). *The motivated brain: a neurophysiological analysis of human behavior: [monograph]*. Philadelphia: Gordon and Breach Science Publishers, 280 p.

30.Švihran, J. (1979) Poršnev, B. F. O začiatkoch ľudských dejín (Preložila R. Kopsová.) 1. vyd. Bratislava, Pravda. 465 s.

31.Visualization, processing, and analysis of torsion information on space image media (1996) Akimov A. E., Okhatrin A. F., Finogeev V. P., Lomonosov M. N., Loginov A. V., Okhatrin F. A., Shipov G. I. *Pattern Recognition and Image Analysis: Advances in Mathematical Theory and Applications*, Pleiades Publishing, Ltd (Road Town, United Kingdom), 4: 764-779.

32.Voznyuk, A. V. (2017). New paradigm of psychotherapy correction (rehabilitation) of the children with special needs. *American Journal of Fundamental, Applied & Experimental Research*, 3 (6).

33.Voznyuk, A. V. (2018). Aggression and health: an attempt at conceptual integrating these phenomena. *Technologies of intellect development*, 2 (8(19)). URL http://www.psytir.org.ua/index.php/technology_intellect_develop/article/view/320

34.Weinzweig, P. (1988). *The ten commandments of personal power. Creative strategies for shared happiness and success*. N.Y, Meridian Press, 175 p.