

Fr Dr Simeon Miscevic

ORTHODOX VIEW OF PSYCHOTHERAPY

Psychotherapy as a science appeared in the early nineteenth and twentieth centuries. After the speciality "psychotherapist" was added to the field of medical disciplines, it received its official status in 1985 in our country. Many clinics are inclined to believe that psychotherapy is a complex of therapeutic interventions in and through the psyche throughout the body. Therefore, the evidence for psychotherapy and the greater proportion of psychological factors is considered the cause of the disease. The reasons for the decision of the Ministry of Health to introduce this speciality are now clear. The rapid increase of the listed mental disorders such as:

- ✓ Neurosis
- ✓ psychopathic
- ✓ Post-Stress Conditions
- ✓ Alcohol-Dependent Populations
- ✓ Drug Abuse Problems Etc

In short, the nature of this therapeutic approach is the treatment of words, comfort, and emotional support for those who seek help. Such objectives have been defined. "Psych" in Greek means:

- Soul-Mind
- Therapeutic
- Healing
- Medical Treatment

A combination of two words means "soul treatment", "soul therapy". This is a notable concept, and it is unfortunate that Tofte has a completely different content. It is remarkable that this branch of medicine is formed in our country exactly during the Soviet period. Atheism has not inspired the soul. And doctors have also understood that the mental condition of the person determines to a large extent his or her health. The paradox has taken place, on the one hand, the existence of the soul of man was not recognized, and its concept was regarded as purely idealistic. At the same time, doctors have tried to help the same soul to work in clinics. Doctors have learned hypnosis, auto-training and wisdom, especially during advanced psychotherapy training. Afterwards, they were sent to the hospitals so they could work as they like and that's why there weren't any strong moral demands on the doctors.

Let's get back to the history of psychotherapy, in ancient times it was said that the medical art was based on three pillars:

1. Healing Herb
2. Knife
3. Word

The knife is a "surgical prototype", a "medicinal herb", a generalised image of the dosage forms, and a "name" refers to a living and spiritual relationship with the doctor for the patient. The primary tool of psychotherapy is the word. In this case, we talk about the effects of the word as well as the healing of the word.

Over time, centuries have changed and have arrived in the eighteenth century. Why is this remarkable? It is remarkable for the French Revolution. The separation of European medicine from the Church has led to a rejection of the spiritual basis of man. Of course, there was a need for the treatment of neuroses has forced doctors to look for new treatment methods. Then the schools appear as "mesmerism" (Mesmer's magnetism); "Hypnosis" by the British surgeon Brad; autosuggestion (self-hypnosis) of the psychologist and French pharmacist Émile Coué de la Châtaigneraie.

After his visit to India, Heinrich Schultz, a German professor, made a synthesis between yoga and psychotherapy and offered this method to the Europeans. For a long time in the Soviet Union, this technique was the most popular. Science reinforces the importance of these techniques through reflection theory and the theory of the dominant, but their affinity to occult practices remains outside the evaluation. Once I was invited to give a speech at the medical conference, where the question of the suitability of hypnosis was discussed from an Orthodox perspective. The position of some speakers could be summarised on the booth that hypnosis is allowed on the stage of light, but not the deepest. I do not agree. The message is incorrect. When we consult the Holy Fathers, the ancient ones of Optina, we get clear and definitive answers to these questions. So I offered the participants an honest answer to the question "Do you want to be treated with hypnosis? Everyone said "No" as an answer.

This is an indisputable fact that the therapeutic effects of hypnosis are exaggerated. In Moscow, about thirty years ago, the psychotherapist Raikov tried to develop creativity through hypnosis. He hypnotised the people and said: You are Repin, you're Tchaikovsky. But after these hypnotherapeutic sessions, nobody became a Repin or Tchaikovsky. In the late 1970s, a substantial research emerged that showed the damage of the deep hypnotic trance towards mental health. In any case, this method is certainly antichristic, or we can say antichristian.

Hypnosis, which has long been dominated by psychotherapy, did not satisfy psychotherapists. Sigmund Freud tried to devote himself to the mind in order to counter hypnosis. But his attempt seemed to fail; he could not even succeed. The atheistic Omachi and Freud did not leave a small space in the soul of man or spirituality. The medical doctor O. G. Syropyatov said: "The spiritual life is conscious always, while the unconscious, which is the basis of all systems of psychotherapeutic schools, is a sign of darkness and sin."

Versus Freud, Paul Dubois, a Swiss neurologist, also fought against hypnosis and saw an alternative to hypnotism in the emphasis on rational logic. Beck and Ellis known as "daughters" of analytical psychotherapy were also devoted to correctional logic. The cognitive abilities of the soul were discovered. It was not bad, but it was not a spiritual intelligence. In other words, rational psychotherapy was also opposed to hypnotism, more favourable to my mind. Many other schools have also been created,

developed in psychotherapy. In 2007, the European Psychotherapy Association certified 31 modalities, which means 31 treated therapies. Today there are over a thousand methods of psychotherapy in the United States.

A Russian Orthodox psychotherapist Nicholas Laisha talks about important issues of modern psychotherapy. "Why is there such a mess in the field of psychological and psychotherapeutic services for the population? In modern psychology and psychotherapy, there is no vision of the standard of human nature, the source that induces its activity and the cause of neuropsychiatric disorders more than twenty fundamental concepts of identity recognised in modern psychology, and each of them has its successors. Both "psychobiology" and "psychological religion" led by a powerful preacher. In general, the author of a theory of the atheistic character convinced by the truth of his vision of human nature, the correctness of his ideology, the purity of his experience, the author defends his own "theology", "pseudo-religion" and "faith" looking for ways to persuade opponents. After becoming a "master," the founder of another doctrine, concept, and theory all encourage only to follow him.

In 1974, a famous Tibetan Trungpa said, Buddhism would come to the West through psychology. And these words have unfortunately come true. Many methods and approaches to psychotherapy cannot be a source of inspiration; sometimes they could even harm the soul of man. Can a blind man lead a blind man? Do not they fall into a pit? (Luke 6:39) says the Holy Gospel.

Several years ago, during the psychology seminar, an interesting and several important types of research were conducted. We have asked attendees to remember ten or twelve events over the past five years and to see what makes the brand alive. When these events were divided into four categories:

1. Contacts
2. Spiritual values
3. Health
4. Activity

The first group consisted of events related to health, fitness, sports, etc. The second group professional, creative, scientific and educational activities and self-education, leisure, etc. Third to everything related to the problems of religion, philosophy, the

printing of spiritual books, inspirational gatherings, etc. The fourth has been linked to the category of spiritual values.

We received a total of 205 answers. Only four of them were related to the category of "spiritual values," and only two were related to Orthodox spirituality. A dark situation, is not it? Physicians who are supposed to heal the soul are less interested in the soul itself (either itself or someone else).

Psychotherapy in our country was in the situation of a child in the vermin of life without care and supervision. And in such a case the child chooses anything but the best. Psychotherapy proved to be in the position of a man who was sitting in a gold bag, stretching for alms. The spirituality of Holy Russia was not yet necessary, and the light of orthodoxy did not attract the attention of professionals and most practitioners.

In 1991, St. Seraphim Sarov was relocated to Diveyevo. Immediately I remembered this fact. I am sure that this grace has shaken the whole country. At this time, some faithful psychologists and psychotherapists tried to put their ideology into practice. The first books, devoted to orthodox psychology, were written, for example, by the archpriest Boris Nichi Porova and the professor of psychology Bratus. Doctors read the book "Psychiatry and the Problems of Spiritual Life" written by the first psychiatrist, deeply religious man, Professor Dmitry Malenkov.

Through the search for God, which enters the world of Christian-Orthodox theology, the therapist began to heal himself. He began to realise the truth. It is only through this that he is trying to help some people. What did the Orthodox Saints reveal to the psychotherapist who came to believe? Although he declared a clear ideological basis and spoke the language of medicine, a clear understanding of what is health and disease. He also announced the doctrine power of the soul, sin and virtue. The faithful doctor began to consider a source of many neuropsychiatric disorders, psychological problems, conflicts and changes in life. At the same time, the psychotherapist saw the hearts and souls of men who had been broken after the fall of our ancestors, the mind and heart in three different ways. What fable feels here? "The swan, cancer and the pike" does. Dimitry Smirnov, a famous and archpriest preacher, said that a person (his soul) is like broken glass and healing begins only by an understanding of this fact.

The subject, which is almost taboo-worldly medicine and psychology, is death. This topic is mostly neglected in silence. Science is helpless here. Seriously sick patients are constantly encouraged by "everything will be good". Man dies in this lie. He dies without preparation, without remorse or spiritual will. For the Orthodox Christian, the memory of the hour of death is one of the main concerns of life. From the earliest time, every Christian asked the Lord for a painless, peaceful and honourable death and an excellent answer to the final judgment.

When you read the death of the righteous and the saint, the soul does not lift grief, but tenderness and joy. When we talk about orthodox psychotherapy, our mind sends the image of the older saints. Here is a small excerpt from the book "Chronicle of the Seraphim Diveyevo Monastery". Father Serap had a clear mind with a reliable memory, a truly Christian vision and an accessible heart for all, an inflexible will and a gift of his Speaking so efficiently that the listener received the benefit of his soul, his speeches were full of humility, warmed the hulls of heart, bowed his eyes like a veil, enlightened the spirits of the conversation partners in the light of spiritual understanding considerable changes better, involuntarily subjugated and the hearts of others, spread peace.

The central theme of orthodox psychology and psychotherapy is the doctrine of passions. What is a sinful desire? San El Othman of the Recluse wrote: "Passion is the progressive desire of a sinner in a familiar way, or it is a perverse love for certain subjects." Passion is firmly implanted in man and becomes his second nature, his feelings and desires. In many cases, human behaviour is guided by emotions. It is they who, in their broad basis, drive a man to sin. Therefore, it is clear why there are so many conflicts, absurdities, indecency and evil. There are so many things in our lives that contradict the elementary logic and the healthy human understanding. The Holy Fathers have emphasised several critical conditions in the struggle against the passions. First, you should avoid chances and causes that might arouse and feed passions in the soul. Secondly, you must reduce love in your ascent. The third condition-you must not be discouraged in the struggle against the passions. If you fall by chance, you must always repent, stand up and go to Christ to come to the sinful inclinations. Again and again, you should never have confidence, rely solely on your strength, and endurance, but you must first trust God. The most important

thing is that you must remember that it is created in the heart and the soul before its realisation. You must stop the sinful thinking.

What are the main tasks of orthodox psychotherapy? Professor L. F. Shekhovtsova, an Orthodox psychologist, scored two. The first general work is to help a person perceive his passionate psychological mechanisms. I agree. The second specific task is to help a person solve their problems and life problems. Here we find critical information about the issue, from the understanding of the problem to the recognition of sin and the forms of healing. Sin and sinful passion are hidden behind all problems. Modern (non-Christian) psychotherapy confesses many desires and sins, tries to arouse their self-esteem or concentrates on meditation and psychic self-regulation by the altered state of consciousness. And that is his tragedy. There is no other primary fact. Religious psychotherapy refers to the use of religious experiences in general, but more specifically to Orthodox spirituality. Therefore many of my colleagues and I use the term "Orthodox Psychotherapy".

Two different forms are also known in orthodox psychotherapy. The kind of thirst is purely ecclesiastical. The whole way of life of the Church is entirely psychotherapeutic. It must be understood. The second is theoretical and practical, in other words, it is the help of a therapist, a clinical psychologist or a specialist. The Christian experience of the holy fathers and doctors of the Church could not and should not be transformed into a psychical technique. This means we must have the right approach here. I would like to draw attention to the "foundations of the social concept of the Russian Orthodox Church". More fruitful in psychotherapy associated pastoral and medical care with a corresponding demarcation between the jurisdictions of the doctor and the priests.

Morality in the wrong psychotherapeutic approaches is based on the elimination of the personality of a patient and the humiliation of his dignity. Occult influences in the psyche, sometimes referred to as "scientific psychotherapy," are absolutely unacceptable to orthodoxy. "The psychotherapist certainly does not replace the priest, sometimes just imagines him and represents a" barrier "that prevents the patient from falling into temptations and even greater sins: alcoholism, fornication and suicide, and orthodox psychotherapy the healing of the soul, in which case the priest and the physician are the companions of God in the Council, we must keep the

Orthodox faith and share this saving treasure with our patients, and bear their burdens.

At the beginning of the twentieth century, Archpriest Gregory Dyachenko wrote a few ideas that could help define the nature of orthodox psychotherapy: "Trust your sins," said the Apostle Jacob. But what about this commandment? We are told that it is enough to admit that we are going through the sacrament of repentance. To be forgiven, yes, it is true. But you will see that there is also a mystery, but an urgent need that is in the essence of man - in full view of a person. The outer and superficial side of our life, the side of which life is most favourable. But there are moments in our lives when we want to open reality, show the essence of life so that at least a person knows what is hidden from our needs and temptations. In this situation, we are not motivated by trust, but by a deep need to understand, to relieve and to comfort. Do we not know how many benefits and securing life is in such confessions? Did not we know that some of the uncertain and shameful temptations that surround us lose your power and charm through your simple expression in words? Do we not know how much strength and solace can give us a sympathetic and well-trained heart?

Will he find it in you, my brother? Would you have mercy to listen to him and keep his confessions? Will you seriously take care that no one is showing and who is alone trustworthy?

The characteristic feature of orthodox psychotherapy is Christian charity, compassion, and the ability to use psychotherapeutic and medical knowledge. St. Luke (Vojno-Jasenecki) said of psychotherapy: "Psychotherapy, consisting of the influence of the verbal or rather spiritual doctor in the patient, often gives excellent results and is already recognised as a method of treatment for many diseases." The essence of psychotherapy is from spiritual effects rather than from verbal effects.

Patients expect the therapist to be very contingent. Their suffering often refers to moral conflicts, family problems and emotional experiences. The doctor usually sees a man who suffers from the lack of love, understanding, and support of his loved ones. In my opinion, curative psychotherapy should have a list of objectives. First, to calm, to mediate hope, to eliminate the symptoms of the disease and, on the other

hand, the most important is internal growth and development, the transformation of values.

Psychotherapy Should Increase Faith In God

It is impossible to surmise the success of orthodox psychotherapy in curing addiction. The main task of psychotherapeutic interventions is to form a new point of view among those who are suffering from addiction to alcoholism. Psychotherapy shows you these diseases as diseases of sin. Many researchers have the same conclusion that even 6 to 12 months after the heart attack 90% of patients remain depressed. The reason for the depression, as the evidence shows, was associated with the loss of hope.

When I was familiar with the literature on the mental rehabilitation of patients after myocardial thrombosis, I noticed a trend that could be called the reality, distraction and smoothing of conflicts. Of course, it is essential to calm down, but what after that? I have asked myself these questions very often.

I began to read the teachings of the Holy Fathers to all the patients who were interested. We listened to orthodox songs and met the clergy. To our delight was the cardiology clinic right next to the Cathedral of Vvedensky. Many patients visited divine services and presented as much as possible for confession and holy communion. Sometimes a patient has received the treatment in a regrettable condition. Then he went through the rehabilitation course. And before he went home, he had confessed and communicated. Thank God!

We distinguish three principles which characterise orthodox psychotherapy:

1. The first principle is the confession of the Orthodox faith by the specialist himself and his introduction of his spiritual purity and truth in healing or consultation. By touching the soul of man, the physician must not forget that the soul is like God, which is the image and the likeness of God.
2. The second is the reference to the work of the Holy Fathers.
3. The third principle is the spiritual filter. Orthodox and psychologists have to learn how to filter out the variety of methods and directions of psychotherapy, reform them in their hearts, and transmit to patients (clients) methods that do not harm but help their soul.

Opponents say that there can be no orthodox psychotherapy; a faithful doctor should not impose his religious convictions on other people because other religious teachings also have the right to live. These thoughts are difficult. I would like to comment. The only solution I can see is that if the psychotherapist is trusted to God and an Orthodox man, his practice of counselling would be based on Christian values. He would not use meditation techniques, hypnotic trances, and similar methods that would destroy the patient's heart. It is also clear that the Orthodox doctor spoke of faith and spirituality only with that person who wants to hear about him. The faithful doctor is convinced that there is only the truth and that he is in the Holy Orthodoxy and has not suggested proving the principles of other religions. Thus, the orthodox physician will perform an orthodox psychotherapy.

Psychotherapy as defined above is a special kind of medical aid because its theory and practice are centred in the human soul. It is natural that the members of the Orthodox Church try to arrange an appointment with the Orthodox doctor. I would also like to mention that members of the Orthodox Church in Russia are the most important layer of culture in our society and there are millions of them! We Orthodox doctors always say, "You do not have the right. You shouldn't. Try to limit science in the context of biblical concepts!" But why? When the man of faith comes to the faithful doctor, why should they conceal their convictions? By the way, sometimes, after seeing the desk icons and the icon of the lamp, a patient asks him to talk about the faith of the church. In this case, the conversation gets a completely different content.

Psychotherapy can help people understand themselves better, understand spiritual dispensation, learn the most intense conflict, and find peace. However, no therapy has the power to overcome sin and passions in the soul. I must also say that psychotherapy is closely related to psychology, which in many ways defines the therapist's thinking because there is an idea of the mental processes in the head of a healthy person. For many years the science of psychology has tried to exist without God for obvious reasons. When I remember the lectures about the psychology I attended during my studies, I only have a sad sigh. "You cannot see the forest through the trees" - this sentence describes it vividly. The soul of man, in other words, could not recognise any difficult concepts. Psychotherapeutic techniques arise from psychological views about human nature. At present, three main schools are

psychology (not Christian): behaviourism, psychoanalysis, and humanistic psychology.

Behaviourism is based on the proposition that man can and should be regarded as an animal, which is only remarkable for verbal behaviour. John B. Watson is one of the founders of this branch of psychology. It is therefore clear that behaviourism is a coherent materialism. Cognitive behavioural therapy is its therapeutic method. Psychoanalysis also regards man as a highly organised individual in which his sexuality and aggression prevail. Sigmund Freud was the author of the theory of psychoanalysis and was an atheist militant and said: "Religion is a form of mass delusion." The psychoanalytic process is an honest confession but without regret and distance".

Humanistic psychology has proclaimed the main idea of the human personality. The basic elements of this group of psychologists have sought the perfection and self-revealing of personality. In the end, these efforts have led them to believe that man is the beginning and the end of life, and that his "Self" is at the centre of the universe.

"The intelligent tragedy of modern human society is to regard a condemned, painful, and mortal human being as an average person." They exclude from their behaviour philosophical, political and scientific systems, which often claim that they are the absolute and the sympathetic. There is a terrible mistake, and more can be said of the deviation of the thinking of universal values. He is like someone out of jail, ill, condemned in chains, counts as a normal human being and then draws conclusions based on their behaviour and their physiological laws of the origin of man and the ideal form of personal, family and social life.

Only the Orthodox Church sees men from the perspective of God, in the unity of their existence, since their creation by God, in the autumn, death, resurrection, and immortality, without being limited by their insignificant temporary stay on earth in a state of fallen Sin and need ".

CONCLUSION:

From the above discussion, we can conclude that psychotherapy is a modern and practical theory. One of the authors of Britannica's encyclopaedia in the seventies wrote: "For Pour psychology, she first lost her soul, her psyche and after that feels a

frightened behaviour" How will it choose our science of psychology and psychotherapy? This question remains open.

Father Sampson Sievers wrote about the importance of the study of orthodox psychology as "The Holy Subject" which could analyse the psychology of sins, the inclination for them, the kinds of their manifestations, their roots and origins and would be able to drive on visual demonstration and persuasive remorse, which is a name of sinfulness to a priest in confession but a state, the rebirth of the heart with the offerings of the fruit of the conscience of sin".