



Addiction as a Loss of Inner Freedom

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Abstract

The aim of this paper is to present the addiction phenomenon as a loss of inner freedom (the freedom of making a decision). The theses that we present in this paper are the result of observations made through many years of work with addicts of all kinds (both substantial – drugs, alcohol, and nonsubstantial ones – gambling, internet). Losing the freedom of making a decision by constant and repetitive defeat by the means of pleasure has the aftermath of also losing the sense of an addict's own existence, which is based on the feeling of building a wanted future for a person and his/her surroundings ^[1], and reinforces the *circulus vitiosus* of addiction. The understanding of these metaphysical principles is an important part of the recovery of an addict who wants to build a logical system of opinion to make a balance between psycho-biological needs on one side, and heterogeneous possibilities of freedom through the categorical norms of mind on the opposite.

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Discussion

For Kant, a person is not only a sensoric being obeying the laws of nature^{[2][3]}. He is a being endowed with a mind whose freedom rises from the natural order of things, and that is why human action is in the law of mind and freedom. Kant distinguishes between two minds^{[2][3]}, one of which is formal, observes itself, and deals with the general rules of thought, and the other one is materialistic, it observes objects, and is divided into physics (laws of nature) and ethics (laws of freedom). The pure mind (a priori, beyond-sensitive, metaphysical mind) and the practical mind (experiential, sensory) are in fact the same mind that differ only in the ways of use. Kant, in his moral philosophy^[4], starts from the mind, from what is true for every human being, and discusses it as a universal measure of action for every independent being who is under the influence of morality and law. Morality has an intrinsic character of acting out of duty that abstains from any experience. Law has the promoter and the very meaning in legal coercion that acts externally on the individual by force in the form of punishment.

The beauty of a person's life, which includes his potential to be addicted, and at the same time his greatest burden, lies in a person's ability to think abstractly (non-instinctively), in addition to thinking. This possession of abstract thought (thinking through categories) gives a person the opportunity to choose his worlds and create them for himself in order to materialize his life and his community in his own custom.

Often, the boundaries of human freedom are unclear or threaten the freedom of another person or community, so conflicts (instinctive-instinctive-emotional actions) are born in this relationship. These conflicts are the result of a person's internal freedom (biological determination), which, in addicts, is shackled with selfishness, means of pleasure, egocentrism, passions, unjust privileges, and therefore an addict wants to protect or impose it on others. To minimize these conflicts, each addict is obliged to build an awareness of themselves and to route their own personal world towards good and tolerance. In this concept of realizing their personality towards the outside world, addicts have difficulties in the authenticity of their actions according to the laws that have arisen from the universal form and which, by their objectivity, strive for good. Addictive inner bliss caused by addictive images, which in the real concept of life are mentally illusional and destructive, cannot be the rules of action and desire for other individuals who see reality clearly and experience it objectively - in an everyday effort, in real time and real space. This discrepancy causes the destruction and pathology of the relationship between actors on one side and the other, between truth and illusion.

In the emotional world of addiction (illusion), the addict feels privileged - such emotional privilege and objective destruction through illusionary bliss of the means of pleasure is given to him by society, which has an economic interest in him, and, on the contrary, should protect him from himself, depriving him of the right to illusional and false bliss, which the

community very often does not. When the addict loses his or her privileges and accepts it, he or she confronts the changes of perception that are caused by the inversion in which the biochemical and psychological machinery of an addict's brain unnaturally penetrate into the foreground, and his or her personality and the concept of universality of logical and fair action stay in the background, and starts to recover and to build the inner freedom in acting outward (morality) within the expected and universal rules - which means that, in the concept of realizing one's personality, the subject becomes free.

A self-conscious and free person will, at one point, sacrifice his privileges (which are both a gift and a burden) to evaluate what is truly good for a person and help those who, either by their wrong judgment or bad luck, end up in some kind of social outrage or injustice. A person who is willing to do good, protecting and defending those who lack the strength and ability to withstand weakness and injustice, will abandon their ideals and embark on courageous risks and uncertainties, showing both themselves and others that indifference and acceptance of evil give strength to the same evil. Evil can affect anyone, both those who have noticed the evil and accept the compromises that have cost them humiliation and loss of humanity, as well as those who have not even recognized it. For a long time, the addict does not realize the loss of real freedom and the possibilities offered to him by renouncing his egocentric yearnings for the illusory peace and escape from reality.

Many people who entered the complex world of understanding the mind and the freedom^{[2][3]}, embarked on this journey with the stance that a mind was incapable of attaining above-sensory (non-instinctive) cognition and that this attempt makes them collapse into an indefinite concept of doubts and labyrinths from which there is no way out. A mind and freedom are connected by the necessity of a human's eccentric existence and his unwilling throwing^[5] into the world. Thus, human paths in time and space are defined as the dissolution of the sensory, of the experiential, and the transcendental, which must necessarily be isolated from the experience itself in order to arouse the stance in general, the stance for yourself. In the 'Critique of Practical Reason,' Kant considers the problem of deliberation - whether something is possible or impossible - and explains that it depends on the determinative foundations of the power of desire^[3]. In 'Metaphysics of Morals,' Kant states: 'The capacity for desiring in accordance with concepts, insofar as the ground determining it to action lies within itself and not in its object, is called the capacity for *doing or refraining from doing as one pleases*. Insofar as it is joined with one's consciousness of the capacity to bring about its object by one's action, it is called the *capacity for choice*; if it is not joined with this consciousness, its act is called *thewish*. The capacity for desire whose inner determining ground, hence even what pleases it, lies within the subject's reason is called the *will*. The will is therefore the capacity for desire considered not so much in relation to action (as the capacity for choice is) but rather in relation to the ground determining choice to action. The will itself, strictly speaking, has no determining ground; insofar as it can determine the capacity for choice, it is instead practical reason itself.'^[4] (pgs.41-42) Thus, a man, as a stretchy fragile being, who must accept the uncertainty of himself at some uncertain tomorrow, regardless of what he was or what happened yesterday, is thrown into the abyss of an uncertain, unclear, hidden tomorrow. It requires an act of thinking towards effort and courage. Such a request, made in recovering addicts, opens the possibility for the fullness of life, for the broader focus of realizing our egocentric destiny, that acquired images of ourselves become necessarily valid tomorrow or at any time in the time given to us. An addict, as a representative example of a person who cannot recognize

himself without the sensoric touch of comfort and pain (punishments and rewards), remains trapped in the perception of comparing yesterday to what will be in a moment in the coming time.

In his book, 'Kinds of Minds – Toward An Understanding of Consciousness,' Daniel C. Dennett emphasizes: 'A key function of pain is negative reinforcement - the "punishment" that diminishes the likelihood of a repeat performance and any Skinnerian creature can be trained by negative reinforcement of one sort or another. Is all such negative reinforcement pain? Experienced pain? Could there be unconscious or unexperienced pain? There are simple mechanisms of negative reinforcement that provide the behavior-shaping or pruning power of pain with apparently no further mindlike effects, so it would be a mistake to invoke sentience wherever we find Skinnerian conditioning. Another function of pain is to disrupt normal patterns of bodily activity that might exacerbate an injury – pain causes an animal to favor an injured limb until it can mend, for instance – and this is normally accomplished by a flood of neurochemicals in a self-sustaining loop of interaction with the nervous system. Does the presence of those substances then guarantee the occurrence of pain? No, for in themselves they are just keys floating around in search of their locks; if the cycle of interaction is interrupted, there is no reason at all to suppose that pain persists. Are these particular substances even necessary for pain? Might there be creatures with a different system of locks and keys? The answer may depend more on historical processes of evolution on this planet than on any intrinsic properties of the substances. The example of the octopus shows that we should look to see what variations in chemical implementation are to be found, with what differences in function, but without expecting these facts in themselves to settle our question about sentience.' [6]

An addict cuts to fit his own existence with his own means, flees pain or seeks the stroke of lost pleasure, and narrows the possibilities of cognitive diversity, the possibility of choices that would come with unexpected action in comparison to yesterday. Clearly, at the level of biological determination, yesterday, a moment ago or tomorrow, as the touch of an event created in his deceived mind (alcohol, drugs, cigarettes, bookmakers, games) through agitation or calmness (depending on what he is looking for in the sensoric perceptual channel organized in the context of the learned, experiential), is completely the same action and algorithm for resolving the craving and emptying in that "biological-practical" mind, that is, the inner sense. Hence, an addict develops a biological need to repeat a series of identical actions that bring comfort, that – at the level of sensoric and subjective perception – brings comfort, and in the objective concept of social and logical standardization causes prohibition, condemnation, rejection. Kant explains: 'The sole objects of practical reason are, therefore, those of the *good* and the *evil*. For by the first one means a necessary object of our power of desire, by the second, of our power of loathing, but both according to a principle of reason. If the concept of the good is not to be derived from an antecedent practical law but is rather to serve as its basis, then it can only be the concept of something whose existence promises pleasure and thus determines the causality of the subject to produce this something. Now, since it is impossible to have insight into which presentation is accompanied by *pleasure* and which, on the contrary, by *displeasure*, experience alone would count in deciding what is directly good or evil. The subject's property in reference to which alone he can engage in this experience is the *feeling* of pleasure and displeasure, which is a receptivity belonging to inner sense; ...' [3] (pgs.78-79)

We distinguish temporality (the tension between subjective, perceptive, and objective, natural) through a logically rational abstract apparatus as the organization of the relations between our internal needs (desires) and the external, visible

world, which is divided into a mathematical matrix of numbers, as the objectivity of reality, and is called an hour, a day, a year. Biological individuality (distinctness, endowment) is timeless; it is the objectivity of natural-unconscious relations (Freud's id) sealed into the sameness (monotony) of a system that constantly replicates in every human race and is determined by the need to constantly separate its biological matrix or distinctness (inner freedom - instinct), so that it resists the specific human need to create intersubjective relationships (external-social-freedom) through a personality that strives for authenticity and is escaping from its biological (inner) endowment. That is why we are thrown and handed over time, pre-logically and emotion-free. The very understanding of inner freedom (which is derived from the term of freedom as a symbol of the social external characteristics of human action and is concealed from legal norms and principles which strive for objectivity) is based in activity, whether positive or negative, framed by law as a form of mind (freedom becomes a condition of freedom, autonomy a condition of autonomy) by which we all act. Internal freedom lies in pathology in relation to ethical norms. In his practical division, Kant himself emphasizes the division of the pathological and the ethical [3], for the subject must choose between his instinctive craving, reflexive-associative, and the pure, between the empty normative and the one shared by us all as a universal norm of law that mustn't necessarily have a real touch with us, but we are bound to accept the principle of autonomy, which is not always in causality with the natural, biological within ourselves. A person must split between these two entities, grow up, become serious, become the subject of his own project of life, consolidate the balance of two worlds to which he belongs. If he doesn't establish that balance of the eager, the aroused, and the law, he becomes the object of his own self, eats his substance by biological procedure, clouding the capacities of the mind and the form of the law, and becomes the object of his own means, which he initially controlled as a human being. He becomes a project of pathological processes of the loss of the practical mind, which has collapsed within itself, failing to reach the ethical norms of controlling its biological claims and mental tensions towards the craved object. In the analytics of the practical mind, Kant thinks, as follows: 'By a concept of an object of practical reason, I mean the presentation of an object as an effect possible through freedom. Therefore, to be an object of practical cognition, as such, signifies only the reference of the will to the action through which the object or its opposite would be made actual; and to judge whether or not something is an object of pure practical reason is only to distinguish the possibility or impossibility of willing the action through which, if we had the ability for this (and experience must judge that), a certain object would become actual. If the object is assumed as the determining basis of our power of desire, then the object's physical possibility through the free use of our powers must precede the judgment as to whether or not it is an object of practical reason.' [3] (pgs.77-78) For Kant, internal freedom is the opposite of external one. He explains that man is not free from the inside and that he must fight for that freedom as well as for the external one, the social one. Clearly, the inner activity and understanding of that inner activity directed on the way of up-building a stand are more difficult to understand and to achieve in oneself than to act according to those external needs and arousal. According to Kant's interpretation, if we try to build the outside world or the foundations of external freedom according to that internal, biological, psychological freedom that seeks egocentrism and narcissism of biological endowment and general natural demands or substantive freedom, we will have a big problem in realizing our personality and its rights, obligations, and duties. In addition itself lies the necessity of the conflict between good and evil and the very meaning of the concepts of internal and external freedom. Kant states: 'What we are to call good must in every reasonable human being's judgment be an object of the power of desire, and evil must in everyone's eyes be an object of loathing; hence in addition to sense this judgment requires

reason.’ [3] (p. 82)

A Paradox of the Unreal Beauty of Inner Freedom and Its Outer Inverse, a Real Image – a Tragedy

An addiction would not exist if it were not for the beauty of it. For an addicted mind, that beauty is the craving, which disappears with a touch of a sensation that the human biological mind experiences as nonrepeatable and limitless, and it is aiming to repeat the same experience through constructive channels of life existence. Such volition and activity very quickly go into destruction and into an unreal world that nobody else can objectively see or feel, other than the addict himself, through his own means (experience). By repeating his own illusion, he imposes it on his own cognition as a rule of free activity and of psychological justification on his path of searching for beauty, the hedoné, the pleasure. An addict, in an intimate conversation with himself or with a person of trust, realistically perceives the collapse of excessive perceptive disorientation (loss of freedom, that is, a possibility of making a decision of what is truly a good and just activity for himself). He takes from the irrational a small dose of the rational that presents itself to him as a crisis, a crisis of the body and of the soul. This way, what is subjectively good has found its way into the objectively unacceptable physiological concept of the structure of the somatic system and is subsequently appearing as pain, as discomfort.

Daniel C. Dennett in his book *Kinds of Minds* explains: “The legacy of Descartes’ notorious dualism of mind and body extends far beyond academic circles all the way into everyday thinking: ‘These athletes are prepared both mentally and physically,’ and ‘There’s nothing wrong with your body – it’s all in your mind.’ Even among those of us who have battled Descartes’ vision, there has been a powerful tendency to treat the mind (that is to say, the brain) as the body’s boss, the captain of the ship. Falling in with this standard way of thinking, we tend to ignore an important alternative, that is to consider the brain (and hence the mind) as just one more organ among many others, but an organ that is a relatively recent usurper of control, whose functions cannot properly be understood until we start thinking about it not as a boss, but just as one more somewhat fractious servant, who is working to further promote the interests of the body that shelters and fuels it, and that gives its activities meaning.” [6] (p. 77)

An addict tries to learn how to live with a deceased inside of him (life that passed by, defeats, ethically unacceptable behaviors, tragedies...), but he does not succeed in it. Adulthood, in the sense of rational conduct towards oneself and things that change the perception of the real and of the substantial, has to accept that attitude because without that, he does not accept the incertitude of any of the activities that are breaking the chains of semblance and of the repetition of the same, through a chosen means of pleasure, beauty. An addict does not accept the objectivity of the outer world; his subjective and sensual concept of reality becomes his law and maxim through which he reaches out to the reality in the outer world, an objective world of genuine uncertainty that requires an effort in the realization of oneself as a free person, without an inner attachment to oneself, i.e., an inner subjective bliss. If an addict takes that bliss with him into the outer organized and formal world, he becomes a slave of his wrong choice and volition that cannot become a general and acceptable rule of law for a majority of people. The beauty of the inner world then becomes a narcissistic and egocentric chain of sin that is eating him up within his ability to present himself realistically, in a zone of free will and activity in the pluralism of reaching out to the things, which are different and conceptually creative, towards possible freedom.

An addict constantly sails towards his virtual islands of pleasure (biological freedom – bliss, festival) because he has become weak to the outer world, a being shaped by the imperfection that is called an addict – a slave. He cannot rid himself of and kill his predestinations; he cannot grow up. He cannot create prerequisites for a moral, willing conceptualization of a matrix that he will act upon, from a genuine obligation towards the uncertain realistic real world. Kant explains this attitude as follows: “Since in a moral - good will the law itself must be an incentive, moral interest is therefore a pure, sense-free interest of a practical mind alone.” ^[3] (p. 103) Sometimes an addict exits into the visible outer, normative world to be associated with those similar to him in their illusionistic silence and in their distancing from themselves. An addict accepts fading away to soothe his inner disquiet by diving into the calming serenity of justifications and unfounded rationalizations which members of the tribe provide to him. Eugen Fink states: “He does not experience that life, he does not simply just carry on with it - in his life, he relates to his life. Perhaps not so much as an ‘individual,’ but rather as a tribe, as a horde, as a clan. Such an attitude towards himself is therefore not a specific action as such, but rather the one which abides by the inherited interpretations, honoring of the rites and rules, the rules that govern what is taboo. But the strict restraint of a primitive existence in a taboo does, however, mean that the relationship towards oneself sometimes cannot be ‘actualized,’ so to speak, brought back to life, and renewed itself. That happens in festivals. A festival does not just have a pragmatic sense of being a relaxation from the monotonous routine of every day, and unharnessing from the yoke of work – but it is above all representing the whole meaning of life, it is guiding the human being into his own position, to the relationships that are determining him: relationship toward the gods and towards the deceased and women, but who can become famine and sickness, who can conceal themselves in animals and trees and appear in countless forms. That, which continuously determines the life of a primitive human being in such a format is both alarming and consoling: the rule of law of natural daemons; that a human being cannot ‘think’ in a non-sensual way; he must ‘see’ it, ‘behold’ it, have it before his eyes, in order to understand how it pertains to him.” ^[7] (p. 123)

This belonging of the understanding in the fading away through the unification with an illusion, a fiction (festival), is based on the difference that is not necessarily the opposite in its contents (drunk-sober, high-sober, full-overeaten, playful-cheated), but it is in being with a mean that has been created so as not to destroy oneself, a pool of illusions of the addict, that brings expectation and reward to a personality, through the senselessness of the mind and a sense of biological predestination.

Addiction's beauty, unlimited in time, in dopamine engagement, disappears through pleasure. It disappeared with the dullness of the brain as an organ that gives an inadequate response to a stimulant from the mind, that in turn is seeking a path to the lost and unrepeatable beauty of an event it had disappeared in the final body, only to appear in pure thought, in religion, in silence, as impotence, as the negation of everything that we perceive to be important in reality and that is determining. Every addict, in a phase of hiding from outer real and objective surroundings, has set himself, consciously or unconsciously, for the silence and its serenity that burns inside of him as a flame of craving. When he exits from himself (when he starts recognizing his impotence, i.e., when he starts depersonalizing himself from the identity of an addict – because he understands that he would have burnt out and collapsed in that core of illusions of the unreal that presents itself to him as real freedom), he, in fact, takes the rituality of the illusion. He sees the mean for what it is – a shadow, which enables the soul, that lives imprisoned in itself, to present itself to reality as a lighthouse of sense.

Lore Hühn, considering the concept of freedom in Schelling's work, clarifies the said dual relation between subjectivity and objectivity as something that tears a human as a being into the one who is a perpetrator and a victim at the same time, leading him to self-endangerment.

Openness towards a means of pleasure, through processes of self-endangerment, brings an addict to the position of losing his identity, not differentiating the threshold of pain from that of pleasure, as a possible step towards a reactive attitude in the form of a genuine response to a pathology or to a dysfunction he has been found to be in as a being, contradicting himself, excluding the possibility of reversal in which a feeling of pain gives him a signal to escape, and a continuous search for pleasure gives him a chronic form of destruction, that in turn devastates all the driving forces towards an effort and freedom.

Lore Hühn notes: "Self-endangerment that he finds in those comparatives expresses humanity's identity that is constantly threatening to convert itself into its own opposite; Schelling names it when, relying on Böhme and in a sense that is obviously not just metaphorical, speaks of 'selfishness.' Like other addicts, the one who suffers from selfishness succumbs to an automatism that has completely gone out of control and that – although it is its own deed – cannot maintain itself solely from its own full power, but – at the cost of its own impotence – can only hold on to itself in a checkmate position under the dictatorship of the inner pressure. The constant disappointing search, which does not remove but only reinforces what is the cause of its endless repeating, obeys the dynamics that do not move and do not calm down until all of life is given up for destruction in a never-ending change of occurrences and disappearances. In that process, most certainly, there is no real advancement. Because every achievement misses out on what it wants to achieve, while every further step just emphasizes a structure of constant missing out, so that a path – to stay with Schelling's metaphor of the phenomenological finding of an addiction – leads only deeper into itself, and by no means derives from it. That structure of continuous missing out is very similar to the finding of an addiction because, among everything else, it only feigns an enhanced life. It is also in its essence to develop an attraction, which under a surface of dynamics that is being emphasized – is unstoppably swooping from one self-destruction into another – drives to the self-destruction of the whole of life, so that it is decaying into captivity, being left for destruction." ^[8] (Our translation to English, pgs. 107-108)

Since an addict is in a constant illusion, in other words, that he is in a sensitive, instinctive matrix of understanding the very matter that he is physiologically processing as some sort of molecule, he has, just by that, completed the process of craving and discharging the craving, as well as of an aesthetic world of the inner that, in its essence, has to aspire in its subjectivity to nothing. An aspiration of the addict's egocentric choosing in the imagination of an experience, hence an aspiration towards some object – a means that has a definition of a form, but it is destroying his ability (and by that, freedom) of a comparative relationship with the objective world, is in fact the destruction of one's own being. A being by itself is nothing else but genuine purity of that *nothing*, and it must not get into that *something*, that yearning, that by a dynamic line of psychological determination closes or hides our insecurity and, in the end, shows a similarity to that which does not belong to us. It cannot be beautiful what is beautiful to nature (food, tree, human, good, house, drugs...) because it is definite and decayable; the beautiful is what the soul has embedded by itself as pure void (*nothing*) and it carries itself

as a creation of the soul and extensibility of the absolute in the soul that connects us with the making of the unrepeatable, as we are ourselves in our own existential incertitude (creation as an effort). That effort maintains the independence in a step towards the outer world and the rules that have been set as an objective threshold that needs to be crossed so as to enable that an addicted biological brain, a brain of a high gauge of dosed pleasure, would make an illusionistic turn in order to gratify the autonomy and the isolation of a biological, affective brain that works only for itself, and to step on the path towards inner freedom. Until it does that, an addict creates in the beginning and then maintains the self-preserving arch of pleasure, of psychological replenishment, discharging accumulated tensions, or an illusionistic concept for catching a real bridge through a molecule that is biologically read as a reward, a salvation – we say that an addict is playing. The brain of an addict segregates itself from the reality of a personality, splitting it in his real-time (that is unreal in reality), from meaningful activity towards the present and the future.

The objectified process of an activity of inner reflection in an addict's game, in which a figure of a free act is being founded, in the form of a creation that aspires to unlimited unreal relationships through reality, creates an aesthetic and psychological concept of the beautiful and of the desirable, that in time transforms itself into a slavish relationship, through an object that we are mentally and emotionally processing as bliss.

In order to understand the need to play (a need for freedom, creation) as an autonomous-instinctive act that liberates a being from busyness with inner subjectivity, and by aspiring to objectify such acts through a reward or a punishment (a loss), we must revise considerations about a human as a being who works and creates in an effort to consider a human as a being who, in our era, is playing more often than not. Adults, structured people, who watch the play from a distance while their children are jumping on a lawn, in parks, in a house, or pushing with their fingers a display on a smartphone or a platform that is everything and only later a device for transmitting information to other persons, also need, in a post-modern society, to aspire to develop new mental hygiene as well as new theories of addictions. Rules and ethical postulates about human activities towards virtual reality should, in particular, be created, so as to avoid the multiple and hidden paths of losing one's own freedom that contemporary society offers. Our youngest should especially be protected from that loss.

A modern human being, who has been treated and infected both by technology and marketing, and who in turn has become an addict, was reduced a while ago to just an attribute of a mean. Only in an outer world, with a visible social status, does he become really like the one that has been determined by a mean with its attributes, and not like the one that he should have been, by his own range of possibilities, through his personality. Such a being and such an existence, even if it was an illusion, serve to transfer into a union of a being and of that *nothing*, thereby creating moments of emotional and spiritual survival, so as not to fall apart and lose its form of existence, in an unspeakable need to hold onto ourselves, in our illusion and imagination. That is why an addict does not want to get out, does not want the clarity of the uncertainty, a light, insecurity, fear, concern; he unconsciously remains an entirety, even though that entirety turns out objectively to amount to destruction and suffering. The entirety, by itself, is good and aspires towards beauty in its content, by creating specificity and a visual wonder, but in this case, by imposing on him a pure form and an illusion of shallowness, truly illusionistic, by offering such a mind a clear advance in a form that is without objective content, that is by mistake, because of insecurity, a coincidence, at one point in his life facing and is turned into a form, that has no connecting point at all with

his essence, but is rather a reflection of shallowness and of false revealing, in which there is not a natural and reactive attitude, that should evade suspicion, danger. An inserted content, that an addict carries in himself, creates a whirlpool of disquiet and insecurity, and by doing so, pushes him into the specificity of his own subjective, apparent entity, that will pull him into different wheels of happiness, that do not belong to a notion of the beautiful and good, but they are poisoning and polluting an openness towards objective freedom, because we are taking them as different beautiful decorations, when they are in fact chains, very often kitsch. Such a world and such a consciousness are creating an aesthetic world that turns a real object into an appearance and illusion of being artistic, because they have a personality through objectivities of reality of meaningful capacities that have been pawned into self-consciousness, that now presents a mean as an example of a pre-beauty form, where the irrational pervades the rational by creating furrows of the challenging and of the lustful, through concealment of sensory and an openness of the soul. That soul which has been frozen in the look of an eye and in craving, from which it is difficult to get out and go towards freedom from physical, associative, shallow, and perceptive givens, in which a human is rather weak. In that way, a human becomes a slave of his own illusion that has been imposed on him as freedom, meaning but is in fact all false.

The brain, as an organ of all animals, and of humans as well, is a “biologic-synaptic universal hardware” that learns skills in a specific way. There are two scientific theories that describe ways of learning skills. The instructive or constructive theory stands for an older view, by which our brain, through experiential matrices, “instructs” the networks of neurons to form certain synapses (paths). When such synapses are formed and are constantly sustained, they become permanently written in our brain and become permanent themselves by the use of a tongue, a hand, or by mere thoughts.

According to the main thesis of the second, the selective theory, a brain that matures (a juvenile brain), functions in such a way that those paths that are not being used or emphasized atrophy and disappear forever. Many neuroscientists agree that our brain probably learns that way, which means that a brain that is more exposed to a variety of different activities, especially during growing up, and that is surely a child’s brain, will learn more, will be able to create more complex real worlds, study languages, put together colors, as well as mental and linguistic constructions, even in cases when it does not have a formally targeted education. Opposed to this, if a brain is not exposed to a stimulating environment, paths are closing down, their activities disappear, and with that also disappears the possibility of mastering new knowledge and ideas.

Nowadays, we are witnesses to the occurrence of a new game (video games, social media, and other content on a screen) that has become a tension, exceptionally visually agitated and stimulating to such an extent that those emotional maps that are written in every human brain are no longer being developed in children. Immediate listening, watching, and real immersion into things around them, and in themselves, as well as the occupation of their hands in creating items, have become very rare. Children of the modern age are losing items like toys and pencils from their hands and keep holding in their hands only a thing that represents an illusionistic and a phantasmagoric concept of learning (various gadgets), with an accent on shallowness through the same or similar.

This concept of learning, the concept of annulling the natural in oneself, presents to children and their biological-synaptic hardware the principle of accelerated aging, of maturing before the adequate emotion that can follow the

conceptualization of objectivity at the level of psychological opportunities and real needs, by differentiating the real from the unreal, important from non-important. An accelerated, instant, “fertilized” cognitive mechanism that develops unreal and virtual concepts deprives the biological archetype brain, which has not experienced regular juvenile development algorithms closely connected to the biological age, of the opportunities for its structural development. At the same time, it passivizes the development of the emotional-logic apparatus that has become non-compliant with their biological age. Children and youth of the new age passivize their emotions and pre-activate the possibility of cognition (information of inadequate reality potential), which results in a brain that does not have the ability to conceptualize objective reality. These illusionary creative worlds from children’s heads cannot be realized, nor made objective in real time and space where these children exist, because the world of real adult economic-political norms in society does not accept the world of illusion as the concept of a functioning system. Moreover, the illusion is included in the economic logic as a product that has its real price. In other words, children have, in one part of their essential mental development, passivized active-mental physiological abilities and have been exposed prematurely to cognitive, unreal functions, thus making long-term enormous bio-chemical, existential inabilities. These inabilities present themselves as comfort and meaning while the person is deeply occupied with illusionary, unreal, and mythical concepts. This comfort from an unreal position, which precludes any effort, cannot be the foundation for real, feasible life at any time, but it becomes a strong component in the development of the slave consciousness towards objects of real and socially positive norms that any biologically mature person can expect in an uncertain future.

That way (and in accordance with the matrix of “old” games – alcohol, drugs, pills, food, gambling) young people are deprived of the free and objective choice in actions that put them in positions of having to make a decision about what is good or bad for them, and the object that is being offered is prejudiced as irresistible for the stuffed and played child’s mind. This act can be compared, to paint a clearer picture, with an example: a child who is seven or eight until puberty can be exposed to everyday hard physical labor, be it weight lifting in a gym or hard work on a construction site. That child (exposed to an exaggerated visualization), if he/she succeeds in growing up, will not only be unhappy and incompetent for life but will become a person that has been broken by a huge disparity between the real and unreal, and thus, making a sick environment for pathological processes that are easily drawn, through the accessibility of technological communication and its highly aesthetic visual, auditory, and logical temptation and hedonistic impulse, into concepts of unreal, mystic, and cult times while at the same time losing the sense of the real framework of duty, responsibility, and hence freedom.

The universal questions about freedom that come forward as technology develops, about what and how we should do something, what to look forward to, what game to play, what forces to open up to and which not, the most beautiful of humankind comes to the surface – self-awareness. Billions of individuals in their psychological and physiological systems are the same and similar, finite creatures that are defined within the universal boundaries of the life process itself. They also contain the self-awareness that makes us special, different, freer than ourselves, allowing us to make decisions contrary to the expected and determined, and making a choice about our own opinion and effort to sustain uncertainty while searching for the truth and freedom. One part of self-awareness as the lead of our will through the position of creation and responsibility in the existential meaning allows for social opportunities and freedom in terms of moral and

positive universal engagement in society. This free engagement of each individual within the boundaries of law that imply justice and righteousness opens up opportunities for encounters with the truth, sobriety of the self without external attributes and powers of the modern age.

The basic component of self-awareness should be in the control of the rational and mental part of the human personality, but that is a rare occurrence. The basic maxim in creating self-identity, through subtle channels of a man's inner freedom, does not lie in the self-awareness that should create real opportunities for cognition, by developing attitudes according to which the lack of inner happiness cannot compensate for any external gain. The happiness of a person is deeply embedded in his/her individuality, and the ability to intensify pleasures is determined by the boundaries of his/her spiritual strength. Today, our invisible inner archipelago, controlled by self-awareness, is encompassed by the emotional code that provokes the imagination, fiction, dreams, by manifesting itself through various forms of playfulness (games), affection, and passion. An unnecessary, artificially forced, economically potent uncertainty was created, carrying along modes of alteration in the eternal repetition of the same social rules that it wishes to destroy in order to gain emotional happiness. This is where *homo ludens*, a playful human, is profoundly intuitively controlled, naive, and without objective thinking. This individual, through his inner concept of craving pleasures, in the framework of associative and instinctive procedures, in the sphere of biochemical processes that cause simple biological passing comfort, happiness, and switching off from reality in order to slide into the world of games while attempting to realize himself through the world of fiction and imagination. In such a position, children are "at their terrain," deeply intuitive, free, and transparent, and the adults are lost, inert, and concealed, leaning towards pathological paradigms from the position of a playful grown child.

Being in the context of a child ego, an adult person can wrongly perceive his/her position of fiction and imagination as the path towards the truth and an easy launch into the world of independence and existential certainty. Once the real parameters that determine the position of a personality in the external world (society) open up in their entirety (most often it is enormous material loss and emotional/psychological degradation), awakening and exiting into the lobby of possible freedom, as well as deprivation of compulsive mental impulses, brings along the uncertain zone of existence. Deceit and manipulation become a dominant part of the character in the process of clinging to the external world in order to cover up the uncontrolled state of egocentrism and desire that have a dual purpose. On one hand, the addict does that in order to achieve the inner truth about his/her self-destructing state, which the mind reads as the self-sustaining factor, by which the role model behavior could continue in order to destruct and construct the structure of the game and its hidden processes. On the other hand, the addict has the objective to "protect" the first row of, to him/her, emotionally close people in order to protect them from the "truth" that would hurt, because they are outside of the game and cannot "understand" the destructive nature of its character and the loss of the ability to act freely towards other impulses that come from not only his/her inner self but also the environment/world. This is the level at which the dysfunctional concept within the family and society is created, where the areas of pathology, internal captivity, and economic slavery are open, and where freedom is degraded to the concept of a social illusion.

Since we live in the time of excessive visualization (which by itself is not bad), we are overwhelmed by disinformation, petty details, events, ideas, where the independent, deep judgment has come down to simplified and instinctive stumbling

whilst searching for the closure (deceit) of his/her ego in order to satisfy often selfish needs and not managing to accomplish positive mental hygiene to enter the area of self-awareness and justice at the level of inner freedom of each individual that should outpour to the entire as the good and just for the majority where equal opportunities are offered so that self-responsibility towards life and freedom can be reached.

Conclusion

Biological desire is an exactly defined desire toward an object that meets our subjective capacities in a pathophysiological determination according to which our roads to reward and punishment are constructed, and where reward and punishment, or pleasant and unpleasant experiences, are not always synchronized with external and social norms, that is, with freedom or acting in the society where the rule of law prevails as the universal principle, according to Kant's categorical imperative. The first desire develops the hedonism of the body and is inclined toward destruction either through pleasure or discomfort by bringing exaltation, bliss, and all other illusory settings to the human brain, settings that last for a short time and cannot be shared with others without immersion (sensibility) into the object itself (drugs, alcohol, overeating, excessive visualization through various technical platforms like computers, mobile phones). The second desire requires effort upon which Kant formulates freedom as the moral law based on the clear mind that doesn't allow a return to the inner self. It does not search for the experience but requires an abstract and systematic way of thinking in which the addict abandons his free will and empirical matrices while satisfying his cravings, appetites, and inner tensions of physiological determination in the attempt to build a logical system where the rules of the mind will formulate a specific way of functioning in the uncertainty of real and possible relationships and divergence of comfort in relation to biological (natural) needs.

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