

Original Article



Health as Goal? An Attempt at an Overview

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Abstract:

Medicine has always been on a problematic path. In the past, it was the Catholic Church and the aristocracy who tried to prevent knowledge about causes, effects and their treatments. Today, it is the capitalist-oriented industry that has an interest in ensuring that there are as many sick people and illnesses as possible. Selflessness as a motivation - as was occasionally the case in the form of charity - can only be found sporadically. Similarly, in today's conventional medicine there is no strengthening of the self-healing powers that would be able to restore the "status quo ante". The great healers in the history of mankind for around 2500 years have strived to achieve this goal without causing any harm, but their teachings have been forgotten. A return to them would be necessary.

Introduction

An assertion: Many therapeutic methods in the past and present have produced and continue to produce the symptoms of illness that they claim to cure. Many medical treatments initially worsen a patient's condition. If the condition subsequently improves, doctors and patients tend to attribute the recovery to the treatment attempt in question. However, studies suggest that self-healing powers are usually responsible for this. The international Cochrane Society has repeatedly proven that only five percent of established therapies work, but more than a third of them damage health (1).

In his latest book on the development of collective health in Europe, medical historian Gerd Reuther even raises the question of whether therapeutic illnesses are possibly intentional. (22) Not only because the business of medicine is based on illness. The "COVID-19 gene injections" were not a unique fall from grace. (23)

The History of Medicine

The medical profession installed by the Catholic Church in the 13th century did not promote health. On the contrary, the fabricated doctrine of juices

with its astrological speculations and bloodletting as a panacea was predominantly harmful (2). The withdrawal of large quantities of blood, poisonous emetics and laxatives, abnormal sweating cures, bans on drinking and breastfeeding, mercury, arsenic, antimony, lead and strychnine - what was supposed to be beneficial? Only the most resistant people survived the horse cures, which undermined self-healing and added further therapeutic illnesses to pre-existing conditions. Those who survived had to recover from at least "two diseases", as the self-critical German physician Christoph Wilhelm Hufeland (1762-1836) noted 200 years ago (3).

From the very beginning, medicine was a matter of faith. For the Christian religion, salvation and healing were exclusively in the hands of an omnipotent God. Only miracles - mediated by the church and nobles - could promise healing. It was not for nothing that Jesus, Mary and the saints were referred to as "doctors" and spoke of "heavenly medicine". (4) According to the Catholic Church, curative medicine would have

been an impermissible interference in divine activity. At best, doctors were supposed to treat.

When the first medical faculties were founded in the 13th century, the church did not give up this privilege. All universities required papal approval and were under ecclesiastical supervision. The content had to conform to church doctrine. Dissenters were not allowed to remain in the pulpit for long. The medical rebel Paracelsus (1493-1541), who no longer wanted to adhere to predetermined dogmas, was forced to flee Basel after just one semester. In his inaugural lecture, he had already declared that "many doctors of the present day commit the most atrocious errors with the greatest danger to the sick". (5) Paracelsus was convinced that "whoever (...) is content with the mere letters (for example quoting the writings of Galenus), (...) as a doctor kills the sick person." (6)

Collateral damage was always considered unavoidable in academic medicine. "Side effects" of treatments were rarely an issue: "Medical science applied by scientific physicians offers the right therapy - regardless of whether it leads to healing or death or whether the patient shows no reaction at all." (7)

Medieval scholasticism or today's science-based and evidence-based medicine: dogmas ranked and still rank above patient welfare. Involving and strengthening self-healing powers is not in the interests of the inhibitors, blockers and antagonists in the spectrum of modern medicine.

Middle Ages

The heresy of diseases caused by an imbalance of supposedly four bodily fluids became a health disaster for Europe. Nowhere else did infections turn into "pandemics" and venereal or respiratory diseases into deadly monsters. Juice medicine prevailed for over 500 years before diseases were localized. Since then, the remedies used to cure them have mostly produced the symptoms against which they are used. Harmful effects of treatments can thus be attributed to pre-existing ailments. The main activity of the doctors was to discuss the various existing teachings at the bedside. Healing measures by health craftsmen and herbalists were concealed and suppressed. Antibiotic substances were already known in folk medicine before their alleged discoveries in the 20th century.

A "rather strong medicine" is accepted even without successful treatment. To this day, people accept a deterioration in their health even with preventative measures such as vaccinations. Illness and death caused by medical treatments were inherent to the profession from the very beginning. What else could the poisonous chemistry that was left exclusively to doctors have achieved? Medicinal herbs, placebo measures and mechanical therapies were already occupied by the established healers. Self-limiting and spontaneously healing ailments and psychosomatic complaints remained the core business of the sovereigns of the church at places of pilgrimage with the laying on of hands, relics and intercessions.

Today

Today's Western medical system, which presents itself as scientific, is based on dogmas that - contrary to its postulates - lack evidence. Evidence is not the statistical superiority of a remedy over a placebo, but the actual healing of the patient, the "restitutio ad integrum". The introduction of measured values, microscopes and statistics did nothing to change the fact that partial aspects of an event were recognized as the essence of a disease. Caring for the suffering was neither the aim of the doctrine of body juices, nor is it the approach of the medical-industrial complex. What both have in common is the punitive nature of therapies, the effectiveness of which is still made dependent on the severity of possible therapeutic damage. (8)

If academic doctors were not needed for recovery, what services were the new profession needed for? It was about not simply leaving the treatment failures of the "saints" to trained doctors and losing control over the terminally ill. After all, transfers of property in the face of death were an important source of income. Physicians acted early on as seemingly independent assessors of diseases with exclusion of people from the community such as leprosy and plague, but also of classifications as witches. (9) Unpleasant or wealthy people were banished to leper houses or sent to the afterlife. The profiteers did not want to be responsible for deaths and property transfers themselves.

Postulates

The role of doctors may have been even more perfidious. The consistently harmful treatments were used to produce the symptoms needed for diagnoses. The mercury-based ointments used since ancient times, especially against scabies, provoked "efflorescences resembling measles or scarlet fever exanthema" or a "gangrenous destruction and burning" of visible parts of the body, as in leprosy. (10)

Deaths caused by therapies - whether toxic metals or massive fluid deprivation - mutated into supposedly fatal infections. Samuel Hahnemann (1755-1843), the founder of homeopathy, classified bloodletting as a "privileged method" for "killing people en masse in a covert manner". (11) Numerous premature deaths of rulers and pretenders to the throne in European royal houses bear eloquent witness to this. The unpunished killing reserved for the secular authorities became the "privilege of the lords medicorum", as the Catholic preacher Abraham a Santa Clara (1644-1709) bluntly called it. (12)

Conclusion

The history of medicine, as well as its present, is not a glorious one. Exceptions were brilliant individual personalities such as Hippocrates (13), Avicenna (14), Paracelsus (15) or Hahnemann (16), who, however, were not accepted by the majority of doctors and universities. Today, the German Medical Association awards the Paracelsus Medal for special merit (17), without the teachings of Paracelsus finding their way into current conventional medicine.

A return, for example, to Hippocrates' "primum nil nocere": Primum non nocere, 'first, do no harm'; ancient Greek μή βλάπτειν *mē blaptein*) is a principle that the Hippocratic tradition places at the center of its concept of morally required medical action. The quote reads in full "primum non nocere, secundum cavere, tertium sanare" (English: "first do no harm, second be careful, third heal"). (18,19) Today's discussions about a new form of eugenics are certainly the wrong way to go. (20)

The former German President Johannes Rau once said that the combination of medicine and the capitalist pursuit of profit was and is unacceptable. (21) He was certainly right.

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