

Wesen, Geschichte und Behandlung des menschlichen Schmerzes

Wilhelm Blasius

Erste Fortsetzung

Zu den wichtigen Hilfsmitteln, mit denen der Zauberarzt die Krankheitsdämonen bannen kann, gehörten Dinge, denen eine besondere magische Kraft zugeschrieben wurde, Blut, auch Körperteile von Verstorbenen, etwa Haare und Nägel.

Neben dem Dämonen- und Fetischglauben gibt es seit den frühesten Mutterrechtskulturen auch schon ein Wissen um die heilende Wirkung bestimmter Pflanzen, Kräuter, Rinden und Wurzeln. So kennt die Heilkunst der zauberkundigen Frauen und der Zauberärzte verschiedene Abkochungen, Aufgüsse, Säfte und Latwergen, die heute noch von den Ärzten verwandt werden. Aber auch diese, dem Heilbedürfnis und mancher richtigen Erfahrung entstammenden Mittel sind in der magischen Phase der Heilkunst mit Zauberei verknüpft. Nur zusammen mit gesprochenen Zauberformeln, unter

bestimmten Zeremonien können die Säfte und Zauberkränke die richtige Heilskraft entwickeln: Denn die Pflanze ist dem mit der Natur verbundenen Menschen nicht nur ein Gewächs, sondern sie besitzt wie Mensch und Tier eine Seele, und diese ist es, welche die Heilung bewirkt. Darum müssen schon beim Einsammeln der Kräuter und Wurzeln und dann bei ihrer Zubereitung alle jene Vorschriften streng beobachtet werden, die es bewirken, daß die Elementarseelen sich freundlich und hilfsbereit erweisen.

Kennzeichnend für eine solche Anschauung von der magischen Kraft der Heilmittel ist der oft beobachtete Brauch, daß die Zauberärzte der Naturvölker ihren hilfesuchenden Kranken kunstvolle Tränke brauen, diese aber dann selber austrinken, in der festen Meinung, hierdurch den Leidenden geholfen zu haben.

Nach ihrem Glauben soll die Medizin dem Arzt jene Zauberkräfte verliehen, deren er bedarf, um die bösen Dämonen zu verschrecken, um dem Kranken so auf magische Weise beizustehen. Welch eine „Psychotherapie“! Man stelle sich für einen Augenblick einmal vor, unsere heutigen Ärzte würden diese Methode anwenden und alle verschriebenen Medikamente auch selber zu sich nehmen! Ein Ergebnis wäre mit Sicherheit zu erwarten: Die vielbeklagte Arzneimittelflut würde beträchtlich abnehmen!

Unter sorgfältiger Einhaltung bestimmter Zeremonien wurden in früheren Zeiten auch Verbände angelegt, Ätzungen oder Einreibungen und Bewegungsübungen vorgenommen. Wenn Wunden gereinigt und „desinfiziert“ wurden, so hatte die Pflege nur Aussicht auf Erfolg, wenn zugleich der „Blutsegen“ gesprochen wurde. „Heile Krankheiten durch Kräuter, durch das Messer, am sichersten aber durch das heilige Wort“, so lehren die Bücher der alten Perser, und diese Anweisung kehrt bei allen Heilhandlungen in frühen Kulturen wieder.

Der Priesterarzt

In den Kulturen, bei denen sich der Glaube an die Elementarseelen und -dämonen bereits zu einem Glauben an Götter in Menschengestalt gewandelt hat, wird aus dem Zauberer, dem Herrn und Meister der flüchtigen und kriechenden Dämonen, der Diener und Vertraute der Gottheit – der Priester. Diesem Hüter der Tempel und Opfer obliegt es nun, die himmlischen Mächte nach der Ursache der Krankheit zu befragen, ihren Zorn zu besänftigen, die Hilfe der Heilgötter zu erlangen; denn unter allen Göttern, ob in Hellas, Germanien, Ägypten, Babylonien, China oder Mexiko, gibt es gütige, die bereit sind, den Menschen die Last der Schmerzen und Krankheiten abzunehmen, wenn Opfergeruch zu ihnen aufsteigt und ihren Sinn gnädig stimmt, und durch ihre Priester die notwendigen Mittel zur Heilung kundzutun.

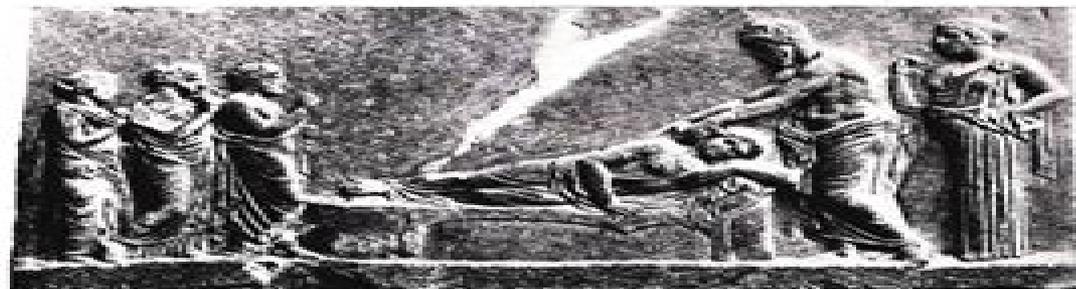


Abbildung 3: Asklepios heilt einen Kranken, hinter ihm seine Tochter Hygieia, links die Familienmitglieder des Kranken; Weihrelief aus dem Asklepiosheiligtum in Piräus (um 400 v. Chr.)

Geschichte Des Schmerzes

Jessica J Manson



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Table of Contents Geschichte Des Schmerzes

1. Understanding the eBook Geschichte Des Schmerzes
 - The Rise of Digital Reading Geschichte Des Schmerzes
 - Advantages of eBooks Over Traditional Books
2. Identifying Geschichte Des Schmerzes
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Geschichte Des Schmerzes
 - User-Friendly Interface
4. Exploring eBook Recommendations from Geschichte Des Schmerzes
 - Personalized Recommendations
 - Geschichte Des Schmerzes User Reviews and Ratings
 - Geschichte Des Schmerzes and Bestseller Lists
5. Accessing Geschichte Des Schmerzes Free and Paid eBooks

- Geschichte Des Schmerzes Public Domain eBooks
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 - Geschichte Des Schmerzes Budget-Friendly Options
6. Navigating Geschichte Des Schmerzes eBook Formats
- ePub, PDF, MOBI, and More
 - Geschichte Des Schmerzes Compatibility with Devices
 - Geschichte Des Schmerzes Enhanced eBook Features
7. Enhancing Your Reading Experience
- Adjustable Fonts and Text Sizes of Geschichte Des Schmerzes
 - Highlighting and Note-Taking Geschichte Des Schmerzes
 - Interactive Elements Geschichte Des Schmerzes
8. Staying Engaged with Geschichte Des Schmerzes
- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Geschichte Des Schmerzes
9. Balancing eBooks and Physical Books Geschichte Des Schmerzes
- Benefits of a Digital Library
 - Creating a Diverse Reading Collection Geschichte Des Schmerzes
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Geschichte Des Schmerzes
- Setting Reading Goals Geschichte Des Schmerzes
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Geschichte Des Schmerzes
- Fact-Checking eBook Content of Geschichte Des Schmerzes
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development

- Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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