

Physical and mental health: traditions and perspectives

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The physical and spiritual health: traditions and perspectives

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SUMMARY

The relationship between the physical and spiritual health of a person is not only one of the basic tenets of almost all religions, but is also supported by numerous theories of modern academic medicine. The recently held congress in Moscow has once again confirmed that the confrontation between science and religion, medicine and religion, which used to be quite militant, is becoming a thing of the past. The fact is also confirmed that the methods of traditional medicine, permitted in the established order in Russia, do not contradict religious canons and their use in medical practice expands the arsenal and increases the efficiency of medical care for the population of the country.

Key words: physical and mental health, morality, religious confessions, religious healing, traditional medicine.

RESUME

The relationship of physical and spiritual health is not only one of the basic postulates of almost all religions, but also is supported by numerous theories of modern academic medicine. The recent Congress in Moscow confirmed once again that the confrontation between science and religion, medicine and religion, in previous time sufficiently warlike, now is disappearing. The methods of traditional medicine approved for medical application in Russia are not contrary to religious strictures and their use in medical practice expands the arsenal and improves health care for population.

Keywords: physical and spiritual health, morality, religious confessions, religious medical treatment, traditional medicine.

Medicine has come an incredibly long way to this day. If we talk about the stages of its development, then, taking into account the subject of the article, we can safely mentally skip a huge period of time when the provision of medical care was limited to mutual assistance itself (although even at this stage, undoubtedly, we can talk about the presence of the rudiments of obstetrics, traumatology and, of course, one of the indigenous types of traditional medicine - herbal medicine), but they must certainly stay at a stage characteristic of all world medicine. Modern researchers distinguish this stage as religious healing, which in one case or another has many common characteristics and differs only in the particulars characteristic of religious confessions.

There is a point of view (A.S. Zubairova-Valeeva), considering

religious healing even as a special type of medicine, on a par with academic (Western, scientific), traditional and folk medicine [3]. At present, Tibetan medicine is usually cited as evidence of its existence, presented mainly by doctors-monks in monasteries (datsans) in Tibet, India, Buryatia, Kalmykia, etc. The famous Russian historian of medicine T.S. Sorokin designates the entire pre-scientific period of the development of medicine as healing [9]. Another Russian historian of medicine A.M. Stochik, speaking about the same period, refers to it as the period of magical medicine [10]. It seems to us that the term "religious healing" is more accurate.

We adhere to the point of view that religious healing is a stage in the development of world medicine, a very important stage that has left a noticeable imprint on all further development of health care. And if academic medicine has gone quite far from the influence of this stage, then traditional medicine and, especially, folk medicine retain clear signs of this influence.

It should be said that this stage is characterized by very similar views for the most widespread religious confessions on the causes of illness and death, ways of healing, means of treatment. Almost all religious teachings claim that health is the reward for righteousness, and its violation or absence, expressed in sickness, suffering, is the lot of sinners. The most important similarity between different religions lies in the axiom: the well-being and duration of a person's earthly life are closely related to the observance of moral rules and religious precepts.

It is characteristic that in almost all states of the Ancient World, the provision of medical care was associated mainly with the priests, who usually combined spiritual activity with medical activity. The only exception is the Kingdom of Judah, where the first professional doctors appeared, as evidenced by the mention in the Talmud: "A doctor who takes nothing is worth nothing" [6].

All major religious systems contain images that represent the healing aspect of sacred (sacred) reality. An example of a healer is usually the supreme reality itself, the supreme deity, or a mythologized, possibly real-life character in history, endowed with the ability to mediate between two worlds - the sacred world and the mundane, earthly world (for example, Asclepius in Ancient Greece) [3].

The Qur'an says: "Allah gives life and death" [4]. In Taoism, Tao is the source of life, health and longevity [11]. In Buddhism, many deities (first of all, the Goddess Tara - "Mother of all Buddhas") have special healing forms or healing emanations [5]. Our Savior Jesus Christ possessed the gift of healing people from serious ailments, or divine grace. Thanks to His gift, the blind received their sight, the seriously ill recovered. He even revived those who passed away. And in the first hospitals, which were opened at monasteries, it was believed that the Savior himself relieves diseases by the hands of healers [8].

It is known that Jesus Christ first endowed 12 of his first disciples (apostles) with the gift of healing, and then 70 other followers, and

some of them were proficient in the art of medicine. Thus, the Holy Apostle and Evangelist Luke was a doctor by profession. He had a medical education, as they would say now, and Saint Panteleimon. He preferred the career of a court doctor to disinterested service to the people and is considered the patron saint of all doctors (doctors and nurses). It should be noted that all these healers provided medical care completely free of charge (as it is said in the Holy Scriptures: "Freely you received, freely give"). Saint and Blessed Agapit, having healed Vladimir Monomakh from a serious illness, at first refused the generous gifts, but then, not wishing to offend the prince, he accepted them and gave them to the poor.

The traditions of combining spiritual and medical activities have been preserved in Orthodoxy to this day. Within the framework of the article, it is impossible to list all the glorious names, I will mention only one worthy name of this galaxy - Archbishop Luke (V.F. [eight]).

Summarizing all of the above, we can repeat once again that the most important and common thing in various religions is the direct dependence of well-being and life expectancy on the spiritual state, compliance with moral principles and religious precepts.

At the scientific-practical conference "Traditional Medicine and Orthodoxy" held last year, all the participants concluded that the methods and means of traditional medicine used in Russia, in general, do not contradict the Orthodox tradition. At the same time, it was agreed that the existing disagreements in relation to one of the types of traditional medicine - homeopathy, are subject to further discussion. Let us dwell on this issue below.

At the Conference, the wish was repeatedly expressed not to be limited to the consideration of the relationship between traditional medicine and only one, albeit the most widespread, religious denomination. Taking this into account, the Professional Association of Naturotherapists, with the support of the Russian Academy of Medical Sciences, the Research Institute of Nutrition of the Russian Academy of Medical Sciences, the META Education Fund, in November of this year, prepared and held the Congress "Physical and Spiritual Health: Traditions and Innovations", in which a special place was taken by scientific practical conference "Traditional Medicine and Religion". A preliminary study of the problem, conversations with representatives of various religious confessions testified to a considerable interest in this issue, the essence of which is not a rejection of any of the methods of traditional medicine, but in an effort to bring them as close as possible to the population.

What, for example, can you object to herbal medicine? Herbal medicine has always been a traditional and even cult method of healing. This is the most ancient method of treatment, which in Chinese traditional medicine, in Tibetan medicine, in Indian healing and health systems, is, in modern terms, systemic. In domestic medicine, treatment with herbs and other means of natural origin has occupied a central place for many centuries and has not lost its importance in modern conditions. Nature has laid in medicinal herbs everything you need to heal ailments.

Another thing is that our blatant mismanagement, lack of respect for the experience of previous generations have led to the fact that much valuable is irretrievably lost and for our sometimes arrogant attitude towards the so-called. We and our patients pay a very high price to "grass-ants".

An example of the attitude to herbs, herbal medicine for us is the people. Listen to the names that the people gave to herbs. Chamomile, forget-me-not, cornflower, bell, hawthorn, adonis, oregano - this is how a close friend is usually called tenderly and affectionately, on whom you can rely in difficult times. And the names of others immediately reveal their action - dope, celandine, black cohosh, etc. Many such examples can be cited, and they all testify to the deep respect of the people for medicines of natural origin.

Sometimes we hear that the effectiveness of herbal medicine has declined in recent decades. It is difficult to argue with this statement. Indeed, the century of the dominance of synthetic drugs and reliance on their omnipotence was accompanied by the loss of many recipes, the widespread destruction of the system of growing and collecting medicinal plants. And most importantly, the religious traditions of herbal medicine have been lost. If we imagine the phytotherapeutic process in the past, in the era of folk herbalism, then it looked something like this: prayer - the herbalist choosing the time and place for collecting a medicinal plant - prayer - collecting - prayer - drying - prayer - laying for storage - prayer - preparation of medicinal forms - prayer - dispensing the dosage form to the patient - prayer - taking the dosage form by the patient - prayer. Moreover, each action has its own prayer. We, for many reasons, miss this most important component of herbal medicine and, as a result, do not always get the return from the medicinal plant that we expect. Of course, the ecological factor also plays a significant role in reducing the effectiveness of herbal medicine.

It seems to us that such methods of traditional medicine as manual therapy and osteopathy, which grew out of folk bone-setting, as well as apitherapy (treatment with bees and bee products), hirudotherapy (treatment with leeches), should not cause any contradictions with the current religious canons.

Let's go back to the question of homeopathy. This very effective method of treatment has existed in the world for over 200 years, and in Russia it was officially recognized in November 1995. In relations with Orthodoxy, Russian homeopaths have always been guided by the well-known favorable reviews of homeopathy from such prominent Church figures as Theophan the Recluse and John of Kronstadt. A large number of Orthodox priests used homeopathic medicines to treat their flock. A prominent figure in zemstvo medicine E.Ya. Dyukov wrote in 1898: "According to information from St. Petersburg pharmacies, benefits for patients with homeopathic remedies are provided in villages and villages by more than a thousand priests and teachers, and, judging by the size of demands for medicines and published observations, it is provided with very satisfactory results." According to eyewitnesses,

Of course, the name of the Hieromartyr Metropolitan Seraphim (Chichagov) must also be mentioned here. The creator of his own system of treatment, in which a large place is given to homeopathic remedies, wrote: "Having created a special system of treatment ... benefit of humanity "[7]. Based on these data, at last year's Conference, if they talked about the relationship between homeopathy and Orthodoxy, then only in a positive sense. But soon after the end of the Conference, we received a letter from the deputy head of the Russian Orthodox Mission in Jerusalem, Hegumen Theophanes, in which he informed about the concern of the Greek Church about this issue. It revealed, that the Greek Church sees in homeopathy as signs of the occult and on this basis rejects it. In the official documents of the Russian Orthodox Church, we did not find evidence of any relationship to homeopathy. But in a very interesting and informative book by Izyaslav Adlivankin "Invasion", published with the blessing of the Spiritual Orthodox Center of the Holy Righteous John of Kronstadt, the author, speaking of valeology as an official outpost of occultism in pedagogy, mentions "completely harmless" homeopathy as an analogy in other spheres medicine [1].

All this indicates that there is a lot of unclearness in this issue. It is hardly possible to solve the problem directly at the Congress, albeit a very representative one. Therefore, in the final resolution, a proposal was made to create a working group, which would include scientists and practitioners in the field of homeopathy and representatives of religious confessions, primarily Orthodoxy. The Congress showed that the time of an arbitrary and simplified militant opposition between science and faith, medicine and religion has passed. We can say with confidence that only in the mainstream of interaction and mutual assistance, based on mutual understanding, are the ways to solve the fundamental problem facing society

- achieving the physical and mental health of the population.

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