SAINT J. DAMASCENES' REPORTS RELATIVE TO MEDICINE

Theodore J. Drizis MD, PhD ME, PhD HI Kalamata – Greece

AIM

of this work is to present reports relatives to Medicine from a Saint Joanne's Damascenes' (680 – 750 CE) writing, constituting them historical witnesses.

MATERIAL

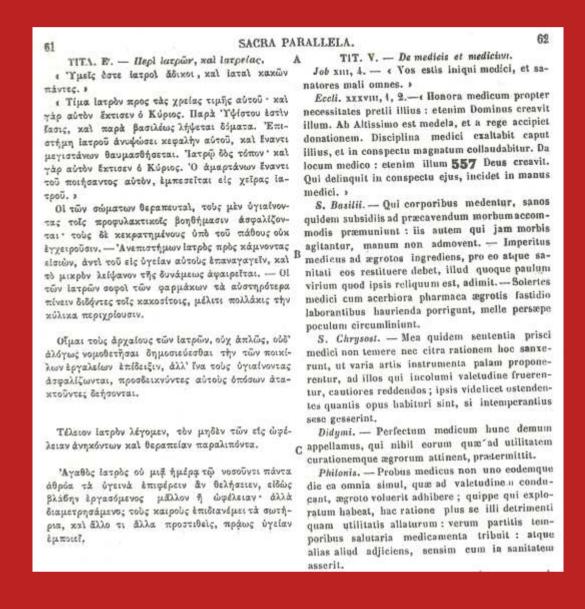
The material is the S. J. Damascene's writing "Sacra Parallela" from the Greek Patristic, with our translation to English in some parts.

METHOD

The method is the textual criticism in order to validate the research as can be determined from the relative and accessible to us bibliography.

RESULTS

On the results, S. J. Damascenes this writing presents reports in relation to medicine from various written sources.



John Damascenes begins with a report to Job's book in old testament where Job says to his friends : ...you are iniquitous physicians and curers harmfull... (Sacra Parallela Littera I, tit V), P.62

Job xIII, 4. - « Vos estis iniqui medici, et sanatores mali omnes. >

BIBLIOTHECA UNIVERSALIS, INTEGRA, UNIFORMIS, COMMODA, OECONOMICA RECUSIO CHRONOLOGICA

ACCURANTE J .- P. MIGNE. PATROLOGIÆ GRÆCÆ TOMUS XCVI.

S. JOANNES DAMASCENUS, JOANNES CP., JOANNES NICÆNUS, JOANNES EUBGEENSIS. EXCUDEBATUR ET VENIT APUD J .- P. MIGNE EDITOREM . ΔΕΎΤΕΡΑ ΕΚΔΟΣΙΣ ΕΝ ΕΛΛΑΔΙ

ΤΑ ΕΥΡΙΣΚΟΜΕΝΑ ΠΑΝΤΑ.

P. MICHAELIS LEQUIEN, ANDR. GALLANDII, ANG. MAII, ETC. ACCURANTE ET DENUO RECOGNOSCENTE J.-P. MIGNE URSUUM COMPLETORUM IN SINGULOS SCHRYLA ECCLESIASTICS HAMOS EDITORE.

TOMUS TERTIUS. VERBURT 3 VOL. FRANCIS GALLICIS. EXCUDEBATUR ET VENIT APUD J.-P. MIGNE EDITOREM

ΔΕΥΤΈΡΑ ΕΚΔΟΣΙΣ ΕΝ ΕΛΛΑΔΙ

SANCTI PATRIS NOSTRI JOANNIS DAMASCENI DE SACRIS PARALLELIS.

TITA. A'. - Blad the Below portopoylar. Duncisyra μέλοτες πῶς ἀναγγελῶ τοῦς ἀγνεοϊ» Ερακόσκι. — Mellis dulcolinous quonum pacto αγια : nat μη βίπτωμεν είς βιθήλους άκκας τα μη stice, et naneta cancte prologuamur : noque ad ετρορε, μεγία σεμνοτέρους έμιδον όποιραίνωμεν τους produces autor cas projectavas, que mínimo sua reportuvavivas τους δεμνοτιν, και τουν αίσχρών μέτος δερνοτές τους δεμνοτίν, και τουν αίσχρών μέτος τους προτεμνούς.

Το συγμέτων δερνητικός.

0ό biμος τλ Irph μουτήρου λελαίεδο άμοψ- Philanis. — Nelis est sacrosoneta myséeria pro-tag.

TITA. II. — Beat función : mai des nichthaug function : et qued adulterines eriar d back co nupadegeras. e inc d θεύς ού παραδέχεται.

« Είπα Κύριος à θεύς τῷ Κάϊν: 'You ti παρίλυσος | Ges. 19, 0, 7. — « Dixit Bootinus ad Cain : 1γένος ; καὶ δυα τί συνέπαιου τὸ πρόσωπόν σου ; Θέχ ἄν

Quare necessus factus es? aut our concidit facies Τρόνος χαι δεα τό συνέπειον οξι πρόσωπούν σου βούς διν δρόνες προσευθγικής, όρθως δε μική διέλχει, ξεκαρικες πρόσμουν. Πρός οξι άποστροφές αθνούς, και οξι αντικό δρόμες. *

« Παντα δια έχει μεθμεν έν έπιντη, οξι προσέξουν Κυρόφ, δούτι οξι δεκικέ έσται. »

Lesin κτικ, 2½. — « Ουπεία φαστοπομια habus-risa πακαθμει in scipais, non offeres Domino: quia non accepts erunt. »

He continues with an exhortation from the Hebraic (Deuterocanonical) Book entitled "Sirach" (2nd c. BC) of the Old Testament (Greek Translation)

to the people for the physicians which says:

Eccli. xxxviii, 1, 2 .-- (Honora medicum propter necessitates pretii illius : etenim Dominus creavit illum. Ab Altissimo est medela, et a rege accipiet donationem. Disciplina medici exaltabit caput illius, et in conspectu magnatum collaudabitur. Da locum medico : etenim illum 557 Deus creavit. Qui delinquit in conspectu ejus, incidet in manus medici. >

"...Honor physicians for their services, for the Lord created them...The skill of physician makes him distinguished, and in the presence of the king he is admired... Then give the physician his place, for the Lord created him...He who sins against his Maker, will be defiant toward the physician..." (Sacra Parallela, 10. 5A) Damascenes continues with some Saint Basil's (4th c. AD) phrases, in relation to physicians, which says:

"...The healers of the bodies secure the healthy human with protecting assistance, however the seized patient of a grave disease do not operate him... ...unscientific physician visiting sick instead of health, remove the minimum of his well – being too... The excellent of the physicians give at patients with malnutrition, the more severe of the medicaments, smearing with honey the cup..." (Sacra Parallela, 10. 5B) S. Damascenes, going on, presents a S. Chrysostom's (4th c. CE) phrase saying: "...I think the ancient of the physicians did not legislated intrepidly, nor irrationally, to publish the medical instruments

modis præmuniunt : iis autem qui jam morbis agitantur, manum non admovent. - Imperitus medicus ad ægrotos ingrediens, pro eo atque sanitati eos restituere debet, illud quoque paulum virium quod ipsis reliquum est, adimit .-- Solertes medici cum acerbiora pharmaca ægrotis fastidio laborantibus haurienda porrigunt, melle persæpe poculum circumliniunt. S. Chrysost. - Mea quidem sententia prisci

S. Basilii. - Qui corporibus medentur, sanos

quidem subsidiis ad præcavendum morbumaccom-

medici non temere nec citra rationem hoc sanxerunt, ut varia artis instrumenta palam proponerentur, ad illos qui incolumi valetudine fruerentur, cautiores reddendos; ipsis videlicet ostendentes quantis opus habituri sint, si intemperantius sese gesserint.

but in order to secure the healthy people, showing them what will take place if they will go astray..." (Sacra Parallela, 10. 5B) Continuing, S. Damascenes presents a Didymi's Alexandrinis (4th c. CE) report in regards to physicians, which says: "...We define perfect physician him who omits nothing of them, which appertain to benefit and therapy..." (Sacra Parallela, 10. 5C). Additionally, S. Damascenes brings a Philonis' (5th c. CE) report saying:

"...Excellent physician is who does not give or make to the patient all of the therapy plenty and at once, due to the fact that he knows that he will provoke damage than benefit; nevertheless, he estimates the time and distributes the beneficial proportionally, adding others and making thus the health by a meek manner..." (Sacra Parallela, 10. 5C). In addition, J.Damascenes mentions Didymi's report:

Perfect physician is who do not omit anything which belong to therapy and to benefit. (Sacra Parallela 10.5) Moreover, S.J. Damascenis says "The physicians when they are sick need other physicians, due to, the disease infests the

Philonis. - Probus medicus non uno eodemque die ea omnia simul, quæ ad valetudine n conducant, ægroto voluerit adhibere; quippe qui exploratum habeat, hac ratione plus se illi detrimenti quam utilitatis allaturum : verum partitis temporibus salutaria medicamenta tribuit : atque alias aliud adjiciens, sensim eum in sanitatem asserit.

Didymi. - Perfectum medicum hunc demum appellamus, qui nihil eorum quæ'ad utilitatem curationemque ægrorum attinent, prætermittit.

propheta, inquam, ad prophetam vadit. At enim ραπεύει; "Ωσπερ γάρ οἱ ἰατροὶ, ὅτε νοσοῦσι, χρή-David propheta cum esset, cur non sibi ipse me- ζουσιν ἐτέρων ἰατρῶν· καὶ γὰρ ἡ ἀρρωστία τἡν debatur? Nimirum quemadmodum ægrotantes me- τέχνην λυμαίνεται · οὕτω δή καὶ ἐνταῦθα προφήτης dici aliorum medicorum opera indigent, quia ἐχεῖνος, προφήτης οὕτος. 'Αλλ' ἐχεῖνος οὐκ ἐν κλίνη morbus artem labefactat; sic etiam hoc loco ille κείμενος, άλλ' εν κακία διαγινόμενος. Λέγουσιν

medical art " vadis, et opus tuum hic manet. Ne mini noc ui-Finally, St.J. Damascenes says cas, Quonam pacto salvus esse queam? Ubi Deus μη ἀπογίνωσκε. "Εστηκεν ὁ ἰατρὸς, τέμνει, καίει, agit, rationes ne exposeas. Cum ille medetur, ne μυρία ἐπάγει φάρμακα, καὶ οὐ λέγεις, Πῶς θεραabout the manners of medical

therapy of his era (cutting,

burning, medicaments).

desperes. Stat medicus, secat, urit, sexcenta pie- πεύεις; άλλὰ παραχωρείς τῆ τέχνη τοῦ συνδούλου· dicamenta adhibet; nec tu curationis modum re- καὶ τῆ τοῦ Θεοῦ φιλανθρωπία οὐ παραχωρεῖς; μἡ quiris, verum arti conservi obsequeris; et Dei λέγε, πῶς; ἀλλὰ θαύμαζε. Ἐπερωτῶ οὖν σε · Πῶς

CONCLUSION

Taking everything in consideration of the mentioned above, S. Damascenes presents reports of other writers and himself, indispensable to the history and useful to medical training.