

## **SPIRITUALITY AND HAGIOMEDICINE - IN TWO HOLDERS**

**Alen Greš, Ljubomir Radovančević & Neda Esapović Greš**

*University Hospital Center Zagreb, Psychiatric Clinic, Zagreb, Croatia  
Croatian association for the promotion of patients rights, Zagreb, Croatia*

Religious medicine is based on spirituality, that is suggestiveness. It has no effect with atheists, nor do the disbelievers address it. Hagiomedicine is a branch of unconventional, non-functional, complementary paramedicine. They are dealing with alternatives - priests in the Church and other religions, and they propagate and implement it. It is effective in dissociative disorder (conversion neurosis) in fanatized faithful who are burdened with a sin, who experience catharsis - fulfillment as emotionally powerful cleansing. This eliminates hysterical paresis, amaurosis, graphospasm, and similar hallucinations. There is no hagiomedicine without spirituality. Suggestion is the main instrument and argument of almost all forms of alternative medicine. Herb (phyto) therapy alone has only mild effects. Hagiomedicine is handled with spirituality, but it is not possible to solve its magico-mystical roots, mystification, indoctrination and instrumentalization.

In poster presentation, the authors describe, determine, comment on the place and role of spirituality in hagiomedicine without which she can not survive.

The technical, contextual, intertextual and metatextual significance of spirituality in hagiomedicine is unavoidable. Spirituality is only peripherally touched with knowledge, in the domain of humanistic psychology as its upgrade and sociology, which can not bypass it as a post-social and social phenomenon. It is only an attempt of science to perceive spirituality and hagiomedicine, but spirituality is left to philosophy, theology and art. Spirituality is concerned with the contents of the spirit, which is closely related to religious beliefs, transgendered "realities" and gods, is a tertiary human need.

## **DUHOVNOST I HAGIOMEDICINA NA DVA KOTILEDONA**

Vjerska je medicina bazirana i na spiritualnosti, tj. sugestivnosti. Kod ateista ona nema efekta, niti se nevjernici njoj obraćaju.

Hagiomedicina je grana nekonvencionalne, neoficijelne, komplementarne paramedicine. Njom se bave alternativci-svećenici u okrilju Crkve i drugih religija, te se ona propagira i implementira. Učinkovita je kod disocijativnog poremećaja (konverzivne neuroze) ufanatiziranih vjernika opterećenih grijehom, koji doživljavaju katarzu - ispunjenje kao emocionalno snažno pročišćenje. Tako se rješava histerična pareza, amauroza, grafospazam, i slične boljetice. Bez duhovnosti nema hagiomedicine. Sugestija je glavni instrument i argument gotovo svih oblika alternativne medicine. Herbo (fito) - terapija sama za sebe ima tek blage efekte. Hagiomedicina barata spiritualnošću, ali se ne može riješiti svojih magijsko-mističnih korijena, mistifikacije, indoktrinacije i instrumentalizacije.

U radu autori opisuju, određuju, komentiraju mjesto i ulogu duhovnosti u hagiomedicini bez koje ona niti ne može opstojati.

Pretekstualni, kontekstualni, intertekstualni i metatekstualni značaj duhovnosti u hagiomedicini je neizostavan. Spiritualnost se tek periferno negdje dodiruje sa znanostima, i to u domeni humanističke psihologije kao njene nadogradnje i sociologije koja ju ne može zaobići kao postojeći i društveni fenomen. Tek je pokušaj znanosti da pronikne u duhovnost i hagiomedicinu, ali se duhovnost prepušta filozofiji, teologiji i umjetnosti. Duhovnost se zaokuplja sa sadržajima o duhu, koji je koncept blisko povezan s religioznom vjerom, transedentalnom „realnošću i Bogovima, tercijalna je ljudska potreba.