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**Die Begrenzung des gesunden Körpers durch seine Negation:
Schmerz, Krankheit und Tod**

Limitation of the Healthy Body by its Negation: Pain, Disease, and Death

Summary¹

It was Plato, who transferred the special meaning of *swma*, to be the body of man, to the Cosmos, which is meant by analogy having a soul and being reasonable, only more eminent than the human body (*Philebos* 29 a 30; *Timaios* 31 b 34). This picture of the Cosmos like the *swma theou* was most efficient also in the history of Christianity.

According to this interpretation of the Cosmos the so-called first health and, therefore, the measure of health is: the wholesomeness, the totality of the world, the Cosmos itself. To this totality also belong the health and illness of the individual. This, just from the beginning, is the cosmological pattern in general. The first being, the Divine, is meant as simple and unmixed (Jamblichos, *De vita pyth.* 5), the creative is mixture. In this relationship Greek Philosophy explains health as the „harmonious mixture“ of the elements (Empedocles, 31 B 23 D.-K.), and the microcosmos is explained as the „reasonable harmony and mixture“ of the oppositions (Plato, *Symp.* 188 a) or as *isonomia* (Alkmaion, 24 B 4 D.-K.) or as „good mixture“ (Zenon, SVF 1, Frg. 132) of the fundamental qualities, as *mesotes* and *symmetria* (Aristotle, *EN* 1104 a 14ff.). Health is not only a quality of the soul but also of the body and of their relationship (Plato, *Phaidon* 86 b; vgl. 59 a). All relations have to fit into a universal harmony. Precisely in this topos all roots of ethics and of medicine are located likewise in what is called and defined as being healthy and ill.

The deepest ground of the antique medicine and ethics is the Platonic therapy of life (*biou therapeia*), the „healthy reason“, the „reasonable man“. The history of this philosophy lives on up to the European enlightenment in the 18th Century, up to Immanuel Kant, and in certain way up to our own time.

¹ What we call „Körper“ („body“) in the title of this paper, is called „Leib“ in the German language, *i.e.* the living body. Only the German language makes this distinction. Other languages don't have this difference. The word „Leib“ means Körper, having a soul. The Greek word *swma* signifies both: the living *and* the dead body, a person and any material body. What is meant by the word *swma*, clarifies the context.

It is the cosmologically founded reason of the world, which was first formulated by Presocratics and hereafter by Plato in the *Timaios*: the doctrine of the harmonious order of the universe, of the so-called *taxis*. For Anaximander the order of time is a *taxis* (12 B 1 D.-K.). For Anaxagoras the *nous* is the chief ground of any *taxis* (59 B 12 D.-K.). In Plato's *Timaios* (30 a) the Demiourgos is ordering the world according to the ideas.

In the end of his metaphysical draft in Book Lambda, in the last chapter (10), Aristotle arises the most fundamental question, whether the nature is structured according to a First Being or has its order in itself. We know the answer. Because everything belongs to an order, but not in the same way, all things are related to others: *panta de syntetaktai pws, all' ouch homoiws* (1075 a 16f.). From this most general point of view of the classical ancient philosophy everything is ordered by its fixed structure, its limitation of the bodies. What is beyond this structure, does not exist, *i.e.* is on the wrong side of being, that means: is negation of being, is negative, like, for instance, pain, disease and death. Aristotle in *Metaphysics* L 7. 1072 a 31 calls it *he hetera systoichia*.

Therefore, Cicero called the interpretation of the world according to ratio (*nous*) the „Socratic medicine“ (*Tusc. Disp.* IV, 11, 24), that means according to Cicero: the only practice of lifestyle, which does not live in a permanent conflict with the bodies, but live according to a wise knowledge of the boundaries of the bodies. From this point of view health is nothing else than the condition of the body with respect to the performance of its vital functions. On the other way around, this means the same as to live in a negative dialectics with respect to the natural limitation of the body like pain, disease and death.