The way in which beliefs are formed has not changed much, one of the major parts of conceiving something as “real” involves it’s receptiveness to our basic human senses. “In these ways I am of the opinion that the brain exercises the greatest power in the man”, says Hippocrates, after thoroughly explaining the function and importance of the brain. This line culminates perhaps years of scientific research, in a theory that, at the time, was irrational. A line that seems so obvious to us today caused turmoil among the people in Hippocrates age, simply because people back then believed that the heart was the most important organ in the body, because you could *feel* it.

One of the most prominent claims that Hippocrates made was that he distinguished the brain as the central organ of the body, challenging pre-existing standards that argued that the heart was the central organ. He establishes this as a foundation for his argument that the sacred disease is caused by the disturbance of the body’s central organ, therefore justifying the diversity and strength of the disease’s side effects on the human body.

While Hippocrates emphasizes the importance, power, and centrality of the brain, his idea was not widely accepted in academia until much later. Hippocrates was part of a myriad of academics that did not live to see their ideas become widely accepted, mostly because the organizations in charge of the common belief system in their time did not share the same interests as the academics. Many of these scholars published certain lines in their papers that gave some credit to existing standards, in order to have some form of legitimacy with their audience. Hippocrates was no exception.

For several pages Hippocrates argues that the brain is what houses the cause of the “sacred disease” by pointing out experimental evidence; all while discrediting shamans of their divine excuses for epileptic treatment. While rooting out his main point, Hippocrates states that the causes for epilepsy were natural things that “enter and quit the body” (SD 403). Further in the paragraph he agrees that “these things are divine”, referring to the various natural phenomena like “the cold, the sun, and the winds” (SD 404, 403). By doing this, he places all diseases, including epilepsy, on the same playing field, therefore disproving the logic of singling out epilepsy as *the* sacred disease.

Who could argue that the changing of seasons, or a blazing ball of light in the sky, or the movement of some strange ether that we breathe in was not part of the divine? Surely nobody would challenge such obvious reasoning… but here we have Hippocrates explaining the violent thrashing and jerking of a human being as a mere physical trait.

It isn’t a stretch to say that Hippocrates could have also believed that the weather was a very explicable concept as well, but we will never know for sure. The way in which scholars like Hippocrates wrote their findings is an excellent way to know more about them, how clever they are, and how willing they are to bend the norm for the good of curiosity and knowledge.

* I liked your fourth paragraph where you discussed the sacred disease, Hippocrates’ method, and the divine. This seems to be the core of your paper, so it would helpful if you put these concepts in your first paragraph so they can guide the development of your paper.
* Every point should have a quote, and all quotes should have a citation. A paragraph with no quotes is either lacking evidence or isn’t contributing anything.
* Stay within the domain of the text(s)—don’t refer to other “scholars”