



**Tibb**  
**Traditional Roots of Medicine**  
**in Modern Routes to Health**

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*Ibn Sina Institute of Tibb*

## DISCLAIMER

This book is a reference work not intended to treat, diagnose, or prescribe.

The information contained herein is in no way to be considered as a substitute for consultation with a healthcare professional.

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*- Dedication –*

*This book is dedicated to the memory*

*of my late parents*

*Hassen Ebrahim Bhikha*

*&*

*Amina Mohamed Dockrat.*

*- Tibb Traditional Roots of Medicine in Modern Routes to Health –*

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## **Introduction**

My journey towards Tibb has been a long and traumatic one. I have always had an open mind towards new ideas, new concepts and ultimately judging everything based on outcomes - if it works, use it. The value of a philosophy or practice is not that it can be argued well using remarkable intelligence, but that it works for the person who is using it.

The journey to Tibb began when my youngest daughter, Zaheera, became ill after a holiday to the Far East. She developed Jaundice. The onset of symptoms were slow, and the recovery period longer than usual. This was the beginning of 1992. The attack of jaundice was followed by an 'infection' of the lungs that affected her breathing.

'She must have picked up a bug', the doctors said. I have since come to learn that this clichéd phrase is a fundamental part of the philosophy of western medicine - and that there are alternative interpretations of disease.

Believing in the quest for the 'bug' resulted in test after traumatic test. Her condition in the meantime deteriorated and within a month she had to use her diaphragm to breathe, as her lungs were severely compromised. A month later this complication resulted in an enlarged heart, requiring an angiogram. By the end of June, a lung biopsy 'confirmed' the diagnosis of fibrosic alveolitis - the cause of the illness unknown. Treatment consisted of 50mg of prednisone (cortisone) daily and Zaheera needing oxygen twenty-four hours a day.

The days that followed were as dark as the nights, watching her breathe with an oxygen mask and seeing her pretty little face swelling up from the side-effect of cortisone. Desperation drove us to inves-

tigate other health-care givers - anybody who could help. We also visited a Reflexologist, Aromatherapist, Colourtherapist, Energy healer and Spiritual healer. What intrigued me was the ability of some of these healers to diagnose the condition without the technology of modern medicine. As a pharmacist who has always asked the question 'What is the active ingredient?', or 'What is the mode of action?', this was an eye opener. Eventually we visited a 'Hakim', a doctor that practiced Tibb, traditional Greco-Arabic medicine. He performed a pulse diagnosis from which he pronounced that she was suffering from a hardening of the lungs, caused by what he called a 'Cold and Dry' condition. He prescribed various herbs that Zaheera had difficulty in taking. He also advised Zaheera to eat hot spicy chicken soup.

Continuing treatment with the Homeopath, the Hakim, the Reflexologist, an Aromatherapist, a Pulmonologist and Cardiologist, I started integrating the treatment between them. Within a year my daughter was swimming again and had recovered completely. Thank God.

Whilst continuing treatment from all the different healers, we used modern medicine to monitor the progress. By doing lung function tests, X-rays and scans, we were able to measure her recovery. During this period, I reduced the cortisone level faster than the rate prescribed by the specialist. We continued the follow-up visits with the cardiologist and pulmonologist and maintained the integrated approach of the treatment programme.

This experience was the catalyst to find a health system that has a better understanding of not only treatment methods, but also the 'causes' of illness. After years of research into the different philosophies of healthcare, including Ayurveda, Chinese medicine and many other practices of healthcare, I uncovered the hidden history of medicine. The fathers of modern medicine, Hippocrates, Galen and Ibn Sina had elaborated on an approach to health that most modern practitioners had not even heard of. Their theory and practice of medicine

has come to be known as Greco-Arabic medicine. I was surprised that so many of today's practices of medicine are offshoots from this knowledge of medicine but that our current over-reliance on technology in our quest for the 'bug' has obscured some of the fundamental philosophical teachings of Greco-Arabic medicine. I became increasingly aware of the lack of a philosophical base in conventional western medicine.

In 1994, the formulation of South Africa's new National Health Plan highlighted the country's need to provide effective, affordable Health-care to all our people. The plan stressed the inclusion of all role players, including traditional healers and prioritized the promotion of primary health care.

Tibb, or Greco-Arabic medicine, places equal stress on the treatment of illness and the maintenance of health to prevent illness. This philosophy and practice of medicine was in keeping with the requirements of the National Health plan, and indeed that of the World Health Organization's stated objectives - to empower individuals to take care of themselves.

In order to find out more about Tibb I met with the late Hakim Mohamed Said of the Hamdard Foundation in Pakistan. I was inspired by the humanitarian and academic activities of the organization and more particularly the strides that the foundation had made in its Medical University where both Tibb and conventional Western medicine is taught alongside each other. With the academic support of Hamdard University and following in the footsteps of Hakim Mohamed Said, I founded the Ibn Sina Institute of Tibb to promote the practice of this philosophy in South Africa and to provide an opportunity for Health-care professionals and lay-people alike to learn its principles.

Its added value can be summarized as:

- A holistic/systemic rather than a reductionist approach to health;
- A focus on the peculiar situation and constitution of the individual rather than generic approaches to disease;
- Early diagnosis of 'syndromes', long before the appearance of symptoms, preventing more serious disease;
- A focus on the empowerment of the client rather than paternalistic control over the client;
- Inexpensive, low-tech, easily accessible means to achieving health rather than expensive high-tech interventions (but not excluding these when necessary);
- A core philosophy which animates its practice, adding value to the humanness of its clients and presents an ethical challenge to practitioners.

The South African Tibb Association, a National Body, was founded in 1997 to obtain formal recognition with the Department of Health under the auspices of the Chiropractors, Homeopaths and Allied Professional Health Services Council of South Africa.

The decision to choose the name Tibb came after numerous discussions with many different people. Over the centuries this philosophy was called by different names. Greco-Arabic medicine (because of the Greek and Arab contribution), Unani (which simply means Greek), Western Holistic medicine and Unani-Tibb ('Greek medicine') which was the name given to this philosophy in the India/Pakistan region to differentiate it from the indigenous medicine of Ayurveda.

While the name Tibb does differentiate what we do from conventional western medicine, it is really just the Arabic word for 'medicine' and expresses our willingness to incorporate any medical knowledge and practice that coincides with the basic philosophy of empowering the individual to heal themselves.

The practice of Healthcare is an ongoing investigation and learning experience. Hippocrates mused on the challenge: *'Life is short and the Art [of medicine] long, the occasion fleeting, experience fallacious and judgment difficult.'*

In the tradition of holism, this book tries to help the reader stand back and see the whole picture. The 'whole picture' for us means two things. First it is the whole picture of the history of medicine. This is important as most readers find themselves within certain cultural traditions specific to one period of history. We will try to show how a historical perspective can restore some of the value of holism that has been lost since the Age of Reason. Secondly, the whole picture refers to a comprehensive and integrated picture of personal health. We believe that certain holistic guiding principles can be applied to any health strategy, ensuring its safety, its value to a specific personality, its optimum effectiveness in relation to other strategies and its sustainability.

With the cost of Healthcare beyond the reach of most people, this book aims to empower each individual to take care of him or herself. The philosophy of Tibb is simple enough to be understood by anyone and sophisticated enough to integrate all aspects of a person's lifestyle into one sustainable strategy toward health. The greatest challenge in life is to know yourself and to resist 'outsourcing' this quest to experts and professionals. This book is a tool in that quest.

In conclusion, I thank Almighty God for making this book a reality ... a dream come true.

I would also like to express my sincere appreciation to Hakim Muhammad Abdul Haq from the Hamdard University, Pakistan whose insight into Tibb medicine is truly extraordinary, to André Croucamp for putting to paper, so effectively, the contents of this book, to Dr. Suliman Ebrahim for editing the section on Treatment of Illnesses, to Muneera Habana for the many hours of typing and to Zahida Khotu for assisting with the setting up of the Ibn Sina Institute of Tibb.

Finally, to my wife Mariam who supported me over the many years and my children who I hope will continue to serve the Institute in its quest to deliver effective and affordable healthcare in our country, our continent and indeed the rest of the world.

God Bless,

Rashid Bhikha

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## Chapter One

### **Why modern medicine cannot give you the whole picture!**

***Why the popular trend towards alternative medicine can be seen as an important criticism of the scientific western medical tradition***

There is a Chinese saying which insists that one should only pay one's physician when one is well and one should not pay him if one is ill. This saying comes from a philosophy that focuses on maintaining wellness all through life, not just treating illness when it occurs. Scientific western medicine tends to reduce human bodies to discrete parts, disembodied them to study what causes illness in them. Most so-called 'alternative' medical approaches try to see the body as a whole, existing in a greater social and environmental whole and focusing on the processes that maintain health for whole systems. As a result, the debate between scientific western medicine and alternative therapies usually focuses on the difference between treating specific illness and maintaining overall wellness.

Alternative medicine is practiced by most of the world. Alternative medicine has only ever been 'alternative' in the minds of middle-class first-world consumers who experience scientific western medicine as their traditional option. For most people living on this planet, the scientific western medical tradition is actually the alternative - and usually an expensive one.

In an age when modern scientific medicine appears to be reaching its zenith, with spectacular breakthroughs in gene therapy, artificial body parts and incredible body imaging technology, it is remarkable that so many people are showing an increasing interest in traditional



and alternative therapies. From the second half of the last century, a growing number of middle-class people who traditionally consulted western health professionals started consulting alternative healers. Increasingly, consumers are seeing the benefits of the noninvasive treatments of alternative medicine. They appear to be experiencing them as less stressful than the clinical procedures of the scientific western medical tradition. Alternative therapies tend to offer a more user-friendly and emotionally supportive context. The fact that they are generally cheaper and encourage the active participation of the client in decision-making is also seen as advantages. Furthermore, many people seek advice on things like nutrition from alternative healers because they are not receiving this kind of information from their orthodox caregivers. We know that a high self-esteem and positive attitude are directly related to health and must be maintained. Many of the alternative therapies often do an excellent job of offering these.

Consumers are embracing a huge array of 'alternative' practices. These include acupuncture, aromatherapy, biofeedback, herbal medicine, reflexology, massage techniques like Reiki and Shiatsu, various types of meditation, yoga, Chinese medicine, Ayurveda - and Tibb, which is the focus of this book. Increasingly, Healthcare institutions around the world are offering these therapies as part of their integrated treatment programmes. In the same spirit, companies are starting to embrace wellness programmes, promoting sustained health rather than treating illness as the focus of Healthcare and medical schemes. Recognizing these benefits, the World Health Organization is encouraging all countries to promote traditional herbal medicine.

While the scientific western medical tradition still bears the image of authoritative empirical laboratory research, it is increasingly being criticized for:

- Being impersonal;
- Relying on technology at the cost of the human touch and

intuition;

- Employing a false sense of objectivity;
- Fragmenting the human being through its reductionist approaches and over specialization;
- Focusing on treatment rather than prevention;
- Claiming absolute authority and keeping knowledge inaccessible to the uninitiated public;
- Promoting the business of illness rather than the path of health.

There is a growing frustration that the scientific western medical tradition cannot give us the big picture.

The increased interest in alternative medicine may be driven by a number of factors:

- The high cost of western medicine;
- An increased concern with fitness and the body beautiful culture;
- A dissatisfaction with mainstream religion and the subsequent exploration of alternative spiritualities;
- The success of New Age marketing and branding;
- The first-world's obsession with the revitalizing effects of exotic and Eastern cultures;
- The new access to information brought about by information technology.

This trend towards alternative medicine should be seen as a serious criticism of the methods and techniques of the scientific western medical tradition.

The critiques of the scientific western medical tradition in this book are not designed to discredit it, but to reinforce our belief that it is only part of a more holistic solution. We believe it is an invaluable part of therapeutic strategies, but cannot give us the whole picture. The points this chapter makes about western medicine are a generalization that characterizes the scientific western medical tradition and does not necessarily apply to all its practitioners. Based on “scientific method”, modern medicine is biased towards experimental reductionism - breaking things down into their parts. Progress is often made on the level of treating parts without understanding the negative effects such treatments have on the whole. A good example of this is antibiotics – over the short term they destroy harmful bacteria in particular, but they also destroy useful bacteria in the intestine affecting digestion and in the long term breeding more dangerous bacteria that are resistant to antibiotics. Reductionism also lends academic authority to scientific medicine that tends to exclude ordinary people from understanding it. It doesn't try to inform clients in a way that lets them take control of their health and make real decisions, but expects them to have blind faith in Science. As a result, clients outsource their decisions about health to ‘experts’ that only have one ‘angle’ on their problems.

We are critical of the belief that whatever cannot be examined and tested scientifically has to be framed as sentimental superstition. The pulse taking of Ayurveda, Chinese medicine and Tibb is an example of a subtle and subjective knowledge that is learnt over many years of practice and eventually translated into intuition. The process of acquiring knowledge of this technique is different to those processes in modern medicines that rely on textbook knowledge, technology and technologically measurable data. While modern practitioner's may not accept the validity of such diagnostic methods, many modern doctors will tell stories of how they themselves acted on intuition and saved someone's life.

Modern medicine has developed magic bullets that have exterminated many major diseases. It has advanced medical technology (for measuring, augmenting and for treating the body) further than in any other period of medical history and has created invaluable models of critical thinking. We believe, however, there are limits to scientific investigation.

## Holism

We will be promoting a holistic approach to designing health strategies. In contrast to the scientific western medical tradition, the philosophy of holism focuses on whole systems, not just on parts. It focuses on enhancing well-being not just on treating illness. It sees the client as responsible for his or her own health, encourages questions and offers information and skills.

There are many approaches to Holistic Medicine, which all acknowledge the fact that human health consists of many variables and can be addressed in many different fields of expertise.

**The American holistic medical association (Ahma) defines holistic health as:** *'A state of well-being in which an individual's body, mind, emotions and spirit are in tune with the natural, cosmic and social environment.'*

**The Ahma defines holistic medicine as:**

*'A system of Healthcare which emphasizes personal responsibility and fosters a co-operative relationship among all those involved, leading toward optimal attunement of body, mind, emotions and spirit.'*

**The World Health Organization defines health as:** *'A state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity.'*

From our perspective the biggest difference between holism and the scientific, Western medical tradition is that the latter does not have a health-centred philosophy. At first this suggestion may appear shocking, but at closer inspection it is the key to understanding why alternative therapies in general and holistic medicine in particular are increasing in popularity. While many doctors may cite Hippocrates (who was actually a holist) saying, *'First, do no harm,'* the philosophy of the scientific western medical tradition is based on a 'scientific method'. Scientific method is centred on finding objective truth, not on finding health in its broadest sense. It reduces the human body and its environment to increasingly smaller parts in order to control them with technological and chemical interventions. At the heart of modern medicine is 'The germ theory', seen as the origin of most diseases. This has created a narrow focus amongst healthcare professionals. Efforts and research tend to be put into identifying and destroying the organisms that are seen to be the major cause of disease. In fact, for the most part, this tradition sees health as the absence of disease.

*'Western medicine has no concept of health. Its approach reflects the culture's general emphasis on conflict and its basic aim is to destroy alien forces regarded as responsible for disease. This struggle is played out chiefly between the medical technology and the offending agent. The field of battle is the patient's body.'*  
(Hammer 1990:43)

This is a perspective of the scientific western medical tradition inherited from Descartes and the Industrial Revolution. In both cases nature was seen to be an object that should be brought under the control of man.

We must emphasize that we do not see holism as 'right' and western medicine as 'wrong'. In fact, Ibn Sina himself embraced the principles of scientific methods. He 'sets out clearly the three methods: agreement, indifference and concomitant variations - that are usually re-

garded as characteristics of modern sciences.’ (Hakim Mohammed Said). The point being that holistic approaches to health does not necessarily exclude scientific enquiry.

The time has come to critically evaluate the differences and flaws of each approach and explore the best possible routes to health, whatever their means. In this process it might help to get an idea of the historical relationship between holistic medicine and scientific western medicine.

### **The early rise of holistic medicine**

The recorded story of holistic medicine goes back to the Egyptian Imhotep who lived in about 2980 BC. The real unwritten story presumably goes back further still. Hippocrates, often mistakenly referred to as the father of medicine, claimed to have got his knowledge from Imhotep. Imhotep is not just well known for his holistic approach to medicine but also for his technological skill.

In the temple of Haroeris and Sobek, from the time of Imhotep, one can find drawings of medical instruments going back to 2850BC. Many of these instruments are similar to those used in operating theatres today. The point being that holistic approaches do not necessarily exclude technological advances.

It is believed that the first pyramid of Egypt was built by Imhotep for his Pharaoh Djoser (also called Sertor or Zoser), the third pharaoh of the Third Dynasty. This is often claimed to be the first structure built of stone, held together by joints, not mortar or any other binding materials. Imhotep has been referred to as a great African multi-genius, whose feats far exceed the European genius Leonardo da Vinci.

It was the Greek philosopher-physician Hippocrates (460-377 BC) who was inspired by Imhotep and who freed European Medicine from the realm of superstition and magic and gave it the status of Sci-

ence. In other words, he showed that disease was a natural process and that its symptoms were the predictable reactions of the body. He taught us that the chief function of the physician was to aid the natural forces of the body. He was the first physician to introduce the method of taking medical histories. One of the most illuminating theories to be postulated by Hippocrates was that of 'Physis' - the organism's unity. Unfortunately, this was the baby, thrown out with the bath water, in the Age of Reason.

Hippocrates believed that health is the expression of a harmonious balance between the various components of man's nature, the environment and life style. This equilibrium was controlled by natural (and hence predictable) laws. He believed there was a natural tendency, or what he called 'vis medicatrix', towards self-healing.

Hippocrates conceptualized the theory of humours, on which much of Tibb is based. Four humours circulate in the body: Sanguinous, Phlegmatic, Bilioid and Melancholic. Imbalances in these humours, he believed caused disease. This may seem like medieval mumbo jumbo now, but we will explore these notions fully later.

The Hippocratic model of illness recognized multiple factors in the cause of disease. This was what he called an 'ecological model', or what some would call 'holistic' and others 'systemic'. It was Galen (130-220AD) who really ensured the survival of these Hippocratic ideas for nearly 2000 years.

Embracing an ecological model of disease, Galen was the first to claim that mental illness originated in the processes of the brain and was not the result of outside spiritual forces. After the fall of Rome, the practice of western medicine fell into the 'Dark Ages' and illness was once again thought to be caused primarily by sin, possession, witchcraft and other spiritual forces. During this time, however, the

insights of Greece and Rome were guarded, nurtured and extrapolated by Arab physicians, like Al-Razi (Rhazes), Ibn Sina (Avicenna), Al Zahravi (Albucasis) and the surgeon Ibn-Nafis. They refined this knowledge to an even greater art of healing - as can be demonstrated by their sophisticated hospitals and extensive encyclopedias. It was after the crusades that the west claimed this knowledge as its own. Since then, the real roots of many medical practices and knowledge have been hidden from popular history. It is the knowledge of Ibn Sina, in particular, that this book will focus on.

## **The rise of scientific western medicine**

### *Focusing on the parts - neglecting the whole*

With the Renaissance, the object thinking of so-called science slowly replaced ecological models. This is often called the Cartesian model named after Rene Descartes (1596-1650). Science, it appeared, invalidated the humoral concepts of Hippocrates and Galen. Their ecological philosophy was eclipsed by the Cartesian idea that man was separate from nature (even his own body) and could view it objectively through experiment. It must be noted that Hippocrates and Galen held sway for nearly 2000 years. The orthodoxy of what we call 'modern medicine' is very recent - most significantly heralded by Rudolph Virchow (1821 - 1902) who demonstrated that disease begins with changes in living cells, and Louis Pasteur (1822 - 95) whose role in the development of the germ theory of infection was key.

Disease became associated with specific micro-organisms, not imbalances of humours or complex convergences of elements in a lifestyle.

*This was a new way to view illness as different from the ecological model of Hippocrates, as his model was different from the religious model. The late Rene Dubos, an esteemed microbiologist and Professor Emeritus at The Rockefeller University, has named this organizing paradigm – 'The doctrine of specific aetiology' and considers it to be the single most powerful force in the development of medicine*



*in the past century. Many other terms have been used: the biomedical model, the biological-reductionist model, the ontological model, the law of parsimony, etc. None, however, conveys the central tenets of this paradigm as well as the name chosen by Dubos.*

In essence, the doctrine has two major postulates:

1. Illness can be categorized into specific diseases.
2. Each disease has a unique primary cause.

*The first postulate assumes that a disease is a real and distinct entity in nature rather than merely a label which serves as a convenient method of grouping a collection of signs and symptoms. Illness, it assumes, is simply the experience of being diseased. By implication, illnesses, for which no specific disease can be discovered, are less real than those with specific pathological changes. In addition, the non-specific aspects of illness (malaise, depression, etc.) do not require as much attention from the physician since they will disappear once the disease is treated successfully.*

*The second postulate assumes the existence of a specific agent for each disease. It further assumes that the agent, whose presence is necessary for the existence of a disease, is actually the cause of that disease. Other factors associated with a disease but neither specific to that disease nor necessary for its existence, are considered to be irrelevant, unless the specific aetiological agent has not yet been identified or cannot be eradicated.*

(Melvyn R. 1986:13-12)

Half a century ago Morris R. Cohen and Ernest Nagel warned that the doctrine of specific Aetiology violated modern scientific principles in two ways:

## 1. The Fallacy of Pseudo Simplicity

Not only was the complexity of cause collapsed into simplicity, but theories based on specific aetiologies considered any other theory false and excluded them.

While it appeared that the development of antibiotics and immunization had reduced the numbers of fatal infections, Thomas McKeown, Professor of Social Medicine Emeritus at the University of Birmingham, pointed out that a number of important ecological factors were responsible for this decline - better nutrition, better protection from hazards and less over-crowding in living spaces. He claims that these ecological factors were originally over-looked because 'Magic bullet' theories of medicine had replaced ecological theories, and confidence in antibiotics and immunization was high. Today this confidence is waning, and there are those who would argue that antibiotics and immunization have caused more trouble than they have relieved.

There are diseases that do not require a specific pathologic agent, but multiple Aetiological factors, like the degenerative diseases - arteriosclerotic heart disease, cancer and diabetes mellitus. Laboratories are constantly proving multi-factorial, systems models, which resonate with the old ecological approach of Hippocrates and Galen.

Think for a moment about AIDS. For those with means, there are various 'cocktail' therapies that reduce AIDS to a chronic but manageable disease. Those without the means are very rarely told that there are other therapies that address aetiological factors other than the virus - strengthening the immune system through nutrition for example. Knowledge of other aetiological factors than those dealt with by the scientific western medical tradition can provide additional strategies for preventing and treating disease.

The fallacy of simplicity not only collapses complexity into simplistic singularities that can be named and classified, but it excludes variance as anomalous or irrelevant.

## 2. The Fallacy of Reduction

Reductionism distances the nature of illness from the individual experiencing it, depersonalizing it. Pasteur himself would have criticized this, believing that a disease could not be understood without knowledge of the individual who became infected, their peculiar susceptibility to infection and their emotional predispositions.

Roger J. Williams, who has made major contributions to nutritional science has said, *'if medicine were a pure science it would perhaps be interested in hypothetical average people. Being an applied science, its interest must be in real people who are of many sorts and suffer from many sorts of disease'* (1975).

*Patients seek treatment because they wish to be healed of their illness, not merely cured of their diseases. Thus, when physicians are disease-orientated specific aetiologists, there is a fundamental difference between the goals of patients and the goals of their doctors. This difference helps to explain why an estimated 70 to 90 per cent of all episodes of illness are managed exclusively outside the formal Healthcare system (Zola) as well as the shocking fact that patients report far greater improvement after treatment by folk healers than after treatment by modern physicians (Kleinman). It also helps to explain why patients often fail to comply with their doctors' orders (Stimson).*

(Werbach 1986:88)

We have summarized the criticisms of scientific western medicine, by practitioners of holistic medicine, into 7 points:

1. The scientific western medical tradition focuses on specific organic causes of disease.

The doctrine of specific aetiology is also known as the 'germ theory'. Because of its reductionist nature, the scientific western medical tradition tends to be sceptical of that which was not measured or created in the laboratory.

2. Most practices of medicine offer the clinical alleviation of symptoms rather than coherent change of lifestyle

With a belief in specific aetiology the approach tends to be narrow, focusing on symptoms that are causing a person distress. Clients have come to expect and prefer a treatment that gives immediate relief, not one that is progressively administered over time but is sustainable.

3. The scientific western medical tradition places the emphasis on illness not on health

The scientific western medical tradition emphasizes extreme pathology and as a result neglects the complex causes of disease, and neglects wellness. It focuses on the disease end of the spectrum.

4. The scientific western medical tradition is dependent on technology

This often makes it seem impersonal. The technology is designed to measure increasingly smaller parts of a person, further fragmenting the whole. Those aspects of holistic medicine that do not yield themselves to instrumentation are considered invalid.

The information that the scientific western medical tradition values is information that fits into a particular statistical verification system – information that can be measured by specific technologies. In fact, *‘technology insists that, as a test of the validity of the healing modality, the healer must not be essential to the healing process’* (Hammer 1990:9). In the quest for zero defect, western medicine has outsourced diagnosis to machines and tools, often losing the human voice, touch and intuition. Only information that can be spoken in the language of technology is regarded as valid. As Abraham Maslow said, *‘If the tool you have is a hammer; you will always be looking for a nail.’*

In contrast to this, the holistic approach sees the diagnostic process itself as therapeutic.

5. The scientific western medical tradition does not recognize natural healing crises

What is defined as negative and pathological is often the body’s attempt to heal itself. Sometimes these processes can be extremely uncomfortable with symptoms such as diarrhoea, vomiting, excessive urination, nosebleeds, headaches, fever, and unusual perspiration. These eliminative functions are often stopped by the scientific western medical tradition, without allowing an appropriate time for the natural process of elimination to take place. Western psychology understands these crises better than western medicine. Psychologists has long seen the healing value in grief, and what has been variously named, ‘spiritual emergency’, ‘rites of passage’, ‘a hero’s journey’ or ‘an underworld journey’.

The Great Sufi Imam al-Ghazzali said:

*Illness is one of the forms of experience by which humans arrive at a knowledge of God; as He says, ‘Illnesses are my*

*servants which I attach to My chosen friends'.*

It must be said that one has to be sensible, of course, in cases where these phenomena are genuinely dangerous. Diarrhoea in a person who has AIDS can be life threatening. Diarrhoea is still the major cause of death amongst infants in South Africa.

6. The scientific western medical tradition neglects the psychological implications of an illness, as well as the symbolic ritualistic role of a healer

The criticism from the scientific western medical tradition that many holistic therapies are psychosomatic is true, but not in the negative sense in which it is meant to be viewed. The word 'psychosomatic' is seen as a negative indictment.

7. In the scientific western medical tradition, responsibility does not lie with the patient

Instead the paternalistic institution or health professional takes control, often denying the patient vital information and skill, and ultimately creating dependence. This book puts a great focus on empowering the patient by teaching them the general principles of health as promoted by holistic practices.

The nature of the economy encourages narrow specialization, competition and fragmentation, rather than integration. There also is not time for thorough diagnosis and treatments are generic not personality specific, so as to keep the production line moving.

## Rediscovering the ancient wisdom of holistic medicine

As a matter of interest, it was the South African statesman, Jan Smuts (1870 - 1950), who first coined the term 'holism', in his book *Holism and Evolution*. In this book he argued that evolution is a sequence of increasingly comprehensive integrations - a concept that we will explore later.

It was Abraham Maslow (1908 - 70) who was largely instrumental for questioning the rigid application of the scientific model of the physical sciences to psychology.

He claimed that it resulted in the fragmentation of the person, neglecting areas such as individuality and self-actualization. This prefigured the holistic health movement's concern with 'optimal health' or 'high-level wellness' as an alternative to the narrow disease orientated model favoured by the proponents of specific aetiologies.

*Holism is finding increasing support from the scientific community.*

*'As researchers in a number of highly specialized areas extend their investigations beyond their previous limits, they are discovering that, instead of diverging even further from the investigations of their colleagues, their work is increasingly intersecting. One result has been a gradual erosion of the mind-body split as newer, more integrated approaches combine both mental and physical elements in their protocols.'*

(Werbach 1986:123)

In the 1950s and early 1960s, certain mavericks in western medicine began to value and integrate ideas from traditions that taught holistic approaches to health. With inspiring pioneers such as Dr Evarts Loomis and his now legendary medical retreat centre, Meadowlark,

in the United States, the holistic medical movement slowly began to influence the way medicine was practiced by western Healthcare professionals. Holism was experienced as something novel but was the revival of ancient knowledge - or perhaps common sense unhindered by blind faith in Science.

In the mid-1980s the term 'alternative medicine' began to gain popularity and continues to be preferred when referring to non-conventional medical healthcare treatments.

Beginning in the 1990s, a growing number of doctors and hospitals began to describe their use of unconventional and alternative medical treatments as 'complementary medicine'. The emphasis was not on an exclusive alternative but on using non-conventional treatments as a complement or secondary support to already prescribed conventional medical treatment.

The most recent of the more popular terms being used to describe the use of unconventional/alternative treatments by medical doctors and other health care practitioners, is integrative medicine (sometimes also called 'integral medicine') The term 'integrative medicine' seeks to recognize and validate the knowledge and practices of all healing and medical traditions, rather than framing them as secondary to western practices.

Now, authors like Andrew Weil, Deepak Chopra and Bernie Siegel are respected leaders in the field of health care. As more media and more information about holistic practices are becoming available, more consumers and more health care professionals are starting to explore its techniques and guiding principles.



Many practitioners describe what they do as holistic but not all of them embrace the philosophy of holistic medicine.

The wisdom of holistic medicine is a combination of the practice of medicine with an understanding of a philosophy that provides the whole picture. Who is man - what makes man - what makes him tick - what constitutes health and what are the causes of disease?

We feel that to embrace the term 'alternative' is to place its practice outside conventional western therapies and make it some sort of value loaded opposite. Holistic medicine does not exclude western medicine. Even doctors who criticize holistic medicine uses many holistic techniques. The doctor who gives a thorough diagnosis, covering not only your symptom but also your stress levels, how you have been sleeping, what you are eating and how you are exercising can be said to have a holistic approach. Any doctor that works together with a team of experts towards the health of his or her client can also be said to have an holistic approach. Holistic medicine also does not mean that narrowly focused western specializations should be excluded. If you need a specialist as part of your team, a holistic approach would endorse this. Tibb however, not only emphasizes holistic practices, it reaches down to the roots of holism and embraces its philosophy. This is its value. While we teach many techniques and practices, we believe that once a person understands the principles of a holistic health philosophy like Tibb, they will be able to innovate many practices themselves.

*Many western Healthcare professionals are embracing holistic practices. In fact, a recent survey of family physicians in the U.S. found that more than half regularly prescribe alternative treatments or have tried alternative therapies themselves. By the end of the 1990s, thirty-seven percent or almost one-third of conventional medical schools, including Harvard, Yale, and Johns Hopkins, offer courses in alternative medicine.*

(Mary & Michael Morton. 1997)

We are also discouraged from using the term 'alternative' because, while it covers many non-western practices, not all alternative therapies are holistic. Techniques borrowed from holistic philosophies are often used without the philosophy. This is partly due to the opportunistic marketing of techniques and therapies to a consumer market looking for quick fixes. Faddish courses are run. Internet sites offer 'all you need to know'. Techniques and therapies are simply added to a growing armoury that people believe will give them control over their own lives.

The genuine practice of holistic medicine requires that practitioners and clients alike embrace a whole new way of looking at the body, at healing and the role of the client in the healing process. This will be the adventure of our book.

## **Evaluating alternative therapies**

Embracing holistic therapies or holistic approaches to combining therapies does not go hand in hand with embracing superstition and uncritical sentimentality.

Scientific method of western tradition has given us many valuable ways of critically evaluating ideas and practices. We encourage critical thinking and believe that holistic medicine itself should not evade investigation. It needs to evolve and adapt to new challenges.

Robert Ornstein, a psychologist at the University of California Medical Centre, San Francisco and a leading authority on the study of consciousness, said:

*'Holistic is a word that has become perverted. Holistic health is getting to be a fad. To many, it means only freaky things, so we end up with just another fragmented approach to health instead of a holistic one.'*

Werbach says:

*'Holistic' is being used to describe any approach which deals with 'body, mind, emotions and spirit' as if it makes little difference how applicable, scientifically valid and cost-effective the approach may be. Patients entering the movement are greeted by a potpourri of diagnostic techniques and treatments to sample, often with little rationale for the items suggested for them to try. The emphasis is upon invalidated procedures as if their rejection by the medical establishment somehow makes them better than conventional procedures.'*

(1986:124)

To avoid irresponsible and blind use of unconventional therapies we suggest that therapies (including Tibb) should:

- Be safe;
- Not contain substances in amounts that may be physically harmful or practice therapies that may be physically harmful;
- Not completely replace Healthcare which is accepted as effective;
- Allow for an adequately balanced diet to meet nutritional goals;
- Not be a just a new fad or trend;
- Not exploit the emotional state of distressed or desperate people opportunistically;
- Not incur unnecessary expense;
- Have positive benefits.

Here are some more investigative questions that may assist a person trying to evaluate an alternative therapy:

Is the material you are reading promoting a specific product? In other words, is it a kind of advertisement? If so, does it mention side effects? Does it use testimonials rather than scientific studies? Does it contain any authentic references? Is the product usually expensive and available only at special stores? Does it replace effective and proven recommendations? Who is the author and what are their credentials? Do the benefits outweigh the risks?

Where was the research done and have the results been published? A good reference librarian can help people interested in a particular treatment find out whether it has been reported in reputable scientific journals.

Does the treatment claim to have a 'secret formula' that only a small group of practitioners can use? Anyone with integrity, who believes they have developed an effective treatment, would publish their results in reputable journals so other researchers could evaluate them.

Don't rely on what you find on the Internet simply because it is there. A recent study showed that up to 40% of medical information on the Internet was false. Critically evaluate your source. Is it on the website of a reputable author, journal or health institution? Remember, personal and isolated anecdotes may give you some clues to follow or investigations to pursue, but they do not constitute proof.

Be especially sceptical of advertisements that make the treatment sound like a miracle, claiming that it is harmless and painless and produces no unpleasant side effects. We are not saying that this cannot be true, but it is unlikely and should be cause for healthy skepticism.

If you have read an article or seen some research, take a copy of it to your doctor and other members of your holistic health team.

If you are trying something unusual, let your doctor know and together establish a time frame to measure its effectiveness. Remember, some alternative therapies make people feel special just because it gets them to act differently.

No alternative therapy should be seen as a replacement for good eating habits and if it cannot function as a co-therapy, together with medication, it should be questioned.

## Chapter Two

### Traditional Roots of Medicine in Modern Routes to Health

William Harvey (1578-1657), one of the fathers of the modern medical model, instructed his followers before he died to, 'Go to the fountainhead and read Aristotle, Cicero and Avicenna'. Many Healthcare professionals may have heard of the names Aristotle and Cicero but who has heard of Avicenna, known as Ibn Sina in the Islamic world? The Encyclopedia Britannica calls Ibn Sina's famous Canon of Medicine 'The single most famous book in the history of medicine, in East or West.' Like the great African genius Imhotep (whose medicine inspired Hippocrates), the memory of Ibn Sina has been neglected by popular histories of medicine. In this chapter we will show how he integrated all the ancient traditions of medicine into one system of thought and how he systematically extracted the general principles of healing. His system became what is known as Greco-Arabic medicine, Unani medicine, Western holistic medicine, or Tibb.

The prejudice of first-world media obscures the fact that Tibb is one of the most widely practiced and scientifically accurate systems of medicine in the world today. In fact, healing traditions directly inspired by Unani medicine, remain the treatment of choice for more than one-quarter of the world's population! This includes the Middle and Near East, India, South America and parts of Europe. Dr. Edward Spicer, an anthropologist at the University of Arizona, has even identified Afro-Americans in the rural South of the United States using herbal remedies that originated in the Unani Healing formularies. Even in our own country, the practice of cupping - a traditional Greco-Arabic practice - is used by traditional healers. It should be appreciated that the spread of Islam and the prophetic tradition of 'seek knowledge, even though it be in China' was responsible for carrying medical knowledge all over the globe. Within one hundred years of coming into existence, the Islamic empire had spread from Spain in the west, to China in

the east and encompassed in its midst, the whole of northern Africa, Egypt, Syria, Palestine, Trans-Jordan, Central Asia and parts of western India. Later, it was carried even further by Muslim merchants to the shores of the far-east, including the Malaysian peninsula, the islands of the East Indies and Indonesia.

The philosophy of Tibb encourages its physicians to constantly add to their knowledge. Tibb has steadily increased its knowledge-base by borrowing from other sources like Ayurvedic medicine. Its adaptability has kept Tibb a vibrant tradition. It is officially recognized as Unani ('Greek Medicine') in India, Pakistan, Bangladesh and Sri Lanka. In India there are an increasing number of medical schools where Unani is now a major part of the curriculum. The degree from these schools enables their students to be licensed practitioners of Unani medicine. Their certification, licensing and supervision is controlled by the Indian Medical Council. Tibb also enjoys the favour of public popularity in other countries including Afghanistan, Malaysia and countries in the Middle East. In the latter countries it has recently had a remarkable resurgence in practice.

### **Muslim contributions to medicine**

*What we call science arose in Europe as a result of a new spirit of inquiry of new methods of investigation of the method of experiment, observation and measurement of the development of mathematics in a form unknown to the Greeks. The spirit and methods were introduced into the European world by the Arabs.*

Briffault (Quoted by Ibrahim Boolaky in Hamdard, Vol. XXVI, No.1)

*Looking back, we may say that Islamic medicine and science reflected the light of the Hellenic sun. When its day had fled and they shone like a moon, illuminating the darkest night of the European Dark Ages; that some bright stars lent their own light and*

*the moon and the stars alike faded at the dawn of the day - the Renaissance. Since they had their share in the direction and introduction of that movement, it may be reasoned that they are with us yet.*

(In Al-Tibb Al-Islami by Hakim Mohammed Said)

*It is noteworthy that the great plague known as the Black Death, which swept through European populations, stopped at the borders of the Muslim world because of the Islamic measures of cleanliness alone.*

- Abdul Ali (Hamdard, Vol. XXIX, no.4)

While Europe experienced the 'Dark Ages', Arabic physicians were exploring the writings of Galen, Aristotle, Paul of Aegaeia and other Greek sources. Recent discoveries of manuscripts by an Egyptian Physician, Mohiuddin al-Tatawi, have shown that Islamic Physicians not only possessed excellent knowledge of anatomy and physiology from the Greeks, but they added some challenging new concepts. Perhaps the best example is the discovery of the lesser or pulmonary circulation by Ibn Nafis (1288AD). Until recently this discovery was credited to Servetus and Colombo, who described it in similar terms 200 years after Ibn Nafis. The description given of the pulmonary circulation by Ibn Nafis challenged the fundamental concept held by Galen. In fact, it suggested that there existed a pulmonary capillary bed where the blood was 'purified' before being brought back to the heart by the pulmonary artery, thus predating the discovery of pulmonary capillaries that accompanied the invention of the microscope by Anthony von Luwenheek.

Muslims contributed extensively in the fields of botany, pharmacology, pharmacognosy and pharmacy. The texts of Razi's (864-930) al-Hawi mentions 829 herbs with their pharmacological actions. Al-Idrisi (1099-1166) of Spain wrote *The Comprehensive book on views of the Ancients as well as the Moderns on Simple Drugs*. Ibn Juljul produced a commentary of herbs and plants described by Dioscorides. One of the most authoritative books on herbs was written by the fa-



mous scholar and philosopher Abdullah Ibn Ahmad Al-Baitar (d.1248) entitled '*The Book on Herbs.*' It contains a compendium of 1400 herbs (of which approximately 200 plants were then unknown), their actions and their equivalent names in several languages. Muslims also developed techniques to refine medicines by processes of distillation, sublimation and crystallization. Druggists or Attarin became commonplace in Islamic lands and their proliferation ultimately required the institution for licensing of chemists and druggists. Modern Hakims still use recipes that were tried and tested by Galen and the Arabic physicians.

Muslim physicians also contributed to diagnosis and treatment of psychological illness. The eminent psychotherapists were Al-Tabri (d.861), Ibn Sina, Al-Razi, Ishaq bin Imran (d.908) and Dawud bin Omar Al Antaki (d.1600).

Surgery has always been an inseparable part of Tibb medicine. Muslim physician Abu Al Qasim Al Zahrawi (936-1013) known as the father of modern surgery, developed many of the surgical instruments still in use today. Donald Campbell writes about him:

*'The chief influence of Abu al-Casis on the medical system of Europe was that his lucidity and method of presentation awakened a prepossession in favour of Arabic literature among the scholars of the West; the method of Abu al-Casis eclipsed those of Galen and maintained a dominant position in medical Europe for five hundred years, i.e. long after it had passed its usefulness. He, however, helped to raise the standard and status of surgery in Christian Europe.'*

(Arabian Medicine, Vol 1, London, 1926)

Another significant Islamic achievement was the development of hospitals and hospital-based clinical training of medical practitioners, which were financially supported by the religious law of charitable endowments. Despite some criticism from traditionalists, Muslim physi-

cians provided care for the sick in sophisticated hospitals. These hospitals were remarkable structures built for the practice of integrative medicine. They contained within them spacious courtyards, lecture halls, libraries, mosques and chapels for people of all religious beliefs, charity wards, kitchens and dispensaries. They even practiced a form of music therapy!

Other contributions to medicine included nutrition and dietetics (Ibn Zuhr), the preventative medicine initiative and the importance of hygiene. It must be said that Islam encouraged what are now common-sense practices such as breastfeeding, basic hygiene, eating in moderation, physical fitness, etc.

### **A brief history of Ibn Sina and the formulation of Tibb**

Tibb medicine was presented as a fully developed system of therapeutics by Ibn Sina - known as Avicenna in the west. A brief glance at the accomplishments of his life confirms the title by which he is known in the east: The Prince of Physicians.

The story of Hakim Abu Ali Abdullah Al-Hussain Ibn Sina is a curious one. He was born in 980 A.D. at Afshana near Bukhara in Russia. As an ardent scholar, he became well versed in the study of the Qur'an. In fact, by the age of ten Ibn Sina had become a hafiz - one who has committed the entire Qur'an to memory. By the age of 16 he had mastered most of the sciences of his day, including mathematics, geometry, logic and philosophy, as well as metaphysics. He became famous for his healing skills at a very young age. At the age of 17 he cured Nooh Ibn Mansoor, the King of Bukhara of an illness that the well-known physicians of the time could not. Refusing reward, the young Ibn Sina asked only that he be given access to the King's legendary library.

When Ibn Sina was 21, his father died and this event, coupled with the political turmoil of the early 11th century, forced Ibn Sina to become a wanderer. He eventually found refuge in Hamadan in Iran, under the patronage of Bujid Prince Shams Al-Daulah whom he treated successfully for colic.

He began writing his first book at the age of 21. In this book, *Kitab al-Insaf* (Book of Impartial Judgement), he posed and answered 28,000 questions on the nature of Divinity. In the short span of 30 years of writing, Ibn Sina wrote over 100 books of which 16 were on medicine. His fame put great demands on him and he travelled extensively. He completed most of his monumental writings in Isfahaan in Iran. He died in Hamadan in 1037 A.D.

He was the most famous physician, philosopher, encyclopaedist, mathematician and astronomer of his time. His major contribution to medical science was his famous book *Qanun fi al-Tibb* - The Canon of Medicine. In the Canon, Ibn Sina surveyed and summarized all medical knowledge available. His main source was Greek medicine. Unani actually means 'Greek' in Arabic. He also integrated other systems, like those of the Europeans, East Indians, Persians, Arabs, Chinese, Ayurvedic and Tibetans. He refined and codified all this knowledge into 'The Standard Principles of Medicine.' Due to his systematic approach, the Canon was recognized as the leading authority over other texts including the works of Galen and it remained the foremost encyclopedia of medicine for more than six centuries. Not only did he sum up all existing medical knowledge, he also made many important original contributions. These included the recognition of the contagious nature of diseases such as tuberculosis and the spread of diseases by soil and water. In addition to describing pharmacological methods, the book described 760 herbs and became the most authentic '*materia medica*' of the era. He was also the first to describe meningitis and made rich contributions to anatomy, gynecology and child health.

Of particular significance was his discussion on the relationship between the mind and the body, suggesting that many physiological phenomena were the product of suppressed thoughts.

His Canon rivalled the books of medicine written by al-Razi and al-Majusi, surpassing both of these in content and originality. It was composed of five volumes: Volume I contained the general principles; Volume II Simple Drugs; Volume III Systematic description of diseases from head to foot; Volume IV General maladies viz fevers and Volume V Compound Drugs.

The Canon of Medicine was translated into many languages including Persian, Russian, Hebrew, French, German and other Roman languages. Twenty-eight editions existed in Latin alone. The Canon and other of Ibn Sina's works became the basis of thought in most of the medieval schools of knowledge, especially those of the Franciscans.

Ibn Sina is also famous for developing the chemical processes of filtration, and extraction. Of special note is that Ibn Sina invented the process of distillation and was the first to distil oil of rose. He is, in essence, the father of aromatherapy. He also invented various techniques of colour therapy. Besides his vast grasp of dietetics, Ibn Sina developed a codified science of urinalysis, pulse diagnosis, classifications of pain and an exhaustive pharmacology of hundreds of plant substances.

His work was not limited to medicine. He wrote a philosophical encyclopedia, *Kitab al-Shifa* (The Book of Healing). It included studies in medicine, logic, geometry, physics, mathematics, astronomy, metaphysics, music, ethics, economics and politics. This work is generally accepted to be the largest work ever produced by an individual author. Among his many extraordinary observations was the connection he made between time and motion, his notion of the finite speed of

light and his ground-breaking work on harmonics in music. His philosophy synthesised Aristotelian philosophy, Neoplatonism and Muslim theology. His critical thinking did not always make him popular. For example, he did not believe in alchemy and the possibility of transmuting metals because, in his opinion, the metals differed chemically in a fundamental sense.

His philosophical expertise was clearly one of the reasons why he was able to integrate so much knowledge and why integration remains one of the guiding principles of Tibb to this day. As a result of his great wisdom, he has been awarded the titles: al-Shaykh al-Rais (The Chief Master) and al-Muallim al-Thani (the second philosopher after Aristotle).

## **Conclusion**

From the tremendous impetus inspired by Ibn Sina, medicine developed in the centuries that followed him as it had never done before. By the early 18th century, the Tibb system was the basis of virtually all medicine in the Western world. Significant influences of Ibn Sina can also be found in virtually all of the European nature cure movements and even in the doctrines and early experiments in homeopathy of Samuel Hahneman (1755-1843).

When Mongols ravaged Persian and Central Asian cities like Shiraz, Tabrez and Gilan, scholars and physicians of Tibb Medicine fled to India. The Delhi Sultan, the Khiljis, the Tughlaqs and the Moghul Emperors provided state patronage to the scholars and even enrolled some as state employees and court physicians. From the 13th to the 17th centuries Tibb Medicine had its hey-day in India. Among those who made valuable contributions to this system during this period were Abu Bakr bin Ali Usman Kashani, Sadruddin Damashqui, Bahwa bin Khwas Khan, Ali Gilani, Akbar Arzani, Mohammad Hashim Alvi Khan and Hakim M. Azam Khan.

The scholars and physicians of Tibb Medicine who settled in India were not content with the known drugs. They subjected Indian drugs to clinical trials. As a result of their experimentation, they added numerous native drugs to their own system, further enriching its treasures.

During the British rule, Tibb Medicine suffered a setback and its development was hampered due to withdrawal of governmental patronage. Since the system enjoyed faith among the masses it continued to be practiced. It was mainly because of the Sharifi family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad, whose efforts ensured that Tibb Medicine survived during the British period. An outstanding physician and scholar of Tibb Medicine, Hakim Ajmal Khan (1868-1927) championed the cause of the system in India.

The development of Tibb (Unani) Medicine as well as other Indian systems of medicine gained considerable momentum after the independence of India and Pakistan (1947). Even prior to their independence, several committees were appointed which underscored the future role to be played by the indigenous systems of medicine.

The government of India established, in 1969, a Central Council for Research in Indian Medicine and Homeopathy (CCRIMH) to develop scientific research in different branches of Indian systems of medicine viz. Unani Medicine, Ayurveda, Siddha, Yoga, Naturopathy and Homeopathy. The research activities in these systems continued under the aegis of the CCRIMH until 1978 when it was split up into four separate research Councils, one each for Unani Medicine, Ayurveda and Siddha, Yoga and Naturopathy and Homeopathy. This was done to further develop these systems in concordance with the basic philosophies of the respective systems. Ever since its establishment, the Central Council for Research in Unani Medicine (CCRUM) has been making concerted efforts to provide a scientific basis to this age-old

system, and to come up with viable solutions to the health problems of the people.

In order to streamline education and regulate practice in the Indian systems of medicine, the Government set up by an Act of Parliament, Indian Medicine Central Council Act 1970, the Central Council of Indian Medicine (CCIM). In Pakistan this control is administered by the National Council of Tibb. Similar councils exist in Bangladesh and Sri Lanka.

At present the Unani systems of medicine, with its own recognized practitioners, hospitals and educational and research institutions, form an integral part of the national Healthcare systems in these countries. The Governments are providing increasing support and funds for the multi-pronged development of Unani Medicine to draw the fullest advantage from this system in providing healthcare to the masses.

Considering the force and impact of Ibn Sina on the history and development of medicine, it is curious that his system is virtually unheard of in non-Islamic countries today. Between the late 16th century and 17th century the new investigative scientific spirit became the dominant culture all through Europe and traditional Arabic medicine began to lose its appeal. Europe had become prejudiced against Arabic culture and went to great lengths to construct it as 'other'. This is ironic since it had been the Arabs who had preserved the knowledge that would be the seeds of western civilization while 'The West' was in the 'Dark Ages'.

One of the reasons for the decline of Tibb in the West came in the late 1700s, from biologists and scientists who argued that one cannot determine the reality of the humours, the metabolic sub-cellular forces that underlie Ibn Sina's notion of health or causes of disease. Since the humours could not be extracted and measured, when tech-

nological advances permitted scientists to peer into micro life forms, Ibn Sina's medicine was viewed with skepticism. It should be appreciated that until recently physicians trained in the principles of western or modern medicine disregarded the theoretical basis of Acupuncture on similar grounds, yet today acupuncture is being looked at with new insight and has gained acceptance because its application has produced practical results that are unexplainable by modern principles of anatomy and physiology. It is the practical value of Tibb's concepts that should be evaluated.

Another reason for the decline of Tibb in a western dominated environment is the holistic nature of Tibb. Its practitioners extended this holism beyond the body and mind, to include the environment and ultimately the whole of creation. The processes in the body were seen as a microcosm that reflected a greater macrocosm, culminating in the Divine Will and purpose of God, the creator of all things.

The Industrial Revolution, the age of materialism, the reductionist approach of modern science and man's quest to have control over nature; all of these have side-lined faith in the unseen. The understanding that health or illness is determined by predictable laws of nature is of course scientifically valid, but it often neglects broader contexts and spiritual influences. Spirituality is an integral component in every traditional health system. It is core to the writings of Hippocrates and Ibn Sina as well as in Culpeper's 'Practice of Western Holistic Medicine' of the late 17th century.

Perhaps it was the inspiration from the Torah, the Bible and the Qur'an, that gave the Tibb physicians insight into the creation of man, his nature, his constitution, and his relationship to the environment. An understanding of man integrated into the universe and the processes of creation ultimately resulted in a better understanding of the causes of illness and health maintenance.



Since 1976, when the World Health organization formally adopted its policy of promoting traditional medicine, Tibb has begun to enjoy increased interest worldwide, and is currently being practiced, taught and researched in 25 countries. Many holistic medicine practices, from colour therapy to aromatherapy, are experienced by the public as new trends but are in fact the legacy of Ibn Sina and Tibb.

The Ibn Sina Institute of Tibb in South Africa believes that the value of Tibb cannot be withheld from a healthcare system which is in crisis. Not only does Tibb offer holistic, low- 'tech', affordable, client centred therapies, it actively restores a philosophical and ethical element to medical practice that seeks to inspire rather than contain.

The practice of Tibb is not dependent on accepting any particular religious practice or doctrine. Ibn Sina's work centred on distilling the universal principles of health and Tibb continues to practice rigorous scientific investigation. People from all walks of life and spirituality are able to learn the principles of Tibb and apply them to their daily lives.

For a further exposition of the theories of Tibb the reader is directed to Avicenna's 'Canon of Medicine' by O.C. Gruner, 'The Traditional Healer's Handbook' by Hakim G.M. Chishti N.D., 'The Physiological Principles of Tibb' by Hakim Ishtiaq Ahmad, Culpeper's 'Practice of Western Holistic Medicine' by Graeme Tbyn and 'Unani the Science of Greco-Arab Medicine' by Hamdard (India).

## Chapter Three

### The Path to Health

#### Defining health holistically

We could take a reductionist view of health and look at the individual forces and influences that act on individual parts of your body but each of these individual 'actions' or 'relations' rely on the smaller bits that make them up and the bigger bits to which they belong. They may each be a path towards a certain effect but it is collectively that they make up the whole path to health. Health is the total overall effect of many interactions between many different variables that are all changing every moment and affecting each other with every change. Not only is it the parts that must co-operate but also a number of factors that influence these parts.

Tibb recognizes six factors that determine the health of an individual:

- Environmental Air and Breathing;
- Food and Drink;
- Movement and Rest;
- Emotions;
- Sleep and Wakefulness;
- Elimination and Retention.

It is easy to define illness in relation to the parts that make up a body and the factors that influence it. Defining health is more difficult.

To see health simply as the absence of illness is to ignore the fact that health can be seen to improve, even when there is no illness to treat. In other words, an already healthy person can improve his/her overall functioning and well-being better than before. Health is not dependent on the presence or absence of illness.

Tibb is as relevant to the healthy as it is to the ill. In this book we encourage an appetite for health. We believe that it is something that can be discovered by anyone. An appetite for health is more than simply avoiding illness. It is a desire to function optimally, to get the most out of one's body and one's life.

'*Nafs*' is the Arabic term for the body's appetites. It refers to all the demands of the body i.e. for food, for warmth, for intimacy, for power, etc., which are the emotional needs or drives that characterize an individual. Different needs and drives predispose people to different types of illness and different degrees of health. An appetite for health is nurtured in the process of refining all our other appetites. In traditional Islamic teaching, the '*nafsi kull*' or '*universal soul*' is the final stage of refinement and the highest form of self-realization.

The discovery of your own peculiar appetite for health is intimately linked to discovering your own natural tendencies towards health and then harnessing these tendencies. Believing that everybody has a natural tendency towards health is crucial for understanding Tibb's techniques and principles.

In his '*Perfect Health*', Deepak Chopra speaks of 'The impulse to evolve' as a natural desire. He emphasizes that 'living in tune with nature' means 'having healthy desires that match what you actually need' in your own process of survival and evolution. What we need is communicated to us via an intuitive 'impulse.'

*Unfortunately, it is very easy to interfere with this pathway, and when we do, we slip out of tune with nature. Instead of trusting the balanced body to tell us what nutrients it needs, all too often we indiscriminately take vitamins, compulsively overeat, crave far too many sweets and junk foods of all kinds. The current vogue of 'life extension' is based on distrust of the body, trying to*

*second-guess its weaknesses by cramming it with mega-doses of vitamin E, beta carotene, selenium or whatever new panacea has joined the list. You do not have to go to an extreme to get the most from your body. The body is intelligent. It knows exactly what it needs.*

Deepak Chopra

A famous study once exposed a number of children suffering from various ailments to a wide variety of foods. At first they indulged in the chocolates and ice creams but once they realized these were not a rarity and were freely available they started eating (and by inference 'desiring') specific foods needed to correct their ailment.

Our bodies have a way of finding the path back to health. Chopra suggests that patients return to the 'source of their desires', which is a natural impulse to evolve and progress without unnecessary effort. At this source everyone has desires that are appropriate for their own growth and profound enjoyment of life. Our aim in this book is to help you rediscover this source.

Tibb does not believe that health is some academic secret, but is a gift of knowledge to be shared by all. An important part of Tibb consists of empowering people with the necessary skills to manage their own health.

It is a great pity that the socio-economic dynamics in our society teaches us that health is a commodity that we receive uncritically from a pharmacist, a doctor, a clinic or traditional healer. Health is not perceived as something that we can take control of and take responsibility for.

If the experience of well-being is not something the individuals can learn to control, then the experience of choice has no value.

## **Ideal state**

Practitioners of Tibb believe that not only can health become healthier and feeling good become better but that each individual has an ideal state of health that can be identified, found and enjoyed. This is of course not a static ideal state but one that continues to grow and change, according to certain identifiable principles throughout life. Once we have stripped an individual life of all its noise, disease and decoration, seeking this ideal of health is surely a valued goal.

Patanjali, an Indian mystic and writer of one of the oldest spiritual texts, saw the purpose of life as the quest for 'effortless being'. In other words; to spend as little energy for as much gain as possible. It is our goal to promote some of the skills of effortless being and equip people with useful information in order to apply these skills in whichever way they choose.

The approach of Tibb is an inversion of Abraham Maslow's famous hierarchy of motivating needs (1960). A motivating need is the force exerting the most influence on the way an individual acts and experience their world.

Simply put, Maslow suggested that successive needs in this hierarchy could not be met unless the needs preceding it had been satisfied. At the lowest level we encounter 'physiological needs' (food, water and sex). This is followed by the levels of 'security needs', 'love and belonging needs', 'esteem needs' and finally 'self-actualization needs'.

From the perspective of Tibb, it is possible to stimulate and inspire self-actualization needs, prior to the fulfilment of any of the others. Put another way, if a person is able to resonate with their ideal state, an appropriate set of appetites will be experienced passionately and the persons motivating needs will all be towards life in all its fullness.

## **The law of the whole**

The reductionists are right to identify and study the various constituents of the human body. These constituents appear to be organized according to levels of increasing size and complexity. We see particles on one level of organization.

We see chemicals on a level of organization above that. Macromolecules exist on another more complex level. Organelles, cells, tissues and organs can all be identified as levels leading up to the level of organization that is the body itself. At each level, new structures, new dynamics and new behaviours emerge but the operation of the body cannot be explained in terms of its constituents alone. The dynamics of each level are not only constantly conditioned by the state of what comes before but are constantly informed by the state of what lies one level above. As the Nobel laureate Ilya Prigogine stressed: - "it is impossible to conceive of a 'fundamental level', as every level depends on all the others for its state of being, its structure and functioning". Absolute reductionism will never work. The body can only be understood as an ecology of interconnected, mutually influencing entities. This mutual influence, over time, facilitating change and new organizations of parts is different to the role played by the parts that make up a construct like a house. While bricks make walls and walls make a house this structure is static, non-dynamic. The successive levels that make up a house, do so linearly, step by step. The body on the other hand, is a non-linear system in which its forms are maintained through a constant process of change. Each part is a constantly changing expression of the whole system.

Tibb recognizes this complex organization and functioning of all the parts in the whole in which each chemical, macromolecule, organelle, cell, tissue and organ - seeks its own ideal state by co-operating with those entities around it. This ideal state cannot exist in isolation but is completely dependent on the other participants in the ecosystem we call the body. Tibb calls the ideal states of each of these parts and of

the whole itself; 'temperaments'. Every part - for example, a chemical or an organ - has its own temperament. Each individual body also has its own ideal state or temperament, produced by the interaction of the temperaments of its parts.

Tibb philosophy does not stop at the body in recognizing ideal states or temperaments. Other parts of the ecosystem have temperaments peculiar to them, whether they be animal or plant, climatic zone or specific country. One could even conceive of the ideal state or temperaments of partnerships, families or communities. All these systems (and their 'parts') exist in relations of mutual influence with the bodies (and their 'parts') that move through them. Conceptualizing this interconnectedness can be an infuriatingly complex task. It eventually becomes impossible to see any one thing as existing in isolation. The only 'one thing' is everything.

If you had to try and map all the influences and individual variables that you were connected to, you would eventually end up mapping the whole universe.

There is no 'bubble' that separates you from the rest of the universe. There is no edge where you can be considered to stop and the world begins. All things are interconnected.

*The actual context in which events take place must extend indefinitely. In other words, everything that happens in our universe is in fact caused by everything else. Indeed, the whole universe could be thought of as unfolding or expressing itself in its individual occurrences.*

(Peat 1987:58)

You belong to many systems: your family, your immediate society, your geographical environment, your country, the earth's biosphere, this galaxy and the universe. Each of these systems is relevant to the diagnosing of specific conditions. You need oxygen as a result of being part of the system known as a 'living body'. Stress, for example, may be the result of activity in the system known as a 'socio-econom-

ic context'. Your need for heat, in order to maintain functioning structures in your body, is a result of activity in the system known as the 'universe'. When a practitioner is diagnosing a complaint, he or she will try to establish which system is relevant in determining the nature of the complaint. Certain problems exist primarily as phenomena of other systems. In order to treat the problem, we need to be aware of which system is relevant in order to understand the problem. Ultimately, every phenomenon is part of the universe, but it is not always necessary to conceive of the universe when treating every problem.

Who or what designed this complex inter-connectedness of constantly changing, mutually influencing systems? Some believe that no external plans or designs are required and that 'The emergence of each novel form is, from the start, implicit or enfolded within the whole system as its potentiality' (Peat 1987:81). In other words, the universe grows out of itself - containing the potential for all it can be right from the start. Some believe that God designed the universe. Others believe that the universe-growing-out-of-itself is God. However, we chose to conceptualize the origin of the universe. Human beings all over the world are beginning to find its implicit wholeness harder to deny.

For many thousands of years, mystics have taught that we live in a living universe whose unified life, or wholeness, can be known on a personal level.

*This intuition of the Arabic physicians was confirmed by what is now known as the Hamilton-Jacobi theory, which 'provides a uniform framework for treating everything from moving particles to the nature of light. Truly, this new form of dynamics shows that all motion and change emerges out of a "law of the whole" and that the patterns and events of nature are the expression of an underlying unity of form'*

(Peat 1987:55)



## Physis - The organizing principle

Much of Greco-Arabic medicine has taken its inspiration from mystic teachings. Just as mystics sense themselves being drawn towards unity with the living universe or with God, so Tibb teaches that we are all being drawn towards our ideal state of health. What is it that draws us? Tibb believes that in each individual there is an organizing principle that performs this sophisticated orchestration. This organizing principle is in a sense a personal manifestation of that which draws the whole universe towards wholeness.

*Each patient carries his own doctor inside him. We are at our best when we give the doctor who resides within each patient, a chance to go to work.*

Albert Schwietzer

*Behind every natural action of the human body is an inherent wisdom, a mechanism that allows the body to heal itself. In fact, no herb, no food or any other substance or procedure can do anything on its own to heal; it can only aid and assist the body in its own self-healing role. If your finger is cut, it is not the stitches or the bandage or the iodine that causes it to heal; it is the skin itself that performs this miracle.*

(Chishti 1985:12)

Practitioners of Tibb call this organizing principle Physis.

Tibb could be defined as:

*“The art of serving, with respect, the physis of each person you meet”*

Tibb is a practice of Healthcare which does not seek to intervene or impose interventions but seeks to serve the Physis of the individual client. It does this by assisting the Physis in its own peculiar process

of restoring homeostasis - a process which is peculiar to each individual. Homeostasis is often translated as 'balance'. The word balance is a little simplistic. As we have seen, the complex inter-connectedness of ever-changing and mutually influencing parts requires something more sophisticated than balance. We prefer to describe homeostasis as 'dynamic optimum functioning'. It is the active component of an ideal state. Dynamic optimum functioning does not always require equal measures of all contributing factors to health. Different personalities require different measures of different contributing factors. Some personalities need creative stress, others need more sleep and some people depend more on certain nutrients than others.

In order to facilitate dynamic optimum functioning, Physis sometimes facilitates a healing crisis (we will deal with this in more detail later). What is defined negatively as 'pathology' by western medicine, is often the body's attempt to reach for health.

Hippocrates believed that health is the expression of a harmonious balance between the various components of man's nature, the environment and life style. He believed that natural (and hence predictable) laws controlled this equilibrium. He also believed there was a natural tendency towards self-healing. Physis is essentially the intrinsic ability of the body to preserve health and heal itself.

The physician Abbas Al Majusi (d. 994) said, '*God made Physis the administrator of the body. When Physis is powerful enough to withstand the disease, it does not require the aid of the Physician, as in the case of minor diseases that are self-healing*' (in his book al-Malki).

In physiological conditions, Physis maintains homeostasis in the internal environment of the body for the proper functioning of the cells, tissues and organs. In the case of disease or even when the body simply fails to reach its ideal state, Physis acts to correct imbalances

and non-ideal states. In appropriate conditions, homeostasis is restored. Frequently, Physis may require the conscious mind of the individual it serves to become cognizant of it and to deliberately work together with it.

This is where the planning of a lifestyle appropriate to one's ideal state is vital. At times, Physis may require the service of a physician or other Healthcare professional to help it do its work. When the loss of homeostasis can become so severe that Physis is unable to restore it, then quality of life is lost and death can result.

With its focus on reductionist empirical experimentation, science has been unable to identify an organizing principle but it has identified a key process that all self-organizing systems use. This process is known as 'feedback'. In their concept of Physis, the Greco-Arabic physicians intuited this process without the help of any sophisticated technology.

*One of the best experiential analogies for Physis is 'The breath' ... life, considered from its beginning to end, is one continuous set of breathing practices.*

Yunus Maharaj (related in Chishti 1985:124)

Have you ever noticed how breathing works like a thermostat (a servomechanism)? In the simple act of breathing, the balance of the whole body is symbolized. In many diverse spiritual traditions, a meditation focused on the breath is seen to have a centring effect, linking the individual to the organizing principle of their own being. It is believed that Physis is received at the moment of conception. This makes sense as it is from this time that dividing cells require an organizing principle that will 'orchestrate' which cells become what and when.

It is interesting that one of the greatest schools of systems thinking has been called cybernetics. The word 'cybernetics' comes from the Greek 'kybernetes' which means steersman. The investigations of cy-

berneticists from the 1940s onwards led to the concepts of 'feedback', 'self-regulation', and later on 'self-organization'. The steersman of cybernetics is none other than the Physis of whatever system they are exploring. Take the example of feedback. This is a concept developed by Norbert Wiener.

*Wiener's original concept of the steersman is one of the simplest examples of a feedback loop. When the boat deviates from the present course, say to the right, the steersman assesses the deviation and then counter-steers by moving the rudder to the left. This decreases the boat's deviation, perhaps even to the point of moving through the correct position and then deviating to the left. At some time during this movement the steersman makes a new assessment of the boat's deviation, counter-steers accordingly, assesses the deviation again and so on. Thus, he relies on continual feedback to keep the boat on course, its actual trajectory oscillating around the present direction and the skill of steering a boat consists in keeping these oscillations as smooth as possible.*

(Capra 1996:57)

Like the organizing principle of the universe, Physis learns how to maintain balance; however, more than maintaining balance, it is the active principle that controls the creative process of ascending and maintaining higher orders of complexity. Unlike temperament which is a configuration of ratios, Physis is an active principle, administering the body involuntarily and responding to 'disequilibrium' by restoring 'balance' or dynamic optimum functioning incrementally. As Hippocrates said, '*Nature heals, and the physician is only nature's assistant.*'

The immune system is a very good example of feedback processes in the body - the work of Physis! The immune system is one of the great wonders of nature, rivalled only by the brain in its intricacy and

elegance of design. It is a multi-layered system of biological defenses whose primary purpose is to defend the body from bacteria, viruses, fungi, parasites, toxins, cancerous cells and other disease causing agents.

*The immune system is indeed a system in the strict sense of the word: a highly complex and coordinated array of interrelated and interacting elements. Like the economy of a nation, the immune system is not located exclusively in one place. In fact, the cells of the immune system are spread out all over the body the majority are located in those organs whose purpose often seems slightly mysterious to the layperson; the thymus; the spleen; the lymph nodes; the bone marrow; the tonsils; and obscure backwaters of the gut (Peyer's patches and the appendix).*

(Paul Martin, 1997)

The immune system learns and adapts each time it encounters a new antigen, setting a pattern for the way it will respond should it meet that antigen again. This learning process is the theory behind immunization and also why you only catch certain diseases once in your lifetime. Like the brain, the immune system detects and responds to specific stimuli in the outside world and forms a long lasting memory of those stimuli. Vaccination exploits this process by introducing harmless fragments or heat destroyed versions of various bacteria and viruses into the body. The antigens in the injection trigger the production of antibodies but not the disease. Some micro-organisms are capable of changing their biochemical appearance inhibiting the immune systems from learning more about them e.g. in colds and influenza.

**Why are we distracted from our ideal state?** Consciousness has the ability to generate desires that are not in the interest of the human organism; the ability to think abstractly and make generalizations lies

at the heart of our capacity for language: our ability to represent the world using symbols. This ability, in relationship with our ego, leads to our capacity for inventing fantasies and ideals that distract us from our ideal state. It is ironic that the very skills we have to learn and heal ourselves, are the ones we use to create illusions of power and destroy ourselves.

Ultimately all the parts are seeking their ideal states. The irony is that these states will be found more efficiently if the parts are allowed to cooperate rather than exist in destructive conflict.

### **Listening to Physis**

If Physis is a feedback mechanism, can we listen to it and learn things about ourselves?

Physis will function whether you hear it or not. We know that our immune system will do what it does without our conscious awareness of it. As recent research (into the emerging field of Psychoneuroimmunology) has shown, our immune system will do its healing work even better if we are aware of it.

There are a number of things you can do to work together with your Physis. You can get rid of the 'noise' - the things that are distracting you from feeling Physis in your body. You can carefully consider your building blocks - all the things that you allow to contribute to your state of health. And you can recognize your temperament and adjust your lifestyle to support it appropriately.

### **Get rid of 'Noise'**

Before you can listen to your body you need to start eating properly. If you are eating things like lots of fried chicken and chips,

and a lot of sugary things, for example, you are creating 'noise' and you will not be able to hear your body properly. If you follow the broad principles of a Tibb diet, which we will explore later in the book, you will be able to hear what your body is telling you more clearly.

Your body can give you important clues about what you should be eating. When you are feeling nauseous for example, experiment and find out what is making you feel that way. When you are feeling constantly tired, try changing your eating patterns. You need to have an experimental spirit.

Everybody has different nutritional needs. You need to become aware of what your body is telling you. You know the old saying, '*You are what you eat.*' well, you need to become aware of the way your eating habits are affecting you.

We are taught that nutrition is important to give us energy, help us grow and help us heal. What we also need to realize is that nutrition is also important in order to make us feel good, think clearly and be creative.

### **Consider your building blocks**

Look carefully at the stimulus that you allow into your life: negativity, fear, anger, resentment, thoughts of violence and abuse, psychological stress, lethargy, etc. These will all stand in the way of having healthy desires to guide you. People who constantly expose themselves to stimuli that generate these states of mind will not be able to listen to their bodies. People who constantly entertain negative or cynical thoughts about the world, will slowly transform their bodies into negative and cynical organisms. The prevalence of stress related diseases in industrialized countries attests to these phenomena. This is not an issue of morals but one of health.

**Recognize your temperament and adjust your lifestyle to support it appropriately**

This is what we will be dealing with in the following chapter. Harnessing your natural tendency towards health is the act of feeling and acting in harmony with your Physis.





## Chapter Four

### **The relationship between personality and illness A 15-billion-year-old energy conservation program**

At the heart of Tibb philosophy is the belief that all of creation is an integrated system that seeks to maintain itself through homeostasis - a balanced interaction of all its parts.

All through creation we see relationships between parts, giving rise to more complex parts that seek relationships with other complex parts. Simple elements, that Tibb refers to as 'primary matter', relate to each other in order to form more complex molecules, which in turn relate to each other to form things like protein fats or sugars. Even complex brains capable of philosophy, mathematics, art and compassion, consist of electro-chemical relationships between cells and seek relationships with the brains of other people.

Greco-Arabic physicians recognized that all systems, living and non-living, consisted of successive levels of organization.

On each level a number of variables interacted to produce a certain effect and organization of matter. They had an intuitive understanding of the atomic nature of matter and envisaged the organization of basic elements necessary to the existence of matter. The word '*arkan*' was used to describe these basic elements or 'primary matter'. This word is similar in origin to the word '*archaic*' - that which is extremely old or in this case, that which was from the beginning. The use of the word *arkan* is a way of saying that humans contain within them all the basic constituents of the universe. We are, as the mystics say, '*microcosms of the macrocosm*'. The primary matter that makes up your body did not magically come into existence at your birth. It is 15 billion years old and has been part of the organization of the universe for all that time.

Greco-Arabic physicians believed that this primary matter formed 'humours' or bodily fluids. These humours in turn, were seen to form most other things in the body. They understood that the final configuration of humours in a person's body determines their overall temperament.

The interactions between all the parts, be they atomic or on the level of organs, are not always visible. They often exist only as relations between these parts - the 'in-between spaces' out of which new successive levels of order emerge. according to Hakim Sayed Ishtiaq Ahmed:

*'The Tibb concept of 'temperament' (mizaj) is that new state of matter that results from the interaction of constituent parts in the preceding level of order. Temperament refers to the patterns of relationships or ratios of constituent primary matter that exists on every level of organization enabling successive levels of complexity to emerge. Temperament can also be considered as the state of equilibrium or homeostasis in a cell, a tissue, an organ, or the entire body, or even the personality of an individual, upon which life at that level of organization, be it cell or body, depends.'*  
(S I Ahmed)

According to Ibn Sina:

*'Temperament is defined as the new state of a matter, having a quality different from that present in the elements or compounds before coming into intermixture or combinations (Imtizaj), which results from the action and reaction among the contrary qualities and forces present in minute particles (atoms) of different compounds. When they are combined together, the resultant new quality, a uniform state or the state of equilibrium emerging after the combination of more than one element is called temperament.'*

On the simplest level, the connections that temperament allows are based on chemical 'attraction' and 'repulsion'. When primary matter

undergoes different types of chemical combinations, various compounds, with specific temperaments are produced. When these compounds combine together, biological molecules are formed. A combination of these biochemical molecules gives birth to organelles and cells (the structural and functional units of specific forms or molecular tissues). Our body consists of an aggregate of about 100 trillion cells organized into different functional structures (tissues and organs).

What is remarkable is that on every level, the parts co-operate to create a new overall effect. Cells co-operate to form and maintain organs. No organ can exist on its own. Each organ depends on the whole body for its correct functioning. In such a system reductionism is of little value.

### **An economy of energy**

*Scientists agree that when it comes to any activity in the universe, from simple motion to complex evolution, there appears to be a universal principle that expends the minimum amount of effort and achieves its ends in the simplest possible way. 'Motion and change ... are not strictly analysable into more elementary units but emerge out of the universe as a whole ...'*  
(Peat 1987:54)

Things in nature appear to have a sense of all possible paths open to them and choose that which offers the least amount of effort, for the greatest amount of gain possible - and economy of energy.

Central to the practice of Tibb is an understanding of the relationship between health and heat/energy. The science of thermodynamics has confirmed that every change in the body whether it is organic or inorganic, requires the transfer of heat. In the practice of Greco-Arabic medicine, the absence of heat is regarded as negative and is the

cause of most diseases. Long before the science of thermodynamics, practitioners of Greco-Arabic medicine recognized that all processes in the universe involved the transfer of heat.

### **Introduction to the way Greco-Arabic medicine organized information about complex wholes**

When faced with complex systems humans usually organize the information in two ways, the first is to reduce the complexity by conceiving of opposite extremes, and the second is of organizing complex information to try and identify patterns - configurations of variables that seem to repeat themselves. Without sophisticated measuring technology, Arabic physicians had to employ these means for accessing information about a client's condition.

### **A continuum of health between conceptualized extremes**

As we have said, one way to deal with complex systems is to conceive of opposite extremes. Once this is done a person can plot continuums between these extremes. What were the extremes conceptualized by Greco-Arabic physicians? They believed that the natural state of the human body was Hot and Moist, rather than Cold and Dry. Understanding this core concept is at the heart of Tibb.

## **Heat and Moisture**

For any process in the universe to transpire there has to be a transfer of heat. Scientists have called this process Thermodynamics and have based some of the most successful theories of science on it. Whether you are trying to digest an apple, fight an infection or have a good idea, your body will pay the price of heat energy. We have to keep restoring our resources of heat through nutrition that generates energy, bringing physical warmth to our bodies. We also need to avoid emotional states, forms of stress, environments and illnesses that will use up our heat resources. This seems like a very simple description

of the process of keeping alive, but it is surprisingly true. It sounds too simple to write a book about but next to the idea of personal temperaments, this basic knowledge about heat is the most important idea in this book. Very small changes in your body's temperature can kill you. Even smaller changes can make you ill.

Heat applies to every process in the universe that is bigger than an atom, but moisture is a condition more specific to life. Approximately seventy percent of your body is made up of water. Every cell in your body needs it to function. Lack of water will kill you sooner than lack of food. Water can control body temperature and act as a detoxifier. Even the emotions of intimacy are watery, reaffirming the close relationship between water and the creation of life.

There are those who believe that since we are made up of so much water, we ourselves are influenced by the nature of water. When in a vacuum, water will always form a perfect sphere. They say this is because water is constantly trying to 'resolve' itself, seek internal unity and completion just as we constantly thirst to find completion.

While Heat and Moisture is the natural state of all human bodies, Tibb acknowledges a continuum of Hot and Cold and a continuum of Moist and Dry. Moving along these continuums between different qualities is what causes change. Any person is one of four major temperaments or combinations of qualities: Hot and Moist, Cold and Moist, Cold and Dry, and Hot and Dry. These represent very slight variations from the norm. The melancholic temperament represents a state that is predominantly Cold and Dry. This is the exact opposite of Hot and Moist, so it is not surprising that it carries the greatest risks. The most severe diseases like cancer are commonly Cold and Dry diseases.

A physician's responsibility was to find ways to move people along these continuums – balancing extreme conditions with their opposite.

In this way, practitioners of Greco-Arabic medicine conceived of the world as processes that moved the states of things between Hot and Cold and Dry and Moist. The combination of contraries, opposites or antagonistic principles is central to the philosophy and practice of Tibb. It is understood that the configuration or pattern of these antagonistic principles will determine temperament.

The 'balancing' of opposites can never be maintained in a stable unchanging configuration. The act of 'balancing' is a dynamic process, not the simple static juxtaposition of equal amounts of opposites (recall the role of the steersman in cybernetics). Furthermore, there is not just one set of conceptualized extremes in this system but two. These two sets do not correspond in a straightforward way. For example, Hot and Moist may be identified as cofeatures at one time enabling the physician to infer certain complex phenomena - while at another time, Cold and Moist may be co-features indicating very different phenomena. For this reason, we prefer to understand homeostasis as 'dynamic optimum functioning', rather than balance. The job of Physis is often more like juggling and mixing than balancing.

The different combinations of the qualities of Hot, Cold, Dry and Moist were organized into four elements or forms of primary matter - earth, water, air and fire. These metaphors were assigned according to the state of certain substances at room temperature, and their volatility.

They also attached qualities (temperaments) to primary matter, as follows:

- Fire** - Hot and Dry, light, active;
- Air** - Hot and Moist, light, active;
- Water** - Cold and Moist, heavy, passive;
- Earth** - Cold and Dry, heavy, passive.

It is interesting to note, that while some readers may be sceptical of dividing matter into earth, water, air, and fire, science does just this. Few people know that the phases of matter identified by science are not just solid, liquid and gas. There is a fourth phase of matter referred to as 'plasma'. Plasma is a phase of matter in which atoms have been smashed to bits, as in fire. The thing that controls 'phase transitions' between these phases is very simply heat.

The use of the notion of primary matter, in a broader sense, also helped conceptualize successive orders of complexity, beginning at the atomic level. Atoms form complex connections with each other to form monomers (amino acids, nucleotides, and mono-sugars) which form complex connections with each other to form macromolecules (proteins, nucleic acids, polysaccharides) - the constituents of humours, with which we will deal below. Macromolecules, in turn relate to each other to form cell organelles (cell membrane, mitochondria, endoplasmic reticulum and lysosomes). These organelles form cells, the cells form tissues, the tissues form organs and so on.

It is not only Greco-Arabic medicine that resorted to metaphors to describe the nature of matter. Modern physicists speak of sub-atomic particles, or quarks, as having attributes like strangeness, charm, exotic colours including magenta, and flavour. Just as no physicists have seen quarks with their flavours and colours, but hypothesise their existence with confidence, so these pioneers of medicine hypothesised the existence of primary matter. While this may seem like superstition, practices and diagnoses based on this hypothesis worked, and many aspects of the hypothesis have subsequently been proved by science.

The combination of primary matter and resultant mixture of the qualities along continuums and in specific ratios, is what gives an atom, a molecule, a compound, an organ and a human being a particular temperament.



## **Predictable configurations of variables peculiar to certain personalities**

Before going on to explore temperament in more detail we need to address the other useful way of dealing with complexity. As we said, it was the technique of recognizing which phenomena tended to occur together. In other words, what configurations of personality type, social / environmental conditions and symptoms seem to occur together with regularity? By comparing many thousands of cases over many years, physicians identified re-occurring configurations. They used these configurations or collections of phenomena as heuristics – short cuts to diagnosis. In this way inferences could be made when they only had some information about a person's temperament, body type and personal history.

It is not uncommon for experienced modern doctors to develop peculiar intuitions based on familiar collections, or associations of variables presenting in a person. Modern medicine even speaks of 'syndromes' to accentuate common configurations of symptoms. Some syndromes, or collections of variables, are even taught to them as an adage. Someone who is, 'Fat, Fair, Female, Fertile and Forty', for example, stands a greater chance of suffering from gall bladder problems. If they have developed an aversion to coffee, the probability is almost certain. Another example is the combination of a feeble, fast pulse, sore joints, ring-like rash, and fever in a child - rheumatic fever. Or the combination of protruding eyes, tremors, sweaty palms, lean body type, anxious temperament, dislike of hot weather and fast pulse - hyperthyroidism.

## **Humours**

Before one can understand configurations that Tibb uses, it is necessary to understand the role of humours. As we have said, primary matter gives rise to humours and humours give rise to almost every other constituent of the human being.

Every level of organization in the body is infused and connected to other levels through these fluids that Tibb recognizes as 'humours'. Humours are the primary fluids that the human body manufactures and maintains through the ingestion and digestion of food, and the elimination of waste products. An authentic balance of humours ensures efficient metabolism and avoids the buildup of toxic by-products. Humours include the various hormones and enzymes. Their main constituents are proteins, lipids, carbohydrates, mineral salts, vitamins and of course water.

Without the aid of advanced technology, Greco-Arabic physicians named these Substances: Sanguinous, Phlegmatic, Biliious and Melancholic. They also recognized characteristic differences in the configurations or ratios of these humours in different individuals, giving a predisposition towards being Sanguine, Biliious, Phlegmatic or Melancholic. We are familiar with some of these categories as metaphors for moods but whole syndromes of potential diseases and emotional disturbances are represented by these concepts in Greco-Arabic medicine. While technology and increased scientific knowledge has categorized the body's fluids differently, the notion of humours still provides us with very practical heuristics, that do not require sophisticated equipment and that can be applied efficiently by primary Health-care practitioners, and anyone prepared to learn the different possible configurations.

The humoral theory was postulated by the father of medicine - Hippocrates. According to him the body contains four humours - blood (dam), phlegm (balgham), yellow bile (safra) and black bile (sauda).

Galen expanded upon this initial concept and added qualities to the humours as listed below:

- Sanguinous humour (blood): Hot and Moist (linked to air);
- Phlegmatic humour (phlegm): Cold and Moist (linked to water);

- Bilious humour (yellow bile): Hot and Dry (linked to fire);
- Melancholic humour (black bile): Cold and Dry (linked to earth).

The Arabic term for humour is 'akhlat', which literally means 'admixture'. This admixture is 'The blood' that we see in our arteries and veins and also includes the fluids in the lymphatic vessels, collectively known as the Vascular Cycle in Tibb.

For the maintenance of health, it is essential that the overall effect or combined qualities of the humour (Hot, Cold, Dry and Moist) is in accordance with the temperament of the individual.

In other words, a person with a sanguinous temperament requires a slightly higher quantity of a Hot and Moist humour. A right proportion (homeostasis) of these humours, with the corresponding qualities of Hot and Moist constitutes health and a wrong proportion and irregular distribution constitutes disease.

*In a Hot/Moist temperament for example, there seems to be an excess or domination of the thyroid hormone and people with this temperament are at risk of hyperthyroidism. In Cold/Moist temperaments there is a deficiency of thyroid hormones and a risk of hypothyroidism. In Hot/Dry temperaments there seems to be an excess of catecholamines and in Cold/Dry temperaments a deficiency leading to a domination of black bile and other compounds, causing melancholic symptoms. In the hypofunction of suprarenal gland (Addison's disease) bronzing of the skin with other lethargic symptoms are the best example of excessive conversion of tyrosine (balgham [phlegm]) into melanin (black pigment-saudain [black bile])*

(Ahmed 55)

Traditionally, humours are believed to originate from the liver. We will explore this further when we deal with nutrition. The approximate concentration of the humours is 78% sanguinous, 18% phlegmatic, 3% bilious and 1% melancholic humour, hypothesized by Abu Sahl Ma-sihi.

The nature of the humours produced is dependent primarily on the diet consumed. Diet that is excessive in carbohydrates where the moisture content is higher will result in an increase in the phlegmatic humour which is Cold and Moist. There is an interesting vestige of humoral theory in modern science, which refers to the production of antibodies by B-lymphocytes as 'humoral immunity'.

## **Temperament**

Using the above techniques for organizing information about complex systems, Greco-Arabic physicians were able to find quick and reliable ways of identifying and treating illnesses. Of even more significance was their ability to prevent potential illnesses long before they occurred. This preventative aspect of these techniques is still an advantage that Greco-Arabic medicine holds over modern scientific western medicine. These techniques also gave physicians a way of equipping individuals with information peculiar to their personality type, giving them control over their own health.

The temperament or homeostasis in the internal environment of the body is specific for each individual, fluctuating between certain minimum and maximum limits. Any detection of a disturbance (sua'l-mizaj) in this equilibrium can predict disease long before any symptoms familiar to orthodox medicine appear. This technique cannot be learnt without an integrated systemic perspective on living organisms.

Maintenance of the individual temperament is essential for the maintenance of health and is specific to each and every individual.

According to Hippocrates - *'It is more important to know what sort of a person has a disease than to know what sort of disease a person has.'*

Tibb focuses on the ideal state of health for a specific individual and not some generic protocol of health applied to all. The ideal state of health for an individual cannot be compared to a generic ideal. To give a trite but familiar example - some individuals function well under stress, others need to be stress free for optimal functioning. Some cope with little sleep others need more sleep.

The real advantage that Tibb offers is the wisdom that a person's authentic state of being rests in a predetermined configuration of primary matter and temperaments. In order for any person to live, in an energy efficient relationship with the world around them, they need to recognize and serve this authentic temperament. Any individual could experiment to find this ideal state, but Tibb asserts that there is certain informative data that can give a person significant clues to the niche he or she fills in relation to the world around them.

Central to the practice of Tibb, therefore is the diagnosis of temperament, rather than individual diseases. It is the art of identifying an individual's authentic temperament and then serving their Physis, in the process of reserving their peculiar ideal state of health. For Ibn Sina, the evaluation of a 'disease' was incomplete until or unless all the components of a person's life had been included in the diagnosis. Knowing your temperament is like knowing your strengths and weaknesses, your predispositions to conditions of health and disease, empowering you to take control of your health.

*'The four temperaments were classified as Sanguine, Phlegmatic, Biliary and Melancholic. The Sanguines were said to be recognized for such symptoms as love of movement, veracity, light-*

*heartedness, hopefulness and rashness. The Phlegmatics were marked by slowness, dullness, incapacity for sustained effort, placidity and lack of fuss. The Bilious displayed signs of ambition, stubbornness, love for work, courage and the Melancholics exhibited signs of depression, sadness gloominess, reflectiveness and humility. Modern psychology replaced these qualities with words such extroverts and introverts generally.'*

(Hamdard, Vol. XXXVII, No 1)

What more basic question could any human being ask of themselves than: What is fixed, what is under my control and open to change?

If we are to make choices about our lifestyles, we need to know what cannot be changed deliberately and what can. This is the age-old dilemma of nature vs. free-will. Is there any sense in battling your own essential physical type, or your own internal *vis medicatrix nature*?

A person's ideal temperament is fixed. It is literally the personal organic constraints of an individual. No two people are the same according to their outlook, behavior, expression of feeling and psychological or functional capabilities.

The fusion of egg and sperm in the uterus, conditions of uterus, the habitats and foods which are adopted by the mother during pregnancy, date and time of birth and most importantly, the parents' temperaments, are factors which develop the temperament of a human being.

After birth, when functional causes affect particular qualities, then changes occur partially or totally, temporarily or permanently. Environmental factors do not contribute to the formation of a person's temperament, but influence it over time, especially the physical appearance with the process of aging. Knowing what your temperament is

can assist you in planning your diet, understanding your habits, and choosing activities that will promote a lifestyle of optimum health.

### **Identifying your temperament**

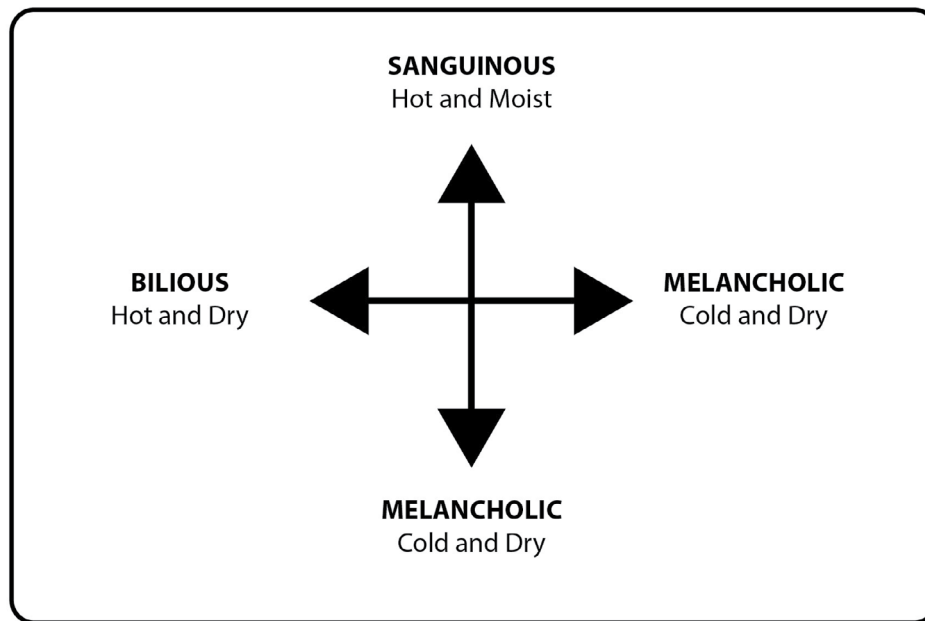
Each person is a unique individual: all the same, we can categorize people into four main temperamental types: Sanguinous, Phlegmatic, Melancholic and Bilious.

The poem by Florence Littatauer identifies the key personality traits of the four temperamental types:

*“God could have made us all **Sanguinous**.  
We could have lots of fun but accomplish little.  
He could have made us all **Melancholics**.  
We would have been organized and chartered,  
but not very cheerful.  
He could have made us all **Bilious**.  
We would have been set to lead,  
but impatient that no one would follow!  
He could have made us all **Phlegmatics**.  
We would have had a perfect world but not  
much enthusiasm for life.  
We need each temperament for the total function of the body.  
Each part should do its work to unify the action  
and produce harmonious results.”*

From the poem, we see that all of us are a combination of the four personality types to varying degrees.

However, temperamental types exist in the form of a dominant and a second, less dominant temperament, which is invariably next to each other, e.g.:



It is unlikely that a dominant Sanguinous temperament (Hot and Moist) will have the second dominant temperament of Melancholic (Cold and Dry), as this temperament is completely opposite to the Sanguinous temperament. The second dominant temperament of a Sanguinous person will therefore most likely be either Bilious or Phlegmatic. Similarly, a dominant Phlegmatic person will have a second dominant temperament of either Sanguinous or Melancholic, and not Bilious.

In other words, a person who is a combination of Sanguinous (Hot and Moist) and Phlegmatic (Cold and Moist) temperament, will have an overall temperament between these two.

It must be noted that the characteristics and even the personality traits are not only unique to the different temperamental types but can be common under different circumstances. However, for the object of this exercise the descriptions are what is the most common for the respective temperament, i.e. a person may occasionally suffer from dry skin but this does not necessarily make this person fall under a Melancholic temperament. Similarly, a person may have a calm nature but if seriously provoked may become angry, this does not make the person a Bilious temperament.



See if you can work out your dominant and second, less dominant temperament by reading through the summaries of physical appearances tendencies and personality traits that are pertinent to each temperament. Remember, a true reflection of the physical appearance is the appearance in the early twenties as changes invariably take place over time. Also, when evaluating personality traits, consider how other people see you, especially those who know you well such as your family and friends.

| CATEGORY                       | SANGUINOUS<br>HOT & MOIST  | PHLEGMATIC<br>COLD & MOIST                              | BILIOUS<br>HOT & DRY   | MELANCHOLIC<br>COLD & DRY                                      |
|--------------------------------|--|---|--|--|
| FRAME AND<br>GAIT              | Medium to large<br>frame more muscle                                     | Medium to large<br>frame more fat                       | Medium frame,<br>Lean  | Thin, bony<br>frame(short/tall)                                |
|                                | Macho stride   | Slow pace   | Firm stride  | Quick/Anxious pace   |
|                                | Moderate to large<br>eyes  | Moderate to large<br>eyes                               | Small to moderate<br>eyes  | Small eyes   |
| COMPLEXION AND<br>SKIN TEXTURE | Reddish or shiny<br>Moderate in softness<br>and moistness,warm           | Whitish/pale<br>Cool, moist, soft                       | Warm, dry  | Dry, rough, cold   |
| CLIMATIC<br>PREFERENCES        | Prefers cold, dry<br>conditions<br>Winter and Autumn                     | Prefers hot, dry<br>conditions<br>Summer and Spring     | Prefers cold<br>conditions / Winter<br>and rainy weather             | Prefers hot<br>conditions / Summer<br>and rainy weather        |
| FOOD and<br>DRINK              | Healthy appetite with<br>a moderate to<br>excessive thirst               | Slow, steady appetite,<br>low thirst, can skip<br>meals | Healthy appetite,<br>excessive thirst,<br>cannot skip meals          | Irregular and<br>variable appetite<br>and thirst               |
|                                | Prefers cold drinks  | Prefers hot drinks                                      | Prefers cold drinks  | Prefers hot drinks   |
| HEALTH<br>PROBLEMS             | Hypertension,<br>Diabetes  | Phlegm related<br>disorders                             | Stress, Anxiety,<br>Hayfever   | Indigestion,<br>gas related disorders                          |
| SLEEP<br>PATTERNS              | Moderate to Deep   | Heavy   | Low but sound  | Interrupted tendency<br>towards insomnia                       |
|                                | 6 to 8 hours   | at least 8 hours  | 5 to 6 hours   | 6 to 7 hours   |
| SPEECH                         | Clear, moderate to<br>loud   | Slow, soft  | Sharp, talkative,<br>loud  | Fast, less vocal, soft   |
| PERSONALITY<br>TRAITS          | Persuasive, sociable<br>outgoing, talkative                              | Calm, accommodating<br>patient, good listener           | Resourceful, outspoken<br>dominant, leader, may<br>be short tempered | Thoughtful, logical<br>analytical, tend to be<br>perfectionist |
| EMOTIONAL<br>TRAITS            | Playful, cheerful,<br>excitable,<br>disorganized,<br>tends to exaggerate | shy, self-contained,<br>indecisive                      | Aggressive, angry,<br>irritable, impatient                           | Fearful, insecure,<br>suspicious, anxious                      |

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## Relationship between Temperament and Humours

Now that you have identified your dominant and secondary temperament, let us discuss this inter-relationship of temperament and humours, to health. There are many influences in our environment and in our activities that are able to change the state of our humours, drawing us towards illness or health. In the next chapter we will discuss the qualities of these influences in detail. What is important to understand now is that the qualities of these influences do affect the qualities of our own humours resulting in a constant fluctuation of humoral states. While this fluctuation carries with it the risk of illness, it is actually very useful. All living things die when their state becomes static. In order to remain alive our system needs to be dynamic, changing all the time, shifting just slightly away from and then back again to its ideal state. In this way we can respond to feedback dynamically and are able to embrace change creatively. In most healthy individuals this constant shifting usually manifests itself as a movement between their dominant temperament and their secondary temperament. A healthy person will constantly be moving between these two temperaments as a result of the influences of qualities in the environment and in their activities. A change in qualities, however, always starts at the unseen level of the humours before affecting the temperament, which is easier to observe.

Recall that it is an individual's Physis that maintains or tries to maintain temperament. There are two types of change in temperament that Physis would correct. First there is a change in qualities (Hot, Cold, Moist and Dry). This is a simple imbalance caused, for example, by exposure to the sun or cold weather. Secondly there is an imbalance due to an actual change in matter - specifically the quality and quantity of humours at a vascular level. This second form of imbalance is far more serious resulting in most chronic illness conditions.

Whilst the role of Physis is to continually adjust and maintain harmony between a person's temperament the ratio of the humours, extreme

negative influences on the humours can diminish the ability of Physis itself. Negative changes can be exerted either by emotions, the diet or any of the other factors that determine health.

## **Tissues, organs, energies, faculties and functions**

We have explored the role of Physis, as well as the primary matter that makes up a human being, the humours and the temperaments, but we have yet to complete our picture by integrating the tissues, the organs and the body's many systems. The humours that are derived from food and drink form the tissues, the tissues then combine to form organs.

According to Tibb, four basic tissues make up all the organs of the body: Connective tissues, Muscular tissues, Epithelial (or glandular) tissues and Nervous tissues. The connective tissues form bone, cartilage, tendons, etc. These provide support and structure to the body. On and in this structure we find other dynamic systems of tissues and organs revolving around the heart, the liver and the brain.

While Physis is the chief organizing principle in the body, received at the moment of conception, it in turn activates three other principles known in Tibb as 'faculties'. These three faculties are; the Vital faculty revolving around the heart, the metabolic faculty revolving around the liver, and the Psychic faculty revolving around the brain. Control of the functions or processes of the body are divided between these three faculties. They can almost be seen as the three intelligences that control the body's functions.

### **Vital faculty**

*'The Vital faculty is that faculty whereby life is maintained - whose seat is the heart. It begins at the heart, enters the arteries and reaches throughout the entire body to furnish life. This faculty*

*functions by controlling the contraction and expansion in the heart and arteries.'*

(Ali Abbas)

The word 'Vital' means life. The functions of this faculty include the two most important functions that sustain a human organism:

1. Respiration

The breathing in of oxygen and exhaling of carbon dioxide

2. Blood circulation

The action of the heart circulates blood containing oxygen and nutrients throughout the body to all the cells and removes gaseous waste from the lungs.

The Vital faculty revolves around the heart. According to Tibb the heart, controls all the organs, which contain a predominance of muscular tissue (e.g. voluntary and involuntary muscles, stomach, bladder, etc.). The basic function of the muscular tissue is to provide movement and the transport of nutrient materials in the body.

*The immune system is also controlled by the Vital faculty.*

### **Metabolic faculty**

The purpose of the metabolic faculty is to provide nutrient materials, for the maintenance of life and for the maintenance of the species. Al Razi, Ibn Sina and their followers analyzed the various physiological factors governing the process of growth in a very scientific and logical manner. According to them, optimal growth requires an increase in all types of tissues, within normal proportions, utilizing the constituents of the food.

Nutrition is accomplished by the metabolic faculty (with the help of Attractive, Digestive, Retentive and Repulsive sub-faculties) in the four steps of metabolism. The processed nutrients are made available to the cells for the maintenance of the life of the individual by facilitat-

ing growth (mitosis). In the case of the reproduction these processed nutrients are made available for the process of conception (meiosis) and the growth (mitosis) of the foetus.

The Metabolic faculty revolves around the liver. The liver controls all the organs, which contain a predominance of epithelial tissue (endocrine and exocrine glands, pancreas, spleen, thyroid, etc.). The basic function of the liver is the metabolism.

*The Metabolic faculty controls the endocrine and exocrine systems.*

### **Psychic faculty**

The Psychic faculty performs the intellectual, sensory and motor functions in the body. It performs all the functions of the nervous system. The organs pertaining to this faculty are called the psychic organs, i.e. the brain, spinal cord and nerves etc.

According to Al-Abbas and Abu Sahl Masihi this faculty is divided into three:

1. Perceptive skills;
2. Motor skills;
3. Intellectual skills.

The Psychic faculty revolves around the Brain. The Brain controls all the organs, which contain a predominance of nervous tissue (sensory nerves, motor nerves and the spinal cord). The basic function of the brain is perception.

*The Psychic faculty controls the nervous system.*

### **Energy**

After the metabolism of food and drink humours are formed; these humours then act as nutrients for the cells, tissues and organs. The

oxygen that is inhaled is absorbed into the circulation and is used to convert nutrients into energy. This energy is the source all the faculties (vital, metabolic and psychic) used to perform the functions of the body. The Vital faculty uses this energy in mechanical form. The Metabolic faculty uses this energy in biochemical form. The Psychic faculty uses this energy in electrical form.

*'There is complete integration amongst the main organs, each of them is the source of preservation for the others, thus, the preservation of the whole body depends upon the harmonious inter-link/integration of energies of these main organs.'*

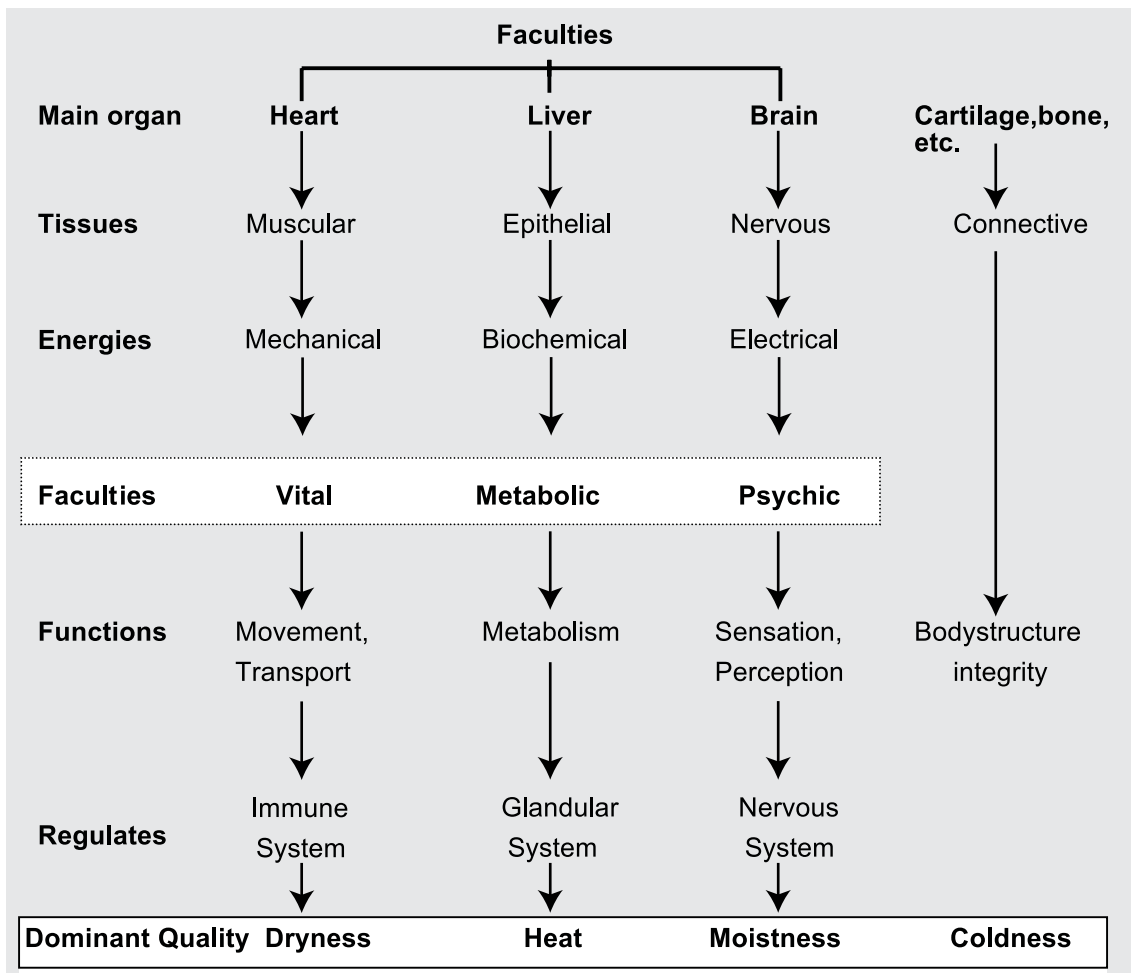
(Abu Sahil Masihi)

### **An Integrated System**

Greco-Arabic medicine identifies three faculties revolving around the heart, liver and brain - and sees them as exchanging energies. This is interesting because modern medicine is beginning to recognize that the body contains three self-regulating systems that are capable of sophisticated feedback processes and learning. They are the immune system, the endocrine system and the nervous system, and they revolve around the heart, the liver and the brain. All three of these systems are pattern recognition systems that can be said to learn through feedback, communicate information and store information as memory - all abilities of Physis. Recent research (by Candace Pert) has identified peptides (a kind of protein molecule) as the communication link between these three self-organizing systems of the body. Greco-Arabic medicine expressed an intuition about these interrelated systems in their notion of faculties. An imbalance or deficiency in peptides can cause serious diseases of body, feelings and mind. This fact was understood by Greco-Arabic physicians who said that an imbalance in humours can manifest on all levels of a person's, physical, emotional, and mental being.

In modern medicine the study of Biochemistry would be the realm of Primary Matter, Temperament and Humours. The study of Anatomy would seek to describe Tissues and Organs. The study of Physiology would explore what Tibb sees as Energies, Faculties and Functions. Whilst there may be many similarities, Tibb's conception of qualities both within the internal and external environment and the interaction between them provides for a more holistic approach to health and medicine.

We will discuss this interaction in the next chapter.



## Chapter Five

### Six Factors Determining Health

Hippocrates believed that living organisms grew at the expense of the environment, taking from it what was necessary and rejecting what was unnecessary.

All organisms live in a nutrient medium from which they draw their required chemistry in order to survive. Their interaction with this medium and their ability to 'digest' this environment constitutes health.

As you move through the environment, you consume it, translating stimulus, nutrition and heat into physical structures, memory and available energy. The aspects of the environment that you allow to 'flow through' you will determine how you (and the structures that make you up) grow, move, think and feel.

In order to help you discern what you allow in and what you keep out, Tibb has identified Six Factors that determines health, commonly known as Lifestyle Factors, these are:

1. Environmental Air and Breathing;
2. Food and Drink;
3. Movement and Rest;
4. Sleep and Wakefulness;
5. Emotions;
6. Elimination and Retention;

The above are causes that influence every human being. Depending on circumstance, the following may be added:



7. Geographical Conditions;
8. Residential Environment;
9. Occupation and Related matters;
10. Habits;
11. Age;
12. Gender;
13. Other Factors antagonistic to the body, like micro-organisms, natural and artificial ionising radiations, electricity and other natural forces.

These six lifestyle factors are responsible for creating and maintaining the humours and body temperament and therefore represent the causes of health and disease. A significant thing about identifying these factors, is the recognition that environment plays a vital role in determining health.

The six lifestyle factors are not needed in the same quality and quantity by everyone. Your temperament determines what you need, in what measures, and the optimum route to getting it.

We have focused on the relationship between each factor and the qualities of heat, cold, dryness and moisture. In addition to the six factors we have focused on the qualities that are characteristic of each temperament, and have tried to show how the six lifestyle factors can influence these qualities and the health consequences that arise. In order to use this material to your advantage, focus on the qualities that are characteristic of your temperament. You may like to see how the information here measures up to what you identified yourself as...

## 1. Environment, Air and Breathing

### Air

The first action of a baby as it comes into the world is to take its first breath. The air that it inhales is the most important living connection it will make with the world. Air is the one thing that all living organisms share. It flows between us, in and out of us, connecting us. We even change it for each other, in the sense that plants can be seen to breathe out oxygen and animals breathe out carbon dioxide. It is therefore no surprise that it is considered the breath of life. Air is also our primary source of nutrition. Without oxygen we cannot transform any other nutrition into energy (heat). The environment flows through us primarily in the form of air and food.

According to Ibn Sina:

*'Air is the source of life and also provides the source for the activation of energies to form body fluids and maintain life.'*

The air we breathe neutralises any excessive heat and maintains ideal body temperature. It also cleanses the body of waste matters, like carbon dioxide. Depending on the temperature and moistness of the air it can have very different effects. In the previous chapter we illustrated the dominant qualities of various seasons and times of day. These can play a role in changing the quality of the air and can consequently affect the condition of the humours.

### The Environment

One should be aware of the seasonal changes and the adverse effect that exposure to extreme elements can have on your health. Tibb recognizes the intimate relationship that exists between the individual and the environment. The existence and well-being of man and other living organism depend on the continuous interaction and adjust-

ment between their internal and external environmental factors. The seasonal changes and climatic changes have an important effect on health and its impact on the balance of the humours within the body. So, to adjust the body with the changing season Tibb has recommended a seasonal specific conduct. These activities help us to cope up with the changes in the environment.

When the organisms fail to adjust or adapt to the environment either due to innate deficiency or due to overwhelming antagonistic environmental factors, it results in disease or death.

### **The natural law of seasons and health**

Two seasons have opposite forces and two seasons have neutral energy. Summer is hot in general and winter is cold. This natural phenomena is reflected in changes in qualities of the body and by the concentration of toxic products and body energies. During Summer, the bilious humour predominates and accumulates due to the increased heat. During Winter, the phlegmatic humour predominates and accumulates. During spring, the phlegmatic humour which has accumulated and harden begins to soften and melt, similarly during Autumn, an increase in cold, cools down the light and thin bilious humour – both seasons are readying these humours for expulsion.

#### *Summer*

In summer, the hot weather directs blood flow to the peripheral organs and towards the superficial capillaries in order to disperse excess heat from the body's interior. If more cooling and heat dispersal are needed, we begin to sweat. The hot summer weather provokes aggravations of heat and bilious humour. These may produce giddiness, vomiting or nausea, as well as fevers, infections, putrefactions, heat rashes and inflammatory conditions. Because more blood is shunted out towards the exterior of the organism, the digestive organs in the body's core don't receive as much blood. This, in addition to the lower caloric needs of summer, often tend to depress the appetite. In sum-

mer, we should eat light, easy to digest foods. Also, since the intense summer heat leads to a lot of fluid loss through sweating, therefore water intake should be increased to keep hydrated. However, ice cold beverages and water should be avoided as it will dampen the digestive heat, especially during meals.

### *Autumn*

As summer moves into Autumn, the days remain hot, but the nights grow colder. These widening temperature fluctuations put a strain on the body to adapt. The pores may open and sweat during the heat of the day, and allow evening chills to enter. Excess cold foods and drinks consumed in summer may have generated superfluous phlegmatic humour that may increase one's vulnerability to chills when the weather starts changing in Autumn. One should take care not to drink too many cold drinks nor eat too many cooling foods when the weather starts changing. The cool weather of Autumn can produce dry, chapped skin, coryza and sore throats, coughs and hoarseness. Wetter autumns are better than dryer ones, because the moisture in the air will help to liquefy the excess phlegm accumulated through dietary indiscretions in the summer, whereas dryness will only dry up and thicken this excess phlegm, making it more difficult to expel.

### *Winter*

In winter, the cold, wet weather aggravates phlegm, and makes us vulnerable to coughs, colds and lung congestion. Since our bodies consume more energy to keep us warm, our caloric needs are higher in winter. The cold weather also shunts the majority of the blood circulation into the interior to warm the vital organs of the body's core. As a result, the digestive heat is at its highest which increases our appetite. Due to the increased digestive power, the body is able to metabolize heavier foods such as red meats and fats like butter and ghee. Nutrition rich foods are also recommended like dates and dried fruits. Cold foods and drinks should be avoided and one should drink warm water and ginger tea in winter. As a result of the increased food intake, the

phlegmatic humour accumulates and hardens. As cold becomes severe and dryness intensifies in mid-Winter, the melancholic humour tends to get aggravated resulting in symptoms of stiff and painful joints and muscles.

### *Spring*

In spring, the warmer weather brings the formerly latent or dormant humoral excesses of winter up to the surface. Biologically, nature supports cleansing of the body in spring. In Winter, the digestive fire is high and people eat more sweet and heavy food. Most of the time, they aren't able to assimilate these hard to digest food, and so the phlegmatic humour starts accumulating. When the warm weather starts melting the ice caps, it is spring. This season has a similar effect on the body. In Spring, the hardened phlegmatic humour begins to melt and the volume becomes great in the circulatory channels. As a result of the increased circulating phlegmatic humour, the digestive activity weakens, causing diseases. If you don't assist these toxins moving out of the body, you become prone to many illness conditions e.g. allergies. Spring is the best time for detoxification because nature is already trying to clear out these toxins. A diet rich in light meals like soup with heating herbs and spices is encouraged to assist the body in the elimination of accumulated phlegmatic humour.

### **The influence of the environment on temperament**

People with different temperaments will be affected differently by certain weather scenarios. A number of these are shown below.

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#### *Temperament and response to weather conditions*

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- Persons with a dominant *sanguinous* temperament will be most affected by the overall *heat* of summer, especially on the coast;
- Persons with a dominant *phlegmatic* temperament will be most affected by the overall *coldness* of winter

especially on the coast;

- Persons with a dominant *bilious* temperament will be most affected by the overall *heat* of summer, especially in dry regions;
- Persons with a dominant *melancholic* temperament will be most affected by the overall *coldness* of winter, especially in dry regions.

Unfortunately, one cannot control the weather. However, by knowing your temperament, you could compensate for adverse weather conditions by actively invoking other lifestyle factors, especially diet and exercise.

## Breathing

It is not only the quality of air that can affect health but the quality of our own breathing. Headaches, tiredness and irritability are often the result of insufficient oxygen. People are quick to take headache tablets, or stimulants (like coffee), thereby getting rid of the symptom but masking the cause. Extreme emotions like anger and fear can also be overcome through correct breathing. If you are not in the habit of doing breathing exercises, you might like to try the simple breathing technique below.

It is always best to perform breathing exercises at dawn as the pollution levels are low, the air is crisp and fresh and the psycho-spiritual benefits are more profound.

The pattern of breathing should be that the duration of time during inhalation, holding your breath and exhalation should be up to a count of five.

Breathe in deeply through your mouth, pushing out your stomach and visualizing air filling it. This helps to fill the lower half of your lungs, which usually get neglected. While breathing in slowly you will make an 'aah' sound, continue this sound the entire time until you have filled your lungs. While doing this, concentrate on the point in the middle of your forehead. Now hold your breath to a count of five and exhale to the sound of 'hu', expelling all air from the lungs. While doing this, concentrate on the heart. This meditative exercise can be done for 15-20 minutes. It is good for insomnia, depression, anxiety, fear, and accesses all emotional states. It can also act as a form of catharsis 'flushing out' all of those emotional states you should not be clinging to. Many people have been astounded at what a difference simple deep breathing exercises can make.

## 2. Food and Drink

*"Leave your drugs in the chemist's pot if you can heal the patient with food".*

Hippocrates

For Tibb practitioners, the chief medicine at their disposal is food. For this reason, the section on food is disproportionately large in comparison with the other factors. Not only is food the major factor in the maintenance of health, it is the only one that is completely under our control. We have the final say over what does or does not enter our stomach. We cannot always control the other factors of health, such as the seasonal changes or the emotional environment we live in but we can control what we eat.

Food is the raw material the body uses for the production of the four humours. Therefore, the quality and quantity of the food consumed has a direct impact on the quality and quantity of the humours produced by the body.

Although most illnesses arise as a result of people neglecting their diets, nutrition is not a major component of courses at medical school. Once again, this is the product of a paradigm that focuses on specific infectious organisms. In the realm of health, nutrition plays a central role in placing control in the hands of the patient. Education about nutrition is a powerful health tool that the physician can equip his or her patients with. It is also low tech, easy to understand and readily accessible.

The ratio of humours in the body is dependent on physical and emotional influences and the type of food and drink consumed. As the intake of food and drink is within our control we can do a remarkable amount to control what humours we produce and consequently determine our own health.

All the food that is taken in is subjected to the same cycle. Ingestion, then digestion and finally assimilation, where food is broken down into micronutrients, which are either stored or used up by the body in the millions of biochemical interactions that take place within the body. Finally, elimination occurs. At each step, from the beginning to the end of digestion, heat is being generated. Heat is essential for this process to occur. If for any reason this innate body heat is reduced, then not only will digestion and assimilation be impaired but it will also result in the accumulation of toxic by-products not being adequately eliminated. These toxins will invariably disturb the humours, accumulate as mucous in the lining of the colon and start presenting symptoms of illness. If the process is not rapidly reversed serious diseases are inevitable.

Food that enters the mouth first comes into contact with enzymes, which begin to break it down through chemical reactions creating a type of heat. The food is chewed with the teeth - heat friction from grinding. The food is then swallowed into the stomach where hydrochloric acid breaks down the solids into a semi-fluid mass called



chyme - the essence of food. The stomach sends this chyme via the small intestine (where additional enzymes create added heat) to the site of the liver. The final conversion of foods into humours is carried out in the liver. These valuable nutrient components are transported in the humours, through the circulation, to all the cells of the body to participate in various chemical events that transform them into the myriad forms of the body.

The biochemistry of the body depends on the quality of the food we take in. When selecting food two main factors need to be considered:

1. The temperament of the individual and what is appropriate for his or her age, the season, and the climate.
2. What will produce balance in the four humours.

In Tibb, the nutritive value of the food is decided by how much of each humour it produces. Over and above the nutritional quality of foods, Tibb recognizes the inherent qualities of the food. There may be a common vitamin in certain types of foods but some may be heating and others cooling. While all meat provides protein each type of meat has its own quality of heat, dryness, coldness and moistness. For example, chicken is Hot & Dry, mutton is Hot & Moist and beef is Cold & Dry.

A confirmation of Tibb's view of the metabolic efficiency of foods and digestion is found in recent research on enzymes. Edward Howell, M.D., is the world's leading authority on enzyme activity in food digestion. Dr. Howell's extensive research (1985) proves that 80 percent of enzyme activity is devoted to the digestion of food. Since all enzymes contained in raw foods are destroyed by freezing, boiling, frying and radiation, many people consume food that has no enzyme content whatsoever. Dr. Howell's research also reveals that when spices such

as ginger, cumin and cinnamon - the heating spices - are consumed, the production of digestive enzymes by the body increases dramatically.

Even more importantly, whenever the body undergoes fasting, enzymes normally assigned by the body to digest food are freed to conduct healing functions, such as dissolving latent tumours. Fasting is regarded as a major technique of health enhancement by practitioners of Tibb.

Such respected research proves the value of Tibb 'heating' foods and spices. It can be deduced that heating foods:

- Increase the production of digestive enzymes;
- Increase cellular metabolic functioning;
- Result in the complete assimilation of micronutrients with a minimum of metabolic waste;
- Achieve and maintain a complete metabolic digestion.

In summary then, by assigning a food value as hot or cold, we mean that a heating food has the capacity to increase metabolisms of the body (whatever they maybe). Conversely, a cold food slows down metabolism. We recognize that it is the body itself that must perform the final healing, and we try to assist it as much as possible in these endeavors. These facts can be discerned in terms of the results observed after taking in the foods, sometimes immediately, at other times over a longer period. If we had a thermometer that measured in billionths of degrees instead of tenths, we could actually see the body temperature rise after eating a preponderance of hot foods. This idea is perfectly in accordance with the laws of physics, which state that an increase in atomic velocity causes an increase in temperature.

The breakdown of nutrients as a process of the liver continues, and from this point the four humours and by-products of digestion are formed. The process of heating is undermined when the 'heat' of the digestive process is lowered in intensity. What happens is that many of the foods eaten are not fully broken down into the smallest nutrient components, and this places a great strain upon the body to deal with incompletely digested foods. The thermal function of the body is admitted by western biologists to be situated in the liver. It is true that other glands and substances may have ancillary effect of the thermal maintenance of the body. Without the liver however no one can survive for even a short period. For this reason, the liver has often been described as the body's 'energy centre'.

If we understand that each food has an inherent degree of heat or coldness – in other words, promotes or slows down metabolism - we can begin to select dietary items that harmonize all the natural functions of the body. This is a general system of dietetics that can be learned, understood and applied by virtually anyone. It can be adjusted according to every possible factor of change and difference in life style.

Moreover, the Tibb system of dietetics is the most widely practiced system of dietetics in the history of the world. Chinese medicine also recognizes the concepts of heating and cooling foods.

Quality, and not quantity, is central to good health. Large quantities of food are usually detrimental, as is constant eating. The digestive system needs at least a five-hour interval of rest between meals.

According to Hippocrates -

*'A little of what is harmful is better than too much of what is good'.*

The quality of the food not only refers to the nutritional value but what particular temperament each food has i.e. Hot, Cold, Dry and Moist.

Modern nutritionists and health professionals disagree as to how we should categorize food types. A typical categorization is: foods that give you energy, foods that build the body and foods that boost the immune system.

Tibb categorizes food according to the qualities:

- a) Protein (Dry and Hot to Hot and Dry);
- b) Fats (Hot and Dry to Hot and Moist);
- c) Carbohydrates (Moist and Hot to Cold and Moist);
- d) Minerals (Cold and Dry);
- e) Water (Cold and Moist).

Heating food speeds up metabolism, while cooling food slows it down. This also has an effect on the moisture level in the body.

The Western diet focuses on foods like: milk, beef, potatoes, lettuce, salads, white sugar, cheese butter and margarine. Most of these are cold foods which can lead to an imbalance in the phlegmatic humour, which causes phlegm related conditions e.g. migraine, menstrual cramps, lung and chest problems, arthritis and constipation etc. - all common complaints found in the west. Continued incorrect eating gives rise to imbalances in the humours and ultimately to serious melancholic diseases such as cancer, arteriosclerosis, emphysema, etc.

Most foods from the heating list are considered exotic by the west and are only eaten occasionally.

## The qualities of the foods we eat

The following are the examples of the qualities that are attributed to foods within the context of Tibb practice. We have divided the foods into heating and cooling foods with the associated qualities of moistness and dryness, whether it be the dominant quality or not. For example, in meat, chicken is considered to be Hot and Dry with the heat being dominant whereas prawns and lobsters have the qualities of heat and dryness but the dryness is more dominant. In mutton the heat is more dominant than moistness and in lamb the moistness is more dominant than heat. If you know what qualities are needed to 'balance' your current state and if you know what qualities, you should avoid; these lists can act as a guideline.

### **Hot & Moist Foods**

**Meats:** Mutton, lamb, liver, turkey, venison, goat, goose, **Vegetables:** Sweet potato, spinach, spring onion, turnips, asparagus, olives, artichokes, **Fruits:** Bananas, dates, guavas, mangoes, peaches, papaya, **Nuts:** Almonds, brazil nuts, pistachios, apricot kernels, **Grains & Seeds:** Bread, rye bread, wheat, flour, pasta, macaroni, bulgar wheat, sunflower seeds, dill seeds, **Dairy Products:** Cheese, cream cheese, clarified butter, fresh cream, condensed milk, **Oils:** Olive oil, sunflower oil, castor oil, **Herbs & Spices:** Ginger, turmeric, fennel, cayenne pepper, black pepper, white pepper, chives, green masala, marjoram, mint, sage, soya sauce, thyme, watercress, bay leaves, **Drinks:** green tea, hot water, juices (see fruits), herbal teas (see Herbs & Spices – above), **Flavourants:** Honey, molasses, salt, sugar, **Condiments & Spreads:** Mayonnaise, **Confectionery & Desserts:** Biscuits, cakes, chocolate, licorice, vermicelli, **Cereals:** Oats, puffed wheat, muesli, Weetbix, Bran flakes, bran, Taystee wheat, **Dishes:** Sweet/salty dishes.

### **Hot & Dry Foods**

**Meats:** Chicken, oily fish (salmon, mackerel, pilchards, sardines), prawns, lobster, **Vegetables:** Onion, red pepper, yellow pepper, green pepper, celery, leek, bitter gourd, **Fruits:** Avocado, grapes, **Nuts:** Cashews, pecan nuts, hazel nuts, walnuts, **Grains & Seeds:** Chickpeas, celery seeds, fenugreek seeds, mustard seeds, gram flour, papad,

**Dairy Products:** eggs, **Oils:** mustard oil, **Herbs & Spices:** Garlic, cinnamon, fenugreek, nutmeg, oregano, green/red chilli, paprika, parsley, rocket, rosemary, saffron, aniseed, cloves, tarragon, lavender, **Drinks:** Grape juice, herbal teas (see Herbs & Spices – above), alcohol, **Flavourants:** Pungent & bitter flavourants, **Condiments & Spreads:** Chilli sauce, mustard sauce, peri-peri sauce, **Dishes:** Spicy dishes

### **Cold & Dry Foods**

**Meats:** Beef, biltong (beef), pork, ostrich, fish (snoek, tuna), tripe, mussels, oysters, snails, knuckles, crab, **Vegetables:** Potato, tomato, cabbage, cauliflower, Brussel sprouts, eggplant, peas, green beans, mushrooms, sauerkraut, **Fruits:** All sour fruit (lemon, grapefruit, lime, naartjies, oranges, pineapple), dried fruit (sultanas, prunes), green apples, cherries, coconut, granadilla, plums, pomegranate, raspberries, strawberries, **Nuts:** Peanuts, **Grains & Seeds:** corn, lentils, mielies, beans (all types), barley, couscous, popcorn, poppy seeds, samp, sesame seeds, **Dairy Products:** Sour milk, yoghurt, sour cream, **Oils:** Coconut oil, corn oil, sesame oil, **Herbs & Spices:** Basil, tamarind, **Drinks:** Coffee, tea (black), sour fruit juices, **Condiments & Spreads:** Peanut butter, tomato ketchup, vinegar, balsamic vinegar, pickles, Worcestershire sauce, **Cereals:** Cornflakes, mielie meal, maltabella, millet, **Dishes:** sour dishes.

### **Cold & Moist Foods**

**Meats:** Rabbit, duck, **Vegetables:** Beetroot, baby marrow, butternut, broccoli, carrots, cucumber, squash, lady fingers (orka), lettuce, pumpkin, radish, sprouts, soya beans, tofu, zucchini, **Fruits:** Apricot, figs, melons, pawpaw, pears, prickly pears, mulberries, cranberries, quince, spanspek, sweet apples, kiwi fruit, litchis, **Nuts:** Macadamia, **Grains & Seeds:** Pumpkin seeds, rice, rice cakes, semolina, cucumber seeds, linseed, melon seeds, **Dairy Products:** Cow's milk, butter, goat's milk, buttermilk, rice milk, soya milk, coconut milk, margarine, **Herbs & Spices:** Cumin, cardamom, coriander, vanilla, **Drinks:** Water, rooibos, milk shakes, sugar cane juice, **Flavourants:** Fructose, glucose, rose syrup, **Confectionary & Desserts:** Custard, ice cream, sago, **Cereals:** Pronutro, Rice Krispies.

Tibb endorses most common sense eating practices. Here are some basic guidelines in addition to those already mentioned:

- The eating of fresh fruit and vegetables is usually preferred to cooking that damages nutrients and enzymes;
- The eating of foods closest to their natural state rather than eating highly refined forms of these foods is always advised;
- The avoidance of preservatives, colourants, and flavourants is advised;
- Tibb emphasizes eating foods that are in season.

These foods equip us to deal with the dominant qualities of that season. Although we are able to obtain almost any fruit or vegetable year round, through imports, it does not mean they are appropriate for the seasonal cycle our bodies find themselves in.

- Fruit should preferably be eaten before a meal or on an empty stomach, sour foods can be eaten after a meal as they aid digestion;
- One should not drink a lot of water during meals, as this can affect digestion;
- Never eat food that is very hot or very cold as this may demand unnecessary uses of your body's energy resources;
- Of the three meals, it is essential that you have breakfast and supper regularly. If you have to miss a meal, rather miss lunch;
- It is more important that the quality and nutrients of the food take priority over the amount;
- Never suppress your hunger with tea or coffee;

- Only eat when you feel hungry.

### Six tastes

Another interesting perspective in Tibb is the concept of the six different tastes of foods and their respective qualities:

1. Sour and astringent - Cold and Dry;
2. Bitter - Dry and Hot;
3. Pungent - Hot and Dry;
4. Salty - Hot and Moist;
5. Sweet - Moist and Hot;
6. No taste or insipid - Cold and Moist.

Which of these tastes corresponds to the qualities in your temperament? It is these tastes that you probably prefer and can cause you health problems if taken in excess?

### **Qualitative effects of taste**

#### *Sour and Astringent - Cold and Dry*

Too much sour and astringent food increases the Cold and Dry qualities, which can negatively affect the digestive and nervous system and thickens the blood in the circulatory system. The skin becomes dry and wrinkled.

#### *Bitter - Dry and Hot*

Excess bitter foods increase the Dryness and Heat in the body. It is harmful to the lungs, the arteries and promotes excessive bleeding. It also tends to dry out the skin.



*Pungent - Hot and Dry*

Excess pungent foods increase the Heat and Dryness and are harmful to the liver and weaken muscular tone.

*Salty - Hot and Moist*

Excess salty foods increase the Heat and Moistness, and are harmful for the heart, increases the blood pressure and gives the complexion a greenish tinge.

*Sweet - Moist and Hot*

Excess of sweet foods increases the Moistness and Heat in the body and is harmful to the spleen, pancreas and kidneys. It can also lead to arthritis.

*No taste or insipid - Cold and Moist*

Excess of insipid foods increases the Coldness and Moistness in the body and is harmful to the glands, metabolism and vital faculties, it also decreases the haemoglobin level causing anaemia and can lead to loss of hair.

Similar to many current ideas of not mixing proteins and carbohydrates, Tibb discourages the consuming of many dishes and tastes at the same meal. Avoid mixing milk products with sour things, and avoid mixing sweet and sour dishes in the same meal. You can however, mix salty, pungent and bitter tastes in the same meal.

### **3. Movement and Rest**

Life is constant movement. Life is movement and movement is life. We can see this all over the universe and in the human being from the

time of conception to the last breath. The potential energy of resting states is converted into the kinetic energy of moving states. Even in a state of complete rest, there is activity within the body and the body is converting potential energy into heat.

According to Aristotle - *“Every movement and repose has an origin or source which is Physis - the principal organiser”*.

The muscular tissue, with the complete coordination of the nervous, glandular, skeletal and other systems, controls movement. There are two types of movement: - voluntary and involuntary. Voluntary movement is in our control using the voluntary muscles, such as the movement of the hand, legs, mouth, tongue, head, neck, etc. Movements not under our control are involuntary, such as the movement of heart, lungs, stomach, intestines, etc.

Energy is necessary for movement and the result of movement is the production of heat. Normally an increase in movement results in an increase of heat. Initially the heat is associated with moisture (Hot and Moist). As movement increases and heat increases, there is a decrease in moistness and an increase in dryness (Hot and Dry). We are able to perform movement to the extent of our stamina, ultimately needing rest to compensate for the Heat and Dryness. Continuous movement will end with a dangerous loss of heat and of overall functioning (Cold and Dry).

On the other hand, rest produces a moistening and cooling effect. Sleep is one of the states of complete voluntary and mental rest. Excessiveness of rest is also not ideal for the body as this also causes loss of function (Cold and Dry condition).

Our voluntary movements have an effect on our involuntary movements. Working, walking, swimming, etc. have an effect on the blood

circulation, digestion, metabolism, the amount of oxygen in the body and the excretion of waste products. It is necessary for us to have proper exercise along with our daily working.

On the other hand, even with involuntary movement, rest is also a natural phenomena. Your heart, for example, is in continuous movement but there is a slight pause between contraction and expansion. The same procedure applies to the lungs. Different people have different needs of movement and rest. Just as too much movement or rest is harmful, too little can also have detrimental effects. A balance to suite your temperament is necessary.

#### **4. Sleep and Wakefulness**

Everyone has a need for sleep but the requirement of sleep differs from person to person and for different age groups.

The different personality types need different hours of sleep to restore and maintain balance in their temperament. Bilious and Melancholic people require a minimum of 5-6 hours, while Sanguinous people need 6-7 hours' sleep and Phlegmatic people need at least 8 hours of sleep. Infants and children require more sleep, so do women compared to men. For the elderly, additional rest and sleep is beneficial because it will increase the moisture to overcome the dryness associated with old age.

Sleep renews and maintains physical and psychological performance. Anyone can attest to the fact that restful sleep is necessary after a long period of physical or mental exhaustion. Sleep strengthens all natural functions, including digestion, metabolism, and brain power. During sleep the body restores itself from fatigue and gives Physis the opportunity to prepare for the elimination of toxins and the opportunity to focusing on repair and restoration of health.

When a person perspires heavily during sleep without any obvious cause, it means that undigested and unwanted fluids have accumulated in excess of the bodily requirements. With the help of sleep these unwanted matters are eliminated through the skin.

If a person is of Bilious temperament, or has an accumulated Bilious humour, a prolonged period of sleep will help reduce the excess heat as sleep has a cooling and moistening effect on the body. For the person with a Phlegmatic humour or an accumulation of Phlegmatic humour, prolonged sleep will aggravate this humour, increasing moistness and producing phlegm.

The best time during the twenty-four-hour period for sleep is from 22:00 until just before sunrise. The saying 'early to bed and early to rise' is of value as the freshness of the morning air, free of pollution, is ideal for health.

One should eat supper at least three hours before going to bed and in addition take a walk for 15-20 minutes half-an-hour after the meal.

The best time for sleep during the day is after a meal, but it should only last 20-30 minutes - during the summer period, you can sleep for up to one hour. Melancholic and Phlegmatic people should avoid sleeping during the day. Sleep should be avoided in the late afternoon as it is disruptive to the sleep pattern at night.

The best posture when going to bed is to lie on your right side. In this posture the food in the stomach moves towards the intestines more easily. The secretions from the pancreas and the liver are also facilitated more effectively in this position. As the heart is more inclined to the left side of the body, lying on your right side decreases pressure on the heart. While sleeping on the left side is harmful as this puts

pressure on the heart. This position is also harmful as food comes to the upper part of the stomach also putting pressure on the heart.

Excessive rest and sleep gives rise to an excessiveness of a Cold & Moist temperament which is harmful for the vital, metabolic and psychic faculties (as discussed in chapter four) affecting the level of available energy. Long periods of increased Cold and Moistness increase the elasticity of the muscles, disturb the digestion and metabolism, and dulls the mind.

## 5. Emotions

The role of emotion in health is so central that Tibb places a lot of emphasis on the 'bedside manner' and the way the emotions of a patient are facilitated.

*“Some patients, though their condition is perilous, recover their health simply through their contentment with the goodness of the physician”.*

Hippocrates

Emotions are a powerful thing. The extremes of depression and passion can both be killers. Emotions are one of the six factors that can have an immediate affect on the body with sudden mood swings, shock, trauma, etc.

Your temperament is influenced by your emotions according to the qualities of these emotions, as shown below. You will notice that there are six types of emotions identified by Tibb. Emotions are your body's message to your mind, informing you of the qualitative state you are in. If the message is understood and you respond appropriately, your emotions are a gift. If the message is ignored or you respond in a way that just serves to increase the qualitative state with no awareness, you can do yourself damage.

Tibb categorizes the following emotions with their respective qualities:

|            |   |                 |
|------------|---|-----------------|
| Anger      | - | Hot and Dry;    |
| Worries    | - | Hot and Moist;  |
| Depression | - | Moist and Hot;  |
| Fear       | - | Cold and Moist; |
| Grief      | - | Cold and Dry;   |
| Excitement | - | Dry and Hot;    |

By recognizing the qualities of emotions that are in keeping with the qualities of your temperament, one can, to a great extent, control the influence that emotions can have on your health. For example, if a bilious person whose temperament is Hot and Dry is continually influenced by anger, which has the same Hot and Dry qualities, their health will be negatively affected.

Emotions have an instant effect in extreme circumstances of shock, fear, etc. which leads to immediate changes at a functional level of the body, like perspiration, flushed skin, increased heartbeat, loss of control over eliminative functions etc. These symptoms are reversed by the removal of the stimulus causing the sudden change in emotion. However, if this stimulus is applied constantly over a period, the negative qualitative effect of these emotions can lead to changes in the humours causing serious conditions of disease. These will invariably manifest itself in the muscular, immune, endocrine, and nervous systems.

Anger is associated with a Hot and Dry temperament. Excessive anger is harmful to the liver and the digestive faculties. Anger produces stimulation in the liver. In anger the circulation suddenly surfaces to the skin. With this emotion a lot of heat is produced in the body, which can harm the internal organs, requiring Physis to shift the circulation

outward to protect the internal organ from damage. Anger produces harmful effects in the heart, and liver, damages the brain and also increases the bilious humour.

Worries are associated with a Hot and Moist temperament. Excessive worry causes a disease of the spleen and pancreas resulting in an imbalance of glucose levels.

Depression is associated with a Moist and Hot temperament. Excessive depression is harmful to the brain and weakens all faculties. Depression stimulates the phlegmatic humour.

Fear is associated with a Cold and Moist temperament. Excessive fear leads to diseases of the kidneys and bladder and weakens the adrenal and posterior pituitary glands. In fear the circulation suddenly moves inwards, resulting in the face and skin becoming pale and cold and breathing beings shallow. Because of this emotion a lot of cold develops in the body, Physis shifts the circulation inwards to protect the internal organs from damage. Fear also produces negative effects in the liver and heart.

Grief is associated with a Cold and Dry temperament. Excessive grief is an acute condition of the nervous system and weakens the nerve impulses and produces negative effects on the brain, lungs, heart and liver.

Excitement is associated with a Dry and Hot temperament. Excessive excitement can be harmful to the heart. Circulation gradually surfaces to the skin, the face and skin become red and hot and breathing increases. With excitement a lot of heat is produced in the body, which can harm the internal organs, Physis shifts the circulation outward to protect the internal organs from this damage.

## **The power of emotion**

Emotions can harness willpower to such a degree that they can even change the natural course of a body's functioning. If the mind can be so powerful in determining physical distress, can it not also play a powerful role in determining healing? Practitioners of Psychoneuroimmunology say 'Yes'. Psychoneuroimmunology is making significant ripples in the pools of mainstream medicine. Psychoneuroimmunology is the study of the interaction of consciousness (psycho), the brain and central nervous system (neuro) and the body's defense against external infection and aberrant cell division (immunology).

The primary focus of research into Psychoneuroimmunology is the impact that mental states can have on immune functioning. It has been found that stress, distress and depression have a definite impact. This kind of research has led towards a greater emphasis on systemic thinking in medicine.

AIDS is a clear example of this. It has been found that a fighting spirit and a positive attitude towards the disease has a quantifiable outcome, raising the T-cell count in AIDS patients. It has also been shown to affect the length of time between contraction of HIV and the transition into full-blown AIDS. Doctors are realizing the importance of diet, exercise and psychological well-being in the treatment of people with HIV and people with AIDS. Tibb's emphasis on a systemic approach to healthcare could be used to benefit people with HIV and people with AIDS. Its focus on prevention through the balancing of qualities could also play a role in equipping people against opportunistic infections.

Researchers have used a number of diverse strategies to modulate immune functions including relaxation techniques and hypnosis, guided imagery, exercise, classical conditioning, social support and placebos, to enhance perceived self-control over physical illness. These



interventions have generally produced positive changes.

It has been found that people can delay or postpone their death through sheer will. There are many cases of frail and elderly people who were looking forward to particular anniversaries or religious holidays with such powerful emotion that they postponed their imminent death.

## 6. Elimination and Retention

As we learn to take in our environment in the form of food and stimulus, we should also learn when and how to let it go. We should hold on to food and other experiences long enough to benefit from them, but not so long that they begin to cause physical and emotional problems.

Elimination is the process of detoxification of waste products from the body. These waste products are the result of different stages of digestion and metabolism from the stomach to the cellular level. Consider the process experienced by an infant. The average body temperature of an infant is said to be about 37 degrees. This higher metabolic rate is necessary to effectively process all the unusual amounts of by-products that result from the child's rapid growth. Moreover, infants and small children exhibit vomiting, diarrhoea, fever, sweating and frequent urination - precisely the forms of healing crises recognized by Tibb.

What happens when foods are not eaten according to metabolic principles? The first problem is that foods are incompletely digested. The body responds in many ways but the result is that superfluous matters build up in the system. This may continue for long or short periods. In due course, the body will reach the limit of excess (of this matter) and move into a corrective mode. This is accomplished by healing crises. The strange heat we call fever which serves to rapidly refine, or 'cook down' the excess superfluous matters so that they can be evacuat-

ed by the body. This elimination is termed a 'healing crisis'. Western medicine seeks to halt these healing crises, thus preventing elimination. In this way the body is prevented from healing itself, resulting in the toxins remaining in the body causing further harm.

There are two types of elimination according to Tibb philosophy: Natural and Induced.

The first, natural elimination is the natural function of the body to rid itself of waste by different means i.e. the exchange of gases through the lungs (respiration), passing of stool, urine, sweating and menstruation. Everyone is aware of these means of elimination but coughing, vomiting, sneezing, hiccoughs, passing of wind, burping, mucous from the nose (running nose), nose bleeds, pus in the corner of the eyes on waking in the morning, ear wax, vaginal discharge and ejaculation are also considered as natural eliminative processes. Physis employs all of these to keep the body healthy.

Emotions are the natural way of expression and the spontaneous reaction to our internal/external environment. The various emotions like excitement, anger, worry, sadness, shyness and fear, also play a role in the process of elimination. They eliminate various toxins from the body because the experience of these emotions is linked with the movement of the various muscles, secretions of different glands, changes in breathing and the circulatory system.

Tibb philosophy believes that the ultimate cure is possible only when the elimination of toxins takes place from within the body - in the proper time and in the proper way. When the physician feels that waste products are accumulating in the body instead of being eliminated properly, he or she will induce different eliminative methods. This is the second type of elimination spoken of in Tibb, and may include the use of laxatives, diuretics, saunas and cupping.

The Tibb physician not only treats the patient in a physical way but also on the psychological and spiritual levels, with the main object, being elimination of toxins from the body on these different levels. Counselling, meditation, breathing exercises, different postures, etc., are also often advised to assist the patient with elimination on the psychological level.

### **Keeping the colon toxin free**

One of the most neglected areas of elimination in modern lifestyles is the required elimination of the contents of the colon. For centuries, the use of laxatives has been the norm in every society. Older members of the community will remember the days of 'castor oil' or senna leaves.

People do not realize that even though they may have a bowel movement every day, the accumulation of toxins and phlegm on the lining of the intestinal wall or colon can only be removed with an appropriate laxative.

The saying that 'The stomach is the home of all illnesses' extends to the entire digestive tract.

### *Fasting*

The Prophet Mohammed (Peace be upon him) said: '*The stomach is the home of disease and abstinence the head of every remedy, so make this your custom.*'

Tibb recommends fasting as a way of giving the body time to reorganize itself without any incoming 'information'. Fasting is the oldest known form of natural healing. For many people who have never fasted, the idea seems strange and some even consider it quite dangerous. These conceptions are not utterly unfounded, because incor-

rectly applied fasting can result in severe disorders of the body, and even death. Usually a twelve-hour fast is sufficient, during which only warm water should be drunk. While fasting, heat is not being generated by digestion so Physis is better able to consolidate all available energy for healing.

Generally speaking, fasting facilitates the elimination of toxins from the body. It is also an antidote to addictive behaviours. Abstinence from all highly emotive activities, like eating, sex, etc., can provide the opportunity for intense self-reflection, self-evaluation, increased awareness, focus, restoration of balance and health. It is therefore a good idea to regularly abstain from certain foodstuffs that are potentially addictive like coffee and certain activities like sex. The technical term for fasting is '*siyam*', which means 'to be at rest'. So, it is recommended that fasting be a time of quiet meditation and self-reflection. The fast may include abstinence from certain physical and mental activities, including sexual activity and television.

Some general guidelines for fasting:

- State the intention of the fast. The value of this formal declaration is that it provides focus;
- Determine what forms of abstinence you will employ during the fast. All foods? Particular foodstuffs? Including or excluding water? Sex? Other forms of entertainment?
- Determine a time period that is appropriate and will not compromise your health, or any other activities that you are engaged in (like exams, caring for your family, etc.);
- Do not fast if you are ill, unless your doctor permits it.
- Do not fast if you are pregnant or lactating, unless your doctor permits it;
- Do not attempt to break the fast with a large meal, however tempting this may be. A modest meal of foods that are easy to digest is best.

### *Detoxification*

When we experience the world as consisting of competition and scarcity we tend to cling to the things, we have assimilated, whether these things be material possessions, emotions or behaviour patterns. This psychological clinging prevents us from opening ourselves to the natural processes of change and healing. We get stuck in patterns that do not serve our growth, and eventually our clinging manifests itself in our digestion - the chief way in which we assimilate the world and facilitate change in our bodies. The concept of an 'anal personality' is an expression of this. We cling to non-ideal qualitative states, believing that we are satisfied, when in fact we are preventing the true satisfaction we are capable of.

Fasting plays an important role in helping us let go, but sometimes more complete techniques of elimination are required. For this reason, we have decided to include a detoxification program. A good detoxification programme, followed by regular fasting is the key to facilitating mental, emotional and physical catharsis - letting go of damaging patterns.

Detoxification also helps us deal with the harmful chemicals that we find in so many commercial foods. Hormones added to meat, monosodium glutamate added to most savouries, excessive quantities of refined sugars added to nearly everything, other highly refined foods, colourants, flavourants, preservatives and many modern medicines, all add toxins to our bodies and work to aggravate our qualities in ways that are peculiar to this period of human history. Working people often find it difficult to avoid eating these kinds of foods and need the opportunity to get rid of their harmful traces.

Most detoxification programs focus on cutting down on sugars, fats, meats, etc. The Tibb detoxification program, however, with the specific diets for each temperament, has the added value of ensuring

that the correct balance of qualities is also restored. This ensures the removal of aggravating qualitative states.

Following the right diet will facilitate the elimination process in a natural, therapeutic way.

The detoxification program should be for the duration of 4-7 days and can be undertaken as and when the need arises, although spring is the ideal season.

Listed below are some principles, which apply:

- Avoid the foods on the chart that is specific to your temperament;
- Consume mostly raw vegetables and fresh fruit and juices for 7 days;
- Increase your consumption of water;
- No refined, processed products, fried foods, carbonated water, all sugars, fats and heavily spiced foods;
- Chew food very well and give proper time to your meals;
- Eat in a comfortable sitting position with complete calmness of mind;
- Assist detoxification with exercise such as stretching exercises, walking, jogging, swimming, etc., along with breathing and meditation.

After the program, a one-day fast per week is very helpful in the maintenance of detoxification of the body. One should avoid all solids on that day.



## Chapter Six

### Health maintenance according to Temperament

From the perspective of Tibb, maintaining health centers on the individual's ability to identify their own natural processes of health management and healing and to adjust their lifestyle to accommodate these processes.

If we look at the way natural processes of healing express themselves in animals and babies, we notice three common responses to illness, which happen in the following order:

- The organism stops eating. As in the Tibb principle of fasting, this gives the body an opportunity to reorganize itself;
- The organism adopts alternative nutrition strategies, like eating grass or sand. This enables the organism to correct certain deficiencies. Sand or clay, for example, may contain calcium ions;
- The organism experiences a healing crisis like diarrhoea, fever or vomiting.

Recognizing this as a natural process, Tibb regulates it rather than stops it. Parents are often too quick to give medication that counteracts fever, often suppressing the 'cold' phlegmatic condition that led to the fever in the first place.

When we are infants and cannot think about our state consciously we rely on natural processes to guide our health. Why do we deny these processes as adults when we can be even more aware of



them? Knowing your temperament is the first step to consciously allowing your Pysis to do its maintenance and healing work.

## **Managing health according to temperament**

In a normal healthy state, a balanced lifestyle is more than enough for Pysis to keep you healthy. The suggestions below are general health management suggestions and should not be seen as treatment for extreme conditions. The generic advice that is applicable to all temperaments is listed first. We have then included, for each temperament, suggestions of what should be embraced and what should be avoided in order to manage health.

We have also indicated which diseases are more likely to affect which temperament. People with a dominance of that temperament are more likely to suffer the diseases listed in that temperament, and to a lesser extent the diseases of their second, less dominant temperament.

Generic advice that is true for all temperaments:

- Avoid exposure to extreme environmental conditions without taking the necessary precautions;
- Women should avoid exposure to cold environments and eating cold foods during menstruation and for a month after giving birth;
- Remember the stomach is the home of all illnesses - eat only when hungry, but eat regularly;
- Water intake should be at least 1½ to 2 litres per day;
- Exercise to your capacity and according to season;
- Ensure that you are getting sufficient sleep and rest;
- Use de-stress mechanisms such as breathing, relaxation,

meditation and exercise.

- Avoid suppressing emotions. Express yourself to those close to you;
- Keep the colon and all other eliminative channels open and clear;
- Balance in all things leads to a balance in health;
- Follow the guidelines with regards to the Six Lifestyle Factors determining health in Chapter 5.

### **Health maintenance for the bilious temperament type**

Because of the Hot and Dry qualities associated with your temperament-

You will be *positively* affected by:

- Fresh air and a cool, properly ventilated environment;
- Including more fruit and vegetables than meat in your diet;
- Increase your daily water intake;
- A good night sleep of 6-7 hours and a one-hour nap after lunch in summer is beneficial;
- Meditation and breathing exercises are helpful, during times of emotional turmoil;
- Exercise in the early morning and late afternoon.

You will be *negatively* affected by:

- Weather, environment, work and leisure activities that increase heat and dryness;
- Excessive intake of alcohol, tea and coffee;

- Excessive movement and strenuous exercise;
- Lack of sleep (less than five hours on a continuous basis) and late nights;
- Extreme emotions of anger, excitability, irritability, excessive speech and suppression of anger;
- An excess of a Hot and Dry Foods especially in hot weather.

### **Diseases associated with the bilious temperament**

A person born with a Bilious and to a lesser extent a sanguinous temperament is more likely to be affected by the following diseases:

Bilious headache - Stress - Migraine - Weakness of the Brain - Dizziness - Mania - Palpitation of the Heart - Extended Heart (enlargement) - Bronchitis - Cough - Hay fever - Gastralgia - Vomiting - Nausea - Dysentery - Hepatitis - Jaundice - Nephritic and Nephrotic Syndrome - Excessive bleeding during menstruation - Limp Erection and Premature Ejaculation.

### **Health maintenance for the sanguinous temperament type**

Because of the Hot and Moist qualities associated with your temperament-

You will be *positively* affected by:

- Keeping cool in hot weather and warm in wet weather;
- A diet that contains equal amounts of protein, fruit/vegetables and salads. Seafood is excellent;
- A 15 to 30-minute morning walk or jog;
- Gardening, and aerobic exercise;
- Six to seven hours' sound sleep. Early to bed and early

to rise is best for everyone but especially for the Sanguinous temperament;

- During summer, a half an hour rest or nap after lunch is very beneficial;
- Maintain a high fibre diet for regular bowel movements;
- Increase your water intake for optimum kidney function;
- Cupping or blood donation 2-3 times a year reduces the excess blood dominance in a Sanguinous person -this is preferable in summer or spring.

You will be *negatively* affected by:

- Weather, environment, work and leisure activities that increase heat and moistness - especially in humid weather;
- Inadequate rest and strenuous exercise;
- Sleeping more than 8 hours or less than 3 hours a night;
- Worries, anger and excessive excitement;
- A large intake of white flour products as this will result in irregular bowel movements. The colon should be kept clean;
- An excess of a Hot and Moist foods.

### **Diseases associated with the sanguinous temperament**

A person who is born with a Sanguinous and to a lesser extent a Bilious temperament is more likely to be affected by the following diseases:

Congestive Headache - Dizziness - Vertigo - Oversleeping - Hemiplegia (right side paralysis) - Facial Paralysis (towards left) - Syncope - High Blood Pressure - Aneurysm - Pleurisy - Weakness of the Heart (palpitations)- Irritable Bowel Syndrome - Anal Prolapse - Dysentery - Diabetes - Urinary Tract Infection - Cystitis - Burning on Urination - Leucorrhoea - Dysmenorrhoea - Gonorrhoea - Inflammation of the Ovaries and Fallopian Tubes - Endometriosis.

### **Health maintenance for the phlegmatic temperament type**

Because of the Cold and Moist qualities associated with your temperament-

You will be *positively* affected by:

- Having only one or two full meals daily. Because of your low digestive ability phlegmatic people should make a habit of eating two main meals per day and there should be at least a 10-12-hour gap between meals;
- If you feel hungry in-between meals eat take a little fruit or salad. The food should be high in fibre and protein including eggs, meat, sea-foods and liver. In winter on a cold and rainy day or at night, cold foods should be taken in smaller quantities as these increase phlegm;
- Starting the day with a glass of warm water with two tablespoons of honey. You must have 1½ to 2 litres tap water per day but avoid drinking water half an hour before and up to one hour after meals;
- Exercising on a daily basis;
- Breathing exercises for 10 to 15 minutes in the morn-

ing. At night a 15-20-minute brisk walk after supper is very beneficial;

- Retiring early for your required 8 hours sleep. As sleep promotes moisture and is also the temperament of phlegmatic people, they have a tendency towards excessive sleep. Rising before sunrise is advised to avoid an excess of phlegm;
- Additional activity to supplement body heat.

You will be *negatively* affected by:

- Weather, environment, work and leisure activities that increase Cold and Moistness. Because of the low heat, phlegmatic people are particularly vulnerable to a cold environment as well as cold and rainy weather. Heat management through proper clothing and seeking a warm environment cannot be stressed enough;
- Excessive rest and a lack of exercise and movement. Unnecessary rest during the daytime should be avoided;
- Sleeping during the day and especially 1 hour before sunset is very harmful as this aggravates the phlegm and leads to heaviness of the head sinus congestion and dullness of the brain;
- Fear, shyness and depression are the emotional excesses of phlegmatic people and should be managed accordingly;
- A diet low in calories and nutritional values, with no proteins and fats but high in carbohydrates;
- The Diet mentioned in Hot and Moist foods, especially in

a cold environment.

Menstruating women should avoid a cold diet. This also applies to women who have given birth (1-month post-natal period).

### **Diseases associated with the phlegmatic temperament**

A person who is born with a Phlegmatic and to a lesser extent a Melancholic temperament is more likely to be affected by the following diseases:

Phlegmatic Headache - Tetanus - Sneezing - Migraine - Weak Memory - Epilepsy - Oversleeping - Infantile convulsions - Bradycardia (low heart beat) - Low Blood Pressure - Asthma - Cough - Sinusitis - Tonsillitis - Dyspepsia - Diarrhoea - Cholera -Sluggish Liver - Anaemia - Impotence - Inadequate Erection – Bedwetting - Weakness of the Kidneys and Bladder - Leucorrhoea - Amenorrhoea - Prolapse of the Uterus - Arthritis - Sciatica (left side).

### **Health maintenance for the melancholic temperament type**

Because of the Cold and Dry qualities associated with your temperament-

You will be *positively* affected by:

- Breathing exercises in the early morning and late afternoon;
- Protecting yourself in dry weather by applying a moisturizer, cream or oil (olive oil) to the skin;
- A Hot and Moist Foods are more likely to be ingested;

- A 10-15-minute walk after supper is beneficial;
- Water intake should consist of at least 2 litres a day;
- Exercises like jogging and a brisk walk. Change of environment (picnics, etc.) every 2-3 months is beneficial. Meditation is very helpful in most Melancholic psychological problems;
- Getting to bed early, around 22:00 to get 6-7 hours' sleep. Napping for half an hour after lunch is also beneficial.

You will be *negatively* affected by:

- Weather, environment, work and leisure activities that increase coldness and dryness. In autumn keep away from the cold of night and the midday heat;
- Dewy conditions during autumn, late winter and (00:00 - 06:00) as this aggravates the Melancholic humour;
- Too much tea, coffee, sour drinks, artificially flavoured and fizzy drinks. Too little water. Use of ice and too many iced drinks. Eating more cold than warm food;
- Consuming refrigerated foods and drinks;
- Excessive waking during the night;
- Excessive worries, sadness, loneliness, thinking and being overly philosophical;
- Unnecessary suppression of stools and urine;
- Excessive use of anti-allergic, antipyretics, antihistamines and other Cold and Dry medication;
- Excess of Cold and Dry foods.



## **Diseases associated with the melancholic temperament**

A person born with a Melancholic and to a lesser extent a Phlegmatic temperament is more likely to be affected by the following diseases:

Melancholic Headache - Melancholia - Insomnia - Angina - Thrombosis – Embolism - Arteriosclerosis - Infarction - Dry Cough - Asthma (dry) - Pneumonia – Gastralgia - Hyperacidity - Constipation - Piles - Flatulence - Hiccups – Colic pain - Kidney Stones - Hysteria - Psoriasis - Cracked Skin - Gout.

## Chapter Seven

### Treatment of Illnesses

In the previous chapters we advised you on the maintenance of health. We now expand our discussion to the process of illness and how to overcome it as soon as possible. Remember, the earlier you notice symptoms and identify the cause, the earlier you can assist Physis by making the appropriate changes to your lifestyle and the six factors determining health.

Before we discuss treatment methods or strategy to cure illness, it is necessary to understand that Tibb perceives the process of illnesses in two ways, namely, by means of a sudden/temporary cause or a progressive/prolonged cause.

The sudden/temporary cause is as a result of a sudden change; emotional, dietary or environmental excess, for example; shock, overheating foods, extreme changes in weather, excessive awakening, etc.

This condition will result in symptoms that will arise almost immediately and can impair functions of the body. Changing these causative factors or counteracting them will enable Physis to overcome this temporary condition and restore health. If these influencing factors are not eliminated, this condition can lead to more serious illnesses.

The second or long-term category of illnesses progresses in three stages. The beginning stage occurs at a vascular level in the humours of the body, resulting in a humoral imbalance. This occurs when the quality or quantity of humours is altered as a result of the influence of the six factors. If this condition is not reversed, over a period, the humoral imbalance will progress to the next stage which is a functional

imbalance, whereby the functions of the body will be affected (the functions of the circulatory, digestive systems, etc.). Finally, when the imbalanced humour invades tissue/organs it will result in structural damage. This structural imbalance is the final stage and is associated with serious disease conditions.

Now that we have spoken about stages of illnesses, let us discuss how Tibb views micro-organisms as the cause of infections and illnesses.

The Greco-Arabic physicians had theorised many external influences that invade the body. As they did not have the technology to identify bacteria and viruses, they did not name them and were unable to study them. Contemporary Tibb practice acknowledges the existence of micro-organisms and regards them as important components in any ecosystem. Tibb believes that a change at the humoral level provides a medium for micro-organisms to cause infections.

According to the Tibb philosophy, infections from micro-organisms are possible only when an imbalance occurs at the humoral level, which provides the environment for the micro-organism to thrive.

This is evident from the above explanation of the three stages of illnesses and explains why some people are susceptible to bacterial infection and others not. Infection will only take place in persons whose humours are not in a state of balance.

According to Tibb, many so-called 'viral infections' are actually an imbalance at the humoral level. How often have we not been subjected to blood tests which are reported negative, yet symptoms persist. During this period, Physis is busy restoring this imbalance. It is common knowledge that the 'viral' symptoms of colds are overcome with rest

and heating foods. The implementation of the six factors needed to assist Physis in restoring balance in the humours will overcome most 'viral' conditions within a few days.

### **For every illness there is a cure**

This brings us to a significant difference between Tibb and modern scientific medicine. As we consist of the same primary matter and qualities as the rest of the universe and disease processes also require these primary matters and qualities, we have a lot in common with them. On the one hand, this means that disease processes are able to affect us, whilst on the other hand, it also means that our bodies can control the environment in which micro-organisms or disease processes try to take hold. A major advantage that Tibb has over modern medicine is the fact that modern medicine believes that many illnesses such as hypertension, arthritis, etc., are incurable - as the causes are unknown. At best, modern medicine focuses on the 'management' of these illnesses.

Inspired by the prophetic tradition, which teaches: 'For every illness there is a cure', Tibb physicians have always aspired to find cures. In the practice of Tibb, any illness that is acquired after birth can be completely reversed depending on the extent of tissue or organ damage, the age of the patient, the ability of Physis, patient compliance to treatment and the six factors.

*Modern medicine aims at controlling symptoms and managing illnesses, whereas Tibb aims at curing illnesses and managing health.*

By using the insights of Tibb, you not only maintain your health but also intervene in the processes leading to illnesses and thus avoid serious functional and structural damages.

The holistic approach of Tibb is once again highlighted in the way treatment of illnesses is applied. While signs and symptoms are used to diagnose an illness, treatment can only be effective if the fundamental causes of the illnesses are dealt with. The treatment must include the six factors to ensure that not only are the symptoms treated but the causes of the illnesses are also addressed.

The advice given in the 'The Treatment of Illness' that follows, lays emphasis on the qualities associated with the illness conditions, whether they result from a sudden (qualitative) imbalance or from a humoral (qualitative and quantitative) imbalance. These qualities are described in terms of an excess of qualities, for example, whether it is an excess of Cold and Moist, Hot and Dry, Cold and Dry etc., as well as, the humoral imbalance associated with the illness condition.

Including the Lifestyle Factors in the treatment protocol will not only address the symptoms but also the causes of the illness conditions. Integrating the Tibb treatment protocol for the different illness conditions, even in conjunction with other (e.g. allopathic) medication, will enhance the healing process restoring health more effectively and more permanently. Also included are simple herbal recipes that can prove beneficial in addressing the illness conditions.

## Acne

### **Pathology & Symptoms:**

Acne is an inflammatory skin disorder caused by excessive Dry and Hot to Hot and Dry qualities, due to oxidation of the sanguinous humour and/or an excess in the bilious humour. This affects 60-80% of males and females between the ages of twelve and twenty-four. During puberty, androgens (sex hormones) increase in both males and females. This hormone stimulates the production of keratin and sebum, which leads to clogged pores making the skin more susceptible to infection. Acne is more common in males. Many women suffer from premenstrual acne, prompted by the release of progesterone after ovulation.

### **Causes:**

Contributing factors are an excess of Dry and Hot to Hot and Dry qualities, from stress, the use of certain medication (especially steroids and oral contraceptives), an over-consumption of junk food, saturated fats, hydrogenated fats, animal products and the use of certain cosmetics.

### **Treatment:**

- Follow the Hot and Moist Foods and Cold and Moist Foods - except dairy products).
- Maintain a high fibre diet to ensure daily bowel movements.
- Increase the intake of raw fruit and vegetables in your diet.
- Maintain a regular exercise regime i.e. jogging, swimming, etc. and regular breathing exercises every morning along with a warm water bath.

- Drink at least 2-3 litres of water a day.

**Avoid:**

- Heavily spiced food, alcohol, dairy products, margarine, fried or grilled foods and sugar.
- The application of oil, soap and/or cream.
- Squeezing spots/pimples.
- Facial steam treatments for inflamed acne.

**Herbal:**

- 2 grams' burdock root - 2 grams red clover - 2 grams' milk thistle - 1 gram senna leaves. Crush and soak in one cup boiling water for 15 minutes. Strain and drink. Repeat 2-3 times a day.

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## **Anaemia**

**Pathology & Symptoms:**

Anaemia is due to a reduction in the number of red blood cells or in the amount of haemoglobin, which can lead to a lack of oxygen in the blood, resulting in weakness of the body. According to Tibb, anaemia can be the result of excessive Cold and Moist qualities, or due to an excess in the phlegmatic humour. The initial signs of anaemia may be loss of appetite, constipation, cessation of menstruation, headaches, irritability and/or difficulty in concentration, fatigue, coldness of the hands and feet, drowsiness, dizziness and overall pallor - which is most noticeable on the nails, lips and eyelids.

**Causes:**

Chronic inflammation in the body, peptic ulcers, heavy menstrual bleeding, repeated pregnancies, liver damage, thyroid disorders, bone marrow disease and dietary deficiencies particularly iron and folic acid.

**Treatment:**

- 100mls spinach soup - add 10mls lemon juice. Drink 3 times a day.
- 50-100mls fresh red grape or apple juice. Drink 3-4 times a day.
- 100grams chicken or mutton liver cooked with one-table spoon olive oil on low heat. Add a little salt and black pepper to taste.
- Maintain a high fibre diet to ensure daily bowel movements.
- Increase the intake of raw green vegetables and fruits (mostly sour in taste, as this enhances iron absorption).
- Adequate rest, light exercise and breathing exercise are advised.
- 7-9 hours' sleep and a daily warm-water bath is recommended.
- Drink at least 2-3 litres of water a day.
- Drink 200-400mls sour milk with water in a 1:3 ratio daily.

**Avoid:**

- Exposure to a very hot or very cold environment / weather.



- Heavily spiced food, fried and grilled foods, preserved foods.
- Butter, margarine, sugar, ice and ice-cold foods.
- Soft drinks, alcohol, smoking, coffee and tea.
- Hard work, strenuous exercise and excessive awakening.

**Herbal:**

- 500mgs - 1gram alfa seeds taken in powder form 3 times per day.
- Drink 25mls aloe vera juice 3 times a day.
- Liver extract.
- Use iron supplements only under the supervision of a qualified practitioner.

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**Angina & Heart Attack**

**Pathology & Symptoms:**

Angina is described as a pain or heavy pressure in the chest that is caused by an insufficient supply of oxygen to the heart. This pain is usually associated with physical exertion and is relieved by rest. It can be a warning sign of an impending heart attack. The primary symptom is a consistent deep, often severe pain in the chest that can spread to the left arm, neck, jaw, and/or the areas between the shoulder blades. It is accompanied by shortness of breath, sweating, nausea and arrhythmia (irregular heartbeat).

**Heart Attack**

According to Tibb, a heart attack results from excessive Cold and Dry qualities, due to an excess and/or abnormal states of the melancholic

humour at the vascular level. When the supply of blood through the coronary arteries to the heart is sharply reduced or cut off, the heart is then deprived of much needed oxygen. If the blood supply is not restored within minutes, the heart muscles are affected causing permanent damage. This process is known as a myocardial infarction or heart attack.

**Causes:**

An increase of Cold and Dry qualities at a vascular level is due mainly to the excessive use of food and drink that gives rise to plaque (a composition of cholesterol, rich fatty deposits, proteins and calcium) which leads to a partial or complete blockage of one or more of the arteries that supplies the heart with oxygen. This blockage is mainly due to a blood clot or narrowing of the arteries, which inhibits the flow of blood to the heart muscles. Any external influence that puts an extra strain on the heart may act as a trigger for a myocardial infarction, i.e. an emotional crisis, over-exertion from exercise or even smoking and alcohol over a period.

**Treatment:**

- Maintain a high fibre diet to ensure daily bowel movements.
- Include almonds, grains and green vegetables in your diet.
- Drink purified water and fresh vegetable juices.
- A moderate consumption of skim milk and low-fat yoghurt is allowed.
- Adequate rest and a walk in the mornings and evenings (after supper) is recommended.

**Avoid:**

- Cold & Dry Foods.

- Butter, cheese, full cream milk and margarine.
- Red meat, highly spiced foods, salt, sugar and white flour products.
- Fried foods, coffee, black tea, fizzy drinks, smoking and alcohol.
- Anger, excitement and excessive physical exertion.

**Herbal:**

- 20 grams each - alfalfa, borage seed, horsetail, butcher's broom, haw thorn berries and leaves. Take ½ tsp in powder form 3 times a day.
- ¼ tsp red chillies, ½ tsp ginger root, 4 garlic cloves, 3 black pepper corns and a pinch of salt taken in powder form with at least one meal a day.

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**Anxiety & Stress**

**Pathology & Symptoms:**

According to Tibb, anxiety and stress are the result of an excess of Hot and Dry qualities, due to an excess in the bilious humour. It is a reaction to any factor that upsets the physical, mental and behavioural condition of the body.

**Causes:**

This imbalance can be caused by nutritional deficiencies, over-exertion, poor dietary intake, social and psychological problems such as divorce, money, job loss, loneliness, insomnia and sleep deprivation.

**Treatment:**

- A diet consisting mainly of fruits, vegetables, whole grains, raw nuts, seeds, turkey and fish.
- Apricots, asparagus, avocados, bananas, broccoli and molasses should also be eaten on a regular basis.
- Eat soured products such as yoghurt regularly.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and sound sleep.
- Regular exercise.
- Daily cold showers.
- A 15-20-minute meditation session before going to bed is recommended.

**Avoid:**

- Coffee, tea, soft drinks, sugar and white flour products such as bread and pasta.
- Foods containing refined sugar.
- Over-exertion, anger, worries and negative emotions.

**Herbal:**

- 3 grams each: burdock root, dandelion, golden seal, red clover - Boil in 200mls of water until 100mls remain. Strain and drink 3 times a day.
- 500mg valerian root or kava kava powder taken 3 times a day.
- 500mg liquorice root powder daily - supports the endocrine system.

- 500mg ginkgo biloba powder 3 times a day - improves brain activity.
  - 11 almonds, 2tsp poppy seeds, 2tsp honey and 200mls milk - liquidise and drink daily at breakfast.
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## **Arthritis**

### **Pathology & Symptoms:**

Arthritis is an inflammation of one or more joints surrounding the tendons, ligaments and cartilages, characterized by pain, redness, swelling, stiffness, deformity and difficulty in movement.

Some common types of arthritis are Osteo-arthritis, Rheumatoid Arthritis and Gout.

### **Osteo-Arthritis**

Results from an excess of Cold and Dry qualities, due to an excess and/or abnormal state of the melancholic humour and occurs after the age of 40. Osteo-arthritis is a degenerative disease of the large joints i.e. hip, knee and ankle.

The symptoms include stiffness in the morning and after periods of rest. The pain and swelling of joints worsens with movement.

### **Causes:**

Osteo-arthritis is a natural process of ageing that results in the qualities of the body gradually shifting towards coldness and dryness after the age of 40. This change in qualities aggravates the naturally cold and dry qualities of connective tissues which is dominant in joints. Other factors include being overweight, general wear and tear on the

body, excessive intake of Cold and Dry Foods and hormonal changes.

**Treatment:**

- Eat plenty of fruits and vegetables, such as apples, asparagus, bananas, broccoli, garlic, green leafy vegetables, melons and squash.
- Fresh juices of carrot, celery, cranberry, parsley, spinach and watermelon.
- Eat grains like brown rice, buckwheat, whole-wheat products, soya bean products and oats.
- Boiled white fish and skinless chicken should be consumed in moderation.
- Drink at least 2-3 litres lukewarm water a day.
- A 3-5 day fast each month is advised.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and sleep is advised.
- A daily walk in the morning and after supper is advised.
- Regular light to moderate exercise. Take care not to over exert yourself.
- Early morning breathing exercises and a 15-minute meditation before retiring at night is very beneficial.

**Avoid:**

- All animal fats, bacon, beef, liver, corned beef, dairy products, pork, sausages and smoked or processed meats.
- Avocados, chocolates, beans, pickled herring and sour-cream.
- Fried foods, coffee, black tea, fizzy drinks, alcohol and

tobacco.

- Strenuous exercise.

**Herbal:**

- 500mg - wild yam to be taken in powder form 3 times a day. This slows down the process of deterioration.

### **Rheumatoid Arthritis**

This results from an excess of Hot and Moist to Moist and Hot qualities, due to an excess and/or abnormal state of the phlegmatic humour. This disease can occur at any age but mainly between the ages of 25-50. Symptoms include very painful joints, stiffness, fatigue, occasional low fever, redness and swelling.

**Causes:**

An excessive intake of the Hot and Moist Foods, hot and humid weather, sudden changes in extreme weather conditions (hot and cold), smoking, stress, obesity, excessive use of stimulants such as coffee or tea, drug abuse, a high sodium intake and the use of oral contraceptives.

**Treatment:**

- Decrease the salt intake in your diet.
- Maintain a high-fibre diet (oat bran is a good source of fibre) to ensure daily bowel movements.
- Eat plenty of fruits and vegetables, such as apples, asparagus, bananas, broccoli, cabbage, grapefruit, green leafy vegetables, melons, peas, prunes, raisins, squash and sweet potatoes.

- Include fresh juices in the diet such as beetroot, carrots, currants, cranberry, citrus fruit and watermelon.
- Eat grains like brown rice, buckwheat, millet and oats.
- Increase your daily water intake.
- Avoid all animal fats, liver, dairy products, gravies, pork, sausages, smoked or processed meats, chocolate, pickled herring, cheese (including cottage cheese), coffee, meat tenderiser, peanuts, pickles, soya sauce, alcohol, caffeine and tobacco.
- Keep your weight down. If you are overweight, take steps to lose the excess.
- Regular light to moderate exercise. Take care not to over exert yourself, particularly in hot or humid weather.
- Adequate sleep.
- Cupping is very beneficial as it decreases the inflammation of the joints.

**Herbal:**

- 500mg colchicum powder with water 3 times a day.
- 20grams each - butcher's broom, horsetail, cat's claw.
- Grind into a fine powder and take 500mg to 1gram 3 times a day.

**Gout**

**Pathology & Symptoms:**

Gout arises from an excess of Cold and Dry to Dry and Hot qualities, due to an excess and/or abnormal state of the melancholic humour.



Uric acid is the end product of the metabolism of purines (particularly from red meat and protein). When uric acid accumulates in the blood and tissues it crystallises and jabs its way into the joints. This affects mostly the joints of the big toe, ankle, knee and wrist. The first symptom is a sharp pricking pain. The affected joints become inflamed, red, hot, swollen and extremely sensitive to the touch. More than 80% of people suffering from gout are men because of their natural dominance of dryness in the body. Kidney stones (uric acid stones) are also related to this condition.

**Causes:**

The excessive intake of the Cold and Dry Foods, particularly red meat and other proteins.

**Treatment:**

- Avoid Cold & Dry Foods.
- When an attack of gout strikes, eat only raw fruits and vegetables for two weeks.
- Juices are best. Drink 3 litres boiled water daily as fluid intake promotes the excretion of uric acid.
- Avoid alcohol as this increases the production of uric acid.
- Avoid fried foods and roasted nuts.
- Limit your intake of tea, coffee, cauliflower, dried beans, lentils, fish, eggs and peas.
- Avoid all meat for at least 15 days as meat contains extremely high amounts of uric acid. Once you are relieved of this pain you may include meat no more than twice a week into your diet.
- Fasting is very beneficial in this condition.

- Exercise and sauna is advised.

**Herbal:**

- Apply - 20 gram red chilli powder, mixed with 50mls of olive oil, 10mls cinnamon oil and 10mls of black seeds oil: to affected areas to relieve inflammation and pain.
  - Red chilli, celery, colchicum- 20gram, 15gram, 25gram: Grind to a fine powder and take 500mg 3-4 times a day.
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**Asthma**

**Pathology & Symptoms:**

Asthma results from an excess of Moist and Hot to Cold and Moist qualities, due to an excess and/or abnormal state of the phlegmatic humour that causes obstruction of the airways. Typical symptoms of an asthma attack are coughing, wheezing, a feeling of tightness in the chest and difficulty in breathing.

**Causes:**

An excess Cold and Moist Foods, winter, rainy or humid weather and a cold environment.

**Treatment:**

- Follow Hot & Dry Foods and Hot & Moist Foods.
- Include extra garlic and onions in your diet.
- Breathing exercises in the afternoons are advised.

**Avoid:**

- Avoid Cold & Moist Foods.
- Avoid sugar in your diet.
- Dairy products, except for low-fat soured products like yoghurt, as dairy products increase the formation of phlegm.
- All cold foods and drinks.
- Sleeping during the day.

**Herbal:**

- Take one cup of very hot water and add one teaspoon of powdered linseed, cover for 20 minutes.
- Strain and mix with two teaspoons honey. Drink 3 times a day and also during an attack.
- Lobelia extract is helpful during an asthma attack - Take 20 drops three times a day.

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**Athlete's Foot**

**Pathology & Symptoms:**

Athlete's foot is a fungal infection due to an excess of Hot and Moist to Moist and Hot qualities, due to an excess and/or abnormal state of the phlegmatic humour. This condition thrives in an environment of warmth and dampness (humidity). The fungus lives off the dead skin cells and calluses of the feet, especially the skin between the toes. Inflammation, burning, itching, scaling, cracking and blisters are the more common symptoms.

**Causes:**

Walking barefoot in warm, damp places such as gyms, swimming pools and locker rooms. Excessive use of nylon socks for a long period of time. Dirty socks as well as dirt inside the shoes. Severe perspiration of the feet. Wearing other people's socks and/or shoes.

**Treatment:**

- Eat plenty of raw fruit and vegetables, fish, whole grains and yoghurt.
- Keep the feet dry. After bathing, dry carefully between the toes with a separate towel.
- Wear absorbent cotton socks.
- Clean and air shoes regularly.
- Change socks daily.

**Avoid:**

- Soft drinks, processed foods, refined grains, fried or oily foods and all forms of sugar.

**Herbal:**

- Dust the feet with elm or alum powder.
- Bathe the feet daily in a mixture of 2tblsp honey, 50mls vinegar in hot water.
- Add 20 drops of tea tree oil to a small tub of water and soak the feet for fifteen minutes three times a day. After soaking, dry feet thoroughly, especially between the toes.

## **Bad Breath (Halitosis)**

### **Pathology & Symptoms:**

Halitosis is due to an excess of Hot and Moist to Moist and Hot qualities, due to an excess and/or abnormal state of the phlegmatic humour. All four personality types can be affected by this condition. Bad breath or halitosis is an unpleasant odour emanating from the mouth and is usually undetectable by the person concerned. Symptoms are a white coated tongue, chronic mouth infections, dental disorders, a bitter metallic taste and catarrh.

### **Causes:**

The main causes of bad breath are poor dental hygiene, gum disease, tooth decay, stress, nose or throat infection, an improper diet, constipation, smoking, diabetes, indigestion, inadequate protein digestion, postnasal drip and excess phlegm in the stomach.

### **Treatment:**

- A five-day raw foods diet. (Eat at least 50 % of your food raw).
- 20mls of fresh lemon juice, 2 teaspoons honey and hot water first thing every morning.
- Brush your teeth and tongue after every meal.
- Replace your toothbrush every month.
- Keep your toothbrush clean.

### **Avoid:**

- Food that is easily wedged between the teeth causing tooth decay, i.e.: meat, stringy vegetables, sticky sweets

(toffees) and fizzy drinks.

**Herbal:**

- Alfalfa seeds, 500mg three times a day.
- Use myrrh (to brush your teeth) or a miswaak (tooth stick) after each meal.
- ¼ tsp Parsley or aniseeds to be taken after meals.
- Chew cardamom and fennel seeds regularly.

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**Bladder Infection (Cystitis)**

**Pathology & Symptoms:**

Infection of the bladder or cystitis results from excessive Hot and Moist qualities, due to an excess and/or abnormal state of the sanguinous humour which provides a suitable medium for Escherichia coli, a bacterium normally found in the intestines. In women, the bacteria is introduced by means of faecal contamination or from vaginal secretions which gains access to the bladder by travelling through the urethra, due to incorrect cleansing methods. Cystitis occurs more frequently in women due to their temperament being naturally more Moist and also because of the close proximity of the anus to the vagina. All this allows for relatively easy transmission of bacteria from the anus to the vagina and urethra and thus to the bladder.

Symptoms include an urgent desire to empty the bladder, frequent and painful micturation. There may be an urge to urinate again even after the bladder has been emptied, accompanied by lower abdominal pain and a painful burning sensation. The urine often has a strong, unpleasant odour, and may appear cloudy and turbid. There may be

blood in the urine. This is also often associated with vaginal infections as well as sexually transmitted diseases.

**Causes:**

A hot and humid environment, an excess Hot and Moist Foods, low intake of water, lack of cleanliness of the localised areas including factors such as pregnancy, improper sexual intercourse, the use of a diaphragm, diabetes and unclean facilities.

**Treatment:**

- Follow Cold & Dry Foods.
- Include melon, watermelon and cucumber in your diet.
- Drink plenty of liquids, at least 200mls water every hour.  
This is extremely beneficial for urinary tract infections.  
Purified water is preferable to tap water.
- Keep the genital and anal areas clean and dry.
- Women should wipe from front to back after emptying the bladder or bowels. Empty the bladder before and after exercise and sexual inter course and wash the vagina after intercourse and all visits to the bath room.
- Wear white cotton underwear.
- Change into dry clothes as soon as possible after swimming.
- Take a twenty-minute hot sitz bath twice daily, add 20 grams of elm powder to the water.

**Avoid:**

- Alcohol, caffeine, carbonated beverages, coffee, chocolate, simple sugars.
- Processed foods and impure water.
- Nylon underwear.
- Do not delay emptying the bladder. Habitually retaining the urine in the bladder for long periods increases a woman's risk of urinary tract infection and may increase the risk of bladder cancer.
- Use of bath oils, salt and soapy foams.
- Never use soap in labia / vaginal area.

**Herbal:**

- ½ tsp each: burdock root, birch leaves, fennel seeds, cumin seeds, red clover.
- Boil in 250mls of water until 150mls remain. Strain and drink 3- 4 times a day.

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**Boils**

**Pathology & Symptoms:**

This condition is due to excessive Dry and Hot to Hot and Dry qualities, due to oxidation of the sanguinous humour or an excess and/or abnormal state of the bilious humour in the body. A boil starts in the deepest portion of a hair follicle which then spreads and presents the following symptoms: itching, pain, localised swelling, redness and pus.



Fever and swelling of the lymph glands near the boil may be present. Boils occur mostly on the scalp, buttocks, face and underarm. When boils appear in a cluster it is called a 'carbuncle'.

**Causes:**

An excessive intake of Hot and Dry/Cold and Dry Foods (particularly meat), dry environment/weather, low intake of water, excessive intake of tea, coffee, smoking and alcohol which results in an accumulation of dryness at a vascular level.

**Treatment:**

- Follow Hot & Moist Foods and Cold & Moist Foods (except meat).
- Avoid Hot & Dry Foods and Cold & Dry Foods.
- Water intake should be increased to 2-3 litres a day.
- Do not cover a boil with a bandage.
- Avoid exercising until the boil clears or relief is obtained.
- Avoid cold things and cold water completely.
- Apply moist heat to the boil 3-4 times a day to relieve pain and facilitate maturation.
- Apply honey to the boil as an antiseptic.

**Herbal:**

- 25grams each: barberry, burdock root, red clover. Grind into powder form. To be taken 5-6 times a day with water.
- Make a decoction of 5grams each: milk thistle and fennel. Boil in 1½ cups water until one cup remains. Strain, mix with honey and drink.

## Cancer

### Pathology & Symptoms:

A cell is the basic physiological and structural unit of the body. The cell draws the required nutrients from the humours to maintain the process of division and maturation in an organised way. Any imbalance on a functional/humoral level that exists over a period of time, changes these humours negatively and leads to the developing of toxins and oxygen free radicals, which affects cell division and formation. This is the process in which cancer occurs. According to Tibb, normally Physis is able to protect the body from destroying these cells. If Physis is weakened, this process does not take place resulting in the formation of cancerous growths.

Most cancers may occur due to an excessive Cold and Dry qualities, due to an excess and/or abnormal state of the melancholic humour.

It is important to know that most cancers are not life threatening in the initial stages and can be resolved. However, the fear and emotional trauma associated with cancer seriously aggravates the initial stage.

Cancers can be categorized into the following:

- Carcinomas - these cancers can affect the skin, mucous membranes, glands and internal organs.
- Sarcomas - affects the muscles, cartilages and bones.
- Myelomas - affects the plasma cells of the bone-marrow.
- Leukaemia - are the cancers of the blood forming tissues and exhibit an over-production of Leukocytes (white blood cells).
- Lymphomas - are the cancers of the lymphatic system such as Hodgkin's and non-Hodgkin's disease.

**Causes:**

- The various types of cancer can be caused as a result of the negative influence of the six factors.
- Environmental pollution such as industrial chemicals, radiation, pesticides, fumes, etc.
- Contamination of drinking water.
- Pollution of foods through chemicals, processing, preservatives and fertilisers.
- Oxygen free radicals and oxygen deficiency.

The warning signs of some cancers:

- Mouth and throat: A chronic unhealed ulcer in the mouth, tongue or throat.
- Stomach: Pain and indigestion after meals associated with weight loss.
- Larynx: Persistent cough, hoarseness of voice.
- Lymphoma: Enlarged, rubbery lymph nodes (armpit, neck, groin) itching, pain, night sweats, fever and weight loss.
- Leukaemia: Anaemia, paleness, weight loss, fatigue, bone and joint pains, tendency to bruise easily and recurrent infections.
- Lungs: Persistent cough, heaviness and difficulty in breathing, chest pain, sputum with blood.
- Colon: Occasional blood in stools, persistent diarrhoea/constipation, feeling of heaviness and uneasiness in the lower part of the colon.
- Bladder & kidneys: Occasional bleeding in urine, pain and burning on passing urine persistent heaviness below

the navel and back.

- Breast: Lumps, sharp pain, itching, thickening of the mammary gland, redness, sore nipples (not due to breast feeding).
- Female reproductive organs: Thin/thick, smelly, yellowish to greyish, unusual discharge, bleeding with an irregular cycle, excessive blood loss, periods more than 10 days, severe pain and cramps during menstruation.

Refer to Immune Boosting and Detoxification for health maintenance as a preventative measure against cancer.

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## **Child-related Diseases**

### **Bed-Wetting**

#### **Pathology & Symptoms:**

The involuntarily act of urinating in bed is known as bed-wetting or enuresis. It results due to excessive Moist and Hot or Cold and Moist qualities, due to an excess of the phlegmatic humour. It is common in early childhood due to the moistness in the temperament or the size of the bladder which is often too small to hold urine throughout the night or is due to weakness of the bladder. It also occurs sometimes in early adulthood and frequently among the ageing.

#### **Causes:**

The main cause is often an excess of Cold and Moist qualities throughout the body or specifically in the urinary tract (bladder, kidneys, etc.). Other causes are behavioural problems, very sound sleep, the con-

sumption of too much liquid before bedtime, dreaming about using the rest room, stress, fear and depression. Sometimes a urinary tract infection or diabetes may also be the cause of bedwetting.

**Treatment:**

- Follow Hot & Dry Foods.
- Empty the bladder before going to bed.
- Parents must guide the child that if he/she feels an urge to pass urine during the night, the child must call them.

**Avoid:**

- Cold & Moist Foods.
- Liquids one hour before bedtime.
- Dairy products, carbonated beverages, chocolate, refined sugar, junk food and products containing food colouring from your diet.

**Herbal:**

- 25grams each: buchu, corn silk and parsley, ½ tsp taken in powder form 4-5 times a day or
- 25grams each: sesame seeds (black and white) and of ajmo seeds - 1tsp taken in powder form 3 times a day.

## **Chicken Pox**

**Pathology & Symptoms:**

Chicken pox results from excessive Moist and Hot qualities, due to an

excess and/or abnormal state of the phlegmatic humour. Most children contract this childhood disease before the age of nine accompanied with a fever and headache. Twenty-four to thirty-six hours later small round 'pimples' appear on the face and body. These are filled with fluid and look like water blisters. The fluid leaks from the swollen areas of the skin, forming a crust. These eruptions continue in cycles lasting from three days to one week. The blisters and crusts are infectious and itchy. Scratching them usually leads to infection and scarring. Chickenpox usually runs its course in two weeks. This infection can be serious in newborns.

**Treatment:**

- Avoid Cold & Moist Foods.
- Drink freshly made juices and pure vegetable broth.
- When the fever drops and the appetite returns, eat only mashed bananas, avocados, fresh raw applesauce, and/or yoghurt.
- Avoid cooked or processed foods. Use pure, freshly made juices that have been diluted with steam-distilled water with a little added lemon juice.
- Children should be given lots of water to prevent dehydration.
- Avoid eggs completely
- Keep infected children separated from other children, elderly people, newborn babies and pregnant women.

**Herbal:**

- 25grams each: burdock root, echinacea, goldenseal, St. John's Wort, chamomile. Boil in 3 litres of water

until 2 litres remain. Strain and add two tbslp of honey.

Drink throughout the day.

- Apply a mixture of lavender oil and tea tree to the skin to soothe itching.

## **Hyper-Activity**

### **Pathology & Symptoms:**

Hyperactivity results from excessive Hot and Dry qualities, due to an excess in the bilious humour. Hyperactivity is more common in children up to the age of 8-10 years. Children up to this age have a normal temperament with the dominance of Moistness. In this condition, the qualities change more towards Heat and Dryness which can lead to an imbalance of certain mechanisms in the central nervous system. This can cause a variety of learning and behavioural disorders.

Hyperactivity may be characterized by one or more of the following symptoms:

- Lack of concentration.
- Disruptive behaviour.
- Self-destructive behaviour.
- Emotional instability - daily or hourly mood swings.
- Speech and hearing disorders
- Temper tantrums.
- Impatience.
- Forgetfulness/absentmindedness.
- Inability to complete tasks
- Low stress tolerance.
- Learning disabilities.
- Easily frustrated.

- An inability to sit still for any length of time, even at mealtimes.

**Causes:**

All food, drink and other factors that increase Hot and Dry qualities, including hereditary, smoking during pregnancy, environmental pollution, artificial foods, preservatives in foods, psychological, behavioural and social disturbances within the family, especially the parents.

**Treatment:**

- Follow Cold & Moist Foods and Cold & Dry Foods.
- Parents must pay extra attention to the child in a friendly way.
- Avoid pressurising the child.

**Avoid:**

- All forms of refined sugar and products containing sugar from the diet.
- Foods that contain artificial colorants, flavourings or preservatives, processed foods, apple cider vinegar, bacon, butter, candy, chocolates, coloured cheeses, chilli sauce, hot dogs, margarine, meat loaf, pork, salami, salt, soft drinks, soya sauce, sausages, tea and carbonated beverages.
- Excessive movement.



**Herbal:**

- ½ tsp valerian root. Boil in 1½ cups of water.  
Strain and drink 2-3 times a day.
- 25grams each: hops and passionflower, ½ tsp taken  
in powder form 3 times a day.

## **Measles**

**Pathology & Symptoms:**

Measles results from an excess of Hot and Dry to Hot and Moist qualities, due to an excess in the sanguinous humour, that affects the respiratory tract, eyes and skin. Although it is typically a childhood disease, adults are also susceptible to contracting measles. The first symptoms include fever, coughing, sneezing, runny nose and red eyes that may be sensitive to light. Several days later, tiny red spots with white centres appear in the mouth and throat. The throat becomes sore and a red rash erupts on the forehead and ears. Over a period of five to seven days the rash spreads over the entire body.

Measles usually runs its course in about ten days. However, complications can arise due to incorrect treatment, such as the suppression of fever, an excessive cold diet and exposure to a cold environment. These complications include middle ear infection, bronchitis, croup, pneumonia and encephalitis or meningitis.

**Treatment:**

- Follow Hot & Dry Foods and Hot & Moist Foods.
- Rest until the rash and fever have disappeared.
- Keep the lights dim.
- Do not read or watch television while your eyes are

sensitive to light.

**Avoid:**

- Cold & Moist Foods, cold water, cold foods and processed foods
- Fried and highly spiced foods.
- Keep a school going child at home for seven to nine days after the fever and rash have disappeared.

**Herbal:**

- 50grams each: raisins, figs, echinacea and chamomile. Boil in 3 litres of water until 1 ½ litres remains. Strain and give to the patient throughout the day. This mixture can be used to lower fever and also aids in the evacuation of diseased matter through the skin.

## **Mumps**

**Pathology & Symptoms:**

Mumps results from excessive Moist and Hot qualities, due to an excess in the phlegmatic humour. It is also a common childhood illness. It is an acute infection of the parotid glands, the salivary glands located at the jaw angles below the ears. Symptoms include the swelling of one or both glands, headache, fever, sore throat and pain on swallowing or chewing. This condition varies between fourteen to twenty-four days.

Mumps is most common in children between the ages of three and eleven, however, it can occur after puberty. Should this happen, the ovaries or testes may be affected and sterility may arise as a result.

**Causes:**

Hot and humid environment, sudden change from a hot to cold or cold to hot environment without taking the necessary precautions and the excessive intake of Hot and Moist and Cold and Moist Foods.

**Treatment:**

- Avoid Hot & Moist Foods and Cold & Moist Foods.
- Drink freshly made juices that have been diluted with purified water and with a little lemon juice added.
- Pure vegetable broth.
- Avoid cooked or processed foods.
- Keep infected children separated from other children, elderly people, newborns and pregnant women.

**Herbal:**

- 25grams each: burdock root, echinacea, goldenseal, chamomile, fresh mint leaves. Boil in 3 litres of water until 1½ litres remain. Strain and add three to four tablespoons of honey. Give this mixture to the patient throughout the day.

## Chronic Fatigue Syndrome

### **Pathology & Symptoms:**

Chronic fatigue syndrome results from an excess of Hot and Moist qualities, due to an imbalance in the sanguinous humour, associated with the following symptoms: muscular and joint pain with weakness, deep tiredness not relieved by sleep or rest, disturbance of memory, difficulty in concentration, headache, mental confusion, anxiety, dizziness, hypersensitivity to sound, light, cold and heat, anaemia, irregular menstruation, recurrent infections (cystitis, vaginal thrush) and digestive problems.

### **Causes:**

Excessive Hot and Dry to Hot and Moist qualities, including an increased intake of tea, coffee, chocolate, fizzy drinks, alcohol, tobacco, etc., nutritional deficiency, obesity, deficient/under-active thyroid, lifestyle imbalance and irregular eating habits.

### **Treatment:**

- A well-balanced diet consisting of 50% raw food and fresh juice.
- The diet should consist mainly of fruits, vegetables, whole grains, raw nuts, seeds, turkey and fish.
- Eat soured foods, such as yoghurt, regularly.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and sound sleep.
- Take regular cold showers.
- A 15-20-minute meditation exercise early in the morning and before retiring at night.

**Avoid:**

- Coffee, tea, soft drinks, sugar and white flour products such as bread and pasta.
- Exertion, anger, worries and negative emotions.

**Herbal:**

- 3grams each: burdock root, dandelion, golden seal, red clover. Boil in 200mls of water until 150mls remains. Strain and drink three times a day.
- 500mgs liquorice root powder -supports the endocrine system.
- 500mgs ginko biloba powder - 3 times a day improves brain activity.
- 11 Almonds, 2tsp poppy seeds, 2tsp honey, 200mls milk. Liquidise and drink at breakfast.

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**Colds & Flu**

**Pathology & Symptoms:**

Common cold and flu is a condition that affects the respiratory tract, because of an excess of Moist and Hot to Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour. In this condition the immune system weakens. Symptoms include: headache, nasal congestion, sneezing, watery eyes, sore throat, coughing, fever, restlessness and body aches. Generally, children are infected more easily due to the Moist and Hot qualities associated with their temperament.

**Causes:**

A cold environment, winter, increased intake of cold foods and drinks, sudden exposure from a hot to cold or cold to hot environment. Getting wet and staying in wet clothing.

**Treatment:**

- Follow Hot & Dry Foods.
- Sip hot chicken, mutton or beef soup with added garlic, ginger, black pepper and salt for 2-3 days.  
Avoid solid foods.
- Proper rest is essential but remain as active as possible and avoid excessive bed rest.
- Drink at least 2 litres warm water a day.

**Avoid:**

- Cold & Moist Foods and refrigerated foods.
- Dairy products, margarine, fried foods and all sugars.
- Exposure to cold environment and cold water.
- Close contact with your family members and other people.

**Herbal:**

- 2 grams' fenugreek seeds, 1gram cinnamon, 1gram cloves, 2grams fresh ginger. Boil in 2 cups of water until one cup remains. Strain, mix 2tsp of honey and drink.  
Repeat the same 3 times daily.
- 500mg black seed (powdered) 3 times a day.

## Constipation

### **Pathology & Symptoms:**

Constipation refers to difficulty in the passing of stools, mostly due to excessive Cold and Dry qualities, due to an excess in the melancholic humour. Constipation is the result of a reduction of bile formation that leads to sluggish intestinal movements. Constipation undermines the systems of the body and negatively affects the digestion, clearing of toxins from the body, energy levels and the absorption of nutrients.

### **Causes:**

The excessive intake of Cold and Moist and Cold and Dry Foods. Minimal intake of water, lack of exercise, excessive rest, an extremely cold environment, emotional upsets. Excessive thinking or being hard at work and neglectful of passing stools. Misuse of laxatives and enemas. The excessive use of certain medication i.e. antibiotics, anti-hypertensives, diuretics and painkillers.

### **Treatment:**

- Maintain a high fibre diet consisting of fresh fruits, raw green leafy vegetables, brown rice, sprouts, carrots, garlic and whole grains to ensure a Daily bowel movement.
- Drink at least 8-10 glasses of water a day.
- Eat apples, carrots, beets, bananas and papaya
- Follow a low-fat diet.
- Avoid fried foods.
- Exercise regularly as physical activity speeds up the movement of waste through the intestines. A twenty-minute walk often relieves constipation.
- Go to the toilet at the same time each day, even if there is no urge to relieve yourself.

- Relax as stress tightens the muscles which can cause constipation.
- Never repress the urge to defecate.
- For persistent constipation take a cleansing enema.
- Avoid foods that stimulate secretions of the mucous membranes such as dairy products, fats, spicy foods, soft drinks, meat, white flour products, highly processed foods, salt, coffee, alcohol or sugar.

**Herbal:**

- 25 mls aloe vera juice every morning has a healing and cleansing effect on the digestive tract and aids in softening the stools.
- 5grams each: milk thistle and senna leaves. Boil in 150mls of water until 75mls remain. Strain, add honey and drink at night before going to bed.

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## **Coughs**

**Pathology & Symptoms:**

A cough is a self-regulating mechanism of the body to clear the unwanted secretions and toxins from the lungs. A cough may be the symptom of many disorders linked with the respiratory system, i.e., asthma, hay fever, cold, flu, pneumonia, pleurisy, tuberculosis, bronchitis, laryngitis, tonsillitis and occasionally organ related disorders such as the heart or liver. There are different causes of coughs linked to different disorders. A proper investigation is necessary to determine the actual cause of the cough.



Generally, there are two main types of coughs:

- Dry cough
- Wet cough

**Treatment:**

- Avoid refrigerated food, water, fizzy drinks and a very cold environment.

**Herbal:**

- Dry cough: 20 grams each liquorice root and marshmallow root or seeds. Sip ½ tsp fine powder mixed in 100mls warm water.
- Wet cough: One teaspoon crushed linseed. Place in a cup of very hot water, cover and strain, leave to stand for 20 minutes. Mix 1tsp honey and drink
- Take 1tsp basil and ½ tsp fenugreek. Boil in 1½ cups of water until one cup remains. Strain, mix with honey and drink.

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## **Depression**

**Pathology & Symptoms:**

Depression results from an excess of Moist and Hot qualities, due to an excess and imbalance in the phlegmatic humour in the body. This accumulation affects the entire body especially the nervous system, moods, thought processes and behaviour. People suffering from de-

pression withdraw and hide from society. They lose interest in things around them and become incapable of experiencing pleasure. Symptoms include chronic fatigue, sleep disturbances (either insomnia or excessive sleeping), changes in appetite, headaches, backaches, digestive disorders, restlessness, quick tempered, loss of interest or pleasure in life, lack of energy, anxiety attacks, weight gain, cravings for the wrong foods, low libido and feelings of inadequacy. Depressives are often pre-occupied with thoughts of death and suicide. Some people become more depressed in the winter months as these months aggravate Coldness and Dryness in the body.

### **Causes:**

Food has a great significance on brain activity. A poor diet, particularly constant snacking on junk foods and white flour product, is a common cause of depression.

An excessive intake of a Hot and Moist and Cold and Moist Foods. Depression may be triggered by tension, stress, a traumatic life event, chemical imbalances in the brain, thyroid disorders, an upset stomach, headaches, nutritional deficiencies, the consumption of excess sugar and the lack of exercise.

### **Treatment:**

- Follow Hot & Dry Foods and Cold & Dry Foods.
- Include the following nuts in your diet: hazelnut, cashew, almonds, peanuts and pecan nuts.
- Maintain a diet that includes plenty of raw fruits and vegetables.
- Soya beans and soya products, brown rice, millet and legumes.

- Eat protein meals containing essential fatty acids: salmon, lobsters, fish and turkey.
- Keep your mind active, get plenty of rest and regular exercise i.e. walking, swimming, dancing or any activity that you enjoy.
- Dress in light/bright colours i.e. white, green, red, orange, yellow, etc.
- Exposure to the sun and bright lights/brightly lit places is recommended.
- Breathing exercises and meditation are extremely helpful.

**Avoid:**

- Wheat products such as wheat gluten, due to its excessive moistness, has been linked to depressive disorders.
- Foods high in saturated fats: fried foods, such as hamburgers and French fries.
- All forms of sugar.
- Alcohol, caffeine, and processed foods.
- Clothing in the following colours: violet, blue, black, dark brown and other dark colours.

**Herbal:**

- 20grams each: St. John's Wort, ginkgo biloba and siberian ginseng - 500mg taken in powder form 4-5 times a day. This can also be taken in the form of a liquid extract, 20-30 drops 3 times daily.

## Diabetes

There are two basic types of diabetes: Diabetes Insipidus and Diabetes Mellitus.

### Diabetes Insipidus

#### Pathology & Symptoms:

Diabetes Insipidus results from excessive Cold and Moist qualities, due to an excess in the phlegmatic humour caused either by a deficiency of the pituitary hormone, vasopressin, or by the inability of the kidneys to respond properly to this hormone. Failure to produce adequate amounts of vasopressin usually results in damage to the pituitary gland, due to excessive Cold and Moist qualities in the brain and kidneys. Regardless of how much liquid is consumed symptoms can include extreme thirst which results in a high volume of urine.

#### Causes:

The main cause is often an excess of Cold and Moist qualities throughout the body or especially in the brain, pituitary gland, urinary tract (bladder, kidneys). An excessive intake of Cold and Moist Foods, winter, a cold environment, excessive intake of cold foods, soft drinks, sweet things and dairy products. Worries, fear and excessive shyness are also possible causes.

#### Treatment:

- Follow Hot & Dry Foods.
- Empty the bladder before retiring at night.
- Avoid food mentioned in Cold & Moist Foods.

- Avoid liquids an hour before bedtime.
- Avoid dairy products, carbonated beverages, chocolate, refined sugar, junk food and products containing food colouring in your diet.
- Eat one to two handful roasted chickpeas and 20 grams' hazelnuts for breakfast. Make a tea with 1 gram of cinnamon and 1 gram cloves and add 1 tsp honey.
- Avoid all cold foods and cold water.
- Avoid exposure to cold environment.
- Avoid cold showers/baths.

**Herbal:**

- 25 grams each: cinnamon, cloves and celery seeds.  
500mg taken in powder form 3 times a day before meals.
- 25 grams each: sesame seeds (black and white) and Ajmo seeds, 1tsp taken in powder form 3 times a day.

**Diabetes Mellitus**

**Pathology & Symptoms:**

Diabetes Mellitus results from an excess of Hot and Moist to Moist and Hot qualities, due to an imbalance in the sanguinous humour and/or an excess in the phlegmatic humour. The hormone insulin produced by the pancreas is responsible for balancing the blood sugar. Diabetes Mellitus is caused by a defect in the production of insulin.

There are two types of Diabetes mellitus:

- Insulin dependent diabetes and
- Non-insulin dependent diabetes

- Insulin dependent diabetes-

Due to various causes, the insulin manufacturing beta cells of the pancreas are destroyed, partially or completely. This type of diabetes occurs mostly in children and young adults.

Symptoms of this type of diabetes include irritability, frequent urination, bedwetting, abnormal thirst, nausea / vomiting, weakness, fatigue, weight loss and unusual hunger.

With this type of diabetes, the patient may suffer from episodes of low sugar levels (hypoglycaemia) and high sugar levels (hyperglycaemia). Hypoglycaemia can be caused by a delay in meals or skipped meals, harsh exercise or a reaction to a high dose of insulin. Signs of hypoglycaemia are hunger, dizziness, sweating, confusion, palpitations, numbness or tingling of the lips. If this situation is not attended to immediately it can lead to double vision, trembling, disorientation and coma.

On the other hand, the risk associated with hyperglycaemia is very high. When the insulin requirement is inadequate the sugar level can rise resulting in coma. This type of patient should always be under the supervision of a physician.

- Non-insulin dependent diabetes-

With this type of diabetes, the pancreas does produce insulin, but the amount of insulin produced is either insufficient or not effective. Symptoms include blurred vision, itching, numbness or tingling in the feet, unusual thirst/hunger, drowsiness, dizziness, fatigue and slow healing of wounds.

**Causes:**

The main cause of diabetes mellitus is associated with the lack of/ or improper metabolism of carbohydrates such as sugars, glucose, processed foods, refined products, white flour, other wheat products and foods low in fibre. Lack of exercise, excessive worries, negative emotions and fear.

**Treatment:**

- The patient should avoid white flour and other wheat products completely for one or two months, thereafter maintain a high fibre diet.
- Eat plenty of raw fruits and vegetables as well as fresh vegetable juices.
- Follow Hot & Dry Foods and Cold & Dry Foods (except sweet and oily foods).
- Increase protein rich vegetable sources such as grains and legumes in your diet. Fish and low-fat dairy products are also acceptable sources of protein.
- Avoid saturated fats and simple sugars (except when necessary to balance an insulin reaction).
- Partake in regular exercise as exercise produces an insulin-like effect in the body.
- Sleep 7-8 hours at night only.
- Avoid worries, negative emotions and stress.
- If you have a child with diabetes his or her teacher must be advised of the warning signs and action to be taken in the case of hypoglycaemia and hyperglycaemia.
- If presented with hypoglycaemic symptoms consume fruit

juice, fizzy drinks or anything containing sugar immediately.

- Avoid tobacco in any form as it constricts the blood vessels and inhibits circulation.
- As diabetic patients have a tendency towards delayed healing of cuts and wounds which can become infected and possibly lead to gangrene, special attention should be given to hygiene of the feet - keep your feet clean, dry and warm and wear only cotton socks and well-fitted shoes. Avoid injury. Exercise adequately to improve circulation in the legs and feet.

**Herbal:**

- 100 grams each: ajmo seeds, fenugreek seeds, dried bitter gourd. Grind into a fine powder then take fresh bitter gourd and squeeze 250mls juice with the help of juice extractor, mix the juice with the powder and spread in a tray, put it in a clean, dry and ventilated place until it dries completely. Make into powder form again and take 500 mg to 1 gram 3 times in a day before and after meals.  
For children reduce the dose to half.

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**Diarrhoea**

**Pathology & Symptoms:**

Diarrhoea results mostly from excessive Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour, in the gastro-intestinal tract. It is characterized by frequent, loose and watery stools. Symptoms may include vomiting, excessive stomach cramps,



thirst and abdominal pain, occasionally accompanied by fever.

**Causes:**

An excessive intake of Cold and Moist Foods. The incomplete digestion of food, food poisoning, intestinal infection, contaminated water, rancid foods. Emotional

stress, shock, fear, irritable bowel syndrome, worries, etc. can also lead to diarrhoea.

**Treatment:**

- Follow Hot & Dry Foods.
- Avoid solids for 2-3 days. Take food in the form of soups and juices.
- Drink plenty of liquids and water including boiled water - at least 2litres a day.
- Avoid all dairy products except yoghurt.
- Avoid fried, junk and processed foods.
- Avoid alcohol, caffeine and fats.

**Herbal:**

- ¼ tsp ajmo, 5 mint leaves, a small piece of fresh ginger - boil in 1½ cups water until 1 cup remains. Add 1tsp honey and drink. Drink 3-4 times a day.
- ¼ tsp cinnamon, 2 crushed cloves. Boil in 1½ cups water until 1 cup remains. Strain and mix 1tsp fresh lemon juice. Drink 3-4 times a day.
- Fill 500mg capsules with red chilli powder.

Drink 3-4 capsules daily.

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## **Female related Disorders**

### **Amenorrhoea (Absence of menstruation) Hypomenorrhoea (Low menstruation)**

#### **Pathology & Symptoms:**

Amenorrhoea and Hypomenorrhoea as a result of excessive Moist and Hot to Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour of the pituitary gland and brain or by the inability of the ovaries to respond to these organs. Also due to weakness of the circulation (anaemia).

#### **Causes:**

The main cause is often an excess of Cold and Moist qualities throughout the body or in the brain, pituitary gland, ovaries and uterus, under-active thyroid (hypothyroidism), the excessive intake of Cold and Moist Foods, winter, cold environment, excessive intake of cold and sweet foods and dairy products. Anaemia, worries, fears and excessive shyness are also possible factors.

#### **Treatment:**

- Follow Hot & Dry Foods and Hot & Moist Foods.
- Avoid Cold & Moist Foods.
- Avoid dairy products, carbonated beverages, chocolates, refined sugar, junk food and products containing food colouring.

- Eat one to two handful-roasted chickpeas and 20 grams' hazelnuts or walnuts for breakfast. Make a tea with 1-gram cinnamon and 1 gram cloves. Add 1 tsp honey and drink.
- Avoid all cold foods and cold water.
- Avoid exposure to cold environment.
- Avoid taking cold showers/baths.

If anaemia is the cause of these conditions, then follow the 'Anaemia' regimen.

**Herbal:**

- 25 grams each: cinnamon, cloves, celery seeds and carrot seeds. 500 mgs to be taken in powder form 3 times a day before meals.

**Dysmenorrhoea (Painful menstruation)  
Pre-Menstruation Syndrome (PMS)**

**Pathology & Symptoms:**

Painful menstruation and Pre-Menstrual Syndrome (PMS) results from an excess of Hot and Moist qualities, due to an imbalance in the sanguinous humour which can lead to an excessive level of oestrogen and a low level of progesterone that can give rise to improper circulation and a reduced supply of oxygen to the uterus, ovaries, pituitary gland and brain. PMS affects many women during the three to ten days before menstruation and presents one or more of the following symptoms: abdominal bloating, acne, anxiety, backache, cramps below the navel, headache, breasts tenderness and swelling, sleeplessness, dizziness, fatigue, mood swings, anger, irritability and emotional fluctuations.

**Causes:**

An excessive intake of the diet mentioned in Hot and Moist Foods. Hot and humid environment, the excess intake of tea, coffee chocolate, fizzy drinks, alcohol, tobacco, etc. Nutritional deficiency, obesity, thyroid problems, life style imbalance, irregular eating habits and a low intake of water.

**Treatment:**

- Eat a well-balanced diet consisting of 50 percent raw foods and fresh juices.
- The diet should consist mostly of fruits, vegetables and whole grains, raw nuts, seeds, turkey and fish.
- Regularly consume soured products such as yoghurt.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and sound sleep.
- Daily cold showers.
- 15-20 Minute meditation early in the morning and before retiring at night.
- Take the following tea continuously during menstruation:  
1tsp fennel seed, ½ teaspoon cumin, 2 crushed cardamom.  
Boil in 200mls skim milk or water until 100mls remain.  
Strain, cool and drink 3-4 times a day.

**Avoid:**

- Beef, mutton chicken, coffee, tea, soft drinks, sugar and white flour products such as bread and pasta.
- Stay away from exertion, anger, worries and negative emotions.

**Herbal:**

- 500mg liquorice root powder.
- 11 almonds, 2tsp poppy seeds, 2tsp sugar, 200mls milk.  
Liquidise and drink at breakfast.

**Leucorrhoea (Vaginal discharge)**

**Pathology & Symptoms:**

Leucorrhoea is a thick, whitish vaginal discharge due to an excess of Hot and Moist qualities, due to an imbalance in the sanguinous humour, in the reproductive organs, occasionally associated with vaginal infection. Symptoms often include burning and itching of the vulva.

**Causes:**

Hot and humid environment, an increased intake of a Hot and Moist Foods, low intake of water, lack of cleanliness of private parts, including other factors such as pregnancy, improper sexual intercourse, the use of a diaphragm and diabetes.

**Treatment:**

- Follow Cold & Moist Foods and Cold & Dry Foods.
- Include melon, watermelon and cucumber in your diet.
- Drink plenty of liquids, at least one 200ml glass of water every hour.
- Keep the genital and anal areas clean and dry.
- Women should wipe from front to back after emptying the bladder or bowels, they should empty the bladder before and after exercise and sexual intercourse and wash the vagina after intercourse.

- Wear white cotton underwear.
- Change into dry clothes as soon as possible after swimming.
- Take a twenty-minute hot sitz bath twice a day with 20 grams' elm (alum) powder added to the water.

**Avoid:**

- Alcohol, caffeine, carbonated beverages, coffee, chocolates, refined or processed foods and simple sugars.
- Processed foods and impure water.
- Wearing nylon underwear.

**Herbal:**

- ½ tsp each: burdock root, birch leaves, fennel seeds, cumin seeds, red clover. Boil in 250mls of water until 150mls remain. Strain and drink 3-4 times a day.

## **Menorrhagia (Excessive Menstruation)**

**Pathology & Symptoms:**

Excessive menstruation is a condition due to an excess of Dry and Hot to Hot and Dry qualities, due to oxidation of the sanguinous humour and/or an excess or imbalance in the bilious humour.

**Causes:**

An excessive intake of a Hot and Dry Foods, hot weather/environment, heavily spiced foods, stress, anger, overactive thyroid (hyper-

thyroidism), the use of certain medication (especially steroids and oral contraceptives), over consumption of junk food, saturated fats, hydrogenated fats, animal products, etc.

**Treatment:**

- Follow Cold & Moist Foods and Cold & Dry Foods
- Drink at least 2-3 litres of water a day.
- A well-balanced diet of 50% raw fruits and vegetables, whole grains, raw nuts, seeds, turkey, fish and fresh juices.
- Eat apricots, prunes, papaya, papino, asparagus, avocados, bananas, broccoli, molasses and fruits mentioned in Cold & Dry Foods.
- Consume soured food such as yoghurt regularly.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and sound sleep is advised.
- Regular walking and swimming.
- A 15-20-minute meditation before retiring at night is advised.
- Breathing exercise and a daily bath with cold to warm water is advised.

**Avoid:**

- Hot & Dry Foods.
- Coffee, tea and soft drinks,
- Exertion, anger and worries.
- Heavily spiced food, alcohol, margarine, fried and grilled foods, excessive awakening and strenuous exercise.

**Herbal:**

- 25grams each - liquorice root, barberry. ½ tsp fine powder taken 3 times a day.

**Menopause related problems**

**Pathology & Symptoms:**

Menopause occurs at the end of the ovulation and menstruation cycle. This period starts between the ages of 40 and 52. This is not a disease but a natural phenomenon in a woman's life. During this period the woman's qualities shifts slightly from Moistness to Dryness, due to an imbalance in the bilious humours, as a result of a decrease in the production of the oestrogen hormone which is eventually so little that menstruation ceases.

This level of dryness in the temperament is different for each individual woman and as this dryness increases the menopausal symptoms becomes more acute. The symptoms are hot flushes, mood swings, anger, irritability, headache, anxiety, fatigue, dizziness, night sweats, shrinkage of the bladder and vagina, vaginal dryness, painful intercourse, low interest in sex or slower arousal time, roughness and ageing of the skin, heart palpitations, breast tenderness and insomnia. In the long term the women can suffer from cardiovascular diseases, osteoporosis and vaginal atrophy.

**Treatment:**

In order to increase and maintain the proper moisture level in the body and also provides the natural oestrogen hormone:

- Reduce the salt intake in your diet.
- Eat plenty of fruits and vegetables such as apples,



asparagus, bananas, broccoli, cantaloupe, garlic, green leafy vegetables, melons and squash.

- Drink fresh carrot, celery, cranberry, parsley, spinach and watermelon juice.
- Eat grains like brown rice, buckwheat, whole-wheat products, soya bean products and oats.
- Broiled white fish and skinless chicken should be consumed in moderation only.
- Drink at least 2-3 litres of lukewarm water a day.
- A 3-5 day fast each month is recommended.
- Maintain a high fibre diet to ensure daily bowel movements.
- Adequate rest and a walk in the morning and after supper are advised.
- Regular light to moderate exercise. Take care not to over-exert yourself.
- Breathing exercise early in the morning and a 15 minutes' meditation before retiring at night is very beneficial.

**Avoid:**

- All animal fats, bacon, beef, liver, corned beef, dairy products, pork, sausages and smoked or processed meats.
- Avocados, chocolate, beans, pickled herring and sour cream.
- Fried foods, coffee, black tea, fizzy drinks and alcohol and tobacco.
- Strenuous exercises.
- Negative emotions, worries, anger, excitement and excessive awakening.

**Herbal:**

- 20grams fennel, 10grams aniseed, 10grams red clover, 10 grams' sage, and 15grams dong quai. Take ½ tsp in powdered form three times a day - for oestrogen deficiency.
- 25grams each: liquorice root, hops, hawthorn berries, marshmallow root or seed. - ½ tsp taken in powder form 1-2 times a day - to balance the hormones.
- 500mg - 1gram wild yam, taken in powdered form on a daily basis is a good source of natural progesterone hormone.

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**Fever**

Fever is an increase of heat in excess of the equable body temperature. Normal body temperature ranges from 36.50 C to 37.0 C. Fever is in itself not a disease but a symptom that gives an indication of an imbalance present in the body such as infection, inflammation or an accumulation of imbalanced humours.

It is important to note that fever increases the rate of metabolism and thereby speeds up the various healing processes. It also appears to inhibit the growth of bacteria. Fever of more than 38.50 C is dangerous for the brain and can damage the cells of the heart and liver as well.

According to Tibb there are 3 main types of fever:

- Fever due to a temperamental imbalance on a functional level.

- Fever due to a temperamental imbalance/accumulation on the humoral level
- Fever due to any structural imbalance.

When there is an increase in the body temperature, more than the normal, the body's heat-loss mechanism kicks in (to protect the body from excessively high temperature) by the vasodilation of skin vessels that enhances sweating. During these processes heat is lost from the body by radiation, conduction, convection and evaporation.

**Treatment:**

- Drink vegetable soup and fruit juices.
- Avoid solid intake for 12-36 hours or until the fever breaks.
- Increase your water intake.
- Avoid excessive movement and get plenty of rest.  
Avoid rapid changes in temperature through medication and other means.
- Avoid the intake of very hot and very cold things.
- If the temperature remains at 38.50c or less, do not bring it down as this aids the fight against infection and improves the process of elimination of toxins from the body.
- If the temperature rises to more than 38.50c or more, sponge the patient with cool water (do not use ice or ice cold water). If the fever persists, consult a physician.

**Herbal:**

- ½ tsp fennel, tsp violet flower, 1tsp echanicea. Boil in 2 cups water until 1 cup remains. Add 1tsp honey and drink.

## Hay Fever

### **Pathology & Symptoms:**

Hay fever (allergic rhinitis) results from excessive Hot and Dry qualities, due to an excess and/or imbalance in the bilious humour, which can lead to irritation / inflammation of the epithelial membranes of the nose and throat. When pollen, smoke, dust, etc., aggravates this condition, the patient presents the following symptoms: irritation / inflammation of the mucous membranes of the nose, eyes and air passages, itchy eyes, watery discharge from the nose and eyes, sneezing and nervous irritability.

### **Causes:**

A hot environment and hot weather (spring and summer), excessive awakening, the excessive intake of a Hot and Dry Foods, anger, anxiety, stress, irritability, exposure to sun or heat, smoke, dust, pollen, etc.

### **Treatment:**

- Increase the intake of fruits (especially bananas), vegetables, grains, raw nuts and seeds.
- Maintain a high fibre diet to ensure daily bowel movements.
- Eat yoghurt or any soured products 3 times a week as this significantly reduces the incidence of hay fever attacks, especially in people with a Hot and Dry temperament.
- During the allergy season (spring), exercise or play sport in the morning rather than in the afternoon (midday).
- Foods rich in magnesium such as kidney beans, soya beans, almonds, whole wheat flour, brown rice, molasses, peas and bananas are very beneficial during the allergy season.

**Avoid:**

Cakes, chocolate, coffee, dairy products (except yoghurt), processed foods, pies, fizzy drinks, sugar, tobacco, white flour products, junk foods and synthetic juices.

**Herbal:**

- Drink 1tblsp of alfalfa seed in juice or water twice a day.
- 1gram liquorice root powder 3 times a day for 7 days. Avoid this if you have high blood pressure.
- 5-10 drops of belladonna or aconite extract have a somewhat antihistaminic effect and can be used for hay fever.
- 2 tablespoons poppy seeds, 7 almonds - soak in 200ml water overnight. The following morning, liquidise, strain and drink.

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## **Headaches**

A headache is a common complaint and is a sign of an imbalance in the body. There are more or less 27 different types of headaches of which the most common are sanguinous, bilious, phlegmatic, melancholic, hypertensives, sinus and tension headaches. Migraines are categorized into two: a bilious migraine and a phlegmatic migraine.

### **Common headache**

Sit up straight on a chair, close your eyes, take a deep breath, hold it for a while and exhale forcefully (5 times). Move your neck slowly up and down five times, right and left 5 times, clock wise and anti-clockwise 5 times. Apply pressure with the index finger and thumb of

your right hand to the hollows of your eye sockets (close to the nose, just below the eyebrow) for 30 seconds. Holding the fingers of your right hand in a vertical position apply pressure, starting at the centre of your forehead and going all the way to the top of your head and down the back, ending at the base of your skull. Press the central hollow at the base of your skull with your four fingers for 30 seconds and the hollows on either side of the skull with both hands, hold for a count of 30 seconds. Apply pressure with your right and left thumb in palpating (circular massaging) motion to the back of your earlobes, working your way down the bottom of the jaw-line to the centre of your chin for 30 seconds. Finish this exercise with 5 deep breaths. You will surely get relief from headaches. Should the headaches recur, please consult your physician.

**Herbal:**

- 1tsp lavender, 5 fresh mint leaves. Boil in 1½ cups water until 1 cup remains.
- Drink lukewarm 3-4 times a day.

## **Bilious Headache/ Migraine**

**Pathology & Symptoms:**

This headache starts from the left half of the cranium and left eye spreading throughout the entire head and is due to excessive Hot and Dry qualities, due to an excess and/or imbalance in the bilious humour in the body. This headache normally starts at sunrise and gradually increases in intensity towards midday. This headache is accompanied by nausea and sometimes vomiting. The patient cannot tolerate noise, light, or work and needs darkness and quiet. In the latter part of the afternoon the patient finds some relief from the intensity of pain.

**Causes:**

A hot environment and hot weather (spring and summer), excessive awakening, excessive intake of a Hot and Dry Foods, anger, anxiety, stress, irritability, exposure to the sun or heat.

**Treatment:**

- Avoid all the causes (triggers) mentioned above.
- Adequate rest and sleep is beneficial.
- Avoid a hot or a very cold diet.
- Avoid strenuous exercise.

**Herbal:**

- 1tsp lavender, 2 pinches black pepper (powder), ½ tsp coriander powder, and 7 almonds. Soak in 150ml very hot water for half an hour - liquidize. Add 1tsp sugar. Strain and drink 2-3 times a day, especially before the onset of an attack.

## **Sanguinous Headache**

**Pathology & Symptoms:**

This condition is the result of excessive Hot and Moist qualities due to an excess and/or an imbalance in the sanguinous humour in the body. The accumulation of this excess blood in the region of the head results in a sanguinous headache. Symptoms include high blood pressure, dizziness, occasional blackouts (for a few seconds), shortage of breath, heaviness of the eyes, palpitations on temples of the forehead.

**Causes:**

An excessive intake of a Hot and Dry and Hot and Moist Foods, hot and humid weather, smoking, stress, obesity, excessive use of stimulants such as coffee and tea, drug abuse and the use of oral contraceptives.

**Treatment:**

- Eat plenty of fruits and vegetables such as asparagus, bananas, broccoli, garlic, green leafy vegetables, melons and squash.
- Eat grains like brown rice, buckwheat and oats.
- Drink 2-3 litres of lukewarm water a day.
- A 3-5-day fast is recommended.
- Adequate rest and a walk in the mornings and after supper is advised.
- Maintain a high fibre diet to ensure daily bowel movements.
- Avoid all animal fats, bacon, beef, liver, corned beef, dairy products, pork, sausage and smoked or processed meats.
- Skinless chicken and mutton should be consumed in moderation only.
- Avoid foods such as avocados, chocolate, beans, pickled herring and sour cream.
- Avoid fried foods, coffee, black tea, fizzy drinks, alcohol and tobacco.

**Herbal:**

- 20grams lavender, 50grams cardomom seeds, 20gram coriander, 10grams black pepper. 500mg to 1gram to be



taken in powder form 3-4 times a day.

- During an attack, take 500mg every 15 minutes for 4-6 dosages.

## **Phlegmatic Headache/Migraine**

### **Pathology & Symptoms:**

This headache results from an excess of Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour in the body. It starts above the eyebrows, moving horizontally all the way around to the back of head like a band then spreads throughout the head. It starts in the latter part of the afternoon/early sunset and worsens during the night. The intensity lessens after sunrise and during the day.

### **Causes:**

A Cold and Moist environment, humidity, winter, an excessiveness of a Cold and Moist Foods, dairy products and air conditioning.

### **Treatment:**

- Follow the diet mentioned in Hot & Dry Foods and Cold & Dry Foods and avoid Cold & Moist Foods.
- Avoid exposure to cold environment/weather and rainy weather.
- Avoid sleeping during the day and late afternoon.

### **Herbal:**

- 2tsp lavender, ¼ tsp fenugreek seeds, ¼ tsp cinnamon, 2 crushed cloves. Boil in 2 cups water until 1 cup remains.

Strain, add 1-tsp honey and drink warm. Repeat 2-3 times a day especially at the onset of an attack.

## **Melancholic Headache**

### **Pathology & Symptoms:**

This condition is due to an excess of Cold and Dry qualities, due to an excess and/or imbalance in the melancholic humour in the body. The patient may present with the following symptoms; pain on the back of the skull with a pulling of the neck muscles, a dull feeling in the head, flatulence/wind in the stomach, indigestion, hiccoughs, constipation or irregular, sticky bowel movements.

### **Causes:**

An excessive intake of a Cold and Dry Foods, exposure to cold and dry weather/environment, excessive thinking, constipation, smoking, excess tea, coffee, alcohol and the fermentation of food in the stomach due to insufficient body heat needed for digestion.

### **Treatment:**

- Avoid exposure to a cold and dry environment.
- Avoid Cold & Dry Foods.
- Follow Hot & Dry Foods and Hot & Moist Foods.
- A cleansing enema is very beneficial in cases of chronic constipation and indigestion.
- Avoid the excessive intake of tea, coffee, smoking and alcohol.

**Herbal:**

- 25grams each: lavender, gentian root, asafoetida, ajmo seeds. 500mg to 1gram taken in powder form 3-4 times a day on an empty stomach.

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**High Blood Pressure**

**Pathology & Symptoms:**

Blood pressure is a normal phenomenon, described as pressure of the blood against the walls of the blood vessels as it is pumped by the heart through the arteries. When this pressure is more than the normal it is considered high blood pressure or hypertension. Normal blood pressure readings for adults vary from 110/70 to 140/90, while readings of 160/95 indicate borderline hypertension. Any pressure over 160/95 requires urgent attention.

Whether blood pressure is high, low or normal depends on several factors i.e. the output from the heart, the resistance of the blood flow to the blood vessels or the volume of blood and blood distribution to the various organs. These are caused by the influences of the six factors, especially diet and emotions, while internally they are caused by the activities of hormones and enzymes of different glands, the nervous system and also by psychological factors.

When blood pressure is higher than normal it is more difficult for the heart to pump an adequate amount of blood to all the tissues of the body. Ultimately, this condition often leads to kidney failure, heart failure and stroke.

Heavy snorers are more likely to suffer from high blood pressure or angina than silent sleepers. Research suggests that snorers may suffer from a malfunctioning of the part of the brain responsible for fluent breathing. This can put an unnecessary strain on the heart and lungs due to a deficiency of oxygen.

According to Tibb there are two main types of hypertension:

**\*Hypertension due to an excess of cold and dry or dry and hot qualities, due to an excess and/or imbalance in the melancholic humour**

This type of hypertension results when blood vessels are chronically constricted or have lost their elasticity caused by a build-up of fatty plaque on the inside walls of the vessels, a condition known as atherosclerosis. Atherosclerosis and arteriosclerosis are common precursors of hypertension. The narrowing and/or hardening of the arteries make circulation of blood through the vessels difficult, thereby increasing blood pressure. This type of high blood pressure is often associated with coronary heart disease, kidney disorders, hyperthyroidism and irregularities of the adrenal gland.

**Causes:**

Excessive Cold and Dry qualities on a vascular level is mainly due to an excess of a Cold and Dry Foods. Anything that puts extra strain on the heart i.e. an emotional crisis, overexertion from exercise, smoking and alcohol abuse (over a period) may increase blood pressure.

**Treatment:**

- Reduce your salt intake. Eat plenty of fruits and vegetables such as asparagus, bananas, broccoli, garlic, green leafy vegetables, melons and squash.
- Fresh carrot, celery, cranberry, parsley, spinach and water-melon juice.
- Eat grains like brown rice, buckwheat and oats.
- Drink 2-3 litres of lukewarm water a day.
- A 3-5-day fast is recommended.
- Adequate rest and a walk in the mornings and after supper is advised.
- Regular light to moderate exercise. Take care not to over-exert yourself.
- Maintain a high fibre diet to ensure daily bowel movements.
- Avoid all animal fats, bacon, beef, liver, corned beef, dairy products, pork, sausages and smoked or processed meats.
- Skinless chicken and mutton should be consumed in moderation only.
- Avoid foods such as avocados, chocolate, beans, pickled herring and sour cream.
- Avoid fried foods, coffee, black tea, fizzy drinks and alcohol.
- Avoid tobacco in any form as it constricts the blood vessels and inhibits circulation.
- Avoid negative emotions, worries, anger, over-excitement, excessive awakening and negative influences.
- Cupping is the best medicine in decreasing your blood pressure.

- Have your blood pressure checked at least every two to four weeks.
- If you are pregnant, have your blood pressure monitored frequently by a physician.

**Herbal:**

- 20grams each: hops, hawthorn berries and valerian root. 500mg to 1gram 3 times a day before meals.
- ¼ tsp red chillies, ½ tsp fresh ginger root, 4 garlic cloves, 3 black pepper. Take in chutney/paste form with at least one meal a day.

**\*Hypertension due to excessive hot and moist qualities, due to an excess and/or imbalance in the sanguinous humour**

This type of hypertension results from excess blood in the circulation. This type of high blood pressure is often associated with an enlarged or extended heart, liver disorders, diabetes, obesity and stroke (of the right side).

**Causes:**

An excessive intake of a Hot and Dry and Hot and Moist Foods, hot and humid weather, smoking, stress, obesity, excessive use of stimulants such as coffee, tea, drug abuse, high sodium intake and the use of oral contraceptives.

**Treatment:**

- Follow a salt-free diet. This is essential for lowering the blood pressure.
- Maintain a high-fibre diet. Oat bran is a good source of fibre.
- Eat plenty of fruits and vegetables, such as apples, asparagus, bananas, broccoli, cabbage, grapefruit, green leafy vegetables, melons, peas, prunes, raisins, squash and sweet potatoes.
- Include fresh juices such as beetroot, carrot, celery, currants, cranberry, citrus fruit, parsley and watermelon in your diet.
- Eat grains like brown rice, buckwheat, millet, and oats.
- Drink plenty of water.
- Avoid all animal fats, liver, dairy products, gravy, pork, sausages, and smoked or processed meats.
- Avoid alcohol, caffeine and tobacco as it constricts the blood vessels and inhibits circulation.
- Avoid chocolates, pickled herring, cheese (including cottage cheese), coffee, meat tenderiser, peanuts, pickles, sausage, soya sauce.
- Keep your weight down. If you are overweight, take steps to lose the excess weight.
- Regular light to moderate exercise. Take care not to over-exert yourself, especially in hot or humid weather.
- Adequate sleep is advised.
- Avoid stress, anger, over-excitement, excessive awakening, negative influences.

- Cupping is the best medicine to decrease the blood pressure.
- Have your blood pressure checked at least every two to four weeks.
- If you are pregnant, have your blood pressure monitored frequently.

**Herbal:**

- Hops, hawthorn berries, borage seeds and valerian root- 20gram each, make into a fine powder, take 500 mg to one gram three times a day before meals.
- One teaspoon watermelon seeds, 3 times a day before meals.

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**High Cholesterol**

**Pathology & Symptoms:**

High Cholesterol is a condition due to an excess of Cold and Dry qualities, due to an excess and/or imbalance in the melancholic humour. Cholesterol is a combination of two words; 'chole' means bile and 'steros' means freeze. The inadequate supply of heat required for the metabolism results in hyper-cholesterolemia. Elevated blood cholesterol and triglyceride levels lead to plaque-filled arteries, which impedes blood flow to the brain, kidneys, genitals, extremities and heart. High cholesterol levels are among the primary causes of heart disease as cholesterol produces fatty deposits in the arteries. High cholesterol levels are also contributing factors in gallstones, impotence, mental impairment and high blood pressure.



**Causes:**

The basic cause of high cholesterol is an excess of cold, dairy products, cold diet, hydrogenated oils, processed food, poor liver function and the low production of bile.

**Treatment:**

- Follow Hot & Dry Foods and Hot & Moist Foods (except dairy products).
- Include the following foods in your diet: bananas, carrots, garlic and olive oil.
- Take plenty of fibre in the form of fruits, vegetables and whole grains. Whole-grain cereals (in moderation) and brown rice is recommended.
- Drink fresh juices especially carrot, celery and beetroot.
- Use only olive oil, soybean, and flaxseed.
- Avoid nuts completely.
- Avoid all hydrogenated fats and hardened fats and oils such as margarine, lard and butter.
- Consume no heated fats or processed oils, avoid animal products (especially pork and pork products) and fried or fatty foods.
- Do not consume alcohol, cakes, candy, carbonated drinks, coffee, pies, processed or refined foods, refined carbohydrates, tea, tobacco or white bread.
- Avoid gas-forming foods such as brussel sprouts, cabbage, cauliflower and pickles.
- Regular light to moderate exercise is advised.
- Meat and dairy products are primary sources of dietary

cholesterol.

- Vegetables and fruits are free of cholesterol.
- In large amounts, coffee can elevate blood cholesterol levels.

**Herbal:**

- Red chilli, golden seal, fenugreek seeds - 50 grams each, make a fine powder. Take 500mg 4-5 times a day.
- ¼ tsp. red chillies, ½ tsp. ginger root, 4 garlic cloves, 3 black pepper corns, pinch of salt, grind together and eat with a meal at least once a day.

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**Immune Boosting**

The main cause of weakness of the Immune system is due to Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour. This weakness is also possible due to an imbalance in other qualities and humours. The boosting of the immune system is in essence assisting Physis to restore balance and optimum health.

This can be achieved by:

- Elimination of toxins from the body by means of a detoxification programme with a correct diet to facilitate the elimination process – refer to the section on detoxification.
- Once the body has been effectively cleansed, choose a diet and lifestyle to suite your temperament as mentioned in Chapter 6. Special attention should be given to foods with a high nutritious value.

Appropriate tonics that can strengthen the vital organs and functions of the body are recommended. The herbs listed below have immune enhancing properties, particularly Black Seed. Recent research has verified the overall immune enhancing properties of the Black Seed.

**Herbal:**

- Black seed, astragalus, fenugreek, bayberry, hawthorne, liquorice, dandelion, milk thistle, ginseng, echinacea, ginkgo biloba, goldenseal, St. John's Wort and picrorrhiza.

The advice of a health professional on immunity is recommended.

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## **Impotency**

Impotency is an inability to achieve or maintain a satisfactory erection. Erection results from a co-ordination of the nervous system, blood circulation and hormonal activity. The possible causes of impotency include psychological factors, diabetes, alcohol, sexually transmitted diseases, homosexuality, exhaustion, sex immediately after meals, a cold bath immediately after sex, anaemia, excessive use of certain medication such as anti-depressants, antihypertensives, diuretics, narcotics, sedatives and ulcer medication.

Tibb divides impotency into two types:

1. Complete lack of erection (Excessive Cold and Moist qualities, due to an excess in the phlegmatic humour).
2. Flaccid erection (Excessive Hot and Dry qualities, due to an excess in the bilious humour).

\*Complete lack of erection

**Treatment:**

- Avoid sex for at least 15 days.
- Avoid Cold & Moist Foods.
- Increase the intake of Hot & Dry Foods
- Mix: a half fried egg yolk, 2tsp honey, 1tsp fresh ginger juice, 1tsp fresh onion juice - take this twice a day on an empty stomach.

\*Flaccid erection

**Treatment:**

- Avoid sex for 15 days.
- Avoid Hot & Dry Foods and Hot & Moist Foods.
- Increase the intake of Cold & Moist Foods and Cold & Dry Foods.
- 11 almonds, 2tsp poppy seeds, 2 cardamom. Soak in 100mls of water for 6-7 hours. Liquidise with 150mls milk (boiled and cooled) and 2tsp sugar. Strain and drink twice a day on an empty stomach.

## Indigestion

### **Pathology & Symptoms:**

Indigestion may be a symptom of an imbalance in the stomach or the intestines, mostly due to an excess of cold qualities, due to an excess and/or imbalance in the phlegmatic humour, which reduces digestive heat. Symptoms include gas, abdominal pain, rumbling noises, a bloated feeling, belching, nausea, vomiting and a burning sensation after eating.

### **Causes:**

Foods high in carbohydrates. Swallowing air by chewing with an open mouth, talking while chewing or gulping down food. The intake of liquids with meals contributes to indigestion as it dilutes the enzymes needed for digestion. Certain foods and beverages like alcohol, caffeine, fizzy drinks, tea, coffee, greasy, spicy or refined foods, white flour products, milk and dairy products and gas producing foods like lentils beans and peas also cause indigestion.

The above mentioned food is not digested properly and thus ferments in the intestines producing hydrogen and carbon dioxide. Psychological factors such as stress and anger can disturb the mechanism that controls the contractions of the stomach and intestinal muscles. A lack of digestive enzymes can also cause intestinal problems. Indigestion is often accompanied by heartburn.

### **Treatment:**

- Consume well-balanced meals with plenty of fibre-rich foods such as fresh fruits, vegetables and whole grains.
- Include fresh papaya (which contains papain-beneficial digestive enzymes) in your diet.

- If foul smelling stools are accompanied by a burning sensation in the anus, a 3-5-day fast is advised.
- Drink lemon juice in a cup of water first thing in the morning.
- Exercise such as brisk walking or stretching after supper is recommended.
- Always chew food slowly and thoroughly.

**Avoid:**

- Drinking liquids with meals as this dilutes the stomach juices and prevents proper digestion.
- Intake of lentils, peanuts and soya beans.
- Bakery products, beans, caffeine, carbonated beverages, processed foods, fried and fatty foods, pasta, potato chips, junk food and sugar.
- Retiring at night on a full stomach.
- Eating when you are upset, exhausted or overtired.

**Herbal:**

- ¼ cup of aloe vera juice on an empty stomach first thing in the morning and last thing at night.
- ½ tsp fennel, ¼ tsp fenugreek, 10 mint leaves, small piece fresh ginger, ¼ tsp aniseed. Boil in 200mls of water until 100mls remain. Strain and mix with honey. Drink 3-4 times a day.

## Insomnia

### **Pathology & Symptoms:**

The normal temperament of the brain is Moist. Moistness is also the quality associated with night time, which promotes sound sleep. Insomnia or sleeplessness is a condition due to the excessive Cold and Dryness or Heat and Dryness, due to an excess in the melancholic humour and/or bilious humour in the body especially in the brain and nerves.

### **Causes:**

Dryness of the weather and environment, spicy foods, the excessive intake of meat, gas accumulation in the stomach and intestine, excessive worries and thinking, hypoglycaemia, muscle aches, indigestion, breathing difficulty, pain, anxiety, stress, grief, depression, jet-lag, excessive consumption of tea or coffee and the use of certain medication.

### **Treatment:**

- Eat a light supper at least 3 hours before retiring at night.
- 100grams yoghurt, 100grams milk and 2tsp sugar or glucose. Mix and drink half-an-hour before going to bed.
- 11 almonds, 2tsp poppy seeds, 2 cardamom pods. Soak in 100mls of water for 6-7 hours. Liquidise with 150mls milk (boiled and cooled), add 2tsp sugar. Strain and drink half-an-hour before going to bed.
- Avoid alcohol, tea, coffee, tobacco (because of nicotine which acts as a neuro-stimulant which may cause insomnia).

- Eat bananas, figs, dates, yoghurt, milk, whole grain and a half a grapefruit at bedtime as this helps to induce/promote sleep.
- Avoid bacon, cheese, chocolates, eggplant, potatoes, sausages, tomatoes and wine close to bedtime.
- Avoid taking nasal decongestants late in the day.
- Establish a set of habits and follow them consistently to establish a healthy sleep cycle i.e. go to bed only when you are tired, do not stay in bed if you are not sleepy, move to another room and read, watch television or busy yourself quietly until you are sleepy.
- Use the bedroom only for sleep and not for reading, working, eating or watching television.
- Set an alarm clock and get out of bed at the same time every morning, no matter how you slept the night before.
- Do not nap during the day.
- Exercise regularly in the late afternoon or early evening but not before bedtime. Physical exertion is an excellent way to tire your body so that sleep comes about more easily.
- Take a warm bath (not shower) an hour or two before bedtime.
- Keep the bedroom comfortable and quiet with light coloured bedspreads, cushion covers, curtains and a blue light bulb.



**Herbal:**

- 5gram each, passionflower and valerian root. Boil in 2 cups water until one cup remains. Strain, allow to cool and drink 1 hour before bedtime.

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**Liver Diseases and Alcohol Abuse**

**Pathology & Symptoms:**

Most liver disease is due to an excess of Hot & Dry qualities, due to an excess and/or imbalance in the bilious humour. These diseases include jaundice, hepatitis, cirrhosis of the liver, abscess of the liver, etc. Liver conditions can present with the following symptoms: abdominal pain, high fever (associated with liver necrosis), jaundice, cirrhosis (shrinkage of the liver), occasional enlargement of the spleen, ascites - ankle oedema.

**Causes:**

Most of the liver diseases are due to excessive Hot and Dry qualities, excess of a Hot and Dry Foods, a hot environment, spicy foods, fried and junk foods, excess intake of tea, coffee and a low intake of water.

Excessive use of alcohol, which also has Hot and Dry qualities, produces a wide spectrum of liver diseases.

Alcohol abuse will produce symptoms of nausea, vomiting and diarrhoea, which are the effects of alcohol on the gastrointestinal tract.

An excessive amount of alcohol intake increases the urge to eat more meat and junk foods which increases the blood circulation, aggravating the Hot and Dry condition which in turn produces an excess of Dry and Hot to Hot and Dry qualities.

Excessive alcohol intake would lead to central nervous system damage, epilepsy, muscle weakness, heart disease, cardiac arrhythmias, hypertension, gout, hyperlipidemia, hypoglycaemia, obesity, chest infections, acute gastritis, carcinoma of the oesophagus or large bowel, pancreatic disease, osteoporosis and fatty liver.

**Treatment:**

- Avoid alcohol completely.
- Cleansing fast (diet) to remove toxins from the body is advised –under the supervision of a health professional.
- A diet of fruits, vegetables, whole grains and legumes.
- Avoid all types of meat for at least one month.
- Drink plenty of water and juice.
- Avoid saturated fats and fried foods. For essential fatty acids, use olive oil in small amounts.
- Avoid refined sugar or products containing it.
- Ensure plenty of rest along with meditation and breathing exercises.
- Swimming, early morning walks and a 15 to 20-minute walk after supper will assist your body in cleansing and repairing itself.

The advice of a health professional in liver diseases is recommended.

**Herbal:**

- 5grams chicory, 5grams milk thistle, 2grams negro coffee, 2grams dandelion. Boil in 250mls water until 150mls remain. Add honey to taste and drink 3 times a day.
- 25mls aloe vera juice with water once a day.
- 5grams Fennel, 5grams dodder, 3grams rhubarb, 2grams senna leaves, 2grams black pepper, 1gram barberry: 1-2grams taken in powder form once a day.

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## **Nausea & Vomiting**

**Pathology & Symptoms:**

This is mainly due to an excess of Hot and Dry qualities, due to an excess in the bilious humour in the body, especially in the stomach. An associated symptom is indigestion. On an empty stomach the vomit can be a bitter yellowish-green fluid.

(Nausea and Vomiting is also possible due to an excess in Cold and Moist qualities, due to an excess in the phlegmatic humour in the stomach. In this case food that is not digesting due to lack of digestion and a person vomits after a while. This mostly happens to infants and children and mostly cold times like morning and night. In this case follow the topic INDESTION).

**Causes:**

A hot environment and hot weather (spring and summer), excessive awakening, an excessive intake of a Hot and Dry Foods, anger, anxiety, stress, irritability and exposure to sun or heat.

**Treatment:**

- Follow Cold & Dry Foods.
- Include more bananas, vegetables and grains into your diet.
- Maintain a high fibre diet to ensure daily bowel movements.
- Eat yoghurt daily or any soured products three times a week as this significantly reduces nausea and vomiting as well as the heat and dryness in your body.

**Avoid:**

- Hot & Dry Foods.
- Cakes, chocolates, coffee, dairy products (except yoghurt), processed foods, pies, sugar, tobacco and junk food.

**Herbal:**

- 10grams tamarind and 10grams prunes. Soak in 250mls boiled water for one hour. Strain. Add a pinch of salt. Drink once a day.
- 5grams chicory, 2grams milk thistle, 2grams negro coffee, 2grams dandelion. Boil in 250mls water until 150mls remains. Drink once a day.

## Peptic Ulcers

### **Pathology & Symptoms:**

Peptic Ulcer results from excessive Dry and Hot qualities, due to an excess and/or imbalance in the bilious humour, in which the excessive dryness causes damage to the epithelial layer of the stomach or intestine and sometimes even the muscular layer of the stomach leaving an open wound. The surrounding tissue is usually swollen and inflamed. Ulcers can occur anywhere along the gastrointestinal tract but are most common in the stomach (gastric ulcers) and duodenum (duodenal ulcers).

Symptoms of a peptic ulcer include burning or gnawing pains, just below the lower end of the chest bone and usually appears half an hour after eating or at night. This pain can be relieved after taking antacids, vomiting or drinking a large glass of water. Other possible symptoms include lower back pain, headaches, a choking sensation, itching and possibly nausea and vomiting.

### **Causes:**

An ulcer results when the lining of the stomach fails to provide adequate protection against the effect of digestive acids which have a Dry and Hot qualities, resulting in damage to the stomach wall. An excess of stomach acid, insufficient production of protective mucus or both may be the cause. Many factors affect the secretion of stomach acid, improper eating habits, suppression of hunger with tea, coffee or cold drinks or the intake of these on an empty stomach along with smoking. Low intake of water, excessive use of meat or fried and heavy spicy foods. Stress and anxiety causes an increase in acid production, which is why ulcers are so closely related to stress levels. Certain medication and supplements such as aspirin, non-steroidal anti-inflammatory drugs. Vitamin C taken over a long period can also lead to ulcers. Heavy smokers are more prone to developing ulcers as smoking inhibits the healing process.

**Treatment:**

- Eat vegetables like broccoli and carrots occasionally. They must be well steamed.
- Eat frequent small meals, include well-cooked millet, cooked white rice, raw goat's milk and soured milk products such as yoghurt and cottage cheese.
- For rapid relief of pain, drink a large glass of water. This dilutes the stomach acids and flushes these out through the stomach and duodenum.
- Allow teas and other hot beverages to cool before drinking as they may trigger gastric discomfort.
- Keep the colon clean.
- Avoid smoking, stress, fried foods, tea, coffee (even decaffeinated), alcohol, chocolates, strong spices, animal fats, carbonated drinks and painkillers such as aspirin.

**Herbal:**

- 25mls aloe vera juice. Drink 2-3 times a day on an empty stomach – this aids in relieving the pain and heals the wound.
- Licorice root made into a fine powder. 1tsp mixed in 100mls of warm water. Drink three to four times a day on an empty stomach -this promotes healing of peptic ulcers.
- Take one teaspoon psyllium husk (ispagool) with warm water before retiring at night.

## Piles

### Pathology & Symptoms:

Piles is a condition due to excessive Dryness. There are two types of piles: non-bleeding piles caused by Cold and Dry qualities, due to an excess and/or imbalance in the melancholic humour, and bleeding piles due to Dry and Hot qualities, due to oxidation in the sanguinous humour and/or an imbalance in the bilious humour. Piles are swollen veins around the anus and in the rectum (the very lowest portion of the colon) that may protrude from the anus. The symptoms include itching, burning, pain, inflammation, swelling, irritation and seepage and are the same for both types of piles, except for the bleeding in bleeding piles.

### Causes:

Piles can be caused and aggravated by an excessive intake of a Hot and Dry and Cold and Dry Foods, sitting or standing for prolonged periods, lifting heavy objects and strained bowel movements (especially when constipated, although bouts of diarrhea accompanied by involuntary spasms can exacerbate the problem) as well as pregnancy, obesity, lack of exercise, liver damage, food allergies and insufficient consumption of dietary fibre.

### Treatment:

- Follow Hot & Moist Foods and Cold & Moist Foods.
- Maintain a high fibre diet such as wheat, fresh fruits and vegetables.
- Drink plenty of liquids, especially water (preferably distilled) as water aids in the prevention of constipation.
- Cleanse the problem area frequently with warm water.
- A 15 minute sitz bath in hot water daily is helpful for

obtaining relief.

- A plain warm water enema with olive oil can be used to keep the colon clean.
- Regular light to moderate exercise is advised.

**Avoid:**

- Fats and animal products. Red meat and highly spiced diets are especially hard on the lower digestive tract.
- The use of strong or harsh laxatives, chemical laxatives only worsens the condition.
- Lifting heavy items.
- Sitting or standing for prolonged periods of time. If sitting for extended periods of time cannot be avoided, take frequent breaks to stretch and move around.

In the case of persistent bleeding, consult your physician.

**Herbal:**

- 1 gram's rhubarb root, 15grams black pepper, 10grams senna leaves, 10grams turmeric, 30grams milk thistle  $\frac{1}{4}$  tsp taken in powder form 3 times a day  $\frac{1}{2}$  hour before meals.



## Premature Ejaculation

### Pathology & Symptoms:

Premature ejaculation results from an excess of Hot and Dry to Hot and Moist qualities, due to an excess in the bilious humour in the body. Excessive heat can lead to thinning of spermatic fluids and irritation/inflammation in the related organs.

### Causes:

An excessive intake of a Hot and Dry and Hot and Moist Foods, a hot environment, excessive awakening, tiredness, excessive anger, anxiety, stress, over-sensitivity, constipation, inflammation of the rethra/prostate gland, excitement (hurried sex).

### Treatment:

- Avoid Hot & Dry Foods and Hot & Moist Foods for 15 days.
- Include a lot of vegetables, fruits and nuts in your daily diet.
- Avoid chicken, mutton, cheese, margarine and over-spiced foods for fifteen days.
- Adequate rest prior to having sex and avoiding sex when you are tired is advised.
- Drink milk and yoghurt on a daily basis.
- Increase water intake.
- Avoid alcohol, fizzy drinks and processed foods completely.

### Herbal:

- 10-20 grams' water chestnut (fresh/dry) daily.
- 2 grams each: coriander seeds, fennel seeds, cumin. Mix

½ tsp fine powder in water. Drink 3 times a day.

- 1tsp liquorice powder 3 times a day.
- 1 to 2tsps. psyllium husk mixed in 1 cup lukewarm water.

Drink at night to soothe gland irritation caused by constipation.

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## Sinusitis

### **Pathology & Symptoms:**

Sinusitis results from an excess of Moist and Hot to Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour. It is an inflammation of the nasal sinuses.

These are the four sets of open spaces within the bones of the skull:

- Frontal sinuses above the eyes, to either side of the nose.
- Maxillary sinuses inside the cheekbones
- Sphenoid sinuses behind the bridge of the nose.
- Ethmoid sinuses in the upper nose.

In most sinusitis cases the frontal and/or maxillary sinuses become clogged due to excessive mucoid secretions.

Symptoms include cough, headache, facial and cranial pain, loss of the sense of smell, pressure in the skull especially over the forehead and cheekbones and a thick mucus discharge. In chronic stages; post-nasal drip, sore throat, bad breath, difficulty in breathing and snoring may occur.

**Causes:**

An excessive intake of a cold diet, dairy products, cold weather, humid and coastal environment. A diet high in refined carbohydrates, low in protein and other nutrients may also predispose one to developing sinusitis.

**Treatment:**

- Drink plenty of distilled water, fresh vegetable and fruit juices.
- Also consume plenty of hot liquids such as soups and herbal teas as these assist the flow of mucus, relieves congestion and sinus pressure.

**Avoid:**

- Cold & Moist Foods.
- Sugar in your diet.
- Reduce your salt intake.
- Dairy products, except for low-fat soured products like yoghurt.
- Refrigerated food and drink.

**Herbal:**

- ¼ tsp each: aniseed, thyme, fenugreek, echinacea. Boil in 1½ cups water, until one cup remains. Strain, mix with 2 tsp honey. Drink three times a day.
- Ginger root can be crushed and applied as a poultice to the forehead and nose to stimulate circulation and drainage.

- Menthol or eucalyptus oil, 2 drops in each nostril twice in a day.

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## **Tonsillitis/Sore Throat**

### **Pathology & Symptoms:**

Tonsillitis results from an excess of Moist and Hot to Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour resulting in inflammation of the tonsils, located on either side of the throat.

Symptoms include a sore throat, difficulty in swallowing, hoarseness, coughing, pain and swelling of the tonsils. Other possible symptoms include headache, earache, fever and chills.

This condition can occur at any age, but is most common in children.

### **Causes:**

See - sinusitis

### **Treatment:**

- Dissolve ½ sp salt in 150mls of warm water. Gargle three times a day.
- Eat a diet consisting of 75% raw foods.
- Drink plenty of distilled water and fresh vegetable soup, fruit juices and herbal teas.

**Avoid:**

- Cold & Moist Foods.
- Smoking and passive smoking.
- Sugar in your diet.
- Dairy products, except for low-fat soured products like yoghurt.
- Cold water and a cold diet.

**Herbal:**

- 2grams each: chamomile, echinacea, golden seal. Boil in 1½ cups water until 1 cup remains. Strain and add 1tsp. Drink warm 3-4 times a day.

Tonsils should not be removed unless absolutely necessary.

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**Toothache/Loose Teeth/Bleeding Gums**

The above mostly results from an excess of Cold and Moist qualities, due to an excess and/or imbalance in the phlegmatic humour, as a result of lack of oral hygiene especially after meals. An excessive intake of dairy/bakery products and a Cold and Moist Foods are also contributory causes.

**Treatment:**

- Avoid Cold & Moist Foods.
- Avoid sweet food/drink and milk products.
- Clean your mouth after eating or drinking juices.

- Brush your teeth on waking and before retiring at night.
- Mix ½ tsp elm (alum) powder in 100ml warm water and gargle 2-3 times a day. This will help bleeding gums and loose teeth.
- For toothache: Apply 1-2 drops clove oil on a cotton swab to the affected tooth/teeth. Apply 1 clove onto the affected tooth and bite down (apply pressure) onto the tooth/teeth.

## List of herbs

|    | <b>Common Names</b>  | <b>Botanical Name</b>                   | <b>Temperament</b> |
|----|--|---|--------------------|
| 1  | Aconite, Monk's Hood<br>Meetha Telia, Bichhnak               | Aconitum Napellus                       | Cold & Dry         |
| 2  | Amjo, Ajowan, Omum<br>seeds, Ajwain Desi                     | Ptychotis Ajowan<br>Tranchyspermum ammi | Hot & Dry          |
| 3  | Alfalfa  | Medicago Sativa                         | Moist & Hot        |
| 4  | Aloe Vera<br>Gheekavar, Umhlaba                              | Barbadensis                             | Hot & Moist        |
| 5  | Anise, Aniseed, Anisun                                       | Pimpenella Anisum                       | Hot & Dry          |
| 6  | Asparagus, Satawar   | Asparagus Recemosus                     | Moist & Hot        |
| 7  | Astragalus   | Astragalus Gummifer                     | Moist & Hot        |
| 8  | Barberry, Rasaut,<br>Dar-E-Hald                              | Berberis Vulgaris                       | Hot & Moist        |
| 9  | Basil, Tulsi   | Ocimum Basilium                         | Cold & Dry         |
| 10 | Bayberry,<br>Kaipahl, lyethi,<br>Umakuthula,<br>Umlubama     | Myrica Sapida                           | Hot & Moist        |
| 11 | Belladonna, Luffah   | Atropa Belladonna                       | Cold & Dry         |
| 12 | Birch Leaves   | Betula Alba                             | Moist & Hot        |
| 13 | Black seed, Kalongee<br>Habba-Tus-Sauda                      | Nigella Sativa                          | Dry & Hot          |
| 14 | Borage, Gao'Zoban  | Borage Officinalis                      | Cold & Moist       |
| 15 | Burdock Root   | Arctium Lappa                           | Moist & Hot        |
| 16 | Butcher's Broom  | Ruscus Aculeatus                        | Hot & Moist        |
| 17 | Cardamom, Elachi,<br>Elaichi                                 | Elettaria<br>Cardomomum                 | Moist & Hot        |
| 18 | Carrot seeds,<br>Tukhm-E-Gazar                               | Daucus Carota                           | Hot & Moist        |
| 19 | Cayenne Pepper,<br>Red Chilli, Filfil, Ahmer,<br>Surkh Mirch | Capsicum anuum                          | Hot & Dry          |
| 20 | Celery, Ajmood, Karfas                                       | Apium Graveolans                        | Hot & Dry          |
| 21 | Chamomile, Babuna  | Matriciaria<br>Chamomilla               | Dry & Hot          |
|    |  |   |                    |

|    | <b>Common Names</b>                                   | <b>Botanical Name</b>         | <b>Temperament</b>         |
|----|---|-------------------------------|----------------------------|
| 22 | Chicory, Endive,<br>Kasni, Sigorei                    | Cichorium<br>Intybus          | Cold & Moist               |
| 23 | Cinnamon, Taj, Dar<br>Chini, Umondi                   | Cinnamomum<br>Zeylankiam      | Dry & Hot                  |
| 24 | Cloves, Lavang,<br>Qaranfai, Laung                    | Syzygium<br>Aromaticum        | Dry & Hot                  |
| 25 | Colchicum,<br>Suran'Jaan                              | Colchicum<br>Luteum           | Hot & Moist                |
| 26 | Coriander,<br>Dhanna, Dhania,<br>Kishneez             | Coriandrum<br>Sativum         | Cold & Moist               |
| 27 | Corn silk   | Zee Mays                      | Cold & Moist               |
| 28 | Cumin, Jeeru,<br>Kamun, Zeera Safaid                  | Cuminum<br>Cuminum            | Moist & Hot                |
| 29 | Dandelion   | Taraxacum Officinale          | Moist & Hot                |
| 30 | Dill, Sowa, Shabat,<br>Soya, Imbozisa                 | Anethum<br>Graveolens         | Hot & Moist                |
| 31 | Dodder  | Cuscuta Systyla               | Hot & Moist                |
| 32 | Dong Quai   | Angelica                      | Hot & Dry                  |
| 33 | Echinacea   | Echinacea Purpurea            | Dry & Hot                  |
| 34 | Fennel, Somph, Saunf,<br>Bad'Yan, Vinkel,<br>Eluhlaza | Foeniculum Vulgare            | Hot & Moist                |
| 35 | Fenugreek,<br>Methiseeds, Hulba,<br>Tukhm-E-Methi     | Trigonella,<br>Foenum-graecum | Hot & Dry                  |
| 36 | Figs, Injeer, Teen<br>(Fresh), Figs (Dry)             | Ficus Carica                  | Cold & Moist<br>Cold & Dry |
| 37 | Garlic, Lissan, Lahsan                                | Alium Sativum                 | Hot & Dry                  |
| 38 | Ginger, Zanjabil,<br>Sonth, Gemmer                    | Zingiber Officinale           | Hot & Moist                |
| 39 | Ginko Biloba  | Ginko Biloba                  | Dry & Hot                  |
| 40 | Ginseng Panax   | Ginseng                       | Dry & Hot                  |
| 41 | Golden Seal   | Hydrastis Canadensis          | Dry & Hot                  |
| 42 | Hawthorn Berries                                      | Crataegus Oxycantha           | Hot & Moist                |
| 43 | Hops  | Humulus Lupulus               | Moist & Hot                |



|    | <b>Common Names</b>   | <b>Botanical Name</b> | <b>Temperament</b> |
|----|---|-----------------------|--------------------|
| 44 | Horsetail, Ishobae-<br>hashi, Isikhumukele  | Equisetum Arvense     | Cold & Dry         |
| 45 | Kava Kava   | Piper Methysticum     | Dry & Hot          |
| 46 | Lavender, Stoecados,<br>Ustokhudus  | Lavendula Stoechas    | Dry & Hot          |
| 47 | Licorice, Liqueurice,<br>Sweet root, Mulathim<br>Aslus-Soos, Soethout<br>Wortel, Mlomo-Mnandi | Glycyrrhiza Glabra    | Moist & Hot        |
| 48 | Linseed, Flax seed,<br>Katan, Alsi,<br>Ithalelimpofu  | Linum Usitatissimum   | Cold & Dry         |
| 49 | Lobelia, Indian Tamba-<br>ku, Isidala Esikhulu  | Lobelia Inflata       | Cold & Dry         |
| 50 | Marshmallow, Khatmi   | Althea Officinalis    | Cold & Moist       |
| 51 | Milk Thistle  | Silybrum Marianum     | Moist & Hot        |
| 52 | Negro Coffee,<br>Kasondi,<br>Isinyembane,<br>Umwanda, Nyoka                                   | Cassia Occidentalis   | Cold & Moist       |
| 53 | Parsley   | Petroselinum Crispum  | Hot & Dry          |
| 54 | Passionflower   | Passiflora Incarnata  | Cold & Moist       |
| 55 | Picrorrhiza, Kutki  | Picrorrhiza           | Hot & Dry          |
| 56 | Poppy Seeds,<br>Khashkas  | Papaver Somniferum    | Cold & Dry         |
| 57 | Prunes, Plums,<br>Aloo Bukhara  | Prunus Domestica      | Cold & Dry         |
| 58 | Psyllium husk   | Plantago Ovata        | Cold & Moist       |
| 59 | Raisins, Dry Grapes,<br>Maveez, Angoor<br>Khushk  | Vitis Vinifera        | Dry & Hot          |
| 60 | Red Clover  | Trifolium Pratense    | Moist & Hot        |
| 61 | Rhubarb, Rewand,<br>Chini, Rebas  | Rheum Emodi           | Moist & Hot        |
| 62 | Sage, Bahman Surkh  | Salvia Officinalis    | Moist & Hot        |
| 63 | Senna Leaves,<br>Sanae Makki  | Cassia Angustifolia   | Hot & Moist        |

|    | <b>Common Names</b>   | <b>Botanical Name</b> | <b>Temperament</b> |
|----|---|-----------------------|--------------------|
| 64 | Sesame seeds, Til   | Sesamum Indicum       | Cold & Dry         |
| 65 | St. Johnswort,<br>Johanneskruid                               | Hypericum Perforatum  | Dry & Hot          |
| 66 | Tamarind, Amli, Tamar<br>Hindi, Imli                          | Tamarinus Indica      | Cold & Dry         |
| 67 | Tea Tree oil  | Lycium Barbarum       | Cold & Dry         |
| 68 | Thyme   | Thymus Vulgaris       | Hot & Moist        |
| 69 | Tumeric, Arad,<br>Korkum, Haldi                               | Curcuma Longa         | Hot & Moist        |
| 70 | Valerian Root, Bal-<br>Charh, Sumbu-Luttib,<br>Wildebaldcrjan | Valeriana Officinalis | Dry & Hot          |
| 71 | Violet, Banafsha  | Viola Odorata         | Dry & Hot          |
| 72 | Water Chestnut,<br>Chestnut, Caltrop,<br>Singhara             | Trapa Bispinosa       | Cold & Dry         |
| 72 | Wild Yam, Wildejam,<br>Ingweve, Efudu                         | Dioscorea Villosa     | Hot & Moist        |
|    |   |                       |                    |

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