



**WNF White Paper:  
Naturopathic Philosophies,  
Principles and Theories**

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## Introduction

As determined by the 2015 and 2016 WNF surveys there is a high degree of global consistency in the core concepts that define naturopathy.<sup>(1, 2)</sup> All world regions and all naturopathic educational institutions teach and practice according to a core set of naturopathic philosophies, principles and theories and utilize a common set of naturopathic modalities.

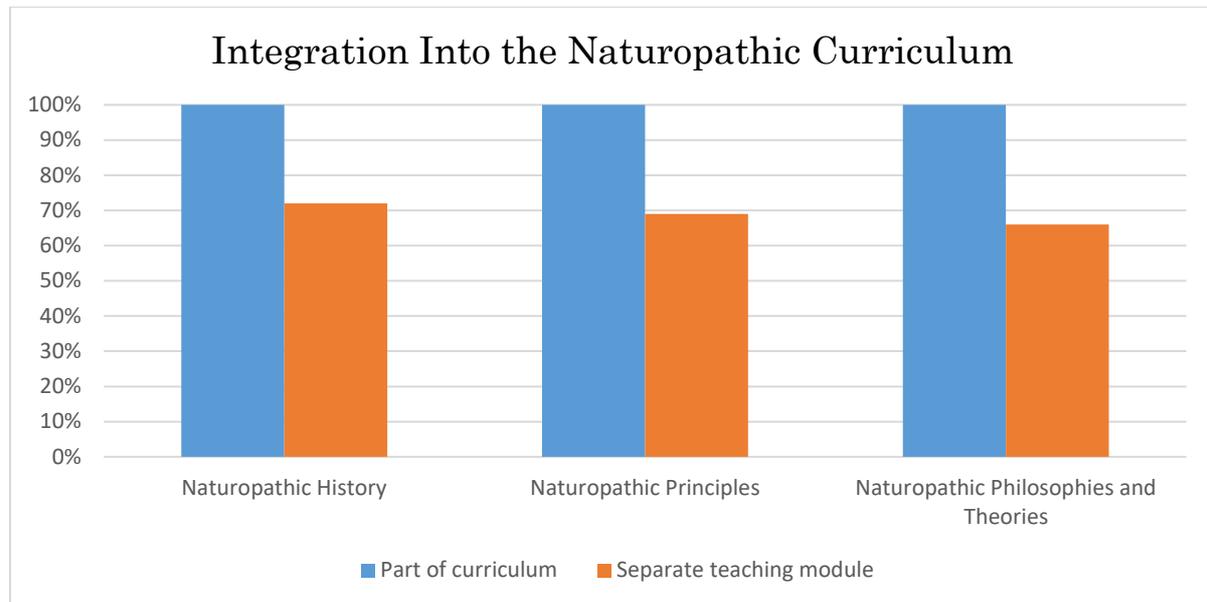
This document incorporates both original and more modern naturopathic theories and concepts. The aim of this document is to provide clarification on the naturopathic philosophies, principles and theories that compose the foundation of naturopathic practice and thought. It is a working document and may be modified over time to reflect development in the naturopathic profession.

## Process

In 2015 the WNF surveyed naturopathic educational institutions, national naturopathic organizations and regional naturopathic organizations seeking clarification on how naturopathy / naturopathic medicine was practiced globally. The [results of that survey](#) indicated an extremely high degree of consistency with respect to naturopathic philosophies, principles and theories and agreement in a core set of naturopathic modalities used in naturopathic practice globally.<sup>(1)</sup>

In 2016 the initial survey was followed-up with a more detailed survey to naturopathic educational institutions seeking further clarification on what was taught in naturopathic curriculums as it related to naturopathic philosophies, principles and theories and treatment modalities. The [2016 survey results](#) were consistent with those from the 2015 survey. Furthermore all surveyed schools indicated a 100% integration of naturopathic history, principles, philosophies and theories into the naturopathic curriculum.<sup>(2)</sup>

Chart 10: Integration of Naturopathic Roots in the Naturopathic Curriculum  
(Q12-15, Q18-19) n=30



This *WNF White Paper: Naturopathic Philosophies, Principles and Theories* was then compiled by consolidating the curriculum details from six naturopathic institutions which span three world regions and represents both schools that train naturopaths and naturopathic doctors. The schools that participated include: Bastyr University, United States of America; Canadian College of Naturopathic Medicine (CCNM), Canada; Collège Européen de Naturopathie Traditionnelle Holistique (CENATHO), France; Centro Andaluz de Naturopatía (CEAN), Spain; Naturopatska Sola (SAEKA), Slovenia; and Wellpark College of Natural Therapies, New Zealand. Other references have been used to substantiate the curriculum details.

The draft document was circulated in May of 2017 to all WNF members and sponsors for feedback. At the July 2017 WNF General Assembly the *WNF White Paper: Naturopathic Philosophies, Principles and Theories* was discussed and endorsed by the WNF membership.

After the feedback from members and sponsors was incorporated, the final document was approved in September 2017 by the WNF Executive board.

## Defining the global naturopathic profession

The following section is a summary outlining the global naturopathic profession. This summary was released in its entirety in July 2017 and can be found as a stand-alone publication at <http://worldnaturopathicfederation.org/wnf-publications/>

### I. Foundation Basis of Naturopathic Profession

The foundational basis of the naturopathic profession includes two philosophies, seven principles and key theories.

**Naturopathic philosophies:** The philosophies of “vitalism” and “holism” are core to Naturopathic practice globally.

**Naturopathic principles:** There is global consensus on the naturopathic principles within the profession. Slight variations were identified as relating to jurisdictional restrictions, more so than philosophical differences. The guiding principles of naturopathic practice includes:

- The Healing Power of Nature (*vis medicatrix naturae*)
- Treat the Whole Person (*tolle totum*)
- Treat the Cause (*tolle causam*)
- First, Do No Harm (*primum non nocere*)
- Naturopathic Doctor as Teacher (*docere*)
- Health Promotion and Disease Prevention
- Wellness

### II. Naturopathic Practice

Naturopathy / naturopathic medicine is guided by the foundational concepts above and includes:

**Designations:** Over 77% of countries use the term *naturopath* and 41% use *naturopathic doctor / physician*<sup>(1)</sup> Terms, such as *Heilpraktiker* or *Naturópata* reflect differences in languages and regional regulations. Naturopathic professionals are grouped according to their level of education. The naturopathic profession includes technicians, practitioners, doctors and researchers.

**Assessment:** The naturopathic assessment is patient centred with goal of determining the factors contributing to a patient’s state of health. It involves investigation into various factors including lifestyle, social, environmental, external, genetic and medical interventions. The assessment tools utilized include a thorough intake, standard or complaints based physical exam, laboratory testing and traditional assessment techniques such as tongue and

pulse diagnosis within traditional medicine. The variations in assessment techniques correlate with regional practices and jurisdictional regulations.

**Diagnosis:** There are two primary and interrelated purposes to a naturopathic diagnosis. The first is to accurately categorize the disease using conventional techniques and/or traditional diagnostic methods and the second is to determine the true causes of disease. We recognize that in some jurisdictions there are restrictions on the use of the terms diagnosis and diseases.

**Treatment Modalities:** There is strong consensus on seven core naturopathic modalities used in practice including:

- ✓ Clinical nutrition and diet modification/counselling
- ✓ Applied nutrition (use of dietary supplements, traditional medicines and natural health care products)
- ✓ Herbal medicine
- ✓ Lifestyle counselling
- ✓ Hydrotherapy
- ✓ Homeopathy, including complex homeopathy
- ✓ Physical modalities based on the treatment modalities taught and allowed in each jurisdiction including yoga, naturopathic manipulation, muscle release techniques.

A strength of naturopathy / naturopathic medicine is that it is an integrated system; as such, each jurisdiction incorporates modalities based on regional traditional health care practices and on the level of education and regulation in the region. Modalities integrated into practice include acupuncture, and therapies associated with additional education such as intravenous therapies and prescribing of restricted products.

### III. Professional Formation

**Global Access:** Naturopathy is a core form of traditional form of medicine in Europe. In the late 1800s the practice began in North America, Asia and Western Pacific - making naturopathy a traditional system of medicine prominent in four world regions. Currently naturopathy is practised in over 90 countries and spans all world regions. There are about 100,000 naturopathic practitioners globally.<sup>(3)</sup>

**Naturopathic Educational Curriculum:** Although there is variation in naturopathic educational standards, all naturopathic educational programs/institutions indicated that their curriculum includes naturopathic philosophies, principles and theories; basic sciences; clinical sciences, naturopathic disciplines and a practical component. The minimum

educational standard set for naturopathic practice by the World Health Organization (WHO) is 1500 hours.<sup>(4)</sup> According to the 2016 WNF Naturopathic Roots Report, over 25% of naturopathic educational programs are over 4,000 hours; 33% offer programs between 3,000 and 3,999 hours; and 15% are between 2,000 and 2,999 hours.<sup>(2)</sup>

**Practitioner Visits:** The initial naturopathic visit is generally one to two hours in length. Follow up visits are between thirty minutes to an hour. Over 75% of practitioners work in solo or multi-disciplinary clinics. It is becoming increasingly common for naturopaths / naturopathic doctors to work in integrated clinics and in hospital settings. There is currently no country that includes naturopathy in publicly funded government health care plans. Generally, visits to naturopathic practitioners are paid for out-of-pocket or are covered by third-party private insurance.

**Research:** Research is conducted in a majority of the educational institutions that have a naturopathic program. There is a tremendous breadth of naturopathic research spanning many different aspects of naturopathic practice as well as disease states and conditions.

**Regulation:** The focus of regulation is patient safety. Over 50% of countries surveyed have some form of regulation and 45% reported title protection.<sup>(1)</sup> A third of countries reported no regulation at all. Regions such as North America have a defined scope of practice by provincial or state governments with Naturopathic Doctors are considered primary care practitioners, or experts in preventative Improving regulations globally is a key focus of the WNF.

## Naturopathic Philosophies

The roots of Naturopathy go back thousands of years, relying on the healing wisdom of many cultures, including Indian (Ayurveda), Chinese (Taoist), Greek (Corpus Hippocraticum), Arabic, and European Egyptians (Monastic).<sup>(5)</sup> In these early civilizations people lived in a harmonious relationship with their surroundings and the understanding of disease was accomplished by observing nature and how it interplayed with human life.<sup>(6, 7)</sup>

What these traditional forms of medicine have in common is the understanding that the body has an innate ability to heal – referred to as *vitalism* - and that life, health and disease follow certain laws and principles that are logical.<sup>(8)</sup> They recognize that to achieve health, you must treat all aspects of an individual and that health is dependent on a healthy lifestyle and on the health of the environment – referred to as *holism*. *Vitalism* and *holism* are the core naturopathic philosophies that guide every aspect of the naturopathic encounter.<sup>(9)</sup>

### I. Naturopathic Philosophy: Vitalism

#### Origin

The following are the origins of *Vitalism*:

- The first known recorded reference in Europe to *Vitalism* occurred in the writings of *Corpus Hippocraticum* (460 – 377 B.C.) where the writings mentioned that humans have an instinctual force inside which is responsible for maintaining health. *Corpus Hippocraticum* also introduced the concepts of *vis medicatrix naturae*, *tolle causam* and acknowledged the therapeutic properties of nutrition and herbs.<sup>(10)</sup>
- Around 300 BC, the Greek **philosophers Socrates and Aristotle** used the term ‘*logos*’ or ‘will to live’ to describe this vital principle.<sup>(11)</sup> Aristotle was a philosopher who sought to explain the human body’s position in the universe, how it came into being and the meaning of its life. He

believed that a “soul” animated and directed the body and that it contributed to one’s state of health.<sup>(12)</sup>

- ***Hildegard von Bingen*** (1098-1179), called Saint Hildegard, was a German Christian, providing health and natural methods to the population. She stated in her book “*Causae et Curae*” around 1150, that *viriditas* (*vis, vigor*) is an essential concept that designates the force or active principle that gives life and energy to animals and plants, and also to the human being.<sup>(13, 14)</sup>
- ***Moses Maimonides*** (1135 – 1204) was a philosopher and court physician to the royal family in Cairo, Egypt. In contrast to other medical practitioners (viewed as philosophers in those days), who were embracing the use of drugs and surgery, he reinforced the concept of *vitalism* and emphasized the use of diet, exercise and a positive mental outlook as the way to achieve health.<sup>(15)</sup> Maimonides wrote a book, *Preservation of Youth*, which was based completely on natural methods and it documented how to live in harmony with the environment.<sup>(16)</sup>

## Description

*Vitalism* is a central tenet in the philosophy of naturopathic medicine.<sup>(17)</sup> *Vitalism*, or *Vital Force* describes the intelligence that animates each and every person and it refers to forces beyond the physical self that govern life, health and healing. Vitalism postulates that there is a self-organising principle within all life (some say within all matter). The *vital force* is an invisible power which is discernable only from its effects.<sup>(18)</sup>

The concept *vital force* dominated philosophy and scientific exploration prior to the 17<sup>th</sup> Century.<sup>(19)</sup> It postulates that life and its forms (morphology) develop out of, and under the influence of, an all pervading, unseen force, beyond the material substance. *Vitalism* is called by many different names, including *life force, breath, chi, qi, ki, prana, and mana*, depending upon the particular culture or tradition. *Vitalism* is also associated with concepts of personal essence, spirit or soul.<sup>(18, 20, 21)</sup>

Early practitioners supported *vitalism* by assisting nature in the process of health and healing using food, exercise, hydrotherapy and herbs and promoting the elimination of internal wastes.<sup>(22)</sup> Naturopathic practitioners are trained in a similar fashion and are taught how to assess and work with a person's vitality versus suppressing it or over-riding it. Naturopathic treatment includes food, exercise, hydrotherapy and herbs, but also may include homeopathy, acupuncture, meditation, mindfulness exercises and other modalities that support a person's vital force.<sup>(23)</sup>

The naturopathic concept of *vitalism* has often been contrasted to that of mechanism and reductionism, which have been the basis of conventional medicine. The *vitalistic* approach recognizes that there is a logic to symptoms and diseases and that healing and treatment regimens are best when they support the natural healing ability of the body.<sup>(8)</sup> That is, the *vital force* of the person, together with *vis medicatrix naturae* restores health.<sup>(24)</sup>

Science, especially quantum physics, has developed to a point that concepts such as *vitalism* are considered as plausible and potentially measurable.<sup>(25)</sup> Modern *vitalism* is considered part of systems theory and biomedical science which are inherently holistic in their view and which have an emphasis on circularity as part of causality (i.e., feedback loops).<sup>(26)</sup> An organism's *vitality* is complex - as demonstrated by its ability to grow and develop, respond to stimuli, reproduce, and repair itself – and requires a level of organization and co-ordination that suggests a distinct quality that is not readily explained by mechanistic thinking.<sup>(17)</sup>

### Contributions to the Philosophy of Vitalism

There have been many traditional and naturopathic practitioners who have written about and promoted the concept of *vitalism*. Examples include:

- ***Christoph Wilhelm Hufeland***, a German physician and close friend of Samuel Hahnemann stated in 1797:

“The vital power is, without dispute, one of the most general, the most incomprehensible, and the most

powerful of all the powers of Nature. It fills and gives motion to everything; and, in all probability, is the grand source from which all the other powers of the physical, or at least the organized, world proceed. It is that which produces, supports and renews everything;”(27)

Hufeland sought here not just a longer and healthier life, but also a more ethical life — moral and physical health were seen as intertwined and flowing from the same source, both marked by an abundance of life force.

- **Samuel Hahnemann**, MD (1755 - 1843), the founder of Homeopathy stated, “during the healthy condition of man the spirit-like force which animates the material body rules supreme as 'dynamis'. All parts are wonderfully maintained by it as a harmonious vital process, both in feelings and functions, in order that our intelligent mind may be free to make the living, healthy, bodily medium subservient to the higher purpose of our being.” In the early 1900s he wrote,

“The *Vital Force* is the spiritual dynamis that animates the material body and retains all parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence.”

In disease, the *vital force* is “deranged”. Symptoms are the outward manifestation of the derangement. Since illness is spirit-like in origin, the treatment should also be spirit-like.(28)

- **Isaac Jennings** (1788-1874), an American physician describes *vital force* as the ability in the human to reduce *heteropathy* (wrong way, imbalance of health, disease) and achieve *orthopathy* (natural hygiene, straight way, health).(29)
- **Adolf Just** (1859-1936), a German naturopath who graduated in 1926 from the American School of Naturopathy has contributed to vitalism in the following statement: “In order to cure diseases we must above all

aim to lower the internal heat of the body. But it is also necessary to stimulate the vitality of the body, that force, by means of which the body firstly, draws the true benefit (repair) from food, but, secondly, also expels the foreign matter (disease-matter) through the skin (transpiration), urine, faeces, etc., - the force which constitutes the real life of man.”<sup>(30)</sup>

- **Juan Esteve Dulin** (1887-1978), was born in France, where he was under treatment of Paul Carton because of health problems in his youth. Later he became a student and good friend of Paul Carton. He travelled to South America to different countries and settled down in Argentina in 1914. In 1917 he founded a journal of health the “*Salud y Naturá*” and 1922 the journal “*Natura*”. In 1918 he established the Naturopathic Association of Buenos Aires.<sup>i</sup>

In 1934, Dulin graduated as a naturopath at the American School of Naturopathy in New York, founded by Benedict Lust. He stated:

“It is the *vital force* that triggers the functional normalization responses. The basic functional normalization responses are an elimination to purify the internal environment and restore those functions, which require a *vital force*, which all living beings possess.”<sup>(31)</sup>

- **Robert Walter** (1841-1924) was considered a pioneer of naturopathic theories in the late 1880s. He established the Institution of Natural Health in Wernersville Pennsylvania. Robert Walter was active in the health movement in the United States at the same time as Graham, Trall and Tilden. He stated that each living cell of an organized body is endowed with an instinct of preservation maintained by an inherent force of the organism, which is generally called “*life force*”, and whose success in its work is directly proportional to the magnitude of this force, and inversely proportional to its activity. The tendency of every living organism is to survive, and the so-called “*vital force*” is the one that

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<sup>i</sup> As of this publication date, this association is a WNF full member.

maintains this tendency, such that when more is spent without replenishment, the instinct of conservation will be more difficult to sustain. So, there has to be a balance between the magnitude of that force and its activity. If we have to carry out an activity, physical, emotional or mental, and we can carry it out with the least expense, we assume that we can always have a good vital reserve.<sup>(32)</sup>

## II. Naturopathic Philosophy: Holism

### Origin:

In 428-348 BC, *Plato* a Greek philosopher and son to Socrates, included the concept of a soul to the human body. This is considered the start of *holism*,<sup>(33)</sup> a core philosophy of naturopathy and a concept which was later expanded upon in the naturopathic principle *tolle totum* – treat the whole person.<sup>(21)</sup>

### Description:

*Holistic or holism* means all, entire or total. It is based on the realization that the whole is greater than the sum of the parts.<sup>(33)</sup> Holism is based on the understanding that all entities and systems in the universe exist as a unified whole. The parts of the whole are dynamically interdependent and interrelated. The whole is greater than the sum of its parts and cannot be comprehended through an isolated examination of its constituent parts. Holism asserts that the parts must be discussed as an integrated whole in order to be fully understood.<sup>(34)</sup>

The holistic approach of naturopathic practice recognizes that the spiritual, psychological, functional, and structural aspects are interdependent one and the same and that to treat an individual you have to treat the intrapersonal and interpersonal dynamics, as well as the interaction of individuals with their environment, external and social factors.<sup>(8, 24)</sup>

An example of *holism*, is when naturopathic practitioners treating patients with high blood pressure, provide supportive treatments for the heart, as they

address psychological and lifestyle factors, external factors, and other environmental factors that may be contributing to the hypertension.<sup>(23)</sup>

*Holism* is recognized in current day literature as a key component to health, not only the health of individuals, but of the environment. For example, Ecosystem health has been described as “a comprehensive, multiscale, dynamic, hierarchical measure of system resilience, organization, and vigor”.<sup>(35)</sup> Concepts of *holism* are embodied in the term ‘sustainability,’ which implies the system’s ability to maintain its structure (organization) and function (vigor) over time in the face of external stress (resilience).<sup>(8)</sup> A healthy system must also be defined in light of both its context (the larger system of which it is part) and its components (the smaller systems that make it up).

### Contributions to the Philosophy of Holism

*Holism* is a concept that spans not only naturopathic medicine, but environmental studies and the humanities. Many philosophers, scientists and practitioners have written about and theorized about *holism*. Some of the main contributors to the naturopathic perspective of *holism* include:

- In the writings of *The Corpus Hippocraticum* (around 400 BC) we find statements about *holism* in that form, that the environment of the person has to be included in diagnosis and treatment: ...human well-being was under the influence of the environment, including the air, water, and winds; the physician must assess the environment within which the patient lived and incorporate these factors into any diagnosis or treatment; before patients are assessed, first assess their environs.<sup>(36)</sup>
- **Aristotle** (384-322 BC), a Greek philosopher and student of Plato, was the main contributor to *holism* by stating the following philosophical sentence:  

“The whole is greater than the sum of its parts.”<sup>(37)</sup>
- **Galen of Pergamon** (129-216 AC), a Greek physician, follower of Socrates, Plato and Hippocrates described with the elemental and humoral theory a holistic picture of human’s health in balance of the body’s liquids, organs,

functions, temperaments, emotions and environment. He also included the soul into the whole through his description of the fifth element, ether.<sup>(38)</sup>

- **Hildegard von Bingen** described a holistic view of humans in the natural environment and their mutual influence. She called it ‘microcosm’ (humans) and ‘macrocosm’ (nature). In her book *Causae et Curae*, von Bingen describes the relationship between nature (macrocosm) and man (microcosm):

“The human being consists of elements. Now, as has been said before, the same thing that the elements simultaneously contain the world, so also the elements are the framework of the human body; And its flow and functions are divided by man to contain it simultaneously, in the same way that they are scattered and act by the world. Fire, air, earth and water are in man, and man is composed of them. Men have the heat from fire, the blood from water, from the air the breath, from the earth the meat. They also have the vision from fire, the hearing from air, the movements from water and the ability to walk from the element earth”.<sup>(39)</sup>

## Naturopathic Principles

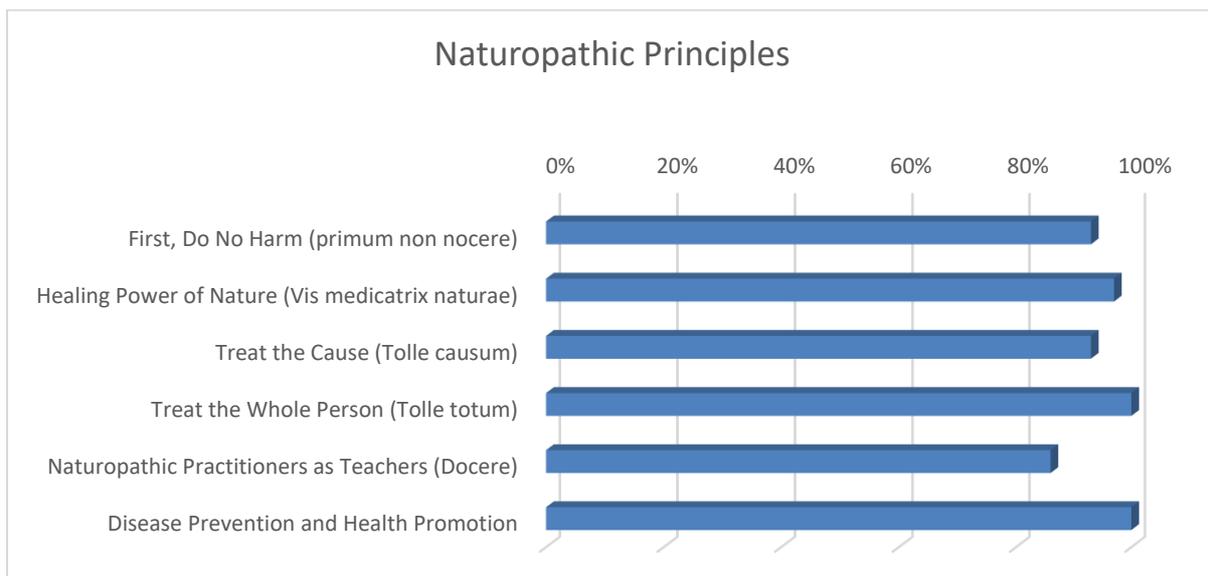
The uniqueness of naturopathy arises from the application of seven fundamental principles, which complement the naturopathic philosophies of *vitalism* and *holism*.

Six of these principles were codified in 1986 by naturopathic doctors in North America, based on wisdom from the past and the review of current-day naturopathic concepts written by earlier naturopaths and philosophers.<sup>(21)</sup> A seventh principle, “wellness” is included in the teachings of a number of naturopathic schools around the world.<sup>(2)</sup>

The naturopathic principles affect every aspect of assessment, diagnosis and treatment. They are interdependent and they guide every aspect of the naturopathic encounter.<sup>(24)</sup>

The following chart from the Naturopathic Roots Report 2016<sup>(2)</sup> shows a high consistency on teaching naturopathic principles in educational institutes all over the world:

Chart 11: Naturopathic Principles (Q16) n=30



The naturopathic principles are:

- I. First, Do No Harm (*primum non nocere*)
- II. Healing Power of Nature (*vis medicatrix naturae*)

- III. Treat the Cause (*tolle causam*)
- IV. Treat The Whole Person (*tolle totum*)
- V. Doctor as Teacher (*docere*)
- VI. Disease Prevention and Health Promotion
- VII. Wellness

## I. Naturopathic Principle: First, Do No Harm (*primum non nocere*)

### Origin:

This concept was believed to originate in the writings of the Corpus Hippocraticum around 400 BC in which it says:

“In hidden incurable diseases, one should never give any remedies, healthy people should not be given any remedies, because in a perfectly healthy body everything medically is harmful, the physician also endeavours to prevent harmful influences in case of diseases and initiate or promote appropriate influences in the same”.<sup>(36)</sup>

The Hippocratic oath states:

“3. i. And I will use regiments for the benefit of the ill in accordance with my ability and my judgment, but from (what is) to their harm or injustice I will keep (them).

4. i. And I will not give a drug that is deadly to anyone if asked (for it), . . . ”<sup>(36)</sup>

The principle First, do no harm (*primum non nocere*) has been developed over the centuries, to include a much broader appreciation for the risks and nature of health care practise. The naturopathic theory, Therapeutic Order was developed as a means of guiding practitioners how to Do No Harm.

## Description:

*First, Do No Harm* or *primum non nocere* refers to not only the patient but to the patient's vital force. Naturopaths / naturopathic doctors work on the basis that there is a hierarchy to treatment choices. To *do no harm*, a naturopath / naturopathic doctor chooses the therapy, and fashions the most gentle and non-invasive strategy to achieve the desired outcome for each individual patient.<sup>(8)</sup> In situations, especially when the progression of disease is advanced or the current state is critical, it may be necessary to utilize aggressive treatments or treatments that pose the risk of adverse effects. An aggressive treatment may require referral for drugs or surgery.<sup>(21)</sup> Often health can be restored by changing lifestyle, addressing environmental or external factors and/or by addressing social or stressful situations directly. Naturopathic philosophy is centred on respecting the holistic nature and vitality of each patient and ensuring that the healing process is supported rather than overridden or suppressed.<sup>(21)</sup> This principle was expounded by Louis Kuhne<sup>(40)</sup> (one of the forerunners of the naturopathic profession) when he stated, “Disease, if repressed or rendered latent, leads slowly, but surely to severe and wholly incurable conditions of health”

*Do no harm* involves naturopaths / naturopathic doctors teaching patients the necessary insights and awareness of how their lifestyle choices, their environment, social relationships and all aspects life are interrelated and have the potential to affect their health and to contribute to disease.<sup>(41)</sup>

Another aspect of *Do no harm* is identifying and respecting the healing intention and capacity of each person. Taking into consideration a patient's treatment objectives, vitality and constitution is part of the naturopathic treatment process.<sup>(42)</sup>

Although the practice of naturopathy is generally considered to be very safe, no form of medical practice, including naturopathy, is without some risk, either physically, emotionally, mentally or ethically. To follow the naturopathic principle, ‘First, Do No Harm (*primum non nocere*)’, every naturopath /

naturopathic doctor needs to educate themselves comprehensively on safety issues, including drug interactions with herbal and nutritional remedies. There are two aspects of “harm”<sup>(43)</sup> that every health care practitioner and naturopath / naturopathic doctor needs to be aware of:

- *Harms of Commission* – harmfulness of substances, harmfulness of procedures and ethical harms.
- *Harms of Omission* – lack of information on which to make wise decisions, lack of follow-up and support.

Naturopathy is safely practiced when standards of education and practice are adhered to<sup>(44)</sup>, such as:

- choosing treatments that support the innate healing ability of the body
- choosing treatments that honour the laws of nature
- teaching patients insight and awareness into all the factors that contribute to health and disease.
- choosing diagnostic techniques that are non-invasive, whenever possible
- Avoid, when possible, the harmful suppression of symptoms.<sup>(45)</sup>

### Contributors to the Principle First, Do No Harm (*primum non nocere*):

*First, Do No Harm* is a principle that is discussed in many aspects of health care. The following are contributors to the naturopathic application of this principle:

- **Thomas Sydenham** (1624-1689), an English physician, frequently referred to as the English Hippocrates, said in his Latin aphorism respecting a physician’s duties: “*Primum est ut non nocere*”.<sup>(46)</sup>
- **Jared L. Zeff**, an American ND instrumental in codifying naturopathic information since the early 1980 such as Emunctory theory and he proposed an Therapeutic Order theory together with Snider, Myers and Grandpere, NDs. He writes in an article about this principle:

“How do we apply the principle, *Do no harm*? Our definition tells us: Naturopathic physicians follow three precepts to avoid harming the patient:

1. Naturopathic physicians utilize methods and medicinal substances which minimize the risk of harmful effects, and apply the least possible force or intervention necessary to diagnose illness and restore health;
2. Whenever possible, the suppression of symptoms is avoided as suppression generally interferes with the healing process;
3. Naturopathic physicians respect and work with the *vis medicatrix naturae* in diagnosis, treatment and counselling, for if this self-healing process is not respected the patient may be harmed.”<sup>(41)</sup>

## II. Naturopathic Principle: Healing Power of Nature (*vis medicatrix naturae*)

### Origin:

The concept of *vis medicatrix naturae* started with the Corpus Hippocraticum in 400 BC. The study of medicine, at that time, was based on the observation of nature and nature was the force to restore health and balance in humans. The task of the physician was, to support nature in that path. One of the main statements was: “*Medicus curat, natura sanat*”.

In the Aphorism of the Corpus Hippocraticum it says:

“The natural healing power (*vis*), which stimulates the material, the inner warmth implanted in the body, is the reason and source of his life.”<sup>(47)</sup>

- **Paracelsus** (1493-1541) a Swiss philosopher and physician stated about the healing power of nature:

“Life is governed by a self-regulating and self-healing intelligence; its function is to assimilate healthy material into organism and defend it against invasions from outside. Seated in the stomach; likened to fire.”<sup>(20)</sup>

Around 1850 there was a divide in medicine between the traditional medical practitioners and those that were embracing science and technology. The traditional practitioners maintained that the *vis medicatrix naturae* was the central concept or law of health; those that embraced science and technology went on to form what is known as conventional medicine.<sup>(48, 49)</sup> It is not that traditional medical practices, like naturopathic are not science based, it is that they still hold the original concepts of health and healing as core to their foundation and practice.

### Description:

The term *vis medicatrix naturae* denotes the body's ability to heal itself. This healing power is an inherent self-organizing, ordered healing process of living systems which establishes, maintains and restores health. The *vis medicatrix naturae* has been referred to an extension of creator consciousness or cosmic consciousness.<sup>(50)</sup>

Although nature doctors, including naturopathic doctors, have been the greatest champions of this doctrine, the mystery surrounding the *healing power of the body* was part of medicine since the beginning of time. The medical historian, Max Neuburger stated. “there are innate or natural laws surrounding life, health and disease. These laws involve man living in harmony with nature and recognizing the wisdom of the body to heal itself.”<sup>(51)</sup>

The concept of the *vis medicatrix naturae* is Universal and incorporates the traditional beliefs in many world regions. Among New Zealand Maori (indigenous peoples of New Zealand) the healing power of nature is referred to as “*Te oranga mai te taiao*” which means “reliance on the natural processes and life-forces to heal”. The term *taiao* indicates nature. *Tai* is translated as ‘the waters or the sea’, which indicates the land’s boundaries (the coast). *Ao* indicates ‘the world,

the earth'. *Oranga* is pertaining to welfare. It derives from the word *ora*, which could be translated as 'of the sun' (*ra* being the sun), the source of all life. The term *wai ora* is also often used. The Maori word '*wai*', while it also translates as water, also refers to the spirit (*wairua*). *Wai* evokes a flow and '*ora*' means the life force. This term is evocative of the flowing life force within us, which is none other than that which flows through all nature, all creation. Thus, nature is seen as the force of healing, be it the waters, the sun, the earth our own vital force. In this sense naturopathy cannot be divorced from the environment around us. Humans are part of that environment and it is part of the human being, in that environmental influences affect the cellular make-up of the human being.<sup>(52)</sup>

As the focus is on facilitating the endemic healing within a person, it is the naturopaths / naturopathic doctor's role to support, facilitate and augment the *vis medicatrix naturae* process by identifying and removing obstacles to health and recovery, by supporting the creation of a healthy internal and external environment and ensuring that the mind is acting towards wellbeing.<sup>(8)</sup> A naturopathic belief is that symptoms are often the manifestation of the body's attempt to defend and heal itself. When the root cause of the symptoms and the obstacles to cure are identified, and addressed the body will often be able to initiate the healing process on its own. With lifestyle changes, the use of natural therapies, such as herbs, foods, water, fasting and tissue manipulation, the *vis medicatrix naturae*, or the healing power of the body, is supported.<sup>(17)</sup>

Examples of the *vis medicatrix naturae*:

- you cut a finger and wound automatically starts to heal;
- fever is a natural response to a pathogen, flu or virus;
- vomiting or diarrhea are the body's way of responding to food poisoning;
- fractures, when aligned, heal often on their own; and
- after major surgeries or treatments, such as chemotherapy or radiation, the body will initiate healing.

Naturopaths seek to harness the organism's own natural healing energies, by applying therapies that are in harmony with nature and in harmony with the needs of the patient. While this is the ideal, it is acknowledged that, at times, naturopaths need to override the natural processes to preserve health, as in surgery, or severe infection, where methods that are directly contrary to the natural processes are applied.<sup>(41)</sup>

Naturopaths / naturopathic doctors apply the *vis medicatrix naturae* by:

- Treating the patient; not the disease;
- Removing obstacles to healing by identifying and treating the cause of disease;
- Decreasing the toxic load to allow the innate healing ability to come through;
- Directing the *vital force* to stimulate the body's own defences and healing ability; and
- Decreasing a person's susceptibility to disease.<sup>(41)</sup>

### Contributors to the Healing Power of Nature (*vis medicatrix naturae*)

The *vis medicatrix naturae* is considered one of the most important naturopathic principles. Many practitioners have written about and explored this concept over the years including:

➤ **C. W. Hufeland** (1762-1836) said about the healing power of nature:

“The truth of health can be found in the *vis medicatrix naturae*, *vis natura regeneratrix* and in *vital force*.”<sup>(53)</sup>

In his book “*Lehrbuch der Allgemeinen Heilkunde*” (1818) he stated about the healing power of nature:

“The human body has not only the capacity to maintain his own and his life, but also to resolve disorders and wrong conditions. The nature itself is able to cure diseases. Innumerable people have already been restored in this way, without all the aid of the art of healing, and they are still daily. The doctrine of the healing power of

nature deserves our greatest attention, because this natural effect is attended to in every way, even in artificial healing. Yes, there are diseases, which we have to leave alone to this treatment.”<sup>(54)</sup>

- **Russel Thacker Trall** (1812-1877, North America. Trall was a promoter of vegetarian diet, hydrophathy and self-healing power of nature. Trall opened in 1844 the first “Water Cure Centre” in N.Y. city, in 1847 Trall founded the “Hygienic Institute N.Y.” and in 1852 he opened the “Hydrophathic and Physiological School”. One of his statements was:

“...we must never forget that Nature is the true physician.”<sup>(55)</sup>

He has contributed an important part to health promotion. was a pioneer of the natural health movement in the United States. He stated that every time an action is carried out in the living organism as a consequence of external influences, the action must be attributed to the living, which has the power to act. Trall contributed to the *vis* the following: “Nature is the remedial principle”<sup>(56)</sup> That means, that it is not the remedy or the treatment the physician applies, that restores health, but the nature in humans – the *vis medicatrix naturae*.

- **Henry Lindlahr, ND, MD** (1862-1924) was born in Germany and helped by Father Kneipp in a health problem. He went to the US, studied medicine and became a famous naturopath and hydrotherapist. He quoted about the *vis medicatrix naturae*:

“It is this supreme power and intelligence, acting in and through every atom, molecule and cell in the human body, which is the true healer, the *vis medicatrix naturae*, which always endeavours to repair, to heal and to restore obstructions and to establish normal conditions within and around the patient, so that the healer within can do his work to the best advantage.”<sup>(42)</sup>

- **William A. Mitchell, Jr., ND** (1947-2007), was an American naturopathic doctor, teacher and philosopher and taught at various naturopathic colleges throughout North America during the past 30 years. He stated about the *Vis*:

“The *Vis* is not weakened or strengthened by the strength of the individual. The *vis medicatrix naturae* exists internally and universally. The “*Vis*” is an equation. The result of the harmonious balanced functioning of all systems at all levels. Values in the equation can change, thus affect how strong an individual is, or how long an individual lives . . . but the law of nature simply exists. The level of vitality of any part of the equation can change, however, the *Vis* is the equation itself.”<sup>(57)</sup>

- **Roger Newman Turner, ND, DO**, an English naturopath, teacher and author quoted:

“The *Vis* at work is an inherent, purposive process of restoring normality in the body that is fundamentally the same whatever the challenge.”<sup>(58)</sup>

- **John Arthur Thomson** (1861-1933) was a Scottish naturalist whose clearly written books on biology and attempts to correlate science and religion led to wider public awareness of progress in the biological sciences. He stated, that healing is the mindful contact with the animate and inanimate natural portions of the outdoor environment.

"What then do I mean tonight by the healing power of nature? I mean to refer to the way in which Nature ministers to our minds, all more or less diseased by the rush and racket of civilization, and helps to steady and enrich our lives. My first point is that there are deeply-rooted, old established, far-reaching relations between Man and Nature which we cannot ignore without loss... there would be less "psychopathology of everyday life" if

we kept up our acquaintance... we have put ourselves beyond a very potent *vis medicatrix naturae* if we cease to be able to wonder at the grandeur of the star-strewn sky, the mystery of the mountains, the sea eternally new, the way of the eagle in the air, the meanest flower that blows, the look in a dog's eye."<sup>(59)</sup>

- **Joe Pizzorno, ND** from the United States, is a naturopathic physician, educator, researcher and expert spokesperson. He is the founding president of Bastyr University. Pizzorno says about the *Vis*:

“*Vis medicatrix naturae* is the manifestation of the universal Consciousness in biological form. Our environment, beliefs, interactions with others, actions, lifestyle, diet, etc. modulate the manifestation of the *Vis* as our vitality, but *Vis* itself is immutable. As we harmonize with the *Vis*, our consciousness expands.”<sup>(60)</sup>

- **Foundations of Naturopathic Medicine Project** is an international collaboration of more than 200 authors. They state about the *Vis*:

“*Vis medicatrix naturae* is the equation; natural law & complex system of healing. *Vis medicatrix naturae* is based in and affected by a unified field created through both upward and downward causation originating in Spirit. This natural law behavior can be observed through phenomena of traditional laws of healing (eg: dual effect, similars, unity of disease and cure, sevens, suppression, healing reaction, therapeutic order, Hering’s Rules. etc). It may be called the healing power and process of nature. Both consciousness and material inputs affect the *Vis medicatrix naturae*. *Vis* = life force. Vital force and life force may be the same. The vital force is not the same as

*Vis medicatrix naturae.* The vital force powers the *Vis medicatrix naturae* within the human organism.”<sup>(61)</sup>

### III. Naturopathic Principle: Treat the Cause (*tolle causam*)

#### Origin

Although the number of factors that have been identified to contribute to both health and disease has grown exponentially, **the Corpus Hippocraticum** first highlighted the importance of identifying and treating the cause(s) of disease with the following quote:

“The causes of diseases are: 1. inner dispositions, 2. wrong way of life, 3. climate and habitat.”<sup>(36)</sup>

**Thomas Alva Edison (1847-1931)** stated about *tolle causam*:

“The doctor of the future will give no medicine but will interest his patient in the care of the human frame, in proper diet, and in the cause and prevention of disease.”<sup>(62)</sup>

There have been a number of theories contributing to the principle Treat the Cause (*tolle causam*), including: Humoral Theory<sup>(36)</sup>, Theory of Toxaemia<sup>(63)</sup> and Unity of Disease.<sup>(42)</sup>

#### Description

Treat the Cause (*tolle causam*) is a principle that stresses the importance of identifying and treating the cause(s) of disease. It is based on the realization that health and disease are logical; they happen for a reason.<sup>(8)</sup>

Identifying the root cause of disease and the aggravating factors is an essential aspect of naturopathic care. Nowadays there are just more factors. As part of the therapeutic encounter, a naturopath / naturopathic doctor explores a range of factors that impact health and disease including: genetics, lifestyle, social, environmental, external and medical interventions.<sup>(8)</sup> The naturopathic understanding is that health is improved by reducing the number of factors that

strain the body and interfere with its normal functioning and ability to heal. Naturopathic treatment involves teaching patients that a return to a more simple and health promoting lifestyle is the best medicine.<sup>(41)</sup>

Identifying and treating the root cause of dis-ease does not imply a linear causality between events in a person's life and disease. Human beings are a complex, dynamic and integrated system and it is the accumulation of multiple factors that contribute to health and disease. For example, a specific event might be the primary trigger that initiated or amplified a series of symptoms, but a person's overall state of health, their resiliency, adherence to lifestyle factors that are suited to their constitution, the impact of environmental factors, the support of family and community etc, all play a role in their ability to handle disrupting factors and stressful situations.<sup>(8)</sup> The complex workings of the body follows the concept of mutual causality and recognizes that the impact of any specific event is contextual and individual.<sup>(64)</sup>

Treat the Cause refers to the need to look beneath and beyond symptoms, into the deeper origins and reason(s) for susceptibility to illness and to manage individuals using methods that enable susceptibilities to be addressed.<sup>(8)</sup> Fever provides a cogent example to illustrate such a complex approach. Fever, rather than being a disease, is a symptom of disease. In a sense it could be called a 'positive symptom' in that it is a normal physiological response to infection.<sup>(65)</sup> Other examples of 'positive symptoms' could include: vomiting in food poisoning (where the body attempts to get rid of the noxious matter); diarrhoea, also in food poisoning (where the elimination occurs at the opposite end of the digestive tract).<sup>(66)</sup>

In order to treat the causes of symptoms, it is important to understand not only the physiology and pathology for each person, but to understand the emotional states and how a person thinks about health and disease.<sup>(8)</sup> The aim of a naturopathic assessment is to determine the specific trigger, situation, environment factor or behaviour that initiated the disruption and that needs to be addressed.<sup>(24)</sup>

The body naturally compensates whenever the internal functioning is overwhelmed. This compensation shows up as symptoms and as a disruption to health. Symptoms are viewed as expressions of the body's natural attempt to heal. The body is complex and yet logical. It displays symptoms that provide a road map to the root cause. For example, when the kidney or liver is overwhelmed it is common for an individual to develop skin conditions. The location of the skin conditions will provide a guide as to the organ that is stressed.<sup>(67)</sup>

There are times when the physical manifestation of the symptoms and their corresponding root cause indicate a direct correlation and other times the correlation is not as clear. Often when a patient is recalling their history they will use somatic metaphors to describe their symptoms or they verbally and unconsciously link symptoms with events.<sup>(8)</sup> For example, a patient recalls that their palms get sweaty and their heart races every time they have to speak to a certain person or speak in public. Or a person will link symptoms to a specific event, such as "My pain has been worse ever since there was a change at work." The primary issue that needs to be addressed is the reason for the emotion(s) associated with the event, not just current symptoms.

Both standard and non-conventional methods of assessment and diagnosis are used to find the cause. The techniques used are based on training and scope of practice unique to each region and may include:<sup>(8)</sup>

- A detailed history;
- information relating to diet, emotional state, exercise and other lifestyle factors;
- information related to environmental exposure and unique environmental conditions associated with where the person has lived;
- history of previous accidents, injuries, medical procedures, etc.;
- diagnostic techniques including tongue and pulse diagnosis, iridology and other diagnostic methods consistent with the training in a region. For example, practitioners in Europe commonly are trained in iridology. Many world regions include tongue and pulse diagnosis in their training.

- a physical examination is performed using conventional diagnostic methods. In some world regions, such as North America, where naturopathic doctors are often primary care practitioners, this includes gynaecological exams.
- laboratory tests are commonly used. Depending on jurisdictional latitude this can include blood tests, urine analysis, testing of hair, stool and other secretions. Some naturopaths / naturopathic doctors are also trained to utilize X-ray reports and scans as part of their assessment.
- Referral to a medical doctor or specialist may be required for aspects of the assessment depending on the scope of practice of the naturopath / naturopathic doctor in each jurisdiction.

There is a lot of similarity and overlap with how the naturopathic profession explores *tolle causam* and the Social Determinants of Health.

### Contributors to the Naturopathic Principle, Treat the Cause (*tolle causam*)

Treat the Cause (*tolle causam*) is a central tenet of naturopathic practice. As such, there have been many naturopaths / naturopathic practitioners and other professionals inquiring about and examining the causes of disease. Some of the key contributors to the naturopathic profession include:

- **Hildegard von Bingen** (1098-1179): she describes in her book “*Causae et Curae*” the general functioning of the human organism by a balance of internal secretions, whose alteration causes the different ailments.<sup>(14, 39)</sup>
- **Christoph Wilhelm Hufeland** (1762-1836) writes about causes of diseases in his book *Lehrbuch der allgemeinen Heilkunde*: “Differentiation between the nearest, the distant, the disposing and the excitatory causes of diseases is a complex of more than only one cause, the consideration of which is the condition for healing.”<sup>(54)</sup>

### The following theories preceded and contributed to the principle of Treat the Cause (*tolle causam*).

- **H. Benjamin** (1896-1966), an English naturopath, published in 1936 his work “*Everybody’s Guide to Nature Cure*”, where he laid down what were for him

the fundamental principles of Naturopathy:

- *First.* According to Benjamin, the most fundamental principle is “that all forms of disease are due to the same cause, that is to say, to the accumulation in the system of residual substances and bodily wastes that have been retiring in the body of the individual in question over the years, because of wrong habits of life.” It follows that “the only cause of curing the disease is using methods that enable the system to rid itself of these toxic accumulations, which hinder the daily operation of the human machine.” *Second.* The organism always strives to achieve the well-being of the individual, “so that the symptoms of all acute diseases (from colds to typhoid fever)” are only attempts by the organism to eliminate accumulated waste substances (some which are inherited) that hinder its proper functioning.” *Third.* The third theory of Benjamin is that “the organism can by itself operate the return of the normal well-being that we call health, as long as adequate means are used to facilitate its performance.” The adequate means to facilitate the recovery of the organism, according to Benjamin, proposed by Naturopathy are: fasting, scientific diet, hydrotherapy, measures of physical and hygienic strengthening in general and psychotherapy.<sup>(68)</sup>
- *The Naturopathic Criterion*<sup>69</sup> was outlined by **Juan Esteve Dulin** in 1958 and it states:
  - A) Unit of origin of all diseases, attributable, essentially, to multiple errors in our way of life.
  - B) Natural Laws are real vital imperatives that cannot be transgressed with impunity. Breathing, moving, eating and eliminating waste metabolism are essential acts of our existence. Pulmonary and cutaneous respiration, cleansing and pigmentation of the skin, movement and rest, rational feeding and proper elimination, with self-control over our habits and passions, are clearly the main factors of our health and our normal longevity.
  - C) Deficiencies in education and customs are the main causes of the disease.
  - D) The set of functional imbalances that we include in the term of disease is always the expression of the efforts that the organism makes to defend against pathogenic factors or to adapt to antiphysiological conditions of life.

E) Vitiated air, sedentary lifestyle, physical or mental overloading, deficiencies or excesses, intoxication or acidosis and demineralization, customs, passions and vices uncontrolled, outside contagions and accidents, are no doubt some of the causes of all diseases. F) The body defends more or less well against these pathogenic factors, according to the hereditary vitality of each. We bring at birth a force of unknown essence (the vital force) that determines the natural immunity to the infections, the healing of the wounds and the cure of the diseases. G) Symptoms are natural defences. The diseases are crisis of humoral purification, of organic cleaning and of toxic elimination and it is natura medicatrix that protects, immunizes and cures. H) The therapeutic function is to help nature. All illnesses heal with an evacuation, by the mouth, by the anus, by the bladder or by some other emunctories. The organ of sweat is one of the main and common to all evils. I) Search our behaviour for the source of our state of health. J) All efforts to disseminate natural hygiene in the general public and increase their confidence in natural cure will always be few". Juan Esteve Dulin concludes the text by referring directly to Naturopathy in the following terms:

"The true cause of the credit of Naturopathy, throughout time and throughout the world resides, however, more than in its theoretical bases, in its natural application of natural agents (air, light, exercise, rest, heliohydrotherapy, fasting and diet well administered and alkaline, with the eventual help of medicinal plants) is enough to obtain the normalization of health, while is still possible."<sup>(69)</sup>

Dulin goes on to say, "The efficacy of Naturopathy is indisputable, and the use of drugs and operations should be reserved, as Dr. Paul Carton argued, for extreme cases, which naturist culture would become increasingly rare."<sup>(70)</sup>

The following are examples of models been created to depict the principle of Treat the Cause (*tolle causam*).

**Root Cause – 5 Whys** was developed by Sakichi Toyoda (1867-1930).

By repeating why five times, the nature of the problem as well as its solution becomes clear and helps to discover the root cause of a problem.<sup>(71)</sup>

### Factors That Influence Health and Disease

In 2009, naturopathic doctor Iva Lloyd<sup>(8)</sup> grouped the factors that influence health and disease into the following categories: personal essence (spirituality), genetics / gestational, lifestyle, social, environmental, external, medical interventions and physiological factors.

The term “factors that influence health and disease” recognizes that every factor can either stimulate health or contribute to disease depending on the degree to which it is in line with a person’s constitution, whether it is appropriate for the individual for their age and stage of their life and impact of the exposure itself. The factors that influence health and disease include:

- Personal Essence
- Genetics / gestational factors
- Lifestyle
- Social factors
- Environmental factors
- External factors
- Medical intervention impact
- Physiology as it relates to natural urges and the progression of disease.

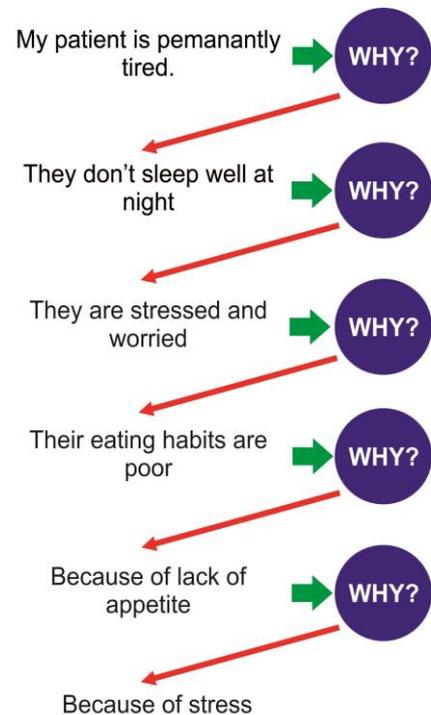


Fig 1: 5 Whys in clinical practice (courtesy of Phillip Cottingham)

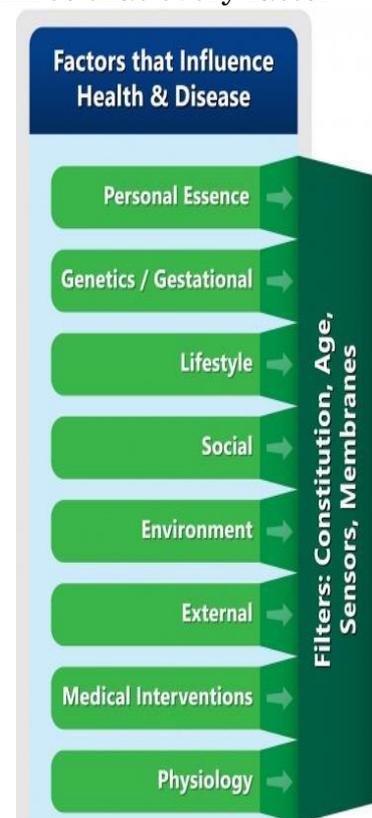


Fig 2: Factors that influence health & disease (courtesy of Dr. Iva Lloyd, ND), [http://www.ndhealthfacts.org/wiki/Category:Factors\\_That\\_Influence\\_Health](http://www.ndhealthfacts.org/wiki/Category:Factors_That_Influence_Health)

## IV. Naturopathic Principle: Treat the Whole Person (*tolle totum*)

### Origin

A careful physician . . . before he attempts to administer a remedy to his patient, must investigate not only the malady of the man he wishes to cure, but also his habits when in health, and his physical constitution. **Cicero (106-43 B.C.)**<sup>(72)</sup>

### Description

Treat the whole person (*tolle totum*) is a holistic concept that recognizes that the whole is greater than the sum of the parts. Each individual is unique with their own specific susceptibilities and way of manifesting disharmony and disease. It is the harmonious functioning of all aspects of individuals, within themselves, with others and with their environment, which is essential to health.<sup>(8)</sup>

Disease affects the entire person, not just a specific organ or system. Health and disease are a result of a complex interaction of all aspects of a person, their life and environment. The mental and emotional, functional, structural and spiritual aspects of an individual are an inseparable whole that is interconnected and interdependent with family, community and environment<sup>(8)</sup>, as exemplified in many indigenous models of health such as the Whare Tapa Wha model from the New Zealand Maori,<sup>(73)</sup> Any pattern of disharmony in any aspect of a person resonates throughout all levels of a being.

The naturopathic approach is 'patient centred' which is reflected in the fact that naturopathic patient visits are generally about one to two hours and follow up visits are between half-an hour to one hour. The long visits allow for a greater depth of understanding of the patient's health issues, how they have affected them on all levels and the causative factors (determinants) that have led to the development of those issues. The nature of naturopathic consultations requires much thought and analysis to understand the role of such determinants and their impact upon the patient's conditions and presenting symptoms.<sup>(24)</sup>

When treating the whole person an assessment must incorporate all factors including in the naturopathic principle, Treat the Cause (*tolle causam*) including

addressing nutritional status, lifestyle factors, family history and genetic factors, mental and emotional status, spiritual beliefs, environmental influences, external factors, past injuries, accidents, medical treatments, and social, community and school or work factors. Treating the whole person involves addressing all aspects of a person both internally and externally.<sup>(8, 24)</sup>

A person's constitution is their baseline. It represents their natural tendencies, their primary makeup, their appearance, and their disposition. It represents their inherent strengths and their weaknesses. It is determined at conception, but is influenced throughout life due to learned behaviour and experiences. It is also affected by a person's lifestyle and environment. A person's constitution indicates their healing potential, their resistance to disease and their susceptibilities. Naturopathic practice, is similar to eastern medicine, recognizes that it is the uniqueness of patients and the integration of all the parts that holds the key to achieving and maintaining health.

Susceptibility is affected by past injuries, beliefs and thoughts. If a person believes that disease and a lower level of health comes with age, a decrease in healing potential might be more a reflection of this belief than their actual health status. If a person believes that they are likely to suffer the same symptoms and diseases as their parents, it is more likely to happen. The aim of maintaining health is supporting and maintaining areas of strength, and adjusting and balancing for areas of weakness.<sup>(8)</sup>

Treat the whole person has often been referred to as the Mind-Body connection and has been written about extensively in many disciplines. From a naturopathic perspective, *Tolle totum* strongly correlates with the naturopathic philosophy of *holism*. Please see the section on naturopathic philosophies for further information.

## Additional Concepts / Models to Treat the Whole Person

In 2009, naturopathic doctor Iva Lloyd<sup>(8)</sup>, created a “cogwheel” model to describe *Treat the Whole Person (tolle totum)* – Fig 3. In this model the psychological, functional and structural aspects of a person are inter-related with the personal essence of spiritual aspect of the individual.

The outer cogwheel relates to the interaction of the individual with the causal factors of disease – personal essence, genetic & gestational, lifestyle, social, environmental, external, and medical interventions.



Fig. 3: The cogwheel model – courtesy of Dr. Iva Lloyd, ND

## V. Naturopathic Principle: Doctor as Teacher (*docere*)

### Origin

- **Thomas Edison** (1847-1931) wrote,

“The doctor of the future will give no medication, but will interest his patients in the care of the human frame, diet and in the cause and prevention of disease.”<sup>(62)</sup>

- **Henry Lindlahr** (1862-1924) stated that the successful doctor of the future will have to fall in line with the procession and do more teaching than prescribing.<sup>(42)</sup>

### Description

*Docere*, or “doctor”, comes from the Latin word “to teach” and a naturopath / naturopathic doctor’s role is to educate on the factors that affect health and disease so that individuals are more informed about the impact of their choices and so that they are more capable of maintaining their own health. It is through a patient’s choices about nutrition, exercise, spiritual well-being, posture, hygiene, rest, and sleep and our peace of mind, social, occupational and environmental situations that influence health.<sup>(17)</sup>

The naturopathic encounter is a patient-centered model. The focus is on the patient, why they ended up with the symptoms and conditions that they have and their relationship to their condition; more-so than the condition itself. Naturopaths / naturopathic doctors educate the patient and encourage self-responsibility for health. They recognize the therapeutic value inherent in the doctor-patient relationship. *Docere* involves collaboration with the patient and other health professionals.<sup>(24)</sup>

Teaching takes time and hence most naturopathic visits are longer to allow sufficient time for the doctor to educate and teach the patient how to make and maintain the lifestyle choices and changes needed to assist them in achieving wellness. Many patients desire an understanding of why they are sick, what they can do to improve the situation, and what they have to change for the future. It is this awareness and understanding by the patient that determines long-term wellness, not the knowledge level of the naturopath / naturopathic doctor.

## VI. Disease Prevention and Health Promotion

### Origin

Hygiene, *Diaita* and *modus vivendi*, described by the *Corpus Hippocraticum*,<sup>(45)</sup> had the deeper sense of health restoration, conservation but also health maintenance. Purpose of these healthy lifestyles was prevention of imbalance of the forces and promotion of health.

### Description

Naturopathic physicians encourage and emphasize disease prevention and health promotion as one of its principles. Health promotion has been defined as,

“... the process of enabling people to increase control over their health and its determinants, and thereby improve their health. It is a core function of public health and contributes to the work of tackling communicable and non-communicable diseases and other threats to health.”<sup>(74)</sup>

Disease prevention and health promotion involves promoting a healthy lifestyle, assessing risk factors, determining susceptibility to disease and making appropriate therapeutic interventions. It involves assessing environmental and external factors that might be affecting health, determining the impact of social relationships and community on health, as well as genetic and heredity factors and assessing the impact of medical interventions to-date. Lifestyle factors are paramount to disease prevention and health promotion and in preventing minor illnesses from developing into more serious or chronic degenerative diseases.<sup>(41)</sup>

Health promotion and disease prevention must be foremost in the mind of the naturopath / naturopathic doctor. Their responsibility is on being 'proactive' in maintaining health rather than solely being 'reactive' to treating disease.

Diseases are treated directly, but the role of the naturopath / naturopathic doctor is to facilitate increased awareness, as well as to educate each patient on the changes required to address their symptoms and diseases in order to prevent or slow the progression of disease and to avoid unwanted side-effects to conventional treatments.<sup>(75-80)</sup>

Disease Prevention and Health Promotion is a continual process<sup>(81)</sup>:

- it starts at conception and continues throughout all of life;
- it is maintained through the homeostatic mechanisms of the body;
- it involves every aspect of a person - their lifestyle, emotional and mental health and family and community; and it takes into consideration a person's environment and how to live in harmony with nature.

### **Contributors to the Principle Disease Prevention and Health Promotion:**

The following are early naturopaths that promoted the concept of disease prevention and health promotion and ensured that this concept earned its rightful place in naturopathic practice.

- **Adolf Just** (1859-1936) spoke about health maintenance as more important than disease treatments. Prevention was referred to as health maintenance. One of his statements was:

“All attention is about health and not about disease”.<sup>(30)</sup>

- **Henry Lindlahr** (1862-1924) was a naturopath who commented on the fact that people are beginning to realize that it is cheaper and more advantageous to prevent disease rather than to cure it.<sup>(82)</sup>

## VII. Naturopathic Principle: Wellbeing

### Origin

The principle of Wellness has been added by a number of naturopathic educational institutions including Wellpark College in New Zealand<sup>(52)</sup> and Bastyr University in USA.<sup>(83)</sup>

### Description

‘Wellbeing’, is composed of the two words ‘well’ and ‘being’. The concept of “wellbeing” indicates that it is not only ‘wellness’ that is required for health, but also ‘being-ness’. It is not just physical health but psychological and spiritual health that creates total wellbeing.<sup>(84)</sup>

Although the criteria for “wellbeing” varies, concepts that have been included are passion and love for what you do each day, financial security, physical vitality, sense of pride in contributing to your communities, the quality of relationships and other concepts. As part of the naturopathic encounter, especially the initial visit, it is advisable to ask patients about their upbringing and to ask them how they define well-being. It is the patient’s concept of wellbeing that is the most important.<sup>(24)</sup>

Wellness follows the establishment and maintenance of optimum health and balance. It is a state of being healthy, characterized by positive emotion, thought and action. Wellness is inherent in everyone, regardless of dis-ease(s). If wellness is recognized and experienced by an individual, it will more quickly heal a given dis-ease than direct treatment of the dis-ease alone.

There is a tremendous body of research linking a sense of wellbeing to overall mental and physical health.

## Contributors to the Principle of Wellbeing

The following individuals have contributed to the concept of Wellbeing and its importance in overall health:

- **Joseph Campbell** (1904-1987) was an American mythologist, writer, and lecturer best known for his work in mythology and religion. He said:

“If you follow your bliss, you put yourself on a kind of track that has been there all the while, waiting for you, and the life you ought to be living is the one that you are living.”<sup>(85)</sup>

- **Diener, Suh, Lucas and Smith** (1999) – Positive and negative affects have a considerable impact on health. They discuss these with reference to their mapping the positive and negative components of SWB (subjective wellbeing). Positive ‘affects’ (with corresponding negative ‘affects’ in brackets) include: joy (guilt and shame), elation (sadness), contentment/pride (anxiety and worry/anger), affection (stress), happiness (depression) and ecstasy (envy). Whilst questions can legitimately be raised around the validity of some of the correspondences, they have emerged from a long history of studying SWB and are generally accepted concepts. It is worth considering how many of these ‘affects’ relate to quality of relationships. Some correlations could be drawn with most of them.<sup>(86)</sup>
- **Massimini & Fave** (2000) – It has also been characterised by: a deep sense of involvement and concentration on the purpose or goal; an inner motivation that transcends distraction and being challenged, where the person has the skills to match the challenges and fulfill the goal.<sup>(87)</sup>

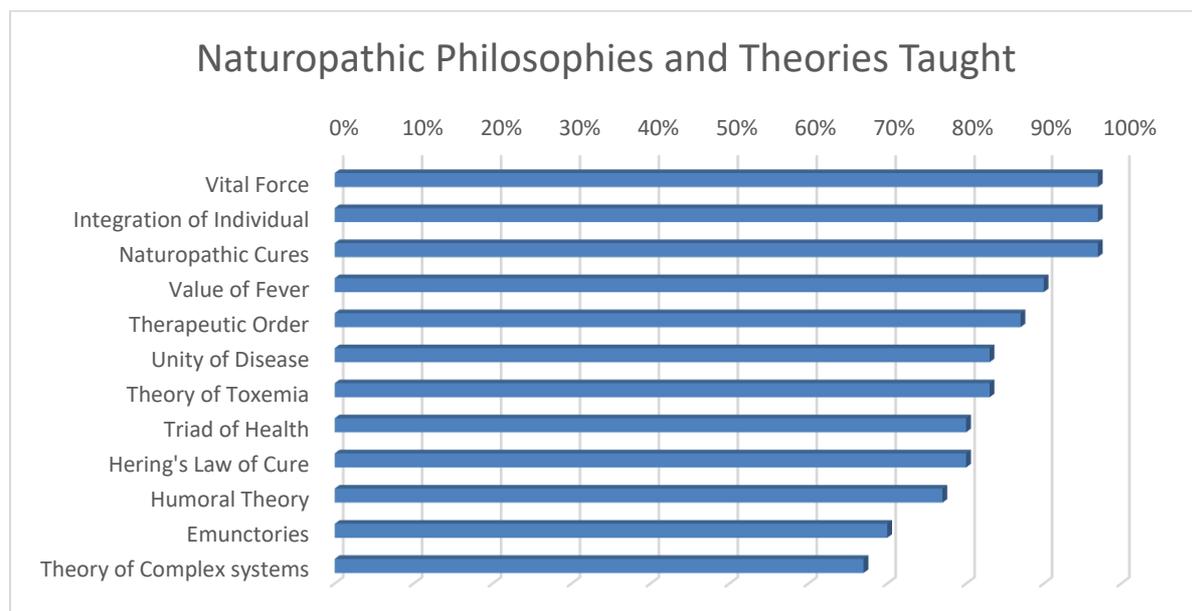
## Naturopathic Theories

Naturopathy / naturopathic medicine is inherently based on the philosophies of *vitalism* and *holism* and on the seven naturopathic principles.

Since the beginning of time, health practitioners have been searching for theories or laws that guide healing and that assist in understanding health and disease. The practice of naturopathy has always been and continues to be structured around philosophies, principles and theories. For example, in 1970 twenty-four laws were described by Marchesseau and Jauvais. Their summary can be found on page 72.

Since the 1980's, a tremendous amount of work has been spent on consolidating and codifying the naturopathic laws, theories and principles that have been described over the years. According to the 2016 WNF global survey of naturopathic educational institutions the following naturopathic theories were reported as being common to the practice of naturopathy / naturopathic medicine globally.<sup>(2)</sup>

Chart 12: Naturopathic Philosophies and Theories Taught (Q20) n=30<sup>1</sup>



Common naturopathic theories taught include:

- I. Vital Force and Theory of Vitality
- II. Integration of the Individual
- III. Naturopathic Cures – detoxification, revitalization, stabilization and regeneration
- IV. Value of a Fever
- V. Therapeutic Order
- VI. Naturopathic Triad of Health
- VII. Unity of Disease
- VIII. Hering's Law of Cure
- IX. Theory of Toxaemia
- X. Emunctory Theory
- XI. Humoral Theory

A goal of delineating the naturopathic philosophies, principles and theories, is to avoid overlap and to clarify the proper placement of key concepts. For example, Integration of the Individual and Naturopathic Triad of Health are integrated in the naturopathic principle, Treat the Whole Person (*tolle totum*).

Some of the naturopathic theories are concepts used throughout the naturopathic encounter, such as Humoral Theory. Other naturopathic theories, such as Unity of Disease and Theory of Toxaemia, are concepts that have been incorporated into the naturopathic principle, Treat the Cause (*tolle causam*). The remaining naturopathic theories – Naturopathic Cures, Value of a Fever, Therapeutic Order, Hering's Law of Cure and Emunctory Theory - are used to guide naturopathic treatment regimens.

## I. Naturopathic Theory: Vital Force

*Vital Force* and *Theory of Vitality* is incorporated into the naturopathic philosophy of *vitalism* and the philosophy *Healing Power of Nature* (*vis medicatrix naturae*). Please refer to those sections for further information.

## II. Naturopathic Theory: Integration of the Individual

Integration of the Individual is considered a naturopathic principle, *Treat the Whole Person*. Please see the section on naturopathic principles for further information.

## III. Naturopathic Theory: Naturopathic Cures

### Origin

In the 1980s a Spanish naturopath, José Oriol Ávila Montesó,<sup>(88)</sup> published "*How Naturopathy Works*" in which it establishes the following principles known today as the *Naturopathic Cures*.

### Description

Naturopathic Cures refers to a therapeutic approach involving detoxification, revitalization, stabilization and regeneration of both the physical and mental aspects of each patient as part of the therapeutic encounter with each patient.

In any therapeutic technique, it is necessary to keep in mind that you are treating patients and not diseases, and therefore the utmost importance must be given to the examination and the integral treatment, physical and mental, of each sick person. The mental attitude of the patient against the disease is extremely important, to the point that it can be affirmed that there may be incurable patients but that there are no incurable diseases.

Given the interrelation between body and mind, it is indispensable to act on both levels: physical and mental. In every aspect of the therapeutic encounter you need to address both the physical and the mental aspect of the patient as part of the normalization in the balanced functioning of the whole human organism. To do this, follow the following steps:

1. Research and Eliminate Harmful Habits.
  - a. Physical causes may include: tobacco, alcohol and cola, stimulants, coffee, drug abuse, bread and white sugar, physical inactivity, poor posture, etc

- b. Mental causes may include: nervous and mental tension, excessive ambition, haste, negative feelings, etc.
2. Detoxification
  - a. Physical treatments used for detoxification may include fasting, trophotherapy, fruit cure, blood washing, geotherapy, phytotherapy, vital bath, colonic washing, enemas, physical exercise, oxidizing broth, etc.
  - b. Mental detoxification may include appropriate readings, meditation, autosuggestion, group therapy, etc.
3. Revitalization
  - a. Physical therapies used to revitalize a patient include body-work, massage, sport, sun and air baths, phytotherapy, regime of fresh and dry fruit, salads, raw regimen, vitamin supplements and trace elements, acupuncture, etc.
  - b. Mental therapies used to revitalize include yoga, motivation of personal creativity, music therapy, practice of the arts and personal hobbies, social work, etc.
4. Stabilization
  - a. Physical therapies used to stabilize a patient's health include proper diet regimen, adequate hydration, proper posture, breathing, exercise, lymphatic drainage, body-work etc.
  - b. Mental therapies used to stabilize a patient's health include mindfulness, positive self-talk, affirmations, etc.
5. Regeneration
  - a. Physical therapies used to regenerate a patient include medicinal plants, homeopathics, nutraceuticals, tissue salts, etc.
  - b. Mental therapies used to regenerate a patient and to increase a patient's resiliency include cognitive behavioural exercises, meditation and counselling.

Even if it is convenient to proceed in this order, as the case may be, these stages overlap each other, but it is convenient to differentiate them in order to apply them with clear ideas.

#### IV. Naturopathic Theory: Value of a Fever

##### Origin

More than two thousand years ago Hippocrates stated: "*Fever is Nature's engine, which she brings to the field to remove her enemy.*"<sup>(89)</sup>

##### Description

The understanding is that fevers are a sign of the body working to heal and to kill offending pathogens. All acute diseases are a sign of the innate healing and cleaning ability of the body. The goal is to support this process, not to suppress it unless it is causing a person harm.

In Naturopathy fevers are generally encouraged and sometimes stimulated, when the known cause of disease is a pathogen. The goal of treatment is to assist a patient in acquiring a fever so that they can naturally destroy the pathogen. Fevers, especially in children, are monitored to ensure that they are manageable. They are not suppressed, but may be lowered if considered too high for the individual to manage.

##### Contributors to the Theory Value of Fever:

There has been much debate and discussion over the role of fevers in health and disease.<sup>(90)</sup> The following are examples of doctors have promoted the concept of fevers being therapeutic:

- **Thomas Sydenham** (1624-1689) was an English physician. He was the author of *Observationes Medicae* which became a standard textbook of medicine for two centuries so that he became known as 'The English Hippocrates' apparently influenced by the writings of Hippocrates, stated about fever:

" „Fever itself is Nature's instrument“.<sup>(46)</sup>

- **Herbert M. Shelton** (1895-1985), an American naturopath, quoted about fever:

*“The fever itself is an essential part of the acute process, is salutary and constructive in its office... The presence of fever is both a sign of returning health and an evidence that the body still possesses sufficient vital vigor to put up a stiff fight against the foes of life.”<sup>(91)</sup>*

## V. Naturopathic Theory: Therapeutic Order

### Origin

The Therapeutic Order was proposed as a naturopathic theory by Jared L. Zeff in 1997 and together with Pamela Snider, they collaborated in 1998 with the AANMC colleges to develop this theory. In the article from Zeff, Snider and Stephen P. Myers, the Therapeutic Order is described in details as a hierarchy of healing.<sup>(41)</sup>

### Description

The Therapeutic Order is a natural hierarchy of therapeutic intervention, based on or dictated by observations of the nature of the healing process, from ancient times through the present. It follows a natural ordering of the modalities of naturopathic medicine and their application.

The basis of the naturopathic therapeutic order is that the body possesses an intrinsic nature to heal itself using the least possible force. The Therapeutic Order is a natural order in which naturopathic therapies should be applied in order to provide the greatest benefit with the least potential for damage.

According to the Therapeutic Order, treatments recommendations are best prescribed in the following order:

1. Remove obstacles to health – for example, poor diet, lack of sleep, digestive disturbances, chronic stress, spiritual disharmony, etc.
2. Stimulate the *Vis* or the natural healing ability of the body using therapies such as nutrition, hydrotherapy, homeopathy, and acupuncture.
3. Strengthen weakened systems, tissues and organs using botanical medicines, nutraceuticals, homeopathy and other natural therapies. In this phase the goals include strengthening the immune system, decreasing

toxicity, normalizing inflammatory functions, optimizing metabolic functions, balancing regulatory systems, enhancing regeneration, harmonizing the life force and others.

4. Correct structural integrity using naturopathic manipulation, postural correction, exercise therapy, and other hands-on therapies.
5. Use natural substances to restore and regenerate as needed.
6. Use pharmacological substances to halt the progressive pathology, if needed
7. Use or refer for invasive modalities, surgery, radiation, chemotherapy, etc, if needed. Use supportive therapies concurrently to decrease side effects and support recovery.

### Advances to the Therapeutic Order Concept

The American Association of Naturopathic Medical Colleges (AANMC) depicted the Therapeutic Order in the following chart:

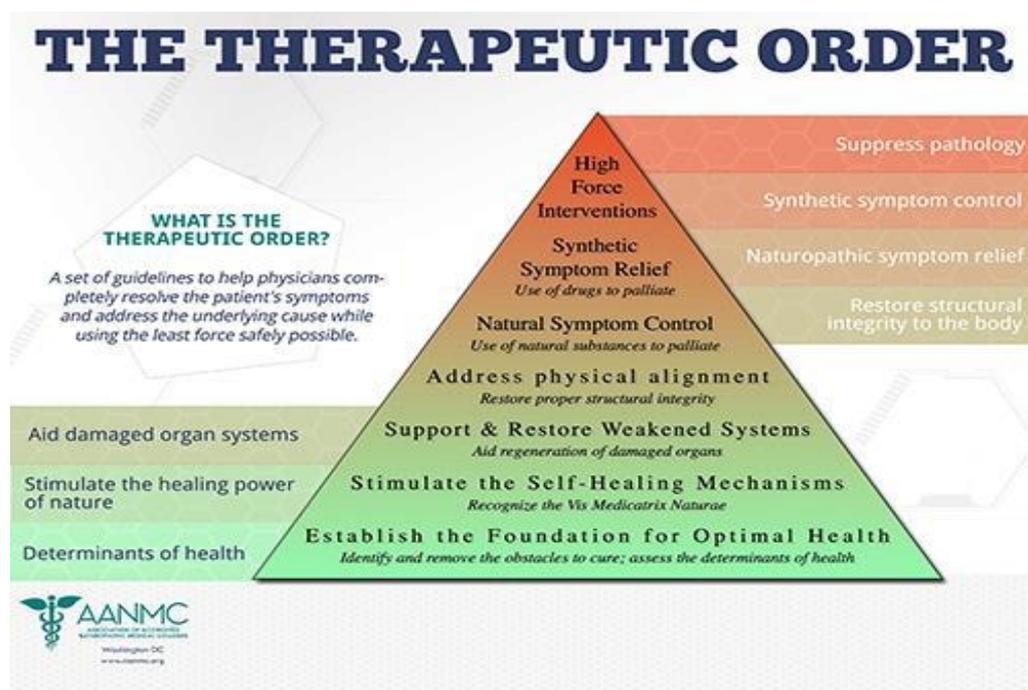


Fig 4. The Therapeutic Order; courtesy of AANMC(83)

## VI. Naturopathic Theory: Naturopathic Triad of Health

The *Naturopathic Triad of Health* includes addressing the Mind – Body and Spirit. This theory is covered off in the naturopathic principle, “*Treat the Whole Person*”.

## VII. Naturopathic Theory: Unity of Disease

Unity of Disease is a theory described in 1922 by Henry Lindlahr in his book, “*Nature Cure: Philosophy and Practice Based on the Unity of Disease and Cure.*” In his book Lindlahr states that all diseases, other than those caused by accidents from external conditions unfavourable to human life, can be traced back to three primary manifestations, namely: lowered vitality; abnormal composition of blood and lymph; and accumulation of waste materials, morbid matter and poisons”.<sup>(42)</sup> The concept Unity of Disease is incorporated into the principle of Treat the Cause (*tolle causam*).

## VIII. Naturopathic Theory: Hering’s Law of Cure

### Origin

The theory of Hering’s Law of Cure is the second law of cure in Homeopathy. The first being *similia similibus curantur*, or “like cures like”.<sup>(27)</sup>

### Description

Hering’s Law of centripetal evolution<sup>(92)</sup> affirms that the genuine disease always evolves from the periphery to the center, from the outside to the inside, from the bottom up (in the framework of an apparatus or a system organic); Hering Law outlines the direction of cure, which proceeds in the opposite direction, and is as follows:

- *The cure must proceed from centre to circumference.*
- *From above downward*
- *From within outwards*
- *From more important to less important organs, and*
- *From the head to the hands and feet.*

The belief is that symptoms which follow this path remain away permanently. That is, symptoms which disappear in the reverse order of their coming are removed permanently.

## IX. Naturopathic Theory: Theory of Toxaemia

### Origin

The Theory of Toxaemia was articulated by Dr. John Henry Tilden (1851-1940), an American naturopath. Tilden recognized the role of stress in the cause of health problems long before this became an accepted idea. He noted that health is altered when nerve energy is dissipated and the body is no longer able to properly remove the toxic by-products of metabolism.<sup>(63)</sup>

### Description

Tilden considered the sole underlying cause of deterioration of health as the result of a state of self-intoxication, or toxaemia. In his view, each disease is an effort by nature to eliminate toxaemia, or toxaemia crisis. Nervous energy could become toxic by consuming the wrong foods, by overeating, taking into account also many stimulants such as coffee and alcohol, and also by other sources of stress, such as emotional and mental tensions.<sup>(63)</sup>

He developed his model of The Seven Stages of Health Loss<sup>(63)</sup>, from a physiological point of view. His concept served as a starting point for the elaboration of later models of naturopathic intervention. Tilden defined the stages, as follows:

1. **Enervation**: deficiency of nerve energy = vital force
2. **Toxaemia**: less elimination of toxins produced by our own metabolism, ingested food, absorption by intestinal bacteria, chemicals in food, air and water and drugs
3. **Irritation**: caused by pressure due to water retention, lack of oxygen and nutrition, cells start to send signs of pain; tissue is irritated
4. **Inflammation**: caused by the stagnation and toxins
5. **Ulceration**: degeneration of cells and tissue often opened through skin

6. **Induration:** tissue gets hard and encapsulated as protection
7. **Fungus:** parasites, cancerous proliferations

## X. Naturopathic Theory: Emunctory Theory

### Origin

The theory of emunctories outlines that in order to initiate health you first need to eliminate the toxic substances stored in the body by stimulating the emunctory pathways. The idea that toxins within the body were a cause of diseases was reinforced by the work of Christoph Wilhelm Hufeland<sup>(93)</sup>, Samuel Thomson,<sup>(94)</sup> Johann Schroth,<sup>(95)</sup> Vincent Priessnitz,<sup>(96)</sup> Louis Kuhne<sup>(97)</sup>, John Henry Tilden<sup>(63)</sup> and the Foundations of Naturopathic Medicine project.<sup>(98)</sup> (see the section contributors).

### Description

The Emunctory Theory states that proper elimination of toxins is essential to overall health. Eliminating toxins is often the first required treatment focus, especially for chronic disease. Elimination of toxins assists vitality and its corollary; lack of elimination blocks vitality or vital force.

The primary emunctory pathways include the lungs (breath), kidneys (urine), bowels (stool), skin (sweating). Menses/ejaculation and voice (speaking)<sup>(8)</sup>.

Secondary emunctory pathways include all other ways that the body excretes toxins include nasal discharge, eye discharge, skin eruptions, etc.

Part of the naturopathic assessment involves determining the effectiveness of the emunctory pathways. A clean, healthy diet and adequate water are essential, but treatment must also activate and normalize emunctories functions with the naturopathic application of nutritious foods, hydration, herbs, hydrotherapy, tissue salts, cupping, open skin treatments, lymph drainage, etc.

The organism will use the pathways of elimination or emunctories that are more available, and this, in turn in Naturopathic practice we use the routes of elimination that are more available. For example, we will always use at least two emissaries skin and the other (lung, kidney-bladder, large intestines).

## Contributions to the Emunctory Theory

Recognizing the importance of eliminating toxins has been discussed over the centuries. Below are a few of the practitioners that stressed the importance of eliminating toxins and that added to the Emunctory Theory:

- ***Prieto's (1927-1994) Principle of Selective Elimination*** All harmful substances that are introduced into the living environment are neutralized and eliminated by the pathways and in such a way as to produce minimal wear on the body.<sup>(93)</sup>
- ***Hufeland*** (1762-1836) writes in his book "Lehrbuch der Allgemeinen Heilkunde"<sup>(54)</sup> about emunctories intestine, skin, mucosa, kidneys and lungs, that to organize secretions through these organs is one of the most important parts of practical medicine.
- ***Samuel Thomson*** (1769-1843) was an American Botanist. He described the following theories about emunctories and toxins: detox and elimination as one important health path; using plants and bathes to detox through emunctories.<sup>(94)</sup>
- ***Johann Schroth*** (1798-1856), an Austrian Naturopath, opened with the sanatorium in Lindewiese and Gräfenberg one of the first therapeutic centers of detoxifying cures with herbs, nutrition and whole body wraps, which are known until today.<sup>(95)</sup>
- ***Vincent Priessnitz*** (1799-1851) was an Austrian farmer and naturopath. He stated that all diseases that are not caused by accidents, are originated from strange substances or bad moods and further he stated: no effective cure can be done without the expulsion of morbid substances from the body. The main expulsion was the way through the skin by applying hydrotherapy. One other theory of Priessnitz was that the skin, that covers our body, is one of the most important organs (emunctories) whose normal activity is essential for the maintenance or recovery of health.<sup>(96)</sup>
- ***Louis Kuhne*** (1835-1901), a German Naturopath, stated that every disease is caused by toxins that are not eliminated.<sup>(99)</sup>

- **John Henry Tilden** (1851-1940) was an American medical doctor and known as the representative of toxæmia. He said that diseases are caused by toxins in the blood. In his view, each disease is an effort by nature to eliminate toxins through emunctories.<sup>(63)</sup>

## XI. Naturopathic Theory: Humoral Theory

Humoral Theory was an integral part in the origin of naturopathy. It explains the transmission of the elemental theory on human body. Humoral Theory is a concept that spans all aspect of the naturopathic therapeutic encounter – including assessment, diagnosis and treatment.<sup>(100)</sup>

### Origin

Humoral theory was identified and created by early philosophers. Empedocles (495-435 BC), a Greek philosopher was the first to define all natural phenomena according to four (4) elements – Air, Fire, Earth and Water.<sup>(101)</sup>

In the Corpus Hippocraticum,<sup>(36)</sup> a group of students and writers around Hippocrates (460-377 BC), linked the elements in the macrocosm to the body fluids within the microcosm with each element corresponding to a body fluid and every fluid relating to a specific organ.

In 130-200 AD, Galen of Pergamon, known as Galen, a Greek physician and follower of Socrates, Plato and Hippocrates linked the 4 elements of humoralism with the 4 temperaments of individuals. Galen also introduced the element Ether, which integrated the *Vital Force* into the understanding the human body.<sup>(38)</sup>

In the late 1700's Christoph Wilhelm Hufeland (1762-1836), a German physician and humoral therapist, developed further the theory of the 4 elements, 4 temperaments and 4 humors from Hippocrates, Galen and Hildegard von Bingen and completed with the theory of sensibility / irritability and qualities in application to human health.<sup>(53)</sup>

### Description

Empedocles (490-430), was a Greek philosopher. He explained that nature,

universe and firmament were composed by the 4 elements Air, Fire, Water and Earth. When all 4 elements are in balance, we see nature, men and universe in health. He described theories on causation, perception, thought, as well as explanations of global phenomena and biological processes – first approaches of naturopathic thinking.<sup>(101)</sup>

Corpus Hippocraticum<sup>(36)</sup> linked the four-element philosophy to the four body liquids referred to as humors: the air element was associated with blood; fire was considered yellow bile; earth was considered black bile and water the element of phlegm. They further explained that each of the 4 humors has its origins in a certain organ: blood belongs to the heart; yellow bile to the liver; black bile to the spleen and phlegm to the brain. Everybody's liquid is then related to other organic systems and concepts of health and disease:

1. *Blood*: heart, blood circulation, venous disorders, anaemia, cardiovascular diseases, respiratory tract
2. *Yellow bile*: liver, gall bladder, muscle and skeletal system, inflammations, hyperacidity, irritations of skin and mucous membranes.
3. *Black bile*: spleen, nerve system, spleen, degenerations, diathesis of dryness and hardness, stones, intoxications.
4. *Phlegm*: brain, digestive system, lymph system, immune system, kidneys, water retention, lymph stagnation.

They explained that the treatment of a certain body liquids or fluids related to its origin, organic systems, diathesis and has to include the treatment of the organic system and concepts related to it.

Philosophers went onto explain that each of the 4 humors has certain qualities:

- *blood* is wet and warm
- *yellow bile* is warm and dry
- *black bile* is dry and cold
- *phlegm* is cold and wet.

Each of the 4 humors is also related to a certain season. During a season, the corresponding humor is more active:

- *blood* is active in the spring
- *yellow bile* in the summer
- *black bile* in the autumn, and
- *phlegm* in the winter.

According to Galen<sup>(38)</sup> individuals can be characterized into four main groups – the 4 temperaments: sanguine, choleric, melancholic and phlegmatic. Galen linked the physical functions with emotional characteristics. Galen also described a fifth element as the “Pneuma” (ether), which is integrating the spirit, vital force and soul of the person. With implanting the soul into the whole and describing the temperaments of a person, this concept became a holistic system of body and mind.

Each of the 4 humors is related to a certain temperament:

- *blood* – sanguine
- *yellow bile* – choleric
- *black bile* – melancholic, and
- *phlegm* – phlegmatic.

These correlations (see below “Galen’s chart”) help to understand interrelational functions and characteristics of each person, they provide a guide to the relationship between symptoms and the cause to the disease and help to determine the adequate remedy or treatment approach.

Blood is also known as the seat of *vital force* as it includes all four humors in a certain mixture. The humoral theory describes body functions, conditions, and pathological mechanisms and was the dominant concept in the understanding of health and treatment of diseases until the era of the cellular pathology in the 19<sup>th</sup> century.

Balanced composition of these humors is called “eucrasia” or homeostasis. In the moment when one humoral aspect is in excess or deficiency, it’s called

dyscrasia or heterostasis. Depending on the eucrasia or dyscrasia state, health or disease results. According to this theory, condition of health and natural causes of diseases is based on balance or imbalance of these nature forces in humans: the 4 elements, the 4 body liquids (humors), strength or deficiency of *vital force*. Health is restored by balancing the body's natural tendencies, that is by activating the *vis medicatrix naturae*. The task of the physician is to support the natural healing ability of the body. One of the main statements at that time was: "*Medicus curat, natura sanat*".<sup>(102)</sup>

Hippocrates was a master of observing the ill person in all its details to get a clear picture of the cause and especially the prognosis of the whole process. Today we would call that "naturopathic assessment". He included the way of life (*modus vivendi*), the environment, climate, domicile, water, age, diet of the ill person to influence the quality and mixture of the four body liquids and to bring body to "eucrasia". He gave recommendations to restore health by respecting all these components. In the descriptions of the "Corpus Hippocraticum", herbal medicine and hydrotherapy were also mentioned to achieve these objectives.<sup>(102)</sup>

In its central piece "Metodi medendi", Galen states that all phenomena in nature and in man have a particular purpose. In antiquity and the Middle Ages this doctrine was an integral part in the treatment of ill persons. Even Albrecht Dürer in 1526 showed "the four apostles" in his painting, as the four temperaments. At that time medicine is an integral art, philosophy, science and technology. Applying natural methods by respecting individual conditions and natural laws to restore health was a common thinking model in health care. Galen introduced the first systematic inspection using diagnostics techniques and he was the first to describe specific qualities of the pulse. The pulse is a direct reflection of *vital force* which reflects a mixture of the 4 body liquids, and the balance of human functions and energies.<sup>(103)</sup>

Galen mentioned also 4 qualities, warm, wet, cold and dry. These qualities play an important role in characterizing the condition of the person. Any imbalance relates to the cause(s). The same qualities can be used to describe plants, foods,

herbs and other naturopathic remedies or treatments. Qualities are reflected throughout the body and are mirrored in the pulse, face, bodily functions, symptoms and diseases. By assessing the qualities in a patient, a practitioner is able to choose the correct remedy and treatment.<sup>(38)</sup>

The chart below depicts the correlation between the elements and the qualities and how they relate to different aspects of health and life.

Antique – 4 humors theory – Humorism and it’s assignments

- ✧ 4 organs as the source of the 4 body liquids
- ✧ 4 main qualities which describe the liquids
- ✧ 4 seasons

Galen`s chart of assignments										
Element	Fluid	Qualities	Temperaments	Colour	Taste	Organ	Season	Age	Fever	Gender
Air	Blood	warm & wet	Sanguine	Red	Sweet	Heart	Spring	Youth	Continuous fever	(none)
Fire	Yellow bile	warm & dry	Choleric	Yellow	Bitter	Liver	Summer	Young man	Tertiana - every 3 <sup>rd</sup> day	male
Earth	Black bile	cold & dry	Melancholic	Black	Spicy & sour	Spleen	Fall	Old man	Quartana - every 4 <sup>th</sup> day	(none)
Water	Phlegm	cold & wet	Phlegmatic	White	Salty	Brain	Winter	Very old man	Quotidiana - every day	female

Fig 5: Galen’s chart of assignments (courtesy of Tina Hausser)

Qualities in humoralism, as described under Galen, are useful in naturopathic diagnostic and treatments in many world regions. There are 4 principal qualities: warm, wet, dry, cold in 4 different degrees 1 - 4:

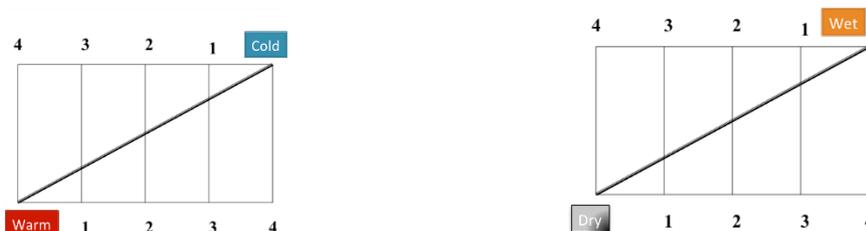


Fig 6: 4 degrees of the 4 principal qualities (courtesy of Tina Hausser)

If an aliment or an herb has a quality effect in degree 4, the effect is strong and the contrary quality is not present. If it is in degree 1, the effect is moderated

by still presence of the contrary. The qualities have different actions on body functions, tissues, organs and liquids:

- *Warm*: dissolving, warming up until heating (in degree 4), accelerating, activating, dynamiting, consuming, in degree 1-2 moistening, in degree 3-4 drying out.
- *Cold*: compacting, cooling down, slowing down, reducing, accumulating, hardening, solidifying, drying out.
- *Dry*: drying out, activates liquid movements, canalizes, hardening, dividing, structuring.
- *Wet*: moistening, softening, nourishing, tranquilizing, relaxation, reducing active energy.

When using humoral theory the goal of naturopathic treatment is to choose a treatment approach which will bring an individual back to a eucratic or homeostatic state.<sup>(102)</sup>

### Contributions to Humoral Theory

Humoral Theory was and still is used as a central theory by naturopathic practitioners, especially in Europe. Key contributors to this theory include:

- ***Hildegard von Bingen*** (1098-1179). She took over the humoral theory in her treatments of nutrition and herbalism, especially to detox body and mind. She describes these concepts in her book “*Causae et Curae*”.<sup>(39)</sup>
- ***Christoph Wilhelm Hufeland*** (1762-1836) added to the humoral theory the theory of “*Sensibility*” and “*Irritability*”. He believed that understanding the nerve system was fundamental to determining the cause of diseases and to choosing the right stimulus to treat the person. The term “sensibility” was used to describe the reception and the capacity of the nerve system to receive stimuli from outside. “Irritability” related to the reactions to stimuli inside the body and the capacity of the muscle system to react to the stimulus. Both forces, reception and reaction, are fundamental for normal functions and health and are part of the *vital force*.<sup>(54)</sup>

- **Sebastian Kneipp** (1821-1897), a German hydrotherapist, health promoter, herbalist, and nutritionist, applied naturopathic methods according to humoral theory. He stated that “disease sits in the blood and therefore in all body liquids, because in the blood are all four cardinal liquids.” He also stated: “Health depends on a normal and regular circulation of blood which is achieved by hydrotherapy, nutrition and herbalism.”<sup>(104)</sup>
- **Ingo Wilhelm Müller**, a German university professor and physician, wrote a textbook about humoral theory in 1993 with the title “Humoralmedizin, Physiologische, pathologische und therapeutische Grundlagen der galenistischen Heilkunst” (Humoralism, physiological, pathological and therapeutical basics of the galenistic cures). He describes the theory of humoralism, pulse diagnosis, traditional herbalism using the associated quality of herbs, blood letting and other naturopathic cures related to humoralism.<sup>(105)</sup>

Up until the 19<sup>th</sup> century the methods used in humoral theory to restore the balance and eucrasia were<sup>(105)</sup> blood-letting, sweating, promoting urination, promoting defecation, promoting vomiting, and the use of herbs and nutrition.

Herbal medicines and foods were the main instruments, but surgical methods also started to be popular. Other than blood-letting, naturopathic practice continues to include the methods originally associated with humoral theory.<sup>(106)</sup>

Many naturopathic practitioners continue to prescribe herbal remedies and food according to their humoral properties. That is, whether they are hot, cold, dry or wet and whether they are sweet, bitter, spicy and sour or salty. Herbs and foods are described with the aim of establishing balance and eucrasia. For example, if a person’s condition is marked with signs of excess heat and dryness then herbs and foods that are cooling and wet would be prescribed.

## Naturopathic Historical Reference

The following chart and naturopathic historical timeline is an overview of some of the key individuals that have contributed to the philosophies, theories and principles that make up naturopathy / naturopathic medicine.

The chart shows that the historical development of Naturopathy has its roots in Europe and in the early philosophers of that time. Philosophical concepts, theories on health and disease and principles guiding assessment and treatment have remained the foundation of naturopathy / naturopathic medicine over time.

Date	World Region	Contributor(s)	Contribution Summary
624-546 BC	Europe	<b>Thales of Miletus</b> a Greek philosopher	The relationship of health and diseases with nature became part of scientific thought. Theories and knowledge about health and disease came from sensory experience and observation of natural processes. Thales is recognised as having made a break from understanding the world and universe by mythological explanations to finding reasons for the existence of natural phenomena by theories and hypothesis, ergo science. In this epoch the understanding changed from the conviction that all diseases are caused by mystic reasons to an observation of natural causes of the same.
495-435 BC	Europe	<b>Empedocles</b> a Greek philosopher	The natural phenomena of the <u>4 elements</u> was defined.
469-399 BC	Europe	<b>Socrates</b> a Greek philosopher, father of Plato and idol of Galen (see later)	Socrates brought human beings to the centre of his theories. His relationship to Naturopathy can be seen in the theory that human beings are the centre of all and not mystics – he underlined this important change of philosophical view. The good sense, justice, self knowledge for the “right” gives capacity to human beings to justify, research, observe, value on facts, but

			always with a humble meaning. So his most important sentence was: “to know not to know brings men ahead”.
460-377 BC	Europe	<b>Hippocrates</b> a Greek philosopher	All previous philosophic theories were fundamental for the systematic thinking model, which was developed under the “Corpus Hippocraticum”, a group of students and writers around Hippocrates. Hippocrates is known as the “Father of Naturopathy”. The Corpus Hippocraticum is a collection of 61 texts written by different persons at that time, about the 4-element philosophy, <u>humoralism</u> (4 body liquids theory) and naturopathic approaches such as: <ul style="list-style-type: none"> <li>- Humans have an instinctual force inside, which maintains health, the <u>vital force</u></li> <li>- Medicine is based on the study of nature</li> <li>- Disease are caused by natural reasons</li> </ul>
428-348 BC	Europe	<b>Plato</b> a Greek philosopher and son to Socrates	Plato acknowledged that the human body had a soul. He introduced a holistic view on humans which was the start of <u>holism</u> , a philosophy which was later incorporated into the naturopathic principle, Treat the Whole Person ( <u>tolle totum</u> ).
384-322 BC	Europe	<b>Aristotle</b> a Greek philosopher and student of Plato	Aristotle was a follower of the philosophical view of <u>holism</u> and he introduced the philosophical theory of <u>vitalism</u> . His conviction was that <u>vitalism</u> is the core of all living. His quote about holism: “The whole is greater than the sum of its parts”.
40-90 AD	Europe	<b>Dioscurides</b> a Greek philosopher	The writings of Dioscurides about plants and other natural remedies (“De Materia Medica”, an illustrated book) are focused on the systematic application of herbs in treatments of diseases. He wrote the first

			encyclopaedia of natural remedies, which is still important and influential - 1600 years later - to pharmaceutical and botanical knowledge.
130-200 AD	Europe	<b>Galen of Pergamon</b> , Greek physician, follower of Socrates, Plato and Hippocrates	Galen of Pergamon developed the philosophy of the 4 elements and the theory of humoralism based on the characters of the person. He introduced the 4 temperaments: phlegmatic, choleric, sanguine and melancholic.
Early-middle 12 <sup>th</sup> century	Europe	<b>Hildegard von Bingen</b> (1098-1179), German Christian, "Saint Hildegard"	In the middle ages Hildegard von Bingen further developed the humoral theory into practice. Her treatises on natural methods and herbs are of great importance even today and are applied by naturopathic professionals, especially in Germany. The main modalities that she used were herbs, nutrition, and naturopathic cures to restore health and detoxify on the physical and mental level. Von Bingen describes in her book "Causae et Curae" the causes and naturopathic cures of diseases. Saint Hildegard was the first person in history that translated the Latin terms of herbs into popular names and thus brought them to a common use.
12 <sup>th</sup> century	Europe, Eastern Mediterranean	<b>Averroës</b> (1126-1198) Spanish-Arabian philosopher and physician	Averroës was born in Cordoba, Spain, died in Marrakesh, Morocco. He contributed the reinforcement of holism at that time. Averroës is known as the "Commentator of Aristotle". He represented Aristotle's philosophy of rationalism and logical thinking around the relationship between cause, impact and knowledge. He insisted phenomena followed natural laws.

12 <sup>th</sup> century	Europa, Eastern Mediterranean	<b>Moses Maimonides</b> (1135-1204) Egyptian philosopher and physician	Maimonides was born in Cordoba, Spain, but in early years he went to Egypt where he studied medicine and also became a Rabbi. He contributed to the reinforcement of <i>vitalism</i> and was a follower of humoral theory of the Corpus Hippocraticum and Galen. He emphasized the use of diet, exercise and a positive mental outlook related to health.
Early 16 <sup>th</sup> century	Europe	<b>Paracelsus</b> (1493-1541), a Swiss philosopher and physician	Paracelsus was trained as an alchemist and developed the naturopathic method known as spagyric, which is still used today by some naturopaths. He contributed to the theory of 3 basic substances of life: Mercury, Sulphur and Salt. Paracelsus theorized that illness was due to the imbalance of one of these 3 substances and that prescribing the equivalent spagyric remedy could restore balance.
Early-middle 16 <sup>th</sup> century	Europe	<b>Hieronimus Bock</b> (1498-1554), <b>Tabernaemontanus</b> (1522-1590), <b>Leonhart Fuchs</b> (1501-1566)	Bock and his students Tabernaemontanus and Leonhart Fuchs published a number of textbooks on traditional herbalism: " <i>Das Kreütter Buch</i> ", " <i>Neuw Kreuterbuch</i> ", " <i>De Historia Stirpium commentarii insignes</i> ". Their writings highlight the use of herbs within a framework of natural laws. The plants are described with qualities (warm, cold, dry, wet), this theory having a direct link to the theory of the four elements, temperaments and humors, which are also based on these primary qualities. These books are still used as study basics in traditional phytotherapy.
Late 17 <sup>th</sup> century	Europe	<b>Sigmund Hahn</b> (1664-1742), a physician and hydrotherapist	Hahn is considered the founder of hydrotherapy in Germany. 1732 he published " <i>Der Perswälder Gesundbrunnen</i> ", where he described the cold water cure. Hahn was a teacher to his two sons, who further developed the theory of their father.

Early 18 <sup>th</sup> century	Europe	<b>Johann Sigmund Hahn</b> (1696-1773), hydro therapist	German physician and son of Sigmund Hahn, contributed to the therapeutic concepts of hydrotherapy. Johann Sigmund Hahn wrote the book “ <i>Unterricht von Krafft und Würckung des frischen Wassers in die Leiber der Menschen, besonders der Krancken</i> “ about water as a curative stimulus. His book served as a template for Priessnitz and Kneipp.
Late 18 <sup>th</sup> century	Europe	<b>Samuel Hahnemann</b> (1755-1835), physician and founder of Homeopathy	Considered the “Father” of Homeopathy, he drew upon the ideas of Galenic Medicine and Doctrine of Signatures, as first described by Culpeper in the early 1700’s. Homeopathy is based on the theory of “ <i>similia similibus curentur</i> ” (like cures like) with activation of the self healing power of the person “ <i>vis natura regeneratrix</i> ” by presenting the pathogenic factor with the correspondingly homeopathic remedy (simillimum), which is diluted and potentiated, but in pure tincture would provoke the same pathological process. The homeopathic remedies are based on herbal, mineral or animal substances. Main text: “ <i>Organon der Heilkunst</i> ”.
Late 18 <sup>th</sup> century	Europe	<b>Christoph Wilhelm Hufeland</b> (1762-1836), physician and humoral therapist	Hufeland contributed to nutrition (macrobiotic diet). Developed the theory of “ <i>Sensibility</i> ” and “ <i>Irritability</i> ”, as important factors for health functions. He described the naturopathic cures as, “The truth of health can be found in <i>vis medicatrix naturae</i> (healing power of nature), <i>vis natura regeneratrix</i> (self healing power) and <i>vis vitalis</i> (vital force).”
Late 18 <sup>th</sup> century	North America	<b>Samuel Thomson</b> (1769-1843), Herbalist	Thomson is considered the pioneer of the “herbalist movement” in the United States. He outlined his theories as, 1. Detoxification and elimination as important pathways to health and 2. Using plants and bathing to restore health. He also subscribed to

			<i>vitalism</i> , describing the vital force as “vital heal”. He systematized herbal formulae and a health system called “Thomson’s Improved Botanic Practice of Medicine” and held a patent on this, which was sold about 100 thousand times in 1840 in the US. He contributed health promotion to many people.
Early 19 <sup>th</sup> century	North America	<b>Isaac Jennings</b> (1788-1874), Physician	Jennings used nature cures like pure water emphasized the importance of hygiene and the <i>vital force</i> of the human body. He contributed to the theory of orthopathy (balance of health), heteropathy (imbalance of health) and <i>vital force</i> .
Early 19 <sup>th</sup> century	North America	<b>Sylvester Graham</b> (1794-1851), Hygienist	Graham founded a school of thought focused on healthy nutrition, exercise and a “moderate lifestyle”. He contributed the natural hygiene movement.
Middle 19 <sup>th</sup> century	Europe	<b>Lorenz Gleich</b> (1798-1865), German physician	Gleich was the first person who defined the German term “Naturheilkunde”, which was later translated into Naturopathy”.
Middle 19 <sup>th</sup> century	North America	<b>William Alcott</b> (1798-1859), a hygienist	Alcott founded a school of thought focused on healthy nutrition, exercise and a “moderate lifestyle”. He contributed the vegetarian movement.
Early 19 <sup>th</sup> century	Europe	<b>Vincent Priessnitz</b> , (1799-1851), Hydrotherapist	Known as the “Father of Hydrotherapy”, Priessnitz was an advocate of cold water treatments.
Middle 19 <sup>th</sup> century	Europe	<b>Cellular pathologists</b> (Günzberg, Remak, Virchow)	In the middle of the 19th century, with advances in science, there was a divide in how medicine was practiced. Those practitioners that gravitated towards a science-based, mechanistic and reductionist approach to health and disease established

			<p>what is known as conventional medicine. Those practitioners who held true to the knowledge of traditional medicine and who practiced according to the philosophies of <i>vitalism</i> and <i>holism</i> and the principles of <i>vis medicatrix naturae</i>, <i>tolle causam</i> and <i>tolle totum</i>, established the naturopathic profession and became known as naturopaths, naturopathic doctors, naturopathic physicians or Heilpraktiker.</p>
Middle 19 <sup>th</sup> century	North America	<b>Russell Thacker Trall</b> (1812-1877)	<p>Trall was a promoter of vegetarian diet, hydrotherapy and the self healing power of nature. Trall opened in 1844 the first “Water Cure Centre” in N.Y. city, in 1847 Trall founded the “Hygienic Institute N.Y.” and in 1852 he opened the “Hydropathic and Physiological School”. One of his statements was: “Nature is the principle that remedies” He has contributed an important part to health promotion.</p>
Middle 19 <sup>th</sup> century	Europe	<b>Wilhelm Heinrich Schuessler</b> (1821-1898), a German homeopath	<p>Founder of the system of tissue salts (Biochemie), Schuessler contributed to the theory, that deficiency of a specific mineral causes symptoms, which can be treated by the same salt in homeopathic potency. The effect hereby is more based on physiological-biochemical functions than on the simillimum principle of homeopathy.</p>
Middle 19 <sup>th</sup> century	Europe	<b>Sebastian Kneipp</b> , (1821-1897), a German hydrotherapist and priest	<p>Kneipp was a promoter of hydrotherapy (both hot and cold), nutrition, herbal medicine and health. He was a mentor to important naturopathic professionals such as Benedict Lust and Henry Lindlahr. He emphasised the importance of nutrition, in 1848 stating: “The path to your health leads through the kitchen and not through pharmacies”. He contributed to naturopathy the following theories by stating:</p>

			<ol style="list-style-type: none"> <li>1. Water is an element of stimulus for human health;</li> <li>2. Disease sits in the blood and therefore in all body liquids, because in the blood are all four cardinal liquids;</li> <li>3. Health depends on a normal and regular circulation of blood;</li> <li>4. Water stimulus provides for a regular circulation of blood.</li> </ol> <p>One of the effects of the cold bath is to strengthen weak organisms and give renewed activity, since water, intelligently applied, does not draw heat from the body but maintains and stimulates the natural heat.</p>
Middle 19 <sup>th</sup> century	Europe	<b>Ignaz von Peczely</b> (1826-1911), Hungary, iridologist and homeopath	Peczely is considered the father of Iridology. He was a medical doctor and homeopath and studied the eyes of his patients over years, especially changes in the iris after surgeries. In 1886 he published the first chart of iris topography.
Middle 19 <sup>th</sup> century	Europe	<b>Louis Kuhne</b> (1835-1901), a German naturopath	Known for his detoxification with cold water hydrotherapy, Kuhne contributed to the theory, that every disease is caused by toxins and that the living body has a <i>vital force</i> , which is the only capable force of healing.
Late 19 <sup>th</sup> century	North America	<b>Dr. John Henry Tilden</b> (1851-1940)	Tilden used early natural methods and remedies. He was a health promoter and publisher of the magazine " <i>Health Review and Critique</i> " (1926). He contributed to the theory of Toxaemia, where he described 7 stages of health loss caused by toxaemia.
Late 19 <sup>th</sup> century	North America	<b>John Harvey Kellogg</b> (1852-1943)	As a student of Trall, Kellogg later graduated as a medical doctor, yet promoted naturopathic living. He published the monthly journal " <i>Health Reformer</i> ", and later " <i>Good Health</i> ". He was part of the

			health promotion movement in the late 19 <sup>th</sup> and early 20 <sup>th</sup> centuries.
Late 19 <sup>th</sup> century	Europe	<b>Leopold Emanuel Felke</b> (1856-1926), iridologist and homeopath	Felke, was a German Pastor. He took over the treatments of Priessnitz, Kneipp, Just and Kuhne using different natural stimuli like loam, water, light and air, and he developed the famous “Felke cure”.
Late 19 <sup>th</sup> century	Europe	<b>Magdalena Madaus</b> (1857-1925), a German Iridologist and homeopath	Madaus is known as the founder of complex homeopathy, whilst mixing single homeopathic remedies to a new complex. Her sons Gerhard, Friedemund, and Hans Madaus opened in 1919 the homeopathic company Madaus GmbH and promoted this system.
Late 19 <sup>th</sup> century	Europe	<b>Adolf Just</b> (1859-1936), a German Naturopath	Just contributed to the theory that all attention is about health and not about diseases. This was again a movement back to health promotion instead of the treatment of diseases.
Late 19 <sup>th</sup> century	Europe, North America	<b>Dr. Henry Lindlahr</b> (1862-1924), physician and naturopath	Lindlahr was born in Germany and was helped by Father Kneipp. When he recovered, he went to the US, studied medicine and became a famous naturopath and hydrotherapist. He published the “ <i>Nature Cure</i> ” (1924) journal which was popular in his time. He also contributed to the theory of double effect of the stimulus.
Late 19 <sup>th</sup> century	Western Pacific	<b>James Neil</b>	Neil was a Scottish doctor who was trained in the Bennet Eclectic College in the US, and wrote the “ <i>NZ Family Herb Doctor</i> ” (1889), which contained a mix of native herbs as part of the New Zealand traditional medical approach, called Rongoa in combination with naturopathic treatments like European herbal remedies. The introduction of naturopathy into New

			Zealand is an example of integrating naturopathy into an existing traditional health system of a country.
Late 19 <sup>th</sup> century	Western Pacific	<b>Mother Marie Henriette Suzanne Aubert</b> (1835-1926)	Originally from Saint-Symphorien-de-Lay, Loire, France, when Mother Aubert came to New Zealand she trained in chemistry and native botany. Her teachers were primarily Maori tohunga wahine (women healers) and she developed herbal formulae and encourage health promotion and the use of nature to heal.
Late 19 <sup>th</sup> century	Asia	<b>Mohandas Karamchand Gandhi</b> (1869-1948), Indian humanist and naturopath	Gandhi contributed to the human rights movement and to the concept of natural health. He contributed the naturopathic principle <i>health promotion</i> in India. Naturopathic knowledge came to India through Acharaya Pucca Venkata Ramaiah, who was trained by Louise Kuhne in Germany around 1880. Gandhi revived Naturopathy in the 1940s. Gandhi founded the Nisargopachar Ashram – Naturopathic Center in 1946, which is an Ayurvedic and naturopathic center in Urulikanchan, Pune and an example of integrating naturopathy into an existing traditional health system of a country.
Late 19 <sup>th</sup> – early 20 <sup>th</sup> century	North America	<b>Benedict Lust</b> (1872-1945), a student of Father Kneipp	Lust is recognized in the US as the "Father of Naturopathy". He was the founder of the "American School of Naturopathy" in New York City" (1900) which was the first school dedicated to Naturopathy studies. His first students graduated in 1902. He also founded the American Naturopathic Association in 1919.
Early 20 <sup>th</sup> century	North America	<b>Herbert Shelton, ND</b> (1895-1985)	Shelton graduated from American School of Naturopathy and promoted the raw food movement. He brought naturopathy to France. His publications include:

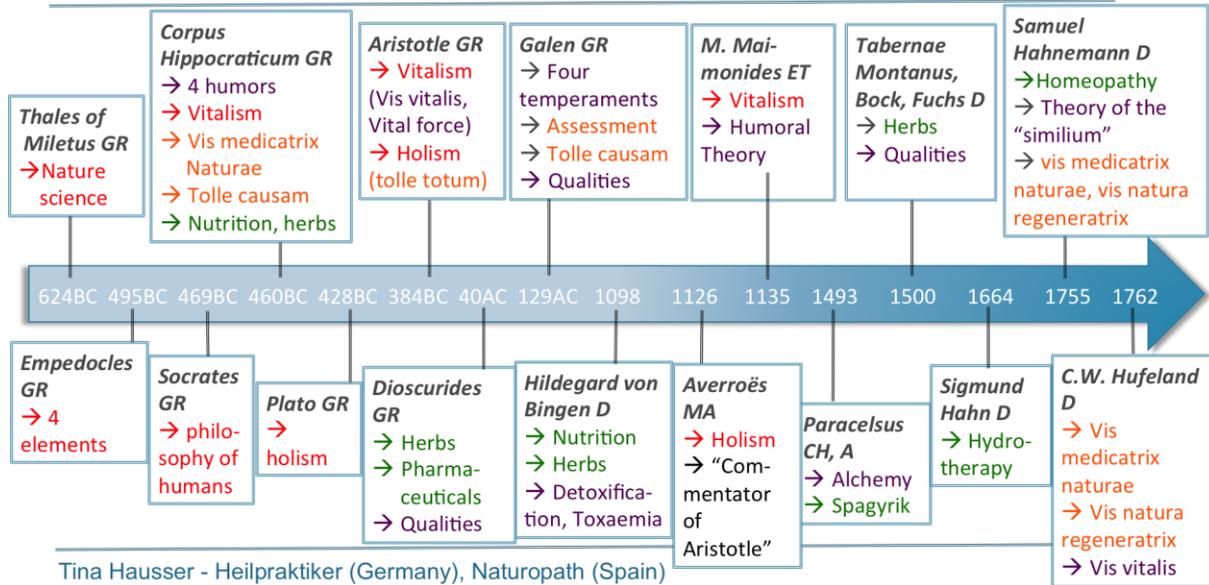
			<i>“Fundamentals of Nature Cure”</i> and <i>“The Science and Fine Art of Fasting”</i> .
1895	Europe  North America	<b>John Scheel</b> (1857-1927), German Homeopath	Scheel coined a term “naturopathy” to describe his system of medicine. He studied the methods of Kuhne and Kneipp in Europe and brought them to the US and opened his Sanatorium Badekur in New York City.
Early 20 <sup>th</sup> century	Europe	<b>James C Thomson</b> (1887-1960)	Thomson studied with Lindlahr in Chicago. He founded the Kingston Clinic in Edinburgh and the Edinburgh School of Natural Therapeutics. He advocated for 'straight' nature cure, versus the use of herbal, homoeopathic remedies and nutritional supplements. He also contributed to the naturopathic principle <i>“health promotion”</i> in the UK.
Early-middle 20 <sup>th</sup> century	Europe	<b>Stanley Lief</b> (1892-1963)	Like Thomson, ill-health prompted Lief to travel to US to seek help from Bernarr Macfadden with whom he also later studied with. Lief worked with Lindlahr in Chicago before returning to England to establish Champneys Nature Cure Clinic (1928) and the British College of Naturopathy and Osteopathy (1936) in London. Lief also founded and edited <i>“Health for All”</i> , a popular health magazine and he contributed to the naturopathic principle <i>“health promotion”</i> in the UK.
1936	Europe	<b>H. Benjamin</b> (1896-1966), English Naturopath	Benjamin published <i>“Everybody’s Guide to Nature Cure”</i> , where he laid down fundamental principles of Naturopathy which contributed to the principle of Treat the Cause ( <i>tolle causam</i> ) and the theory of Naturopathic Cures.
1958	Latin America	<b>Juan Esteve Dulin</b> (John	In 1935 Dulin graduated from the American School of Naturopath. In 1958, he enunciated what he called <i>“The Naturopathic</i>

		Steve Dulin, 1887-1979)	<i>Criterion</i> ," which was published in the Encyclopaedia of Health, page 97. Volume VII, No. 65 in 1958. His work contributed to the naturopathic principle, Treat the Cause ( <i>tolle causam</i> ).
	North America	<b>Joseph Pizzorno</b>	Pizzorno graduated from the National College of Naturopathic Medicine in 1975. He then revitalized naturopathic concepts in his <i>Textbook of Naturopathic Medicine</i> and his numerous other publications.
1986	North America	<b>Jared Zeff and Pamela Snider</b>	Zeff and Snider lead a team of naturopathic doctors from North America in the codifying of six naturopathic principles. These principles were accepted both the American Association of Naturopathic Physicians and the Canadian Association of Naturopathic Doctors in 1986 and have been found to be accepted globally. Zeff and Snider also developed the concept of the Naturopathic Therapeutic Order as a framework for clinical naturopathic practise.

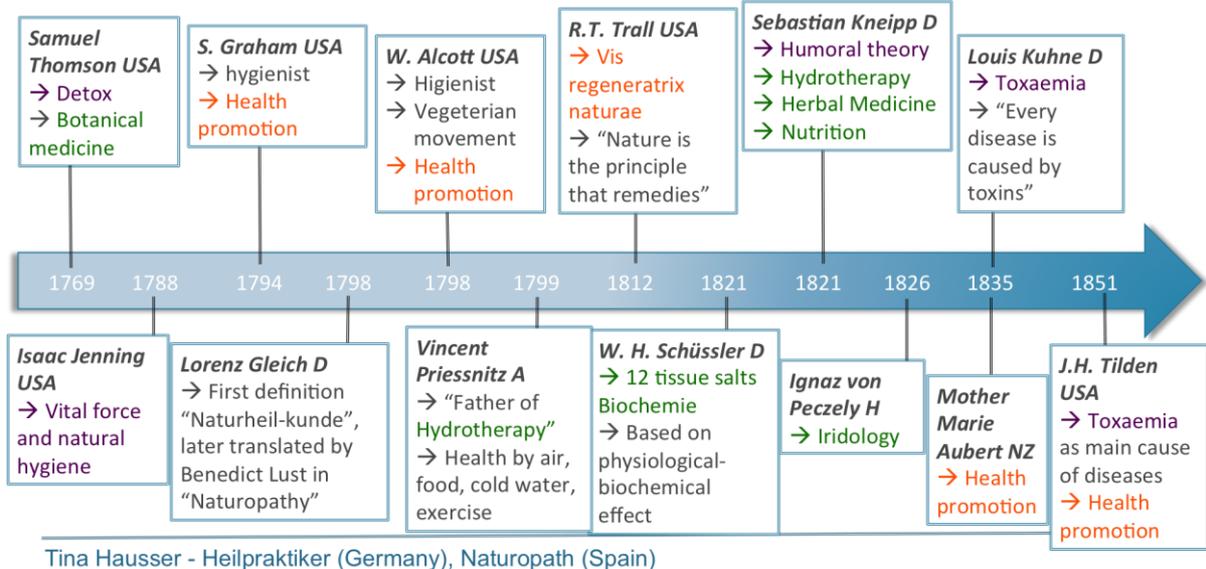
The above naturopathic timeline highlights the developments of naturopathic philosophies, principles, theories and modalities over the past 2000 years. It is not an exhaustive list as there have been many influential practitioners over the years. What we trust that you will take away from this summary is the consistency in concepts over time and how the foundation of naturopathic practise, that is it's philosophies, principles and theories have not only survived the test of time, but are becoming the central focus in health care once again.

Below is a model depicting the key contributors outlined above. This schematic model was proposed by Tina Hausser, a Heilpraktiker in Germany and a Naturopath in Spain. We encourage you to add to this list of contributors as you see fit.

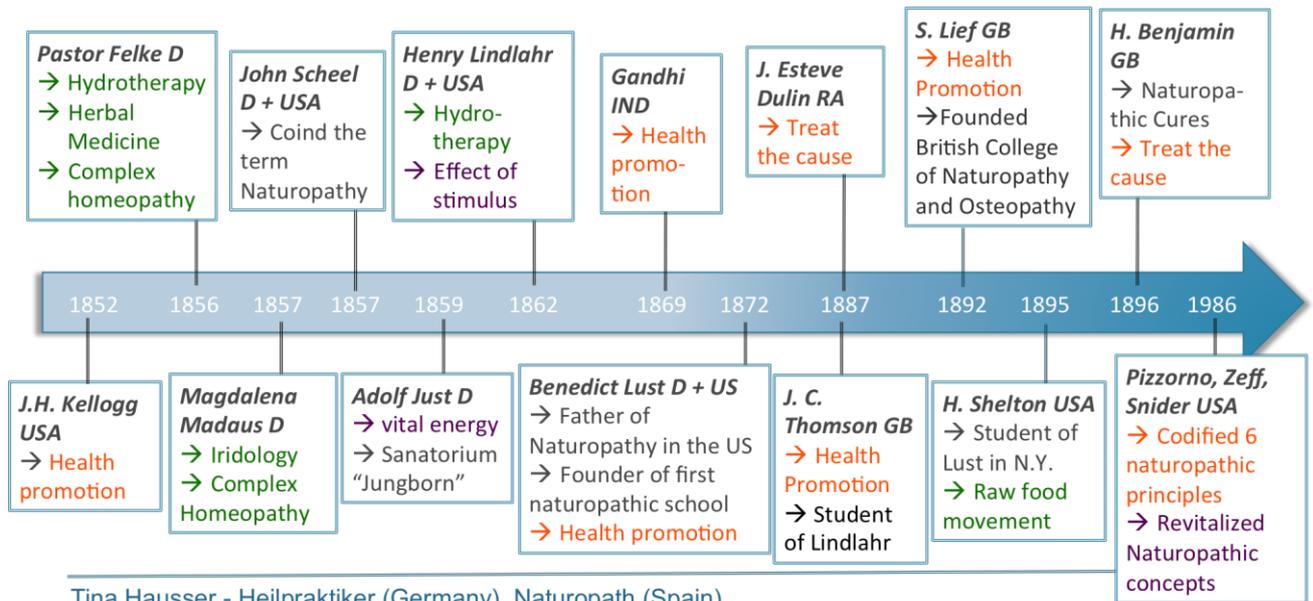
## Origin of naturopathic philosophies – principles – theories – modalities



## Origin of naturopathic philosophies – principles – theories – modalities



## Origin of naturopathic philosophies – principles – theories – modalities



Tina Hausser - Heilpraktiker (Germany), Naturopath (Spain)

## Naturopathic Definitions

Naturopathy / naturopathic medicine is a system of traditional medicine. By reviewing how naturopathy / naturopathic medicine has been defined over time one can start to understand its foundation and its scope. Naturopathy was practiced years before it was officially defined, but the sentiment has been consistent. The following are some significant definitions of Naturopathy:

Date	Contributor	Definition
1850	Lorenz Gleich	<p>Gleich was a German medical doctor. He was the first person who defined the German term “Naturheilkunde”<sup>(106)</sup> which was later translated into English as “Naturopathy” as: a) natural instinct theory (“instinctively properly guided behaviour of the people in dealing with health and disease”); b) the natural way of life (“by instinct guided nature contemporary form of life”); c) natural healing methods.</p> <p>Lorenz Gleich published a number of texts in 1851, 1853 and 1855 titled, “<i>Grundwesen der Naturheilkunde</i>”<sup>(107)</sup> which translates to “<i>Fundamentals of Naturopathy</i>”.</p>
1905	Benedict Lust, founder of traditional naturopathy	<p>"Naturopathy is a distinct school of healing, employing the beneficent agency of Nature's forces of water, air, sunlight, earth power, electricity, magnetism, exercise, rest, proper diet, various kinds of mechanical treatment such as massage, Osteopathy and chiropractic, and mental and moral science."<sup>(108)</sup></p>
1905	Benedict Lust, founder of traditional naturopathy	<p>“Naturopathy is conceived as a professional discipline whose object is, at the individual level, the self-management of health; And on the social level, the culture of health; Understanding that the person (individual-nature-society) in continuous interaction with their natural and social environment lives health experiences to a greater or lesser degree.”<sup>(109)</sup></p>

1920	J. E. Cummins	"Naturopathy is the science, art, and philosophy of adjusting the framework, correcting the mental influences, and supplying the body with its needed elements. Osteopathy, chiropractic, mechano-therapy, dietetics, Christian Science and other 'single Branch' systems all have their day. They all do some good and gain many adherents, but it cannot be denied that all such "branches" have their limitations, and for that reason they will all eventually make room for a system that includes the best of the underlying principles of all of them - and that system is Naturopathy." <sup>(110)</sup>
Early 1920ties	Edward Earle Purinton	"Naturopathy is the perfected Science of Human Wholeness, and it includes all agencies, methods, systems, regimes, practices and ideals of natural origin and divine sanction whereby human health may be restored, enhanced, and maintained." <sup>(110)</sup>
1922	Professor Platen	In " <i>The Golden Book of Health</i> " Platen states "Naturopathy has as a principle that the human being is part of Nature, which is closely linked to the Great All and Which is therefore subject to natural laws." <sup>(111)</sup>
1925	Benedict Lust	"Naturopathy is the mother, all inclusive, of natural therapy. It is the basic platform of all methods of healing." <sup>(112)</sup>
2004	Canadian Association of Naturopathic Doctors (CAND)	Naturopathic medicine is a distinct primary health care system that blends modern scientific knowledge with traditional and natural forms of medicine. The naturopathic philosophy is to stimulate the healing power of the body and treat the underlying cause of disease. Symptoms of disease are seen as warning signals of improper functioning of the body, and unfavourable lifestyle habits. Naturopathic Medicine emphasizes disease as a process rather than as an entity. <sup>(113)</sup>

2006	Naturopaths of New Zealand	Naturopathy is an 'umbrella term', which encompasses ALL natural healing modalities employed by our professional members. <sup>(114)</sup>
2008	FENA and OMNES	Naturopathy represents Western Traditional practices aimed at preserving and optimizing the overall health of the individual, as well as helping the body to heal itself by natural means. <sup>(115)</sup>
2010	OCN-FENACO	“Naturopathy is the discipline that systematises the scientific, technological and practical knowledge, on health in its natural dimension.  Provides an essential assistance, based on methods and simple and natural technology, scientifically founded, socially acceptable and ecologically sustainable.” <sup>(116)</sup>
2010	General Council and Register of Naturopaths, UK	Naturopathic Medicine is the system of primary health care which works with the individual’s efforts towards the optimal expression of physiological, physical, and mental/emotional health. <sup>(117)</sup>
2013	American Association of Naturopathic Physicians (AANP)	Naturopathic medicine is a distinct system of primary health care – an art, science and practice of preventing, diagnosing and treating conditions of the human mind and body. <sup>(118)</sup>
2015	CEAN Spain	"Naturopathy is the discipline that systematizes scientific, technological and praxiological knowledge about health in its natural dimension".
2015	FENAHMAN	“Naturopathy is the philosophy, art and basic science encompassing the study, knowledge, teaching and application of the laws of life in order to maintain, recover or optimize health by natural means.” <sup>(119)</sup>

## 1970 Summary of Naturopathic Theories

Below is an example of a previous effort to consolidate and clarify naturopathic theories and concepts. Note that in the chart below, the original language has been retained.

In 1970, Marchesseau and Jauvais(120) worked to systematize the fundamental tenets of naturopathy by structuring them into laws. Over the years, many of these tenets were incorporated in naturopathic philosophies, principles and theories.

<b>Naturopathic Theory (Law)</b>	<b>Incorporated in:</b>	<b>Description</b>
Life Force, as described by Dr. Robert Walter (1841-1924) <sup>(32)</sup>	Philosophy <i>Vitalism</i>	Living matter is endowed with an instinct of conservation (and repair) which is called "vital force", which is neither chemical nor mechanical, but biological in nature and whose success is proportional to its energy. Vital (or biological) laws are experienced through physical-chemical processes, but they escape in certain respects from the determinism of chemistry and mechanics. Living matter is capable of reactions that are its own.
Intelligence of the Vital Force, as described by Yeo.	Philosophy <i>Vitalism</i>	The vital force is always exercised in the best interests of the organism, either in the state of health or in the intrinsic mechanisms of its recovery. For example, in a complete fast, the organism reuses to feed, by autolysis, the surplus tissues less useful; And chooses, as the fast is prolonged, always in reverse order of utility of the same. This process is regulated and nothing can alter it.
The Vital Force is of Nervous Origin(121, 122)	Philosophy <i>Vitalism</i>	Nerve activity is freely exerted when the biological (i.e., specific and natural) environment is harmonic. This balance is manifested in all aspects (morphological, biological and psychological). Otherwise, fight against "stress" living in an anti-specific and denatured environment. Is spent, and the whole organism

		degenerates, in spite of the external adaptations.
Cause of Ailments	Principle, Treat the Cause ( <i>tolle causam</i> )	Ailments come from the "stress" of the antibiological environment (false food, lack of pure air, vivifying and clean air, rational exercise, sun, psychoneurotic tensions, etc.) that disturb the harmonious functioning of the force vital. It then deals with curing (that is, restoring functioning) by means of reactions to restore "wear". These self-healing reactions, indispensable for prolonging the existence of Being, seem, at first glance, disorderly, but it is not so. They represent the only means and the most certain ways for the cure.
Law of the Biologist, as described by Louis Kuhne in the late 1800s(97)	Humoral Theory	The deep infirmity is general and not local. Is one and is represented by the humoral surcharge. Humors are organic liquids (blood, lymph, and cellular fluid); Toxaemia is a mass of dead substances, foreign to cell life. The crisis is the vital reaction to eliminate toxic waste (purification). The humoral surcharge results mainly from the waste and residues engendered by the false human foods and by the constant enervation that paralyzes the functions of elimination by the blockade, more or less partial, of the emunctories (kidney-bladder, intestine, skin, lungs). Digestive secretions, assimilation, repressed elimination gradually raise the toxin level to the point of tolerance, which is individual, and then manifests the "crisis."
Dr. Paul Carton's writings on Causes of Disease(123)	Principles, Healing Power of Nature ( <i>vis medicatrix naturae</i> ) and Treat the Cause ( <i>tolle causam</i> )	All our classic ailments are, in general, symptomatic ailments of organic defense, directed by the "vital force" to purify the intimate environment and cure. Any therapy that represses or suppresses the symptoms of the ailments of defense, raises the internal toxin level. The condition itself grows, and, by that fact, tends to aggravate. That aggravation, that repressive action engenders a more violent action of the vital force and causes

		<p>the relapse (many times more dangerous) or a morbid transfer to another organ. When the life force is unleashed, it minimizes the havoc and accommodates as best it can to "foreign substances". In fact, he fights with unexploded poisons, neutralizing them (sclerosis) or storing them (encapsulation) as best he can. Finally, when the life force is oppressed and dilapidated, the disease then takes on the aspect of cancerous evolution, microbial invasion, etc.</p> <p>The illness caused is one. This unit also requires a treatment unit. Natural treatment of health method (the word "treatment" is false) requires detoxification first then</p>
Dr. Paul Carton's writings on Causes of Disease (cont.)	Principles, Healing Power of Nature ( <i>vis medicatrix naturae</i> ) and Treat the Cause ( <i>tolle causam</i> )	<p>revitalization and finally stabilization. Detoxification operates by means of the excretory organs (natural or artificially induced) to expel foreign substances. Detox cures mainly concern the skin, kidneys, lungs and intestines. These cures are regulated according to the importance of the vital force available. The diagnosis is therefore useless. Revitalization aims to compensate for the deficiencies caused by toxaemia.</p>
Writings of Dr. Tissot(124)	Humoral Theory and Theory of Toxaemia	<p>Microbes are not the causes of ailments. They are born by mutation of our cells. There are no aseptic organisms. There is a collection of good microbes that evolve under the harmful influence of the environment in which they are found. In our cell elements exist microbes or old microbes that can take different aspects with the humoral alterations, variable according to the idiosyncrasies. In other words, under the more or less nefarious influence of the poisons of humorous liquids that bathe us, our own histological elements reverse in reverse the path of evolution already travelled. They are again what they were at the dawn of Life; Viruses, bacteria, etc. (Involution or regression).</p>

<p>Law of the Somatic Meaning, or of the SHARMA Vital Reserve as recited by Dr. James C. Thomson(125)</p>	<p>Principle, Vitalism</p>	<p>The only criterion of health status is that which measures the vitality or vital force available. Vitality is, therefore, the relationship between the mass of living substances in the body and the mass of dead, inert or foreign substances (to be expelled). As toxaemia increases, the life force decreases. Conversely, when toxaemia is low, the life force is large. Everything that fights against the vital force and its rational manifestations, tends to diminish it. The more food taken during the illness, the repressive medicines of the symptoms, the fear of dying, etc. are examples of what has been said.</p>
<p>Writings of Dr. Henry Lindlahr(42, 66, 82, 126)</p>	<p>Principle, Treat the Cause (<i>tolle causam</i>)</p>	<p>Everything that is introduced into our body, is either used or rejected. What is used is a food; What is rejected is poison.</p>
<p>Writings of Dr. Russell Thacker Trall(55, 56, 67)</p>	<p>Principles, Healing Power of Nature (<i>vis medicatrix naturae</i>)</p>	<p>Whenever our organism performs an action, it must be attributed to an inanimate (inert) thing. Such an action disappears with death. Drugs have no effect on corpses. Toxic drugs, which are poisons, do not act in the body because of its famous active principles. It is the organism that reacts, at the cost of a vital wasting, to protect itself from that aggression and to expel, if possible, the foreign substances that will join in the ailment. But sometimes it succumbs to the weight of repeated drug attacks.</p>
<p>Writings of Dr. P.V. Marchesseau(127)</p>	<p>Principle, Healing Power of Nature (<i>vis medicatrix naturae</i>) and Emunctory Theory</p>	<p>Ailment is a vital action of the body that is experienced by surface discharges (first degree ailment) and then, as the "vital force" decreases, by elimination at the level of the internal organs (second degree ailments). Finally, by saturations without eliminations (impregnation of the tissues or diseases of third degree). Ailment is always an intelligent vital resistance, in all its degrees, during the toxaemia. Is an abnormal state to which a correct vital action responds? Life</p>

		<p>engenders the disease, all the symptoms and microbes called pathogens disappear quickly, better, spontaneously. The more acute the ailment, the stronger the vital defences. The more chronic the disease, the weaker the defences.</p> <p>The expression of the "healing ailment" is in proportion to the vital potential. To the smallest poisoning the youngest have violent disturbances (surface), which is a sign of a strong vitality (high potential). On the other hand, the older ones gradually lose the reactions in their organs, which is indicative of a diminished vitality, almost non-existent (low potential).</p> <p>Medicines that calm, reduce, and squander the potential life. They paralyze the nervous centres by means of humoral surcharges.</p>
Writings of Dr. P.V. Marchesseau (cont.)	Principle, Healing Power of Nature ( <i>vis medicatrix naturae</i> ) and Emunctory Theory	<p>Moderate (bearable) pain should be respected.</p> <p>The body responsible for withstand elimination is the strongest, which does not mean that it cannot be overloaded, nor does it require functional rest. Nature takes care of it, provoking vicarious excretory organs (transfer of elimination for another excretory organ). Naturopathy derives by causing the transfer, with care that acidic substances of elimination end up irritating the tissues of contact and because of haemorrhagic lesions, serious histological mutations or lands propitious to bacterial proliferation (cellular involution).</p>
Writings of Dr. G. Jauvais(128)	Theory of Toxaemia	<p>It is the weakest element of the strongest organic current that supports the weight of toxin release (humoral clearance). Any symptomatic medication hardly modifies the appearance of the disease, but has an influence on the toxin-lymph by increasing it. The aggravating condition passes from the</p>

		<p>surface to the deepest planes of the organism and the tissues are altered in the following order: irritation, inflammation, colds, induration, ulceration, swelling, cancerization, this order indicating a loss of life force. The awakening of this force is done provoking surface eliminations and moving from the chronic to the acute state to cure, transforming the chronic background disease into an acute surface disease, provided that the latter is biologically or vitally bearable to the patient.</p>
<p>Law of Orthopathy or Natural Hygiene as described by Dr. Isaac Jennings in the mid-1800s(129)</p>	<p>Principle, Healing Power of Nature (<i>vis medicatrix naturae</i>) and Theory: Naturopathic Cures</p>	<p>The direct relief of the ailment is to cause a return to a standardized physiology by a series of purifications and, in the absence of these, by a neutralization of the residues in the tissues of the interior of the body. Ailment is a right action, always directed towards a good end. Healing power is inherent in every living cell. That power is in function of the height of the vital potential, minus the useless wearings imposed to the vital force; In other words: a gitation, overfeeding, fatigue, drugs, etc ... weaken the vital force. During the illness, the body needs all that vital force to combat humoral overloads and stop their invasion. The notion of "remedy" is false. It is the survival of a superstition comparable to fetish charms. The healing power is in us (vital force) and not in a pharmaceutical (remedy or medicine). There is no cure, no treatment, no treatment; Only cures or health methods are possible to help the restoration of our organism, directed by the vital force (which is intelligent, want or not).</p>

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