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Review of association between dietotherapy, dystemperment and prevention and Treatment of diseases

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ABSTRACT

Most illnesses, even those which lead the sufferer to the specialist, arise solely from long-continued errors of diet. The aim of this study is to overview the association between dietotherapy, dystemperment and prevention and treatment of diseases. Computerized search of published articles was performed using PubMed, Google Scholar, Scopus, Web of Science and Medline data bases as well as local references from all years of study. Additional sources were identified through cross-referencing. Original and translated books were also used. Of the whole 125 articles, 55 of them were selected as our database. The search terms used were dietotherapy, dystemperment, diseases, prevention, treatments. The findings of this study indicated that maintaining the health of each person must be made according to his mizaj and it should be prescribed the material whose quality is the same as one's own mizaj. Thus, food of Bilius individuals should be cold and moist, while that of sanguious person has to be very cool. Food of phlegmatic person should be soft and hot and melancholic person should consume moist foods. As food and drink influence the body in regard to a) quality; b) material composition; c) substance as a Whole, each of these issues should be regarded separately in prescribing ones diet. Besides, it was shown that in addition, it was found that in the prescribing foods, following aspects of foods should be observed :1) Digestibility; 2) Assimilability; 3) nutritive value; 4) Physiological value.

Key words: dietotherapy, dystemperment, diseases, prevention, treatment

INTRODUCTION

Temperament of a person is mostly related to identifying the most proper diet and lifestyle for health promotion [1, 2]. There are four essences of the body. There are blood which is hot and moist, phlegm which is cold and moist, bilious which is hot and dry and atrabilious which is cold and dry. Any problem within one of these essences should be treated according to the moisture and temperature characteristic of the essences. On the basis of Mizaj, human beings have been categorized into four qualitative types: sanguious (Damvi), bilious (Safravi), phlegmatic (Balghami), melancholic (Saudawi). They were suggested to result from predominant humor in the body [3, 4]. Temperament of the body is specific for each individual fluctuating between certain minimum and maximum limits. Any change in the temperament of person brings about change in persons' state of health [5-7]. Thus, preservation of balanced temperament under the differing conditions of life is vital for the maintenance of health and avoidance of disease in an individual. (Arabic medicine agree with the Greeks and Romans in the same manner that the

deviation of the health spectrum from positive health to diseased condition and death largely depends on the equilibrium and ratio of four humors viz, phlegm, sanguine and melancholic humors, disturbance in original (genetic or congenital) temperament, change in bodily composition, size and putrefaction (taafun) [8]. Some factors including age, place, season, diet and occupation possess their certain temperament that are in charge of affecting the individual temperament and make them prone to a particular group of diseases.

Medicine is divided into two branches viz: curative medicine and public health (preventive medicine). It was said that the essence of medicine is prevention. This is in conformity with Arabian tradition believing that the guardian, protecting and preserving personal well-being was considered better than medical treatment [9]. According to Traditional Iranian Medicine (TIM), health preservation and disease prevention are prior to disease treatment [10]. Besides, in Unani system of medicine, it is generally said that 'prevention is better than cure, so a specific prevention plan for each disease must be structured as per Greek-o-Arabic norms [3]. Ayurveda focus on the preventing and promoting health resulting from holistic approach of this system, that its widespread use would boost the health status of the whole people around the world.

Ayurvedic approaches to therapy includes: 1) Diet: foods should be consumed slowly, in their natural season in a tranquil surroundings; occasional fasting is thought to promote health. 2) Medicine: the primary therapeutic and preventative arsenal is based on herbal remedies, which may be supplemented by homeopathy and conventional drugs, Practical-behavioral modification, breathing exercises, mental counseling, enemas, transcendental meditation, yoga and a healthy lifestyle [11, 12].

Computerized search of published articles was performed using PubMed, Google Scholar, Scopus, Web of Science and Medline data bases as well as local references from all years of study. Additional sources were identified through cross-referencing. Original and translated books were also used. Of the whole 125 articles, 55 of them were selected as our database. The search terms used were dietotherapy, dyspepsia, diseases, prevention, treatments.

Dietetics:

Influence of food and drink:

Most illnesses, even those which lead the sufferer to the specialist, arise solely from long-continued errors of diet and regime. Food and drink influence the body in regard to a) quality; b) material composition; c) substance as a whole. It is essential to define each of these three terms exactly [13].

- a) Influence in regard to quality: heating and cooling food and drink respectively make the body hot in virtue of their own heat. Cold in virtue of their own coldness; and yet these qualities do not become an integral part of the body.
- b) Influence in regard to material composition: the food and drink in this case change from their own nature, so as to receive the "form" of one or other of the human members (tissues); and the matter of which the food is composed receives the "form" of the member, without losing its own dominant primary quality right through the whole process of digestion to the end of assimilation (thus, the temperament of lettuce is colder than that of the human body, and yet lettuce becomes blood).
- c) Influence in regard to "substance" as a whole: the specific "form"-this is an action according to what food is in itself, as apart from its four primary qualities, and apart from whether it becomes like the tissues or not, or apart from whether the body becomes like to it or not. Matter does not enter into action in virtue of its quality of action. But action ensues in virtue of its matter when the matter is changed by a transforming faculty in the body, from the substance it originally possesses, and 1) first renews whatever has been used up in the body, and so 2) increases the innate heat in the blood. Then 3) the effect of the primary qualities which remain in the food after that comes into play.

food and drink: these two affect body whether through their effects on body that in this case are called "medicine" or their impact is due only to their substance that in this case are called "food" Or due to their forms that in this case have either a positive effect in the body (antidote) or against the body (such as pesticides) or influence through their substance and quality that in this case are called "medical food" Or affect through their form and quality that are named "zol-al-khase medicine" or affect via their substance and form that called "medical food". Food may be either subtle, medium or thick, and each of the three cases may be saleh-al-keimos or fasd-al-keimos and each of them may be full calorie (kasir-al-taghziye) or low calorie (ghalil-al-taghziye). Water has no nutritional value because of the simplicity of its structure and only use to dilute foods, to cook and to help to penetrate in the tight

ducts of body. Savory delicious foods cause the hotness of the body and spicy foods can cause digestive problems and coldness of body[14, 15].

Tadbeer-bil-ghaza

Maintaining the health of each person must be made according to his mizaj and it should be prescribed the material whose quality is the same as one's own mizaj. Trying to change ones mizaj to a better mizaj is detrimental for him. It is recommended to consume clean foods and ruminants one year old ,meat such as lambs sheep, cows and the chicken , soft sweets and fruits like figs as well as grapes and dates (in areas where it is common to eat it)[14] .

Medical foods should not be consumed unless the management of mizaj or adjustment of food of an individual is concerned.in addition, it should be avoided to consume foods without having appetite[16]. It should not be fought with real appetites. It is necessary to eat cool foods in summer and warm foods in winter. Eating foods before previous food is digested is very disadvantageous and too much indulging is placed in the next step. Colorful foods makes the individuals mizaj mixed up. Delicious food, provided that consume not excessively is very convenient. Continuous use of tasteless foods (such as bread or meat) causes loss of appetite and malaise. Sour foods causes accelerated aging, dryness of body and nerves damages. Sugary foods cause loss of appetite and body warmth. Bitter foods make the body dry and lean.so it is imperative to remove the disadvantages of sweet foods by sour foods and vice versa. Besides, disadvantages of tasteless foods should be eliminated by bitter or spicy foods and vice versa[17].

It is recommended to quit eating when there is still a little bit of desire for food. Constant hunger cause body worn and thin and make the person feel sick(18). Observation of the habits is required in the case of the meals. A person who is accustomed to eat bad foods, should be quitted these habits gradually. Because these foods over time cause the person to be patient.

Food of Bilious individual should be cold and moist. While food of sanguinous person has to be very cool .food of phlegmatic person should be soft and hot and melancholic person should consumed moist foods[19].

The combination of certain foods were forbidden by experts. Although it is difficult to prove many of them by analogy. It is believed that fish and yogurt (or milk) should not consumed together because the concomitant use of these two leads to chronic diseases such as leprosy and polio. Nor should eat milk or yogurt with sour foods [20].In addition eating soup containing yogurt or prunes and ghavit with rice pudding have been banned. And also believe that the head of animals should not be consumed with grape and not pomegranate with yogurt and not rice with vinegar.

Tadbir-bil-drinks

It was Said that well water and spring water should not consumed together unless one of them had been absorbed. The best of waters is water of streams especially those running on clean and free from pollution soil and on rocks. These kinds of water are rarely infected if running from north or east and from the top down and be away from original source.

In addition, these type of water are very light and have sweet flavor. These water, especially if they are located deep in the earth and has a strong current are the best. Spring water is free from pollution and worse than that is water wells and the worst is water wells and the worst is water of ponds .it is best to drink water after the beginning of food digestion. Drink waters after food consumption avoid burning of food in digestive system and drinking water during eating is even worse[21]. But it is beneficial for those whose mizaj is hot. Some people have poor appetite and drinking water cause to offset the heat of their stomach and enhance their appetite. Drinking water while fasting, following the exercise, especially after sexual intercourse, after taking strong laxatives and after eating fruits, especially melons, after taking shower is very harmful and if it is forced, drink small amount of water from the mouth of the jug. In many cases, the thirst result from viscous or bitter phlegm and as much water will be drunk, thirst will be added on. In such cases, it should be resist against thirst until the nature cooked and melted the thirst substance.in this condition, thirstiness will be removed.in many of such cases, thirstiness will be disappear by consuming hot material like honey.

The study of food should include the following aspects.

1) Digestibility. This depends on the density or tenacity of texture of the food-stuff, as well as on the materials with which it is associated. Thus the more fat-content, or fat-addition (from foods combined with it), the less digestible, because the less permeable.

2) Assimilability: this depends on the kind of chime which will result.

3) nutritive value: this, according to the canon, will depend on the kind of “humor” which the food yields; how much residue it leaves (therefore, either constipating or relaxing). thus we have the classification of foods, according as they 1) enrich the blood. 2) enrich the serous humor. 3) increase the amount of bile made, or excite a flow of bile. 4) increase the amount of atrabillious humor. in each class, there would be subdivisions according to the digestibility-whether digestible within two hours, or four hours, or later [22].

Physiological value: this is a more general aspect, in that the other aspects contribute to its assessment. The old division of foods into proteins, carbohydrates, fats, salts, water is not necessarily to be rejected in favor of the modern division of foods according to energy-values, heat values, and “accessory factors”.

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