

Western Holistic Medicine



Reconstruction of the Asclepius Temple on the Island of Kos in the last century B.C.E. Drawing by K. Kerényi.

(Götfredsen 1973, p. 51)

“A physician ought not to rest only on that bare knowledge which their Schools teach, but to learn of old Women, Egyptians, and such-like persons; for they have greater experience in such things than all the Academians.”

(Paracelsus, cited by Debus 1965, p.22)

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Western holistic medicine

Introduction and synopsis

Western holistic medicine (WHM) is the indigenous European energetic system of medicine, which has its origins at the dawn of western civilisation and reached its developmental pinnacle with the great philosophers of ancient Greece. Embracing the concept of the four *elements: fire, water, air and earth*, WHM utilised astrology, diet and the application of herbal remedies in the diagnosis and treatment of disease.

Much neglected and much criticised, WHM has suffered the fate of redundancy at the hands of *scientific reason*. During the 19th century, both the academic and the religious community worked hard in exorcising what it deemed as ‘sham science’. In discussing 19th century contemporary attitudes towards WHM, Klien-Franke (1984, p. 4) writes: “Whatever in the realm of science could not pass the test of reason, however old and revered its tradition may have been, was easily put aside as superstition”.

WHM developed in a world where life was understood as being teleologically formed and governed (Køppe 1993). For the ancient physicians, this world-view was an integral part of their system of medicine. It could be argued that modern science, based upon the tenet of isolated *cause and effect*, has failed in understanding the context in which the principles of WHM are described. What has resulted is the denial of the medical paradigm that formed the fundamental basis of medicine in Europe for over 2000 years.

Despite being incongruent with modern science, could the hypotheses of WHM still be of value to modern medical practice? In response to this proposal, this essay will explore the historical development of WHM, and examine the role played by astrology. Finally the essay will present a brief description of the principles of western holistic medicine and explore its application as a tool for understanding the constitutional basis of disease



The historical development of the philosophical components found in western holistic medicine

Medicine in a philosophical context

The practice of medicine has its origins in the annals of pre-history. The medicine of the ancients revolved around an understanding of the nature of the gods, the nature of man, and the nature of the remedies. Clay tablets recovered from Kuyunchik Mountain¹, dating from 3000 – 2000 B.C.E., describe the practice of Assyrian medicine in a ritualistic/religious context (Gotfredsen 1973). Similarly, we find that in ancient Egypt around 1550 B.C.E., medicine also included incantation and ritual (Wilkinson 1988). Aspects of the religious approach to medicine can also be found in the practice of *folk medicine* or *Shamanism*, where an individual's relationship with the universe is seen as being an aspect of the disease process. These older forms of medicine often utilised *sympathetic magic* as a tool to re-define the relationship between the individual and the universe (Frazer 1933), which was seen as being fundamental in the healing process. On the concept of *sympathy* Debus (1965, p. 19) writes: “Everywhere there might be found correspondences between the celestial and sublunary world, and man as the microcosm mirrors all aspects of the great world around him”. In the non-reductionist pre Cartesian world, the ethereal and corporal aspects of man's existence were conceived as being non-divisible (Capra 1982). The performance of healing incurred upon the practitioner/healer the role of messenger, being the advocate for the corporal aspect of man in the ethereal realm, using medicinal plants as tools.

The four elements, humours and temperaments

During the 5th century B.C.E., in ancient Greece, there developed a philosophical approach to the natural world based upon the activities of the four *elements* or *physics*; *fire*, *water*, *air* and *earth*. These four *elements* were said to form the foundation of the universe (or macrocosm), and were issued from God with the purpose of creation (Scott 1982). Ebertin (1989, p. 4.) writes: “...all life was derived from ‘the root of things’, the four elements [...], and that out of the various mixtures of these arose love and hate and, above all, disease”.

This elemental world-view, which is ascribed to the Greek philosophers Empedokles² and Alkmaion of Kroton³ (Gotfredsen 1973), was further developed and refined by Aristotle⁴ who incorporated it into his theoretical treatise on physical phenomena. Aristotle defined the correspondences between the elements and the four primary qualities; *hot*, *cold*, *dry* and *moist*, which became central in the doctrine of WHM (Larsen, Michael and Kjærgaard-Rasmussen 1995). (see appendix I)

¹ Clay tablets thought to originate from the Assyrian King Assurbanipal. Discovered in 1849 by Sir Austin Layard.

² Empedokles, Greek philosopher and physician (483/82-423 B.C.E.).

³ Alkmaion of Kroton, Greek philosopher (approx. 500 B.C.E.).

⁴ Aristotle, Greek philosopher (384-322 B.C.E.).

During the time of Empedokles, there flourished many temple schools of medicine, the most famous of these were situated at Cnidus and on the island of Kos. The latter is renowned for being the birthplace of the ‘father of medicine’ Hippocrates⁵. The *Corpus Hippocraticum*⁶, which is a collection of works ascribed to Hippocrates, expounds the theory of the four *humours* or ‘fluids’. Based upon the four elements (see appendix I), the humours; *yellow bile (cholus)*, *phlegm (phlegma)*, *blood (sanguis)* and *black bile (melas cholos)*, are described as being the primary constituents of the body (Tobyn 1997). To the *humours* are ascribed the bodily activities of *attraction, transformation, assimilation* and *expulsion*.

In the second century C.E., the Greek physician Claudius Galen⁷ further developed the Hippocratic *humoral* teaching, defining the four basic *temperaments; choleric, phlegmatic, sanguine* and *melancholic* (Jung 1971) (see appendix I & II). The doctrine of the temperaments is based upon how the humoral balance expresses itself within an individual, both physically and emotionally. Tobyn (1997, p. 46) writes: “The determination of the complexion or temperament of a human being meant a comprehension of the basic nature of that person, their physique, character, personality and their physiological make-up” (see appendix II).

Christianity and western holistic medicine

The study and development of medical philosophy came almost to a halt with the fall of the Roman Empire. It wasn't until the high Middle Ages that there came a resurgence of interest in WHM, when much of the classical Greek teaching was incorporated into monastic medicine. The Benedictine & Cistercian order in particular, established many hospital cloisters and worked in translating classical medical texts. Two of the most discussed scribe/physicians from this period are Hildegard of Bingen⁸ and Constantine the African⁹. Hildegard of Bingen followed the style of the ancient Greeks, writing on religion, philosophy and medicine. Her two medical works, ‘Physica’ (*liber simplicis medicinae*) and ‘Causae et Curae’ (*liber compositae medicinae*) show a deep understanding of the ancient Greek ideologies. Ladefoged in the foreword to his translation of ‘Causae et Curae’ writes: “In the work of Hildegard these [Greek philosophical] theories are in full flower, and illuminate the eternal verities of her contemporary physicians” (Ladefoged, pp. IX-X, 1997).¹⁰

Constantine the African became a Benedictine monk after having studied as a physician and translator. He spent his monastic life in Monte Cassino, teaching and transcribing classical Greek and Arabic works on

⁵ Hippocrates, Greek physician (460-377 B.C.E.).

⁶ It is generally thought that the *Corpus Hippocraticum* contains contributions from students and scholars from both Kos and Cnidus.

⁷ Claudius Galen, Greek physician (129-200 C.E.).

⁸ Hildegard of Bingen, Abbess and scribe (1098-1179).

⁹ Constantine the African (also called *magister orientis et occidentis*), Italian physician, translator and Benedictine monk (1018-1087).

¹⁰ The quotation is this authors translation.

medicine. His translation of Arabic works, especially the *Pentageni*, gave western Europeans a chance to fully appreciate the breadth of classical medical teaching, which had hitherto been lost to the Graeco-Roman world, following the fall of the Roman empire (Gotfredsen 1973).

The renaissance

The resurgence of interest in classical learning during the European Renaissance, along with the availability of previously lost Arabic and Greek texts, resulted in a refinement of western holistic medical practice (Tobyn 1997). The Renaissance was also witness to a growing interest in the art of *alchemy*, which developed out of Neo-Platonic and Hermetic philosophy. The tenet of alchemy proposed that by analysis and experiment, man could understand the nature of the relationship between the macrocosm and microcosm.

One of the leading practitioners of the alchemical art was Paracelsus¹¹, a Zurich born physician who was to place the entire corpus of traditional medical learning on a knife-edge. Paracelsus maintained that a good physician should rely on observance and familiarity with the causes and symptoms of disease (Griggs 1987). However, it was Paracelsus' interest in alchemy that was to change the course of medicine. Applying his fastidious nature to the art of analytical alchemy, Paracelsus questioned the fundamental principles of the classical philosophical approach to nature (Debus 1965).

The work of Paracelsus and his followers began to create a dichotomy, between the classical philosophical description of the natural world, and the new analytical approach. This dichotomy eventually resulted in the departure of medicine on a path of scientific rationality, based upon gaining understanding through objective analysis. Science was born, and with its growth, the art of WHM fell into decline.



Astrology and its role in western holistic medicine

Astrology in a historical and philosophical perspective

Astrology has evolved through the ages, adapting to cultural, philosophical, and more recently scientific advances. Its history can be divided into four periods (Larsen et al. 1995) that mark the development of the art, starting from its origins in the Babylonian civilisation prior to the 5th century B.C.E. From here, it spread to influence Assyrian and Egyptian culture (Schmidt 2000), and subsequently Greek philosophy. (see appendix III)

¹¹ Paracelsus (Philippus Aureolus Theophrastus Bombastus von Hohenheim), Swiss-German physician, alchemist and astrologer (1493-1541).

During the Hellenistic¹² era, the translation into Greek of ancient Egyptian astrological texts resulted in the inclusion of Babylonian astrology within Greek thinking (Schmidt 2000). Larsen et al (1995, p. 44) writes: “The ancient Greeks worked to collect together the fundamental principles of Babylonian astrology, supplement it with elements they had themselves developed and create a coherent system of astrology”¹³. During this period, the development of astrology and WHM ran parallel, astrology becoming integrated within the practice of medicine (Ebertin 1989).

Hermeticism in astrology

Hermeticism developed between the 2nd and 4th centuries C.E. and had a strong influence on astrology. Based upon the concept of *correspondences* (see also p. 2 of this essay), The philosophy of Hermeticism is based upon the *sympathetic* or *synchronous* activity of the physical aspects of nature and the cosmos. Applied to medicine, Hermeticism describes disease in an individual (microcosm), based upon observation of the universe (macrocosm). Citing the *Iatromathematica* of Hermes Trismegistos, Toby (1997, p.136) quotes: “Nothing happens in a man that is not connected with cosmic sympathy”. The principles of astrological sympathy were defined by the Stoic Posidonius¹⁴, who related the activities of the planets to the activities of man, and described the vehicle of communication between the two as being the ‘cosmic intelligence’ (logos).

In applying astrology and Hermetic principles, the human functions could be described in astrological terms relating to the macrocosm. For example, for the ancient practitioner, the word (or concept) ‘Mars’ related to a specific quality, and any bodily function or malady, that expressed itself with a *corresponding* quality, could be described as being Martian in nature. (see appendix IV)

The use of horoscopes in medicine

The horoscope is based upon the theory of the structure of the universe developed by Ptolemy¹⁵ (Encarta 2000), and charts of the position of the planets from a specific location at a given moment in time. Use of the horoscope as an astrological tool, began during the second half of the middle ages (1000-1450 C.E.) (Larsen et al 1995).

Natal and horary horoscopes of the decumbiture and/or consultation were often used as a diagnostic tool in WHM. Interpretation of the horoscope revealed to the astrologer/physician an individual's predisposition to disease and the signature of the disease process. However, it was also important for the astrologer/physician to have a ‘knowledge’ of the individual to be able to place the interpretation ‘in context’ (Heindel and Heindel 1973). This ‘knowledge’ would be collected during the consultation and from an examination of

¹² Hellenistic era, the period between the conquests of Alexander the Great and the establishment of Roman empire; 4th to the 1st century B.C.E.

¹³ The quotation is this author's translation.

¹⁴ Posidonius, Stoic philosopher (135-51 B.C.E.).

¹⁵ Ptolemy (c. 100-c. 170), astronomer and mathematician.

the patient.

Astrology has suffered much the same fate as WHM, falling into decline during the 17th century (Schmidt 2000). The modern interest in astrology, and more specifically medical astrology, is far removed from the practice of WHM. Modern medical astrology often uses an eclectic approach to both astrology and medicine, utilising aspects of oriental medical terminology and modern astrological techniques.



The principles of western holistic medicine

The previous pages of this essay have introduced three of the basic principles of WHM:

- ◆ *The four elements (physics)*
- ◆ *The four temperaments*
- ◆ *The four humours*

These aspects of WHM provide the basic language by which practitioners described their observations. In contrast, the remaining four principles could be described as being the tools of WHM:

- ◆ *The similar parts (anatomy)*
- ◆ *The faculties of the body*
- ◆ *The spirits of innate heat*
- ◆ *The four administering virtues*

These seven principles were termed the *seven natural things* (Tobyn 1995). The *similar parts*, describes the bodily structures which upon dissection maintain their form, for example; bone, skin, cartilage, arteries, nerves etc. An aggregation of similar parts was described as being a *dissimilar part*, for example; the organs, limbs etc. (Tobyn 1995). All the parts of the body were ascribed a qualitative description based upon the temperaments (Chisti 1988).

The *faculties* of the body (also called virtues) were abstract qualities that described the nature of, and the relationships between, the energetic, psychological and physical aspects of a being (see appendix V). Transcending the structure and function of the body, the faculties can be understood as being the expression of the life giving principle, the *vital spirit*, or *principal pneuma*, within the individual.

Pneuma was described as being disseminated throughout the body by the heart. According to Aristotle, the quality of pneuma was hot, and its physical manifestation was the *innate heat* of the body. Innate heat maintained health by its interaction with the *radical moisture* (Tobyn 1995), this relationship can be understood in terms of the heat being the animator and the moisture the animated. These two principle aspects were seen as fundamental in the preservation of health, and treatment was aimed at maintaining the balance between these two qualities.

The four administering virtues, also called the four servant natural forces are; attractive, digestive, retentive and expulsive (see appendix V). The activity of these virtues serves the bodies nutritive force (Chisti 1988)

and they are therefore fundamental for growth, and in maintaining the physical form.

For the practitioner of WHM these seven principles formed the basis for understanding the human condition, and disease processes were understood and diagnosed in this context. Treatment was aimed at restoring the dynamic state where the microcosm was in harmony with itself and with the macrocosm.



A case analysis

The following section highlights some of the basic principles of WHM. However, due to the complex nature of WHM diagnosis, it is beyond the scope of this essay to make a full case analysis.

As can be seen from appendix VIII table 1, an assessment of the Radix Horoscope (Appendix VII), defines the patient's temperament as being melancholic. This temperament is governed by Saturn, and afflictions to this planet in the radix horoscope support a melancholic temperamental diagnosis (Carnell 1972). There are also some correspondences between the patient description (see Appendix VI) and the melancholic description in appendix II, table 1; slender build, reserved nature, anxious, weak digestion and pessimistic. Considering the interpretations of the Radix Horoscope (Appendix VII), it can be seen that many of the health problems in the presented case can be found in the analysis of the planetary aspects. A constitutional explanation of the disease process behind these illnesses could be made based upon an understanding of the humoral imbalances present in this case.

Following the procedure of humoral diagnosis proposed by Chishti (1988, pp. 73-77), Asthma should be considered as an excess illness. This 'excess' aspect can further be supported by the full pulse and poor appetite. Referring to appendix IX, we can assess that the black bile humour is the one that appears out of balance. In his translation of Hildegard's *Causae et Curae*, Ladefoged (1997, p. 163) writes: "Melancholy can break forth in a person causing the blood-vessels and tissues to contract..."¹⁶

The imbalance in the melancholic nature can explain the causal commonality between hypertension, asthma and the psychological make-up of the patient.



¹³ The quotation is this author's translation.

Conclusion

Is there a place for humoral medicine in today's practice

WHM stood the test of time for over 2000 years, and its decline at the beginning of the 19th century C.E. came as a result of its incompatibility with the developments in contemporary scientific thinking. Science has since taken modern medicine a long way in a relatively short period of time. However, there is a growing opinion that the contemporary medical pre-occupation with reductionist science has reached its limits in being able to improve patient health (Capra 1988). Parallel to this opinion, there has been expressed a need to expand the realms of medical science by examining models of disease that look further than the bio-medical realm (Piert 1999). In this respect, WHM presents an interesting case for analysis.

Utilising an abstract symbolic language in describing observed phenomena, WHM is a complex study of the nature of man. An evaluation of WHM would necessitate a comprehension of the depth of understanding hidden behind the oft-used esoteric language. This would necessitate that the terrain in which modern science normally operates would need to be expanded to encompass new concepts that presently exist outside of the realms of science.

As can be seen from the simple case analysis presented in this essay, it is possible, using WHM, to find a common cause for symptoms and disease processes that are not recognised as being inter-related according to modern medical understanding. This approach could provide a key in developing 'patient tailored' treatment strategies.

For contemporary science, there can be no excuse for not accepting the challenge of trying to explain what is, within the present framework, presently unexplainable. WHM was relegated to mere superstition by a science that was still in its childhood. The time may be ripe for science 'the man', to cast a critical, but open, eye over what it has previously overlooked.

Vita brevis, ars longa (Hippocrates)



Element	Elemental character	Symbol	Primary qualities	Humour	Temperament	Astrological correspondences (Hellenistic)
Fire	Light (active)	△	Hot & dry	Yellow bile (cholos)	Choleric	Aries, Leo Sagittarius (♈ ♎ ♏)
Water	Heavy (passive)	▽	Cold & moist	Phlegm (phlegma)	Phlegmatic	Cancer, Scorpio, Pisces (♋ ♏ ♏ ♏)
Air	Light (active)	△	Hot & moist	Blood (sanguis)	Sanguine	Gemini, Libra, Aquarius (♊ ♎ ♏)
Earth	Heavy (passive)	▽	Cold & dry	Black bile (melas cholos)	Melancholic	Taurus, Virgo, Capricorn (♉ ♏ ♏)

Elemental character
The elemental character refers to the innate nature of the element concerned. The elements can be divided into two pairs, these being light and heavy. Light elements are regarded as being active, whilst the heavy elements are regarded as being passive (Chishti 1998). Yet another subdivision of the elements which approaches categorisation from a developmental hierarchy, is to describe a primary polarity comprising *fire* and *water* and a secondary polarity comprising *air* and *earth* (Ebertin 1989).

Symbol
Commonly used symbol to denote the elements. These symbols originate from 8th century European Hermetic and Alchemical tradition (Thompson 1990).

Primary qualities
The attribution of primary qualities is *Aristotelian* and explains how the elements are in constant flux. The natures of these qualities form one of the fundamental principles in western holistic medicine. A change in one of the qualities can cause the elements to change its nature, which can give rise illness. Treatment on the other hand can have the intention of correcting the imbalance of elemental qualities (Chishti 1998).

Humour
The humours correspond to the four elements. They are derived from the digestion of food, and the humour produced is dependant upon the food eaten and the degree of completeness of digestion (see also appendix IV). To the humours are ascribed the bodily activities of attraction, transformation, assimilation and expulsion (Chishti 1998).

Temperament
The temperament describes the nature and character of the individual and is a reflection of the activity of the humours (Ebertin 1989).

Astrological correspondences (Hellenistic)
Hellenistic astrology ascribes elemental correspondences to the astrological signs. The signs can be further divided into qualities, each element having; cardinal, fixed and mutable sign ascribed to it (Hodgson 1978). These qualities can be described as:

<i>Cardinal</i>	Signs of action, growth, development	Aries (♈), Cancer (♋), Libra (♎), Capricorn (♏)
<i>Fixed</i>	Signs of stability, full manifestation	Taurus (♉), Leo (♌), Scorpio (♏), Aquarius (♏)
<i>Mutable</i>	Signs of changeability, preparation for new	Gemini (♊), Virgo (♏), Sagittarius (♏), Pisces (♏)

APPENDIX I

The four elements (physics) and their correspondences

Physical & psychological aspects associated with the temperaments

	Choleric	Phlegmatic	Sanguine	Melancholic
Stature	short	short	middle	middle
Build	lean	fat	fleshy	slender
Skin quality	rough	smooth	smooth & soft	rough & hard
Pulse	swift and strong	little and low	great and full	slow
Appetite and digestion	strong	weak	good and quick	good appetite weaker digestion
Characteristics	emotional restless aggressive impulsive optimistic	controlled calm peaceful even tempered careful	lively easygoing sociable superficial carefree	moody anxious reserved sober pessimistic
Predilection	Subject to bilious and inflammatory affections	Subject to phlegmatic and 'cold' affections	Subject to over-indulgence	Subject to chronic and 'dry' affections
Corresponding age	youth	old age	childhood	middle age

Table 1

Macrocosmic correspondances associated with the temperaments

	Choleric	Phlegmatic	Sanguine	Melancholic
Seasonal	summer	winter	spring	autumn
Astrological	medium coeli (MC)	imum coeli (IC)	ascendant	descendant
Planetary	Sun (☉) Mars (♂)	Moon (☾) Venus (♀)	Jupiter (♃)	Saturn (♄) Mercury (☿)

Table 2

Attributes of the temperaments

The two tables above list some of the attributes ascribed to the four temperaments. Table 1 describes general physical and psychological traits, whilst table 2 describes events and aspects of the natural world or macrocosm, which correspond to the qualities of the four temperaments.
References: (Ebertin 1989), (Chishti 1998), (Tobyn 1997).

APPENDIX II
Attributes of the temperaments
(Physical & psychological aspects)
(Macrocosmic correspondances)

The growth and development of Babylonian astrology (2000 B.C.E. - 350 B.C.E.)

- ♦ The development of astrology by cultures occupying the areas around the Tigris, Euphrates and the Nile rivers as a means of predicting timed events (e.g. flooding).
- ♦ 650 B.C.E. to 350 B.C.E. This period follows the Babylonian conquest over Assyria. Mathematics was applied to astrology to calculate periodic planetary phenomena.
- ♦ Babylonians defined the zodiac, the imaginary belt in the heavens formed by the ecliptic through which the planets progress.
- ♦ Babylonian astrology was assimilated into Egyptian culture and written into Egyptian texts.

The growth and development of Hellenistic astrology (350 B.C.E - 500C.E.)

- ♦ The growth of the Hellenistic culture, following the conquests of Alexander the Great. Greek culture and learning were pre-eminent and much of the Babylonian astrology became assimilated into Greek philosophy.
- ♦ Development of the astrological systems of *houses* and *aspects*, which are thought to originate from the mathematical approach of Pythagorean philosophy.
- ♦ 350 B.C.E. Aristotelian philosophy of the elements became incorporated into astrology (see also appendix I).
- ♦ Developments in Greek philosophy culminate in Hermeticism, which was strongly influenced by Stoicism, especially Poseidonius.

Astrology through the middle ages and the renaissance (500 C.E - 1600 C.E.)

- ♦ Following the fall of the Roman Empire astrology almost disappears from western culture until the middle of the 12th century.
- ♦ 1100 C.E. to 1450 C.E Revived interest in classical learning, re-established astrology as a valid study.
- ♦ Alchemical studies during the renaissance renewed the interest in Hermetic philosophy.

The development of modern day astrology (1600 C.E - Modern era)

- ♦ Shuffling in astrological correspondences following the discovery of the new planets: Uranus, Neptune and Pluto (discovered: 1781, 1846 and 1905 respectively).
- ♦ Astrology influenced by the developing chasm between modern science and astrology. Maybe one of the pinnacle moments in scientific hostility, was when a statement attacking astrology was published in 1975, co-signed by 186 leading scientists, including 18 Nobel laureates.
- ♦ The modern 'flowering of astrology', where many aspects of psychology and eastern religion have been incorporated into astrology. However, there is research
i n astrology to re-discover the 'original Hellenistic astrology' and to re-appraise it in the light of modern knowledge.

References: (Larsen, Michael and Kjærgaard-Rasmussen 1995), (Perry 2000), (Schmidt 1999).

APPENDIX III

**The four periods in the
development of astrology**

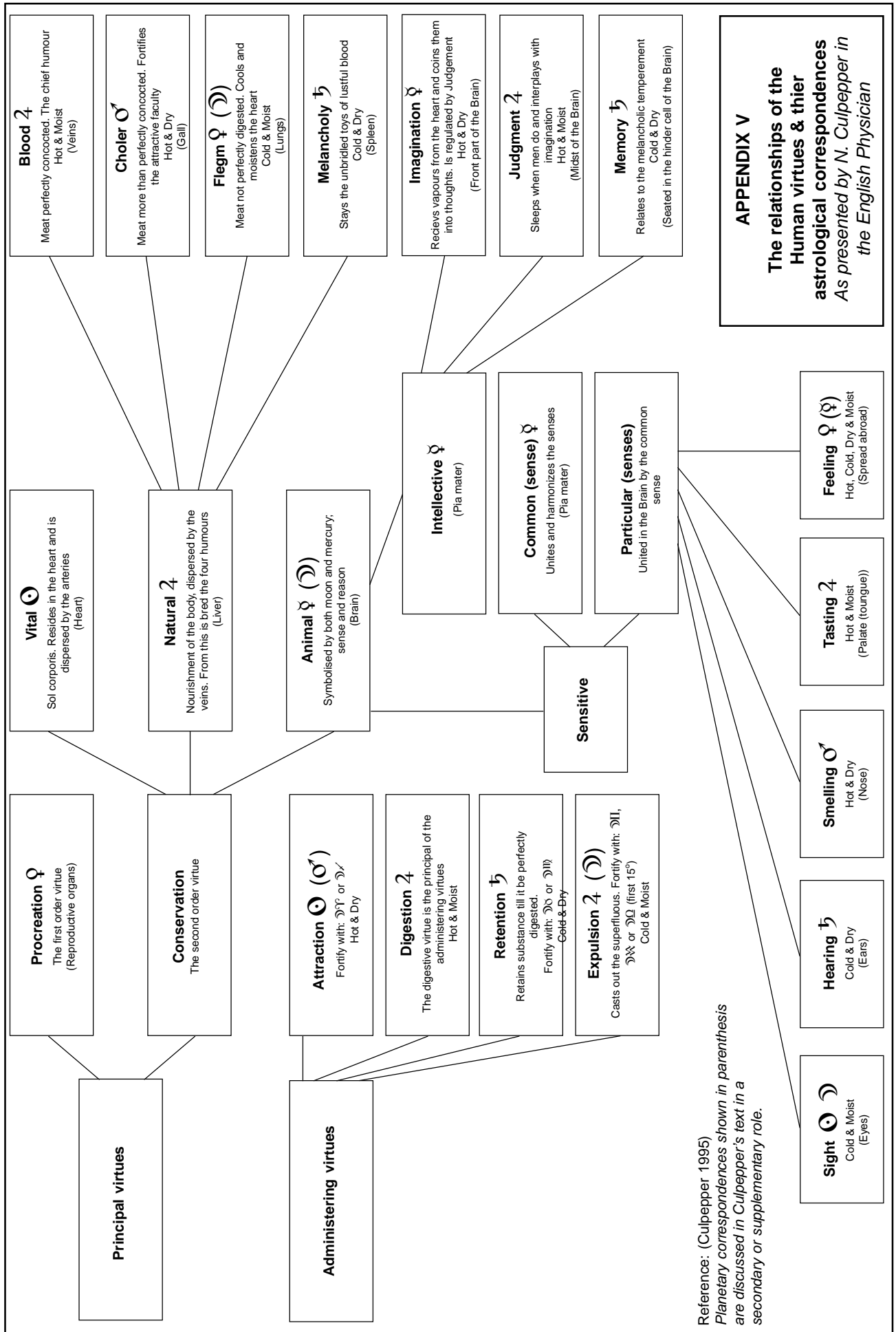
Some selected correspondences of the seven planets

	Sun (☉)	Moon (☾)*	Mercury (☿)	Venus (♀)	Mars (♂)	Jupiter (♃)	Saturn (♄)
Characteristics	active barren chronic dynamic expansive easygoing inflammatory Kinetic tonic	assimilative atonic feminine fluidic generative metamorphic receptive relaxing & pacific soporific	cephalic debilitating flighty imaginative incoordinative reasoning unbalanced wakeful worrisome	artistic cheerful congesting emaciating hysterical nurturing plethoric temperate transformative	abrupt aggravating contentional discordant energetic expulsive intensive painful pemicious	agggravative balsamic conservative expansive genorous restorative nourishing opulent sociable	accumulative asphyxiating catabolic confining degenerative maniactal obstinate reclusive rigid
Malady	Benefic	Benefic	Benefic/Malefic	Benefic	Malefic	Benefic	Malefic
Quality	Hot and dry	Cold and dry (full ☾) Cold & moist (3rd quarter) Hot & dry (1st quarter) Hot & moist (new ☾)	Cold & dry	Cold/Hot & moist**	Hot and dry	Hot & moist	Cold & dry

* Characteristics changeable with the lunar phases
 ** There exist some disagreement regards the qualities of Venus

Reference: (Cornell 1972).

APPENDIX IV
Some correspondences of the seven planets



Reference: (Culpepper 1995)
Planetary correspondences shown in parenthesis are discussed in Culpepper's text in a secondary or supplementary role.

Patient data

Date of first consultation: . 9th October 1998. Time 13.45, Copenhagen K.
Sex: Female.
Birth info: 20th may 1932, Copenhagen S.
Height: 150cm
Weight: 42kg.
Build: Slight of frame and of little height.
Marital status: Single (spinster).
Profession: Retired librarian.
Hobbies: Writing poetry, reading, travelling.
Diagnosis: Asthma bronchiale.

Patient Character

Reserved, with a tendency to be reflective. P. engages herself in the consultation process, and is forthcoming in providing information. In discussing emotional issues the P. can be very self-analytical, in extreme situations the P can become anxious and uses frustration as a springboard for expression. P. often refers to herself as being pessimistic

Symptoms

Acute episodes of shortness of breath (SOB), which can occur as a result of irritants; smoke, perfume, newly printed books. First SOB episode came shortly after the patient had been to a family wedding (possibly triggered by an acute respiratory infection). There is no history of childhood asthma or allergies, and similarly no family history of asthmatic or allergic illness. As a result of medication the asthmatic episodes are mild with slight SOB and coughing. P. often experiences coughing during the night (approx. 04.30), which wakes her.

P. suffers from constipation and indigestion (P. uses Epsom-salts regularly) and has recently had a 'poor' appetite. P. has been examined by gastroscopy for a suspected ulcer in 1997. Gastroscopy showed no signs of an ulcer.
P. complains of 'lack of energy' and sleep disturbance, light sleep often disturbed by coughing.
The P. has been under treatment for hypertension since 1992: Thiazide diuretic.

Medication

P. has been treated by inhaled glucocorticoids, (Spirocort 400µg x 2, B.D.) and Terbutaline (Bricanyl 0,5mg P.R.N.), since the first presentation.

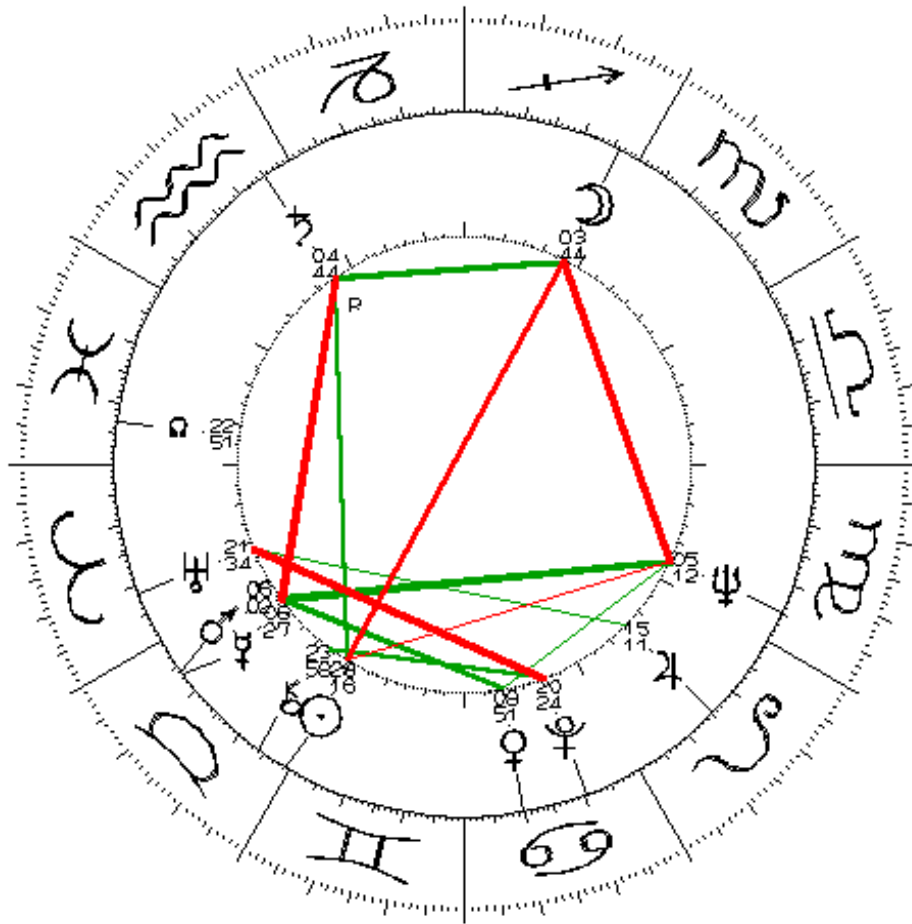
Other health problems

Diagnosed hiatus hernia.
Osteoarthritis in the upper cervical vertebrae.

Examination

Expiratory ronchi with mild forced expiration.
Peak-flow: 400 litres/sec, reduced to 350 with second attempt (reactive bronchioconstriction).
Pulse frequency: 84
Pulse character: Hard impact full pulse (arteriosclerotic)
Blood pressure: 180/80.

APPENDIX VI
Case information



APPENDIX VII
Case radix horoscope

Planetary positions in the signs relating to the elements

Fire (♃)	Water (♊)	Air (♁)	Earth (♁)
Aries, Leo Sagittarius (♈ ♌ ♎)	Cancer, Scorpio, Pisces (♋ ♏ ♒)	Gemini, Libra, Aquarius (♊ ♎ ♏)	Taurus, Virgo, Capricorn (♉ ♍ ♄)
Moon (☾) ³	Venus (♀) ²	Saturn (♄) ¹	Sun (☉) ³
Jupiter (♃) ¹			Mercury (♁) ²
			Mars (♂) ²
4 points	2 points	1 point	7 points

Elemental disposition from the positions of the planets within the signs. This is a very rough tool used in astrology to quickly assess the temperament and is based upon a point system, the quicker planets having a higher 'point' influence (Ebertin 1989) (Kirk 1985).
Earth disposition: Melancholic

Some interpretations relating to the radix horoscope

The Sun in opposition to the moon in mutable signs be an indication of **asthma**, similarly, the moon afflicted in Sagittarius can also be an indication of the illness (note that the Sun lies on the cusp of Taurus, a fixed sign and Gemini a mutable sign).

Saturn in Aquarius indicates a tendency to weak ankles, easily sprained, and by reflex action in Leo, curvature of the spine, **sclerosis** and other affections of the **heart**, back and **arteries**.

Mars afflicted by Saturn can be an indication of **constipation**.

The moon afflicted in Sagittarius can give a tendency to self indulgence and indolence.

The moon afflicted in Sagittarius can give a tendency to articular rheumatism, lack of synovial fluid, eruptions of the skin, and by reflex action in Gemini, **asthma**.

Saturn afflicted in Aquarius can give a tendency to **heart disease**.

Mars in conjunction with Mercury and afflicted by Saturn can indicate **nervous prostration**.

Mercury afflicted in Taurus can indicate a **stubborn or obstinate nature**.

The sun afflicted in Taurus can give a tendency to pleurisy, diptheria and polypus of the nose. In the Pleiades (Taurus 29°), **eye trouble** (Heindel 1973) Venus afflicted in Gemini indicates a tendency to distended stomach, **gastric tumour** and **nausea**.

Case interpretation has been made using bibliographical references, and in the interpretation of the astrological aspects of the case, the later discovered planets have not been included (Uranus, Neptune and Pluto) only medically relevant interpretations have been used.

References table 2: (Heindel 1973), (Cornell 1972).

APPENDIX VIII
Case astrological Interpretation
notes

SIGNS OF TEMPERAMENTS AND HUMORS

EVIDENCE	Blood	Phlegm	Yellow Bile	Black Bile
Aspect: General physique	Good	Effeminate; bones slender, joints well covered	Lean, joints large	Emaciated
Color	Flushed	Pale and weak	Yellow tinge in skin and eyes	Dusky; whole body seems dark and hairy
Feel of the skin	Firm	Soft and cool		Flesh hard
State of the skin	Reddens on rubbing			Skin rough, liable to dark eruptions and ulcers
Boils				
Hair		Absent on chest	Hairy	Hairy
Surface veins	Full	Constricted	Thick and hard	
Vegetative Faculties				
Mouth	Tendency to canker sores	Abundant sticky saliva	Bitter taste	
Tongue	Red		Rough and dry	
Nostrils			Rough and dry	
Pulse		Soft, tends to be slow and infrequent	Rapid	
Urine		White		Dark-colored or black dense
Sensitive Faculties				
Special senses: taste	Unusual sweetness in mouth; senses dull		Bitter taste	Sense of burning at mouth of stomach.
Appetite for food			Poor	Depraved; faulty cravings
Appetite for fluid		Absent unless salt is taken, especially in old people	Thirsty	
Muscular Tone	Weariness not accounted for by exercise	Flaccidity of limbs		
Dreams	Sees red things, blood coming out of the body, swimming in blood, and the like	Sees waters, rivers, snow, rain, cold, thunder	Sees fires, yellow flags, objects not yellow that appear yellow, a conflagration, hot bath, hot sun, etc.	Fear of darkness, of torture; terrifying black things
Movements (gestures)	Yawning, stretching			
Rational faculties: Signs	Reaction time slow; always drowsy	Sleepiness, laziness, tiredness, lassitude	Dull	Sense of anxiety wakefulness
Abnormal Phenomena	Nausea		Nausea	
			Yellow and green bile and acidity	
	Sense of weight in back of eyes and temples		Gooseflesh	
	Blood flows out readily from nose, anus, gums	Weak digestion and acid eruptions	Severe diarrhea	Splenic disorders often occur, also ulcers

The red frames indicate aspects that relate to the example case.

Table taken from: *The Traditional Healers Handbook, a Classic Guide to the Medicine of Avicenna (Chishti 1988, pp. 34 - 35)*

APPENDIX IX
Signs of Temperaments and Humours

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