

## **From fragmented diet to instinctive eating: The foundational approach to understanding diet and eating based on constitution.**

Over the last fifteen years I have been greatly interested in understanding two factors: firstly discovering the unity between the ancient energetic medicine approaches and secondly understanding how this is expressed in diet and how diet can be a main platform in a healing process. I have spent much time and clinical research on these areas, so as to be able to form an explanation rather than a prescription of what is useful and what is definitely not useful as far as understanding diet. One of the most brilliant expressions I have ever seen explains a great deal very quickly and is from the natural farmer Masanobu Fukuoka whose explanation of the current four different expressions of diet begins by allowing us to see a context from which we can start engaging with this subject. Fukuoka first depicts the state of diet today as having engagement with the head-only, or scientific diet full of judgment of right and wrong, all the way through to natural instinctive eating which is non-discriminative and about spontaneous choosing. Let's look at what he explains in his key text "[The One Straw Revolution](#)":

*"Summing Up Diet:*

*In this world there exist four main classifications of diet:*

*1) A lax diet conforming to habitual desires and taste preferences. People following this diet sway back and forth erratically in response to whims and fancies. This diet could be called self-indulgent, empty eating.*

*2) The standard nutritional diet of most people, proceeding from biological conclusions. Nutritious foods are eaten for the purpose of maintaining the life of the body. It could be called material, scientific eating.*

*3) The diet based on spiritual principles and idealistic philosophy. Limiting foods, aiming towards compression, most "natural" diets fall into this category. This could be called the diet of principle.*

*4) The natural diet, following the will of heaven. Discarding all human knowledge, this diet could be called the diet of non-discrimination."*

Here in this small expression we have a vital key of looking at diet in the world today.

### Diet 1

Fukuoka's first diet we might call the *diet of addiction and emotion* or *un-sensed/disinterested eating* or simply the *diet of convenience*. This diet is eating based on the idea of comfort or an emotional connection with food as a kind of psychological fixation, the nature therefore of what is being consumed is not truly tasted in this state, it is more about actually having the food-stuff, hardly seeing or tasting it, and it providing emotional calming just as in addiction, even though the substance itself could be wholly rejected by the body and shows many symptoms of this. It is the diet of being caught up in the food industry's attempts to addict its customers based on overly sweet and salty chemically-produced ingredients which focus the taste in one direction and then other food seems very strange to the palate. This is the diet of conforming to "whims" of the big fast-food manufacturers and is based on a superficial tasting of food, not a deep acknowledgment of flavours and how they affect the whole body not just in the mouth. Tasting occurs with the whole body and senses, not just the mouth, through the whole digestive tract and in absorption,

although really and truly tasting and smelling can give an instant instinctual indication whether or not something is generally “okay”, most of the time. This kind of addictive-diet, is based simply on the mouth-oriented picture after taste has been distorted by chemicals so one can’t actually fully taste what is being eaten, it is very limited and the narrowest of perspectives about food, it moves easily to mono-diet. Diet affects and is the expression of the state of mind involved. We have regularly heard the phrase “you are what you eat”, well this is true. So here we have a totally disinterested or numbed person who experiences the world via a TV or internet and has no access to real experience of clarity of information. There is an oppressive matrix of advertising/governmental control that blocks out people’s senses. It is a mass control approach and everything is about brand marketing, people have almost entirely forgotten their instinct for quality here. (The recent 2012 film “Branded” shows a brilliantly insightful way of depicting the dangers of advertising in popular culture).

### Diet 2

Fukuoka’s second diet we might call the scientific-diet or analytic-eating. This is where nutritionists and dieticians dominate. The diet is based on scientific data and dualistic judgment. Food is categorized into “good for you” and “bad for you” based on scientific findings. This causes two problems, one of fundamental judgment based in food creating “good” and “bad” people based on their diets and also we get the idea that this is factual. Science always presents a picture of an absolute idea it has “discovered”, however it only looks at very small parts of a whole. In the process of its “investigation” this causes huge problems in not seeing and experiencing the whole of something. The general approach will be “this carrot is good for me because it contains vitamin A, and this burger is bad for me because it contains saturated fat”. This whole ideology gets shifted depending on the perspective of the scientist doing the experiment, so some scientists will investigate if fats are “good” for you or if they are “bad”. Generally this produces thousands of diets all looking at food through the narrow-lensed focus of individual scientists looking for specific things. In this way they only find a piece of a picture and have no chance of ever seeing its entirety, a thousand different views of parts of a picture through a tunnel-vision approach that doesn’t see the whole. As a result there is total confusion as to what is “good” and what is “bad”, as scientific opinion is split and always will be because it’s all about opinions of individuals, there is no consensus as the data is just too enormous to process.

The way of the diet equals the way of the mind so this diet encourages the process of total fragmentation in the way we see things and also the approach of being arrogant enough to believe that “I am right” about this or that diet. It is all about dualistic judgments or right and wrong, good and bad. Therefore people with this mind-set gravitate towards diets of this nature and vice-versa, the diet breeds this mind-set. In this state of misperception an approach to eating occurs based on the chemical components within something, on getting these components out and using food-supplements in the form of nutritional supplements of a compound extracted scientifically from the original plant or animal. There is no understanding of holism, organic natural food production is only useful in this situation if there is seen to be scientific relevance for it, if not it is seen as a sham. Everything is seen as a sham unless there is a scientific basis for it, which is like saying that everything is a sham that can’t be seen though a pair of binoculars pointed in one direction. As Fukuoka

points out, this is the diet of the materialist who can see only atoms, molecules and compounds, there is no sensory function and moreover the senses are considered unreliable and so this could also be called the *diet of narrow-mindedness over instinct*, it is essentially deeply unnatural, and pertains to many of nutritional science's so-called "natural" diets and their gurus.

### Diet 3

The 3<sup>rd</sup> form of diet expressed by Fukuoka's summary is based on idealistic philosophy and what he calls "spiritual principles". This essentially means that which is outside of science and belief systems involved in the material, it does not point to a negation of the materialistic approach but to a realization that this is not all there is and expanded out from this is an *energetic description* of the universe. Instead of judgment and dualism this is the philosophy of the possibility of a non-dual universal view and this means an energetic picture of reality. This starts with the idea that "good" and "bad" foods are impossible, as it's *all* energetic, so there can be no such possibility or aspect of life like this. It means that instead of "boxes" and categorizations that are absolute, the categorizations of energetic philosophy of the ancient world, such as those from India, China and ancient Greece, all are spectrums of energetic quality. It is simply the unified philosophy of yinyang. Just because I call it "yinyang" doesn't mean it is exclusively Chinese, the nature of this kind of philosophy is completely unified and can easily and instantly be cross-referred anywhere in the ancient world, there is total agreement across the board in the ancient philosophies in their descriptions of energetic quality. Of course each philosophy is indigenous to its region of the world, but within this the energetics of more-yin/more-yang when it comes to describing specific foods or specific constitutions is completely unified globally and has been for thousands of years, something biological science has a major problem with, although very slowly physics is catching up.

The closest modern dietary approach to the energetic model is Peter D'Adamo's GenoType diet as formed from his Blood-group diet. This outlook should really be given the Nobel Prize for its ideology but will never get it because it lies out of scientific absolutes. What D'Adamo pointed out in his and his father's research was a link between the constitution of the blood that inevitably forms the body tissues and the nature of the diet and how food is absorbed. He points towards constitution as being the foundation for diet, which is completely in alignment with energetic understanding of food. Today where constitutions from all over the world have been mixed and there is a plethora of complex mixes of different groups, to find one's bodily roots in the blood is a vital key. It allows us to see the origins of a person and draw them in a general alignment with the lineage of their ancestry. This is corroborated by the Chinese energetic medicine of the 5 constitutions and again in Greek ancient medicine which also has 5 constitutions and in Indian medicine the 3 Doshas/constitutions derived from their 5-phases. All these expressions can be combined easily as they all point to the energetics and this can be tied up with blood-group which I have done in the section below. The point is that there can be total corroboration of all these factors in describing the energetic constitution of the body. Then from the energetic understanding of food, which varies from region to region and forms the constitution that eats it, there can be an understanding of both the constitution and the environment/climate which creates its ideal balance of eating. Of course, added to this is the state of mind of the person who is eating and whether they are going through emotional tensions at the time of eating, so the actual situation of

eating is also taken into account when we deal with energetic philosophy. In fact everything is energy and so nothing is discounted from the energy picture. A practitioner of energy medicine will take into account many factors when considering a patient, not just diet, but diet is part of this and so constitution has to be relevant as well as to what a person needs at any given time.

The process of looking towards energetic diet will be discussed below. However it is also important to point out the limitation of this viewpoint. This view is a good initial guide into the instinctual eating which is Fukuoka 4<sup>th</sup> type of diet. This 3<sup>rd</sup> type of diet is about the bridge between the senses and the analytic approach. It is the realization that the discriminative mind on its own is dangerous to the process of choosing food and so there needs to be a more expanded picture which lets go of the idea of right and wrong, however is still within an observational/experimental state of a mix of thinking and feeling. If one misses the point here it can be prescriptive like the scientific-diet and instead of nutrients it's then all about "bits of energy" and so a "good or bad energy" is isolated. Essentially the philosophy is about noticing why some things feel more appropriate than others and tasting with the whole body not just the head, it is a realization of energy being the foundation of life and the beginnings of letting go of the mental-state and allowing the instinctive processes to take over. Some partial versions of this did exist before, such as macrobiotic diet in the 1950s-80s but this is actually just a slimmed-down version of the full spectrum energetic understanding of diet which has no parameters to it; it is just a description of what's going on constitutionally and looking at food energetically to find a synthesis of what the body wants to go towards and what it is repelled from, not through pure reactionary desire but through actual need and want of the body's movement. The nature of the mind-set that this diet and approach delivers is much more expanded and open than the scientific approach, although there is again the possibility of making the diet all about "good" and "bad" that's missing the point. In reality the energetic diet suggests "this has such-and-such effect, do you feel you want it?" One might call it the *diet of energetic-philosophy* or non-judgmental-dietary philosophy. There will be an occasion when a deep-fried Mars bar is utterly appropriate energetically ...it's just that this doesn't happen that often. There are no barriers, it's all energy.

#### "Diet" 4

The 4<sup>th</sup> of Fukuoka's diets is no longer a diet. What Fukuoka calls the diet of non-discrimination can also be called *instinctual-eating*. This is where no concept, be it a scientific statement, or energetic guidance is required any longer. It is in fact the diet of the infant child and also that of animals and plants. There is no thought about it, it is simply going towards where one finds the foods that taste deeply "yes!", it is instinctively knowing that what one is eating feels right, and if it doesn't it is immediately rejected. This diet has no courtesy, airs and graces - that which is not right will be spat out! It is utterly and completely sensitive and sensory, the senses are fully open and so diet is regulated in this way, not by any ideology or even notion that "this is energetically cooling or warming", it is known, so there need be no questions asked or answers required. There is no problem, no questioning, it is not about analysis or understanding or using the mind on any level, it is pure eating and therefore has preferences based on natural direction not on ideas and thought or addictions/emotions. There is no fixed state of mind in this dietary expression as there is realized to be no contraction of energy into a separate "me" state who is making discriminative judgment. In the previous states of eating 1-3 all have a "self". 1 has an

emotional-addictive “self”, 2 has a discriminative and analytic “self”, 3 has a less analytic and more open feeling-based or softer “self”, but 4 has no “self” at all and as such every action is *righteous*, not “right” or “wrong”. This is very different, it is not based on a “me” but based on a movement through the body which is utterly natural, like letting a horse wander around a supermarket by itself until it finds the carrot section, and yes...the organic ones smell better!

What I can offer is certainly not a “way to instinctive eating” because this is out of the realm of anyone’s suggestion, no-one can snap their fingers and suddenly a “self” drops out and there is freedom to instinctively live and so to eat. I am merely expressing as clearly as I can how to proceed through the investigation of diet energetically. I have previously published this in a text I wrote for practitioners of Classical Chinese medicine and have been asked by several patients to put this together into a point-by-point description of an approach to engaging with diet energetically:

### *1. Finding the bodily constitution:*

Constitution means different things to different people. In energetic medicine there can be a focus on the personality and how a person expresses themselves or more of a focus on the body shape and size and substance/natural form. As we are dealing with food and a more physical substrate rather than lighter or more ethereal energy I will focus on bodily constitution rather than personality, but of course these are one, so we are just looking at one part of this spectrum of a person rather than another layer, we might describe it as the bones rather than the skin. Anyway in energetic terms the constitution is to do with the form of the body and its general broad-brush size and shape and approach, the quality of the skin and muscles and the nature of the type of hair and its resilience etc. It is not to do with quantity of energy but *quality* of energy, neither is it to do with the current dis-ease pathology occurring to this body but looking past this to the natural constitution or what the body would be like if it were healthy. Thus the constitution is really the quality of energy of the body. In Chinese description there are 5 bodily forms, in Indian medicine there are 3 that can be mixed together. In D’Adamo’s GenoType expression there are 6 archetypes of constitution and within this is the recognition of 4 blood groups: O, A, B and AB being a key to exploring constitution. In his research D’Adamo found relations of physical constructional expressions and blood groups clearly dictating physical appearance and of general structure and expression of the physical body and also effect into the personality. This is exactly the same expression found in the ancient forms of medicine when investigating the constitution of the natural body. What I have done is simply to tie up these strands into a coherent system of expression. My training was in Classical Chinese medicine so I can connect this primarily to the constitutional types in ancient Chinese medicine based on the 5-energetic phases, but these forms can be easily related to medicine throughout the ancient world:-

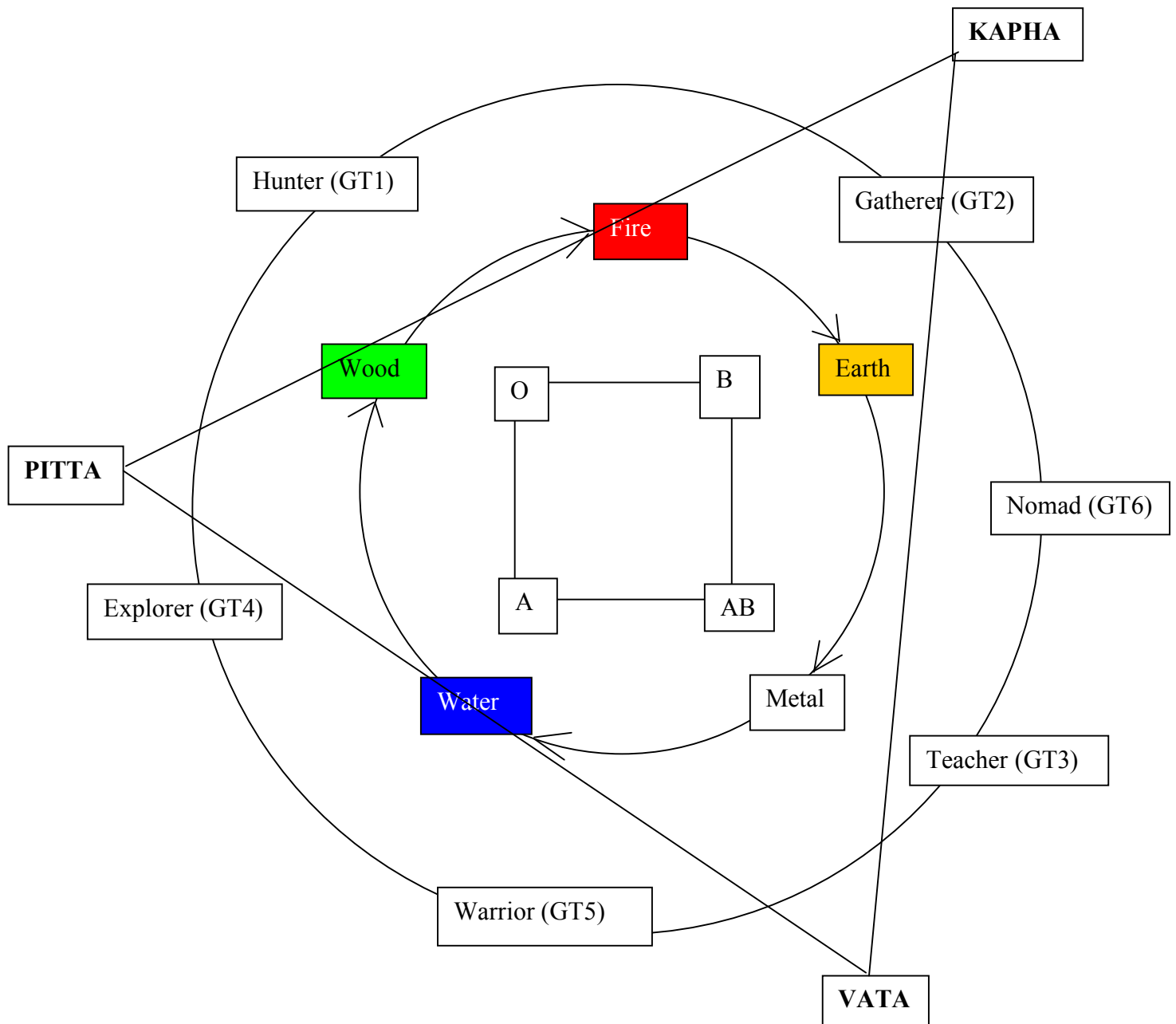
<b>5 Chinese constitutions (circa 500 BC)</b>	<b>5 Indian constitutions* (circa 500BC)</b>	<b>5 Greek constitutions (Pythagorean, circa 500 BC)</b>	<b>D'Adamo's 6 GenoTypes (generalized - bold is most obvious archetype)</b>	<b>4 Modern Blood group categorization (generalized)</b>
Wood	Ether	Ether	<b>Hunter/ Gatherer/ (Explorer)</b>	O
Fire	Fire	Fire	<b>Gatherer/ Hunter/ Nomad</b>	O or B
Earth	Earth	Earth	<b>Nomad/ Gatherer/ Teacher</b>	B or AB
Metal	Wind/ Air	Air	<b>Teacher/ Nomad/ Warrior/ Explorer</b>	B, AB or A
Water	Water	Water	<b>Warrior/ (Explorer)</b>	AB or A

\*the Indian system forms the 3 Dosha constitutions from these 5-phases.

The 3 doshas spreads more easily across the 6 genotype constitutions in this way:

Kapha	Gatherer
Kapha-Vata	Nomad
Vata	Teacher
Vata-Pitta	Warrior
Pitta	Explorer
Pitta-Kapha	Hunter

See below for diagrammatic description of all the different classical and modern descriptions combined....



(The above is a general expression and should not be taken absolutely. For more information on the meaning of the 5-phase system which has appeared in energetic medicine in different forms throughout the world please see my previous article called: *The energetics of life: An introduction to yinyang/ 5-phases.*)

These are of course not absolutes but are a general picture putting blood group into the context of energetic medicine, not the other way around, because even though blood-group is a generalization it is still not as open and expanded a picture as the energetic phase categorizations of the ancient medicine, D'Adamo's expression bridges the modern and ancient ways of looking at the body.

This picture provides a basic structure from which food can be understood. From this basis we can understand the origins of the various blood groups and their energetics.

We notice that Hunter/ Gatherer (O and B) tend to be more of the warmer temperature energetically, being related to spring and summer or in Chinese energy terms wood and fire constitution respectively, this energy is more warm-blooded. As we move to the Teacher and Warrior archetypes (AB and the A) we are moving into cooler energy and a system that naturally is of a different temperament. It is very important to be clear about this because it points to the kinds of food that each group is more likely to consume and also the kinds of problems they will encounter. You truly are what you eat.

As an example, in D'Adamo's research, which I corroborated by my own findings clinically, the Blood group A and AB category has more propensity to cancer. It is very interesting to me that the nature of the water constitution which mainly is A and AB has a tendency to accumulate and to hold onto energy, it is a phlegmatic body nature and as a result the cancer formation is most likely here, but only when foods that cannot be effectively ingested are taken in and the environmental factors are such that create an accumulation and tension that the body cannot dispel or break-down easily. It is expressed that this blood group is mostly found in vegetarian peoples of the world ancestrally and it seems clear that a vegetarian/vegan approach to diet is something that has been taken on by most of the dietary regimes associated with cancer. This I feel is due to constitutional energetics and the greatest proportion of cancer patients being of the blood group A and AB types proves the effectiveness of diets of this kind. Of course this won't be the case across the board but it is more likely.

Although D'Adamo is defiantly based in modern science, which makes his approach restrictive in the eyes of energetic medicine, he has brought a total loop of connection from ancient heritage through to the modern day and this is of great benefit. His archetypes can be used in direct conjunction with all other forms of constitutional medicine from the ancient medicine. His work can act as a guide which I don't feel needs to be used strictly at all, but it acts as a useful basis for understanding constitution. Please see his work here: <http://www.genotypediet.com/index.shtml>

While allergy testing is now a commonplace means of attempting to find all the bodies immediate problems with particular foods such as the use of the "vega" machine or "vega testing", what this doesn't do is to point out the foods and general diet and constitutional expressions of a particular person. While we can find out what a person isn't and perhaps even some idea of food which are "non-harmful" for a persons system in this way it can't explain what "tribe" and origins a person is from, to connect him or her to a far distant lineage which re-connects a person with instinct...this is the only principle of medicine that is worth investigating and as such D'Adamo's ideas are far and away the best of the modern ideologies.

The important part here is that the energetic constitution is recognized and so a group of foods or a food arena is identified from the possibility of all-foods. Naturally constitution narrows the diet to the possibility of being able to ingest only some of the whole of world-foods as would seem clear, nobody really likes everything! Nowadays in the world it is very useful to determine blood group because of the inter-cultural mixing which has led to a lack of real understanding of lineage of a person. In ancient China or Greece the constitutions of a particular region would be easily known as travel was difficult and people were indigenous to the land. So the diet of a particular



region could also be easily known, as people from this region would always have eaten food from their locality (this is explained in chapter 12 of the ancient classic “The Yellow Emperor’s Classic of Internal Medicine, Fundamental Questions/Huang Di Nei Jing, Su Wen”). What is required is an idea of what one’s ancestors were eating 10 or more generations ago, in order to have a clearer understanding of what one’s natural diet would be and how to re-connect to this.

Then within this constitutional category of food from a particular land of origin, will be foods and food-preparation types that suit a person’s particular situation at a particular time. So from constitution we now move onto the dis-ease pattern within this constitution. We can call them constitutional-type CT and dis-ease pattern DP. The CT gives us the arena of food to look at based on the constitutional origin of a person, so if they are from Africa it is African foods, if they are from European climate and situation then it is from this territory etc, and also within these territories the types of foods that were originally consumed there, so for example understanding that certain regions and origins of people’s diet are agricultural and some are hunter-gathers or have nomadic dispositions etc. This informs a base of the kind of foods that are acceptable for ingestion by the group we are focused upon.

## *2. The Dis-ease Pattern:*

The disease pattern can be a complex subject and has been studied for many years but at its roots it is very simple: it is simply about heat and cold, a person is either too hot or too cold. There can be the cases where a person is too hot but there are also cold symptoms (true heat false cold), or too cold but there heat symptoms are also displayed (true cold false heat). However if we look at this broadly we can simply ignore the false symptoms and say it’s either over-heated or it’s over-cooled.

As a result we fundamentally by-nature want to use energetically warming foods and additionally warming food preparations for those people who are too cold, and use by-nature cooling foods and more cooling (or more raw) food preparations for those people who are too hot. It really is as simple as that. Complex DPs require an approach that can vary as the DP changes, so it may move from heat to cold and then from cold to heat but the diet can be changed to suit this, as well as adapting with the season and the moment-to-moment requirements.

The CT gives us the array of food, or the section of the world-of-food to look into, then the DP gives us a further refinement to investigating those foods which are most suitable. Then additional refining can be done using food preparation techniques to enhance or temper the energetics involved and create a suitable meal for any given person at any given time.

There is a huge range of preparation techniques, but again we can categorise them as overall heating or overall cooling. Raw or iced are simply the coolest and then from there it expands out to deep-fried and baked which are the warmest. However if one bakes a cucumber which is a cooling vegetable, then one is simply going to temper

the cucumber's natural cooling energy and make it energetically warmer. If one eats raw steak, steak being a very warming meat, one then tempers the energy by eating it raw. The point is that the food preparation can temper the energetics and so make a food that may not seem palatable for a particular person, more palatable. Therefore one can make foods that a person can't eat easily easier to absorb. So there are no absolutes, especially for a sensitive cook.

### *3. Experimentation*

The 3<sup>rd</sup> aspect of this approach is experimentation. Because of the mixed-up world we live in there are no absolutes when it comes to diet. D'Adamo gives lists of foods that are beneficial and those to be avoided, but in many cases over generations of a particular lineage eating some of these foods they have been well incorporated into the diet and there is no problem taking them in. However the key thing is really to get a general picture of the CT and DP and then to experiment and see where the edges of one's palate are. This draws us into the possibility of Fukuoka's fourth form of diet: instinctive eating. If we can actually feel and sense food from the smell and taste and through limiting our choices somewhat to arenas of food via the CT and DP approach, then we can investigate foods that are most likely going to be the core staples of our diet. This is very important because it allows us to "go back home" to centre when we have become hooked by life processes and situations of tension and thinking which hamper the natural sensitivity. The idea is that this approach isn't something to be swallowed hook, line or sinker but is actually just a signpost for further experimental investigation. It is about investigating foods without limit in the end and seeing if indeed the nature of one's feelings and digestive process is helped or hindered by this approach. If it is hindered then it's all inconsistent and one must go on instinct, it is instinct that rules, the sensitivity of the body that inevitably lets go of the whole CT and DP ideals and looks beyond them into a free eating. The only use of this stuff is to second-guess the instinct because it has been forgotten in the past somewhere or left behind at childhood so this helps us get back in touch and after this it is utterly useless.

I have not here explained the idea of what food energetics actually means and the nature of warming or cooling foods but suffice to say that this is very instinctive. It is clear that ginger is warming relative to cucumber which is relatively more cooling and that red meat is warming relative to fish which is relatively more cooling. However to really get into this and understand the deeper nature of food energetics I would recommend that one investigates the brilliant singular work on this subject that has helped so many look beyond food as being good or bad: "[Food Energetics: The Spiritual, Emotional and Nutritional Power of What We Eat](#)" by Steve Gagné. Gagné has a brilliant way of being able to get us in touch with food and know it from the inside and to understand the key meaning of energetics. As a general rule the diet of a carnivore is going to be more heated, the diet of a vegetarian is going to be more cooling and of a raw food person cooler still, generally. If we look at diets as overall categories of food we can begin to see why some diets work for some people and not for others and why there is such truth in the saying "One man's meat is another man's poison". Instead of a whitewash diet for everyone diet is utterly unique and is impossible to be absolute for everyone. Eating in the end should really be utterly instinctive, these guidelines may help you to find a way to the truth of diet without

needing to think of things in terms of “right and wrong” and “good or bad”, this kind of principle and the ideology of the scientific diet is actually a road to encourage eating disorder and disharmony and guilt-based eating, it is restrictive and unnatural and the expression of the natural human rejects this approach wholeheartedly.

In my own clinical work I have found the above approach to be key in guiding people towards their senses with all kinds of issues from cancer to skin problems to eating disorders. The key really for me is to be able to connect a person to the roots of their senses in the CT diet and for them to understand the nature of their DP and then to explore this together and to see what we find. I’m not looking for results but they come naturally. I have found also that when a child is born to a mother with a totally opposite constitution for example a Warrior (A-blood) baby is born to a Gatherer (O-blood) mother there can be great difficulties, intolerances from breast-feeding which can come out in the infant’s skin as rashes and eczema/asthma. The reason for this I feel is that because the constitutions of two “tribes” have joined, in the case of the Gatherer (O-blood) mum and her partner who must be Warrior (A or AB), then there is a disparity in the kind of nutrition available for the baby via the mother’s milk. This too points out why some mothers crave totally different things to their normal diet when they are pregnant. In the ancient world these kind of aggressive cravings and also the situation of a mother’s milk not effectively nourishing a baby due to the disparity of energetics would not have occurred as much, because peoples of a particular region or country would have had very similar energetic constitutions, so they would have formed less variation. In today’s world the movement of people from country to country in a matter of hours and then trying to engage with this new environment and new culture has created these variations more and more frequently. In understanding this kind of thing it is possible to find connection to our ancient heritage that lives within us and to realize the connection to the foods and ways of life that can allow life to be a little less tense and elimination of toxicity through our bodies a little easier, even through ultimately the “self” will always be the final line between eating based on ideologies and eating based on instinct.

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20/11/12