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**INYUVESI YASETHEKWINI YEZOBUCHWEPHESHE**

## **Religious Review of Homoeopathic Medicines in the eThekwini District**

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## **Declaration**

I, Jessica Hsin-Tzu Lin, hereby declare that this mini-dissertation represents my own work in both conception and execution. Any work used that are not my own has been explicitly acknowledged within the texts.

## **Dedication**

To my parents: For their investment and support towards my studies.

To my brother Charles: For his encouraging words and assistance.

To my friends: For their help and support.

To Linley Muhondo: Thank you for clarifying the religious section in my research and for your patience with my forgetfulness and many questions. I am especially grateful that you could share your knowledge of Christianity with me.

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I would also like to thank the people I interviewed for their time and patience as I asked question after question about their respective religions.

# **Abstract**

## **Introduction**

The purpose of this study was to draw up a list of problematic homoeopathic medications and remedies that conflict with religious restrictions. This research will be considering religions that are most prevalent in South Africa according to the general household survey of 2015 (Census 2015). These were: Christianity, Islam, Judaism, Hinduism, traditional African religions and “other” religions, such as Buddhism.

The scope of this research will only focus on Christianity, Hinduism, Islam, Judaism and Buddhism. This comparative research was conducted through book reviews, and the results obtained from these books were verified with each religious leader.

## **Aim of the study**

The study aims to determine which homoeopathic remedies or medications could potentially have religious restrictions. The study also intends to investigate the reasons behind these limitations.

## **Methodology**

This research was conducted in the form of a book review with a qualitative aspect. The book review will show the subtle and implicit religious restrictions and how these restrictions can impede practitioners’ prescriptions. In some instances, these constraints may be lifted, which is also part of what this research aims to investigate. It was important to determine the extent of these restrictions, whether they were self-imposed, enforced by the religion, or imposed by someone else, and what practitioners should be aware of.

The researcher identified and approached two religious leaders from each religious group (ten participants in total) in the eThekweni region. Each religious leader was asked about which parts of religious scripture contained the specific restrictions relating to homoeopathic prescription; these limitations were then verified through the texts mentioned. The researcher also confirmed the limitations regarding

food, medicine (including CAM and energy healing) and alcohol with each religious leader.

## Results

Christianity is one of the major religions in the world. Due to research limitations, the researcher only interviewed one Anglican priest and one Seventh-day Adventist pastor. Both leaders have different views on restrictions within Christianity because of their denominations' individual beliefs and practices.

Islam is the second-largest religion in the world. The Islamic people follow the teachings of the Qur'an and call their god "Allah". The Islamic faith does not officially have different branches like Christianity, but there are split opinions within the Islamic faith about medicine and health.

Buddhism has three main branches: Mahayana, Theravada and Vajrayana. Lesser-known branches of Buddhism also exist, but were borne from cultural and traditional influences and will not be covered in this study.

Hinduism follows the Ahimsa principle. The complete saying is: *Ahimsa paramo dharma*, which roughly translates to "non-violence is my ultimate religion". Hindu leaders do not force their followers to follow this practice.

Judaism, as with the Islamic religion, requires their followers to adhere to their rules, regulations and restrictions. Observant Jewish followers will not take medication or buy products that are non-kosher, while some modern Jewish communities are not as strict.

## Conclusion

Each religion has its own set of rules, regulations and restrictions. Some request that followers strictly adhere to these, while others don't. In general, religious communities believe that if their followers want to follow a spiritual path, they will automatically adhere to their religion's rules, regulations and restrictions. The researcher identified these religious restrictions, which helped to determine a list of problematic homoeopathic remedies.

Most of the interviewed leaders pointed out that whether or not their followers took religiously restricted medication, the decision remained with their followers; the religious leaders are there to give advice, not to dictate to their followers.

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# Chapter 1 – Introduction

## 1.1 Introduction

Homoeopathy is a branch of alternative medicine that falls under “Complementary and Alternative Medicine” (CAM), which refers to any form of treatment that differs from traditional Western medicine (Rosenzweig 2017). Traditional Western medicine is often referred to as orthodox or allopathic medicine, whereas CAM often has historic origins outside of orthodox medicine (Kasper 2015).

Homoeopathy is a registered CAM system under the Allied Health Professions Council of South Africa (AHPCSA). Homoeopathic remedies and medications are made from various sources or ingredients, but some of these conflict with certain religious rules or concepts. This limits treatment options available and in turn restricts practitioners in prescribing medication to their patients.

For a patient to give informed consent to treatment, a medical practitioner is obligated to disclose the nature of the medication. Homoeopathic practitioners need to be aware of any religious restrictions so that they can duly inform their patients of medicine that might not comply with their practices. However, no research has been conducted to compile a comprehensive list of what homoeopathic practitioners need to be aware of when prescribing remedies.

Most people think homoeopathy is only derived from plants as homoeopathy falls under the “natural medicine” category (Insights 2016). To a certain extent, that is true, but several homoeopathic remedies are prepared from animal sources (sources other than plants); in fact, certain remedies are made from minerals and hormones derived from animals. Although most remedies can still be classified as natural, plant-based sources, some are not only plant-based (Homeopathy 2020). It is thus essential for the practitioner to be aware of the various religious restrictions before prescribing the remedy to the patient.

Research based on the conflict between religion and medicine is widely available on the internet and indeed discussed all over the world (Ogden 2016). More often

than not, practitioners prescribe medication without detailing ingredients to their patients, which inevitably means that someone will end up consuming ingredients that are forbidden in their particular religion. It is for this reason that the researcher decided to conduct this study, because practitioners should be aware of religious dietary restrictions and prescribe with sensitivity. However, no research was done on how religious restrictions could affect homoeopathic practitioners when they prescribe homoeopathic medications and remedies.

This comparative research was done through book reviews of the available literature. The researcher verified the information from these sources by way of interviews with an authority from each religion covered in this study. These religious leaders were consulted only as a verification of the sources and not as a focus group or qualitative study.

A composite list of problematic remedies was compiled from this literature review, which will assist homoeopaths and their patients in making informed decisions before they start treatment.

## **1.2 Rationale of the study**

According to Statistics South Africa (2015), it is clear that South Africa is a multicultural country of people from different ethnical backgrounds. South Africans share different beliefs and religious affiliations, of which the most common is the Christian faith.

Christianity has many different branches with specific rules attached to their practice. The Anglican denomination, for one, does not have dietary restrictions (Patience 2016), whereas the Seventh-day Adventist community does. Seventh-day Adventists follow a diet similar to Muslim and Jewish devotees in the way that they refrain from eating pork or any by-products thereof (Church 2020).

The Islam society maintains strict rules on diet. They forbid their followers from eating pork and related by-products as well as carrion meat, blood and alcohol. Most medication is alcohol-based to prolong its shelf-life, which is problematic for Muslim communities (religion 2020).

Hinduism, like Anglicanism, does not enforce dietary restrictions, but their spiritual leaders prefer that their members follow a vegetarian lifestyle (Patience 2016).

Judaism also maintains dietary restrictions amongst its observant communities and have more strict rules compared to the Muslim faith. The Jewish community does not allow meat or dairy products to be consumed together, and if meat has not been properly prepared or slaughtered, then the meat may not be consumed (Rich 1995 ~ 2020). They also do not eat pork or any of its by-products.

Buddhism consists of three main branches: Vajrayana, Mahayana and Theravada. Tibetan Buddhism (Vajrayana) does not forbid the eating of meat and have no dietary restrictions. Southern Buddhism (Theravada) also does not forbid meat, but instead they promote vegetarianism. On the other hand, East Asian Buddhism (Mahayana) does forbid meat while preferring their followers to be vegetarians (Piyadassi 1995).

It is evident that this research is necessary to avoid causing offence to a particular religion. The list can be compiled for homoeopaths to refer to, as practitioners may not be aware of these religious restrictions.

## **1.3 Aims and objectives**

### **1.3.1 Research aim**

The study aims to determine which homoeopathic remedies or medications could potentially have religious restrictions attached to the substances used in their preparation. The study also aims to investigate the reasons behind these constraints.

### **1.3.2 Research objectives**

- 1.3.2.1 To analyse major religious scripture and to verify findings with religious leaders.
- 1.3.2.2 To develop a list of remedies that have religious restrictions.

## **1.4 Conclusion**

This study is divided into six chapters. The next chapter will provide an overview of relevant literature, while Chapter 3 will outline the methodology applied to the study. Chapter 4 presents the interviews between the researcher and religious leaders. Chapter 5 compares the research data from interviews to religious scripture. Finally, Chapter 6 completes the dissertation with the conclusion of results and includes recommendations for future studies on this topic.

## Chapter 2 – Literature review

### 2.1 Introduction

Homoeopathy is a form of complementary and alternative medicine that is based on the idea of “like cures like”. This refers to the concept that diseases can be cured by a remedy that imitates its symptoms in a healthy person, but in doing so reinforces the body’s vital force in the treatment process. Vital force, on the other hand, can be defined as the energy that exists in all living beings and is responsible for keeping them alive (Vithoukas 2016).

Though homoeopathy is seen as a natural and alternative form of therapy, patients and practitioners need to be cognisant of religious implications regarding treatment. Homoeopaths have an ethical obligation to consider a patient’s religion before prescribing remedies, which should also include information about the remedy’s composition.

Given the diversity of South Africa, it is impossible to know the nuances of each religion. The patient consulting with a homoeopath may, in essence, have agreed to treatment by attending the consultation, but they may not be fully aware of the substances being prescribed.

Many people are under the impression that homoeopathy is entirely natural and therefore not at odds with certain restrictions, which is why patients have to be made aware of substances used in these remedies. It may be argued that homoeopathic remedies can be taken irrespective of dietary restrictions since homoeopathy uses dilute amounts of the substance; only its imprint is left after dilution and succussion. However, religious practice is a personal prerogative that needs to be respected.

### 2.2 Homoeopharmaceutics: homoeopathic remedies and sources

Homoeopathy uses a wide variety of substances to make remedies. These include plants sources (roots, leaves, stems, flowers, fruits, etc.), mineral sources (gold, silver, mercury, salt, sulphur, etc.) and animal sources (*Apis mellifica* –

common bee; *Amphisbaena* – snake-lizard; *Aranea diadema* – cross spider, etc.) (WHO 2009).

Certain remedies are made from animal organs or extracts from animal organs. Some examples of these remedies are *Anthracinum* – made from the spleen of cattle infected with *Bacillus anthracis*; *Pancreatinum* – made from the pancreas of beef containing digestive enzymes; *Thyroidinum* – made from healthy thyroid tissue of sheep or calf; *Pepsinum* – made from enzymes produced in the stomach of hog or pig, may need to be excluded or replaced (Boericke 2013).

The majority of the sarcodes are made from healthy animal organs and are mostly derived from pig organs to obtain the enzyme or secretions required in making remedies such as *Thyroidinum* (Pitt 2020).

### **2.2.1 Animal source**

Certain homoeopathic remedies are obtained from animals. Some use the whole animal, or only parts of the animal, while others use animal secretions to make the remedies (Banerjee 1990). Remedies that are made from whole animals can be further divided into two categories: living and dead.

Examples of remedies from living animals include *Apis mellifica* (honeybee), *Pediculus capitis* (head louse), *Blatta americana* (American cockroach), *Aranea diadema* (cross spider) and *Theridion* (orange spider). Remedies that are made from dead animals include *Cantharis* (Spanish fly), *Armadillo officinalis* (oak-woodland pillbug), *Coccus cacti* (cochineal) and *Lacerta* (green lizard) (Burdet 2013).

Remedies that are made from parts of an animal include *Spongia officinalis* (sea sponge), *Corallium rubrum* (red coral), *Calcarea calcinata* (calcined oyster shell), *Calcarea ovarum* (toasted eggshell of a hen), *Ovi gallinae pellicula* (fresh membrane of a hen's eggshell), *Gadus lota* (the backbone of a codfish), and many more (Murphy 2010).

Remedies that are made from animal secretions include *Sepia officinalis* (inky juice of a cuttlefish), *Araneinum* (produced by puncturing the lower abdomen of a grey spider, *Aranea scinencia*), *Murex purpurea* (the dissected juice of molluscs),



*Lecithinum* (from an animal brain or egg yolk), *Orchitinum* (human testicular extract), *Oophorium* (ovarian extract of a cow or ewe), *Vulpis hepar* (liver cells of a fox), *Oleum morrhuae* (cod liver oil), *Lac caninum* (dog's milk), *Lac felinum* (cat's milk), *Lac delphinum* (dolphin's milk), *Crotalus horridus* (timber rattlesnake), *Crotalus cascavella* (Brazilian rattlesnake), *Lachesis muta* (Southern American bushmaster), and many more (Boericke 2013).

### **2.2.2 Mineral source**

Homoeopathic remedies can be sourced from minerals as well. Whether it is metal, non-metal, organic or inorganic acids, inorganic salts or compounds, minerals, mineral oils, mineral spring water, or organic mixtures (Scholten 1995).

Examples of remedies that are sourced from metals are *Alumina* (aluminium oxide), *Argentum metallicum* (silver), *Aurum metallicum* (gold), *Cuprum metallicum* (copper), *Ferrum metallicum* (iron), *Magnesium*, *Mercurius solubilis* (mercury), *Palladium*, *Platinum metallicum* (platinum), *Stannum metallicum* (tin) and *Zincum metallicum* (zinc). Non-metal remedies include *Bromium* (bromine), *Chlorum* (chlorine), *Iodium* (iodine), *Phosphorus* and *Sulphur* (Scholten 1995).

Remedies prepared from organic acids include *Aceticum acidum* (acetic acid), *Benzoicum acidum* (benzoic acid), *Lacticum acidum* (lactic acid) and *Oxalicum acidum* (oxalic acid), whereas examples of remedies made from inorganic acids are *Boric*, *Bromic*, *Muriatic*, *Nitric*, *Phosphoric*, *Sulphuric* and *Sulphurosum acidum* (sulphurous acid) (Banerjee 1990).

Examples of remedies made from inorganic salts or compounds are *Alumina silicata*, *Argentum nitricum* (silver nitrate), *Aurum muriaticum natronatum*, *Cadmium sulphuratum*, *Cuprum aceticum*, *Cuprum arsenicosum*, *Ferrum iodatum*, *Ferrum magneticum*, *Ferrum phosphoricum*, *Baryta carbonica*, *Baryta iodata*, *Baryta muriatica*, *Calcarea carbonica*, *Calcarea acetica*, *Calcarea iodata*, *Calcarea phosphorica*, *Calcarea sulphurica*, *Calcarea silicata*, *Natrium muriaticum*, *Natrium phosphoricum*, *Natrium sulphuricum*, *Kalium carbonicum*, *Kalium iodatum*, *Kalium muriaticum* and many others (Boericke 2013).

Examples of remedies made from minerals, mineral oils and mineral spring waters are *Graphites* (graphite), *Silicea terra* (silica), *Kerosolenum* (kerosene), *Paraffinum* (purified paraffin), *Petroleum* (crude rock oil), *Aqua petra* (the mineral springs of Chase and Brittingham), *Sanicula aqua* (water of Sanicula springs) and *Levico* (arsenical mineral water of South Tyrol) (Banerjee 1990).

Lastly, an example of a homoeopathic remedy made from organic mixtures is *Kreosotum* (a mixture of phenols obtained from beechwood tar) (Clarke 1902).

### **2.2.3 Sarcodes**

The word sarcodes is defined as “homoeopathic remedies that are sourced from animal tissues” (Allen and Clarke 2013). In other words, sarcodes are homoeopathic remedies made from healthy animal tissue or organs, which should technically be classified under animal sources, but sarcodes are in fact remedies. They are made from hormones of endocrine or ductless glands, or normal secretions of living animal (including human) organs (Pitt 2020).

Sarcodes were developed in the 1800s by a German physician called Constantine Hering. The idea of sarcodes developed from organotherapy – a technique that uses human or animal extracts to treat diseases (Goel 2010). Sarcodes are generally given when the main remedy is not achieving its desired results, when there is a “lack of symptoms”, or as a corresponding remedy to the main remedy (Sankar and Padhav 2016; Pitt 2020).

The following list shows examples of sarcodes and the extracts used in their preparation (Goel 2010):

- *Thyroidinum* – sheep or calf
- *Pituitarum posterium* – the posterior portion of sheep’s pituitary gland
- *Adrenalin* – suprarenal glands
- *Cortisone* – cortex of human adrenal gland
- *Insulin* – pancreas

- *Pepsin* – digestive enzyme from hog or pig stomach
- *Orchitinum* – hormone from testicles
- *Oophorinum* – hormone from cow or sheep ovaries
- *Cholesterinum* – epithelium lining of gallbladder and larger ducts

#### 2.2.4 Nosode

Nosodes are remedies made from diseased animal cells or tissues. Homoeopathic remedies that fall under the category of nosodes are often prepared from diseased agents, such as excretions or parts (cells, tissues, or organs) from a diseased person, plant or animal (Allen and Clarke 2013).

Similar to sarcodes, nosodes can be used as an adjunct with the main remedy prescribed. However, according to Sankar and Padhav (2016) nosodes alone can also be prescribed under these conditions:

- Prolonged recovery period
- Homoeopathic prophylactic
- As an agent to remove the side effects of a drug
- When a patient struggles to recover after an event

Examples of nosodes obtained from human tissues are *Bacillinum* (tuberculous sputum), *Carcinosin* (cancerous tissues), *Medorrhinum* (gonorrhoea), *Psorinum* (scabies vesicle), *Syphilinum* (syphilis), *Tuberculinum bacillinum* (tuberculosis) and *Variolinum* (smallpox) (Banerjee 1990).

Notable examples of nosodes obtained from animals are *Ambra grisea* (morbid product of sperm whale), *Anthracinum* (anthrax poison from affected sheep or cattle spleen), *Aviaire* (chicken tuberculosis), *Lyssin* (rabies), and *Malandrinum* (grease in a horse) (Boericke 2013).

Nosodes made from diseased plants include *Secale cornutum* (fungus on seed

of rye and other grains) and *Ustilago maydis* (fungus on stem and grains of corn) (Murphy 2010).

Other examples of nosodes are *Tuberculinum bovinum* (cattle tuberculosis), *Calculobili* (gallstones), *Pertussin* (whooping cough), *Diphtherinum* (diphtheria), *Epiphysterinum* (bleeding fibrous tumour), *Influenzinum* (influenza), *Malaria officinalis* (malaria), *Meningococcinum* (meningitis), *Morbilinum* (measles), *Pyrogenum* (decomposed lean beef), *Scarlatinum* (scarlet fever) and *Staphylococcinum* (staphylococcus) (Banerjee 1990).

According to Nayak and Varanasi (2020), both nosodes and sarcodes are contraindicated under the following conditions:

- When the disease is active
- When the disease is in incubation
- In the acute, explosive stage of the disease
- During the active phase of a recurrent attack
- Auto-nosodes, during the acute infectious disease
- If used below 200C or 30X potency

## 2.3 Religious restrictions

Some religious restrictions are rather well known, such as vegetarianism amongst Eastern religions, such as Islam, Hinduism and Buddhism (Sorajjakool 2010). These restrictions vary between religions and individuals, and the reasons may influence a patient's willingness to take medication derived from animals. Studies, like Kraftt (2008) and others (Eriksson et al. 2013; Ogden 2016), have been conducted on religious perceptions of homoeopathy, allopathic and complementary medicine, but not about substances that could be problematic (Sorajjakool 2010). Kraftt (2008) mentioned in his research that "the majority of Christians surveyed did not share the views of the Christian authors who regard homoeopathy as incompatible with Christianity".

As mentioned in Ogden (2016), Christianity has few dietary restrictions, and for those denominations that do, none of these are compulsory. Ogden (2016) stated that Buddhism does not have a set of dietary laws as there is great diversity within Buddhism. Furthermore in Ogden (2016), it also mentioned the dietary restrictions for Islam, Judaism, Hinduism and Sikhism, and which ingredients in orthodox medication may conflict with religious restrictions.

Eriksson, Burcharth and Rosenberg (2013) carried out a study on how animal-derived products may conflict with religious patients' beliefs. Within their study, they mentioned that the majority of implants and drugs in surgery and medicine are produced from animals and humans, but health practitioners are often unaware of these ingredients. The article concluded that it is best to inform patients of the ingredients used and to confirm consent before prescription.

There are two schools of thought in Christianity. One views CAM as paganistic or even Satanic (Robinson 2007), while the other may not necessarily believe in CAM, but does not restrict it (Rood 1999; Sorajakool *et al.* 2010).

### **2.3.1 Christianity**

Christian sources are mainly found within the Holy Bible. According to Participant 1 (see Chapter 4), Christian dietary restrictions can be found throughout the Holy Bible, but are specifically covered in the books of Leviticus and Deuteronomy.

In Chapter 11 of Leviticus, all the animals that can be eaten or cannot be eaten are mentioned and listed. Camel, coney, hare and swine are referred to as unclean and should not be eaten (Leviticus 11:1-8).

Regarding seafood, Leviticus 11:9-12 reads: "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you... ye shall not eat of their flesh."

In terms of fowls, Leviticus 11:13-19 states: "...they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat."

In this same chapter, verses 20-28 go on to say: "All fowls that creep, going upon all four shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat... The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you."

Verse 29 continues in the same vein: "These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep."

"Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee... as of the roebuck, and as of the hart. Only ye shall not eat the blood; ye shall pour it upon the earth as water" (Deuteronomy 12:15-16).

More dietary guidelines are mentioned in Deuteronomy 14:3-21, particularly stating "Thou shalt not seethe a kid in his mother's milk" in verse 21.

Participant 3 said that their congregation do not have any dietary restrictions, but they do recommend fasting to their followers during Lent and Advent. This participant later said that "dietary restrictions were taken away" and the source can be found in Chapter 10 of Acts.

"Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all

manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter; kill, and eat'. But Peter said, 'Not so, Lord; for I have never eaten any thing that is common or unclean'. And the voice spake unto him again the second time, 'What God hath cleansed, that call not thou common'. This was done thrice: and the vessel was received up again into heaven." (Acts 10:9-16).

### **2.3.2 Islam**

The Muslim people follow a halal-based diet, which is generally described as meat prepared according to Muslim law. The word is of Arabic origin, roughly translating to lawful or permissible (Alwazna 2016).

The halal diet is prescribed in Muslim scripture, known as the Qur'an, but is not specific about which foods are permitted and which are not. Instead, it provides only broad guidelines for dietary prohibitions, according to Participant 7. The same participant went on to explain that if one seeks to know which ingredients are lawful or not, then secondary sources will need to be consulted, such as the Hadith, which is a record of the traditions of the Prophet Muhammad.

Certain dietary restrictions are found in the Qur'an, however. Verse 173 of Chapter 2 states: "He has forbidden you carrion, and blood, and the flesh of swine, and what was dedicated to other than God".

"Today all good things are made lawful for you. And the food of those given the Scripture is lawful for you, and your food is lawful for them" (Qur'an 5:5).

"So eat of that over which the Name of God was pronounced... And why should you not eat of that over which the Name of God is pronounced, when He has detailed for you what is prohibited for you, unless you are compelled by necessity" (Qur'an 6:118-119).

"And do not eat from that over which the Name of God was not pronounced, for it is abomination" (Qur'an 6:121).

Regarding alcohol, Verse 219 of Chapter 2 in the Qur'an states: "They ask you

about intoxicants and gambling. Say, ‘There is gross sin in them, and some benefits for people, but their sinfulness outweighs their benefit.’”

“O you who believe! Do not approach the prayer while you are drunk, so that you know what you say” (Qur’an 4:43).

“Intoxicants, gambling, idolatry, and divination are abominations of Satan’s doing. Avoid them, so that you may prosper. Satan wants to provoke strife and hatred among you through intoxicants and gambling” (Qur’an 5:90-91).

Concerning meat, Verse 1 of Chapter 5 states: “Livestock animals are permitted for you, except those specified to you; but not wild game while you are in pilgrim sanctity.”

“Prohibited for you are carrion, blood and the flesh of swine, and animals dedicated to other than God; also the flesh of animals strangled, killed violently, killed by a fall, gored to death, mangled by wild animals – except what you rescue, and animals sacrificed on altars; and the practice of drawing lots... Say, ‘Permitted for you are all good things, including what trained dogs and falcons catch for you.’ You train them according to what God has taught you. So eat from what they catch for you” (Qur’an 5:3-4).

“Permitted for you is the catch of sea, and its food – as sustenance for you and for travellers. But forbidden for you is the game of land while you are in pilgrim sanctity” (Qur’an 5:96).

### **2.3.3 Hinduism**

According to Participant 2, Hinduism generally promotes vegetarianism, but due to diverse traditions within this religion, not all Hindu followers are vegetarians.

Hinduism has a saying: *Ahimsa paramo dharma*, which means “non-violence is my ultimate religion”. The origin of this verse is unclear, and seem to have been passed down as a set rule in Hinduism, Jainism and Buddhism through the ages. This verse was made well-known by Mahatma Gandhi (Maheshwari).



Main sources of Hindu dietary restrictions can be obtained from the Bhagavad Gita and the Manusmriti.

“Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, and all substances turned acid, and from doing injury to living creatures” (Manusmriti 2:177).

“Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to heavenly bliss; let him therefore shun meat. Having well considered the origin of flesh and the fettering and slaying corporeal beings, let him entirely abstain from eating flesh” (Manusmriti 5:48-49).

The Bhagavad Gita does not specify which foods to avoid, but provides the following guidelines:

“Foods in the mode of goodness increases the duration of life, purify one’s existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance” (Bhagavad Gita 17:8-10).

#### **2.3.4 Buddhism**

Buddhism consists of three main branches known as Mahayana, Theravada and Vajrayana; some Buddhist traditions have dietary restrictions, while others do not (Baumann 2001).

The Mahayana Buddhist generally follows a vegetarian diet that is prescribed in the Mahayana Mahaparinirvana Sutra, the Angulimaliya Sutra, the Surangama Sutra, the Brahmajala Sutra and the Lankavatara Sutra (Baumann 2001).

In the Angulimaliya Sutra, one of the passages reads as follows: “Manjushri asked, ‘It is because of the tathagatagarbha (“embryonic Buddha”) that the Buddhas refrain from eating meat.’

The Buddha replied: ‘So it is, Manjushri. There is not a single being, wandering in the chain of lives in endless and beginningless samsara (“cycle of death and rebirth”), that has not been your mother or your sister. An individual, born as a dog, may afterward become your father. Each and every being is like an actor playing on the stage of life. One’s flesh and the flesh of others is the same flesh. Therefore, the Enlightened ones eat no meat. Moreover, Manjushri, the dharma-dhatu (“that from which all phenomena (*dharma*) arise”) is the common nature of all beings, therefore Buddhas refrain from eating meat.’” (*Angulimaliya Sutra & Buddhas and Ordinary People Abstaining From Eating Meat* 26 November 2020).

In the Brahmajala Sutra, one of its paragraphs state: “Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes, meat, the ascetic Gotama refrains from such enjoyment” (*Brahmajala Sutra* 2020).

Another notable passage from this sutra says: “A disciple of the Buddha must not deliberately eat the flesh of any being, for if he does so, he thereby cuts off great compassion, kindness, and the seed of the Buddha-nature and causes all beings who encounter him to avoid him. Therefore, all Bodhisattvas must abstain from eating the flesh of any being, for meat-eating is the source of limitless offences. Hence, if a Bodhisattva deliberately eats meat, he thereby violates this minor precept and commits defiling offence” (*Brahmajala Sutra* 2020).

In the Lankavatara Sutra the majority of its eighth chapter speaks about avoiding eating meat. Verses 1-14 of Chapter 8 starts with Bodhisattva Mahamati asking Buddha about “the merit or demerit of animal flesh eating” and “abandon[ing] their craving to eat animal flesh”. Buddha answered him by saying that “the Bodhisattva, whose nature is compassion, is not to eat any animal flesh”, explaining that the reason why the Bodhisattva-Mahasattva refrain from eating meat is because of “their desire to respect all sentient beings” (*Lankavatara Sutra & The Faults of Eating Meat* 2020).

One of the conversations between Buddha and one of his disciples, Kashyapa, was recorded in the Mahaparinirvana Sutra. The conversation revolves around the reason for abstinence from meat and fish: “Then the Bodhisattva Kashyapa asked

the Buddha, 'But why indeed, O Lord and Tathagata, do you forbid the consumption of meat?' The Buddha replied, 'Eating meat destroys the attitude of great compassion.'" Afterwards, Kashyapa further enquired about the eating of fish, to which Buddha answered: "'I have never done so! I have described as healthy all sorts of food: sugar cane, rice, molasses, rye, barley, and so forth; milk, curd, butter, oil, and so on' ... 'How much less could I allow the eating of fish simply to satisfy the desires of those who wish to eat it!'" (*Mahaparinirvana Sutra & Abstaining From Eating Meat and Fish, Even Died by Natural Causes* 2020).

In the above quotation, we see that the Buddha did not allow his followers to eat fish even for their own pleasure.

On the other hand, the Theravada Buddhist generally follows the above teachings of not eating meat. However, if they receive alms (donated food) from people and it contains meat, they will eat it nonetheless, as stated in the following excerpt:

"'Jeevaka, I say that on three instances meat should not be partaken, when seen, heard or when there is doubt. I say, that on these three instances meat should not be partaken. I say, that meat could be partaken on three instances, when not seen, not heard and when there is no doubt about it.'" (*Jivakasutta*).

Vajrayana Buddhists drink alcohol and eat meat, although some eat meat, but don't drink alcohol. Other Vajrayana followers abstain from both meat and alcohol. The most commonly speculated reason for this could be because of the lack of vegetation in the Tibetan area where this Buddhist branch was founded (Baumann 2001).

### **2.3.5 Judaism**

Judaism follows the Old Testament, specifically the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which makes up the Jewish scripture known as the Torah (Rich 1995 ~ 2020).

The Jewish community follow a kosher-based diet. The word "kosher" is derived from the Hebrew root "kashér", which can be defined as clean, pure, properly

prepared or suitable for consumption. Kosher rules describe how foods should be produced, processed and prepared in a way that is permissible (Rich 1995 ~ 2020).

Leviticus 7:26 expresses the following: “Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.” The entire eleventh chapter of Leviticus lists the animals that can or cannot be eaten, as was mentioned in Section 3.1. In both Leviticus 11:3-8 and Deuteronomy 14:4-8 information is given on how animals are classified as clean and permissible.

The Torah repeats the phrase: “Thou shalt not seethe a kid in his mother’s milk” three times (Deuteronomy 14:21; Exodus 23:19; Exodus 34:26). This sentence means that one should not cook a baby goat (kid) in his mother’s milk. The reason is that cooking a kid in its mother’s milk is an idolatrous practice. Moreover, it is an act of cruelty to cook the baby goat with the milk that was originally meant to raise and sustain it.

The parts of animals that need to be removed before be eaten are mentioned in the Torah. Genesis 9:4 reads: “But flesh with the life thereof, which is the blood thereof, shall ye not eat”.

In Exodus 22:31, it is stated that “neither shall ye eat any flesh that is torn of beasts in the field”, and Leviticus 7:23-27 indicates the following: “Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.”

Leviticus 3:17 specifies: “It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood”, while verses 11-13 of Chapter 17 stipulates: “For the life of the flesh is in the blood... for it is the blood that maketh an atonement for the soul... No soul of you shall eat blood... he shall even pour out the blood thereof, and cover it with dust.”

Leviticus 3:3-4 mentioned that fat from kosher animals needs to be removed and discarded: “the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat the is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away”.

Deuteronomy 14:4-5 lists the meat that is permissible from the following animals: “ox, sheep, goat, hart, roebuck, fallow deer, wild goat, pygarg, wild ox and the chamois”.

As mentioned in Section 3.1, both Leviticus and Deuteronomy 14:9-10 refer to the kinds of seafood that are clean and permissible: “All that have fins and scales shall ye eat; and whatsoever hath not fins and scales ye may not eat” (Deuteronomy 14:9-10) and “Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat... Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you” (Leviticus 11:9-12).

Most fish species are permissible in the Jewish diet as the majority have fins and scales, but creatures such as lobsters, squids, crabs, prawns and eels are not permitted as they have no fins, no scales, or neither.

Judaism and certain Christian denominations share the same prohibition against fowls/birds. These fowls/birds are listed in Leviticus 11:13-19 and Deuteronomy 14:11-18.

Leviticus 11 and Deuteronomy 14 both mention that insects are unclean and are not permissible in the Jewish diet. “All fowls that creep, going upon all four, shall be an abomination unto you” (Leviticus 11:20). “And every creeping thing that flieth is unclean unto you: they shall not be eaten” (Deuteronomy 14:19).

## **2.4 Conclusion**

Homoeopathic practitioners believe in holistic healing, which is why homoeopaths need to be aware of different religious views. Homoeopaths cannot exclude the spiritual aspects of life as it would not be a truly holistic approach.

Practitioners will need to understand the religious implications of homoeopathic

remedies so that they can make informed decisions about prescribing alternatives to problematic remedies.

Geertz (2006) asserted that religion varies from area to area due to history, culture and people. South Africa is a country of many different cultures and religions, so practitioners need to cultivate respect for these differences in their prescription of remedies. If practitioners prescribe without considering patients' beliefs, they could inadvertently cause patients to violate their religion's law, and this may lead to the development of an entirely different ailment once a patient discovers it.

## **Chapter 3 – Research methodology**

### **3.1 Introduction**

This chapter presents the research design, sample population and the criteria the researcher used when choosing research participants. This chapter also briefly describes how the textbooks and references were obtained and how the book review was conducted.

Furthermore, it contains a brief overview of the interview process, which is explained in detail in Chapter 5.

### **3.2 Research design**

This research was conducted in the form of a book review with a qualitative aspect. The book review will show the subtle and implicit religious restrictions as well as how these restrictions could affect practitioners in their prescription of remedies.

In some instances, these restrictions are not set in stone, which is what this research aims to investigate. It was important to determine the extent of these restrictions, whether they were self-imposed, enforced by the religion, or imposed by someone else, and what practitioners be aware of.

#### **3.2.1 Book review**

According to Kothari (2004), a book review is a critical analysis of the content of books, journals or articles. Through the process of book reviews, the author's thoughts, intentions and view upon a certain field or perspective are discovered. In addition, it assists in discovering a gap in the field of research. Furthermore, it aids in understanding the subject mentioned and where the source of the argument came.

The researcher perused the religious texts and sites suggested by the participants in order to verify the sources of the various dietary restrictions. Thereafter, the researcher compiled a list of these religious restrictions along with a list of remedies that homoeopaths should avoid with certain religions.

### **3.2.2 Qualitative research**

According to Kothari (2004), qualitative research is the collection and analysis of qualitative phenomena. It does not involve numbers or quantity as it mainly deals with the understanding of concepts, opinions or experiences. The qualitative research method is often used in research related to ethnicity, phenomenology, philosophy, ethical enquiry, psychology and other research topics that cannot be measured by numbers.

This research was initially only focused on book reviews, but the religious texts were vast in number. It was then decided to include interviews with appropriate religious leaders to clarify the mass of information on each religion's dietary restrictions and to determine the origins of these restrictions.

### **3.3 Research Setting**

The research took place within the eThekweni area, where local places of worship were approached.

The researcher arranged to meet with each religious leader at a time and place of their convenience. Most of the interviews took place at the participants' workplaces.

### **3.4 Sample population**

Two religious leaders of each religion from the large congregations in the eThekweni region were identified and personally interviewed by the researcher.

### **3.5 Instrument**

The researcher used an interview guide to interview each religious leader. The interviews were audio recorded unless a participant felt uncomfortable with this, in which case they had the option to not to continue with the interview process.

This interview process helped to determine views on homoeopathic medications



by the various religious communities as well as which remedies conflict with their practices. Once this was resolved, a list of these problematic remedies was compiled.

### **3.6 Sampling method**

The interviews followed a purposive sampling method. The researcher selected one or two experts for religions covered in this research from the main congregations found in the eThekweni area. The researcher first made enquiries at these places of worship to identify the most appropriate experts leading their congregations. Thereafter, the researcher contacted the religious experts to set up the interview date, time and place.

#### **3.6.1 Inclusion criteria**

- Minister or leader of the place of worship
- A minimum of two years' experience

#### **3.6.2 Exclusion criteria**

- Less than two years' experience
- Participants who are unable to assist

The interviews consisted of questions that addressed the different kinds of dietary restrictions of each religion. The religious leaders were asked about their views on medication that contained elements of restricted foods, and the researcher also investigated where these restrictions could be found in religious scripture, if at all.

### **3.7 Interview questions**

1. What kind of dietary restrictions does your religion have?

2. What are your views about followers taking medication that includes these dietary restrictions?
3. Would you advise followers to avoid taking medicine containing these restricted substances?
4. Does your religion foster any restrictions over complementary and alternative medicine?
5. Are there any restrictions about the use of alcohol in medication?
6. Have you heard about homoeopathy? What is your viewpoint?
7. If none of the mentioned restrictions appear within scripture, could you tell me where these originated from?

These interview questions became slightly different for each participant as the interview went on. The above guide encouraged a conversation between the religious leader and the researcher in order for it to feel less like an interrogation of their beliefs. The interviews confirmed the dietary restrictions for each religion and helped to determine the overall views on medication containing restricted substances.

### **3.8 Data collection**

An interview guide was used to obtain data, which was used to identify the homoeopathic remedies within the materia medica to be avoided for each religion.

Data was collected in the English language at a convenient location, date and time for each expert.

The name or any personal detail or information was not asked or recorded. The researcher asked the participants questions regarding religious restrictions and homoeopathy, while the participants have responded to each question accordingly for interview recording purpose.

## **3.9 Ethical considerations**

### **3.9.1 Anonymity and privacy**

The participants' names were not recorded, but assigned numbers instead (e.g. Participant 1) to ensure anonymity.

Each participant's privacy was safeguarded as the interviews were conducted in a private space with only the researcher and the participant.

### **3.9.2 Confidentiality**

The participants were made aware that their information would be kept confidential by the researcher.

### **3.9.3 Informed consent**

A letter of information and informed consent was given to each participant before the interview. If any participant did not agree to sign the consent form, they were free to withdraw.

## **3.10 Data analysis**

The religious restrictions were identified per religion and this information was then used to investigate problematic remedies, after which a list of these remedies was then compiled. The interview data was compared to the indicated religious scripture as a form of authentication.

## **3.11 Conclusion**

This chapter detailed the procedures followed for this research. The next chapter will present the interview data obtained by the researcher, after which a discussion of this information will be covered in Chapter 5 along with comparisons to religious scripture.



# Chapter 4 – Interview results

## 4.1 Introduction

This chapter will examine the results obtained from each participant. In this chapter, the participants' responses were divided into categories according to the questions asked.

As mentioned in Chapter 3, the interview was conducted in a semi-structured interview format where the researcher had interviewed each participant individually without following a strict list of questions. The following is a list of the participants and the religions they represent:

1. Participant 1 – Christianity (Seventh-Day Adventist)
2. Participant 2 – Hinduism
3. Participant 3 – Christianity (Anglican)
4. Participant 4 – Judaism
5. Participant 5 – Hinduism
6. Participant 6 – Kadampa Buddhism
7. Participant 7 – Islam
8. Participant 8 – Islam

## 4.2 Views on homoeopathy

### 4.2.1 Christianity

#### 4.2.1.1 Interview 1

*“I have heard of homoeopathy but not exactly sure what it is. I have heard that it is also being used amongst most of our church members. [It is a] natural way to treat illnesses.”* (Participant 1, 06 January 2020)

#### 4.2.1.2 Interview 2

*“Yes, I have heard of homoeopathy, and I prefer it. The chemicals that they make standard medicines of are sometimes not good for the body.”*

*Homoeopathy is very natural so it is better. It goes back to what they have done in Biblical times. They would have used herbs and so on to bring about the healing, so I would encourage people to use the homoeopathic medicines rather than allopathic.” (Participant 3, 31 January 2020)*

## **4.2.2 Islam**

### **4.2.2.1 Interview 1**

*“I have heard very briefly in document detail. I have not researched it or read too much about it but I have an idea of what it is.*

*I do not have too much knowledge of the basis or understanding of the science itself. I do understand that it is an alternative to the normal medical or medicine system in the world.*

*I do understand that it works from a natural type of process in terms of medication.” (Participant 7, 13 February 2020)*

### **4.2.2.2 Interview 2**

*“I have heard a little bit about it from friends and family, and also through the work that we do in terms of halal certification.*

*The little information that I have received seems to be an alternative medicine to the mainstream type of medication. It is an alternative source where there are benefits in it in terms of taking the medication or prescription that is given by a homoeopath, so there is some good in it.*

*There is no reason for us to stop anyone or to discourage anybody from seeking treatment that would be beneficial or helpful. If anything, it could be something that is encouraged for a person to use some type of avenue or a medium that would be able to help the person to overcome whatever illness or to just maintain good health.” (Participant 8, 03 March 2020)*

## **4.2.3 Buddhism**

### **4.2.3.1 Interview 1**

*“It is an alternative therapy that may have value in helping people with a broad range of signs, symptoms and conditions that has benefits in. Unlike allopathic medicine, it does not have many ill effects.” (Participant 6, 13 February 2020)*

#### **4.2.4 Hinduism**

##### **4.2.4.1 Interview 1**

*“I understand the basic principle of homoeopathy. It uses natural products to treat. Those natural products generally, in larger quantities, may not be good for the body. Therefore, [homoeopathy] diluted them many times before they are administered, and then it benefits the body.” (Participant 2, 14 January 2020)*

##### **4.2.4.2 Interview 2**

*“I have some layman knowledge about [homoeopathy]...”*

*I think homoeopathy is something that was looked down upon at some stage, but it is now on the increase, because more and more we realise that it is about holistic treatment. That is my understanding of it.*

*If I can link it to education, there was a time when we were dealing with learners, with children. We would look for a problem within the child, and so, when something happens or we feel the child is behaving in a particular way because there is something wrong in the child, we try to hone and zone in on that to solve it. Then we get this ecological, ecosystemic thing and we realise that a child behaves in a particular way because something may be wrong within them or something is contributing to the problem. It may be parents or the environment.*

*We are now realising that homoeopathy is not something that zones in on a particular problem but rather, it looks at a problem in a holistic viewpoint. There may be other things that are impacting on the body.*

*What I know about medical science as a whole, is that they will zone in on the heart, but in that process, they neglect everything else around the heart and cause damage to that. Homoeopathy now, looks at diseases in its natural kind of way.*

*It would depend on what the homoeopathic medication is. Provided it does not transgress the Hindu dietary requirements, I am in all favour of homoeopathic treatment.” (Participant 5, 06 February 2020)*

## **4.2.5 Judaism**

### **4.2.5.1 Interview 1**

*“I have heard of homoeopathy and we are fine with it. I will not restrict my congregation from going to see a homoeopath.”* (Participant 4, 06 February 2020)

## **4.3 Restrictions on homoeopathy and/or complementary medicine**

### **4.3.1 Christianity**

#### **4.3.1.1 Interview 1**

*“We do not restrict members to use complementary medicines. However, we allow church members to use their discretion based on the Bible and the Spirit of Prophecy and also what is good for them. As long as it does not contradict with the word of God, the Bible, then it is fine.”* (Participant 1, 06 January 2020)

#### **4.3.1.2 Interview 2**

*“There are beliefs within Christianity that acupuncture, reiki and reflexology is to be steered away from because some people believe that all of those are practised along with the Eastern philosophies that exclude God or the Eastern philosophies that have more than one God.*

*Personally, reflexology is not an issue so I do not restrict my congregation in reflexology. Reiki, I have concerns with.*

*Acupuncture and dry needling for me is a problem. I donate blood and if I have had any of those treatments, I cannot donate blood. There is a concern that the needles are recycled and that they may not be sterile enough and I might get some disease that takes a while to incubate. So the restriction is if I have had any form of dry needling, acupuncture or even tattoos, I am not allowed to donate for a period of 6 months.*



*The things that focus on the chakras which Reiki does use, and the alignment of energies that come from within, Christianity frowns on because our energy is given to us by the Holy Spirit. And so, the Holy Spirit will bring into thy the chakras and give us what we need to know. The opening of the third eye is considered to be knowledge or wisdom, or something like that. So we don't talk about the Eastern philosophies.” (Participant 3, 31 January 2020)*

## **4.3.2 Islam**

### **4.3.2.1 Interview 1**

*“In the broad principle of treatment or medicine, or seeking health or a person's wellbeing, Islam does not have any particular restriction on any aspect. In those days before there was allopathy, there were many other modes of treatment.*

*There were many other probably sciences that existed or people were able to treat people in various ways. All of them would be regarded as lawful and valid...*

*...As long as something is beneficial, it is not harmful, nor is it compromising a person physically, spiritually or in any way, then we will have no problem with it.”*

*(Participant 7, 13 February 2020)*

### **4.3.2.2 Interview 2**

*“I would not restrict them. I would perhaps advise them that there are certain restrictions that we have in terms of items that you can consume. Not only homoeopathic medicines but other medications or alternative medicines have implications to one's faith, would need to be re-looked at or reviewed by those that have expertise in that field... We do come across homoeopathic medications that contain alcohol in it or which needs to be checked and reviewed in terms of its halal permissibility.*

*We do not have any restrictions with complementary medication. If it does not contain any impermissible or non-halal ingredients, there would not be a problem consuming it.” (Participant 8, 03 March 2020)*

## **4.3.3 Buddhism**

#### **4.3.3.1 Interview 1**

*“We have no restrictions on people going to see a homoeopath or other alternative or complementary medicines.” (Participant 6, 13 February 2020)*

### **4.3.4 Hinduism**

#### **4.3.4.1 Interview 1**

*“No, they will be free to do so or to attend any medical practitioner because our Hindu belief is that people have a right to choose their paths. Even if it is different from what we believe. We must allow them to grow from their position. So, homoeopathy is quite publicised in our congregations.*

*There are certain restrictions, [with regards to homoeopathy or complementary medicine] but the priority is given to health. The restrictions will probably be related to diet. For example, meat and beef products, those are generally avoided.*

*So if any medicine contained ingredients from those restricted products, we would advise our followers to avoid them and look for alternatives to those medications – unless it is life-threatening.” (Participant 2, 14 January 2020)*

#### **4.3.4.2 Interview 2**

*“I have not come across anything that says one cannot engage in those kinds of things. Chiropractors or acupuncturists and things like that, for me, if it is not causing any damage to the body, it is fine. We should not do anything to the body that abuses it and if it is not an abuse to the body, I see no objection to it.” (Participant 5, 06 February 2020)*

### **4.3.5 Judaism**

#### **4.3.5.1 Interview 1**

*“We have no particular restrictions on complementary medicine. The only concern would be that like homoeopathy, some of the medications are not made in the*

*kosher way. Other than that, we do not have any problems with people going to see chiropractors, acupuncturists or other complementary medicines.*

*It does not matter how good the bread is, or how effective the medication is, you might find people in the community that will not be lenient to that... As far as we are concerned, we have responsibilities to ensure that the food or products or whatever they may be, or alcohol, cold drinks, food, medications, or anything, has to be kosher certified.” (Participant 4, 06 February 2020)*

## **4.4 Dietary restrictions**

### **4.4.1 Christianity**

#### **4.4.1.1 Interview 1**

*“We encourage vegetarianism, but even vegetarianism has different categories. Some are vegan totally while others will eat fish but not red meat and chicken. Some will eat eggs but no milk, but we are encouraging towards a vegetarian diet. For those that decide to have some meat in their diet, we ask them to be mindful and, say, have the meat once in a week, not overdoing it.*

*The Bible tells us what kind of meat can be eaten and what kind of food you can eat, so we go back [to the Bible]. However, we need to keep in mind that a lot of food nowadays was different from how they used to originate in the olden days. Modern meat sources often contain chemicals and hormones that are being fed to animals. Therefore, we felt that a better diet for the body will be vegetables.*

*We do not have a clear rule or restriction that said do not eat meat, however, it is clear in the Bible that we should not eat pork. Therefore, if you are eating pork, [to us] you are going against what the Bible has said.” (Participant 1, 06 January 2020)*

#### **4.4.1.2 Interview 2**

*“The Anglicans are very middle of the road. So we are between the strictness of the Catholics with regards to meat on Fridays and some other denominations that have other dietary requirements. In effect, we have got none. However, we do recommend during periods of Lent and Advent that people take on some form of fast or another.*

*At which point some people will not eat at all during the day, some may eat only salads and fruits, entirely up to them. I simply give guidelines to my congregation.*

*So, essentially there are no dietary restrictions. We do frown on people who take in too much alcohol.” (Participant 3, 31 January 2020)*

## **4.4.2 Islam**

### **4.4.2.1 Interview 1**

*“Very broadly, in terms of Islamic dietary requirements, we do have a code of consumption.*

*As Muslims, we are not allowed or permitted to eat just about anything that we wish to. There is a specification in terms of animal consumption. Which animals we are supposed to eat and which animals we are not supposed to eat. Then there are certain ingredients, for example, if it is alcohol or from certain sources like insects or marine sources, depending on the jurisdiction on that particular source. So, there are broad guidelines as to where something is sourced from and how it can or cannot be applied.” (Participant 7, 13 February 2020)*

### **4.4.2.2. Interview 2**

*“In halal certification, there are specific restrictions for anything we consume. A majority of the products do comply with the requirements in terms of halal. However, certain products do not comply with those requirements. It is better to understand what is not halal to further dictate what can be consumed and what cannot be consumed.*

*For meat and meat-related items, you would need to find out the species of animals that were slaughtered. If the animal is from halal species and slaughtered in a halal manner, then you may consume its meat and any of its by-products that are sourced from it. If it is non-halal, it is regarded as carrion. The meat and any of its by-products will be regarded as non-halal to consume for the person of the Muslim faith. Furthermore, all intoxicants are regarded as non-halal. Whether it is protocol alcohol or any type of drug that will alter your mind are all regarded as non-halal. A by-product of wine manufacture is natural tartaric acid. If that is produced from wine and*

*used in bread or a bakery environment, then that product will be regarded as non-halal.*

*Then you would have pork or pig in its entirety is regarded as non-halal and any of its by-products will be regarded as non-halal. Whether it is pig's hair that is used in a hog bristle, basting brush or pastry brush, it is all regarded as non-halal. If any of its enzymes are used in a process to manufacture certain products, it would be regarded as non-halal. Whether the end product has any of the enzymes left in it or not, it does not matter. As long as it has come into contact with the product, it will be regarded as non-halal.*

*Human body parts are regarded as non-halal to consume. We know in medication, the placenta is used in certain types of medication. In food-related items like L-cysteine, which is an amino acid manufactured from human hair, is used in food manufacturing and is regarded as non-halal. Insects and any of their by-products are regarded as non-halal.” (Participant 8, 03 March 2020)*

### **4.4.3 Buddhism**

#### **4.4.3.1 Interview 1**

*“This is a question which comes very often and it is the wrong question. Not from the point of view of your study, but because people are saying, ‘You are Buddhist, are you vegetarian?’ The answer is yes, but the reason is that what we believe is growing to improve our human nature through developing the capacity of our mind concerning qualities like compassion, wisdom, kindness, acceptance, etc. Therefore, if you genuinely grow your compassion, you naturally begin to avoid things which cause suffering to others.” (Participant 6, 13 February 2020)*

### **4.4.4 Hinduism**

#### **4.4.4.1 Interview 1**

*“Meat products and beef products are generally avoided in our diet. We are supposed to embrace a vegetarian diet.” (Participant 2, 14 January 2020)*

#### **4.4.4.2 Interview 2**

*“... so it must not go against the Ahimsa principle. In Hinduism, Ahimsa is non-violence. We have a saying: ‘Ahimsa paramo dharma’ meaning ‘non-violence is my ultimate religion’... so I am all in favour of homoeopathic medicine as long as it is the source of medication that does not create unnecessary violence to any other living beings.”* (Participant 5, 06 February 2020)

#### **4.4.5 Judaism**

##### **4.4.5.1 Interview 1**

*“Kosher laws tell us what we can or cannot eat. We do not mix meat and milk... there are certain regulations for that.”* (Participant 4, 06 February 2020)

### **4.5 Medicine containing restricted substances**

#### **4.5.1 Christianity**

##### **4.5.1.1 Interview 1**

*“We will encourage members for a better alternative, but, if at that time it may seem that that is the best way to cure, we will still leave it to the individual [to decide].*

*[Some] incidents warrant the person to go that route, but it must be justified.”*

(Participant 1, 06 January 2020)

##### **4.5.1.2 Interview 2**

*“We do not mind followers [taking] medication that may contain possible dietary restricted substances. We believe that God has created medicine as a field of study and given the people the ability to become doctors, has given people the ability to create medicines whether it be chemical or homoeopathic.*

*So if we are given homoeopathic medicine, we treat it as being something that God has given us.”* (Participant 3, 31 January 2020)

## **4.5.2 Islam**

### **4.5.2.1 Interview 1**

*“When it comes to our dietary laws, we will have the permissible, the lawful and unlawful. In our normal daily consumption of food, we are required to abide by these very strictly. Anything that is unlawful, impermissible, or even doubtful for that matter, we know that is a grey area or the source and production of it may be compromised. In all those areas, we are required to exercise caution and eat that which is halal, permissible. That is our general principle.*

*When it comes to the aspect of medication, Islam regards the life and health of a person to be extremely precious and valuable, and anything that would support the good health of a person or the survival of a person through treatment and medication. It would be permitted in Islam as a general rule.*

*If the medicines are sourced from a pharmaceutical source, it is halal and you can go ahead and use it. The concern would come about is if medicine or a particular treatment now has some form of unlawful substance or ingredient in it. The jurors have various discussions and they have had various opinions on this matter.*

*What we would say is that, in an instance where a patient needs treatment, the first call would be for that person to be given treatment that is from a lawful and permissible source. In a situation where a person requires treatment from an unlawful and impermissible source, we would look at it from the perspective of the person’s health – does this person require this medication and will this particular medication effective. If the medicine has proved to be effective and the person would suffer without this type of medication, then, in that case, it will become permissible.”*  
(Participant 7, 13 February 2020)

### **4.5.2.2 Interview 2**

*“With regards to medications specifically, Islam is not as prescriptive as it is with food-related items. Medication to a certain extent, Islamic law allows you to use certain products if that medication is prescribed by a proper, faith-based doctor who understands the laws of halal. If a medication is non-halal and there is no alternative for that medication, and if your condition is such that you may lose your life or that it*

*may impede on your life, then you can consider using non-halal medication for yourself.” (Participant 8, 03 March 2020)*

### **4.5.3 Buddhism**

#### **4.5.3.1 Interview 1**

*“People who consider themselves Buddhist may be at various stages of [their] commitment and wish to practice different things. So, somebody who has taken a vow to abandon killing and perhaps in particular animals because up to that point their work was a butcher. For them, that personally may be unacceptable, but it does not necessarily mean that Buddhism is saying that that is unacceptable.*

*There is not a list of things which Buddhists should avoid, because it is not a line drawn like some other religions which states ‘you may not eat pork’. What you will find is sets of instruction on how to improve compassion, for example. For the sake of research, you may need to reference a list. Whereas, if you practice compassion, eventually, these things would happen without a text.*

*You have to experience that to understand it. Otherwise, it may look like somebody’s interpretation of what that meant.” (Participant 6, 13 February 2020)*

### **4.5.4 Hinduism**

#### **4.5.4.1 Interview 1**

*“[Hindu followers] know what the principles are. We leave it for them to follow. If it is not a life-threatening disease, then the decision is theirs. I will not interfere with that. But for many of the medications, there are alternatives and they are not necessarily from animal sources.” (Participant 2, 14 January 2020)*

#### **4.5.4.2 Interview 2**

*“Hindu followers do take Western medicine. We know it has alcohol in it, and alcohol is prohibited in the Hindu religion.*

*Some Hindu people are rejecting Western medicine because of its contents and they are going more for homoeopathic medicine.*



*Many people do not take Western medicine for whatever reason, but some people feel comfortable to take Western medicine, which may contain restricted substances in it. I do not see why they should not take it. This is an opinion I am expressing.” (Participant 5, 06 February 2020)*

## **4.5.5 Judaism**

### **4.5.5.1 Interview 1**

*“We have experts that specialise in kosher laws. The experts will go to the pharmaceutical company or manufacturers or whatever it may be, and they will find out all the ingredients within the medicines. They are the supervisors and inspectors to check and see that all those ingredients are kosher.*

*In general, we have no problem with homoeopathy or any of the other complementary medicines or healing remedies as long as they follow the kosher law.*

*We will not promote any medicine or things that are not kosher, and this is on a worldwide scale. If something is not kosher, we do not promote it. Whether it is medication or anything else at all. There are always alternatives.” (Participant 4, 06 February 2020)*

## **4.6 Alcohol in medicine**

### **4.6.1 Christianity**

#### **4.6.1.1 Interview 1**

*“[Members] need to be mindful when they have been prescribed such kind of medication. If you can avoid it, we will appreciate that.*

*We will not restrict, but we will always encourage and help them to get better as an alternative.*

*If the doctor prescribes, for instance, we do not encourage meat, but again, we do not stop people eating meat if they have decided [to eat meat]. When the doctor*

says have a little bit of meat [for whatever reason], we cannot make it a rule to say do not eat.” (Participant 1, 06 January 2020)

#### **4.6.1.2 Interview 2**

*“No, we do not have any restrictions on taking medicines that contain alcohol.*

*If somebody is an alcoholic and we know about it, we help them to stay away from alcohol. However, there are no restrictions on taking medicines containing alcohol.*

*Generally, the alcohol contained in medicine can sometimes be very different from the alcohol we drink, and one of the reasons for alcohol being in medicine content is because it prolongs the shelf life of that medicine.*

*The Baptist denomination does not allow any alcohol to cross their lips at all, whether at church or home. The Methodists have some restrictions.*

*The alcohol restrictions came about around the 18<sup>th</sup> century. In England, many of the families were suffering because the miners would, after work, go straight to a pub and drink, and then go home and abuse wife and children. So the Wesleys, John and Charles Wesley, who were Anglicans at the time said ‘we are going to go to the workplace, let people have church at the workplace, and encourage them to go straight home from the church [at the workplace]. So the Methodists came about. There was a method in the way that they had church at the workplace and then send people straight home. That is where their restriction of alcohol came from.*

*For the Baptist, around about the same time, maybe a few years earlier, a man by the name of John Calvin, in reading scriptures said, ‘I need to set some rules for the people that will be known as the Calvinists.’ From which Baptists have grown, and that includes no alcohol, no smoking... [In] Romans 12, verse 1, Paul says, ‘we are the temple of the Holy Spirit, our body is the temple and so why deface the temple, why damage it and provide, by putting alcohol into it and by putting cigarette smoke into it.’ That is where that restriction came from.” (Participant 3, 31 January 2020)*

#### **4.6.2 Islam**

#### **4.6.2.1 Interview 1**

*“Alcohol is something that is prohibited. There is a text that says anything that intoxicates a person would be unlawful.*

*We have the primary source of alcohol from grapes and dates. That is what is fermented and thereafter alcohol is produced, wine is produced from the plants. There are other sources of alcohol, like sugarcane and other ingredients.*

*One of the aspects that need to be looked at also, is the nature of the alcohol, the source. Sometimes it could also be a synthetic source.*

*.Generally, when alcohol is sourced from grapes and dates, it is fermented and it becomes impure once it reaches a state of intoxication.*

*It would be important to examine the actual source of it and thereafter to determine whether such a product can be used. It would either be such that that product would remain in a state of lawfulness or permissibility if it is pure and not intoxicating or that product would be in a state of unlawfulness or impermissible if it comes into a category of impurity or intoxicating... Then the law will now apply to see whether that patient needs that product or if there are any alternatives to that product.”*

*(Participant 7, 13 February 2020)*

#### **4.6.2.2 Interview 2**

*“With regards to the halal status of medications that contains alcohol, we need to verify the source of the alcohol. There are certain alcohols which are your protocol alcohols.*

*In our research, some of the protocol alcohols are used as preservatives, therefore, make the alcohol haram or impermissible in terms of Islamic law.*

*Then you would get another type of alcohol which is known as ethanol. If the ethanol is sourced from either dates or grapes, then it would be regarded as non-halal to consume. Whereas, if ethanol is sourced from any other sources, for example from a by-product of molasses, petroleum or any other grains, it would be regarded as permissible to consume as long as you are not taking more than a certain percentage that may intoxicate you.*

*From the side of our organisation, we do receive many customer queries from our national helpline with regards to tinctures that are used with certain homoeopathic medications which used alcohol as a carrying agent for these tinctures. Generally, we see what the level or volume of alcohol is in the tincture.*

*We would advise them to dilute it to an extent that the end product you are consuming the alcohol content is not more than 0.5%. If it is less than that, then you may consume the product and so forth. However, once it goes above that or if there is a non-halal product in medication and you are not taking for a life-and-death situation, we would advise them to find an alternative to that, or rather than consuming a non-halal product which is detrimental to their faith.*

*In the situation where alcohol is produced naturally as a process of fermentation, that type of alcohol, if it is not intoxicating and it is producing its own alcohol, is regarded as fine as long as they do not intoxicate you.” (Participant 8, 03 March 2020)*

### **4.6.3 Buddhism**

#### **4.6.3.1 Interview 1**

*“Our entry-level set of vows are not about being ordained necessarily, it can be people. The last one is avoiding intoxicants; alcohol is an intoxicant.*

*These are people’s personal choices that they make or do not make. Buddha gave guidelines as to what are beneficial ways of being that eventually transform your life away from suffering in general. It is like, here are a set of instructions, but what you do with them is entirely up to you.*

*We allow no alcohol or intoxicants at our centre here. There is no alcohol or meat.*

*The black and white part of it, or what people who came here do at their homes, is that we are not saying you may not do this, you may not do that. It is up to them what they choose to do. Nevertheless, we do hold an example of the way of more pure behaviour that has beautiful results eventually.*

*I can speak for our tradition. I think it is a little different in some other Buddhist traditions. So if you have it in that context, then the answer is we are not strict about*

*restricting the five pungent vegetables. Occasionally, when we do very focused retreats, then we avoid some of those things. From the point of view of if it was in a remedy for someone, then it is fine.” (Participant 6, 13 February 2020)*

## **4.6.4 Hinduism**

### **4.6.4.1 Interview 1**

*“Yes, alcohol is also not to be taken. When you look at that statement, you have to understand it as if you are taking alcohol as an indulgence.*

*I do not see a problem of alcohol within medicines, as you are not taking medicines to get high.*

*But again, if there are any alternatives without alcohol, then we would go for them.” (Participant 2, 14 January 2020)*

### **4.6.4.2 Interview 2**

*“If a person is on the spiritual path, then the mind needs to be kept clear at all times. Anything that intoxicates the mind or anything that makes the mind to deviate from its path towards spirituality is not encouraged.*

*Alcohol makes us forget. We lose our inhibitions. We forget what our duties are. We forget what our responsibilities are. So anything that intoxicates and makes you deviate from what we call our karma. Karma means what is our allotted duty. Anything that allows and makes you deviate from the path, that is not allowed. Therefore, any form of intoxicant is not encouraged in Hinduism. Consequently, one would, as far as possible, try to avoid any substances that would intoxicate the mind and change how people think.*

*Alcohol should be avoided at all costs. However, alcohol within medicine is different from the one we drink for pleasure. It will not promote the same kind of intoxication as, for example, having half a bottle of vodka. So, in moderation, I would have no problem with that” (Participant 5, 06 February 2020)*

## **4.6.5 Judaism**

#### **4.6.5.1 Interview 1**

*“There is a place for wine and alcohol in ceremonial activities, but, unfortunately, things get abused today. We do not promote that at all.*

*Some alcohol has flavours to them, and with the infused flavour, [the alcohol] may not be kosher.*

*Some of the liqueurs might be malt-based, we need to know that. So not all alcohol is kosher for the same reasons, not all wine is kosher. We are very particular about wine. It needs very hard certification for wine to be kosher.*

*If a medicine contains alcohol, the board, the inspectors, or the supervisors will check on that before giving the certification that the medicine is fit for consumption and medical use.” (Participant 4, 06 February 2020)*

### **4.7 Source of restriction**

#### **4.7.1 Christianity**

##### **4.7.1.1 Interview 1**

*“[The Bible] talks about pigs in Leviticus and Deuteronomy. We can go to Leviticus. Leviticus Chapter 11, the whole chapter [contains these details]” (Participant 1, 06 January 2020)*

##### **4.7.1.2 Interview 2**

*“The main one that we look at is the Holy Bible in Acts Chapter 10 where Peter has a vision of a sheet coming down with all kinds of food on it, including pork and other things that were restricted for the Jews. Peter says ‘no, I cannot eat that food.’ God says to him ‘what I have made and declared clean, how can you now declare uncleanly?’ So, the dietary restrictions were taken away.*

*My understanding is that the dietary restrictions were given to the Jewish people because of the nomadic life initially and also because, while moving about in the desert, they did not have places to store meat. They could not eat pork because that would give them all kinds of diseases. Once they had settled, they then had the*

*technology to cure and cook the meat. So the restrictions were taken away.”*

(Participant 3, 31 January 2020)

## **4.7.2 Islam**

### **4.7.2.1 Interview 1**

*“The main source of Islamic law is the Qur’an. You would not find a state of laws or specific laws on diet in the Qur’an itself.*

*You would find broad guidance, for example, the prohibition of alcohol and pork would be found in the Qur’an.*

*If you are looking for a certain ingredient that is lawful or unlawful, you would need to [consult] some secondary source.*

*A secondary source from the Qur’an would be the tradition of the Prophet Mohammad where his sort of wordings and information that is derived from his discourses will be regarded as the second source, because that is the commentary of the Qur’an. Then from there on, there would be further secondary sources that have been established overtime to make it easier for people to deduce injunction than to find the law-making process.*

*To answer your question, in one way, you generally would not find a direct literature source where everything you want to know about, like what is permissible or impermissible to consume.”* (Participant 7, 13 February 2020)

### **4.7.2.2 Interview 2**

*“They come from religious texts. Islamic law is derived from sources of Qur’anic law. The Qur’an is one of the sources that we use and the other one is the Sunnah, the traditions and customs of the Prophet Mohammad. Then we would use the consensus of theologians. Those are the three main sources of Islamic law.*

*Anything we derive, we derive from Islamic law in terms of whether we can consume or not.”* (Participant 8, 03 March 2020)

## **4.7.3 Buddhism**

### **4.7.3.1 Interview 1**

*“What you might be looking for in this is difficult, because Buddha has eighty-four thousand teachings. Many of them are about developing qualities like compassion. The interpretation of that is not necessarily written down. So, if you are looking for a scripture that said whether Buddhist can or cannot eat meat, you may not find it.*

*There are some guidelines that one can follow, depending on how committed a person wants to be towards following Buddhist method for improving themselves.*

*Where we abandon killing, stealing, lying, sexual misconduct, taking intoxicants and all that, that is an optional choice. Anything about what we offer is available for you to use if you want to improve yourself. If you want to improve yourself, this is what you can do. So whether you take a vow to abandon killing, it is up to you.*

*So, my answer to that is, if it does exist somewhere, then I have not read it, but that does not mean it does not exist.*

*Our presentation of Buddhism is a very special presentation for modern, Western people. I can refer you to the texts that we use, but there are over eighty-four thousand Buddhist scriptures and they are not all translated either.” (Participant 6, 13 February 2020)*

## **4.7.4 Hinduism**

### **4.7.4.1 Interview 1**

*“There are quite a few texts in Hinduism, but if you are looking for something fitting, then it is the Manusmriti scripture. It is one of the rule books.*

*Manusmriti, Chapter 5, verse 48 and 49. Mahabharat Shanti Parva 141.8. Bhagavad Gita, Chapter 16, verses 1 and 2.*

*Generally, we always want to refer back to scripture. With regards to meat and alcohol, I can give you the actual text and verses.” (Participant 2, 14 January 2020)*

### **4.7.4.2 Interview 2**



*“The Manusmriti talks about [the restrictions]. Then you see the Bhagavad Gita does not refer to alcohol per se, but there are inferences that we can make from the verses.*

*Then there are certain things that Krishna says, which is an indication to you that one should not indulge in these kinds of things. For example, in Chapter 16 or 17, he talks about the various kinds of food and the various symptoms that it produces. He said that which in the beginning is like nectar but, in the end is like poison, should be avoided.*

*So any food, substance or liquid form that produces some kind of harm to the body should be avoided because what is the purpose of life? It is to go back to God by serving God, and anything that makes you deviate from that path is best for us to leave out. The Tirukkural, which is a collection of Tamil Hymns, for example, has a section that deals with intoxicants and drugs and so on.*

*Onion would be regarded as a Tamasic as it falls under the category of Tamas. We also have to take things in context.*

*Although in the Bhagavad Gita when Krishna talks, he says that those foods which are pungent, stale and give off an odour should be avoided. The onion would fall within that category. However, the individual will have to make their own decision.*

*Some people are strict about it. For example, the devotees of the International Society for Krishna Consciousness (ISKCON). Many among them are very strict about it and would not compromise at all.” (Participant 5, 06 February 2020)*

## **4.7.5 Judaism**

### **4.7.5.1 Interview 1**

*“We supervise the product and when it gets endorsed, it gets kosher certification, so the public knows it’s safe to eat. We are really careful about what we eat and not to desecrate any of the laws that appear in the five books of Moses.” (Participant 4, 06 February 2020)*

## **4.8 Conclusion**

This chapter briefly looked at the answers given by each participant. The next

chapter will be a discussion of the results obtained from these interviews and the book reviews. Furthermore, a list of possible problematic homoeopathic remedies will be compiled for each religion according to the religious restrictions.

# Chapter 5 – Result discussion

## 5.1 Introduction

In this chapter, the researcher will be discussing the religious dietary restrictions given by the participants and what was found within the religious texts. We will also look at which homoeopathic remedies may conflict with the religious restrictions given by the participants and the religious texts.

## 5.2 Religious restrictions

A list of religious restrictions for each religion was constructed by the researcher on an Excel spreadsheet, which can be found in Appendix D.

### 5.2.1 Christianity

The majority of Christian dietary restrictions can be found in the Bible. Depending on which denomination of Christianity, some have dietary restrictions similar to the Jewish people, such as the Seventh-Day Adventists. The Anglicans do not have any dietary restrictions besides asking their followers to not drink any alcohol on church property.

In terms of the dietary restrictions mentioned within the Bible, the following are the animals that were mentioned to be unclean:

Camel	Sea turtles	Crab
Coney	Sea snake	Prawn
Hare	All amphibians	Shrimp
Swine	Snail	Barnacle
Sea cucumbers	Eel	Squid
Jellyfish	Lamprey	Sharks
Dolphin	Hagfish	Eagle
Whales	Lancelet	Mole
Crocodile	Lobster	

Ossifrage (bearded vulture)	Snake	Ostrich
Osprey	Swan	Peacock
Vulture	Pelican	Sea eagle
Kite	Gier eagle	Sparrow
Raven	Stork	All flying insects
Owl	Heron	Weasel
Night hawk	Lapwing	Mouse
Cuckoo	Bat	Tortoise
Hawk	Falcon	Ferret
Little owl	Flamingo	Chameleon
Cormorant	Gull	Lizard
Great owl	Ibis	
	Kingfisher	

Depending on how each individual interprets the Bible, some argue that God has given a set dietary rule to follow while others argue that God had later taken those restrictions away.

As mentioned by Participant 3, God later told Peter that “What God hath cleansed, that call not thou common.” In other words, God allowed Peter to eat the abovementioned unclean animals. However, the researcher has observed that Peter never ate or touched those foods.

Acts 10:9-16 reads: “Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, ‘Rise, Peter; kill, and eat’. But Peter said, ‘Not so, Lord; for I have never eaten any thing that is common or unclean’. And the voice spake unto him again the second time, ‘What God hath cleansed, that call not thou common’. This was done thrice: and the vessel was received up again into heaven.”

In the above quotation we can see that Peter was asked three times to eat the

unclean foods, and all three times Peter had rejected. That is why “the vessel was

received up again into heaven”. Never once in the above paragraph did it mention that Peter had eaten those animals.

Many people may argue that the Holy Bible did not forbid the consumption of alcohol, and alcohol is produced from “fruit of the vine” (Matthew 26:29, Mark 14:25, Luke 22:18). Some can also argue that the Bible does allow Christians to drink alcohol as Psalms 104:14-15 mentioned: “...wine that maketh glad the heart of man...” Ecclesiastes 9:7 stated: “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works”. First Timothy 5:23 states: “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities”.

On the other hand, some denominations of Christianity may argue that the Bible contains verses forbidding the consumption of alcohol. As the Holy Bible said in Leviticus 10:9: “Do not drink wine nor strong drink...” and the Bible also mentioned in Numbers 6:3 that “He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.”

Each Christian denomination claims that they are following the words given by God and Jesus, but each of them has different interpretations of the Bible.

Keeping the above in mind, the majority of Christian leaders do not force their followers to adhere to these dietary restrictions. As Participant 1 mentioned, they “do not restrict members but allow members to use their discretion based on the Bible and the Spirit of Prophecy... we are there just to be a supportive base while they make the decision. As long as it does not contradict with the word of God, the Bible.”

## **5.2.2 Islam**

The Islamic dietary laws are somewhat similar to that of Christianity and Judaism. Qur’an 5:5 reads as follows: “Today all good things are made lawful for you. And the food of those given the scripture is lawful for you, and your food is lawful for them.”

Similar to Judaism, Islam is very strict with their dietary laws. Like Judaism,

Islam has specific knives and utensils for slaughtering and have separate utensils for vegetables and meat (Participant 8, 03 March 2020).

The foods and items that are lawful for the Islamic community to eat or use are labelled as halal. Whereas the foods and items that are unlawful for the Islamic community to eat or use are labelled as haram (Alwazna 2016).

Islam, like Judaism, has organisations worldwide that give halal certifications to products produced by factories and pharmacies. For example, here in South Africa, certain products sold in supermarkets and shops display their halal certification. These certifications are issued by the South African National Halaal Authority (SANHA). As Participant 8 mentioned during the interview: any product, whether it be for consumption or daily usage, have “specific restrictions for a person of the Muslim faith”.

This participant further stated that “it is better to understand what is not halal to further dictate what you can consume and what you cannot consume”. The most common item where halal and haram can easily be mixed up with is meat and meat-related items. To determine this, one would need to find out the species of animals that are slaughtered. Does the animal belong to the halal group or haram group? Participant 8 explained that “if the animal is from halal species [was] slaughtered in a halal manner, then a person of Islamic faith may consume its meat and any of its by-products that are sourced from it. If the animal is sourced from non-halal species or slaughtered in a non-halal manner, then it is regarded as carrion or haram. In this case, the meat and any of its by-products will be regarded as non-halal to consume for the person of the Islamic faith.”

The following is a list of Islamic dietary restrictions according to the Qur’an and the Traditions of the Prophet Mohammad:

Birds of prey	Animal blood	Scorpion
Alcohol	Intoxicants	Carrion
Animals with fangs	Lizards	Snail
Snakes		

Eel	Raven	Spider
Ossifrage	Heron	Hornet
Swan	Sparrow	Hawk
Ostrich	Jellyfish	Flamingo
Coney	Crab	Tortoise
Lamprey	Owl	Sea turtles
Osprey	Lapwing	Squid
Pelican	All flying insects	Little owl
Peacock	Dolphin	Gull
Lizard	Mole	Substances (extracted from human body parts)
Hagfish	Night hawk	Sea snake
Vulture	Bat	Sharks
Gier eagle	Weasel	Cormorant
Snake	Whales	Ibis
Swine	Tobacco	Chameleon
Lancelet	Cuckoo	Mixing of halal and non-halal foods
Kite	Falcon	Eagle
Stork	Mouse	Great owl
Sea eagle	Rat	Kingfisher
Sea cucumbers	Crocodile	All amphibians
Lobster	Barnacle	



Foods that contain  
by-products of wine  
(e.g. natural tartaric  
acid)

Ferret

Unlike Judaism, Islam does not allow the consumption of alcohol in any form. Islam does allow the usage of alcohol as a disinfectant or cleaning agent, but not for consumption. Some Islamic devotees will not consume a product or medication if there is a chance that the product or medication may have come into contact with alcohol, or may have contained alcohol (Al-Rawi and Fetters 2012). For example, certain Islamic devotees will not use soy sauce or consume any food that has used soy sauce as an ingredient as there is a possibility that soy sauce does contain alcohol as it is produced through fermentation of soya beans (Patience 2016).

Certain Islamic devotees consider medications, foods and drinks which contains less than a certain percentage of alcohol within the product as halal and lawful to consume. As Participant 8 mentioned, if the drink or the medication has been diluted to the point where the percentage of alcohol sits at or below 0.5%, then that drink or medication is safe for consumption.

Drugs and mind-altering medications or products are also forbidden by Islamic dietary laws. In Qur'an 2:219 it states: "They ask you about intoxicants and gambling. Say, 'There is gross sin in them, and some benefits for people, but their sinfulness outweighs their benefit.'" Another extract reads: "Intoxicants, gambling, idolatry, and divination are abominations of Satan's doing. Avoid them, so that you may prosper. Satan wants to provoke strife and hatred among you through intoxicants and gambling..." (Qur'an 5:90-91). However, some Islamic devotees argue that drinks or medications that are low in alcohol are halal, and Islamic followers are allowed to consume those drinks or medications because the amount of alcohol within those products is not high enough to cause intoxication.

Participant 8 informed the researcher that "pork or pig in its entirety, is regarded

as non-halal. Any of its by-products, whether it's the hair or tendon of the pig, is used in a hog bristle basting brush or pastry brush, will be regarded as non-halal. If any of the enzymes from pigs are used in a process to manufacture certain products, those products would be regarded as non-halal as well, even if no traces of the by-product from pigs are found within the end product.”

Human body parts are regarded as non-halal. Some medications and food products use extracts from humans during the production procedure. For example, L-cysteine is a dietary supplement found in health shops, and is an amino acid that can be manufactured from human hair, thus making it haram as long as it is sourced and produced from human hair.

Insects and any of their by-products are also regarded as non-halal. However, with regards to medication, the Islamic religion is not as prescriptive as it is with food-related items. The Islamic law allows its followers to use certain products if that medication is prescribed by a proper faith-based doctor who understands the laws of halal. If there is no alternative to a non-halal product, and if the condition is such that one may lose your life, or that it may impede on your life, then the usage of a non-halal medication would be lawful.

Islam, like Judaism, is generally strict about rules and regulations. This is shown through the products and foods they use and eat. For certain Islamic devotees, as long as they are uncertain about the ingredient of the food they want to eat and/or the product they intend to use, they will not eat or use it at all.

### **5.2.3 Buddhism**

In Buddhism, as Participant 6 mentioned, there are eighty-four thousand teachings. This resulted in different branches of Buddhism and a difference in dietary restrictions. Generally, Buddhist followers will not willingly eat meat as the act of eating meat means that a life was taken, and one of Buddhism's five basic precepts is no killing. In other words, if a Buddhist follower eats the meat of an animal to fulfil their desire, then they have broken the basic precepts and can no longer call themselves Buddhists. On the other hand, some Buddhist followers believe that if they are not eating meat to fulfil their desire, and they are eating it because someone had given it to them out of goodwill, then they will be forgiven.

Similarly, with the five pungent vegetables (onion garlic, leek, chives and asafoetida), Buddhist followers (specifically those of Mahayana) do not consume these. To be more precise, the whole onion (*Allium*) family is shunned by the Mahayana Buddhist followers as they believe that those vegetables can "cause irritability of temper", can "act as an aphrodisiac", and can cause an imbalance in their cultivation (Kembel 2003).

There are three major Buddhism branches, and a list of dietary restrictions for each branch will be listed below. The majority of Mahayana Buddhists follows a vegetarian and, to some extent, a vegan diet. However, there are no strict regulations for Mahayana Buddhism followers to follow a vegetarian or vegan diet. Most of the time, the decision of whether a Mahayana Buddhist follower takes on a vegetarian or vegan diet is a choice that they need to make (Piyadassi 1995).

The following is a list of dietary restrictions for the Mahayana followers:

Any animal meat	Garlic	Leek
Red onion	Chive	Asafoetida
Onion	Spring onion	Shallot

Alcohol	Egg
Scallion	Milk

On the other hand, Theravada Buddhists maintain the same diet as the Mahayana Buddhist within the monastery. The difference is that when they receive alms from people and it contains meat, they will eat it nonetheless (Kembel 2003).

When it comes to eating meat, Theravada Buddhists follow three principles: not seen, not heard, and no doubt about it. In other words, as long as the monks have not seen the animal die in front of them, not heard the last sounds before an animal is killed, and they do not have any doubt about the source of the meat, then it is all right for them to consume the meat ( *Jivakasutta*).

Lastly, the Vajrayana Buddhists show some division within its branch. Some Vajrayana Buddhists drink alcohol and eat meat. Some of them do not drink alcohol, but they do eat meat, while others neither eat meat nor drink alcohol (Baumann 2001).

In general, not all Buddhist monks follows a vegetarian or vegan diet. Similar to other religions, Buddhism does not have strict guidelines on what their followers consume. They have a set of rules for people to follow, but whether an individual abides by the rules is entirely dependent on the individual.

#### **5.2.4 Hinduism**

Hinduism has a variety of dietary restrictions due to its diverse traditions and Hinduism mostly promotes vegetarianism. However, not all Hindu followers are

vegetarians (Participant 2, 14 January 2020).

Hindu followers and the majority of Hindu swamis stay away from certain foods that can either increase or decrease the energy within the body, or cause harm to the body if consumed (*Manu Samhita, the Laws of Manu* 1984).

Devotees believe that foods such as coffee, tea, energy drinks, chocolate, etc. act as a stimulant to the body and causes restlessness and aggression to the mind; these products cause the body energy to increase and spike. These foods are beneficial in certain circumstances, but harmful to the mind and soul especially when one is aiming to maintain a harmonious and holistic physical and spiritual life (*Bhagavad Gita* 1972).

Likewise, foods such as meat, onion, garlic, alcoholic drinks, opium, etc. act as a sedative to the body and causes more harm than good. They cause the body's energy to decrease and can make a person's mind become dull and lethargic. Generally, these foods are avoided by Hindu devotees when they are in search of a higher spiritual state. However, under certain circumstances, such as deep stress and pain, these can be used to bring one's body back to a harmonious state (*Manu Samhita, the Laws of Manu* 1984).

Similar to Buddhism, Hinduism also has different dietary restrictions depending on the tradition that has been passed down. Below is a list of combined dietary restrictions within Hinduism:

Meat	Eggs	Fowl
Cattle	Onion	Mushrooms
Cow	Garlic	Hot peppers
Ox	Fungus	Leek
Beef	Fish	Stimulating foods
Horse	Seafood	Gas-forming foods

All vegetables from  
the *Allium* family

Strong-smelling or -  
tasting foods and  
spices

Sedative foods  
Alcohol  
Drugs

As the researcher has mentioned before, Hinduism does not require its followers to maintain a vegetarian diet. However, most Hindus try to avoid eating meat as they adhere to the ancient Hindu principle of Ahimsa (non-violence). The action of eating meat subsequently causes harm to other living beings, therefore eating meat contradicts the practice of Ahimsa (Maheshwari).

Different traditions bring about a difference in Hindu dietary restrictions. Some follow a lacto-vegetarian diet that includes dairy and its by-products, but does not include eggs and its by-products, or meat by-products. Some Hindus have onion and garlic in their daily meal, but avoid eating them during fasting or prayer periods (Participant 5, 06 February 2020). Some Hindu followers maintain a vegetarian diet, but abstain from eating onion, garlic and mushrooms as they believe that those vegetables cause harm to the mind, while others abstain from eating meat, eggs and seafood (Participant 5, 06 February 2020).

Certain followers are strict about the maintenance of dietary restrictions. As Participant 5 mentioned, devotees from the International Society for Krishna Consciousness (ISKCON) would not compromise on foods that contain restricted substances at all. The ISKCON members refrain from eating meat, fish, fowl, onion, garlic, leek, chives, shallot and eggs. However, if these members were invited by a non-devotee and were offered any of these foods, they will accept the offer as it is presented in goodwill.



Hindu followers that are strict with their diet generally have a simple boiled-food diet. This is because braised foods, spices, masalas, onions, garlic and other restricted substances will create agitation, according to their belief, when consumed. Vegetables such as brinjals and carrots may be excluded by devotees during particular periods as it is said to induce passion.

Hinduism does not force its followers to maintain a vegetarian diet. The main sources of their dietary restrictions can be gleaned from the Bhagavad Gita and the Manusmriti; both speak about foods that are good for health and which are not.

“Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, and all substances turned acid, and from doing injury to living creatures” (Manusmriti 2:177). “Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to heavenly bliss; let him therefore shun meat. Having well considered the origin of flesh and the fettering and slaying corporeal beings, let him entirely abstain from eating flesh” (Manusmriti 5:48-49).

The Bhagavad Gita does not specifically state which foods to avoid, but provides the following guideline:

“Foods in the mode of goodness increases the duration of life, purify one’s existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance” (Bhagavad Gita 17:8-10).

Whether followers adhere to these rules is entirely up to them.

### **5.2.5 Judaism**

Judaism is one of the stricter religions regarding diet. Judaism, similar to Islam, have organisations around the world giving kosher certifications that determines which products are kosher. In other words, the kosher certification organisations have rabbis who are well-informed and knowledgeable on the Jewish dietary laws, and they are the ones that determine whether the products produced by food manufacturers and/or restaurants are safe for the Jewish community to consume (Participant 4, 06 February 2020).

The word “kosher” is derived from the Hebrew root “kashér”, which is defined as clean, pure, properly prepared, or suitable for consumption. Kosher rules also described how foods should be produced, processed, and prepared in a way that is permissible for the Judaism people to eat (Rich 1995 ~ 2020). If a certain product is not kosher, then rabbis will shun its usage or consumption.

Jewish dietary restrictions are similar to some of the Christian dietary restrictions, as both religions’ diets originate from the Old Testament of the Bible. The Jewish community refers to the Old Testament as the Five Books of Moses or the Torah, and does not recognise the New Testament in their faith (Participant 4, 06 February 2020).

The majority of the Jewish dietary laws relate to animal-based products and foods. However, some of these laws apply to fruits and vegetables. The following is a list of Jewish dietary restrictions according to the Torah:

Camel	Jellyfish	Sea snake
Eel	Crab	Sharks
Ossifrage	Owl	Cormorant
Swan	Lapwing	Ibis
Ostrich	All flying insects	Chameleon
Coney	Dolphin	All amphibians
Lamprey	Prawn	Eagle
Osprey	Night hawk	Great owl
Pelican	Bat	Kingfisher
Peacock	Weasel	Lizard
Hare/rabbit	Whales	Snail
Hagfish	Shrimp	Mole
Vulture	Cuckoo	Mixed meat and
Gier eagle	Falcon	milk
Snake	Mouse	Tobacco
Swine	Crocodile	Carrion
Lancelet	Barnacle	Fruit (harvested
Kite	Hawk	during the first
Stork	Flamingo	three years of
Sea eagle	Tortoise	planting)
Sea cucumbers	Sea turtles	Animal blood
Lobster	Squid	
Raven	Little owl	
Heron	Gull	
Sparrow	Ferret	

Judaism does not have other branches or denominations like Buddhism and Christianity, and has stricter rules and regulations compared to other religions. Judaism follows specific regulatory procedures for meat from kosher animals and even have specifications for the animal parts that need to be discarded during processing. For example, animal blood and some parts of animal fat are prohibited, which is mentioned in Leviticus 7:23-27 as follows: “Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.”

Judaism dietary laws also specify how animals should be slaughtered. If the animals are not slaughtered according to these strict laws, then the meat is not considered kosher and may not be consumed. For example, one rule states that the butcher must not hesitate when killing the animal. If the butcher paused during the slaughtering process, then the meat is not kosher. Also, specific knives are used for slaughtering and they may not to be mixed with other.

According to Participant 4, Jewish law also forbids mixing meat and milk, including derivatives of milk. Meat and dairy products may not be served in the same meal, and the utensils for meat are stored separately from the dairy-specific utensils. Some devotees will allow time between consuming meat and dairy products to abide by this law.

Fruits and vegetables also have specifications in the Jewish religion. Leviticus 19:23 states: “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.” Vegetables are inspected for before kosher certification to ensure that no insects have burrowed their way in, otherwise small insects might be consumed by mistake. Vegetable dishes are prepared without coming into contact with non-kosher ingredients or utensils.

Judaism allows the consumption of alcoholic drinks, provided these are made with kosher fruits, did not come into contact with non-kosher items during its production and are not made by non-Jewish people (Rich 1995 ~ 2020).

Devotees are generally strict about their rules and regulations, which can be seen in the way kosher products are produced.

### 5.3 Problematic homoeopathic remedies

A list of problematic homoeopathic remedies was compiled on an Excel spreadsheet (Appendix E) for each religion by the researcher.

#### 5.3.1 Animal sources

As mentioned in Chapter 2, homoeopathy uses a variety of substances to produce homoeopathic remedies. These substances include plant sources, mineral sources and animal sources.

When dealing with religious patients, remedies that are made from animal sources, especially if animals are harmed or killed during the production process, are perhaps the most problematic remedies.

In most cases, the religious dietary restrictions are focused on animal meat and its by-products.

The following is a brief list of problematic remedies for all five religions:

Christianity: *Lac-cameli* (camel's milk)

Remedies made from, or that come into contact with, hare/rabbits

Remedies made from, or that come into contact with, pigs

*Medusa* (made from jellyfish)

*Lac-delphinum* (dolphin's milk)

*Ambra grisea* (made from sperm whale)

*Hydrophis cyanocinctus* (sea snake venom)

*Helix tosta* (toasted snail)

*Serum anguillae* (eel serum)

*Homarus* (the digestive fluid of lobster)  
*Limulus cyclops* (horseshoe crab)  
*Sepia officinalis* (common cuttlefish)  
*Galeocerdo cuvier hepar* (tiger shark liver)  
*Haliaeetus leucocephalus* (bald eagle)  
*Gyps himalayensis* (Himalayan vulture)  
*Corvus corax* (common raven)  
*Tyto alba* (barn owl)  
*Geococcyx californianus* (greater roadrunner)  
*Buteo jamaicensis* (red-tailed hawk)  
*Falco peregrinus* (peregrine falcon)  
*Phoenicopterus ruber* (American flamingo)  
*Larus argentatus* (European herring gull)  
*Nicotiana tabacum* (cultivated tobacco)  
*Pavo cristatus* (Indian peafowl)  
*Lachesis muta* (bushmaster)  
*Crotalus horridus* (timber rattlesnake)  
*Crotalus cascavella* (Brazilian rattlesnake)  
*Naja* (cobra)  
*Elaps corallinus* (coral snake)  
*Passer domesticus* (house sparrow)  
*Apis mellifica* (honey bee)  
*Formica rufa* (crushed live ants)  
*Vespa crabro* (European hornet)  
*Blatta americana* (American cockroach)  
*Bombyx chrysothoea* (brown-tail moth)  
*Cantharis vesicatoria* (Spanish fly)  
*Pediculus capitis* (head louse)  
*Aranea diadema* (cross spider)  
*Theridion* (black spider)  
*Armadillo officinarum* (Mediterranean Oak-woodland pillbug)  
*Coccus cacti* (cochineal)  
*Lacerta* (green lizard)

- Buddhism: Remedies that are made by harming or killing an animal  
*Allium cepa* (onion)  
*Allium sativum* (garlic)  
 Remedies from the *Allium* family  
 Asafoetida  
 Milk remedies  
 Remedies containing alcohol  
 Remedies made from eggs
- Hinduism: Remedies made from cow/ox/cattle  
 Remedies made from horses  
*Secale cornutum* (ergot)  
 Ustilago  
 Remedies containing alcohol  
 Remedies made from eggs  
*Allium cepa* (onion)  
*Allium sativum* (garlic)  
 Remedies made from the *Allium* family  
 Remedies made from fish  
 Remedies made from birds  
*Agaricus* (mushroom) remedies  
*Boletus* (mushroom-producing fungi) remedies  
*Bovista* (fungi – puffball)  
*Capsicum* (cayenne pepper)  
 Remedies made from sea creatures
- Judaism: *Lac-cameli* (camel's milk)  
 Remedies made from, or that come into contact with, hare/rabbits  
 Remedies made from, or that come into contact with, pigs  
*Medusa* (made from jellyfish)  
*Lac-delphinum* (dolphin's milk)  
*Ambra grisea* (made from sperm whale)  
*Hydrophis cyanocinctus* (sea snake venom)  
*Helix tostia* (toasted snail)  
*Serum anguillae* (eel serum)

*Homarus* (the digestive fluid of lobster)  
*Limulus cyclops* (horseshoe crab)  
*Sepia officinalis* (common cuttlefish)  
*Galeocerdo cuvier hepar* (tiger shark liver)  
*Haliaeetus leucocephalus* (bald eagle)  
*Gyps himalayensis* (Himalayan vulture)  
*Corvus corax* (common raven)  
*Tyto alba* (barn owl)  
*Geococcyx californianus* (greater roadrunner)  
*Buteo jamaicensis* (red-tailed hawk)  
*Falco peregrinus* (peregrine falcon)  
*Phoenicopterus ruber* (American flamingo)  
*Larus argentatus* (European herring gull)  
*Nicotiana tabacum* (cultivated tobacco)  
*Pavo cristatus* (Indian peafowl)  
*Lachesis muta* (bushmaster)  
*Crotalus horridus* (timber rattlesnake)  
*Crotalus cascavella* (Brazilian rattlesnake)  
*Naja* (cobra)  
*Elaps corallinus* (coral snake)  
*Passer domesticus* (house sparrow)  
*Apis mellifica* (honey bee)  
*Formica rufa* (crushed live ants)  
*Vespa crabro* (European hornet)  
*Blatta americana* (American cockroach)  
*Bombyx chrysothoea* (brown-tail moth)  
*Cantharis vesicatoria* (Spanish fly)  
*Pediculus capitis* (head louse)  
*Aranea diadema* (cross spider)  
*Theridion* (black spider)  
*Armadillo officinarum* (Mediterranean Oak-woodland pillbug)  
*Coccus cacti* (cochineal)  
*Lacerta* (green lizard)



Islam: *Lac-cameli* (camel's milk)  
Remedies made from, or that come into contact with, hare/rabbits  
Remedies made from, or that come into contact with, pigs  
*Medusa* (made from jellyfish)  
*Lac-delphinum* (dolphin's milk)  
*Ambra grisea* (made from sperm whale)  
*Hydrophis cyanocinctus* (sea snake venom)  
*Helix tosta* (toasted snail)  
*Serum anguillae* (eel serum)  
*Homarus* (the digestive fluid of lobster)  
*Limulus cyclops* (horseshoe crab)  
*Sepia officinalis* (common cuttlefish)  
*Galeocerdo cuvier hepar* (Tiger shark liver)  
*Haliaeetus leucocephalus* (bald eagle)  
*Gyps himalayensis* (Himalayan vulture)  
*Corvus corax* (common raven)  
*Tyto alba* (barn owl)  
*Geococcyx californianus* (greater roadrunner)  
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*Naja* (cobra)  
*Elaps corallinus* (coral snake)  
*Passer domesticus* (house sparrow)  
*Apis mellifica* (honey bee)  
*Formica rufa* (crushed live ants)  
*Vespa crabro* (European hornet)

*Blatta americana* (American cockroach)  
*Bombyx chrysothorax* (brown-tail moth)  
*Cantharis vesicatoria* (Spanish fly)  
*Pediculus capitis* (head louse)  
*Aranea diadema* (cross spider)  
*Theridion* (black spider)  
*Armadillo officinarum* (Mediterranean Oak-woodland pillbug)  
*Coccus cacti* (cochineal)  
*Lacerta* (green lizard)

The above list was constructed by the researcher by comparing religious restrictions with related problematic homeopathic remedies. The comparison was done on an Excel spreadsheet which can be found in Appendix E (Clarke 1902; Gibson 1991; Goel 2010; Murphy 2010; Boericke 2013; Burdet 2013).

Christianity, Judaism and Islam have similar dietary restrictions. The difference between these three religions' dietary restrictions are as follows:

➤ Dietary restriction for Christianity is entirely dependent on the denomination that one belongs to. Certain Christian denominations, such as the Anglicans, only restrict followers on alcohol when followers are on church premises. Some denominations, such as Seventh-Day Adventists, follow Jewish restrictions where pork and by-products of pigs are forbidden, but their restrictions are not as strict as Judaism.

➤ Judaism permits the consumption of alcohol but does not allow the meat to be mixed with milk or dairy products. Judaism also does allow fruits that are harvested during the first three years of plantation. The usage of tobacco is forbidden in Judaism (Rich 1995 ~ 2020).

➤ Islam forbids the consumption of alcohol and, for certain Islamic devotees, medications containing alcohol is seen as haram (unlawful). However, certain Islamic devotees argue that the consumption of alcoholic drinks and medications are halal as long as the alcohol content is not over 0.5% and does not cause intoxication. By-products of wine or alcohol are forbidden by Islamic law, so products such as natural tartaric acid (a by-product of wine) is seen as haram as well as anything that contains natural tartaric acid as an ingredient. The use of tobacco is also forbidden by Islamic laws (Alwazna 2016).

➤ Buddhism and Hinduism have similar dietary restrictions. Both religions prohibit the consumption of plants from the *Allium* family (Kembel 2003; McDermott 2017). However, certain Buddhist branches do not have such prohibitions, and Hinduism does not reinforce the restrictions onto their followers.

All religions have their own rules, regulations and restrictions. Whether followers choose to adhere to these is entirely up to the individual, because most religions will not force their followers to abide by their rules and restrictions. Judaism and Islam are both strict regarding this and indeed require their followers to adhere to them.

### **5.3.2 Mineral sources**

Unlike remedies made from animal sources, remedies made from mineral sources are possibly the least troublesome besides plant-sourced remedies. However, this does not mean that all remedies sourced from minerals are acceptable to every religion.

The majority of remedies made from minerals can be from metal, non-metal, organic or inorganic acids, inorganic salts or compounds, minerals, mineral oils, mineral spring water, or organic mixtures (Scholten 1995).

These remedies are generally acceptable to religions, but the problem arises from inorganic salts and compounds (Banerjee 1990).

Certain inorganic compounds, such as the *Calcarea* series, can be obtained from oyster shells and animal bones (Boericke 2013). For example, *Calcareo carbonica* (impure calcium carbonate) is made from the middle layer of oyster shells and may contradict both Christian and Jewish dietary laws because these religions do not allow finless or scaleless seafood, or a combination of these (Leviticus 11:9-12).

### **5.3.3 Sarcodes**

Sarcodes are homoeopathic remedies made from healthy animal (or human) tissues or organs, which technically classifies them as animal-sourced remedies. However, sarcodes are in fact remedies prepared from hormones of the endocrine system or from normal secretions of organs (Pitt 2020).

Sarcodes obtained from sheep or cattle are not problematic for Christianity, Judaism and Islam, but could be for Hinduism and Buddhism. Examples of sarcodes that are obtained from sheep or cattle are *Thyroidinum*, *Pituitarum posterium* and *Oophorinum* (Goel 2010; Biswas *et al.* 2019).

Sarcodes that are obtained from hogs or pigs can be problematic for Judaism, Islam and certain Christian denominations. Examples of sarcodes that are obtained from hog or pigs are *Pepsinum* and *Oophorinum* (Biswas *et al.* 2019).

Sarcodes obtained from cows or cattle can be problematic for Hinduism and Buddhism. Examples of sarcodes obtained from cow or cattle are *Thyroidinum*, *Oophorinum* and *Pancreatinum* (Biswas *et al.* 2019).

Sarcodes can also be obtained from human cells. Therefore, sarcodes that are obtained from human cells and tissues can be a problem for Islamic devotees. Examples of these sarcodes are *Adrenalin*, *Cortisone*, *Cortisone acetate*, *Adrenocorticotrophin*, *Insulin* and *Orchitinum* (testicular extract) (Biswas *et al.* 2019).

#### **5.3.4 Nosodes**

Nosodes are remedies made from diseased animal cells or tissues. Homoeopathic remedies that fall under the category of nosodes are often prepared from diseased agents and excretions or parts (cells, tissues or organs) of the diseased person, plant or animal (Allen and Clarke 2013).

Nosodes and sarcodes are the second and third most problematic sources of homoeopathic remedies, with animal sources being the most problematic. This is because nosodes and sarcodes are both obtained from animals and human tissues and cells. The difference between the two is that nosodes are obtained from diseased tissues or cells, whereas sarcodes are obtained from healthy tissues or cells (Goel 2010; Allen and Clarke 2013; Collins 2019).

The majority of nosodes are obtained from human cells or tissues, while only some are obtained from cattle, sheep and pigs.

Nosodes obtained from human tissues can be problematic for Islamic devotees. Examples of nosodes obtained from human tissues are *Bacillinum* (tuberculous sputum), *Carcinosin* (cancerous tissue), *Medorrhinum* (gonorrhoea), *Psorinum*

(scabies vesicle), *Syphilinum* (syphilis), *Tuberculinum bacillinum* (tuberculosis) and *Variolinum* (smallpox) (Banerjee 1990).

Nosodes obtained from animals can be problematic for Buddhism, and depending on which animal is used for the preparation of nosodes, these could also be problematic for certain Christian denominations, Judaism, Hinduism as well as Islam. Examples of nosodes obtained from animals are *Ambra grisea* (morbid product of sperm whale), *Anthracinum* (anthrax poison from the spleen of affected sheep or cattle), *Aviare* (chicken tuberculosis), *Lyssin* (rabies) and *Mallandrinum* (grease in a horse) (Boericke 2013).

Other examples of nosodes include *Bovine tuberculin* (cattle tuberculosis), *Calculobili* (gallstones), *Pertussin* (whooping cough), *Diphtherinum* (diphtheria), *Epiphysterinum* (bleeding fibrous tumour), *Influenzinum* (influenza), *Malaria officinalis* (malaria), *Meningococcin* (meningitis), *Morbilinum* (measles), *Pyrogen* (produced from decomposed lean beef), *Scarletinum* (scarlet fever) and *Staphylococcin* (staphylococcus) (Banerjee 1990).

## 5.4 Conclusion

Most religions are lenient about medicine, because people take medication for health issues and life or death situations. The viewpoint for most religions is that devotees who need to take medication containing restricted substances do so by their own choice.

Some religions prefer that their devotees seek alternatives if the situation is not dire, and most of the time there are alternatives, but when no other option is available, devotees will be allowed to consume restricted medication.

As Participant 8 mentioned; "...with regards to medication, to a certain extent, Islamic law allows you to use certain products if that medication is prescribed by a proper faith-based doctor who understands the laws of halal and there is no alternative to this product. If your condition is such that you may lose your life or that it may impede on your life, then you can consider using non-halal medication for yourself."

# Chapter 6 – Conclusion

## 6.1 Conclusion

Patients and practitioners often do not investigate the source of the medication they take or prescribe, and as a result patients later discover that restricted ingredients were used.

For the sake of both patient and practitioner, it is best to educate the patient on the origin of prescribed medicine. It is important for the practitioner to be aware of religious restrictions before prescription, because practitioners only consider religious restrictions if their patients mention it.

This research was conducted so that a list of religiously problematic homoeopathic remedies could be compiled, and alternatives for these remedies can be sought out.

The result of this research shows that the majority of religions do not strictly impose dietary restrictions when it comes to medications. However, certain religions such as Islam and Judaism prefer that their followers avoid restricted medication unless it is needed to survive.

Christianity is one of the major religions in the world and consists of many denominations, which can be combined into six main groups: Protestantism, Roman Catholicism, Eastern Orthodoxy, Oriental Orthodoxy, Church of the East and Restorationism. Due to research limitations, the researcher only interviewed one Anglican priest and one Seventh-Day Adventist pastor. Both religious leaders have different views on the restrictions within Christianity because of the denominational difference in their beliefs and practices.

Islam is the second-largest religion in the world. The Islamic people follow the teachings of the Qur'an and they call their god "Allah". The Islamic faith does not have divisions or different branches like Christianity. However, there are also split opinions within the Islamic faith when it comes to medicine and health. Some Islamic devotees believe that if the medicine prescribed can help them regain their health and prevent them from death, then it can be consumed regardless of whether it contains restricted substances or not. On the other hand, some believed that

medication containing restricted substances should be avoided at all costs, even if it means that they may die if they do not consume said medication.

Buddhism has three main branches, namely Mahayana, Theravada and Vajrayana. There also exists smaller branches of Buddhism that were founded due to cultural and traditional influences. The researcher interviewed a monk from one of the smaller Buddhist branches, known as Kadampa Buddhism. Some branches of Buddhism request their followers to adhere to the rules and restrictions, where other branches will not ask or require this.

Hinduism is similar to Buddhism in terms of beliefs and practices. Hinduism follows the Ahimsa (non-violence) principle, but Hindu leaders do not force their followers to adhere to this practice. To a certain degree, they believe that if a person truly wants to follow the spiritual path, then that person will automatically start to practice the principle of non-violence and follow a vegetarian diet.

Judaism, like the Islamic religion, does request its followers to adhere to their rules, regulations and restrictions. As Participant 4 explained, Jewish leaders will not promote anything that is not kosher, whether it be medication or any other product. The Jewish community simply will not take medication or consume products that are of non-kosher origin.

## **6.2 Research limitation**

There are many different branches of religions. Christianity alone has many major denominations with churches all over the world. Due to this vastness, the researcher only chose the Seventh-Day Adventist and Anglican denominations.

The researcher did not choose to interview ministers from the Catholic and Methodist groups, because the religious restrictions that exist within these two denominations are the complete opposite of each other, and therefore illustrate the magnitude of difference within the Christian faith. Seventh-Day Adventist devotees tend to follow dietary restrictions similar to that of the Jewish devotees with the exception that they do allow dairy products and meat to be mixed. Anglican devotees do not have any strict dietary restrictions besides the fact that they are restricted from consuming alcohol on church grounds.

Buddhism has three major branches: Mahayana, Theravada and Vajrayana. Due

to limitations, the researcher only managed to interview one Buddhist monk from the Kadampa Buddhism branch. The researcher acquired information on other Buddhism branches through web searches. As the Buddhist monk has mentioned to the researcher during the interview, that he only knows three Buddhist leaders in South Africa. One Buddhist monk resides in Gauteng, one Buddhist nun resides in Cape Town and he is the only monk that resides in Kwa-Zulu Natal, which is why only one Buddhist leader was interviewed.

Buddhism has extensive amounts of scripture and religious texts. The total number of Buddhist scriptures, which are mainly available in Sanskrit, comes up to eighty-four thousand. Due to this vast number, the majority of the Buddhist monks will only focus on the more well-known texts. The main Buddhist scriptures are Tripitaka (split into three sections: Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka), Mahayana Sutras (about 600 sutras in total), Visuddhimagga, Prajnaparamita Sutras (Wisdom, Perfection Sutra), Saddharma Pundarika Sutra (Lotus Sutra), Vimalakirtinirdesa Sutra, Sukhavati Sutra, and Diamond Sutra (Pattinger 2006; Society 2021).

Hinduism, as Participant 2 and 5 mentioned, has dietary restrictions but the religious leaders do not force the followers to abide by those restrictions. Rather, they prefer the followers to make the choices themselves and the religious leaders only gave guidance when the followers ask for it.

Islam and Judaism do request their followers to adhere to their laws, and those laws do not only cover the dietary areas, but also lifestyles and performance of rituals. The researcher struggled slightly when finding Jewish leaders to interview. The researcher requested help from the Durban Jewish Centre (DJC) and was able to set up an interview with one of the Jewish rabbis with DJC's assistance. When the researcher tried to contact another rabbi for an interview, the researcher unfortunately never received a response.

Another challenge with this research is the fact that the majority of religious texts used are all translated and not researched in their original language. Translated versions of these religious texts may differ from the original due to human interpretation and understanding of the texts. Some religious texts, like the Buddhist



scriptures, do not have an English version.

## **6.3 Recommendations**

### **6.3.1 Religion**

There are many different religions, as well as different branches of the major religions around the world. The researcher was only able to base this research on five major religions within South Africa, specifically within Kwa-Zulu Natal.

South Africa is a diverse country with different races, cultures and religions existing in this southern African country. Due to the diversity of this country, many different religions flourish and mingle and, sometimes, new religions are created through this diversity.

The major religions that exist within the eThekweni area are Christianity, Islam, Buddhism, Hinduism and Judaism. However, this does not mean that other provinces and areas of South Africa have the same major religions as eThekweni does. The major Christian denominations vary depending on area, province and country.

Further research is required in other areas, provinces and countries outside eThekweni to provide a more accurate list of problematic homeopathic remedies that may conflict with religious restrictions.

Further research can also be done in the original countries of the religion where the original texts and scriptures can be found and used. This is because translated religious texts can be distorted to a certain degree as the translations are dependent on the translator's own interpretation and understanding of the original text.

Take Christianity for example, each denomination uses the Bible in their religious teachings, and yet distinct groups of belief were born due to the difference in interpretation and understanding of the Bible.

Buddhism shares this similarity. However, Buddhist religious texts and scriptures are so great in number that the likelihood of someone reading and properly understanding them all is slim. On top of that, some texts were either damaged, lost

or burnt. Certain Buddhist texts are available in Mandarin while others are only available in Sanskrit.

### **6.3.2 Area**

eThekwini is one of the metropolitan municipality areas within Kwa-Zulu Natal (KZN). KZN also consists of other municipal areas such as King Cetshwayo, Harry Gwala, Ilembe along with seven others that still need to be explored.

Furthermore, South Africa also has other provinces such as Eastern Cape, Gauteng and Western Cape. Each province has similarities to KZN, but have unique differences that are waiting for future researchers to explore and uncover.

Finally, there are other countries other than South Africa that have their own cultures, traditions and religions. The list of problematic homoeopathy remedies provided by this research is valid for the eThekwini municipality area in Kwa-Zulu Natal province within South Africa.

### **6.3.3 Medication**

Homoeopathy is versatile, and this also applies to the medication and remedies that homoeopaths use and prescribe. In general, homoeopathy can produce remedies from almost anything – even sunlight and X-rays.

New homoeopathic remedies are often discovered and added to the existing materia medicas, but some are not. The list of problematic homoeopathic remedies provided within this research can be found within the current materia medicas. New remedies that are not recorded were not included in this research.

Future studies can consider doing this research from a qualitative perspective instead of a quantitative perspective as it may give more insight into how other religions feel about medication containing restricted ingredients.

### **6.3.4 Education**

Practitioners can consider informing their patients about homoeopathy, its principles and the remedy production process. Practitioners can consider explaining to their patients that homoeopathic medications are based on Avogadro's number

theory, and that homoeopathic medication and remedies are diluted to the point where only the energy from the original substance remains.

Institutions that offer courses on homoeopathy should consider incorporating information about religious restrictions into their syllabi. In so doing, students can understand more about the restrictions associated with each religion and which remedies may need to be avoided at an early stage. Students may then be able to educate future patients as well as their relatives about homoeopathy and its medication.

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# Appendix A



## LETTER OF INFORMATION TO PARTICIPANTS

### **Title of the Research Study:**

Religious Review of Homoeopathic medicines in the eThekweni District

### **Principal**

#### **Investigator/s/researcher:**

Jessica Hsin-Tzu Ai Lin, M. Tech: Homoeopathy

#### **Co-Investigator/s/supervisor/s:**

Dr Ingrid Couchman, MTech: Homeopathy

Dr Cornelia Hall, MTech: Homeopathy

### **Brief Introduction and Purpose of the Study:**

This is a research based upon the major religions in South Africa with regards to giving complementary medications and Homeopathic remedies to patients that are strict with their religious restrictions or prohibitions.

### **Outline of the Procedures:**

The participants will be approached by the researcher through appointments made through emails and telephone contacts. The researcher will be interviewing the participants and the researcher will ask the participants questions relating to religious restrictions and their view upon their followers taking complementary medications that contains the prohibited substances. The researcher will also verify with the participants the source of each religious restrictions and in which religious text will the mentioned restrictions be found.

The interview can be taken place at which ever venue the participant is comfortable with.

The interview might last approximately about an hour and a half or longer and the researcher will be recording the interview through a recording device as the interview between the researcher and the participant will be typed out in words and be used in the research.

### **Inclusion criteria:**



Religious leaders or church ministers who have been leaders or ministers in the religious congregations for a minimum of 2 years will be selected.

**Exclusion criteria:**

Religious leaders or ministers who have been leaders or ministers in the religious congregations for less than 1 year.

Religious leaders or ministers who have not given the signed informed consent to the researcher.

Religious leaders or ministers who are outside of the eThekweni area.

**Benefits:**

The completed study will be available within the library at Durban University of Technology as a mini dissertation or found within the institutional repository.

The study may motivate another person to start a similar study in another field or conduct the same study at another province or country.

The study will be able to provide a list of remedy that may conflict with religious restrictions to practitioners that they can refer to when dealing with different religious patients.

**Reason/s why the Participant May Be Withdrawn from the Study:**

Participants have questions relating to the study, uncomfortable with questions asked or questioning style of the researcher.

Participants are ill or is involved in unforeseeable events.

There will be no adverse consequences for the participant should they choose to withdraw, and the contents relating to the research, including research information and/or interview recordings will be disposed and omitted out of the research.

**Confidentiality:**

Participant's name and personal details will be kept confidential and will not be revealed to anyone else other than the researcher conducting the research. No names will be mentioned throughout the interview, the only name(s) that might be mentioned will be the name of the religion while the name of the participant is kept anonymous.

**Persons to Contact in the Event of Any Problems or Queries:**

Name of Supervisor: Dr Ingrid Couchman

Contact number: (031) 373 2482

Please contact the researcher (079 983 0766), my supervisor ((031) 373 2482) or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to the DVC: Research, Innovation and Engagement Prof S Moyo on 031 373 2577 or [moyos@dut.ac.za](mailto:moyos@dut.ac.za).



**CONSENT**

**Statement of Agreement to Participate in the Research Study:**

- I hereby confirm that I have been informed by the researcher, \_\_\_\_\_ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: \_\_\_\_\_,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

<b>Full Name of Participant Thumbprint</b>	<b>Date</b>	<b>Time</b>	<b>Signature /</b>	<b>Right</b>

I, \_\_\_\_\_ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

**Full Name of Researcher** \_\_\_\_\_ **Date** \_\_\_\_\_ **Signature** \_\_\_\_\_

**Full Name of Witness (If applicable)** \_\_\_\_\_ **Date** \_\_\_\_\_ **Signature** \_\_\_\_\_

**Full Name of Legal Guardian (If applicable)** \_\_\_\_\_ **Date** \_\_\_\_\_ **Signature** \_\_\_\_\_

## **Appendix B**

### **Interview guide**

#### **Section A: Religious restrictions**

1. What dietary restrictions does the religion have?
2. Which religious text, from which chapter, page or verse, contains the restrictions you have mentioned?
3. What is your opinion on taking medications that contain restricted substances to cure one's disease or illness?
4. Will you refrain the followers from taking medications that contain the restricted substance?
5. Why are there such restrictions in place? What was the reason to implement those dietary restrictions?
6. Are there any restrictions in your religion on medicines that contain alcohol?
7. If none of the mentioned restrictions can be found in religious books, texts, or scriptures, then where did these restrictions come from?

#### **Section B: Homoeopathy**

1. Have you heard about Homoeopathy?
2. What is your view on Homoeopathy?
3. Will you restrict your followers from going to see a Homoeopath or taking Homoeopathic medications or remedies?
4. What restrictions do you have upon complementary medicine?

## Appendix C

### List of possible restrictions

1. *Apis mellifica*
2. *Amphisbaena*
3. *Aranea Diadema*
4. *Anthracinum*
5. *Pancreatinum*
6. *Thyroidinum*
7. *Pepsinum*
8. *Pediculus capitis*
9. *Blatta Americana*
10. *Theridion*
11. *Cantharis*
12. *Spongia Officinalis*
13. *Calcarea ovarum*
14. *Sepia Officinalis*
15. *Murex purpurea*
16. *Lac caninum*
17. *Crotalus horridus*
18. *Crotalus cascavella*
19. *Lachesis muta*
20. *Calcarea carbonica*

## Appendix D

Religion	Dietary restrictions	Dietary restrictions			
<b>Christianity</b>	camel	eel	ossifrage (bearded vulture)	swan	ostrich
	coney	lamprey	osprey	pelican	peacock
	hare	hagfish	vulture	gier eagle	snake
	swine	lancelet	kite	stork	sea eagle
	sea cucumbers	lobster	raven	heron	sparrow
	jellyfish	crab	owl	lapwing	all flying insects
	dolphin	prawn	night hawk	bat	weasel
	whales	shrimp	cuckoo	falcon	mouse
	crocodile	barnacle	hawk	flamingo	tortoise
	sea turtles	squid	little owl	gull	ferret
	sea snake	sharks	cormorant	ibis	chameleon
	all amphibians	eagle	great owl	kingfisher	lizard
	snail	mole	alcohol	tobacco	
	<b>Buddhism</b>	all products that are obtained by harming or killing the animal	red onion	chive	coriander
onion		spring onion	asafoetida	alcohol	scallions
garlic		leek	shallot	addictive materials	milk
egg		animal meat			
<b>Hinduism</b>	meat	beef	eggs	fish	seafood
	cattle	ox	onion	fowl	hot peppers
	horse	cows	garlic	mushrooms	leek

	strong-smelling or tasting spices	fungus	stimulating foods	gas-forming foods	All vegetables from the Allium family
	sedative foods	alcohol	drugs		
<b>Judaism</b>	camel	eel	ossifrage (bearded vulture)	swan	ostrich
	coney	lamprey	osprey	pelican	peacock
	hare	hagfish	vulture	gier eagle	snake
	swine	lancelet	kite	stork	sea eagle
	sea cucumbers	lobster	raven	heron	sparrow
	jellyfish	crab	owl	lapwing	all flying insects
	dolphin	prawn	night hawk	bat	weasel
	whales	shrimp	cuckoo	falcon	mouse
	crocodile	barnacle	hawk	flamingo	tortoise
	sea turtles	squid	little owl	gull	ferret
	sea snake	sharks	cormorant	ibis	chameleon
	all amphibians	eagle	great owl	kingfisher	lizard
	snail	mole	mixed meat and milk	tobacco	carrion
	fruit harvested during the first three years of planting	animal blood			
<b>Islam</b>	birds of prey	alcohol	animals with fangs	snakes	animal blood
	intoxicants	drugs	lizards	scorpion	carrion
	snail	eel	ossifrage (bearded vulture)	swan	ostrich
	coney	lamprey	osprey	pelican	peacock
	lizard	hagfish	vulture	gier eagle	snake
	swine	lancelet	kite	stork	sea eagle
	sea cucumbers	lobster	raven	heron	sparrow
	jellyfish	crab	owl	lapwing	all flying insects
	dolphin	mole	night hawk	bat	weasel
	whales	tobacco	cuckoo	falcon	mouse
	crocodile	barnacle	hawk	flamingo	tortoise
	sea turtles	squid	little owl	gull	human body parts

sea snake

sharks

cormorant

ibis

chameleon

mixture of halal and non-halal foods

eagle

great owl

kingfisher

all amphibians

foods that contain by-products of wine (natural tartaric acid)

ferret

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## Appendix E

Religion	Religious Restrictions	Homoeopathic Remedies
Christianity	camel	<i>Lac-cameli</i> (camel's milk)
	coney	
	hare	Remedies made from or come into contact with the rabbit
	swine	Remedies made from or come into contact with pigs. <i>Pepsin, Oophorinum</i>
	sea cucumbers	
	jellyfish	<i>Medusa</i> (made from jellyfish)
	dolphin	<i>Lac-dolphinum</i>
	whales	<i>Ambra Grisea</i> (made from sperm whale)
	crocodile	
	sea turtles	
	sea snake	<i>Hydrophis Cyanocinctus</i> (the venom of sea snake)
	all amphibians	
	snail	<i>Helix Tosta</i> (Toasted snail)
	eel	<i>Serum Anguillae</i> (Eel serum)
	lamprey	
	hagfish	
	lancelet	
	lobster	<i>Homarus</i> (the digesting fluid from lobsters)
	crab	<i>Limulus Cyclops</i> (Horseshoe crab)
	prawn	
shrimp		
barnacle		
squid	<i>Sepia officinalis</i>	

sharks	<i>Galeocerdo Cuvier Hepar</i> (Tiger shark liver)
eagle	<i>Haliaeetus Leucocephalus</i> (bald eagle blood)
mole	
ossifrage (bearded vulture)	
osprey	
vulture	<i>Gyps Hymalayensis</i>
kite	
raven	<i>Corvus Corax</i> (common raven)
owl	<i>Tyto alba</i>
night hawk	
cuckoo	<i>Geococcyx californianus</i> (Californian Earth cuckoo)
hawk	<i>Buteo Jamaicensis</i> (Red-tailed hawk)
little owl	
cormorant	
great owl	
alcohol	
swan	
pelican	
gier eagle	
stork	
heron	
lapwing	
bat	
falcon	<i>Falco Peregrinus</i>
flamingo	<i>Phoenicopterus ruber</i>
gull	<i>Larus Argentatus</i> (European Herring gull)
ibis	
kingfisher	

tobacco	<i>Tabacum</i>
ostrich	
peacock	<i>Pavo Cristatus</i>
snake	<i>Lachesis muta, Crotalus Horridus, C. Cascavella, Naja, Elaps Corallinus</i>
sea eagle	
sparrow	<i>Passer Domesticus</i>
all flying insects	<i>Apis mellifica, Formica Rufa, Vespa Crabro, Blatta Americana, Bombyx Chrysothoea</i>
weasel	
mouse	
tortoise	
ferret	
chameleon	
lizard	<i>Lacerta (green lizard)</i>

Religion	Religious Restrictions	Homoeopathic Remedies
Islam	birds of prey	Remedies made from or come into contact with birds of prey such as eagles, vultures and owls
	intoxicants	
	snail	<i>Helix Tosta (Toasted snail)</i>
	coney	
	lizard	<i>Lacerta (green lizard)</i>
	swine	Remedies made from or come into contact with pigs. <i>Pepsin, Oophorinum</i>
	sea cucumbers	
	jellyfish	<i>Medusa</i>
	dolphin	<i>Lac-dolphinum</i>
	whales	<i>Ambra Grisea (made from sperm whale)</i>
	crocodile	
	sea turtles	

sea snake	<i>Hydrophis Cyanocinctus</i> (the venom of sea snake)
mixture of halal and non-halal foods	
foods that contain by-products of wine (natural tartaric acid)	
alcohol	
drugs	
eel	<i>Serum Anguillae</i> (Eel serum)
lamprey	
hagfish	
lancelet	
lobster	<i>Homarus</i> (the digesting fluid from lobsters)
crab	<i>Limulus Cyclops</i> (Horseshoe crab)
mole	
tobacco	<i>Tabacum</i>
barnacle	
squid	<i>Sepia officinalis</i>
sharks	<i>Galeocerdo Cuvier Hepar</i> (Tiger shark liver)
eagle	<i>Haliaeetus Leucocephalus</i> (bald eagle blood)
ferret	
animals with fangs	remedies made from or come into contact with predatory animals such as wolves, tigers and lions
lizards	
ossifrage (bearded vulture)	
osprey	
vulture	<i>Gyps Hymalayensis</i>
kite	
raven	<i>Corvus Corax</i> (common raven)
owl	<i>Tyto alba</i>
night hawk	

cuckoo	<i>Geococcyx californianus</i>
hawk	<i>Buteo Jamaicensis</i> (Red-tailed hawk)
little owl	
cormorant	
great owl	
snakes	
scorpion	
swan	
pelican	
gier eagle	
stork	
heron	
lapwing	
bat	
falcon	<i>Falco Peregrinus</i>
flamingo	<i>Phoenicopterus ruber</i>
gull	<i>Larus Argentatus</i>
ibis	
kingfisher	
animal blood	
carrion	
ostrich	
peacock	
snake	<i>Lachesis muta, Crotalus Horridus, C. Cascavella, Naja, Elaps Corallinus</i>
sea eagle	
sparrow	<i>Passer Domesticus</i>
all flying insects	<i>Blatta Americana, Bombyx Chrysothoea, Cantharis Vesicatoria, Pediculus Capitis</i>
weasel	

mouse	
tortoise	
human body parts	<i>Adrenalin, Cortizone, Cortizone acetate, Adrenocorticotrophin, Insulin, and Orchitinum</i>
diseased human cells or tissues	<i>Bacillinum, Carcinosin, Medorrhinum, Psorinum, Syphilinum, Tuberculinum Bacillinum, and Variolinum</i>
chameleon	
all amphibians	
oyster	<i>Calcarea Carbonica</i>

<b>Religion</b>	<b>Religious Restrictions</b>	<b>Homoeopathic Remedies</b>
<b>Buddhism</b>	all products that are obtained by harming or killing the animal	
	onion	<i>Allium Cepa</i>
	garlic	<i>Allium Sativum</i>
	egg	
	red onion	<i>Allium Cepa</i>
	spring onion	<i>Allium Fistulosum</i>
	leek	<i>Allium ampeloprasum</i>
	animal meat	
	chive	<i>Allium Schoenoprasum</i>
	asafoetida	<i>Asafoetida</i>
	shallot	<i>Allium Cepa var. aggregatum</i>
	coriander	<i>Coriandrum sativum</i>
	alcohol	
	addictive materials	
	All vegetables from the Allium family	<i>Allium species</i>
	scallions	<i>Allium Cepa var. Cepa</i>
milk	<i>Lac remedies</i>	

Religion	Religious Restrictions	Homoeopathic Remedies
Hinduism	meat	
	cattle	<i>Thyroidinum, Pituitarum posterium, Anthracinum</i> and <i>Oophorinum</i>
	horse	Remedies made from horse meat and it's by-products. <i>Mallandrinum</i> (grease in a horse)
	strong-smelling or tasting spices	
	sedative foods	
	beef	Remedies made from beef or has come into contact with beef
	ox	Remedies made from ox meat and its by-products
	cows	<i>Thyroidinum, Oophorinum</i> and <i>Pancreatinum</i>
	fungus	<i>Secale cornutum</i> (Ergot), <i>Ustilago</i>
	alcohol	
	eggs	
	onion	<i>Allium Cepa</i>
	garlic	<i>Allium Sativum</i>
	stimulating foods	
	drugs	
	fish	Remedies made from fish
	fowl	Remedies made from birds
	mushrooms	<i>Agaricus</i> remedies, <i>Boletus</i> remedies, <i>Bovista</i>
	gas-forming foods	
	seafood	Remedies made from sea creatures
hot peppers	<i>Capsicum</i> (Cayenne pepper)	
leek	<i>Allium ampeloprasum</i>	
All vegetables from the Allium family	<i>Allium</i> species	

Religion	Religious Restrictions	Homoeopathic Remedies
Judaism	camel	<i>Lac-cameli</i> (camel's milk)
	coney	

hare	Remedies made from or come into contact with the rabbit
swine	Remedies made from or come into contact with pigs. <i>Pepsin, Oophorium</i>
sea cucumbers	
jellyfish	<i>Medusa</i>
dolphin	<i>Lac-dolphinum</i>
whales	<i>Ambra Grisea</i> (made from sperm whale)
crocodile	
sea turtles	
sea snake	<i>Hydrophis Cyanocinctus</i> (the venom of sea snake)
all amphibians	
snail	<i>Helix Tosta</i> (Toasted snail)
fruit harvested during the first three years of planting	
eel	<i>Serum anguillae</i> (Eel serum)
lamprey	
hagfish	
lancelet	
lobster	<i>Homarus</i> (the digesting fluid from lobsters)
crab	<i>Limulus Cyclops</i> (Horseshoe crab)
prawn	
shrimp	
barnacle	
squid	<i>Sepia officinalis</i>
sharks	<i>Galeocerdo Cuvier Hepar</i> (Tiger shark liver)
eagle	<i>Haliaeetus Leucocephalus</i> (bald eagle blood)
mole	
animal blood	<i>Haliaeetus Leucocephalus</i> (bald eagle blood)
ossifrage (bearded vulture)	



osprey	
vulture	<i>Gyps Hymalayensis</i>
kite	
raven	<i>Corvus Corax</i> (common raven)
owl	<i>Tyto alba</i>
night hawk	
cuckoo	<i>Geococcyx californianus</i>
hawk	<i>Buteo Jamaicensis</i> (Red-tailed hawk)
little owl	
cormorant	
great owl	
mixed meat and milk	
swan	
pelican	
gier eagle	
stork	
heron	
lapwing	
bat	
falcon	<i>Falco Peregrinus</i>
flamingo	<i>Phoenicopterus ruber</i>
gull	<i>Larus Argentatus</i>
ibis	
kingfisher	
tobacco	<i>Tabacum</i>
ostrich	
peacock	
snake	<i>Lachesis muta, Crotalus Horridus, C. Cascavella, Naja, Elaps Corallinus</i>

sea eagle	
sparrow	<i>Passer Domesticus</i>
all flying insects	<i>Apis mellifica, Formica Rufa, Blatta Americana, Cantharis Vesicatoria, Pediculus Capitis</i>
weasel	
mouse	
tortoise	
ferret	
chameleon	
lizard	<i>Lacerta (green lizard)</i>
carrion	

## Appendix F

### Editing confirmation

Re: Jessica Hsin-Tzu Lin  
Religious Review of Homoeopathic Medicines in the eThekweni District

I confirm that I have edited this dissertation for clarity, consistency, layout and style. Correspondence between myself and Jessica took place per email to ensure uniformity with her and DUT's academic style. The completed document was sent to the author with edits clearly marked via the "track changes" feature in Microsoft Word. Any changes and clarifications requested in the body of the text as well as those of the reference list are the sole responsibility of the author.

I am a freelancer specialising in substantive editing and proofreading of academic and business documents. Please find my most recent certificate below.

Wayne Swart

5 March 2021



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