

**Homeopathy through the
Chinese Looking Glass:
Homeosiniatry revisited**

Foreword

The term Homeosiniatry is somehow self-explanatory: the conjunction of Homeopathy and Chinese medicine. So far it related to the indications of homeopathic remedies determined by finding out which acupuncture points are sensitive to pressure. Dr. Roger de La Fuye published in 1947 an atlas of acupuncture subtitled “Practical synthesis of Chinese Acupuncture and Homeopathy” (in French) in which every acupuncture point corresponds to a remedy. Reciprocally, should the patient need a remedy as determined by repertorisation, it became possible to use an acupunctural treatment instead. This type of anatomical localisation of the remedies has also been made famous by Dr. R. Dufilho who published in 1966 “Geographie Homeopathique”, a book full of pictures with the anatomical localisations of the remedies.

And that is where it stopped, to my knowledge. In 1992, Dr. Jean-Claude Dubois and Dr. Hen-Hong Chang published a short book “Homoeopathie et Medecine Chinoise” in which a few remedies and some clinical conditions are analysed in the light of TCM physiology. It is quite interesting to see how exact the correlations are and how some of the apparent contradictory homeopathic symptoms are well explained through TCM. It certainly would be a very worthwhile undertaking to continue and widen that research to the majority of our remedies. I am quite certain that our clinical understanding would become better and especially easier to assimilate.

The purpose of this book is neither of the above. My intention is to show how a basic knowledge of TCM principles and diagnostic methods (and by basic, I mean really beginner’s level, very schematic) can lead to find a group of indicated remedies without the active participation of the patient, or at least very minimal. Although this runs against all the concepts of the “homeopathic conversation”, it finds its usefulness in many cases where the patient is uncooperative,

willingly or not. This method has been, in my experience, the key to opening cases, unlocking suppressed and repressed memories, feelings and symptoms, allowing a faster and deeper analysis and eventually a correct prescription.

It is by no means the latest fad in homeopathy and certainly not a sacrosanct theoretical work. It needs to be improved, it needs to evolve and go deeper. Feel free to do so!

Contents

Introduction	13
Yin and Yang	18
The Five Elements	28
Tongue Diagnosis	33
A quick note on Colours	41
Pulse Diagnosis	45
The Organs (Zang) and the Viscera (Fu)	52
The Seven Emotions as causes of disease	55
The Organs-Emotions relations and their pathologies	56
Mental activities and responsibilities of the different organs:	60
- Shen	60
- Po/Pho	65
- Houn	69
- Yi	73
- Zhi	77
Western and Chinese Nosology of emotional disorders	82
Practical approach	85
A very concise Materia Medica of the major remedies	87
A few remedies under TCM headings	100
Homeopathic TCM Repertory – Homeosiniatric Repertory:	101
- Yin and Yang	102
- Elements	110
- Mental activities	123
- Emotions	153
- Organs	164
- Tongue	175
- Pulses	185
Conclusion	195
References	196
The Author	197

Introduction

Once upon a time, in “Homeopathy and Mental Health Care”, Chapter 16, page 243, I wrote: “The diagnostic methods of Traditional Chinese Medicine (TCM) can be used by homeopaths, especially in situations relating to very intimate problems that might be very difficult if not impossible for the patient to relate to the practitioner. Those methods allow pinpointing a group of remedies or a precise remedy without the need for the patient to perform a disturbing “psychological strip-tease”.

What an iconoclastic, scandalous, horrifying, non-classical affirmation is that? Bring out the tar and the feathers!

Why would we want to use the tools of Traditional Chinese Medicine diagnosis to prescribe homeopathic remedies in psychological cases? Homeopathic case-taking is a well established technique that goes into the deepest details possible, grilling the patient almost as if he was to reveal state secrets and coming back again and again to the same subject until the picture is clear. Anyone who has recently listened to Rajan Sankaran has no doubt about that: Sankaran has developed a new method of case-taking built on repeatedly, annoyingly and irritatingly asking the patient to explain himself or his symptom or complaint, until nothing else can be extracted. And at times the patient looks at the practitioner as if he was dumb, unable to understand a proper answer...so much for patient-practitioner relationship.

And yet...mental, emotional and spiritual issues are not the easiest of problems to reveal. We have all been confronted with patients giving us only partial information, coming back time and again complaining that the treatments were not helpful, only to inadvertently reveal some crucial information when saying goodbye at the end of yet another difficult session or during a fortuitous meeting in a shop or during a social gathering. Contrary to purely physical situations that can be seen, palpated, measured, quantified with tests or revealed through

X Rays, CT scans or MRIs, we depend on what the patients tell us or what we can sense or suspect through body language and use of specific words during the consultation. Even the new methods of Sankaran and Scholten (using the table of elements) depend on that type of information and are therefore subjective rather than objective (at least in my perception) and are useful only inasmuch as the patient is open and honest and the practitioner awake and perceptive. Those two authors are modern homeopaths who have created approaches very different from the usual, classical methods; they claim themselves that their methods should not be used without a proper knowledge of and grounding in classical homeopathy. Sankaran has created a system of interview that pushes the patient to reveal his deepest inner “disturbance” which is expressed also by gestures. The practitioner needs to be able to interpret those gestures, and this is not evident, at least to me. Scholten correlates the state in which the patient is, his evolution in life, with the rows and columns of the periodic table, whose elements are then used to prescribe the proper remedy; here too there is a lot of interpretation to be done. As much as I tried, I have been unable to use those techniques successfully even though I have witnessed magnificent results by other, more skilled, practitioners. Fear, shame, self-loathing are often to blame for the patient’s inability to reveal his or her past history, but many situations are understandable: abuse and rape victims are still hiding their history, sexual orientations are not acknowledged, violence and anger are rationalized; controlled or uncontrolled pathologies like kleptomania, pyromania, paedophilia are rarely if ever admitted.

But the body does not lie. If one can read it, it will tell what state it is in and what remedy, or at least what type of remedy it needs. There are windows of perception into the deepest mental situations even when the physical appearance seems to deny it: the bronzed athlete or the beautiful, lascivious woman can be depressed, anxious or schizophrenic. They will just hide it better than the common human.

Traditional Chinese Medicine (TCM) does not differentiate between diseases of the body and diseases of the mind or the spirit, despite what can be read in recent publications. All symptoms and signs relate to patterns of energetic disturbances that can be understood by carefully listening to the patient, not only to the words but even more importantly to the way they are spoken, looking at him and especially focusing on facial expressions, body language, the colours and their brightness, the eyes and the tongue, and palpating with a special emphasis on that trademark of TCM, the pulses. Putting this information together leads to a specific pattern of imbalance independently of what actual or factual information the patient has accepted to reveal. Written differently, it is not what the patient says, it is the way he says it that becomes relevant. This is also true during the homeopathic interview, and yet some people have become very skilled at giving a very different picture of themselves through the use of words, sentences, and their way of speaking, that can confuse even the best observer. Using the TCM diagnostic tools, the typical Western classification of mental diseases becomes irrelevant; you can throw away the DSM, at least for the clinical use; its only relevance will be for administrative labelling that allows getting help, especially financially, which of course is nothing to be snubbed at.

Homeopathic remedies can also be understood in terms of TCM classification and a basic repertory can be created. Early French homeopaths and acupuncturists, like de la Fuye, the creator of homeosiniatry, did correlate acupuncture points with specific homeopathic remedies; yet I have not been able to find consistent literature, either in English or French, describing the remedies through the TCM vision, with the single exception of Dr. Jean-Claude Dubois' book. Acupuncture was my first introduction to the world of natural medicine and I suppose I have kept this optic while learning other methods. Therefore, the concepts about remedies and TCM exposed here are my own and widely open to modifications. Comparing the TCM diagnosis and the remedies fitting that description narrows the choice, as with the

system of repertorisation used by homeopaths, but might also reveal unsuspected issues that can then be discussed with the patient. I regularly perceive Liver pulse disturbances in many patients; if there are no obvious liver organic pathologies or conventional drugs usage with known liver toxicity, I then ask them about their suppressed or repressed anger issues. This often opens the gates to a flood of information; it is not unusual that they tell me it is the first time they are talking about it. And I know I am on the right track when the pattern of the pulse changes immediately after having asked that question. Not only is that emotionally cleansing and a first step towards cure, it often changes the homeopathic repertorisation and the final prescription.

Homeopathy and TCM are both working with patterns. The energetic patterns of TCM lead to the energetic diagnosis of a perturbation, opening the way to an appropriate treatment, either with herbs or acupuncture, which resets the pattern to normal. The homeopath will selectively look at the pattern of behaviour that is typical of the individual patient and correlate this information with the proving pattern of a remedy. But in doing that, as already described, the practitioner depends almost exclusively on non-objective informations as given by the patient, his family and friends, and the interpretation made by the homeopath, which can in turn vary according to his own situation. Both approaches are highly individualised; they explore the patient, not a label; they are, in my opinion, different instruments analysing the status of the patient and allowing a precise treatment. Both systems need to be studied individually, the same way we study to interpret an ECG and an X-Ray separately, with both tests giving more informations together than each one on its own. I am aware there will be much resistance coming from the purist, so-called “Classical” homeopathic fraternity. Just look at this method a yet another repertory, another method of collecting information in a way that is not involving the patient actively, but needs some education of the practitioner. Alternatively, TCM practitioners who are skilled in those methods might also

find a different therapeutic tool, energetic like acupuncture, but also needing a mindset adaptation. In the end, it will become clear that both approaches are similar as they are both concerned with patterns of imbalance and ways to restore balance.

I will first cover the diagnostic concepts of Yin and Yang and other diagnostic clues, the Five Elements, Tongue and Pulse diagnosis, in a simplified, practical way, hopefully easily understandable and not hermetic, then address the Seven Emotions that lead to pathology according to TCM. I will try at all times to corroborate those concepts with homeopathy. It might sound strange at first reading; it did to me, so please bear with it, clarity will come soon. I will try to show how some homeopathic remedies can be deduced from a simplified analysis while classifying the patients accordingly. This is not meant to be the ultimate information that will allow the reader to use it immediately in practice. Its purpose is to open a window, yet another possibility to fine tune the patient's evaluation and treatment.

A preliminary paper regarding this method was published in the anthology "Homeopathy and Mental Health Care", Chapter 16. This is the evolution of this paper.

Yin and Yang

Yin and Yang are the two elementary aspects of the totality. They represent the first basic division of a whole. Looking at the symbol, it is clear that there is no way to divide this figure in two equal parts containing exclusively one aspect; to enhance this fact, right in the middle of the densest part of one aspect, there is a spot of the other. This represents clearly the notion that nothing is ever purely black or white, that each situation contains part of its opposite or at its deepest contains the beginning of its opposite. Homeopathic remedies are no exception as we know very well: the duality and the polarity of remedies is a clear fact. The cold Sulphur (usually warm), the angry, violent Pulsatilla (usually mild), the warm Arsenicum album (usually cold) (although we tend to see them as Arsenicum Iodatium) are frequent patients.

What to expect in patients?

Yang is related to fire, heat, dryness, restlessness, hardening, excitement, speed, transformation, acute diseases of rapid onset with rapid changes, insomnia, red face, loud voice, talkative, sometimes raising his voice and known as a “yeller”, craving for cold drinks and thirsty, dry mouth, little urine of dark colour, constipation, a red tongue with yellow coating and a full pulse; generally a thin patient although this is not really relevant with our poor modern nutrition, dry with little perspiration, with his virility or her femininity well presented and obvious; prefers cool and fresh air, better in winter, worse in summer, better in the shade and not in full sunlight; active during the day, less at night but this is also not very relevant with our culture of night clubs and partying unless we are talking about work; craves sugar. At first glance, this is the “in your face” personality! Of course not all of those symptoms and signs will be or have to be present at the same time to determine that we are dealing with a Yang situation.

Homeopathic remedies like Aconite, Belladonna, Sulphur, Phosphorus, Iodum, some aspects of Pulsatilla immediately come to mind.

Trying to use the Complete Repertory with those very general findings, I used the following rubrics:

Mind; LOQUACITY (203)

Mind; RESTLESSNESS, nervousness (667)

Mind; EXCITEMENT, excitable; General (431)

Sleep; SLEEPLESSNESS (677)

Speech & Voice; VOICE; Loud (27)

Face; DISCOLORATION; Red (447)

Mouth; DRYNESS; General (452)

Generalities; FOOD and drinks; Cold; drinks, water; desires (232)

Urine; COLOR; Dark (197)

Urine; SCANTY (352)

Rectum; CONSTIPATION (617)

Mouth; DISCOLORATION; Redness; tongue (164)

Mouth; DISCOLORATION; Yellow; dirty, tongue (38)

Perspiration; SCANTY (38)

Generalities; FOOD and drinks; Sugar; desires (36)

Generalities; FOOD and drinks; Sweets; desires (190)

Generalities; AIR; Open; ameliorates (415)

Generalities; AIR; Warm; aggravates (84)

Generalities; WARMTH; Aggravates (302)

Generalities; COLD; Ameliorates (295)

And this is how it looks like:

Of course, the rubrics are huge and not very discriminatory; the obvious Sulphur and Nux Vomica are present as being major Yang remedies, but so are Opium, Arsenicum Album, Sepia, Calcareo Carbonica and Natrum Muriaticum, which classically are not perceived as of a very “Yang nature”. And those are all polychrests, so clearly more detailed information will be needed to pinpoint the proper remedy. Nevertheless, those are informations that can easily be collected, either by observation, questionnaire or directly asking the patient or the family; they do not carry any emotional baggage and will be answered clearly and truly. Practically, we do know that patients presenting with those symptoms and signs are probably of the Yang type and will have a greater probability of needing one of the abovementioned remedies.

Yin is related to water, cold, quiet, humidity, softness, slowness, chronic diseases of gradual onset and slow evolution, sleepiness, pale face, craving for warm drinks although not very thirsty, a soft or weak voice and rather quiet and silent, profuse urine of a pale colour, loose stools, a pale tongue with an empty pulse; generally fat and sweaty, timid or even apathetic, sleepy, craves for light and salt, he is better at night, during summer, with warmth and worse with cold and during winter

Natrum Muriaticum, Dulcamara, other aspects of Pulsatilla, have many of those characteristics.

Here I used those rubrics:

Mind; TIMIDITY (185)

Mind; QUIET; Disposition (122)

Mind; RESERVED (120)

Mind; INTROVERTED (81)

Mind; INDIFFERENCE, apathy (437)

Speech & Voice; VOICE; Low (51)

Speech & Voice; VOICE; Weak (100)
Face; DISCOLORATION; Pale (336)
Mouth; SALIVA, with profuse (27)
Mind; LIGHT; Desire for (31)
Urine; PROFUSE, increased (374)
Generalities; FOOD and drinks; Salt or salty food; desires (99)
Generalities; WARMTH; Ameliorates (272)
Generalities; SUMMER; Ameliorates (15)
Generalities; WINTER; Aggravates (109)
Generalities; COLD; Aggravates (388)

And here is how the repertorisation appears:

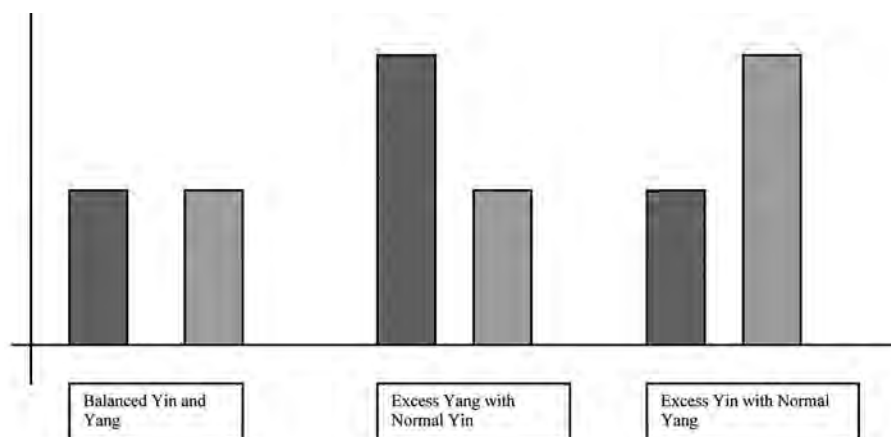
As expected, Calcarea Carbonica, Natrum Muriaticum and Silica are highly ranking, but also there are Belladonna, Nux Vomica, Phosphorus and Sulphur, demonstrating once again that polychrests have many facets and aspects.

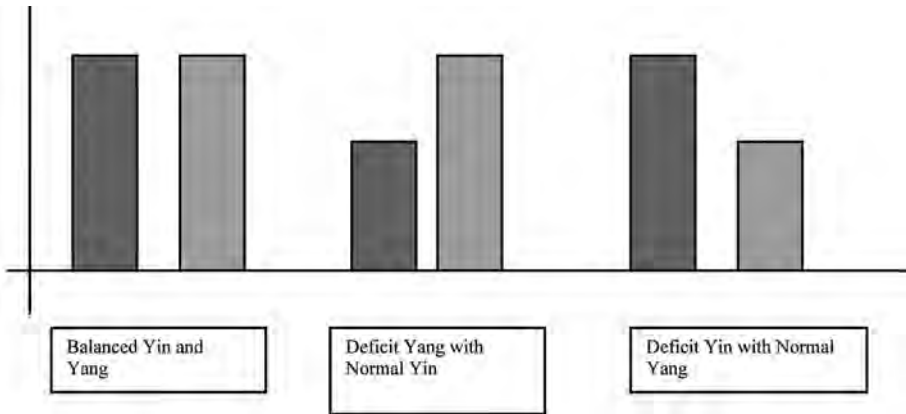
The details and explanations about what the tongue and pulse qualities mean are coming!

Yin and Yang are interdependent and often evolving into each other. Most, if not all patients will have a mix of different proportions of each, especially in chronic cases. Therefore, the ability to recognise either situation is helpful but rather basic and crude. Homeopathic remedies classified as being either Yin or Yang have to be seen as being “most of the time and in the majority of cases and circumstances” either Yin or Yang.

But that would be too easy! There are situation where there is an apparent Yang tendency, with say heat and agitation, but in fact the level of Yang is normal, the problem is a deficit in Yin. And inversely, there might be symptoms and signs of Yin excess whereas the reality is a deficit of Yang.

The following graphs might make things a bit more obvious:





Those situations are called respectively True Yang Excess, True Yin Excess, False Yin Excess and False Yang Excess.

What is the relevance for us in practice? Having a real Yin or a real Yang situation requests the prescription of a Yin or Yang homeopathic remedy respectively (in TCM though, a Yang problem is treated with a Yin formula, either herbal or acupunctural). But if there is an *apparent* excess of Yin or Yang, diminishing that apparent excess will certainly restore balance between both phases and alleviate symptoms and signs for a while, but at the cost of a loss of vitality. It is the age old “symptomatic prescription” as opposed to the “curative prescription” that goes to the root(s) of the problem. A historical example is bleeding or leeches for “blood thickness” whereas what was needed was rehydration; a temporary amelioration was obtained as there were less red blood cells, less clumping, but then the loss of even more fluids and the lack of oxygenation made the picture even worse. That would not happen today would it? Recently a patient came in for treatment; he told me that he went to his GP for the very annoying symptom of ankle swelling and, as expected, received diuretics; they relieved his swelling, but then he still complained about that swelling in the abdomen that made him feel heavy and uncomfortable at all times. To cut a long story short,

this patient had a prostate enlargement that prevented his bladder to empty properly; over time, the bladder enlarged and reached the level of the umbilicus (he looked and felt like a pregnant woman in her last month), compressing the inferior vena cava and the lymphatics, creating that ankle swelling; needless to say the diuretics were not very helpful for his bladder and prostate condition....

How do we differentiate between a true and false situation? Without getting into details and starting to elaborate on Chinese Diagnosis, it is safe and sufficient to say that a false condition will give incomplete, partial symptoms resembling the true one, but not quite the same.

For example a Yang face will be uniformly red; a False Yang face due to a lack of Yin will have only the cheekbones red with the rest of the face pale and pasty. You would use the rubrics “sensation of heat/warmth” rather than “hot/warm”. The patient might feel warmth but objectively the place is of normal temperature or even cold. A clearly swollen, oedematous part is Yin, a sensation of swelling with no or very little swelling compared to the intensity of the complaint is a False Yin due to a relative lack of Yang. Understanding that means that the choice of remedy becomes different, although I do admit that looking at the previous graphs and the remedies that appear in both, this seems like a futile exercise in hair splitting.....for now. Having done that primordial categorisation, it is time to refine the diagnosis, remembering that we are confronted with patients who do not give us proper information for whatever reason they have.

There are other considerations than Yin and Yang used in TCM diagnosis:

- External vs Internal
- Cold vs Hot/Warm
- Dry vs Wet/Humid
- Full vs Empty

External and Internal focus on the origin and the cause of the pathology, whether it is extrinsic, like a blow, an accident, being fired from work, having your spouse leaving you, a loss, a death or any sudden, surprising or unexpected event; or intrinsic, from the inside of the patient as we can find in “endogenous depression”, where no external trigger can be determined. Of course an external factor that lasts very long will eventually become chronic, “internalise” itself and when removed or having been dealt with still be the cause of disease. Homeopaths know that very well, it is the “never been well since” category of remedies.

Cold, Hot, Dry and Wet are either characteristic of an external agent of disease (being in a wind, a cold wind, a cold rain....), which will not have any emotional repercussions, or characteristic of the body’s reaction and so pointing towards a remedy: symptoms of Heat makes one look at Sulphur, Phosphorus, etc,...symptoms of Wind (agitation, restlessness...) makes one look at Pulsatilla, Rhus Tox, Rhus Venata, etc,... symptoms of Dryness at Bryonia, and so on. We find those symptoms or signs in the tongue and pulse examination, in the patient’s behaviour and in the few complaints he will mention.

Fullness and Emptiness will be representative of the level of energy of our patient (excess or deficit in Qi and/or Blood); those symptoms will appear in the tiredness, concentration ability complaints, and pulse examination, often a witness of adrenal exhaustion, thyroid problems or pituitary problems that can be purely functional and not reflected in the blood test. Emptiness orients us towards the Acids group remedies or the exhausted remedies (Opium, Baryta Carbonica, Gelsemium), Fullness towards the more overactive remedies like Belladonna, Stramonium, Hyoscyamus as well as other “explosive” remedies like Sulphur, Nux Vomica,....

The Five Elements

The Five Elements are nothing else but a way to describe evolutions and interrelations of dynamic situations in relation to the TCM concept of organs and their functions. The use of Western words does not do justice to that concept; those words should be understood in a wider, broader sense and the reader should try to forget for a moment the English meaning of water, fire, liver, kidney, a.s.o and “go with the flow”. They are also known as the Five Phases or the Five Motions, insisting more on their dynamic aspect, on the fact that they are not simply material but energetic, dynamic concepts. At first glance, the description and the terms seem archaic and unscientific. Nevertheless they are based on careful observation of nature, of the evolution of seasons, weather, natural events, their interactions and the implications those interactions have. Without going too much into details (as this would become a full textbook of TCM), we all have observed that water is needed for the growth of plants, hence the concept that Water is the Mother of Wood; plants and forest are often burned by fires that need wood as a combustible and are extinguished by water, bringing the concept that Fire is the Son of Wood and is controlled by Water. Each organ/function is related to one of the elements; their relationships are the same as the elements. Using the Five Elements notion helps to refine the clinical picture we are confronted with and correlate the appropriate remedies. The Elements also interact with each other in different cycles, creative and controlling; perturbations of those cycles create disease, and that is all I am going to say here about them lest I write yet another book on TCM. After all I am trying to simplify things!

Wood is related to Liver and Gallbladder, the colour green (as in bile), Wind, the emotion of Anger and is rather Yang. Wind is non-static, mobile, restless, changing. Anger can be sudden and evolve rapidly; so does Nux Vomica whose association with alcohol and drugs having a deleterious influence on the liver-organ and its use as a remedy for

the effects of excessive drinking (hangover) are classical. Wood relates to the ability to assert oneself, to say “no”, it has to do with power struggles, guilt and humiliation. The Liver is often the first line of emotional defence with the Liver Yang controlling the nervous system and the Liver Yin the tendons and ligaments, explaining the link between emotional events and physical symptoms like tension headaches, spastic trapezius muscles, backaches, etc.,...As an aside, Liver deals with Planning but it is the Gallbladder who is the decision maker. Pulsatilla, Rhus Toxicodendron, come to mind, both being restless and changing, Nux Vomica as described, Lycopodium obviously.

Fire relates to the Heart and Small Intestine, the colour red, Heat and Warmth, the emotion of Joy and is the most Yang of all elements. If Fire does not burn properly, there will be depression. Fire is also restless like Wind, as anyone who has observed a fire burning knows; therefore restlessness is also associated with Fire and can evolve into maniac states. In its normal state, the Fire element influences the organisation of ideas in a logical, communicable and understandable language; therefore communication is the central theme of this element. Most of the hot remedies in homeopathy will relate to the element of Fire, like Sulphur, Phosphorus, Iodum, Coffea, etc.,...

Earth relates to the Spleen and Stomach (digestive system at all levels, meaning also digesting ideas, rumination...), the colour yellow, the emotion of Pensiveness (like in buried in thoughts, ruminating thoughts), dampness and is neither Yin nor Yang. Earth’s deep sensation is security; here you have the reason for comfort eating, bulimia and some cravings. It is linked to the survival of the individual. Sepia, Thuja, China, Ignatia, Plumbum do relate to Earth.

Metal relates to the Lungs and Large Intestine, the colour white, Dryness, the emotion of Sadness and is rather Yin. Leon Hammer writes that the Metal element is associated to separation anxiety. Through its Yin aspect and its Link with the Lungs, it is the vehicle to express

grieving. Calcarea Carbonica, Bryonia, Natrum Muriaticum, are but a few that correlate with Metal.

Water is related to Kidneys and Bladder, the colour black, the emotion of Fear, cold (rather than wet paradoxically) and is the most Yin of all. It is the “primordial archaic fear of the unknown” according to Leon Hammer. He also writes that endogenous depression is rooted in Kidney Deficiency. Arsenicum Album, Lycopodium, Silica, Mercurius belong mainly to the Water element.

As in homeopathy, the usefulness of this system is to collect objective findings from the patient, put them together and compare to the remedy that covers best most if not all of the findings. Without going into the details of Chinese physiology, each and every organ, function or element has an influence on others and is influenced by others, like in conventional medicine: a heart pathology will give lung symptoms, congestive heart failure comes with dyspnoea and pulmonary oedema; the same will happen within the system of TCM but not limited to material, organic functions.

A patient seems to be “depressed” but does not tell much more than that; he has digestive problems and claims that humidity makes his joints ache; his skin has a yellowy, ochre tinge; as we are going to see later, the centre of his tongue is covered with a heavy white-yellow coat and his Spleen pulse is weak, giving an empty sensation. All this information can be collected (almost) without a single word being said; it leads to the element Earth and the Organ Spleen: recurring thoughts, previous events not “digested”, assimilated, leading to the conventional diagnosis of “depression” and the possible remedy Ignatia. And now it is possible to ask in a tactful manner questions that will evoke the situation of “ailments from” and the remedy Ignatia, or at least lead to another remedy that has also the materialistic characteristics determined by observation and examination. For some patients, it spares the need to dig deep in past events that are buried and not

ready to be unearthed unless under the effect and control of the appropriate remedy.

Now that we recognise the patient's problem as being more Yin or more Yang, and which Element and Organ is involved, we need the tools to confirm it in a positive, objective manner, independent from beliefs, attitudes, moral or religious concepts, reproducible and teachable. We find those tools in the examination of the Tongue and of the Pulses. It is also necessary to know the influences of the pathogenetic factors alluded to previously (Fire, Wind, Humidity, Dryness and Cold) on the tongue and on the pulses. This needs some in-depth studies and experience, preferably by apprenticeship, but I will present the basic principles hopefully in an immediately useful manner.

But first we need some understanding of the TCM vocabulary and of its concepts of physiology. I will try to describe those within the westernised field of understanding, but inevitably this will lead to some oversimplification...which might in fact be what is needed.

Qi is often translated as “energy”. To homeopaths this would rather be the concept of “vital force”. That “current”, that “stuff” that makes living organisms, organs, cells alive and dissipates when they die.

Blood is the same as in western physiology, but more, although for our purpose, that definition should be enough. *Qi* and Blood are inseparable although different. *Qi* make the Blood move while Blood nourishes the *Qi*. A crude image would be petrol and electricity in a car: they are different, but try to run a car only on one of them, at least until recently, but you see what I mean. They can be ill in different proportions and give different clinical pictures, but when one is unwell, the other will inevitably present some form of imbalance.

JinXue are the other fluids and liquids in the body, like tears, saliva, and synovial fluid, listed here only for the sake of completeness.

Fire/Heat is easy to understand; it can come from the outside, like in a hot summer day and lead to pathology like sunstroke; it can come from the inside with very high fever or “feverish” agitation with strong voice and redness of the face as in a burst of anger. A relative lack of Yin or of fluids can cause a False Fire. Sulphur, Phosphorus, Glonoine, Stramonium comes to mind.

Cold is also easy to understand; outside as in a cold day, icy, snowy weather; inside as low metabolism of the hypothyroid patient or the slow, melancholic behaviour of the depressed one. A relative lack of Yang or lack of Qi or Fire can cause a False Cold. Plumbum, the Natrums, Dulcamara, the Acids will often belong here.

Dryness has no real mystery; it is often secondary to the action of Fire or the lack of liquids or a relative lack of Yin. Byronia (despite the effusions), Natrum Muriaticum and Rhus Toxicodendron are examples of dry remedies.

Humidity/Wet is also a clear concept as either from outside humidity, living in damp cellars being the classical homeopathic example, or from the inside, oedemas, swellings, ascitis, or other fluid collections as in expectorations, snot, etc,...Dulcamara, Natrum Sulphuricum, the Sycotic remedies belong here.

Wind as external atmospheric condition is well known, we have rubrics in our repertories about the effects of wind and modalities linked to wind. Internal Wind is agitation, restlessness: seizures, convulsions are said to be Wind, as could be paranoia, the maniac phase of bipolar disease. Pulsatilla, Hyoscyamus, Rhus Toxicodendron, are representative.

And there can be combinations in various proportions: Hot Wind, Cold Wind, Cold Humid, etc,... Hopefully this should clarify what is to follow, the TCM diagnostic methods.