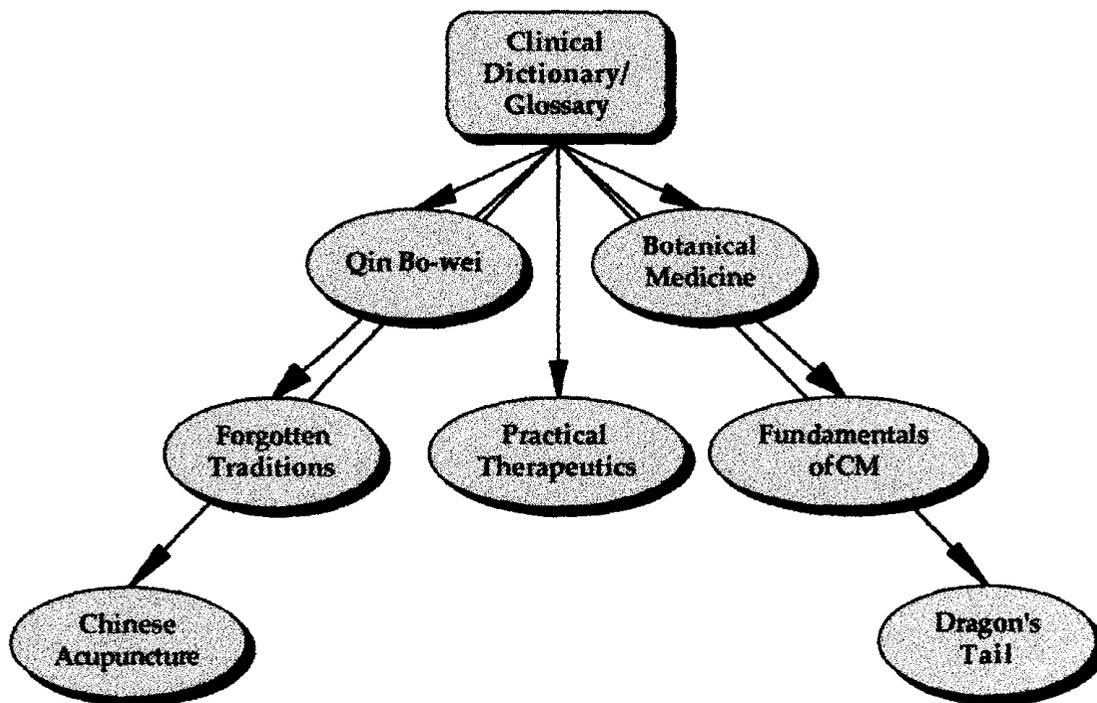


## A REVIEW of RECENT PARADIGM PRESS PUBLICATIONS by Z'ev Rosenberg, L. Ac., D.O.M.

I see the following list of books as connected pieces in an overall mosaic of Paradigm Publications, with the forthcoming Practical Dictionary of Chinese Medicine as the central text:



Each of these titles is one part of a mosaic, together you have a comprehensive overview of Chinese medicine in the late 20th century. A perspective on Chinese medicine from a 18th century practitioner (Xu Da-curt, in Forgotten Traditions of Ancient Chinese Medicine), an early 20th century French practitioner with access to the *Zhen zhu da cheng* Great Compendium of Acupuncture and Moxabustion and premodern texts (Georges Soulie de Morant's Chinese Acupuncture), a Japanese physician's perspective combining physics with classical Nei Jing principles (Dr. Manaka's Chasing the Dragon's Tail), with two Chinese medical texts (Fundamentals of Chinese Medicine and Practical Therapeutics of Traditional Chinese Medicine). With the publication of the Practical Dictionary, the mosaic is complete. Paradigm Press has a balanced and inclusive list of publications, and can move on to new, perhaps more eclectic projects.

A Qin Bo-Wei Anthology does what no other English publication has done until now; offer the lecture notes, writings and thoughts of a prominent modern architect of Chinese medicine. What is ironic about this text is the subtlety, depth and complexity of the

pattern diagnosis used by Qin Bo-Wei to illustrate various syndromes, including fever, liver disorders and cough from external contraction. The question one has to ask is why hasn't this material been available before? Why are other publications on TCM so oversimplified and shoddy in comparison? The step-by-step breakdown of liver pathology and associated prescriptions is both precise and detailed. ..it makes so much more sense to explain with clarity the liver patterns, which alleviates the mystery of choosing a proper prescription. Until now, an English language practitioner was stuck with too few syndromes for the liver, and a cloudy understanding of liver pathologies and matching prescriptions. I think we can say that trying to simplify TCM by reducing choices of pulse, pattern, and diagnostic complexity has not made this an easier field to master, but has obscured the fine differentiations that are necessary to practice this medicine at a level where an independent diagnosis (not reliant on biomedical parameters) is even possible. It goes without saying, that none of my students and few practitioners have any exposure to this material, so essential to practice. *Mingmen/lifegate* fire is not only an essential concept, but a school of thought in classical Chinese medicine essential in understanding and conceptualizing neuroendocrine disorders so predominant in modern practice'. While much biomedical data is available to us on this subject, we need the tools existing in our own practice of Chinese medicine in order to create a coherent framework for the dynamics and relationships of the endocrine glands, neurotransmitters, hormones and functions of these systems.

Botanical Medicine, by Yves Requena and Dan Kenner, is an interpretive work of the Chinese medical tradition, a hybrid of French phytotherapy and Chinese medical philosophy. I am familiar with Yves Requena's work, I have sponsored seminars for him and am a fan of both his French work and English translations. I have a copy of his French herbal text, which is obviously an inspiration for the present work, but I am not sure how much involvement he has had with the present text. Dan Kenner I am familiar with by phone and from a seminar he gave in Los Angeles last year. He wrote a case history printed in the very interesting text Acupuncture In Practice (MacPherson, Kaptchuk), which helped clarify his approach for me a great deal.

The material in Botanical Medicine is complete and articulate; I would have enjoyed illustrations to accompany the botanicals, but I understand that cost-effectiveness is an important issue. The illustrations on the cover of Botanical Medicine are teasers, which I would enjoy seeing in a future version. The point of this text is that there are many ways to develop a pattern diagnosis method for treating patients, and that Chinese herbal 'energetics' can be used to understand non-Chinese herbal medicinals. Botanical Medicine makes this point very effectively, but I think practitioners of Chinese medicine may be reluctant to adapt this approach, because of the difficulty in mastering standard TCM. I agree with Dan Kenner that "theories are software for solving problems". But, as in software issues, compatibility of operating systems can sometimes be a problem, which must be resolved over time. There needs to be an efficient and clear way of communicating clinical data among practitioners, and this is still quite difficult when the very language of our profession is still being hammered out, over a protracted evolution of clinical texts (thanks to Nigel Wiseman, Andy Ellis and others).

French practitioners of Chinese medicine had no access to Chinese medicinals for many years, but an established system of botanical medicine (phytotherapy) is effective and has

stood the test of time. Yves Requena's response of using five phases, flavor, temperature and other classifications taken from Chinese herbal medicine, I felt, was an effective way of organizing clinical data to use phytotherapy in conjunction with acupuncture. We can thank Dr. Requena for reemphasizing the importance of constitutional medicine via terrain, a cornerstone of French medicine, and for unearthing relevant sources in Chinese medicine as well.

Which brings us to Practical Therapeutics of Traditional Chinese Medicine. This book is the finest textbook of Chinese internal medicine on the market, primarily because of clarity. The final text is far superior to the original draft version I saw three years ago, largely because of adaptation of Wiseman terminology. Hewing to the standard of *bian bing bian zheng*/disease pattern diagnosis rather than biomedical disorders allows a consistent and coherent approach to clinical disorders based primarily on symptom. While I rarely will treat a patient on symptom alone, except in acute disorders, the pattern differentiation, symptom breakdown and prescription matching are the finest that I have seen in a translated mainland text. While I feel there are some limitations in this approach to treatment, such as the relative exclusion of emotional or situational data that would help individualize treatment more, this text should be a standard text for teaching Chinese internal medicine in the coming years. My only reservation is that students and practitioners do not make this a "gospel text", in other words, a bible of practice without adequate reference to other texts and approaches. This has been a problem with the Giovanni and Chinese Acupuncture/Moxabustion texts. Practical Therapeutics lives up to the standard of a university-level scholastic text, and is the most complete compendium of Chinese prescriptions available as applied to clinical practice.

The Practical Dictionary of Chinese Medicine, in preparation for ten years, is an absolute essential for students, teachers and practitioners alike, as the only source text that bridges the gap between medical Chinese and its English translation. It provides the ground, a working language for the practice of Chinese medicine at a professional level. Without a working vocabulary, we cannot claim to be a professional medicine, conduct research, compare clinical results, or develop a body of literature that is reliable and trustworthy. A text such as this should have been published many years ago at the beginning of the development of our profession, but late is better than never. I strongly recommend the adaptation of the Wiseman standard of translation of Chinese medical technical terminology as the gold standard.

I have become more optimistic about future development in our profession in the last year or so as I have seen an increased awareness of the more 'spiritual' essence to our medicine, a demand from students for more depth, a maturing process of practitioners and teachers, and, most important, increased quality and variety of Chinese medical texts. Now is the time to seize the opportunity to establish our life's work in this medicine as a cornerstone of Western culture.

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<sup>1</sup> See Clavey, Fluid Physiology and Pathology in TCM, pg 134, Churchill-Livingstone Press, Melbourne, Australia, 1995.