

Desktop Guide to Homeopathic Medicine 实用和疗医药学

——兼论与经典中医之比较



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Harmoproteomic Medicines

实用和疗医药学

—— 细胞基因组学中的临床应用



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序

我的同道薛史地夫教授所撰写的代表世界主流治愈 (healing) 医学传统——“和疗医药学”的专著出版了,我以巨大的喜悦心情迎接这部开创性著作的面世。

透过经典中医的视角,运用比较学的方法将和疗医药学介绍给中国读者,这是非常自然的,其理由如下:

1. 中医与和疗医学具有相似的哲学思想,例如二者都信奉大自然的治愈能力,以及宏观宇宙与微观人体的和谐,即天人合一。
2. 二者都运用颇为复杂的辨识体系(辨证),重点关注患者本人和他所展现的各种现象(signs)与症状,这与与现代医学强调诊断疾病(辨病)形成鲜明对比。
3. 二者都以能量医学观念为核心,而不像现代医学的解剖学与生化学那样侧重以物质为本。
4. 二者都高度重视实践,并均反映了清代医家王清任曾以中国的传统医学标志提出的四项法则:简、便、验、廉。
5. 二者都遵循“无害为首”的安全用药原则,就象自然疗法医师的誓言开宗明义所倡导的那样。欧洲和美国的许多思想进步的母亲在家里都备有一个和疗药物的急救箱,该急救箱中还常备有治疗感冒、流感的中草药(如银翘散)和应付外伤的中草药(如云南白药)。

作为一种“能量”医学,和疗医学所涉及的领域在西医的文化环境下并非没有争议。然而,就象中医经受住了现代科学的验证一样,在过去的30年里,和疗药物的临床疗效也被大量的临床研究所证明。此外,就像历史上有学识的中国人总会沿袭学者-医者双重角色这一传统,在西方,对和疗医药学的理论和临床实践最着迷的往往是那些西医大夫中的最卓越者。因为,通过整体而严密的辨识体系来揭示大自然的规律,无论在西方还是在东方,均被那些明德者们视为美学上的享受和智识上的激发。

作为一个历史较短且不像经典中医那样具有广泛理论基础的医学科学,和疗医学无疑会从与传统中医知识体系的比较中获益。另一方面,和疗医学的临床实践也以最鲜明的方式反应了在一些地方正在被逐渐淡忘的经典中医的核心法则。所以,和疗医学具有振兴中医复兴的潜在力量。通过见证和疗医学确切而卓著的临床疗效,并明了其卓越药力是与中

医的基本法则紧密相连,在中西医结合的时代背景下的中医医师们或许可以受到激励,去重新审视他们自己所从事的这个古老医学的基本理论法则。

就像薛教授会在这本简练的著作中所详细描述的那样,和疗医学的最显著的特点之一,就是其高疗效取决于其稀释的高效力,此时草药已被稀释到在其酞剂或颗粒中无法检测到其原有物质成分的程度。这恰恰就是传统的中医学中所描述的“意识决定能量;而能量则决定物质”的概念最为戏剧性的表现。和疗医学本质上就是利用一种植物(或矿物或动物)能量或信息精髓去影响患者的生理或情志健康。和疗医学的另一典型特征是只有在药物的药象和患者的症状完全对应时才会起效。这一特征与中医及其他古老医学的核心思想相吻合,那就是人与自然都用一种有高度规律的模式语言来展现它们。如果这种模式语言被得以识解——一种被不断完善的艺术——那么任何疾病模式都可以被自然界中的另一种相应的模式所融化。

另外,将和疗医学融入中国博大精深的自然治愈体系之中具有以下深远的意义:

1. 那些作用强烈的天然化合物可以得到安全的使用。当今已经没有什么传统医师对有毒药物,如砒霜、雄黄、附子、巴豆和七叶一枝花等药的使用有十足的自信和把握了。和疗医学可将这些药物中原有的化学毒素转化为能量模式,消除其原有的毒性。

2. 中草药的使用量一直呈持续增长的趋势,这导致了药源紧缺甚至引起绝种。而和疗医学的稀释方法可使稀有或昂贵的中药,如犀角或熊胆变得廉价且不会威胁到自然原有资源。如美国最大的和疗药物生产实验室——海能曼实验室,最近将一种极为罕见的真菌制成了和疗药物,可供医者世代使用而不枯竭。这种只在1%的千年棺木上生长的真菌,中国南方民间医学中,将其用于缓解骨癌转移而引起的疼痛,并获得了成功。

3. 中医的宇宙观与和疗医学用药方法的结合潜力巨大。比如:按照中医的器官时钟,少阳胆系处于一天之中的子夜和阴历十一月。中国传统科学将这一时刻用地支中的“子”或相应的动物象征“鼠”来标示。我所认识的一位美国著名和疗医师,借鉴中华人文中这一独特的智识,经常用以老鼠的血液制作的和疗药物来治疗中医所说的少阳证并取得了显著的疗效。

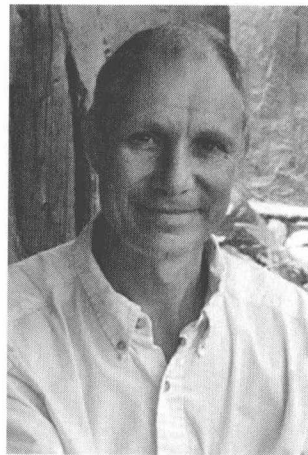
4. 虽然中医药学体系在所有自然医学体系之中以其精湛和广博而著称,但和疗医学可通过其独特的处方方法,不同效力的和疗药物具有不同的临床疗效,来进一步丰富中医药科学,例如当一种草药的母酞被稀释6次、30次、200次、1000次时会有什么样的不同临床疗效。

5. 最近对人体组织、病原体和污染物进行数字化振动的电子和疗技术的发展,使得以快速且微创的方式对特定疾病进行治疗成为可能。这种方法可以辅助同时运用中药治愈一般的或全身系统的疾病,例如在消除一个特定的病毒时,运用中药对身体内的邪气进行

干预。

最后,我想再次重申我对中国人民的创造性智慧的强烈敬仰之情,这种情怀,我已经在给薛教授编著的前一部著作《和疗医学:与中医相辅相成的西方自然医学》的序言中提及。

由于和疗医学的符号化特性,这原本是东方思维的一个关键特征,世界顶级的和疗医师中已经可以看到很多东方裔的面孔。希腊,尤其是印度已经多年拥有傲视于世的和疗医学成就,突出表现在它们众多的和疗大师队伍和和疗专科医院。由于各种各样复杂的原因,或许是因为有博大精深、取之不竭的本土中医的存在,和疗医学的临床治疗学尚未在中国扎根。然而我深信,将中国的卓越人才资源和临床智慧相结合,催生一批世界级的和疗医师,造福于中国和世界人民的健康事业,时机已经成熟。



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2011年8月23日

PREFACE

It is with great joy that I welcome the arrival of this groundbreaking book about one of the world's premier healing traditions, *Practical Homeopathy* by my colleague Prof. Steve An Xue.

The comparative introduction of homeopathy to China via the lens of classical Chinese medicine is a natural one, for the following compelling reasons:

1. Chinese medicine and homeopathy share similar philosophies, such as the belief in the healing power of nature, and the resonance between microcosm and microcosm (tian ren heyi);
2. Both systems employ sophisticated methods of pattern differentiation (bianzheng); centering them around the individual and the signs and symptoms s/he presents, in contrast to the modern focus on diagnosing disease (bianbing);
3. Both are centered around the concept of energy medicine, rather than the more matter oriented concepts of modern medicine such as anatomy and biochemistry;
4. Both are highly practical, and reflect the four principles that the Qing dynasty physician Wang Qingren once proposed as the hallmark of true medicine for the Chinese people: it must be easily available, affordable, and effective at the same time;
5. Both abide by the guiding principle of safety: "first, do no harm" (as the beginning of a naturopathic medicine physician oath goes). Many progressive European and American mothers have a homeopathy first aid kit at home, often supplemented with Chinese herbal cold/flu remedies (i. e. , Yin Qiao San) and herbs for external injuries (i. e. , Yunnan Baiyao).

As a type of "energy" medicine, the field of homeopathy is not without controversy in the context of Western medical discussions. However, similar to the process wherein Chinese medicine was able to stand the test of modern science, the clinical efficacy of homeopathic medicine has been validated by a host of clinical research during the last 30 years. Furthermore, just like educated Chinese felt drawn to the profession of traditional scholar-physician, it were especially the brighter minds among Western doctors who were

captivated by the theory and practice of homeopathy. It appears that the endeavor of discerning the laws of nature by way of cohesive pattern differentiation has been found to be both aesthetically pleasing and intellectually stimulating by illuminated minds in East and West.

As a much younger medical science that does not have the same extensive theoretical underpinning as classical Chinese medicine, homeopathy can surely benefit from a comparison with the traditional knowledge systems of China. On the other hand, the clinical practice of homeopathy reflects the core principles of Chinese medicine in the most radical way—a way that is progressively being forgotten in some place—and thus can potentially reinvigorate the future path of Chinese medicine. By witnessing the often astonishing clinical results of homeopathy and understanding that the power of this modality is intimately connected to the same principles that Chinese medicine was once founded upon, Chinese medicine practitioners in the age of East-West Integration Medicine (zhongxiyi jiehe) can hopefully be inspired to take a fresh look at the most ancient and most fundamental theoretical principles of their own profession.

As Prof. Xue will explain in detail in this concise volume, it is one of the prime characteristics of homeopathy that its remedies are most powerful when administered in high potencies, when an herbal remedy has been diluted to the point that no trace of matter can be detected in the tincture or pellet anymore. This is a most dramatic manifestation of the traditional Chinese concept that consciousness governs energy, and energy governs matter. Homeopathy, in essence, administers the energetic and spiritual essence of a plant or mineral or animal substance to affect a patient's physical and emotional health. Furthermore, it is a typical feature of homeopathy that it will only work when the remedy and the individual patterns of the patient are a complete match. This trait realizes the core belief of Chinese and other ancient medical systems that nature and the body express itself in a consistent pattern language. If that pattern language can be correctly deciphered—an art that is progressively eroding—every disease pattern can be neutralized by a corresponding pattern in the natural world.

In addition, the integration of homeopathy into the deep spectrum of natural healing modalities in China holds the following promises:

1. The power of strong acting natural compounds can be harnessed safely. Few traditional physicians have the knowledge and confidence anymore to prescribe toxic ingredients such as arsenic (pishuang), realgar (xionghuang), aconite (fuzi), badou and qiyezhihua. Homeopathy can deliver the energetic pattern of these ingredients without the toxicity that resides in the chemistry of these substances.

2. Chinese herbs tend to be prescribed at ever increasing dosages, causing extinction and availability problems. Through the dilution method of homeopathy, rare or valuable ingredients such as rhino horn (xijiao) or bear gallbladder (xiongdan) can be used inexpensively without threatening natural resources. America's largest laboratory for the production of homeopathic remedies, Hahnemann Labs, for instance, recently made an exceedingly rare fungus that grows only on 1% of 1 000 year old coffins and is used successfully in Southern Chinese folk medicine for the easing of pain from bone metastases into a homeopathic remedy—making it available for generations of practitioners to use.

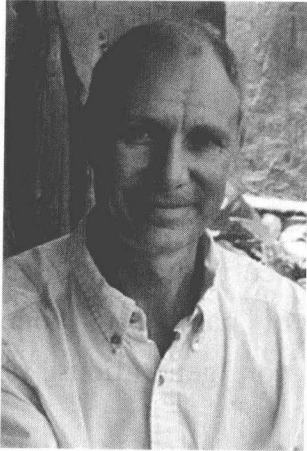
3. The marriage of Chinese cosmology and homeopathic prescribing has unlimited potential. To give an example: On the organ clock of Chinese medicine, the shaoyang gallbladder system is located in the position of midnight and the 11th lunar month of the year, a point that traditional Chinese science has marked with the earthly branch Zi, or the corresponding animal symbol of the Rat. Based on this uniquely Chinese insight, an accomplished American homeopath I know often uses the homeopathic remedy Rat's Blood for certain manifestations of shaoyang disorder, and achieves excellent results.

4. While the materia medica of Chinese medicine represents a science that features unprecedented detail in comparison to other natural healing systems, homeopathy can further enhance this knowledge base by its unique descriptions of how a substance's therapeutic effect changes at different potencies—what happens when a mother tincture of an herb is diluted 6 times, versus 30 times, versus 200 times, versus 1 000 times.

5. The recent development of electronic homeopathy, utilizing digitized vibrations of human tissues, pathogens, and pollutants, has made it possible to diagnose and treat certain diseases in a quick and minimally invasive manner. This method can help to treat most specifically while a simultaneous Chinese medicine treatment can treat the more general and systemic reasons for disease, for instance by neutralizing a certain virus directly while Chinese herbs address the “toxicity” of the body's terrain.

Finally, I would like to repeat my strong conviction in the creative genius of the Chinese people, which I have already mentioned in the preface to Prof. Xue's previous book, 《Homeopathy—A western Natural Medicine Complementary to Traditional Chinese Medicine》.

Due to the symbol-oriented nature of homeopathy—originally a key feature of Eastern thinking—many of the world's best homeopaths are already of Eastern descent. Greece, and especially India has boasted a vital homeopathic tradition for years, featuring many master practitioners and specialty hospitals. For a variety of complex



reasons, possibly including the presence of a native healing tradition of sheer inexhaustible depth, the clinical master science of homeopathy has not yet made inroads into China. I trust, however, that the time is ripe to see the combination of China's human resources and the clinical genius of the Chinese mind thrive to give birth to some of the worlds greatest homeopaths, benefiting both the health of the Chinese people and the world.

Heiner Fruehauf

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August 23, 2011

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