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# FEATURE ARTICLE

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## A Synthesis of Homotoxicology and Acupuncture

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The old Chinese doctor Yang Tschau once said, "Beware of trying to shift the symptom of a disease." Without difficulty, we find a clear and intimate connection here between traditionally received medicine and homotoxicology - for this warning is nothing more than an early formulation of the interrelationships among various diseases, as they are more clearly expressed for us today through the concept of vicariation.

The practice of acupuncture also includes these relationships, although it considers them from another standpoint. When Yang Tschau spoke of the "shift" of a symptom picture, he wanted, in modern terms, to warn his physician colleagues against inflicting iatrogenic damage on their patients through what we today would call progressive vicariation.

From modern homotoxicology we are familiar with the six humoral and cellular phases of disease, as they are observed on the various blastodermic layers of embryonal tissue. The Six Phase Table of Homotoxicosis summarizes these relationships. If a synthesis were possible between the standpoint as reflected in this table, and the teachings of acupuncture as developed by the Chinese, this effort could well enable fruitful impulses for both schools of medicine. And a further result would be the explanation of various medical and therapeutic phenomena not yet fully understandable for the classically trained modern physician.

The interrelationships among these phenomena have, to be sure, become better understood as a result of the insights of modern biochemistry. One example of greater understanding involves the enzymes, of which well over a thousand have already been discovered, associated with inflammation and other conversion processes, as well as the great fluctuations to which these enzymes are subjected during the process of such phase conversions. Modern biochemistry has now been able to provide exact insights into the changes which take place

here. According to teachings of Chinese acupuncture, inflammation is often initially associated, for example, with pronounced involvement of the stomach and, later, if the disease negatively develops over the Biological Section of the Table of Homotoxicosis, in a process of progressive vicariation, with the functions of the pancreas as well.

Inflammatory developments take place in conjunction with the pronounced activation of fatty pancreas enzymes which break down proteins. This intensive process takes place as a result of conversion of the mesenchyme gel, through an acidic reaction made possible by conditions in the stomach, into a sol. This process provides all the prerequisites which enable mesenchymal cleansing through the phenomenon of inflammation.

Dr. Hans Heinrich Reckeweg has clarified the purpose of inflammation by emphasizing its chief function as purification of the mesenchyme from homotoxins. In acupuncture, we also find clear elaboration of these relationships by means of the schematic representations shown below. First, however, I would like to provide you with a brief sketch of the practice of acupuncture, in order to enable better understanding of the associated phenomena later presented. In this process, I hope that you will be able to follow the logic behind the relationships which I have determined between acupuncture and homotoxicology.

### The Chinese outlook on disease

#### 1. Chinese organ meridians

For five thousand years now, the Chinese have developed quite precise concepts of human diseases, which they have incorporated into their philosophy of life. Chinese medicine features the practice of acupuncture, which involves the insertion of needles at certain points, and which brings about a certain regulatory effect among various organ systems. To

enable a more exact overview of the activity involved in such therapy, the Chinese have also broken down diseases into various phases — which correlate astonishingly well with the phases of homotoxicology as developed by Hans Heinrich Reckeweg.

The two energy principles of yin and yang of course occupy a predominant position in Chinese cosmology. The interaction of human functions in accordance with these two principles produces all that comes to be. Yang represents that which comes from above: the fatherly, the strong, the masculine, the positive, and the active. Yin stands for that which comes from below, from the earth: the weak, the feminine, the passive, and the motherly. An equilibrium between the two is necessary for proper health. The Chinese have discovered that paths of energy pass through the body under the skin and are associated with particular organ functions, with the paths and functions counterbalancing each other and interacting as energetic counter-poles. It helps to imagine this configuration from the standpoint of embryology. During development of human organs, energy compensation functions also develop on the surface of the organ systems. The purpose of this system of compensation is to prevent mutual energetic disturbances among neighboring organs. In the process of development of the organism, these energetic counterbalancing systems, originally provided in point form, gradually develop in a more linear configuration into energy paths. Eventually, these paths attain a prescribed pattern under the skin and enable the organism to perform energetic compensation for the associated organ systems. The Reaction of the human organism, which appears as the phenomenon of illness, subsequent to the Action of toxin influence, begins with a change in energy. Phenomena associated with this change in energy are transmitted along what the Chinese call the meridians of the body.

In this manner, the organism, somewhat in the sense of the electrical capacitor principle, prevents undue energetic disturbances which otherwise could be transferred from one organ to another.

Physiologically considered, metabolism in the sense of oxidation is based on the transport of electrons. Metabolism therefore requires particular charging and charge-displacing processes which take place along paths of energy. These paths feature certain points of concentration, again, as with an electrical capacitor, at which energy is accumulated. This accumulation of energy at these particular points enables carrying out of particular functions such as the following:

- Regulation of the entire meridian
- Toning, as an increase in energy
- Sedation, as a decrease in energy
- Transfer of energy from one meridian to another
- The provision of energy reserves
- Establishment of alarm points.

By means of adroit stimulation of these meridians through tiny traumata in the form of the insertion of needles, the Chinese have traditionally been able to influence the energy paths associated with a diseased organ, thereby modifying

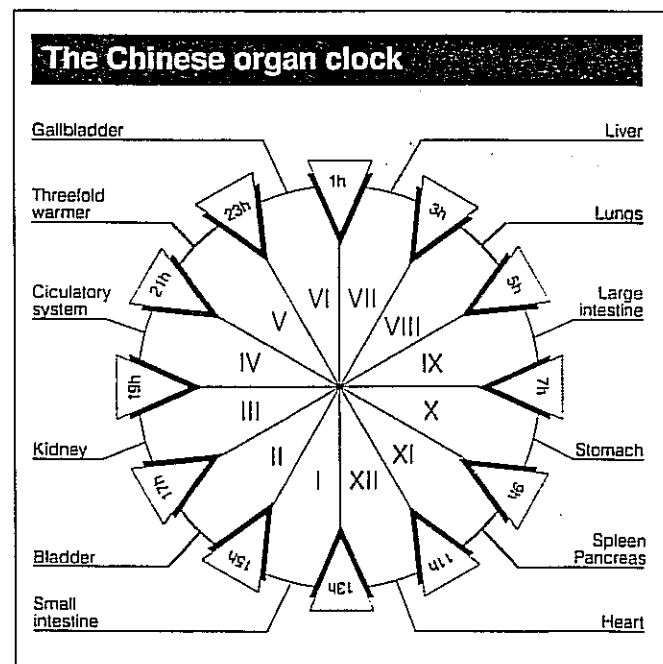
the reaction of this organ to the influence of a toxin which may have acted on the organism. The Chinese have also long practiced the application of heat: the "setting" of noxae. One example is the burning of artemisia globuli at particular points of the body.

There are meridian groups which, although primarily associated with the energy share of yang, also demonstrate their corresponding share of yin energy. And there are other organ systems, primarily part of yin energy phenomena, with their respective shares of yang.

## 2. The Chinese clock of the organs

Chinese medicine has determined through traditional study and observation that the activity of each organ system is associated with a particular time of the day or night. Study of the meridian vectors of circulation, indicating the flow of energy of the body from one organ system to another, can prove useful in confirming this time. Other aspects are associated with the energy system of the five classic elements. At particular times of day or night, the activity of an organ reaches its peak and it is during these periods that illnesses become most noticeable to the patient. By study of these phenomena, the Chinese have constructed a clock of energy circulation and activity for the respective organs (see Fig. 1).

Figure 1



The Chinese organ clock begins with the lungs, which reach their peak time of activity from 3:00 to 5:00 a.m. The entire clock can be summarized as follows:

- Lungs: 3:00 to 5:00 a.m.
- Large intestine: 5:00 to 7:00 a.m.
- Stomach: 7:00 to 9:00 a.m.
- Spleen/pancreas: 9:00 to 11:00 a.m.

- Heart: 11:00 a.m. to 1:00 p.m.
- Small intestine: 1:00 to 3:00 p.m.
- Bladder: 3:00 to 5:00 p.m.
- Kidney: 5:00 to 7:00 p.m.
- Master of the heart (circulation and sexual organs) 7:00 to 9:00 p.m.
- Three-fold warmer (overall regulation of the hormone system) 9:00 to 11:00 p.m.
- Gall bladder: 11:00 p.m. to 1:00 a.m.
- Liver: 1:00 to 3:00 a.m.

The Chinese have also formulated the following laws in accordance with their observations:

#### A. The brother-sister law

The Chinese have established certain interrelationships among the organs. In accordance with these phenomena, an illness in one organ is generally associated with a disturbance in equilibrium in the respectively related organ system. In what the Chinese term the brother-sister relationship, one yang organ and one yin organ are involved in pairs. As I shall elaborate later, one such pair of organs forms an element — consisting in each case of one yin and one yang organ. The Chinese have consequently determined brother-sister relationships among the following pairs of organ systems:

- **Lungs and large intestine:** According to the Chinese, treatment of any illness of the lungs should be accompanied by therapy of the large intestine. In the event of tuberculosis, for example, it is often necessary to treat disturbances appearing among digestive enzymes and bacteria.
- **Stomach and spleen/pancreas:** Chinese medicine emphasizes that therapy of gastritis should in all cases be accompanied by treatment of the pancreas.
- **Heart and small intestine:** Digestion in the small intestine plays a major role in all diseases afflicting the heart.
- **Bladder and kidneys:** The concept of the bladder in traditional Chinese medicine considers that this organ extends as far as into the collecting tubules, to a point proximal with respect to the renal pelvis. Pyelitis, for example, would actually in all cases actually signify a disorder of the bladder system. The Chinese feel that, since the kidneys are also associated with all diseases of the bladder, the one cannot be successfully treated without consideration of the other. This seems hardly illogical to us as well when we consider that pyelonephritis almost always involves considerable effects on the kidneys as well.
- **Circulatory system ("master of the heart") and threefold warmer:** All circulatory disorders are subject to the brother-sister relationship here. This is especially clear in cases of circulatory disturbances among women, often accompanied as they are by abnormal menses or hormonal disorders.
- **Gallbladder and liver:** The brother-sister relationship is especially apparent here, since symptoms of the bile ducts regularly follow disorders originally appearing in the liver. It is also well known in Western medicine that liver diseases

bring about subsequent symptoms in which bile is secreted insufficiently or irregularly, or in which the bile ducts are inflamed and swollen. And we know that all disorders of the gallbladder automatically provoke metabolism disorders in the liver.

#### B. The noon-midnight law

The Chinese have determined that an afflicted organ almost always brings about an apparent disorder in the organ opposite it on the Chinese organ clock. As a rule, related disorders appear in the following pairs of organ systems:

- **Lungs and bladder:** Descending chronic bronchitis therefore occurs together with sinusitis frontalis. The sinus frontalis has its energy point on the second bladder point, and is therefore closely connected with the elimination system including the bladder.
- **Large intestine and kidneys:** Dysfunctions in the large intestine very often occur simultaneously with nephrosis.
- **Stomach and master of the heart:** Patients with gastritis often suffer from circulatory disorders, pernicious anemia, and other diseases connected with the master of the heart.
- **Spleen/pancreas and threefold warmer:** This relationship is very obvious with diabetes. Also apparent are disorders in thyroid, adrenal cortex, and gonad systems in cases of chronic pancreas irritations with spasmophilia and calcium metabolism disorders. As a result of deficiencies in lipase functions  $Ca^{++}$  and vitamins of the fat-soluble group (A, D, E, and F) are insufficiently resorbed, with consequent counter-regulatory action of the parathyroid gland. These disorders often appear as so-called autonomic dystonia, which is treated with a lengthy series of calcium injections.
- **Heart and gallbladder:** Stenocardiac symptoms are very frequent in cases of gallbladder disorders.
- **Small intestine and liver:** Hepatitis and tympanites often occur together. All cases of hepatitis are accompanied by resorption disorders in the small intestine.

It is often observed that a diseased organ will demonstrate symptoms twelve hours after its actual period of peak activity.

#### C. The mother-son law

Afflictions appearing in one organ always result in disorders in the organ system adjacent on the Chinese organ clock. Therapy is successful for certain cases of chronic bronchitis, for example, only if the physician treats the liver at the same time. And particular forms of angina pectoris will heal only after therapy of the pancreas.

#### 3. The five-element concept

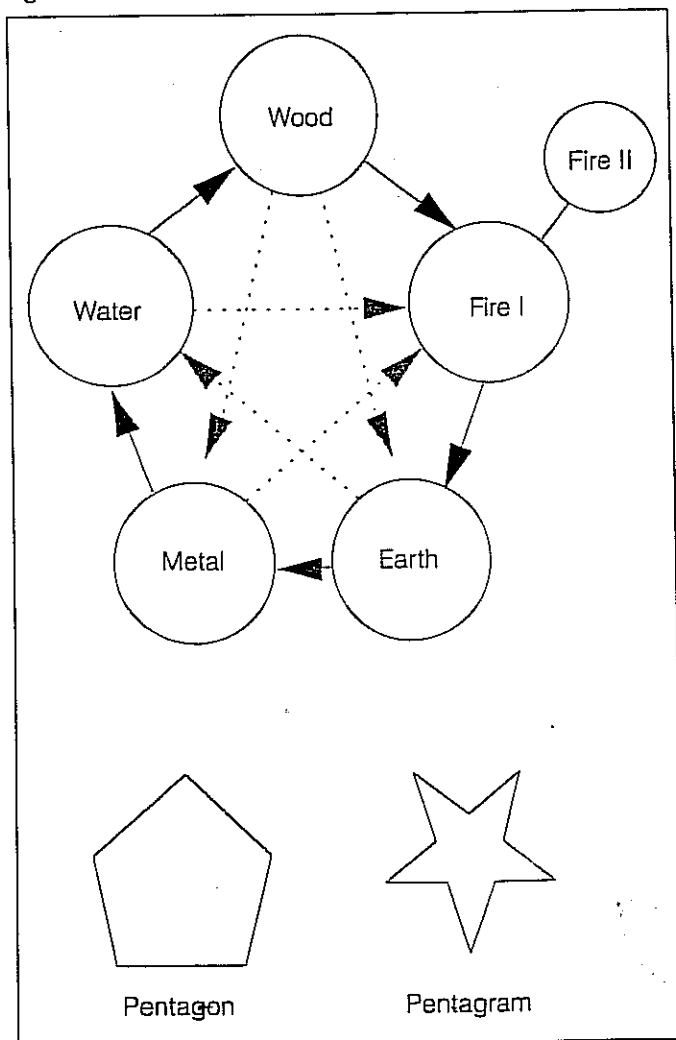
In our summary of the teachings of Chinese medicine, we should not neglect the five-element concept. This concept is based on the observation that the meridians of the body can be respectively assigned to one of the five classical Chinese elements. The lungs and the large intestine are accordingly associated with metal.

This association is more logical upon consideration of the fact that there is a traditional Chinese relationship between metal and the air. The main connections are summarized in the following:

- The element image of metal/air and the organ systems lungs and large intestine
- The element concept of earth and the organ systems stomach and spleen/pancreas
- The element concept main fire and the organ systems heart and small intestine: In Chinese thought, there is so-called main or noble fire, as well as ancillary or minor fire.
- The element concept water and the bladder-kidney complex
- The element minor fire and the systems of circulation and threefold warmer
- The element wood and the organ systems liver and gallbladder: We may also approximately translate the concept "wood" by the terms "living cells."

According to the brother-sister law and the relationships reflected in the Chinese organ clock, each element therefore corresponds to one organ of the yang group, and one organ of the yin group. See the arrows drawn in Fig. 2.

Figure 2



With respect to the following elements, the mother-son law applies here as well. In this case, however, the relationships hold in the sequence of elements, with the result that the earth is the son of fire. By the same token, the pancreas is considered the son of the heart for the yin organs, and the stomach, the son of the small intestine for the yang organs. The Chinese draw a further poetic parallel by noting that water nourishes wood, wood nourishes fire, and fire nourishes the earth (with the ashes it produces). Proceeding further, the earth allows metal to originate in its interior, and metal gushes forth from the earth as water. And finally, to complete the cycle, the water nourishes wood.

As long as the cycle proceeds without interruption as summarized here, the organism – whether of the earth or of the human body – remains in healthy equilibrium. The exterior lines connecting the elements in the diagram then describe a pentagon of serenity.

Disease develops in the traditional Chinese system when a line of influence connects two elements by skipping over a third, in interruption of the natural sequence. The result is a pentagram (see Fig. 2), a traditional symbolic figure of evil (Beelzebub).

In the alternated sequence representing disease, wood will sour and rot in the earth. The earth soaks up all water, and water quenches fire. Fire melts metal, and metal cuts wood. To complete the cycle, wood rots in the earth. Applied to human health in the current age, such disequilibrium occurs, for example, when man eats and sleeps at improper times, or if he confuses sympathetic and parasympathetic rhythms.

The same relationships apply to therapy as well. When we treat pulmonary edema (metal) by stimulation of the heart (fire), we have violated a principle of the five-element concept. The proper sequence would be first to treat the water (i.e., to promote diuresis), and only then to enhance cardiac tone – otherwise, the small fire will be quenched by the overpowering water.

In an initial step, therefore, the following two elements stand in opposition: fire and water.

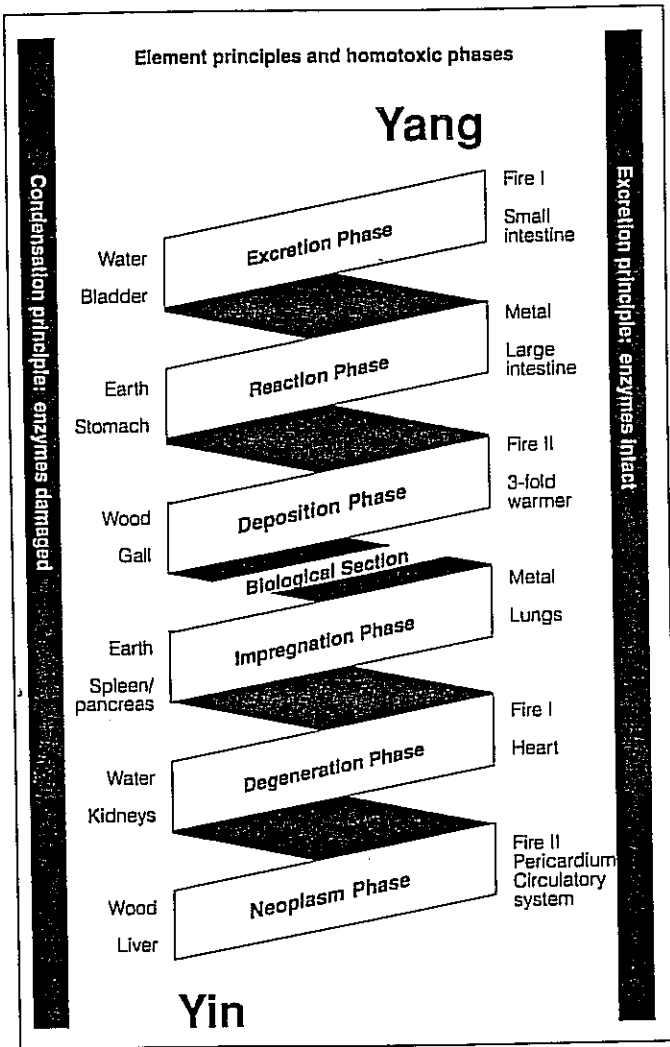
And, in a second step: earth and metal.

The latter pair, as heavy elements, maintain the vitality of the wood – or of the living cell, which appears superimposed at the summit of the wood. In addition to the main fire, there is also a minor fire, a sixth element. Although it is part of the main fire, its actual function is to initiate and to maintain life, somewhat in the sense of an ignition flame. Life is therefore dependent on the minor, or ancillary, fire.

In other words: we live healthily with six elements, but life is not possible with only five. Five elements are static, and the sixth enables and maintains dynamism. Through the sixth we attain our dynamic vitality, as well as our mortality.

Let us now consider Fig. 3, which depicts in schematic fashion how Chinese medicine configures the various groups of diseases which afflict man.

Figure 3



In the first stage, there is disregulation between fire and water, in which either the fire causes the water to evaporate, or in which the water quenches the fire. In this first symptom picture, initial affliction involves the two organ groups bladder and small intestine. These organ systems represent the yang organs of the two respective elements water and fire. These two organ groups also correspond to the excretion phase of disease as outlined in the Table of Homotoxicosis by Hans Heinrich Reckeweg.

In its second phase, the illness moves to a deeper level and afflicts the yang constituents of metal and of the earth: the large intestine and the stomach. This corresponds to Reckeweg's reaction phase in the Table of Homotoxicosis. If the disease progresses further after this second phase, without successful resistance of the organism to the toxins involved, the victim's illness enters the third phase, which is also a yang stage. The disease is then concerned with the minor fire and wood: i.e., it affects the threefold warmer and the gallbladder. Reckeweg termed this the deposition phase.

At this point, the disease has progressed so far as to afflict all the yang sections. In unfavorable cases, however, the illness may develop further, beyond the third phase and into the fourth, or impregnation, phase. The third and fourth phases are often intimately interlinked, especially in cases in which deposition phases show an affinity for further development from loci minoris resistentiae. Since homotoxins characteristically associated with the deposition phase often unfortunately take part in the transformations entailed in undesirable progressive vicariation of a disease into the reaction phase, impregnation phases can be reversed in the same manner, to achieve the desirable process of regressive vicariation. Now, in the context of Chinese thought, after the illness has progressed through the elements water, fire, metal, and earth, and has, so to speak, eaten its way through wood to arrive at the minor fire, it will therefore have crossed Reckeweg's Biological Section and have begun to impair the yin constituents of water, fire, metal, earth, wood, and minor fire.

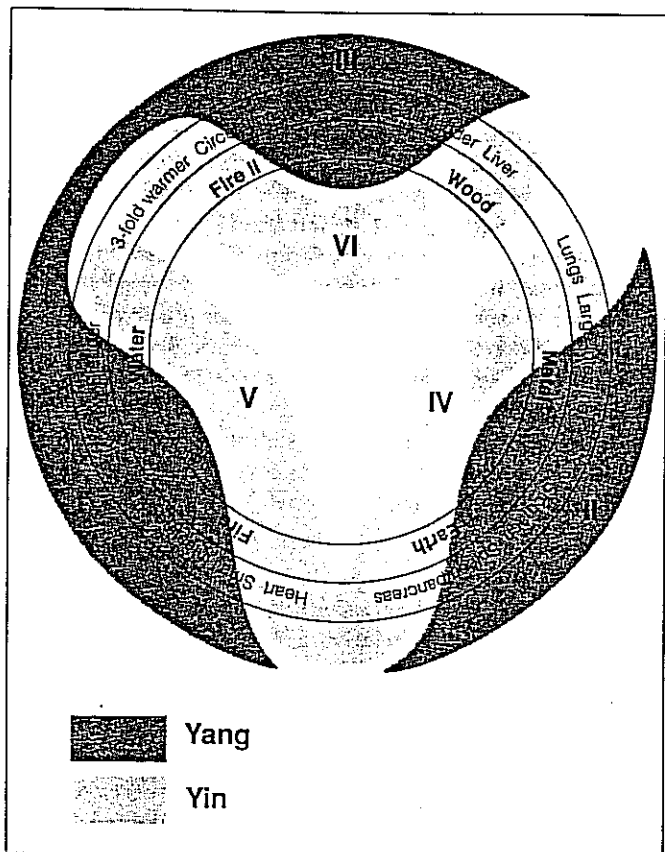
The illness is now on a secondary and more grievous level at which certain dysregulation has developed between the minor fire and the wood. The illness, i.e., through the medium of the homotoxin, has now penetrated into the depths to metal and earth, at which the organ systems afflicted are the lungs, spleen, pancreas in their capacities as yin organs. Disorders of the lungs, spleen, and pancreas correspond to Reckeweg's impregnation phase. The relationships involved here were elaborated in greater detail by the pancreas enzyme investigations which I conducted in 1963 on 250 patients suffering from a great variety of diseases. My findings were published at that time with the intention of casting greater light on this phase of illness.

In Reckeweg's fifth, or degeneration, phase, the elements fire and water reappear in conjunction with illnesses of the heart and kidneys — the two yin sections of the fire-water system. Here we are confronted with severe damage to the organ systems, such as are particularly suffered by the heart and kidneys.

The last, or neoplasm, phase afflicts the minor fire and the wood once again, to a degree which will end in death of the organism if therapy in the form of a reversal of phases (regressive vicariation) is not successful. The remaining wood is completely consumed by the minor fire: i.e., the yin constituents which are associated with the liver and circulatory systems.

If connections are made on the schematic Chinese organ clock among those organs which are afflicted together in one phase of illness, then the six different phases can be clearly differentiated as yang and yin sections. See the graphic results in Fig. 4. This diagram was created by the sinologist and acupuncture specialist Dr. Martin Hartz, on the basis of his extensive translations from the Chinese.

Figure 4



This diagram can, furthermore be admirably interpreted in terms of three yang classifications from traditional Chinese medicine; the greater yang, the middle yang, and the lesser yang. The three yin designations would accordingly be the greater yin for the first yin, the lesser yin for the second yin, and the "perishing" or the "exhausted" yin for the third yin. This differentiated nomenclature emphasizes the extent and the significance of the frequently unnoticed yin phase, as well as the vital jeopardy to the human organism which its weakening represents. In the yin system, human disease initially afflicts two intrinsically ambivalent organ systems which do not manifest their disorders: metal and earth. Disorders in the first phase of the yang system, on the other hand, become immediately apparent in the relationships with the two ambivalent systems fire and water.

If a comparison is then drawn between the ancient Chinese standpoint and the more recent, occidental outlook expressed in Hans Heinrich Reckeweg's homotoxicology, one can readily come to the conclusion that there is indeed a significant degree of congruence between the two. This, despite the fact that Reckeweg developed his standpoint independently of Chinese medical culture. And the significance of these correlations, from my view: that modern scientific medicine could well benefit from acceptance and assimilation of insights gained from these two systems of medical thought.

#### 4. Elaboration on the six phases apparent from Fig. 4

Phase 1: Greater Yang = Excretion Phase

Logically here, the human organ systems of elimination play the major role in Phase 1. These systems include the bladder, the sinus frontalis, and the small intestine. A certain degree of controversy will, however, remain as to whether Phase 1 is actually included among physiological defensive reactions of the organism in the sense of diathesis or whether the functions concerned here already imply the occurrence of a disease.

Phase 2: Middle Yang = Reaction Phase

The organ groups emphasized by classical Chinese medicine here, the stomach and the large intestine, have little apparent connection with Reckeweg's reaction phase.

If one considers the physiology of these two systems, however, the significance cannot be denied of the stomach and the large intestine for the equilibria of electrolytes and water in the human organism, as well as for its nourishment through food. Insights into the functions of inflammation can provide help here: how acidification mobilizes great numbers of toxins, how activation then follows of hyaluronidase, other splitting enzymes, and polypeptidase, and how the decomposed toxins are flushed out by hydration processes. From such consideration, it can become evident why stomach and large intestine belong to the middle yang, and how they can within very short time shift the organism into the reaction phase. The stomach initiates the reaction by a change of pH, the large intestine provides amines which stimulate reaction processes, and the large intestine most probably furnishes enzymes for decomposition of toxins. The flora of the large intestine indeed normally provide enzymes in plentiful amounts, although these flora are rarely in a healthy state as a result of the influences of modern civilization. The large intestine also eliminates toxins in great quantities; septic diarrhea is a good example here.

Phase 3: Lesser Yang = Deposition Phase

The Chinese assign the gallbladder and the three fold warmer organ systems to the lesser yang. Here, the adaptation syndrome and Selye's calciphylaxis become apparent, as part of the overall process which determines reaction or deposition will prevail in the organism. The action of cortisone as a major deposition and sedative factor can be explained in conjunction with these relationships. The gallbladder functions as a deposition organ and, simultaneously, as an organ of elimination for the yin phases, all of which necessarily eliminate their toxins via the gallbladder.

The true and full significance of the various organ systems can become apparent here. Indeed: toxins which cannot be eliminated via processes of secretion and reaction gradually move into deeper layers where they accumulate, as a result of deposition functions. If therapy is to be successful in dislodging the toxins from this phase, it must transfer them back into the more superficial reaction and secretion phases via the functions of the gallbladder. The hormonal systems support these regressive vicariation processes by way of regulatory functions.

The Biological Section, as formulated by Reckeweg, is

## Homotoxicology & Acupuncture

located between the yang and yin phases, in the context of Chinese medicine.

### Phase 4: Greater Yin = Impregnation Phase

The Chinese have determined that the organ systems of lungs and pancreas belong to this phase.

Phenomena involving chronic pancreatitis, as an example of a disease in the impregnation phase, can appear more logical in light of what has been elaborated here. Greater understanding may be possible of how the metabolic toxins involved in pancreatitis are not only deposited to a certain degree, but how they may also, as a result of enzymatic activity, develop impregnative effects or be deposited at loci of damaged enzyme systems. In cases in which the gall bladder system no longer functions as an escape route for toxins, the lungs may assume this role. One could also assume that pulmonary tuberculosis may represent the organism's attempts to eliminate more deeply deposited toxins which, as a result of disturbances in the functions of Phase 3, cannot leave the body by more desirable means.

### Phase 5: Lesser Yin = Degeneration Phase

The organ systems of the kidneys and heart are associated with this phase. Cardiac infarction and nephrosis are the related pathological phenomena. The interrelationships between the degeneration phase and the related organ systems are especially apparent here. In its degeneration phase, the kidney represents the last resort for the organism to eliminate toxins. I would also like to point out here that disorders of the fifth phase in Reckeweg's Table of Homotoxicosis, as well as Phase 4 and Phase 6, proceed without being noticed by the victim. The appearance of symptoms comes at a time which is frequently too late for therapy; the resulting uremia or infarct seriously jeopardizes the life of the organism.

### Phase 6: Exhausted Yin = Neoplasm Phase

The organ systems connected with the sixth phase are the liver and the "master of the heart."

During Phase 6, there is no possibility in the liver or in the circulatory system for elimination of toxins. Consequently, they accumulate in the organism until neoplasm has developed, or until disorders associated with the toxins spill over into the fifth phase, where heart or kidney failure bring about the death of the patient.

The Chinese have recognized that each of the five elements incorporates constituents of the other four as well. In wood, for example, the elements wood - fire - earth - metal - water are all bound up in one complex unity. This principle also explains how each organ system, in itself alone, is capable of developing through one or several of the six phases. These phenomena also explain the critical significance of the five-element teachings in conjunction with Hans Heinrich Reckeweg's homotoxicology.

If an organ (element) is in the fourth phase of disease, say, as in the form of impregnation of the lungs, the organ systems involved should logically be stimulated in their functions of

elimination, through the fourth, third, second, and first phases in a development through the process of regressive vicariation, back toward the healthy state. Throughout such therapy, the physician should make the uninterrupted effort to first resolve the more superficial phases and to effect the necessary cleansing action there, in order that the processes of the organism can more easily progress through purification within the deeper and more dangerous phases.

It would, therefore, be utterly futile to begin with direct treatment of such disorders as serious cases of liver cirrhosis or cardiac insufficiency. Proper therapy, rather, will begin with preparation of the four superficial phases, before the liver or heart is directly addressed. Organ therapy is therefore initially most effectively oriented to those organs primarily involved in the channeling or drainage of toxins.

The Chinese have a wonderful proverb which illustrates the wisdom involved here:

If you want to get a tiger out of your house, don't start by pinching his tail. First open all your doors and windows: he just may go out by himself.

And now a few words in conclusion:

Under present modern conditions, the human body is no longer capable of fully implementing the physiological counter-regulatory processes which are necessary to effectively cope with the great extent of toxic influences now confronting all of us. As a result, we as physicians can generally observe that serious regulatory disorders are manifesting themselves increasingly often among so many of our patients, including children and teenagers. These disturbances occur among the so-called working organs (yin organs) and lead to the impairment of the outer yang system, or, from the European standpoint, to disorders encountered among the first three phase groups of Reckeweg's Table of Homotoxicosis.

The great danger concerned with diseases in the yin phases is associated with the fact that they are for the most part silent disorders which involve metabolic alterations in the sense of enzyme damages or weakness. Modern medical science has until now placed exaggerated emphasis on the yang phases and has given little or no notice to the quieter and deeper yin alterations. Without making themselves known, therefore, vital organs of human organism become diseased and suffer minor metabolic disorders over many years, until the entire system suffers a breakdown. And precisely in such breakdowns it then becomes most dramatically apparent just how much ancient Chinese medicine and modern homotoxicology have in common. I would like to close by way of a few vivid illustrations here.

Serious diseases do not always manifest themselves beforehand in a clinical sense. There are multitudes of cases known to modern scientific medicine in which men still in their vital years, often with active, athletic habits and very healthy outward appearance, will suddenly collapse without warning, perhaps during or after a meal, and die of a heart attack. If such men or women had been examined over the preceding

years with attention directed to developments throughout their yin organs, then an astute physician would have at an earlier stage determined a great deal of evidence concerning dysregulation among the kidneys, spleen, pancreas, as well as the cardiocirculatory system, in time for effective prophylactic therapy to be implemented. Such disorders of the entire organism would consequently not be allowed to proceed to the point at which cardiac infarction occurs.

The same applies for carcinomas which may finally be detected as the result of bloody expectoration, chronic bronchitis, bloody vomit, or the like: they represent merely the last stages in a long chain of development which can and should be interrupted much earlier.

If a physician practices medicine basically oriented along the main objectives of holistic conservation of human health and healing of overall disordered organ systems, that is, if the physician bases his professional efforts on solidly founded and traditionally confirmed standpoints such as those summarized in this presentation, then overall patterns of development in the life of a patient become clear and understandable. Logical principles then become apparent in otherwise mysteriously disjointed case histories such as the following:

- Frequent diarrhea beginning soon after birth
- Unexpected appearance of rashes
- Later attacks of asthma in conjunction with abdominal cramps
- Sudden symptoms of ketosis
- Reappearance of diarrhea at the age of two and three
- Hypertrophy of the palatine tonsils
- Long intervening years of apparent good health
- Unexpected passage of a kidney stone at the age of 28
- Repeated occurrence of the flu, with periods of being unable to work for 2 to 3 weeks at a time
- Detection by the dentist of chronic inflammatory periodontitis, with the result that complete artificial dentures are

necessary at the age of 40 or earlier

- Unusual bouts of fatigue, which the patient somewhat relieved by taking so-called neurovegetative remedies
- Death in the patient's mid-forties as a result of cardiac infarction or acute pneumonia, with the latter frequently observed despite the employment of sophisticated antibiotics.

Such patterns, however, were by no means mysterious or illogical to Hans Heinrich Reckeweg, who placed particular emphasis on what he termed the biological case history of every patient: i.e., a careful study, from the standpoint of homotoxicology, of the consecutive vicariation effects which develop over the years.

A study of traditional Chinese medicine, particularly as evidenced through acupuncture, will reveal the very same interrelationships on which Reckeweg elaborated from his standpoint of Western thought. This correlation again emphasizes the universal nature of both schools of medicine, as well as the veracity of the insights into biological laws and principles on which both standpoints have been based. The consequences for us: that we could well take a keener look into collected medical data and research results which have heretofore remained unexplained by conventional medical approaches. That we attempt to arrange and resolve our share of this great multitude of findings by the application of systems of thought confirmed through beneficial therapeutic results achieved over long periods of time, much as a magnet may be used near iron filings to reveal the structure of basic laws. And one great and beneficial consequence can well be the enrichment of our Western medical tradition through the wisdom of the orient.

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