

expansive way of understanding of how she applies them clinically. Each character for the point name is dissected to open to a deeper potential of the historical and Taoist context of that point. An evocative story is given reflecting the location within the season the point represents. A flower essence or essential oil is then suggested to enhance the qualities of each of them, to reconnect body, spirit and mind in this multidimensional approach of the senses.

At times a specific needling or moxa technique is suggested to foster the potential application at certain seasons of the year, or of the life, and the inherent movement within the meridian. This is embellished with touching examples of clinical experiences.

All of this has culminated in Dechar's ability to take us on a wonderful and spirit-centred journey, which opens us mere mortals of Chinese medicine to the very stardust of existence and brings it down to the level of the magic of healing that we may have experienced, or hope to, within our humble treatment rooms.

As a result of reading this text I have already introduced new ways of applying my understanding of the universal movements of specific acupuncture points, ways I had given little consideration in the past, and coupling this with new techniques. I do not know yet if I will introduce flower essences or essential oils, but if I did it would be informed by the excellent bibliography and reference pages in the back of the book.

Dechar has a master's degree in acupuncture from the Traditional Acupuncture Institute in Columbia, MD, 1985. She has trained in Jungian and Gestalt psychotherapy and accredits J R Worsley as her first mentor. She is a certified psychotherapist and has become recognised as a modern interpreter of classical Daoist practice; she has 30 years as a TCM practitioner and 10 as a senior faculty member of Tri-State College of Acupuncture in NYC as well as many years teaching at institutes and retreats in the US, Canada and Britain. Her training places her in the enviable position of being a seasoned master therapist/magician of her era. Her reference pages and bibliography are a true indicator of her wide reading and research into this subject areas and makes for rich mining for those wishing to investigate further.

A few words on sweating

Wáng Shìxióng¹ says in his *Wēnrè Jīngwěi* (溫熱經緯 Warp and Woof of Warm-Heat Pathogen Diseases, 1852):

SWEATING when the eyes close is *dào hàn* (盜汗): nightsweats, and manifestly a basic pattern of *shaoyang*.

Why should it be seen as *shaoyang*? Because when the mother is deficient the son is also deficient, so when

shaoyin pathogenic fire flares up it ascends together with *shaoyang* ministerial fire.

This is different to febrile disease (熱病) in that sweating that happens only when you close your eyes is unlike the profuse constant sweating of febrile disease.

The *Zhāng Shì Yītōng* (張氏醫通 Comprehensive Medicine According to Master Zhang, 1695) says:

WHENEVER normal qi gets mixed up with pathogenic qi, the only way to resolve it is through sweating. So when *shaoyang* harbours heat (少陽挾熱) it may manifest as nightsweats, or otherwise armpit sweating or sweating along the flanks and ribs. When the discharge emerges at the time or from the place where yin and yang alternate, then you know there is yin and yang disharmony and it is a pattern of half-surface half-interior.

Use *Xiao Chai Hu Tang* (Minor Bupleurum Decoction) and *Xiao Yao San* (Rambling

Powder) together as a mixed formula.

It is not uncommon to also have mixed elements of things like pathogenic wind, phlegm and dampness.

As to sweating from the head, this could be damp-heat attacking upward, or alternatively blood stasis knotted internally. These also count as yin and yang disharmony. Sweating from the groin or in the buttocks is a clear sign of damp-heat pouring downward in Liver patients.

So sweating is not something you can just treat with some standardised approach.

1. aka Wáng Mèngyīng 王士雄/王孟英.