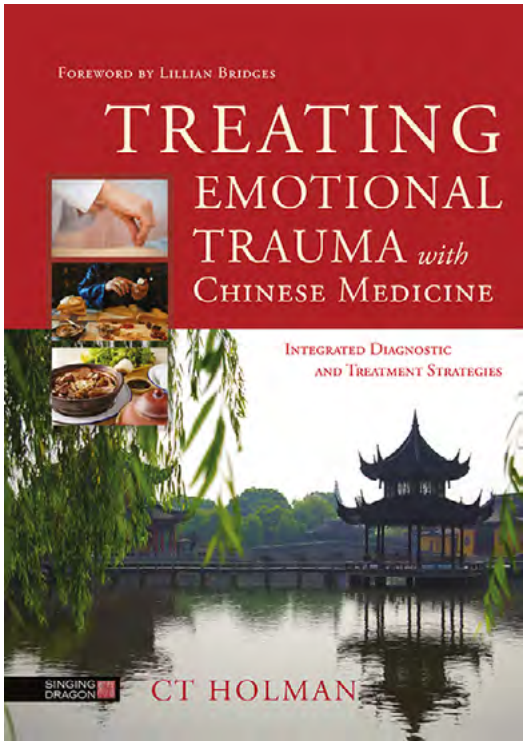
C.T. Holman
Treating Emotional Trauma with Chinese Medicine



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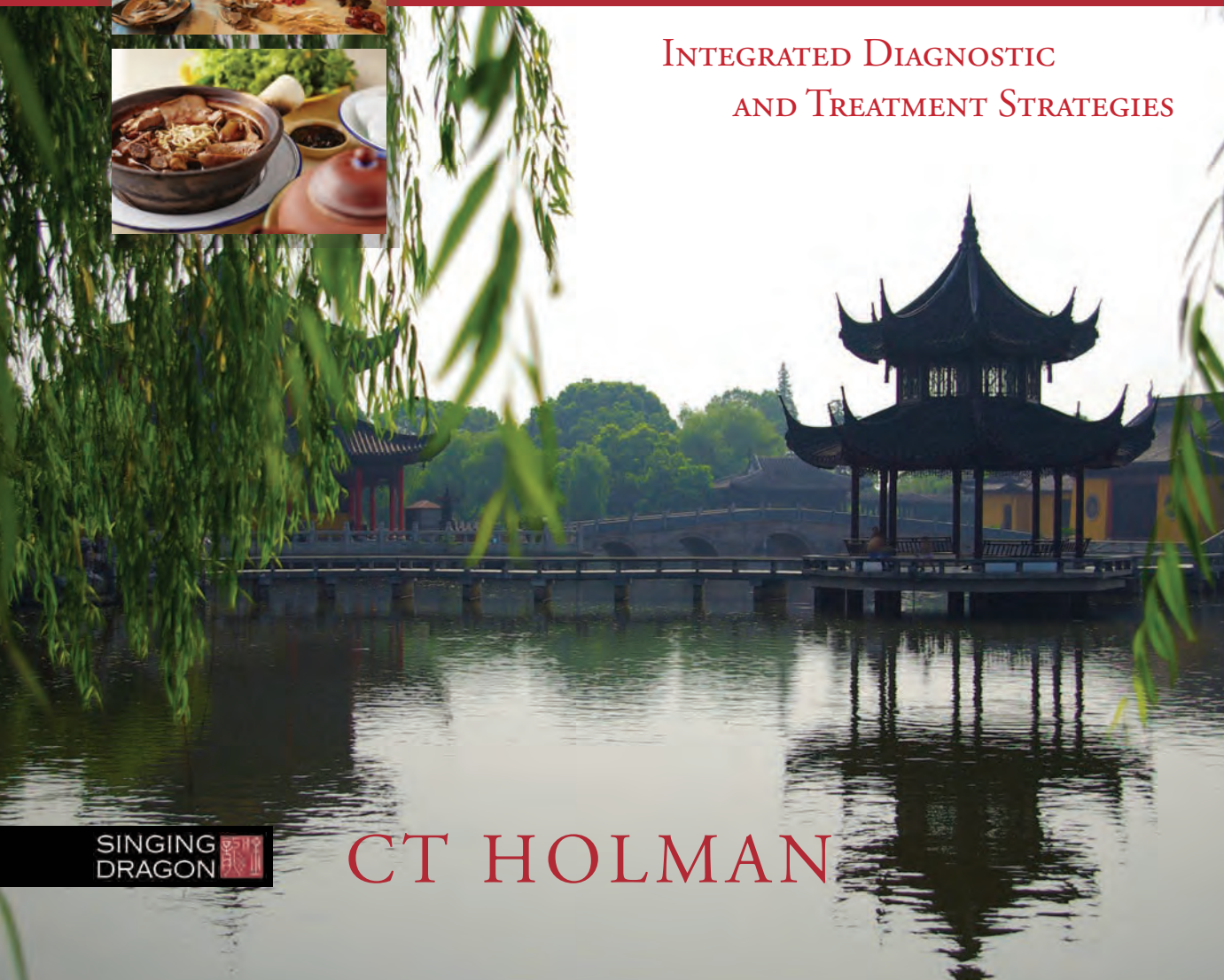
Foreword by Lillian Bridges

TREATING EMOTIONAL TRAUMA *with* CHINESE MEDICINE

Integrated Diagnostic and Treatment Strategies



SINGING DRAGON

CT HOLMAN

"Classical Chinese medicine emphasizes the concept of ShangGongZhiShen 上工治神, which states that the most highly skilled physicians treat their patients on the spiritual level (and not just the physical body). In this book, CT Holman shares very effective tools for practitioners who seek to heal every aspect of their patients— physical, emotional, and spiritual. May this book help countless people feel whole again."

—Master Zhongxian Wu, lifelong Daoist practitioner and author of 12 books on Chinese wisdom traditions

"Like a river approaching the sea, Chinese medicine textbooks published in the West have increased, not only in sheer volume, but also in their depth and breadth. There has been an ever-increasing literary focus on specialist areas of treatment. This book is an excellent example of this trend. Holman combines solid theory with practical hands-on approaches to the treatment of trauma. This very readable, yet also erudite text will be a welcome addition to any acupuncturist's bookshelf."

—Nigel Ching, author of The Fundamentals of Acupuncture *and* The Art and Practice of Diagnosis in Chinese Medicine

"This comprehensive guide to working with emotional trauma is an invaluable and timely addition to the field of Chinese medicine. While never minimizing the gravity of the impact of trauma on personal as well as collective levels, Holman consistently stands for the possibility of profound healing and transformation through our work with these wounds. This eminently optimistic book offers a wealth of information that is both practical and inspiring."

—Lorie Eve Dechar, author of Five Spirits: Alchemical Acupuncture for Psychological and Spiritual Healing

"As a patient, friend, and colleague of CT Holman, I can vouch for the powerful efficacy of his trauma treatment methods. This book represents a wonderful balance between solid traditional Chinese medicine and CT's own personal take on an important subject with immense clinical potential. You can see CT's courage, passionate enthusiasm, and inquisitive spirit sparkle in these pages!"

—Sabine Wilms, Ph.D., www.happygoatproductions.com

"I found this a stimulating and useful book, wide-ranging in its sources, unswervingly practical in its aim, backed by numerous research studies and trials, drawing on the author's experience of a multi-faceted approach to the diagnosis and treatment of emotional trauma, amply illustrated by examples and case studies. A valuable addition to an over-looked subject."

—Peter Firebrace, international lecturer, writer, and practitioner

"This book is the result of years of work integrating many of the seemingly disparate threads of Chinese medicine into a clinical tapestry. I have watched CT at work and can attest to the seriousness of his pursuit, his dedication to bringing the work of many teachers into a new vision and his compassion for his patients. This text represents a significant step in the treatment of trauma as it adds much-needed precision to diagnosis with well-described methodology. It takes aspects of channel palpation and diagnosis into new frontiers while providing an excellent example of how Chinese medicine can evolve in the face of the new challenges. I look forward to using these techniques in my own clinic."

—Jason Robertson, L.Ac., Seattle, USA

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Treating Emotional Trauma with Chinese Medicine

Integrated Diagnostic and Treatment Strategies

CT HOLMAN, M.S., L.AC.

Foreword by Lillian Bridges


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Contents

Acknowledgments

Teachers provide light to help a student navigate the path to their heart. Several aspects of this book materialized from the information shared by my beloved teachers. I thank Lillian Bridges for her encouragement, her amazing insights, and for inspiring me to teach. I am grateful to Master Zhongxian Wu for his instruction in ancient wisdom concepts and powerful shamanic qigong training. My daily practice of these powerful qigong forms made this book possible. The treatments and cultivation methods described in this book healed me personally and benefited hundreds of patients.

Thank you to Dr. Wang Ju-Yi and Dr. Wei-Chieh Young for imparting their abundant knowledge of channel theory, diagnostic techniques, and acupuncture treatments. During the process of completing this book, Dr. Wang passed away. He will always be remembered for his pioneering spirit and dedication to bringing healing to many. Several of the protocols presented within are directly from his teachings and I am truly grateful to have studied with him. I am also appreciative of the pulse diagnostic techniques taught to me by Brian LaForgia, L.Ac., and Brandt Stickley, L.Ac. Thanks to Susan Johnson, L.Ac., for her wonderful instruction on scalp acupuncture in the treatment of emotional trauma and to Nam Singh for his excellent lessons on Chinese nutritional therapy. I thank Yefim Gamgoneishvili, L.Ac., for teaching and mentoring me early on in my studies. Also, thank you to Pat Keenan for sharing her knowledge while I was interning for her in an outpatient psychiatric clinic in San Francisco.

I thank my colleagues for all their insights, especially Jason Robertson. His friendship and inspiration over the years, from studying together in China to debating over campfires, has fueled the continual expansion of learning and enjoyment of the medicine. I very much appreciated his jovial, razor-sharp critiques of the various drafts as he prodded me toward completion.

Thank you to all my students for their support and kindness along the way. Their dedication to the medicine continually encourages me to refine my treatments and teaching.

I am deeply grateful for all the years of learning and refinement gleaned from treating patients—the ultimate teachers. Also, big thanks to the patients who agreed to share their stories in this text—a generous act in the spirit of benefiting others.

We are all patients of life and this book would not be possible without my healers, Michael Haefler, Karen Davis, Jennifer Distrola, Wendy Childs, L.Ac., Charlie Ramsey, ChristiEl, Sherri Clark, and Alandra Napali Kai. I also want to thank another set of "healers"—my band mates Timmy Miles, Matt Williams, and Preston Koch for keeping punk rock'n'roll and my sanity alive in our band, Midnight Persuasion.

Thank you to my editor Claire Wilson and the lovely staff at Singing Dragon. Thanks to Kirsteen Wright for the marvelous illustrations, to Corin Holman for the contribution of his fantastic drawings, to Master Wu, Lillian Bridges, Dr. Wang, and Jason Robertson for sharing images from their books, and to Tammy Anderson, L.Ac., for creating the stunning and most accurate Facial Organ map available.

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Thanks to my dad for his incredible emotional support, love, and guidance through life and the writing process. I thank my mom and sister for their love. Thank you to my kids, Dean and Corin, for sacrificing their time, helping with seemingly endless chores, and bringing laughter and fun into my life.

Finally, the core of this work blossomed out of the love and assistance from my partner in crime, Tammy Anderson. I deeply appreciate all the care, time, and encouragement she gave in the process of manifesting mere ideas into reality. Thanks for her numerous readings of the various drafts and the grounding, loving energy she exuded in the development of the text. I love you, Tammy.

CT Holman, III

Preface

Stillness allows for processing and transforming emotional trauma, ultimately awakening a person's potential. Lao Zi, in Chapter 15 of the *Dao De Jing,* emphasized the importance of stillness to transform energy in the question, "Who can be murky and use the gradual clarification of stillness? Who can be at rest and use the gradual arising of movement after a long while?" (Cleary 1989, p.16). When a person experiences trauma and is haunted by its memory, Chinese medicine stills the body and harmonizes the organ systems, establishing stability for the person to realize the magic held within. Analogous to the butterfly emerging from the chrysalis, the person emerges vibrantly transformed. The cells in the butterfly responsible for the metamorphosis are called "imaginal."

Imaginal cells are akin to the individualized wisdom present in all living things. Each person has "imaginal cells"—a potential of greatness, lying in wait for the light of a person's inner knowing to turn them on. Emotional trauma blocks a person's sight, sense, internal wisdom, and the activation of their unique gifts. Transforming the trauma, freeing the stagnation, and addressing the pathogenesis created by trauma enables a person to manifest their potential and step into their version of a butterfly. This progression serves as a catalyst for accessing excellence. Many great inventors, artists, and leaders point to some hardship or trauma they overcame to reach extraordinary achievement.

The cycle of birth, death, and renewal abounds in life, as well as in the practice of medicine. Attaining another level of proficiency requires wisdom, growth, insight, connection, and refinement. Chinese medicine continues to evolve. Every generation embraces and assimilates innovative ideas, while honoring the ancient theories utilized successfully over millennia. Following core concepts and lineages, newness emerges. Classical, traditional, and shamanic healing approaches presented in this text demonstrate Chinese medicine's synergistic capacity to resolve emotional trauma. Modern research, Western medicine theories, and integrated treatments enhance the ability to metamorphose trauma. Finally, mainstream acknowledgment of the magic

stored by the divine feminine in cultures all over the world is growing. This renewed acceptance of mysticism by the general public fosters a creative approach to medicine. I credit a large part of my understanding of resolving trauma to this revolution in medicine.

I, too, have suffered from emotional trauma. Through learning ancient wisdom modalities, coupled with contemporary medical advancements, my healing process commenced. My past emotional traumas cleared. The experience acted alchemically to open my heart and inner knowing. This allows me to intuit imbalances in patients, especially in regard to the five minds, that is, the spirits of the organs. Connecting with my constitutional nature and using Chinese medicine, I guide patients through the transformation process to clear emotional trauma.

My heritage is Irish, Lithuanian, English, and German, and I access these pre-Christian, influential roots to facilitate healing. The Goddesses and High Priestesses in past generations utilized the healing power of herbs and other modalities to treat a variety of ailments, including emotional trauma. These women were respected leaders who worked in conjunction with the divine masculine. This balance has been disturbed over the last 2000 years, but a new alignment is now emerging. The time of embracing a new approach to medicine is here.

Jason Robertson (my good friend and colleague) told me, "I know you are enamored with the ancient way, but do not forget that Chinese medicine is alive, constantly evolving every moment." This reminder influences my practice of Chinese medicine and I present the information in this book with the intent to inspire the continuation of the dancing, growing, and refining of medicine in clinics everywhere.

The cover of the book was chosen in honor of my Chinese name, Hong Xi Ting, which translates as "red pavilion in the west." This shelter sits next to a reflecting pool. When the heart reflecting pool stills, a person realizes their innate wisdom. My Western name, Clarence (meaning light/clear), embodies the clarity gifted to me through the means of metamorphosing my trauma. May the information in this book inspire the reader and bring calm, healing light to those processing emotional trauma.

CT Holman, III
Salem, Oregon, USA
February 18, 2017

Reference

Cleary, T. (trans.) (1989) *Immortal Sisters: Secret Teachings of Taoist Women.* Berkeley: North Atlantic Books.

CHAPTER 1

Introduction to Emotional Trauma

A woman grabs her son and dives under a table. She huddles with him waiting for the enemy fire to cease. Seconds later, she realizes she is no longer in Iraq on active duty, but in her house and the neighbor's kids are setting off firecrackers.

Tires screech across the pavement. A man at a stoplight feels his neck tighten as a wave of fear sweeps over him. He prepares to be rear-ended yet again, but then sees it is just teenagers "hot rodding" down the street.

A husband and wife have a heated argument. The husband slams the door and storms out of the bedroom. The wife suddenly feels seven years old and experiences intense abdominal pains, just as she had when her dad left her when she was a child.

Across the globe, people seek medical care for health conditions caused by emotional trauma. The trauma and its memory create disruption of the natural body rhythms resulting in physical pains, organ diseases, and emotional imbalances. Resolving the trauma restores the body's natural ability to regulate and heal itself.

Causes of Emotional Trauma

Chinese medicine recognizes the seven emotions as a major cause of disease when they upset the physiological regulatory functions of the body (Gongwang, Hyodo, and Quing 1994, p.123). An emotional trauma activates the emotions and, if unprocessed, lodges in the body, causing imbalances. Each time the person relives the trauma memory, the disharmony in the organs and acupuncture channels worsens. Digestive disorders, respiratory distress, cardiological conditions, chronic pain, and so on can all result directly from emotional trauma. Until the trauma clears, a person remains held back from accessing their full potential.

Everyone experiences emotional trauma at some point in their life, whether *in utero*, at birth, in childhood, in adolescence, or in adulthood. Trauma can be caused by a car accident, emotional upheaval (e.g., divorce, major move, job loss), a natural disaster, medical complications, childbirth, physical or emotional assault, a negative health diagnosis, losing a loved one, and many others. Trauma can be inherited as well. Chinese medicine unties the deep-seated knot of trauma and restores harmony in the body's systems.

The adage "what doesn't kill you makes you stronger" applies to emotional trauma. The Merriam-Webster Dictionary defines trauma as "*a:* an injury (as a wound) to living tissue caused by an extrinsic agent; *b:* a disordered psychic or behavioral state resulting from severe mental or emotional stress or physical injury; *c:* an emotional upset." The origin of the word trauma comes from the Greek word *traumat-*, meaning wound. Each person experiences and interprets events differently—what is traumatic for one person may not be for another. For those who are traumatized, the event needs to be processed and released from their consciousness. If the emotions relating to the event are not cleared, its memory continues to be triggered and patients develop what is known as post-traumatic stress disorder (PTSD).

PTSD, a diagnosis first established in 1980 (Van der Kolk 2014, p.19), was initially associated with combat trauma, but current research and development in Western medicine correlates PTSD to a variety of stressful events. Car accidents, assault, natural disasters, a mother experiencing a difficult delivery, and a major health event such as a heart attack are some of the events to possibly cause PTSD. A person exposed to (experiencing or hearing about) trauma may suffer from emotional distress, but not everyone will develop clinical PTSD. Risk factors of developing PTSD include: intensity and number of traumas, trauma experienced early in life, certain professions (military, first responders, etc.), a lack of a good support system, and genetic predisposition for mental illness (Mayo Clinic 2017). Emotional trauma and PTSD cause physiological imbalances, both emotionally and physically. Trauma has a common global effect on the body as well as a unique impact on each person based on their constitution.

The Physiology, Diagnosis, and Treatment of Trauma

Emotional trauma—whether experienced, witnessed, passed down genetically, or even heard about second-hand—is a pathogen that creates disharmony (Figure 1.1). If left untreated, it leads to chaos in the body and affects the three treasures, Jing, Qi, and Shen (see the table below).

Figure 1.1 Scattering of the Qi
Source: Kirsteen Wright

THE EFFECT OF EMOTIONAL TRAUMA ON THE THREE TREASURES

Jing	The material basis of the body and the fluid essence of the body's life force.	Disrupted, frozen, and/or depleted.
Qi	The energy animating the body.	Disordered, blocked, and exhausted.
Shen	The consciousness, emotional body, and thoughts.	Disturbed and unrooted.

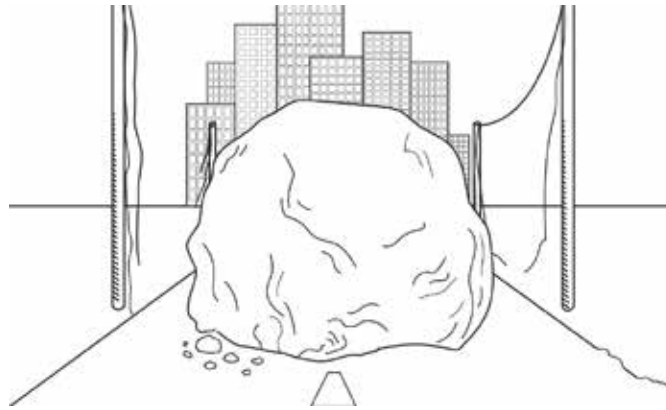

Figure 1.2 Blockages in the Channel Pathways
Source: Corin Holman

Organ systems and channel pathways are hindered or blocked (akin to a road block—Figure 1.2), resulting in various disruptions. These can be due to heat/fire, rebellious qi, qi/blood stagnation, and/or phlegm/damp accumulation. Until they are re-ordered, the channels and organs become depleted. Emotional trauma affects the body in three stages (see the table below).

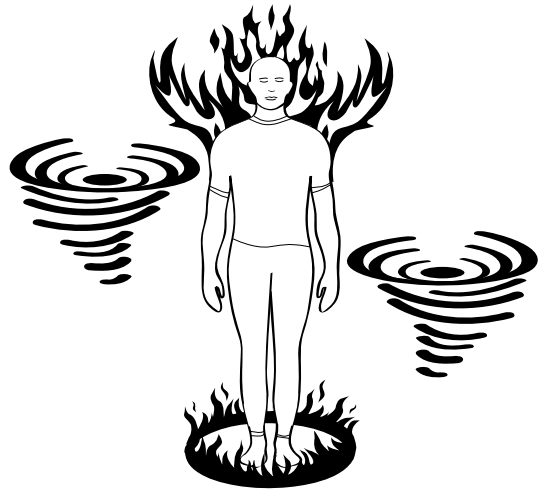

Figure 1.3 Reliving the Trauma Memory causing Heat and Wind
Source: Kirsteen Wright

THE PHYSIOLOGICAL STAGES OF TRAUMA

Stage One: The Traumatic Event	The initial trauma scatters the qi (Figure 1.1), distresses the earth element, and disturbs the Shen. The pericardium tightens to protect the heart and the trauma becomes trapped, leaving the body unable to process the event. Emotions enter the body like wind, typically involving fear along with their constitutional emotional temperament. Blockages of Jing, qi, and blood occur throughout the body, leading to heat and/or cold and eventually an accumulation of phlegm/damp.
Stage Two: Reliving the Trauma Memory (PTSD)	The reliving of the trauma memory generates heat and wind (Figure 1.3). Emotions intensify and blockages increase. These blockages disrupt the flow of qi and cause rebellious qi.
Stage Three: Unresolved Trauma in the Body	The unresolved trauma exacerbates the blockages, heat, wind, cold, and phlegm/damp accumulation and depletes qi, blood, yin, and/or yang. A mixed excess and deficiency pattern is inevitable. If a patient is predisposed to heat, then the fluids are depleted, giving rise to yin deficiency. If cold was initially trapped in the body, then the yang eventually declines. The blockages in the channels and organ systems exhaust qi and blood.

Diagnosing the Various Disharmonies

Until these traumas are addressed, they continue to upset the harmony of the body's physiology, scatter the qi (the body's life-force), and reduce the body's innate ability to heal and regulate itself. Chinese medicine diagnostics provide insight into the various disharmonies involved.

Multiple diagnostics significantly increase the accuracy of understanding the root of the emotional trauma, ultimately allowing for swifter and more complete treatment. From Chapter 13 in the *Classic of Difficulties* (*Nan Jing*): "The inferior doctor knows

one [diagnostic approach], the mediocre two, while the superior doctor can utilize all three. The superior ones can [cure] nine out of ten [illnesses], the mediocre ones [help] eight out of ten while the inferior doctor only [cures] six out of ten." (The three approaches are radial pulse diagnosis, diagnosis of the color of the skin [i.e., facial diagnosis], and channel examination.)

Sometimes a patient will simply know the source of their emotional trauma and communicate clearly how it influences their body. However, if the root is unclear and/or suppressed, utilizing multiple diagnostics reveals the nature of the trauma. Five element, facial, channel palpation, pulse, tongue, and intuitive spirit diagnoses serve to give the practitioner a subjective means with which to understand the organ systems and channels needing treatment. The resolution of emotional trauma follows three distinct stages (see the table below).

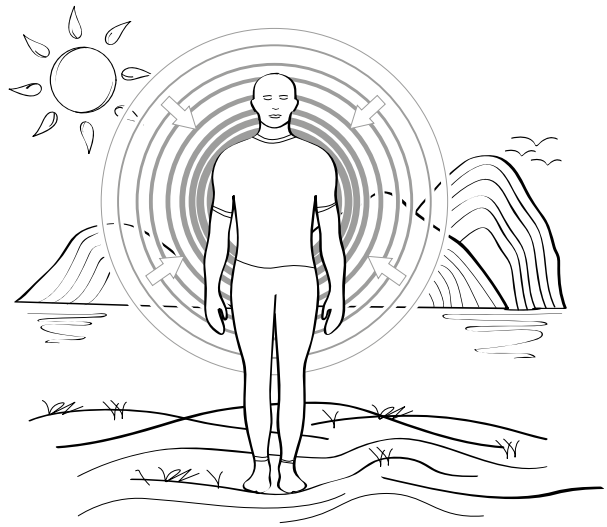

Figure 1.4 Gathering the Qi
Source: Kirsteen Wright

THE STAGES OF TREATING EMOTIONAL TRAUMA

Stage One: Gathering the Qi	The patient's qi must be centered by supporting their earth element, stabilizing their Shen, regulating their pericardium, and releasing blockages—connect to "Mother Earth" (yin).
Stage Two: Soothing the Trauma Memory	The charge of the trauma memory must be soothed, the fire and wind reduced, and the Shen calmed by bringing down cosmic water—connect to "Father Sky" (yang).
Stage Three: Treating the Individual Imbalances	Each patient reacts differently to trauma and presents with unique signs and symptoms. After the qi is gathered and the charge of the trauma memory is reduced, these can now be addressed—harmonize the flow of energy between Mother Earth (yin) and Father Sky (yang).

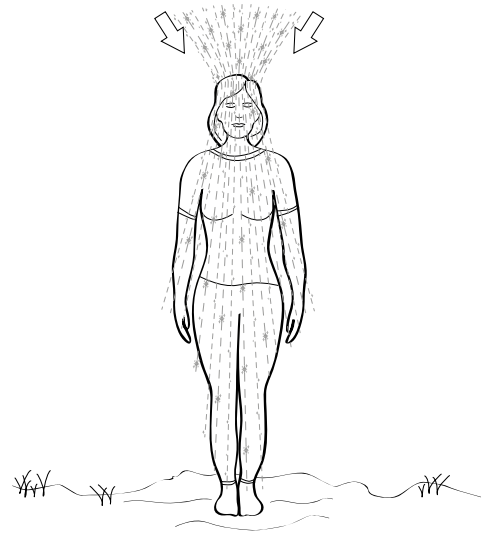

Figure 1.5 Soothing the Trauma Memory
Source: Kirsteen Wright

The treatment of emotional trauma begins with remedying overall shock to the body and then working on those specific channel and organ systems involved. "Gathering the Qi" (Figure 1.4) is the essential first step followed by "Soothing the Trauma Memory" (Figure 1.5). Finally, when the patient's general ability to regulate and nourish themselves is established, specific channels and organs affected for the individual are addressed. If treatments targeted at specific complaints (whiplash, digestive upset, memory loss, body pains, insomnia, etc.) are given while the patient is still in the throes of the trauma, the systems are in chaos and will not respond properly.

Case Study: "Gathering the Qi" to Restore the Innate Healing Ability of the Body

A 67-year-old single woman, "Leonora," came to the Chinese medicine clinic with a wrist fracture. Falling on the lava flows in Hawaii, she incurred an open fracture (the bone protruded through the skin). The physical trauma was a significant shock affecting her emotions. She reported having an overwhelming feeling of vulnerability and poor concentration. The trauma triggered an underlying emotional condition of being alone in the world—Leonora had experienced several abandonments in the past. Her trauma scattered the qi and stirred up old patterns of feeling vulnerable, leaving her "out of sorts." Her qi first needed to be grounded and harmonized before any specific acupuncture points were used to treat her physical pain.

The first acupuncture treatment for this patient focused on gathering her qi and stabilizing her Shen. The patient returned the following week and reported a substantial reduction in feeling vulnerable and confused, reflecting a harmonious qi flow. She said the pain in her wrist had lessened. This treatment approach to gather qi improved her symptoms without using specific acupuncture points or Chinese herbs for pain. Harmonizing the qi allowed the innate healing of the body to flourish and subsequent treatments involved reducing heat and wind caused by the memory of falling and feeling helpless. Once the trauma memory was soothed, the heat depleting her yin was addressed in order to build bone strength and resolve kidney deficiency. Her trauma resolved and she implemented lifestyle modifications to prevent the future triggering of emotional imbalances created by her trauma memory.

The treatment protocol of emotional trauma is likened to helping an injured animal. If "Brandy," a Labrador, cut her paw on a wire and was lying on the ground in pain, she would need help. The dog would be scared if a person simply grabbed her paw to apply antiseptic, and might bite the helping hand. First, the person attending to Brandy must establish trust and energetically communicate their intention to help. Brandy would sense the person's good intentions and feel settled; she would be grounded. Next the person would gently pet and comfort Brandy to calm any fright, thereby soothing the memory of the trauma. At this point, when she was centered and relaxed, the person could treat her injured paw.

Chinese medicine treats disharmonies by utilizing multiple modalities such as acupuncture, herbal medicine, cupping (cups applied with suction to the skin to increase circulation), qigong (cultivating vital energy), nutritional therapy, drum healing (the use of vibrations to stimulate the channel pathways), heat therapy, and other supplemental treatments. In combination, these treatments work synergistically to efficiently accomplish the three stages of treatment. The individual then works to maintain harmony in the body to prevent the trauma memory from reoccurring.

Triggering of the Trauma Memory

People seeking treatment for emotional issues are often suffering from past emotional trauma. A person reporting anxiety may have trauma as the root cause. Their anxiety may have begun after a certain event, or their underlying anxiety was exacerbated after an event.

Case Study: Emotional and Physical Symptoms Resulting from Emotional Trauma

A 34-year-old woman, "Stella," reported having experienced anxiety since childhood. After moving to a new town, having a baby, divorcing, and starting a new job, her anxiety rose to a new level. Stella eventually settled into her new town, remarried, and found a less stressful job. However, her anxiety remained strong. She experienced increased body pain, digestive distress, and insomnia. It was only after being treated with Chinese medicine to address the different traumas that her anxiety was reduced and she could manage her stress. Stella adapted to changes with a new-found ease. Her physical symptoms were reduced and eventually stabilized. The protocols of grounding, soothing qi, and eventually focusing on specific constitutional imbalances helped resolve the root of her emotional and physical issues.

This is a common example of a reaction to a trauma bringing disorder to the system. Anxiety is one of the emotional manifestations that can occur. Fear, anger, depression, worry, sadness, and so on are all possible responses to emotional trauma and its memory. Each emotion relates to a specific organ system in Chinese medicine. The organ systems have several associations including the five elements and spirits/minds. The elements of water, wood, fire, earth, and metal help define each organ system and contain their own set of personality traits and mental attributes. The emotions and personality traits of a patient provide clues as to which organ system is disturbed by the trauma.

The age at which a trauma occurs influences organ systems (see the table below). If a patient reports experiencing an emotional trauma during childhood, the liver/gallbladder system requires attention to fully resolve the trauma.

THE TIME A TRAUMA OCCURS AFFECTS CERTAIN ORGANS

Time Trauma Occurred	Element/Organ System Affected
Time *in utero*	Water/Kidney
Childhood through the teen years	Wood/Liver
Maturity	Fire/Heart
Later years of life	Metal/Lung

Processing Trauma

The skills needed to process trauma are learned through life experience. Having a nurturing childhood filled with love and encouragement enables a person to process

and move through stressful events. After a traumatic event, a person must move through the "stages of trauma processing" (anxiety, aggression, insight, sorrow, and confidence) for them to fully clear a trauma (Raben 2011). Unfortunately, many people lack all the skills needed to process effectively, due to childhood trauma or to an absence of nurturing. When faced with a trauma, the person can become stuck in one of these stages, not fully processing the trauma. Until it is resolved, the charge of the traumatic event stays with them and revives each time it is triggered. In order to process trauma, Chinese medicine treatment supports the channels and organs, providing nourishment to address any deficiency in their childhood.

Post-Traumatic Stress Disorder (PTSD) and Inherited Trauma

Each event provokes emotions, manifesting symptoms when a similar situation arises. When triggered, the individual "relives" the event and their qi is scattered. Until this initial trigger is cleared—or at least lessened—the body is vulnerable to future scattering of the qi, ultimately compromising the homeostasis of the body. PTSD and emotional trauma manifest differently in each person. People may respond with angry outbursts, violence, isolating themselves, and a whole variety of emotions (e.g., anxiety, depression, anger, grief, shame, guilt). These emotions point to imbalances in the organ and channel systems and, if not addressed, will continue to manifest themselves and cause disruptions in the qi.

Cellular research has proved that traumas are passed genetically—an ancestral qi imbalance. Certain markers on the DNA relate to trauma and continue down the family line. Children of Holocaust survivors growing up in relatively stable, peaceful environments can experience similar emotions and physical issues to those of their parents. The trauma memory has literally been passed down to them (Juni 2016). Until these trauma memories are treated, a person can manifest PTSD symptoms and pass these markers, including family karma, to the following generation. Now with modern science, one can see the link between the emotional body (Shen) and physical body (Jing).

"Sticks and stones may break my bones but words will never hurt me." This saying, for all its good intentions, falls short for many people—especially children. Emotional abuse is insidious and when experienced as a child can cause lasting scars, creating mistrust and timidity. Events, sensory stimuli, and authority figures, for example, can trigger the memories of abuse resulting in various reactions, causing both emotional and physical symptoms. This cascade of triggering involves any unresolved emotional trauma and intensifies faulty belief systems.

Emotional Trauma Creates Faulty Belief Systems

Belief systems regarding how the world works develop during the formative years—birth to age seven. Trauma affects how each person views the world, hindering their ability to flourish and respond emotionally to their environment. This includes emotional trauma in the womb (in Chinese medicine birth age begins at conception—i.e., when a person is born they are one year of age). For children, PTSD symptoms can differ from adults. The National Institute of Mental Health website lists children's symptoms as: "Wetting the bed after having learned to use the toilet, forgetting how to or being unable to talk, acting out a scary event during playtime, being unusually clingy with a parent or another adult." The symptoms for teenagers are similar to those of adults, but "may develop disruptive, disrespectful, or destructive behaviors" (National Institute of Mental Health 2016) above the average levels for a teenager.

Forming faulty belief systems also creates conditioning patterns and cycles. These distress the body's physiology and imbed in the tissue memory. These patterns play out throughout a person's life unless they are addressed and cleared. Until resolved, the patterns trigger a person's trauma memory and continue to scatter their qi.

The cycling of patterns is a common phenomenon and tends to drive the emotional reactions and attitudes throughout a person's life. Belief systems and filters on the world influence decisions and relationships. Once the emotional trauma causing these beliefs and filters is addressed, a person can navigate life with improved clarity and maintain a better understanding of their life's purpose. The affected person always plays an active role in this transformation. As the trauma intensity reduces, the patient becomes empowered, freed from negative patterns. This process entails growing pains and requires a person to shift out of an ingrained pattern into a new way of being. Often, a person builds their identity based on the trauma, finding a sense of comfort in their story. This results in them developing difficulty in seeing a different path of life without being a victim of trauma; the trauma memory turns into a crutch. Attachments to the triggering of the memory go beyond conscious thought and reside at a cellular level. The trigger(s) become a form of addiction fed by certain lifestyle choices.

Case Study: Transforming Destructive Behaviors

A 28-year-old woman, "Velma," sought treatment for depression. After a few acupuncture treatments, she felt safe to mention more personal information and disclosed that she suffered from an extreme eating disorder. She underwent treatment unsuccessfully in several residential facilities for bulimia. Her physician and family wanted her to return to a facility but she decided to try acupuncture. Acupuncture and other modalities reduced her PTSD and trauma connected with her eating. After several treatments, Velma found that making different choices was easy and eating

became effortless. Velma reported feeling at peace with her body image and could better make plans for her career. She felt free from a pattern that had held her hostage and she could now step into the future with a sense of power. Her transformation was incredible and was likened to making it through the dark night into a new way of being. This is where shamanism is involved in the transformation of emotional trauma.

Shamanism, Chinese Medicine, and Western Medicine

Shamanism in Chinese Medicine

The term "shaman" refers to a practitioner engaged with the universal flow of change and who passes on this knowledge of the universal energy to others. For millennia, shamanism has contributed significantly to Chinese medicine. One phrase for Chinese medicine is 中醫 (*zhōng yī*) and the character for medicine/*yi*/醫 historically included the component 巫 *wū* (meaning shaman). This reflects the major influence of shamanism on Chinese medicine. Shamanism is not a religion, but a way of flowing with life and treating disharmony. For centuries, shamans served as the leaders of tribes in several cultures, including those in China. Before the development of the city-state, male and female shamans guided group decisions and offered counsel on many aspects of life—marriage, funeral rites, planting crops, where and when to move, healing, and more.

In China, Fu Xi is credited with being the shaman king who invented:

- Ba Gua (the eight trigrams)
- *Yi Jing* (*Book of Change*)
- Mathematics
- The Chinese calendar
- Chinese characters
- Naming and taming animals
- Making of fire
- Cooking of food
- The fishing net
- Riding of horses.

(Wu 2016, p.66)

Shamans understood the universal flow and respected the changes of life. Living a nomadic existence, people were subject to weather and the forces of nature, and relied on the shaman to guide them. As the city-states developed, people became sheltered from the effects of nature and the city-state established its own universe; the knowledge of the shaman was no longer needed. As politicians rose to power, the shamans lost their standing as leaders and were ultimately banished. In China, shamans retreated to the mountains and lived as hermits, within the rhythm of life.

Still, people considered shamans valuable and consulted them on various aspects of life, particularly healing. Although the writing of the classic texts of Chinese medicine occurred after shamans were supplanted in society, medicine still had connections to the shaman's ways of healing and watching changes. However, with each generation, medicine increasingly veered away from a spiritually based foundation. Moreover, in the "cleansing" of the Chinese culture during the Cultural Revolution, attention to spirit and the flow of nature was further removed. Nowadays, though, more practitioners are reclaiming the shamanistic roots and incorporating the principles into their practice of Chinese medicine.

Defining the Term "Chinese Medicine"

Chinese medicine includes several aspects of medicine practiced in China over millennia. Shamanism, classical influences, traditional approaches, and modern medical research methods all comprise what is called Chinese medicine. This constantly evolves, yet the core principles and theories are still revered and used daily. Chinese medicine stands on the foundation of utilizing philosophies and treatments that prove clinically effective. These include anything from grounding a person's energy with shamanic drum healing treatments to activating a specific brain lobe with scalp acupuncture. Each of the treatments selected follows the principle of using differentiated diagnosis to understand and establish a clear healing intent. Integrating these with advances in Western medicine enhances the treatment outcome.

Western Medicine and Chinese Medicine Working in Tandem

Modern Western medical brain research gives increased understanding about the effects of trauma on the physical body and has enabled Western medical providers to deeply understand the bio-medical causes of emotional trauma. This research supports the wisdom passed down by Chinese medicine ancestors. Interestingly, brain communication theories can be interpreted through the concepts of yin and yang and the three Dantians (the body's primary energy centers). Observing the similarities and differences in treating the complexity of emotional trauma from both Chinese and Western medicine viewpoints results in a greater comprehension of the condition. Examining emotional trauma from all angles improves the partnering of Western medical approaches (counselling and pharmaceutical medication) and Chinese medicine to successfully treat this multifaceted syndrome.

WESTERN MEDICAL RESEARCH CORRELATING TRAUMA TO PHYSICAL DISEASES

Medical Journal (Date)	Research Finding
Journal of Nutrition, Metabolism, and Cardiovascular Diseases (2015)	Patients who experienced emotional trauma early in life were prone to obesity, diabetes, and cardiovascular disease (Farr *et al.* 2015).
Journal of American Heart Association (2016)	Women suffering from PTSD had a two-fold increased risk of venous thromboembolism (Sumner *et al.* 2016).
BMC Psychiatry (2016)	South African adults who had experienced several potentially traumatic events (PTEs) were studied for risk of chronic physical ailments. The research concluded that "PTEs confer a broad-spectrum risk for chronic physical conditions, independent of psychiatric disorders" (Atwoli *et al.* 2016).

Patients taking antidepressant, anti-anxiety, and other medications *can* receive treatment with Chinese medicine. However, Chinese medical practitioners must be aware of the contraindications of combining pharmaceuticals with Chinese herbs if they choose to prescribe herbs for patients. Most herbal formulas (when taken two hours from ingesting a medication) are fine in combination with medication. Patients commonly see improvement in mood once they begin Chinese medicine treatment, though some patients believe they can simply discontinue medication—this is false. Patients should be monitored by their Western prescribing physician for dosage adjustments as necessary. Communication between Chinese medicine and Western medicine practitioners is optimal in fostering better care for the patient.

Transforming Emotional Trauma and Fulfilling Destiny

Emotional trauma acts significantly on a variety of systems and emotions. It can become a part of a person's choices and chemistry and, if not addressed, limits the person's physical and mental ability. On a philosophical level, it restricts the person's full expression of their spirit on their life path. As Marcus Aurelius so eloquently stated in *Meditations*, "The soul becomes dyed with the color of its thoughts." Once the trauma clears, it is important to give the patient lifestyle suggestions in order to maintain their new balance. In the author's clinical experience, patients who utilize these suggestions grow and flourish into new ways of being.

Better to light one small candle, than to curse the darkness.

Chinese proverb

Chinese medicine treatment enables patients to uncover their light which illuminates the darkness resulting from emotional trauma. Their radiance helps to resolve the many traumas faced over a lifetime. As Carl Jung said, "I am not what happened to me, I am what I choose to become."

Navigating the Dark Night

> *Opportunities to find deeper powers within ourselves*
> *come when life seems most challenging.*
>
> *Joseph Campbell*

The ultimate goal of treating a person suffering from emotional trauma is to help them manifest their life path and fulfill their destiny—to educate the patient about the Chinese medicine treatment mechanism to enable them to engage in their transformation. This moves them from being a passive receiver to being an active participant. When the patient is aware of the Chinese medicine treatment intention, their understanding helps propel their progress. "The dark night of the soul" is about the heroine's and hero's journey to enlightenment.

The process of transforming emotional trauma serves as a catalyst for helping people move toward enlightenment—shifting a patient's perspective from seeing trauma as a wound to seeing it as a gift. If they can perceive the event as a method to shed limitations, they realize it ultimately allows them full access to Jing or essence. This journey can be difficult, and as Anaïs Nin explains, "Life shrinks or expands in proportion to one's courage."

A person must maintain a consistent heart of healing intention and virtue to be a practitioner of Chinese medicine. Persistence is essential no matter the turn of events in their life. This phrase relates to the patient *and* practitioner. Treating trauma can be a long process, and untangling the knot of a trauma memory takes patience. However, with dedication and tenacity the trauma can resolve and allow for a new level of engagement and harmony with life. Helen Keller elucidated, "When we do the best we can, we never know what miracle is wrought in our life, or in the life of another." Completing full transformation liberates the emotional energy of the organs and the overall spirit of the body; the person utilizes their full potential. Going through the dark night to get to the light exemplifies the interdependence of yin and yang.

Case Study: Achieving Balance between the Divine Feminine and Divine Masculine

The divine feminine Mother Earth is associated with emotional depth and the wilderness. It symbolizes the untamed darkness which many people perceive as scary. In literature, particularly in fairy tales, it is viewed and depicted as a negative. The general Western cultural approach is to conquer nature. Over the last 2000 years, humans have turned away from exploring the mystery and spirit (divine feminine),

including sidelining the spiritual aspects of Chinese medicine in lieu of intellectual pursuits (divine masculine/Father Sky).

However, mystery schools are re-emerging after existing in secrecy and their teachings are being brought into clinical practice. Combining the ancient mystical wisdom with the evolutionary progress gleaned from the scholarly advancements creates a truly integrated medicine (divine child). Achieving balance of yin and yang—incorporating both the spiritual and intellectual—brings full resolution to emotional trauma and allows a person to stand in harmony between heaven and earth (Figure 1.6).

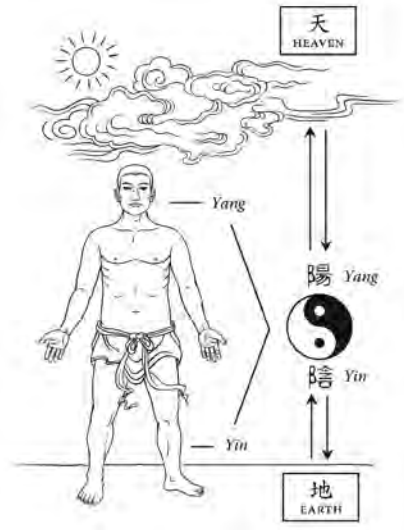

Figure 1.6 The Human as a Vessel between Heaven and Earth
Source: Reproduced from *Applied Channel Theory in Chinese Medicine* by Wang Ju-Yi and Jason Robertson with permission of the publisher, Eastland Press © 2008. All rights reserved.

Numerous qigong teachers and other spiritual practitioners speak of the importance of experiencing (and not just intellectually knowing) the practice. Through feeling and going "to the basement" to emerge into the light initiates true integration and resolution to the emotional trauma. Joseph Campbell elucidates, "It is by going down into the abyss that we recover the treasures of life. Where you stumble, there lies your treasure" (Osborn 1991). Joining the intellectual Father Sky energy with the dark wild of Mother Earth liberates the vessel of the human body to truly sing. Singing harmonious (yang) and dissonant (yin) notes with equal clarity allows the voice to completely ring out.

Light Shining Through

The body can be likened to a flute between heaven and earth, producing a beautiful song when unobstructed. Processing emotional trauma can act as the mechanism to "trash out" (release and clear) what blocks the passageway in the flute. When the pathway is cleared, the flute can produce its true voice. Guiding a patient through emotional trauma releases the stagnation in the body and delivers the patient to a place where they can sing their song; they can walk their own path smoothly and unencumbered to fulfill their life's work.

People seeking treatment for trauma need inspiration and light to persevere. Maya Angelou shares an African saying: "When it looks like the sun is not going to shine anymore, God put a rainbow in the clouds." Throughout her life, she experienced many traumas, but when she remembered those people who were rainbows it kept her going. May the practitioners of Chinese medicine and all who seek to resolve emotional trauma be rainbows in life and help others unveil their brilliant light for all to witness and bask in.

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CHAPTER 2

Diagnostic Methods

When problem solving, viewing the issue from several angles reveals a more complete solution. If a practitioner looks at a disease pattern using only one lens or with blinders on, the whole presentation is missed. Understanding and utilizing several diagnostic methods leads to an accurate diagnosis, a fine-tuned intention, a focused treatment principle, and a quicker resolution of the emotional trauma. Moreover, the information gleaned from the various methods can be combined to monitor the progress and success of treatment. The following six diagnostic modalities are described for determining the roots of the emotional trauma:

- Five Element Diagnosis
- Facial Diagnosis
- Channel Palpation
- Pulse Diagnosis
- Tongue Diagnosis
- Intuiting the Five Spirits.

FIVE ELEMENT DIAGNOSIS

Emotional trauma affects each individual differently. One of the core philosophies of Chinese medicine is that each person responds to a disease based on their personal constitution and their organ energy balance. Five element diagnosis provides insight into how a person's physiology is affected.

The five elements—water, wood, fire, earth, and metal—classify many aspects of a person's health, personality, development, and connection to the universal energy. Organs in the body are organized by the five elements and have minds and emotions

based on this classification. The minds—or spirits—are the inner workings of a person through life, whereas the emotions are reactions to life. For example, a person gifted with insights and new ideas exhibits the spirit of fire. Typically, a "fire person" would tend to exhibit anxiety, sadness, and nervousness (Bridges 2012, p.293).

Each person possesses a varied proportion of all five elements. Most people will have a higher percentage of attributes of one or two elements, but rarely all of them equally. Discerning the primary element(s) assists the practitioner in comprehending the way emotional trauma affects an individual. For example, a "fire" person more commonly manifests anxiety and manic behavior, in contrast to a "metal" person who would gravitate toward grief and a sense of lacking (Bridges 2012, p.293). This is not to say that all people suffering grief have metal as their primary element. Observing their personality, emotional tendencies, physical attributes, pathology, and behavior all comprise the determination of the primary element(s).

Helping patients understand their elemental nature and aptitudes enables them to fully see themselves and realize their potential. With this knowledge, they are able to make specific dietary and lifestyle choices to transform the trauma and prevent future stressful events from affecting them. The following sections will summarize the various aspects of the five elements—their energetic nature, personality type, body type, health functions, and pathology. There are certain pathologies common to each element. However, pathologies are not exclusive to one element, and can cause different element imbalances. The elements have both generative and controlling cycles to achieve balance. Refer to Figure 2.1 to view the two cycles. An emotional trauma upsetting one element can reverberate in the other elements via these cycles.

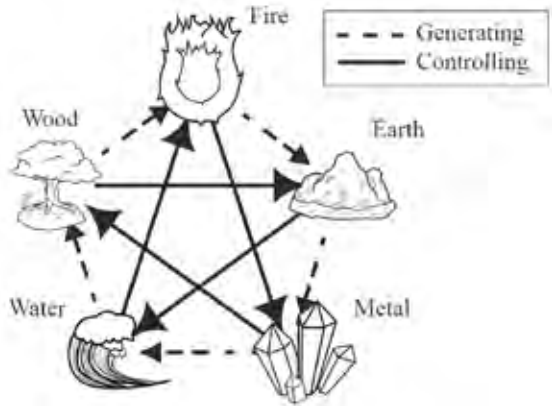

Figure 2.1 The Five Element Diagram
Source: Corin Holman

Water Element

Kidney and Urinary Bladder

Hidden Power and Deep Emotions

Water holds hidden power. The great American Mississippi River embodies this aspect of hidden power. When looking at the surface of the river it appears calm and tranquil, yet under the surface whirlpools and strong currents reside. Author Tom Robbins elucidates, "Water dives from the clouds without parachute, wings or safety net. Water runs over the steepest precipice and blinks not a lash" (Robbins 2001). Water is the power within that contains the mystery of life. The water element begins the generating cycle of the Chinese five elements. Water is associated with the ability to rest within the flow of life. Simply being is something lost in the hustle and bustle of Western culture. Cultivating stillness increases the strength of the water element. As Lao Zi explained, "Be still. Stillness reveals the secrets of eternity." Water feels and absorbs deep emotions (Bridges 2012, pp.80–81). Any mysterious part of nature is seen as the water element. For example, the northern lights are one type of color and representation of water found on earth. The direction of water is north and associated with winter; its spirit animal is a combination of the Black Turtle and Black Snake (Wu and Wu 2016, p.83). In terms of a person's life cycle, water is the time *in utero* and where life cycles back into old age.

The Kidneys and the Urinary Bladder

The kidneys and urinary bladder are the organs associated with water. The kidneys have four major functions: storing the essence/Jing; governing the bones; storing the will; and opening the ears (Wang and Robertson 2008, pp.120–123). Water is related to bones, and water people tend to sink in water due to their dense bones. Having a feeling "in your bones" relates to the deep-water aspect of emotion and the intuitive nature of water. In addition to dense bones, people endowed with a high proportion of the water element have wide hips, strong physical and emotional strength, large ears and chin, and thick flowing hair (Bridges 2012, p.252). Flowing downward and following the easiest path is indicative of water-type people, and observing this trait in a patient will give clues as to the depth of emotion felt by the patient.

Jing Level

The Facial Age Map

The Jing is a person's essence, released throughout their lifetime. Face readers over the millennia have used a map to judge when Jing will be made available over a person's life span. Markers on the face show whether Jing was fully released or compromised at specific ages (Bridges 2012, p.40). This map is the Facial Age Map (see Figure 2.2).

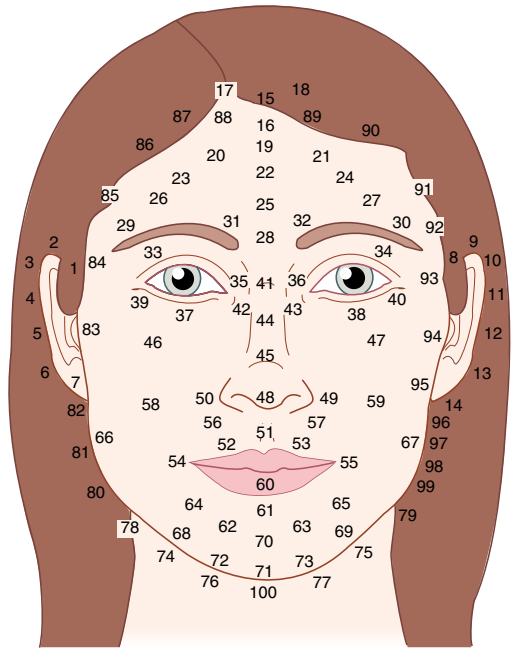

Figure 2.2 The Lillian Bridges Family Facial Diagnosis Lineage System Facial Age Map
Source: Reproduced from *Face Reading in Chinese Medicine*, Second Edition, by Lillian Bridges with permission of the publisher, Elsevier © 2003

The ears reflect the ages from *in utero* to age 13. Observing the cartilage on different areas of the ear reveals how the patient felt emotionally at different times in their youth. For example, the top of a man's left ear represents age one, and if the cartilage on the ear at that location is pinched, it means he felt suppressed at age one and his Jing was not fully available.

Markers to age 100 are found throughout the face. When a practitioner can determine each age in which Jing was affected, a pattern is identified and is frequently linked to a type of emotional trauma. These traumas are typically connected to an underlying belief system or thought process holding the person back from being fully present and operating in the world efficiently. This profound facial map enables a practitioner to use information about traumas at each age to develop a clear understanding of a patient's underlying emotional trauma.

Case Study: Seeing a Disease Pattern Cycle

A 53-year-old woman, "Janis," sought treatment for her bouts of debilitating bronchitis that occurred every spring and fall. She hoped Chinese medicine could help her condition, as it worsened with moving to the northwest United States. She had moved to the northwest for its beauty and was working as an accountant. Janis liked the financial stability her job provided, but did not feel fulfilled and wanted to express herself in the world as a writer. A few years prior to the move, Janis had been diagnosed with celiac disease by her Western physician after suffering two intense bouts of hemorrhaging from her colon; its lining had completely sloughed off. Dietary changes successfully ameliorated her digestive problems.

When Janis first began Chinese medicine treatment, she was suffering from severe coughing fits, accompanied by wheezing, phlegm production, chemical sensitivity, fatigue, headaches, and insomnia. When examining her face using the Facial Age Map, she had markings at age three months and the years 4, 8, 11, 15, 19, 22, 25, 41, 51, 61, and 73 (refer to Figure 2.3). A picture of Janis ten years later with the markings still apparent showed that some had faded as a result of Chinese medicine treatment. Age markings can be seen at ages beyond the current age of patient during an exam, and in Janis's case there was a marking at 73.

Figure 2.3 Janis at Age 63
Source: Steve Anchell Photography

JANIS'S MARKINGS ON THE AGE MAP

Age	Event
3 months	Severe case of measles where she almost died.
4	Moved to Germany with her family so her father could work as a spy.
8	Mom began drinking alcohol heavily.
11	Brother left home to join the U.S. military to be part of an intelligence agency.
15	Gang-raped as a virgin. (Later that year, her brother was assassinated.)
19	Quit using drugs (she had started using at age 14) and enrolled in college.
22	Started teaching at the high school she attended as a teen.
25	Married.
41 and 51	Had intestinal hemorrhaging.
61	At time of exam had a more significant line here, but with treatments it faded.

The age markings followed roughly a four-year cycle up to her mid-twenties, and then changed to a ten-year cycle. Both patterns involved boundary issues, creating an imbalance. The metal element relates to establishing clear boundaries within the environment, and for Janis, her metal element was compromised due to her childhood illness. Measles is a respiratory infection and involves coughing and a whole-body rash (both relate to the metal element). Janis reported losing all her hair during the infection and her doctor believed she would not survive. She did survive, but with a depleted metal element. When residing in Germany, she was not allowed to interact with her dad in public, since he was a spy. This was confusing to her and she felt separated from her family. At age eight, she felt another level of disorientation due to her mother's drinking. Janis's disturbance about her mother being "sick" or "having the flu" added to her distorted understanding of boundaries. Then being gang-raped was a complete violation of boundaries which Janis dealt with by falling into heavy drug use and checking out of reality.

Janis shifted her energy by going back to school, teaching, and marrying in her twenties. This ended one cycle as she established a new level of boundaries. However, her metal element still showed weakness as intestinal issues and coughing were still occurring. Working as an accountant distracted her from her true passion for writing.

To address her metal element (lung/large intestine) deficiency, Janis was treated with Chinese medicine to strengthen the mother (earth) and daughter (water) elements of metal. The spleen and stomach were tonified, providing grounding, and the kidneys and urinary bladder were fortified to build her will. Treatments incorporated acupuncture, Chinese herbal medicine, nutritional counseling, shamanic drumming, qigong, and visualizations. In addition, Janis was encouraged to follow her dream as a writer and to publish a book.

Her dream was realized eight years later as she self-published a memoir of her childhood and teen years. Her lungs became stronger and all her symptoms were reduced to a level where she might get sick at times, but it would not lead to bronchitis. Before she started writing her memoir, Janis would suffer from frequent bouts of laryngitis. After treatments and while pursuing her dream, she rarely had laryngitis; she had reclaimed her voice. Interestingly, the age marker at age 61 faded as her metal energy grew stronger.

Utilizing the Facial Age Map to Determine a Faulty Belief System and its Cycle

Emotional trauma commonly follows a repetitive cycle of a certain number of years, and age markers can be seen beyond a person's current age. When the belief pattern is addressed and changed, the markers at a future age will soften or disappear. The Facial Age Map provides clear information that identifies themes of emotional trauma and gives the practitioner a tool with which to form questions when interviewing the patient. Several types of markers are seen on the Facial Age Map, and in clinical practice the age markings can be grouped in decades over certain facial features. For example, the hairline represents the teenage years, the forehead the twenties, the areas around the eyes the thirties, the nose the forties, the lips the fifties, the chin the sixties, and the jaw the seventies (Bridges 2012, p.48). This simplified method quickly determines major affected areas and hones the diagnostic process.

The Female and Male Difference on the Age Map

The left and right sides of the face are flipped for male and female based on yin and yang; that is, the left is male, so the male ages begin on the left ear and the female ages start on the right ear (Bridges 2012, p.43). The Facial Age Map is in Chinese ages, meaning that the Chinese believe the time *in utero* is so important that it counts as one year; thus, at birth a person is considered one year old. For Western ages, subtract one from the year on the Facial Age Map. Future references to the Facial Age Map in this book will refer to the Western age.

Age Markings on the Ear (Ages Zero to 13)

The ear can present with a multitude of markings, each having its own meaning for the person. Markings can be found at one age, along a series of ages, or between several ages. They provide clues to the type of emotions felt at that age. Typically, there is a medium amount of cartilage and normal skin tone. One ear covers the ages from zero to six, which includes the time *in utero* and the other from seven to 13. The first segment of the ear is where time *in utero* can be seen and felt. This is the part of the ear that attaches to the cheek (left ear for the male and right ear for the

female). It is important to palpate this area. A thick and wide attachment indicates the person had a healthy and uneventful time *in utero*. If the area is thin, some birth trauma probably occurred.

DIAGNOSTIC SIGNS OF THE EAR CARTILAGE

Cartilage Quality	Diagnostic Significance
Missing	Patient felt like something or someone was taken away.
A notch	An accident, injury, or hospitalization.
Folded or pinched	Patient felt suppressed.
Thicker	A time when the patient felt strongly being cared for and loved; a happy time.
Less to none	Patient not feeling cared for or loved.
A dark spot	A traumatic event.
Bumpy cartilage	A turbulent time with many ups and downs.

These markings can all be present or in any combination and, except for thicker cartilage, represent deep emotional trauma. For patients with exceptionally thick cartilage (indicating a highly joyful time), there is often a let-down, which may make subsequent traumas feel more painful. However, each person feels trauma differently, and what might be intense for one person is mild for another. When questioning the patient about the ages where markings are found, proceed gently and expect that some patients will be unaware of events early in their childhood—especially the early traumas that are preverbal (Bridges 2012, pp.43–46).

Ear Markings in Janis's Case Study

On Janis's right ear (representing ages zero to six for females) there was a thick, strong area of cartilage at the *in-utero* area showing she was a wanted pregnancy (Figure 2.4). However, at the lower end region there was an indentation or dip indicating a hospitalization—her bout of measles. The cartilage was full until age three, revealing a happy time of nurturing. At age four, the cartilage was thinner and missing, representing the time in Germany and not being able to interact with her father in public.

On her left ear (ages seven to 13 for females) the cartilage at age seven was less thick and reflected when her mom started abusing alcohol (Figure 2.4). The lack of cartilage at age 11 pointed out the time when her brother left home.

Right Ear

Left Ear

Figure 2.4 Janis's Ear
Source: Steve Anchell Photography

Age Markings on the Hairline (The Teen Years)

Markings on the hairline of clinical significance are indented or have areas of less hair. These markings are common, as many teens have experienced some form of emotional trauma. Specific ages are helpful to focus on when observing the hairline, and most patients will remember an event if the age is marked (Bridges 2012, p.47).

Hairline Markings in Janis's Case Study

Janis had an inverted "V" shape in her hairline (Figure 2.5), marking the time when she was gang-raped and her boundaries were violated. The other ages in her hairline were smooth and showed that, although she had wild teen years, the hairline did not suggest any loss of Jing. This inversion was at age 15—an important developmental time in the female seven-year cycle. At around age 14, women become fertile. This developmental stage was halted in Janis's case. Because she was raped, her sense of being a "woman" in the world was violated. It was not until she reclaimed her power in her twenties that this stage was fully moved through and she stood in the world as a responsible adult. By becoming a teacher, she could see herself as an empowered woman and not as a vulnerable child in the world.

Figure 2.5 Janis's Hairline

Age Markings on the Face

The face can have many markings, but to be relevant to the Facial Age Map, they must be horizontal lines, pits, or unusual colors (Bridges 2012, p.40). Any vertical

or diagonal lines belong to the Facial Emotional Map and will be addressed later in the chapter (Bridges 2012, pp.59–60). Horizontal lines represent a block or partial infusion of Jing and show a past, present, or future trauma based on the age of the patient. The infusion of Jing is essential for the body to function efficiently. If compromised, this leads to disharmony. The lines can be significant or shadow-like and can fade as Jing is accessed.

Markings on the Face in Janis's Case Study

There were three deep horizontal lines across her forehead at ages 19, 22, and 25 (Figure 2.3). These lines displayed her choices to become responsible and establish clearer boundaries in the world. Each line fully crossed Janis's forehead, demonstrating that the lessons learned at each age were complete.

She also had horizontal lines at ages 41, 51, 61, and 63, all of which showed some compromising of Jing. The line at 51 represented the breath of life and ties in to her lung issues. The line at 73 (coupled with dark areas) related to her need of establishing more boundaries. (This will be discussed further in Chapter 5.)

Colors on the Face

Colors on the face show when Jing was affected and give clues to pathogens involved. Each color correlates with the five elements, indicating which organ system could be affected. The significance of colors on the face is as shown in the table below (Bridges 2012, pp.251 and 254).

MEANING OF COLORS FOUND ON THE FACE

Color	Pathology/Emotion
Black	Blood stagnation and/or fear
Green	Toxicity and/or anger
Red	Heat and/or anxiety
Yellow	Putrefaction/phlegm and/or worry
White	Frozen and/or grief

References to facial diagnosis are found throughout the classics, and Chapter 39 in *The Yellow Emperor's Classic* (*Huang Di Nei Jing*) states, "The five depots and six palaces (correspond to the face), they definitely all have corresponding sections. When inspecting the five colors there, yellow and red represent heat, white represents cold, green-blue color and black represent pain. This is the so-called from inspection one can obtain insight."

The Facial Emotional Map

Putting on a "happy face" might fool the lay person, but a practitioner educated in facial diagnosis sees what a person really feels. The emotional make-up of a person is another aspect of reading the Jing on the face and is represented on the Facial Emotional Map (Figure 2.6). The emotions are seen on the face via diagonal and vertical lines.

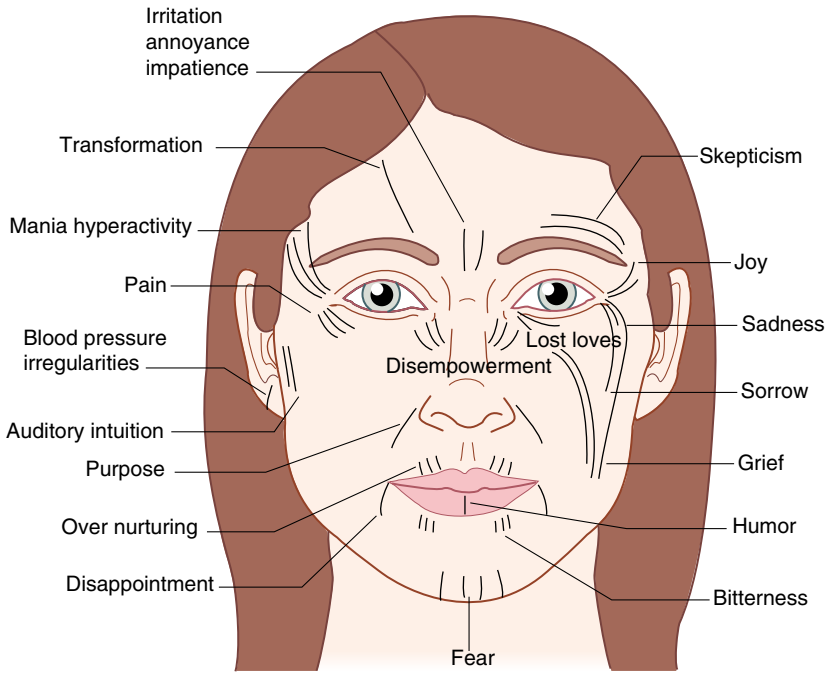

Figure 2.6 Lillian Bridges Family Facial Diagnosis Lineage System Facial Emotional Map
Source: Reproduced from *Face Reading in Chinese Medicine*, Second Edition, by Lillian Bridges with permission of the publisher, Elsevier © 2003

During the practitioner's first encounter with a patient, detection of the emotions can be obvious. For example, if a patient is dealing with or has dealt with deep grief in their life, you can see this in lines traveling from the outer canthus down across the cheek bones. If deep personal grief, the lines will start from under the eye or from the inner canthus (Bridges 2012, pp.61–62). Observing these lines between treatments allows the practitioner to see if their treatment is effective. The lines will soften and clear as the emotional trauma is treated accurately.

Two Sides of the Face

Many people present one image to the world while their true self is quite different. Rarely do people show all of themselves to the world:

> The left side of the face is the true self. The right side is what people want the world to perceive. (Bridges 2012, pp.91–94)

Understanding and using this in detecting emotional trauma is powerful, as people hide or push away intense emotions; though these are not always "negative" emotions. For example, a 45-year-old woman had more lines representing happiness on the left side of her face than on the right, meaning she is happier than she shows the world. This could be a defense mechanism to prevent being taken advantage of or thought of as silly. In clinical practice, comparing these two sides assists with diagnosis as the person shifts their energy and steps into the world. A patient is considered more balanced when the two sides become similar.

Qi Level

The Facial Organ Map

Organ diagnosis is as "plain as the nose on your face." Each feature on the face represents an organ system (Figure 2.7). The physiology of the organs is determined by examining the facial features, colors, and spaces on the face.

Figure 2.7 Lillian Bridges Family Facial Diagnosis Lineage System Facial Organ Map
Source: Photograph taken by Steve Anchell Photography, edited by Tammy Anderson

Emotions affect the functioning of an organ system, and the organ system affects the emotional body. Balancing an organ system improves the state of emotional health and reduces the emotional trauma. The face will change in regard to colors, and the features themselves can change shape as a patient is treated.

Case Study: The Ever-Changing Face

A 38-year-old female patient, "Gretchen," presented suffering from fear resulting from divorce. Her chin was measured before treatment at a certain length. After a few years of qigong, acupuncture treatment, Chinese herbal prescriptions, and affirmations, Gretchen's chin grew. It is possible for bone to grow long after puberty. The chin represents the kidneys and bladder, and fear can affect these organs (Bridges 2012, p.252). As Gretchen stood confidently on her own and worked through her fear, her will increased, as shown by her chin growth.

The shape, skin color, and size of each feature all play a role in determining the physiology of the organ system and give clues about the emotions and how they affect the organ system. There will be several examples in Chapter 7; one example is the darkness in the temples representing depression (Bridges 2012, pp.261–262). Pictures of Robin Williams before he took his life show the darkness in the temples that also runs down the sides of his face.

FACIAL FEATURES ASSOCIATED WITH CERTAIN ORGANS

Organs	Associated Facial Features
Kidneys and Urinary Bladder	Ears, under the eyes, chin, philtrum, and forehead/hairline
Liver and Gallbladder	Jaw, eyebrows, brow bones, third eye (the area between the eyebrows), and temples
Heart, Small Intestine, Pericardium, and San Jiao	Eyes, dimples, tips and corners of the mouth and eyes, nose tip, tongue tip, and upper lip line
Spleen and Stomach	Mouth, above the upper lip, under the nostrils, upper eyelid, bridge of the nose, and warehouses on the face (i.e., the fleshy areas of the face)
Lungs and Large Intestine	Nose, cheek bones, cheek area lateral to the mouth, area immediately below lower lip, and spaces on the face

Source: Adapted from Bridges 2012, p.252

Interpreting Colors to Diagnose Organ Pathology

When a person is ungrounded and their earth element is compromised, the bridge of the nose will be pale (Bridges 2012, pp.275–276). Basic indicators provide understanding of the root causes of emotional trauma and which organs are most affected. Colors are helpful in seeing recent or temporary effects to the organ systems. (Refer to the table "Meaning of Colors Found on the Face" above.)

Patients Exhaust their Dominant Element(s)

Most people have one or two organ systems/elements that are primary and strong. These do the work—or pick up the slack—for the other less prominent and weaker systems/elements. Often, the feature(s) affected are the person's primary organ system. This dominant element is working overtime for another suffering organ system and it is important to identify the underlying organ system as the culprit for the imbalance.

Case Study: An Exhausted Dominant Element

A water person (strong ears and chin) had darkness and swelling under her eyes. She reported experiencing excessive anger in addition to frequent urinary tract infections, insomnia, migraines, and teeth grinding. Her condition began after she was stressed at work due to working long hours. Her water system was suffering, but she continued doing excessive wood activity—working long hours and exercising vigorously every day. The patient's water system was being affected because her wood was asking for a lot of energy. Few symptoms showed in the wood element aspects of her face, but if only the water element was treated, her condition would not resolve. Both the wood and water elements needed to be addressed.

Kidneys and Urinary Bladder

Ears

The ears reflect the fundamental kidney strength and show the state of the Jing. The size of the ears determines the amount of risks an individual is willing to take. Patients with smaller ears usually require bolstering of the kidney energy to have the courage to work through and resolve old trauma. The tautness of the ear attachment to the skull determines the strength of the Zhi. To gauge a patient's level of tautness, hold and gently pull their ear. Softly attached ears show a need to increase the Zhi.

Chin

Observe the chin for dimpling (Figure 2.8) or discolored areas to determine if fear is present. If the chin is small or "pushed in"-looking, the patient does not stand up for themselves and can be dominated easily (Bridges 2012, pp.258–259). If the chin is dark or lined (Figure 2.8(c)), a considerable amount of fear is being held in the body.

(a) *(b)* *(c)*

Figure 2.8 Chins

Under-Eye Area

Swelling under the eyes represents unshed tears and unexpressed grief. A lighter color of the skin over the swelling indicates a recent, painful event. A patient with "three-sided eyes" (meaning there is white under the lower part of the iris—see Figure 2.13(c)) is pushing their body hard without enough water present, which can lead to heat. If there is redness on the lower eyelids, the patient is suffering from kidney yin deficient heat and the adrenals are exhausted. Darkness under their eyes (see Figures 2.10 and 2.11) signifies the kidneys are tired, and when the darkness covers the entire socket, there is severe kidney deficiency (Bridges 2012, pp.255–257 and 269).

Forehead

An indentation across the width of the forehead, like a band, indicates despair. This is akin to a person placing their hand over their forehead in despondency, as if suppressing their will. The indentation is frequently coupled with dark, hollow temples and is a serious marker requiring precedence. This marker resolves with Chinese medicine treatment and, in some cases, within three treatments (Figure 2.9).

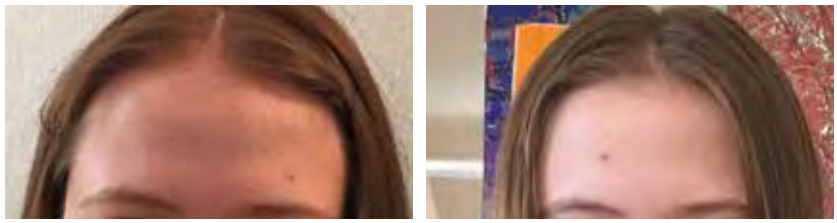

Figure 2.9 Forehead Before and After Three Chinese Medicine Treatments