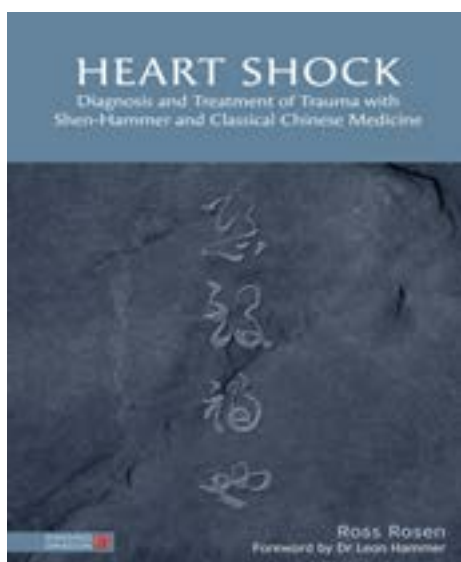




Ross Rosen
Heart Shock
Diagnosis and Treatment of Trauma with
Shen-Hammer and Chinese Medicine
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Introduction

We are all born with a purpose. And when we live according to it, we can have happy, fulfilled lives. Unfortunately, not everyone is in touch with theirs, and some have suffered traumatic experiences which have cut them off from the wellspring of energy and vitality which comes with living with purpose.¹ This book is an attempt to help those reclaim their heart.

From as early as I could speak, I showed an interest in all things Eastern. I asked to take martial arts classes when just a few years old, well before it was en vogue, and before there were martial arts schools in most communities; there was something drawing me towards it. As with all “arts,” what makes it so is putting one’s heart into it, finding the spirit through one’s passion and hard work. It wasn’t long before my interest in martial arts deepened to its foundation and roots in Eastern thought and philosophy, and the dreams and aspirations to learn martial arts and medicine from the ancients in China. But like most of us, life brings us on detours, and we travel on collateral roads instead of the main highway, creating a circuitous, rather than the most efficient, route. And so, as I did not believe that there was an option for a career in the Chinese arts, college, then law school, then practicing as attorney became my collateral. It also took me further from my purpose, clouding the spirit, dampening my fire.

One day sitting in my legal office behind closed doors, eating lunch and trying not to be seen, I came across an advertisement for the Pacific College of Oriental Medicine (PCOM) in the *Village Voice*. An instant epiphany and light bulb resurrecting my heart, I immediately called for an application, applied, interviewed, got accepted, and quit my job, only to start PCOM within a couple months. Back on the highway, my heart was awakened.

What does it mean to have one’s heart awakened? What does it mean to have “heart”? To wear one’s heart on one’s sleeve? To put one’s heart into one’s actions? To get to the heart of the matter? The amount of expressions associated with it makes it abundantly clear how vital and important the Heart is to our existence. The Heart is what animates us, gives us joy, allows for our expression, provides purpose, and drives us towards our destiny. But these capacities can falter or become damaged. Certain experiences can create this damage, and we must learn to recognize and treat it appropriately.

clear excess heat, the Pericardium's adaptive strategies, and the Triple Burner's self-regulatory functions. As Peter Levine states:

In general, the capacity for self-regulation is what allows us to handle our own states of arousal and our difficult emotions, thus providing the basis for the balance between authentic autonomy and healthy social engagement.⁴²

This capacity for self-regulation holds the key for our modern survival—survival beyond the brutal grip of anxiety, panic, night terrors, depression, physical symptoms and helplessness that are the earmarks of prolonged stress and trauma.⁴³

Maintaining an elevated rate over time will gradually consume the qi of the Heart, ultimately causing the heart rate to slow.

The other pathognomonic finding is a Rough Vibration over the whole pulse (see Figure 2.1). The intensity of the Rough Vibration will give us a sense of the severity of the trauma. This quality is rated on a scale from 1 (minor) to 5 (severe). The level and intensity of that vibration provides information about severity, and the timing and depth at which we feel the Rough Vibration can offer additional clues. A Rough Vibration that is only perceived at the superficial aspect of the pulse (Qi depth) generally indicates a fairly recent trauma. If it is moving down to the middle depth (Blood depth) or the deepest aspect (Organ depth) and throughout the pulse, we can be certain that this trauma is such that it has been affecting the person for a much longer period of time, especially if it's on both left and right wrists. Sometimes the Rough Vibration from the trauma may only start on the left-hand side and then make its way down the depths and onto the other side. So, one must assess the quality of the vibration, the intensity of the vibration, and the location (sides and depths) of the vibration. Smooth Vibrations are also common with Heart Shock, and while not diagnostic of trauma, often occur as a sign of worry.

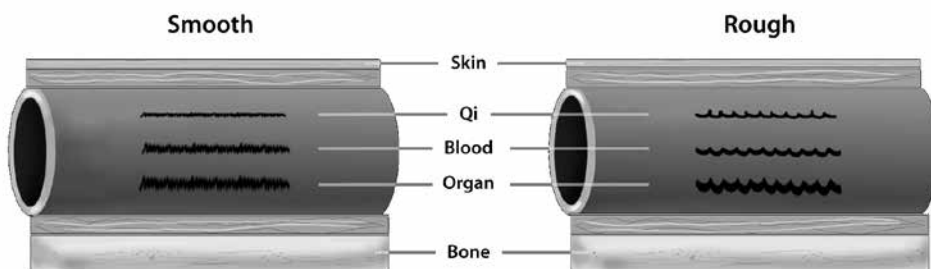


Figure 2.1: Vibrations

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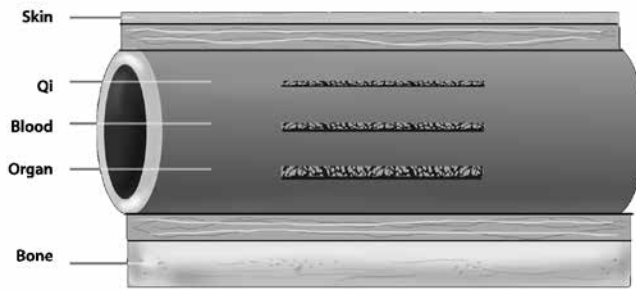


Figure 2.8: Reduced Substance pulse
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Pseudo-arrhythmias

Pseudo-arrhythmias are qualities that feel like arrhythmias, but aren't. Two have been mentioned already, the Changing Intensity and Amplitude pulses that reflect varying force/substance and amplitude/height of the beats. These pulses are a sign of Heart qi deficiency, and the greater the change, the higher the severity of the deficiency.

Another pseudo-arrhythmia is the Hesitant pulse/waveform (see Figure 1.1 in Chapter 1). The Hesitant wave actually has no perceivable waveform and gives the impression of faltering and balking in between beats. It is always found on the whole pulse and Dr. Shen considered it the mental "push pulse," indicating obsessive-compulsive behavior, and the tendency to ruminate or think on a single subject incessantly. As many people who suffer Heart Shock are stuck in their traumas, it is a pulse that manifests commonly within this population. It is a mild-to-moderate sign of Heart yin deficiency. The sensation is that it feels as if the pulse is coming straight up and down, hitting your finger without creating any rolling movement, so it doesn't maintain the same type of contact with the fingertips as a normal one. As such, it feels to balk or falter, hitting all three fingers at the same time.

Along with the Hesitant waveform, it's not uncommon to also see a Smooth Vibration (see Figure 2.1 earlier) over the whole pulse revealing a tendency for constant worrying. As mentioned earlier, sometimes a Slippery (see Figure 2.9) quality shows in the mitral valve position or even the left distal position showing phlegm misting the orifices, with clouded and confused thinking. When Slippery shows up in the mitral valve position it's usually a sign of incompetence of the mitral valve with some type of regurgitation and the mitral valve prolapsing. These are all signs of weakness and qi deficiency in the Heart, and one which even Western medicine correlates to anxiety and panic.

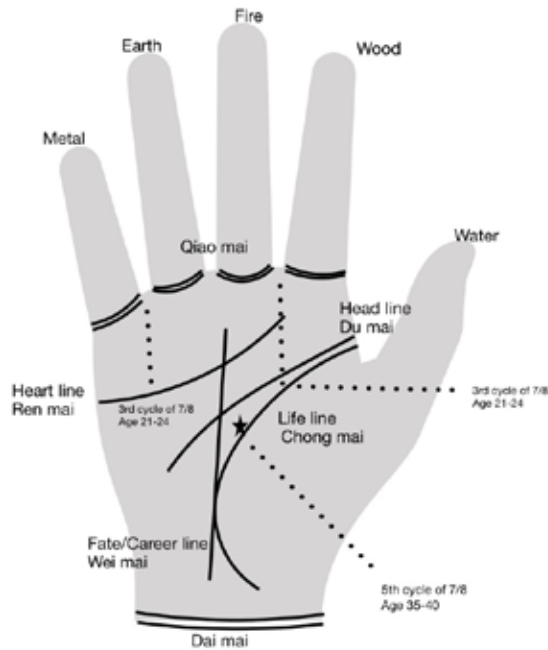


Figure 2.11: Palm diagnosis

Looking at the above figure, the Five Phase orientations are present, as are the 8 extraordinary meridians, along with a basic mapping of the patient's age and the cycles of 7 and 8. The top line on the palm is related to the Ren mai from an 8 extraordinary meridian perspective, but also considered to be the Heart line. The junction of the Heart/Ren mai line and the space between the fourth and fifth fingers is associated with the third cycle of 7 and 8, or roughly 21–24 years. Looking at the life line, that is associated with the Chong mai, and the third cycle of 7 and 8 is at the junction of the index and middle fingers, and the fifth cycle is located at the junction of the life line and the center of the palm. Using this mapping, we can identify markings on the palm and also date their occurrence.

One type of marking that presents with trauma is stars, which look like “***” located on the line one is assessing. Stars are commonly seen on the Heart/Ren mai line, and where on this line they are found, we can date the occurrence based on the reflexology discussed above. The more stars and the darker and deeper they are, the more severe the trauma. They represent intense accumulations of blood/phlegm/qi/yin/yang. On the Heart/Ren mai line, they can represent early life traumas like molestations, etc. When this is the etiology, one may also see paleness in the area reflecting the lower jiao (later signs including infertility and obstetric/gynecological problems), with hormonal issues being reflected in the water moon and hypothenar eminence moon area. Islands can also be found on these lines as well as the life/Chong mai line and look like “ϕ” or “--ϕ--.” They suggest deficiencies, and if the

PART II

CHANNEL SYSTEM DYNAMICS AND TREATMENTS

Acupuncture, Herbal, and
Essential Oil Treatments

In Part I of this text I have created a broad context within which to understand trauma and all the disparate pieces that are required for understanding the scope of Heart Shock. In particular, we looked at the major dynamics implicated in the physiological responses to trauma, the primary and secondary impacts, as well as a host of pathognomonic signs and their most common associated symptoms. Our discussion also included detailed treatment strategies that must be incorporated into successful treatments.

In Part II, I will begin the process of approaching treatment within the context of each individual channel system. In order to accomplish this and make the most out of utilizing these channel systems, for each channel system I will provide a detailed

Heart separation of yin and yang

Xi Yang Ren	4.5g
Hong Ren Shen	4.5g
Fu Zi	0.25g
Zi He Che	4.5g
Bai Zi Ren	4.5g
Long Yan Rou	6g
Suan Zao Ren	6g
Yu Jin	6g
Shu Di Huang	9g
Ye Jiao Teng	9g
Yuan Zhi	9g
Sha Ren	1.5g
Fo Shou	3g
Dan Shen	9g
Mai Men Dong	6g
Chang Pu	6g
Gan Cao	3g
Chuan Xiong	4g
Long Gu	5g

Another formula by Dr. Hammer, this was used to treat the separation of yin and yang of the Heart. Fairly similar to the other formulas, one can see the use of SMS without Wu Wei Zi, using the sour astringent Suan Zao Ren instead, plus a number of herbs to strengthen Heart qi and blood (Long Yan Rou, Bai Zi Ren). Ren Shen, Zi He Che, and Fu Zi are used to strengthen and anchor the Heart and Kidney yang; blood is invigorated and the chest is opened with Dan Shen, Chuan Xiong, and Yu Jin; the portals are opened with Shi Chang Pu and Yuan Zhi; the nervous system is calmed with Long Gu and Ye Jiao Teng (which also nourishes and invigorates the blood); the earth is nourished and protected from dampness with Sha Ren and Fo Shou (which also regulates the Liver); and it is harmonized with Gan Cao (which also nourishes the earth).

Classical and traditional formulas and Heart Shock

Below are short discussions on a wide variety of herbal formulas that can be used to treat Heart Shock and trauma. By no means an exhaustive list, the representative formulas below can demonstrate the strategies employed and/or the modifications necessary to treat the gamut and complexity of Heart Shock within one's patients.



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