

Chinese Medicine and the Betrayal of Intimacy: The Theory and Treatment of Abuse, Incest, Rape and Divorce with Acupuncture and Herbs, Part I

By

Lonny S. Jarrett

[This article was Originally Published in the American Journal of Acupuncture, Vol.23, #1,1995. Lonny S. Jarrett is the author of, **Nourishing Destiny: The Inner Tradition of Chinese Medicine** as well as, **The Clinical practice of Chinese Medicine**. These texts are available at **Spiritpathpress.com**. Much of the information here is greatly refined and elaborated in my two texts as are parts II and III of this article. Freedom from one's history is always a choice available **now** for each human being. Freedom implies accepting full responsibility for the *consequences* of everything we have done and for the *consequences* of everything that has happened to us. Having been victimized does not mean that one is a victim now-that is always a matter of choice.

The electronic version of this article may be distributed freely, without changes, as long as it contains this full citation.

]

Abstract: The impact of the betrayal of intimacy, e.g., abuse, incest, rape and divorce, is examined from the perspective of Chinese medicine. These forms of betrayal are discussed as they differentially affect the function of various organ systems. The main patterns of betrayal are elaborated with specific emphasis on the functioning of the fire "Officials" (Heart, Small Intestine, Heart Protector and Triple Warmer). The functions of these Officials are defined in terms of the level of boundary that they establish between one's self and the outer world. The effects of betrayal, as it affects trust and memory, is elaborated. The author suggests that Chinese medicine, with its emphasis on the internal balance of yin and yang, is ideally suited to treating the effects of betrayal.

Introduction:

ACCORDING to the Inner Tradition¹ of Chinese medicine, the highest aspect of healing involves assisting the patient in fulfilling their individual destiny, in other words, helping them recognise their inner nature and empowering them to then take action consistent with this truth.² This involves guiding the patient toward identification of patterns of habituated behaviour and removing their functional basis in order to restore spontaneous natural function, synonymous with health.³ All concepts and beliefs which create separation between the mind and heart⁴ must be methodically rooted out. Healing is complete only when the mind is able to spontaneously acknowledge and act upon the truth within. It may be said that this experience of "intimacy with one's true self" is the first step in the fulfilment of individual destiny.

The healthy experience of intimacy with others is predicated upon the knowledge of self, that is, "what lies in one's own Heart." Ultimately, the sustained balance of the organ functions which influence one's experience of intimacy are paramount to the

integrity of each human being. The prevalence of different forms of betrayal of intimacy, e.g., sexual abuse and divorce, is so great in our society that there is a high probability that almost every patient's capacity for intimacy has in some way been compromised.⁵ One of the chief concerns facing a practitioner of the Inner Tradition involves treating patients for habituated behaviour perpetuated by such imbalances. Behaviour that arises from betrayal of intimacy is a major force contributing to one's separation from true self, regardless of constitutional type. The practitioner must be aware of how these patterns contribute to the patient's overall energetic picture if the Heart, as both the source and goal of intimacy, is to be effectively accessed. Furthermore, imbalances related to the betrayal of intimacy must often be addressed before effective constitutional treatment can be initiated.⁶

The issue of sexual abuse and betrayal of intimacy directly impacts the fundamental balance of yin and yang in humans. Chinese medicine, with its emphasis on the restoration of this balance, is uniquely suited to treating imbalances that arise from betrayal. This article addresses the concept of betrayal of intimacy from that perspective. Part I considers the nature of betrayal and the main patterns of response to this type of stress, with special emphasis on the function of the fire officials [organs].⁷ Subsequent instalments will examine specific diagnostic and therapeutic measures which address betrayal, as well as case studies.

Part I

I. The Nature of Betrayal

A. Forcible betrayal

1. Incest: An erosion of boundary
2. Pre-verbal abuse
3. Rape

B. Non-forcible betrayal

1. Divorce: Separation from partner and self

II. The Fire Officials, Intimacy and the Appropriate Functioning of Boundaries

A. Heart

1. Heart imbalance: The separation of Heart and mind
2. Heart spirits: Ling and shen

B. Small Intestine

1. Small Intestine imbalance

C. Heart Protector and Triple Warmer

1. Heart Protector
2. Triple Warmer
3. Imbalance of HP and TW
 - a. Trust
 - b. Memory and abuse

I. The Nature of Betrayal

From the perspective of the Inner Tradition, any deviation which occurs in the path between one's mind and Heart may undermine the capacity to experience intimacy in a healthy fashion. Any stress in life which contributes to this deviation may be interpreted as betrayal by a given individual. The unique quality of each person's interpretation will be dictated by their constitutional type.⁸ As such, the issue of betrayal will be present to some degree in all cases. However, traumas such as rape, incest, and divorce undermine the harmonious function of the Heart/mind to such an extent that betrayal itself may become the central therapeutic focus. In the following, the term "betrayal" is used to refer to an incident of this magnitude. However, many of the concepts are generally useful in all treatment aimed at restoring harmony and reaching the patient's depth.

To a large degree, discussing betrayal as a specific aetiology of energetic imbalance poses the same risks as discussing any aetiology of dysfunction. While one may give the impression that there are standard symptomatic approaches that may be adhered to effectively, every clinical case is unique and must be assessed and treated on its own merits. From the perspective of my clinical experience, this article is offered only as an initial inquiry into this profound subject.

For the purpose of this article, betrayal of intimacy is classified into two types: 1) forcible betrayal and 2) non-forcible betrayal. Forcible betrayal includes rape and incest. The basic principle is that the victim does not or is not able to consent to the invasion or crossing of personal boundaries as it occurs, e.g., as in the case of an infant, child or adolescent. In effect, the victim was in a vulnerable position and was taken advantage of by the perpetrator. The victim's boundaries were crossed without consent and intimacy was forced.

The second type, non-forcible betrayal, includes situations in which one has entered into a relationship of their own free will and has chosen, either consciously or unconsciously, to be open and vulnerable to another person.⁹ Here, the betrayal occurs when intimacy is withdrawn, e.g., separation, divorce and death, as opposed to the first scenario, in which it is forced or imposed.¹⁰

There are three possible effects that betrayal of intimacy may have on the appropriate function of human boundaries: 1) To erode the foundation upon which boundaries are predicated before they are established, 2) to shatter established boundaries invasively (from "outside to inside") as occurs with forcible betrayal, and 3) to shatter boundaries by severing bonds of intimacy (from "inside to outside") as in divorce or loss of a loved one.

A. Forcible Betrayal

1. Incest: An Erosion of Boundary. In terms of forced intimacy, incest and rape often share similarities, yet are different in several important ways. Incest is a dynamic quite unique from rape because, in most situations, the victim already has an expectation of intimacy with the perpetrator.¹¹ With a pure heart, the infant or child looks to the parent or sibling for unconditional love. It is this unconscious expectation of trust and intimacy that makes the effects of incest unique from other forms of sexual abuse. When the perpetrator is a family member and, therefore, shares a close karmic¹² and genetic bond with the victim, the distinction between the will of the victim and that of the perpetrator often becomes blurred in the mind of the victim. In other words, there is an aspect of self associated with the perpetrator which often leads to a deep level of confusion regarding responsibility for the event that occurred.

Children love, and want to be loved by, their family members. Often victims of incest and sexual abuse blame themselves for the abuse that occurred. Typically, there is shame based on the concept that one's natural feelings of love for the perpetrator may have instigated this behaviour. Hence, the victim is prone to taking upon themselves the responsibility for the incest. Similarly, patients often feel guilt for not having had the "strength" to stop the abuse.

The development of self-awareness pre-supposes the establishment of boundaries between the self and the "outside world." In a healthy environment, one learns how to appropriately regulate one's boundary and experience intimacy. A child may or may not be aware of the inappropriateness of the action taking place when incest occurs. If a child is aware, then a double bind occurs. Although the child is looking to the family member for affection and, in fact, wants to make that individual happy, this conflicts with the feeling of repulsion that occurs when boundaries are crossed. The child may feel guilt for taking part in the incest as well as for feeling repulsed by someone they love. Both feelings may lead to inner conflict and shame. These conflicts, which represent an internal tearing apart, may ultimately lead to the separation of the yuan-qi and the resultant qi-wild conditions.¹³ This chaos, when present during formative years, has great capacity to erode the foundation of one's capacity for intimacy later in life.

Incest generally occurs before the proper functioning of boundaries is fully developed. While incest can occur at any age, it is most prevalent up to the age of 18, the age at which most children leave their family homes and are thereby removed from the source of the threat.¹⁴ The process of leaving home is generally concurrent with having individuated from one's family, signifying that the establishment of personal boundary is complete. Hence, the effects of incest serve to erode the foundation of those functions which contribute to the balanced experience of intimacy.

2. Pre-verbal Abuse: The aspects of self which contribute to the healthy experience of intimacy and the establishment of appropriate boundaries proceed according to a series of developmental stages.¹⁵ The earlier in life that sexual abuse occurs, the more likely is its potential to compromise the healthy establishment of boundary. The child's sense of self emerges simultaneously with the development of language.¹⁶ When sexual abuse occurs pre-verbally before boundaries have begun to be established, the effects are particularly insidious.¹⁷ Abuse during infancy coincides with the development of the individual's relationship to food and to nourishment in general. The effects of this abuse may become associated with the development of the faculties which contribute to the fulfilment of personal needs later in life. For example, such an individual may develop a visceral repulsion to intimacy that may lead to a wide range of eating disorders.¹⁸ In my limited experience, I have observed that pre-verbal abuse often affects the relationship between the Spleen and Small Intestine, both key organs in the processing of nourishment.¹⁹

As opposed to a child or adolescent, the infant is not an active participant in the incest. There is no conscious awareness that barriers are being crossed, as neither self-awareness nor a sense of boundary have yet developed. Most often an adult who was pre-verbally abused will not have an active memory of the event; however, the effects of this betrayal, left untreated, will remain with the individual throughout life. Such an individual will often experience frustration at feeling that they are blocked by something, but not knowing what it is. They possess no language for communicating to themselves

or others what they are experiencing.²⁰ Not knowing the cause, they may have feelings of somehow being tainted, accompanied by a high degree of confusion in all aspects of self-expression.²¹ Although a specific memory of abuse may not exist, the energetic imprint of the event remains throughout life. Victims of pre-verbal abuse may seem to "just not be wired up correctly." It is as though huge pieces of information are missing and the patient's life is often a struggle in search of these missing pieces.²²

3. Rape: The nature of rape differs from incest because often there is no expectation of intimacy on the part of the victim. While incest is characterised by an identification of one's self with the perpetrator and an erosion of developing boundaries, in rape there is a definite crossing of established boundaries of which the victim is often well aware. The crossing of this boundary proceeds invasively from the "outside to the inside." In this scenario the victim is often older than the incest victim and has perhaps had positive experience with developing appropriate boundaries and intimacy, a potential advantage, since it is always easier for one to return to balance than to establish a balance which never developed appropriately.

A key issue in rape is "heartbreak," as the victim loses the capacity to feel safe and to extend trust in the world. There is often grieving for this loss which can strongly affect the receptive quality of the Lungs. Anger and judgement, emanating from and affecting the Liver and Gallbladder, is frequently directed at one's self for having been "too weak" to prevent the abuse. Any Element whose functioning is compromised by shock may generate self-destructive thoughts, beliefs and behaviours. Therefore, adults dealing with sexual abuse often hurt themselves with their reactions to, and interpretations of, what happened. In reality, one's own concepts often cause more pain than the damage actually received by any specific shock. As with all treatment, therapy must be aimed at removing the energy from the patient's interpretation of events, thus facilitating the restoration of harmony as a result of perceiving the truth.

B. Non-forcible Betrayal

1. Divorce: In rape, intimacy is betrayed in a way that shatters boundaries from outside to inside. The perpetrator is doing something invasive to the victim. Divorce, on the other hand, always involves an equal burden of responsibility for both parties involved.

The dynamic involved in divorce is quite different from the types of betrayal previously discussed. The act of committing to another in an intimate relationship is perhaps the strongest bond one can form with another human being. In effect, one [metaphorically] joins their Heart with the Heart of their partner. A functional energetic link is established between both Hearts which may be likened to the sharing of actual arteries and vessels through which the spiritual blood of both Hearts communicate. Divorce is an act of tearing asunder this connection. As opposed to rape, this insult occurs in a way that shatters boundaries from "inside to outside" as this connection is torn apart. When in the presence of a person going through this process, you can practically feel their Heart "bleeding." It is as though they are overwhelmed and drowning in a sea of their own sorrow. This "psychic" bleeding results from the severance of spiritual arteries between one's Heart and the Heart of the lover. As in any acute situation, the primary therapeutic strategy here is to stop the bleeding and restore normal function.²³

The healing process must focus on reconnecting these torn "vessels" of spirit back to the core of the patient's being as part of the process of individuating from their former mate. During this process, there is a tendency to repress the tender feelings felt for

one's former lover. Simultaneously, there is grieving for the lost connection, yet longing for reconnection back to one's own independent source of inner strength.²⁴ This contradiction often leads to a further tearing apart and internal confusion that perpetuates the process, causing one to feel overwhelmed and to "bleed" psychically.²⁵

In Sum: As contrasted with incest, rape is equally likely to occur either before or after the development of the faculties which establish boundaries. An individual who is raped may have been raised in an environment permeated with a healthy sense and model of boundaries. Further, the abuse may have occurred in life after the individual already had a chance to experience positive, fulfilling, intimate relationships. However, this is often clearly not the case with the victim of incest, in which the very occurrence suggests that unhealthy models of boundary have existed throughout development up until the point of the actual abuse. Therefore, it may be relatively easier to establish balanced functioning of boundaries in cases of rape than in cases of incest.²⁶ In general, the net effect of incest is the erosion of the appropriate development of boundaries. Rape represents a shattering of established boundaries from outside to inside. In divorce, boundaries are shattered from inside to outside as the spiritual connection, which joins two Hearts as one, is ripped asunder.

II. The Fire Officials, Intimacy and the Appropriate Function of Boundaries

According to the Inner Tradition, the four "Officials" associated with the Fire Element (Heart, Small Intestine, Heart Protector and Triple Warmer) are of particular importance in regulating the appropriate function of intimacy in human beings. One of the key functions of the Fire Officials is to define and mediate the functioning of several levels of boundary between one's true self (Heart) and the outside world. The following section begins by reviewing (a) the inner nature of the Fire Officials as they relate to the establishment of personal boundary and the human experience of intimacy, and (b) the particular way in which betrayal of intimacy affects the functional balance of these Officials.²⁷

A. Heart

"The Heart holds the office of lord and sovereign. The radiance of the spirits (shenming) stems from it."---Nei Jing Su Wen²⁸

The Inner Tradition of Chinese medicine is oriented toward the Heart as ruler and sovereign. This tradition seeks, ultimately, to help each patient access the wisdom "stored in their own Heart." In this tradition the circulation of qi among the 12 meridians is considered to begin with the Heart Official.²⁹ In terms of personal boundary, the Heart is both the origin of the capacity for intimacy, as well as the ultimate goal of intimacy. The main function of the Heart as sovereign is to acknowledge momentary reality as it occurs, unimpeded by the mind's interpretation of events. A well functioning Heart empowers one to respond freely and spontaneously as each new situation in life arrives. In one's spontaneous response to life, the Sage³⁰ accepts each new situation

as Heaven's attempt to cultivate the seed it [Heaven] has planted within at the moment of conception. Internally, the Heart provides the capacity to acknowledge one's true nature as stored in the yuanqi and jing (Anterior Heaven).³¹ Hence, the Heart provides the capacity to be intimate with one's self. All illness may be considered to be indicative of having lost touch with the truth in one's "heart of hearts."³²

When the core of one's being functions in a harmonious fashion, the Heart and mind function as one. Hence, the Chinese character for xin simultaneously denotes both the Heart and mind. Harmonious function of these relationships, however, is apparently the exception rather than the rule. As such, it is frequently possible to distinguish between the functions of the Heart and mind. The Heart empowers the capacity to acknowledge the nature of life both internally and externally as it changes from moment to moment. The mind provides the faculty of data analysis and, when harmony prevails, initiates action, via the will (zhi), based on the truth one finds in the Heart.³³ The Heart cannot will what it feels and is only able to acknowledge truth. Actions based on the Heart are undertaken because the individual has no choice but to accept reality as it occurs in the moment. Following one's Heart is often most difficult in the short term, yet pays the biggest dividends in the long term. Actions based on the Heart lead to personal integrity and empower the virtue (de) of intuition.³⁴ Hence, the Heart must rule and the mind must follow.

Ultimately, the Heart is nourished by one's conscious presence in the moment. For, it is one's commitment to momentary presence that helps create a safe context in which one's Heart may emerge fully expressed. With one's Heart fully present, one may be empowered to initiate creative action in the world in a way that leads to the fulfilment of individual destiny.

On the other hand, the habituated mind feels constrained in the moment and seeks forever to escape by fantasising about the past or future.³⁵ The mind always justifies its actions in an attempt to be reasonable. Whenever the patient is justifying a course of action, then one may be sure that the mind is in control. The mind, reflecting the conditioned nature, will most often pick that action which makes the person most comfortable in the moment. Actions predicated on avoiding what makes one uncomfortable in the moment always pay the smallest dividends in the long term, as they lead one away from the Heart and true self. Therapeutically, the practitioner of the Inner Tradition must help guide patients to know when they are following their minds versus when they are following their hearts.³⁶

As defined above, the Heart function involves the integrated relationships of the yin organs and specifically the Heart, Liver, and Kidneys. These organs rule the three Daoist treasures the shen, qi and jing, respectively,³⁷ the fundamental energies that govern human evolution. The mind, as defined above, relates more to the yang organs and especially to the Small Intestine, Gallbladder, and Bladder.³⁸ In my view, the separation of Heart and mind denotes a tearing apart of the fundamental fabric of life, indicating a dire separation of original yin and yang.³⁹

1. Heart Imbalance: The separation of Heart and mind

"With the highest [type of rulers], those below simply know they exist.
With those one step down, they love and praise them.
With those one further step down, they fear them.
And with those at the bottom, they ridicule and insult them.

When trust (xin) is insufficient, there will be no trust [in return]."

-Dao De Jing, ch. 17⁴⁰

Here, the Dao De Jing (DDJ) lists the quality of rule of various sovereigns in descending order of desirability. If one considers the Heart to be the ruler of the inner kingdom, then this passage can be taken, metaphorically, to describe the genesis of Heart dysfunction.⁴¹ The enlightened monarch rules effortlessly through the doctrine of inaction (wuwei). Hence, affairs proceed naturally and one is not explicitly aware of their Heart function. Eventually, with trust betrayed, the Emperor may become a joyless tyrant who rules with an iron fist in his struggle to maintain control. The Heart's struggle for control may be experienced as any of a number of physical, emotional and/or spiritual signs and symptoms associated with Heart dysfunction.

A foremost concern at the beginning of any effective therapy must be to stabilize the function of the patient's Heart.⁴² Betrayal of intimacy generates chaos throughout the realm of function presided over by the Officials of the Fire Element. Patterns of functional imbalance resulting from betrayal specifically affect the direct lines of communication between the Heart (Emperor) and his Ministers.⁴³ As betrayal breaks bonds of trust between the individual and the outside world, trust is simultaneously eroded internally between one's Heart and mind. The Emperor loses faith in his Ministers as do they in him. One's mind, no longer able to trust the Heart's innate wisdom, seizes control of the will (zhi) and begins to dictate policy based upon the faculty of reason and the analysis of data. As one loses touch with their own Heart, the capacity for intimacy with self and others dwindles. Now, unaware of their own motivations in life, relationships are chosen in an attempt to fulfil the mind's desires while the seed of truth in one's Heart fails to be nurtured. One now serves the habitually reactive mind and ignores the Heart's innate wisdom as the path to ruin is trod one step at a time. Separated from the Heart, the mind eventually becomes a joyless tyrant and all attempts to serve it are in vain. Unity between the Heart and mind must be restored if therapy is to be effective and healing complete.

The Heart rules the Blood; the constancy of its beat reflects its commitment to fulfilling its role as sovereign ruler. Any irregularity in the pulse may reflect the Heart's faltering commitment and the struggle to maintain control. Hence, the quality of a person's commitment may be seen as reflecting the Heart's intention. Faltering in any aspect of functioning may be interpreted as the Heart's Fire flickering as it fails. Hence, issues of control are paramount for people with a Heart imbalance, e.g., this struggle may be evidenced by heart palpitations, stuttering, insomnia, and general confusion.

2. Heart Spirits: Ling and Shen

"Once shen attains the one, it is efficacious (ling)."

-DDJ, ch 39

The yin and yang of Heart spirit are present as the ling and shen, respectively.⁴⁴ It is the harmony of the ling and shen spirits that empowers the Emperor to rule through the doctrine of inaction (wuwei).

The ling, may be thought of as the highest emanation of the jing. It is that aspect of spirit which empowers one to be effective in the world. According to the Inner Tradition, with one's destiny fulfilled the power of ling emerges to grant them the magical power of the Sage. Now one may perform ritual effectively and petition Heaven for change outside of oneself. If the ling is damaged, then one may appear spiritually impotent in all realms of life. An important part of healing betrayal of intimacy involves returning the sense of potency empowered by the ling spirit.⁴⁵ It is essential to aid the patient in experiencing themselves, once again, as an effective force in the world. An individual with a Heart in which the ling spirit is unbalanced may manifest as being out of sync in all realms of life.

The shen is that radiant spirit that shines through the eyes, indicating the quality of Fire in mingmen.⁴⁶ It is the impulse that emanates from the balanced Heart/mind to illuminate the jing and manifest one's potential. Shen is the spirit that empowers one's momentary presence and focus. If one's shen has been injured, then one may evidence dullness in the eyes with a loss of ability to sustain eye contact, and an ashen complexion. The integrity and focus of the shen is in part dependent on the functional integrity of the other Fire Officials and the other Officials in general.

When the yin and yang of Heart spirit are balanced, then things proceed "as if they were done by no one." Confucius refers to this quality of ling and Heart spirit indirectly when he says that Shun, the great sage king, "merely placed himself gravely and reverently with his face due south; that was all," because "with correct comportment, no commands are necessary, yet affairs proceed."⁴⁷

The Heart as Emperor lives well protected at the center of the nation in the Forbidden City.⁴⁸ No poison must come to the Heart and as long as the Heart energy is intact there is always hope of a cure.⁴⁹ The importance of the Heart is such that it is the only Official that has three other functions that protect it.⁵⁰

We will now examine the function of the other Fire Officials as they relate to establishment of boundary, the protection of the Heart, and the appropriate function of intimacy in human beings.

B. Small Intestine

"The Small Intestine is responsible for receiving and making things thrive. Transformed substances stem from it."

-Nei Jing Su Wen⁵¹

The Small Intestine (SI) is the Heart's closest Minister and the conduit both from the Heart into the world and from the world into the Heart. The function of the SI mediates the clarity with which one is able to perceive with penetrating insight (shenming) and communicate the truth that is stored within one's Heart and the Hearts of others. It is rare to be granted a private audience with the Emperor and, at best, one is received by the highest Minister. The Emperor must be concerned with only the most important details in running the kingdom and it is up to his Minister to sort out what messages are appropriate to relay to the imperial chamber.⁵² Conversely, it is the function of the SI to communicate the essence of the Emperor's wishes to the nation at large. The Heart's closest Minister must, without distortion, convey the Emperor's decree (ming) to the other Officials which constitute the totality of one's being, as well as to the outside world. A paramount responsibility of the SI is to ensure that

communication between one's Heart and mind, and one's Heart and the outside world, occurs in an upright manner which cultivates virtue.⁵³

The integrity of the small intestine's function is vital if the Heart and mind are to communicate clearly. Any deviation in the function of the SI will significantly perpetuate habituated behaviour. As the mind increasingly distorts momentary reality, the spontaneous function of mingmen will gradually be extinguished.

1. Small intestine Imbalance: If this function is compromised, confusion is the result as one misinterprets both their own intention and the intentions of others. Now the Heart can no longer communicate its wisdom and the mind begins giving and receiving mixed messages.⁵⁴ Bitterness, the flavour associated with Fire, is also the emotional correlate of the toxicity that results physiologically if the SI does not perform its function of sorting properly.⁵⁵ Sexual "perversion" may be interpreted as the result of the Small Intestine not being able to receive or transmit Heart essence appropriately. Here, "perversion" is defined as forcing intimacy upon an unwilling party.⁵⁶ Hence, a primary result of abuse may also be a main cause of sexual abuse. This may contribute to understanding why victims of incest show an increased incidence of perpetrating incest. Incidentally, sarcasm may also be considered to reflect emotional bitterness and the small intestine's inability to convey Heart essence appropriately.

"Listening" to the Heart is a primary function of the SI. Patients with severe SI imbalance will often evidence a complete inability to hear what the practitioner is saying. The patient's mind so distorts life that their interpretation of what is said and what occurs bear no relation to reality. In fact, the patient's interpretation of what is said may be diametrically opposed to the actual communication.⁵⁷ Another hallmark of SI imbalance is that the patient may have a predominant sense of not being heard. They may be convinced that others do not understand them, not realizing that this is a result of their own unclear communication.

In effect, the SI is a lens that focuses the intention of the Heart. The confusion which typifies SI imbalance may manifest as a form of dissociation that results from the failure of the SI to focus the now scattered Heart spirit (shen). As described above, it is my experience that both the Heart and Small Intestine are particularly affected when abuse occurs prior to the development of language. In this instance the psychic and spiritual protective facilities of the Heart Protector and Triple Warmer have not yet developed and the insult of abuse may penetrate directly to the SI and Heart.⁵⁸ Balancing the relationship between the Heart and SI is often an important step in stabilizing the Fire Officials and, therefore, one's entire energetic dynamic.

C. Heart Protector and Triple Warmer

". . . myriad illuminations, are all two illuminations, inward illumination and outward illumination, which in totality are one illumination; therefore it is called Fire."

-Yijing⁵⁹

One of the unique contributions that Chinese medicine has to offer for our understanding of human function is the concept of the Heart Protector (HP) and Triple

Warmer (TW) Officials. These two functions are unique among the Officials as they are the only two that are not correlated with discreet physiological structures such as individual organs. The HP and TW may be thought of as the guard stations which protect the imperial city (HP) and the borders of the country (TW). This functional relationship is exemplified in the names of acupuncture points HP-6 and TW-5. Termed "inner frontier gate" (neiguan) and "outer frontier gate" (weiguan), respectively, these points regulate the inner and outer aspects of the fires which burn in the "gate of destiny" (mingmen). In fact, the Yijing (I Ching) hexagram for Fire, li, appears to depict these two gates (see Figure 1).

1. Heart Protector: Just as the Emperor lives at the center of the Forbidden City, so too, can the Heart be conceived as residing at the center of the body surrounded by a protective network comprised, most immediately, by the functions of the other Fire Officials. While the SI may be conceived of as the Minister that guards the Emperor's inner quarters, the HP is like the keeper of the drawbridge who regulates passage both into and out of the capital. The HP is concerned with discerning the appropriate cues for lowering the boundary which provides access into that inner frontier—the domain of the Heart.

A chief characteristic of the HP is that it "receives" assaults aimed at the Heart. Ultimately, the Heart itself must remain pure if life is to proceed in a balanced fashion. Most imbalances, both symptomatic and energetic, ascribed to the Heart in actuality, represent compromised function of the HP which, therefore, plays a key role in many of the energetic imbalances related to intimacy. These are discussed jointly with imbalances of the TW below.

2. Triple Warmer: The "outermost" Official of Fire is the Triple Warmer. The TW is the emissary of the Heart stationed at the nation's borders. Whereas the HP represents the walls around the castle, the function of the TW is akin to that of the great wall at the periphery of the nation. Like a customs guard at a border station, the TW must discern who will be allowed to enter and leave the country.⁶⁰ In this sense the TW contributes to the body's outermost defensive mechanisms (weiqi). It is paramount that insults which are potentially damaging to the Heart are stopped initially at the outer layer of defense. Once the threat of "invasion" has reached the castle gates, a major part of the damage may already have been done. By providing good reconnaissance from the periphery of one's surroundings, the TW may empower the Heart's ability to intuitively avoid trouble before it begins.

Physiologically the TW may be conceptualized as the body's thermostat which maintains homeostasis by regulating the distribution of Fire (yang) and Water (yin). The quality of a good thermostat is such that for every change outside, there is a corresponding shift inside, thus maintaining equilibrium between internal and external environments. In order to fulfil this function, the TW must maintain constant connection with every relevant aspect of an individual's surroundings. Thus, the TW is responsible for the gathering and assimilation of the environmental cues that the Heart needs in order to rule effectively.

Compared to the HP, the TW governs the more social aspects of Fire and, thus, gathers and assimilates subtle cues in the environment relevant to the regulation of intimacy. Intimacy is a dynamic function which, in health, must operate according to the same principles as a well-functioning thermostat. The gates which regulate access to one's inner kingdom must operate in a spontaneous way that occurs without conscious thought. Just as one's body temperature must be maintained at 98.6-F as the temperature fluctuates externally, so too, should the gates which provide access to their

inner being open and close appropriately. The spontaneous function of these gates must stem from the Heart, the center from which intuition emerges. As we shall see below, this spontaneity is lost as the HP and TW lose functional equilibrium.

3. Imbalance of the Heart Protector and Triple Warmer: A virtue of Fire is that it empowers the quality of maturity. An adult who appears to be very young and perhaps emotionally immature may be showing signs that their HP has closed off their Heart in the face of abuse occurring early in life. These individuals are often "late bloomers" who evidence a very quick maturation once the balance of these two Officials is restored in treatment. In this scenario, the HP as a defensive measure has shut off access to one's inner kingdom and the childlike essence, retained in their Heart, has remained intact.

A patient with an HP that is closed may present with either a lack or excess of Fire. The more the Heart is confined, the more it vibrates and the more heat is generated. This heat may be present as a wide range of dysfunctions in all aspects of personal expression. Emotionally and behaviourally, they may evidence a tendency toward mania, including signs of hypersexuality.

Eventually, however, even the most intense blaze must die out. Here, one may be shut off from sexuality with Heart Fire so reduced that "coldness" is evidenced on all levels of personal expression. This "frigidity" may present as an inability to achieve orgasm.⁶¹

Physically, the TW may be involved anytime there is an excess or deficiency of heat anywhere in the body. People with a TW imbalance may have a hard time differentiating between social and intimate relationships, often falling in and out of relationships quickly. Also, they may feel comfortable in groups but be truly afraid of intimate contact on a one-to-one level. In my experience, severe unrelenting hot flashes during menopause that are unresponsive to treatment often indicate a TW imbalance predicated upon repressed sexual abuse.⁶²

Any deviation in the functions of the HP and TW may compromise the Heart's intention with a corresponding loss of spontaneity evidenced in the regulation of intimate relationships. Often the line between social and intimate relationships becomes blurred and they begin to continually send and receive mixed messages. Separated from the Heart's intuitive wisdom, they now choose relationships based upon the mind's analysis of data. The HP and TW no longer function spontaneously and subconsciously, but open and close according to the dictates of the habitually driven mind. Ultimately, confusion emerges around what signs constitute sufficient evidence for trust. This dynamic is at the root of several dysfunctional patterns that result from betrayal of intimacy.

a) Trust: After any betrayal of intimacy, the appropriate functioning of one's faculty of trust may be compromised. Here, "trust" is defined as the facility to take appropriate action based upon one's acknowledgement of the "safety" of a relationship in which one is involved-safety being the context in which one's Heart may thrive. As a way of compensating for the injury of betrayal, trust may be eroded in one of two key ways described below. Neither of these scenarios is mutually exclusive, as they both involve the dynamic functioning of the HP and TW pair.

In the first scenario, the victim of abuse comes to believe that life is not safe. In an attempt to shield their Heart from the pain of further assaults, the HP closes the gate which provides access to the inner self. However, while new pain may be kept from the Heart, pain already experienced by the Heart is now trapped within. Their mind's

investment in not feeling pain makes this gate increasingly harder to open. A hallmark of this imbalance is that their relationships are often characterized by fear and confusion. For example, whenever this individual's Heart opens to receive intimacy, the energy from the new relationship enters the Heart simultaneously with the release of the old emotional pain that has been stored there. Unable to distinguish between the old pain and the joy of the new relationship, the past pain is projected onto the present. The pain is interpreted as indicating that the current relationship is not safe and the gate to intimacy is once again closed as they push their partner away. As discussed below, this pattern represents an ultimate separation from self which may be considered to be an emotive and spiritual corollary of "congealed blood."

In the second scenario, the victim of abuse may feel compelled to trust in a vain attempt to prove to themselves that life is indeed "safe." A typical pattern may manifest as a habit of continually rushing into relationships; it is as though they have thrown open the castle gate to rush out to the "outer frontier," but then catching hold of themselves. Feeling "exposed," they beat a hasty retreat as, once again, the castle door slams closed and their partner is pushed away.⁶³ Often a person in this position may justify their dysfunction by claiming that they must continually "follow their Heart." However, their Heart is not involved in this process as they try in vain to satisfy their mind's addiction to the exhilaration that comes in the initial stages of new relationships. Try as one may, they never seem to get past the "social" outer fire of the TW to reach a deeper level of Heart intimacy. Thus, this pattern often evidences frequent inappropriate sexuality as a way of actually avoiding intimacy.

In either of these situations one may evidence a tendency to choose relationships in which there is no chance of real intimacy. Such an individual may eventually choose a relationship and cling to it even in the face of physical and emotional abuse, believing it is easier to stay in this harmful situation than to leave and open up to another person. The abuse received may validate their mind's thesis that life is ultimately not safe and, thus, allows them to feel justified in their interpretation of life.

In these two scenarios, the first is typified by a refusal to trust. The mind is constantly vigilant in "protecting" the inner frontier. One is constantly looking for cues to discern that they are safe. In the second instance, one attempts to blindly follow the passions of the mind, mistaking them for the Heart's inner truth. Ultimately, for trust to function in a healthy fashion one must keep both Heart (HP) and eyes (mind) open.⁶⁴ They must be able to acknowledge the reality of the relationship and "what is" in their Heart, as well as taking a look at what is "coming across the drawbridge." Only when the Heart and mind act in unison may true intimacy be achieved.

b) Memory and Abuse: A key defensive mechanism of the Heart and HP is that of regulating the memory of painful events. Often victims of sexual abuse may not have memories of the event that took place for many years afterward, if at all. There are two scenarios which may explain this phenomena.

The first case represents a failure to store the painful event in a "concrete" way.⁶⁵ This may happen because the patient was too young to have developed a long-term memory, as in the case of pre-verbal abuse. Another possibility is that, as a defensive mechanism, the individual dissociated while the event was taking place. Here, the memory of the event does not exist because, described previously, the victim became numb at the time of the trauma and literally "was not present" during the event. However, the energetic imprint of the event, which presents as "scattered Heart spirit," is still present in all manner of personal expression. Evidence of this etiology is the

tendency to go "numb" and dissociate when confronted in therapy. Similarly, a pattern of dissociation during sexual experiences may also be present. Often this dissociative pattern is typified by rolling of the eyes up in the head, rapid flickering of the eyelids, an irregular pulse, and pulse signs that indicate that the "qi is wild."⁶⁶

The second scenario associated with lost memory is based on the failure of the mind to recover information that has, in fact, been stored. The Heart/mind, unable to assimilate the pain of sexual abuse, may shut off the harmful event in a way that prevents the damaging memory from entering consciousness. In effect, this "lost" information is separated from self in the same way that a tumor may be viewed as encapsulated toxicity and pain. This separation from self is a function of the Heart and HP affecting the spiritual aspect of the function of Blood. Failure to retrieve information may be primarily a Congealed Blood pattern.

For example, consider physical injury in which overstepping a physical boundary results in a direct assault to the body. The body's response to this impact includes qi and Blood stagnation with a corresponding hardening of the area of impact and associated black and blue bruising. The hardening that occurs when clots (congealed blood) form may be viewed as a protective mechanism that results in a physical "separation from self" in response to injury. Similarly, Congealed Blood patterns may be generated due to psychic "assaults" such as sexual and emotional abuse. The physiological basis of this pattern may be due to qi stagnation brought about by the emotional consequences of the abuse.

Additionally, the function of human will (zhi) is related to memory.⁶⁷ If an individual's will is turned exclusively "outward" in an attempt to avoid painful emotional issues, then the progression of Congealed Blood may continue unchecked. In women, this may lead eventually to tumors particularly in the reproductive and sexual organs and in the breast area over the betrayed Heart.

Blood is the soft, receptive part of self that fills us "from the inside up to our skin" as contrasted with qi, which takes us past our borders out "into" the world.⁶⁸ The Blood is that part of self that empowers healthy vulnerability. The highest will of the Heart Protector in regulating the quality of the Blood lies in empowering one, from a position of strength, to choose healthy vulnerability. Victims of sexual abuse are vulnerable in as much as they have not been able to defend themselves from the abuse. Children are particularly weak and vulnerable as they depend on others entirely for care and protection. After abuse, convinced that life is not safe, the response of a child may be to alienate aspects of self expression that they perceive as vulnerability. This alienation may ultimately affect the quality and flow of Blood eventually leading to Congealed Blood patterns.

One of the greatest gifts a healthy adult possesses is the capacity, from a position of strength, to make a conscious choice to be open and vulnerable to another. For it is in making this choice to follow the Heart's wisdom that the beauty of life is revealed. It is the task of those practicing in the Inner Tradition to endeavour to restore this capacity in those patients for whom it has become compromised.

We have examined some of the hallmark patterns of dysfunction that result from betrayal of intimacy. Parts II and III will continue with case examples and a discussion of specific therapeutic measures aimed at treating the effects of betrayal. These include visualizations, herbal formulas, and the inner nature of acupuncture points.

About the Author

Lonny S. Jarrett, MAc, is a graduate of the Traditional Acupuncture Institute, Maryland (1986) and holds a master's degree in neurobiology from the University of Michigan. A Fellow of the National Academy of Acupuncture and Oriental Medicine, he currently practices traditional acupuncture and herbalism in Stockbridge, Massachusetts. This article is in part excerpted from his book in progress *The Returned Spirit of Traditional Chinese Medicine*.

Endnotes

1. Throughout my writing I have elaborated a lineage of thought which views the highest purpose of medicine as assisting the patient in the fulfillment of destiny (see Jarrett LS: III-VIII). I have termed this lineage the "Inner Tradition" of Chinese medicine, as distinguished from other more "external" traditions which focus predominantly on treating physical symptoms. Often I use the term "Inner Tradition" as being synonymous with the Five-Element Tradition. This reflects the fact that, in my experience, the Five-Element Tradition is most explicitly concerned with matters of destiny and self actualization. However, the depth with which a practitioner reaches his or her patient has much to do with the practitioner's commitment and quality of intention, and is not necessarily limited by his or her theoretical model.

2. From the introduction to the *Shen Nong Ben Cao*. See Jarrett LS: III, p 19.

3. Habituated behavior is the result of acquired "posterior" experience which dampens the fires of ming-men. The alchemist Bao Bu-zi characterized people who function in this way, unaware of their motivations, as "walking zombies." Spontaneity is the characteristic of open awareness exhibited by one who is aware of their motivations for acting in life.

4. Unfortunately the English language lacks equivalent terms for most Oriental medical concepts. Thus, translators have usually had to choose "similar" but non-equivalent terms. To avoid confusion between identical terms for dissimilar concepts, in this text the use of capitalization, such as in Blood, Liver and Heart, expresses the broad Chinese functional and qualitative concept of these organs and substances. This is in contradistinction to the narrower Western "scientific" meaning of these terms which refers only to their material and quantifiable aspects. The Chinese concepts of anatomy and physiology, with their emphasis on function, encompass mind/body as inseparable, unlike the divisive "duality" inherent in the West. The Western definition of an organ, such as the liver, is subsumed within the Chinese concept of the Liver Official, but not vice versa. The organ structure that is termed the "liver" in Western physiology is merely the most materially manifest aspect of the Liver Official, whose function explicitly extends to and includes the less materially dense planes of mind and spirit.

5. Of course, the very prevalence of sexual abuse and divorce itself indicates the degree to which the human capacity to experience intimacy in a healthy way has been compromised. I believe that, as a Heart-centered method of healing, the Inner Tradition of Chinese medicine offers a unique opportunity for breaking this cycle of pain and betrayal.

6. See Jarrett LS: V and VI.

7. The use of the term "Official" stems from chapter 8 of the *Nei Jing* in which each organ is personified as an official in charge of specific functions. The term Official

is used here to refer to the sum total of a given organ's sphere of influence on all levels of a patient's being.

8. See Jarrett LS: V and VI.

9. In conscious choosing, an individual is aware of their motivations for action.

10. Note that in forcible betrayal the offending party often either consciously or unconsciously attempts to harm the victim. In non-forcible betrayal the "offending" party may be withdrawing intimacy and leaving the relationship as an act of fulfilling personal destiny. Rather than doing something [injurious] to the other person, they are doing something [beneficial] for themselves. The individual who may consider themselves a "victim" are actually suffering because of their own failed expectations and inability to accept reality of the situation.

11. This does not discount that rape also occurs between people who know each other.

12. Here the notion of "karma" [from the Sanskrit kri, to do; literally, "deed"] may be taken to signify all that one brings to this life from their past lives and ancestors. The notion of sharing karma with one's relatives implies to me that, in part, one's destiny is intertwined with and comes from the same root as that of their family members. While I have no opinion about the "reality" of past lives, I do believe that people bring more to this life than is contained in the modern notion of genetic endowment. My use of the word karma reflects that belief.

13. A "qi-wild" condition is the pulse picture occurring when yin and yang are about to reach a terminal point of separation. Note that initially when yin and yang lose functional contact in a given organ, the pulse corresponding to that organ may exhibit one or more of the "qi-wild" qualities (such as empty, unstable, or changing rate, amplitude and/or intensity). It is only when these qualities are found on the entire pulse that the condition is termed "qi-wild." (See Jarrett LS: VII, pp 30, 37-38 and Hammer L 1990, pp 336-338; 1993, part I and II)

Of course, merely living in a severely dysfunctional environment can contribute to the poor formation of one's boundaries, even if there is no singular traumatic event such as incest. Many of the imbalances related to boundary and trust can be found in, for instance, children of alcoholic parents.

14. The third type of incest which may occur consensually between two relatives, neither of which are minors, will not be discussed here.

15. For a discussion of the different stages of human spiritual development according to Chinese physiology and spiritual alchemy, see: Jarrett LS: V. For a discussion of the differentiation of self from a Western psychological perspective within the context of Chinese medicine see: Hammer L: 1990. Please note that Dr. Hammer's perspective on development, and the organs to which he attributes the establishment of boundary, are different yet complementary to the perspective offered in this article. We are talking about the same phenomena, but from the viewpoint of two different, yet not dissimilar traditions.

16. See: Jarrett LS: V.

17. Of course the same is also true for physical abuse.

18. Eating disorders may have a wide range of etiologies including betrayal at any stage of emotional development.

19. I have treated only five men who reported being victims of sexual abuse. It may be interesting to note that, in four of them, the Spleen and Small Intestine functions played a key role in their constitutional types and energetic dynamics. I would be interested to know if this is unique to my experience or if it represents the experience of other practitioners also. I have found no such predominant tendency in women.

20. This is of course also true for pre-verbal physical abuse.
 21. This confusion reflects the unbalanced functioning of the affected organ systems, e.g., Spleen and Small Intestine, as discussed above in the article.
 22. This relates directly to the function of the Heart Protector and Triple Heater Officials as discussed below in the article.
 23. Part II of this series addresses the use of the herb formula Yunnan Pai Yao in this regard.
 24. The bilateral presence of an inflated pulse in the diaphragm position often provides evidence of this dynamic.
 25. Part II of this article addresses specific treatments which are effective in this scenario. Note that, as discussed later in part I, this bleeding is on a continuum with the separation from self that often occurs in Congealed Blood patterns.
 26. These are general theoretical considerations which may guide the practitioner in treatment. Clearly, individual cases must be judged on their own merits. For instance, one patient had been sexually abused at the age of 14 years by a teacher in school. The parents, ignorant of the abuse, soon thereafter invited the teacher to live with the family and the abuse continued for two years. Here, the issues of rape, incest, and betrayal by family members interact to create a unique picture of energetic imbalances.
 27. A further elaboration of the energetic functions of all the Officials will be presented in the description of acupuncture point functions in part II of this article.
 28. Larre C, Rochat E: 1985, p 23.
 29. As opposed to traditions which maintain that the circulation of energy begins with the Lung Official. This follows the celestial branches which begin their daily cycle of energy at 11:00am, which corresponds to Heart time. See: Jarrett LS: VIII, pp 19-30.
 30. The term "Sage," as used throughout Chinese spiritual and philosophic writing, may be taken to be synonymous with the function of the Heart.
 31. According to the Inner Tradition, the "yuan qi" connects each individual to the dao, the primary origin of all that exists. The yuan qi includes one's inheritance of yin and yang, which represents the two as they have arisen out of the unitary source of dao.
- "Anterior Heaven" (inherited constitution), or inherited jing and yuan qi, is the internal resource and potential of our life. Our specific endowment of it, received at conception, is our storehouse of Heaven's will and our de, our unique endowment of dao. See: Jarrett LS: IV, pp 351, 354; V, pp 22-23; and VI, p 147.
32. Re: one's "heart of hearts": When the Heart and mind are one, the Heart, via the will, is able to acknowledge original nature as stored in the jing and yuan-qi. This nature, as apportioned by Heaven, is the truth in "one's heart of hearts."
 33. See Jarrett LS: IV, pp 349-358.
 34. See Jarrett LS: III, p 20.
 35. In a very real sense, one can only fantasize about the past and future since they do not exist. Reality exists only in the momentary pre- sent.
 36. See Jarrett LS: VI, pp 152-154.
 37. The spirit (shen) associated with the Liver is the hun. The hun is composed of the jing, qi, and shen. The Liver (Wood), which regulates the flow of qi may be seen as mediating the relationship of the shen, stored in the Heart (Fire), and the jing, stored in the Kidney (Water). This relationship is, I believe, reflected in the character jen, which is the virtue associated with the Wood Element. See Jarrett LS: V and VI, pp 141-149.

38. Note: Leon Hammer states that Bladder and Small Intestine constitute the Tai-yang nervous system. Hammer L: 1990, pp xxiv-xxv.

39. For an in depth discussion of the separation of yin and yang, see Jarrett LS: VII, pp 29-45.

40. Henricks RG: p 220.

41. The best Emperor (Heart) is the one whose existence is dearly known by the people and whose activities are hidden. The population does not notice the ruler directly, but observes that all is right with the world. The next, lower level is the Emperor that everybody loves. While it is true that the leader is loved, his subjects are continually aware of his presence. Hence, we might say there are strings attached to his love for them and it is not unconditional (Heart strings are being gently tugged as leader maintains control). The next leader starts passing laws and people grumble about him. His rule is no longer effortless as he struggles for control. Finally, we have the joyless tyrant who rules by force and fear and maintains control with an iron grip.

42. This is emphasized in both the teachings at the Traditional Acupuncture Institute in Columbia, Maryland, and by Leon Hammer.

43. Here, I use the term "Ministers" to refer to the other 11 "Officials" which constitute the organ system of Chinese medicine and their spheres of associated function.

44. For an in depth discussion of ling and shen, see Jarrett LS: III, pp 19-31.

45. Key acupuncture points which address the balance of ling and shen are K-23, K-24 and K-25. See Jarrett LS: III, pp 25-17 and part II of this article.

46. See: Jarrett LS: VIII, p 25.

47. Fingarette H, p 4.

48. The Imperial Palace in China was known as the Forbidden City, a name which emphasizes the sanctity of the inner domain of the Emperor. This name also suggests the degree to which the Emperor was protected which, in the human being, is represented by the function of the other three Fire Officials.

49. In my experience it is quite rare that Heart energy is not available for healing on a spiritual level. It is most often the case that, in severe illness, it is the dysfunction of the other Officials that prevents the practitioner from accessing the patient's Heart energy. The only cases I have seen in which Heart energy was absolutely unavailable were in "clear" cases of "possession." Here, the word cure refers to the possibility that one may fulfill destiny.

50. The yang organs function, in part, as protection for the yin organs with which they are paired. Note that Fire is the only Element which consists of four Officials, all other Elements having two.

51. Larre C, Rochat E: 1985, p 69.

52. Note that this principle mirrors the Small Intestine's physiological function. Hence, the Small Intestine sorts out the essence, in the form of amino acids, that will be absorbed from food into the Blood and transported to the Heart, and that which constitutes waste to be sent onward to the Large Intestine for elimination. As alluded in Endnote 4, this is an example of the Chinese functional concept of the SI Official manifesting on the physical level in a way that embraces the narrower Western concept of SI function.

53. The Chinese character for ting, meaning "to listen," is etymologically related to the character for de, meaning "virtue." See Jarrett LS: III pp 24-25.

54. This relates directly to the function of SI-19 ("listening palace") as described elsewhere (see Jarrett LS: III, pp 20, 24-25 and VIII, p 25) and in part II of this series.

55. I consider bitterness and resentment to correspond to the SI and GB, respectively. Both feelings are examples of emotions (sadness and anger) that are

distorted to the degree that they have become toxic. In my experience the presence of these "poisonous" emotions indicates the likelihood of serious physical illness such as heart disease and cancer.

56. With this definition I am not judging private practices of others that do no harm to anyone, including themselves. One may also define as perversion all "unconscious" sexual activity. Here the term "unconscious" implies that the participants are unaware of what motivates their behavior.

57. A further sign of SI imbalance is that what they repeat to themselves may differ from the communication that was intended to the point of significantly changing its meaning.

58. The DDJ does suggest in chapter 55 that these protective facilities are present in the infant (See: Chen EM: p 185). It says of the infant that "wasps, scorpions, and snakes do not bite it, fierce beasts do not attack it, birds of prey do not pounce on it." Here, the DDJ comments on the inherent virtue of the infant surrounded by nature. Apparently, the author did not account for the malicious intentions of other human beings. As discussed in this article, a primary protective facility of the Heart Protector in the young child involves keeping pain from entering consciousness by influencing memory.

59. Cleary T: 1986, p 126.

60. The imagery and etymology of acupuncture points HP-6 and TW-5 precisely describe the functions of the HP and TW as they relate to guarding the country and capital of the Heart.

61. Another cause of an inability to experience orgasm is dissociation. Typically, the phrase "frigid" is used derogatorily toward women. In my usage here, a man could evidence the same qualities of frigidity.

62. In my experience, women are generally more emotionally healthy than men. I believe this is, in part, to having an outlet valve for emotive expression once each month, in the form of a menstrual period. Typically, signs interpreted as premenstrual syndrome (PMS) are often the body's attempt to force a women to address specific emotional material. I have often seen PMS completely disappear after merely suggesting to a women that her emotions around her period were valid and not merely symptoms to be ignored. Clearly, betrayal of intimacy is an etiology in many cases of gynecological imbalance and illness.

If a women has been successful in repressing her feelings regarding betrayal for her entire life, then it may be nearly impossible to successfully treat (in a holistic, energetic way) her hot flashes without addressing the underlying issue. The hot flashes are perhaps nature's final attempt at drawing her attention to this issue before generating serious pathology, such as heart disease or cancer.

63. This condition is effectively treated by acupuncture point TW-1, named "rushing the frontier gate."

64. In this regard, I often treat LV-1 in combination with either HT-1 or HP-1.

65. Leon Hammer (in a personal communication) suggests that, in fact, the memory of pre-verbal abuse is stored, but in a "primordial, pre-verbal language," which is often available to the patient only in dreams. He, has reached the conclusion, as have I, that Chinese medicine is unique in its ability to provide access to this "missing" information. As will be discussed in part II of this article, it is relatively more difficult to reestablish a balance in the functioning of boundary when the "memory" of abuse is stored as the energetic imprint of this "primordial language," as opposed to memories stored in a more "concrete" [literal] form.

66. Qi wild conditions imply a fundamental separation of yin and yang that creates a picture of chaos throughout one's being. See Endnote 13. Also see Hammer L: 1990, pp 336-338; 1993, parts I & II; and Jarrett LS: VII, pp 30, 37-38.
67. Jarrett LS: IV, p 355 and Endnote 36.
68. From lecture by Ted Kaptchuk, 1989.

Bibliography

- Chen EM: *The Tao Te Ching*. Paragon House, New York, 1989.
- Cleary T: *The Taoist I-Ching*. Shambala, Boston, 1986.
- Fingarette H: *Confucius-The Secular as Sacred*. Harper and Row, New York, 1972.
- Hammer L: *Dragon Rises, Red Bird Flies*. Station Hill Press, New York, 1990.
- Hammer L: Contemporary pulse diagnosis: New perspectives on reviving an ancient artfPart I. *Amer J Acupun*, 1993; 21(2): 123-140.
- Hammer L: Contemporary pulse diagnosis: Pulse taking methodfPart II. *Amer J Acupun*, 1993; 21(3): 219-236.
- Henricks RG: *Lao-Tzu: Tao Te Ching*. Ballantine Books, New York, 1989.
- Jarrett LS (III): The returned spirit (gui ling) of traditional Chinese medicine. *Trad Acupunc Soc J England*, No. 12, Oct, 1992.
- Jarrett LS: (IV): The role of human will (zhi), and the spirit of Bladder-52 (zhi shi). *Amer J Acupun*, 1992; 20(4): 349-359.
- Jarrett LS (V): Constitutional type and the internal tradition of Chinese medicine: The ontogeny of life, Part I. *Amer J Acupun*, 1993; 21(1): 19-32.
- Jarrett LS (VI): Constitutional type and the internal tradition of Chinese medicine: The ever present cause, Part II. *Amer J Acupun*, 1993; 21(2): 141-158.
- Jarrett LS (VII): The loss and return of original nature: The law of husband/wife. *Amer J Acupun*, 1994; 22(1): 29-45.
- Jarrett LS (VIII): The use of entry and exit points in traditional acupuncture. *J Nat'l Acad Acup & Oriental Med*, 1994; 1(1): 19-30.
- Larre C, Rochat de la Valle E: *The Secret Treatise of the Spiritual Orchard*. International Register of Oriental Medicine, East Grinstead, England, 1985.

Figure 1.

Hexagram No. 30, li, represents Fire and it consists of the trigram for Fire doubled. The trigram for Fire consists of one (broken) yin line indicating Water, bordered by two yang lines indicating Fire. The image of Water within Fire recalls the Kidney Fire associated with the HP and TW Officials. The hexagram li appears to depict the inner and outer frontier gates (HP-6 and TW-5) which together create the relationship between inner and outer illumination. Note that in the names of these two points the character guan, rather than men, is used to denote the concept of "gate." The character men as in shenmen (HT-7: "spirit gate") indicates an ordinary gate such as one might find in a garden. The character guan, however, gives the idea of a manned gate at a nation's boundary such as one might find at a customs station. Hence, its translation as "frontier" gate.