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CLINICAL PERSPECTIVES

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

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Abstract: The impact of the betrayal of intimacy, e.g., abuse, incest, rape and divorce, is examined from the perspective of Chinese medicine. Part I focused on the main types of betrayal as they differentially affect the functions of the various organ systems, with special emphasis on the Fire Officials. In Part II, the author continues this discussion and focuses on specific issues regarding diagnosis and treatment of betrayal. The use of visualization, imagery, herbal medicine, and acupuncture are presented as they relate to the treatment of betrayal. The issues of memory and abuse are elaborated in regard to ethical issues and its possible differentiation according to theories of Chinese traditional medicine.

FOR ANY given life event, each individual will interpret its meaning and significance in a unique manner. According to Chinese medicine, an event which initiates feelings of

betrayal will be interpreted according to the dictates of one's constitutional type. However, the very nature of betrayal implies a strong effect on the function of the Fire Officials.^{1,2} Often, one interprets what they have learned from the experience of betrayal as reflecting an underlying truth about the nature of life. Such an individual may begin to respond to issues regarding intimacy based on a misinterpretation of past experience rather than responding spontaneously to the unique merits of every new situation. From the perspective of the Inner Tradition, it is unlikely that one will ever experience true intimacy until the function of the Fire Officials have been restored and one's habitual patterns of dysfunction are resolved.

Part I of this article examined some of the hallmark patterns of dysfunction resulting from betrayal of intimacy as viewed from the perspective of Chinese medicine (see Tables 1 and 2). Part II will address specific diagnostic and therapeutic measures aimed

Author's Note: The reader is encouraged to consult the endnotes which contribute significantly to a deeper comprehension of the concepts presented in this article.

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Table 1.

Potential correspondence between chief forms of betrayal of intimacy and effects on boundaries

Trauma	Effect on Boundaries
Incest	Erodes capacity for intimacy
Rape	Invasively shatters established boundaries
Divorce	Severs connection between two Hearts

Table 2.

Partial summary of *potential* correspondences* between organ systems and indications of imbalance

Organ System	Function (in health)	Indications of Functional Imbalance
Heart	Empowers the ability to be fully present in the moment unimpeded by the mind's interpretation of events; "gold standard" of commitment and intention against which the appropriateness of all actions are measured	Dissociation/scattered <i>shen</i> ; loss of trust in intuition; control issues: Heart and mind separate, mind seizes control of will and habitually dictates action as the (benevolent) innate wisdom of the Heart atrophies; inappropriate relationship to commitment; "bleeding Heart"; variations of pulse rhythm, intensity, and/or rate from "shock" (the presence of habitually driven behavior)
Small Intestine	Sorts; conveys and receives Heart essence accurately; mediates clear communication between Heart, mind, outer world	Confusion; inability to communicate clearly; bitterness; sarcasm; feels misunderstood; misinterprets information; perversions/perpetuates abuse
Heart Protector	"Gatekeeper"; regulates access to inner kingdom of Heart; empowers highest function of Blood: the ability to choose healthy vulnerability from a position of strength; protects Heart	Heart closed: life is not safe/afraid to trust; Heart "blown" apart: compelled to love/addicted to relationships; lack or excess of Fire: frigidity/hypersexuality; immaturity; lost access to painful memories; "bleeding Heart"
Triple Warmer	Thermostat: maintains homeostasis; regulates social aspects of relationships	Rushes into & out of relationships; feels exposed; misinterprets cues which distinguish the social and intimate nature of relationships; frigidity; hypersexuality; treatment-resistant hot flashes
Lung	Receptivity; recognizing value	Grief/loss; feels "burned" by life; lack of self worth
Liver and Gallbladder	Vision; discernment; self esteem	Resentment, judgement against self and others; poor self esteem
Heart & Kidney	<i>Shen</i> interpenetrates <i>jing</i> ; ability to know depths of self	Fear of intimacy; unbalanced <i>ling</i> and <i>shen</i> spirit; denial: Will (<i>zhi</i>) is habitually turn outward in an effort to avoid pain of truth
Liver & Heart/ Heart Protector	Integrates function of discernment with intuition	Mistakes satisfying mind's desires for trusting the Heart; integration lost between functions of discernment (Wood) and intuition (Fire); fails to look before leaping
Small Intestine & Spleen	Assimilation (SI) & distribution (SP) of nourishment	Eating disorders

* Note: This table is intended to provide a quick reference for the reader to the notions/concepts presented in this article. It is in no way meant to suggest a fixed correspondence between symptoms of imbalance and organ systems.

at treating the effects of betrayal. These include visualizations, images, herbal formulas, and the inner nature of acupuncture points.

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I. General Aspects of Healing

According to the Inner Tradition, the treatment process always involves attempting to educate patients about their habitual patterns of dysfunction and assisting them in developing as much awareness of these patterns as possible. Patients may either not

know they were abused, or be reluctant to discuss issues regarding incest, rape, and divorce. Often patients completely omit or de-emphasize the relevance of this information during an initial intake. However, there are significant clues that the practitioner may interpret as evidence of betrayal.

People are often surprised that I am able to determine that they were sexually abused after talking to them or taking their pulses for only a few minutes. Frequently, patients respond to my inquiries by asserting that they have already covered this material in, for example, psychotherapy and thoroughly dealt with it long ago. However, I have found that an ability to detect the existence of betrayal based upon the subtleties of energetic diagnosis often serves as a catalyst for them to reassess the role that abuse may have played in their lives. My general impression is that psychotherapy often leads the patient to an intellectual understanding of emotional issues. However, I have rarely seen evidence that psychotherapy can dissipate the energy which underlies dysfunctional behavior in a manner as effective as acupuncture and herbal medicine.³

A. Memories

As a result of a variety of circumstances, people may come to suspect that they have been abused, e.g., after reading literature about incest and having a strong identification with the material presented,⁴ after recovering memories in psychotherapy,⁵ etc. In any event, I reassure the patient that acupuncture is homeostatic and will provide access to memories if they are necessary for healing to be complete.

It is important to note that recovered memories may lead to a "fight or flight reaction" toward the practitioner, depending on the patient's willingness to work with the emerging material. This is particularly true if the practitioner is male and the patient female.

The issue of memory is of growing importance in the field of sexual abuse therapy. Therapists who have helped patients

"recover" memories of sexual abuse have been successfully sued by the patient's families who claimed that the "recovered" memories were false and an artifact of the therapy. Being able to diagnose the likelihood of abuse in cases where patients are unaware of having been sexually abused, allows the practitioner to better guide the patient through a process should relevant memories emerge. I make it a practice to not suggest to patients that they were sexually abused. Rather, I pose the possibility as a question which may be easily dismissed depending on the content of, and quality of expression in, the patient's answer. It is always better to allow emotional material to emerge on its own. If abuse is a relevant issue in therapy, patients will bring it up as they are uniquely ready to deal with the issues involved.

In one sense, I believe that the issue of whether or not sexual abuse has, in fact, occurred is irrelevant in clinical practice. In my own practice, a main therapeutic goal is to assist a patient to cease identifying with their "story" and to move forward in life, taking actions consistent with the recovered truth. This is equally true whether or not the abuse is real, imagined, or suspected.

The goal of the practitioner is always to help the patient distinguish between the reality of what occurred during the abuse and their interpretation of what the abuse meant. In this way the damage and pain that they cause themselves may be mitigated. If a patient has definite memories of abuse, then it is generally easier for the practitioner to deal with therapeutically. The practitioner may more easily work with such individuals to distinguish the difference between the reality of the abuse and their story about it.⁶ Frequently, a patient reports feelings that incest occurred, but has no actual memories of the event. Lost memories based on failure to retrieve information, i.e., Congealed Blood patterns, are easier to recover than those based on failure to store information as may occur with pre-verbal abuse. In Congealed Blood patterns, memories often return with the administration of herbs

which move Blood. In this regard, several herbal formulas and therapeutic strategies are discussed below.

It is significantly more difficult to work with memory patterns based on failure to store information. Pre-verbal abuse and patterns based on dissociation are characterized by vague energetic imprints of whichever event may have occurred. In this case, it is often harder to move beyond the issue of betrayal in treatment due to the patient's fundamental inability to access concrete memories of the situation. Patients may hurt themselves energetically as they endlessly try different techniques to force access to memories which were never fully stored. For example, techniques such as "rebirthing" and "primal scream" may ultimately further energetically deplete a deficient patient, adding to the extent of their "qi wild" (*san mai*) condition.⁷

In one's search for meaning, an individual may become lost in extreme fury and confusion as their mind attempts to fill in the missing pieces. In this case, I find that the patient's identification with their story about the abuse is much stronger than in cases in which definite memories exist. It becomes significantly harder for the patient to move beyond the abuse and return to balanced function—to let go of such a story, now an organizing framework in their life, the patient may have to again confront the confusion that occurs in not knowing what happened.

B. Clinical Interactions

Chinese medicine is unique in its ability to restore one's memory of lost self.⁸ Therapeutically, the stability of the practitioner's own Heart is of paramount importance in this process; the Heart is the "gold standard" of stability. For the patient to feel safe, the practitioner's Heart must be clear, still, and quiet, thus allowing the practitioner to proceed with compassion, empathy, the ability to be a good listener, establish rapport and observe and detect nonverbal clues regardless of the patient's distress. The practitio-

ner's effectiveness can facilitate the patient's insight, healing and, ultimately, recognition of their original nature (*de*), which remains undisturbed by the trauma experienced in their life. In the *Dao De Jing* (DDJ) this is reflected in the advice to the Sage that one "repay injury with [the empowerment of] original nature (*de*)."⁹

As discussed earlier, there are many patterns of habituated behavior evidenced by patients who suffer from betrayal of intimacy. Many of these patterns may be assessed in subtle ways during the initial intake. Any one of these alone is not sufficient for the diagnosis, yet, taken together may yield a strong clinical impression of betrayal. Every interaction with a patient affords the opportunity of assessing the functional state of each of the Officials. The initial consultation, as well as the interview which precedes each treatment, offers the practitioner the chance to test for the appropriate function of boundaries in the patient and assess what progress is being made. In the Five-Element tradition associated with J.R. Worsley this process falls under the notion of "testing emotions."

During the interview one must be acutely aware of how the patient responds to subtle suggestions and shifts in energy. The practitioner must always be looking for the energetic theme that unites each instance in which the patient reacts habitually to the presence of a given emotion. It is this theme that gives the traditional practitioner clues to the patient's constitutional type.¹⁰ The practitioner may also be provided with a sense of the degree to which the patient's boundaries allow them to respond to intimacy in a healthy fashion. A person with dysfunctional boundaries will respond in unique ways to the stimuli from the practitioner (which, according to the practitioner's assessment of the moment, will embody varying and deliberate degrees and qualities of Heart energy on a continuum from its absence to presence). Therefore, the practitioner must be acutely aware of the messages he is sending in order to appropriately

gauge the response of the patient's boundaries to this stimuli.

Information regarding the function of the patient's boundaries can be gleaned from a variety of circumstances. As examples, the practitioner may notice:

- 1) The quality of contact and presence evident in a person's handshake. Is it firm but not inappropriate, or is it limp and lifeless? When the practitioner lets go of the patient's hand, does the patient withdraw quickly or subtly hold on in an attempt to maintain contact?

- 2) A patient's differential response to the practitioner's movement and proximity.

- 3) The difference in a patient's presentation during the oral portions of the interview (when they may feel defended by their intellect) as opposed to their presentation when lying on the treatment table—a relatively vulnerable position. It may be expected that individuals with betrayal issues will evidence unbalanced emotive reactions to this position.

- 4) The manner in which a patient responds to touch during both the verbal and physical exam, and

- 5) The patient's response on an individual basis as compared with their behavior in group settings (such as clinical observation or in the waiting room).

The foregoing are a few examples of personal expression that the practitioner may want to be aware of in assessing the appropriate function of boundary.¹¹ An attempt by the patient to initiate an intimate relationship with the practitioner beyond the scope of the therapeutic relationship is an example of blatant behavior indicating inappropriate function of boundary. Conversely, as in cases of "possession"¹² or the presence of "shock," the patient may be unavailable for even the most routine personal contact in the context of the therapeutic relationship. (In my usage, the word "shock" is synonymous with the "presence of habitually driven behavior" which prevents an individual's conscious experience of original nature, *de*.)

Extreme cases of denial or avoidance of issues related to abuse exhibit their own characteristics. I have often found that patients who are in denial are unable to relax during treatment sessions and/or hop off the table as soon as the needles are removed in order to rush back to their lives. In fact, the closer the practitioner gets to the issue therapeutically, the further the patient may withdraw, even to the point of terminating treatment. They may often be unable to introspect sufficiently to acknowledge that treatment is proving to be effective because their entire life is focused externally as they dissociate from their emotional pain. In these cases, I have found it helpful to have received feedback from the patient's relatives or friends.¹³ Of course, this is often not possible due to patient confidentiality.

All of the subtle and gross parameters of dysfunctional boundary and habituated behavior presented in this article should improve with treatment. The practitioner must be aware of these at every treatment session and direct the patient's attention to how their boundaries and behaviors are changing.

C. The Sage and Relationships

According to the Inner Tradition, each human life evolves along a path which is essentially unchanging in its nature. This path which joins the moment of conception to the moment of death is the thread of individual destiny that lies at the center of each life. Though the circumstances which constitute the plot of one's life story may constantly change, their essential nature, which constitutes the theme of one's life, never changes.¹⁴ Similarly, at the moment two Hearts meet, a theme is born which forever defines the theme which lies at the core of the relationship. Ideally, the act of entering into an intimate relationship is an act of the Heart spontaneously acknowledging the nature of this theme. In health, one does not "choose" to be in a relationship. One literally has no choice except to acknowledge the nature of "what is," all the while using their own Heart

as the "gold standard" of reference. A relationship is not entered into, but rather is created spontaneously, born of its own virtue. The Sage acknowledges that "this is it" and experiences a profound alignment of Heart with the Heart of another. Able to discern the destined theme of the relationship and knowing that it will never change, the Sage surrenders to that commitment; consequently it also strengthens commitment of the Heart to its own path. Acceptance of this intimate bond is merely an act of aligning one's will with the will of Heaven as personal destiny continues to be fulfilled. The predominant feeling one experiences is overwhelmingly one of joyful acknowledgment that this "marriage" has been arranged in Heaven.

D. The Dysfunctional Relationship¹⁵

A relationship is an energetic phenomenon that exists between two or more entities. The virtue of human relationships is that, in health, they evolve with every heart beat of the two people involved. Both individuals change continually as each heart beat carries them along the path of their individual destinies. In balance, both parties have entered into relationship acknowledging that, in truth, their individual destinies are now joined. In time, each partner, in pursuit of their individual spiritual paths, becomes more truly him- or herself. Through all of life's changes and expressions they are able to hold to the unchanging thread of destiny which lies at the core of their relationship.

People enter dysfunctional relationships not out of "acknowledgment of reality," but for specific reasons justified by the mind's attempt to satisfy its habitually driven desires. Dysfunctional relationships are created when each party looks to the other for aspects of expression that they cannot find in themselves. For example, a woman who has lost the ability to feel safe when alone may now have a sense of security in the presence of her partner. Even on the most subtle energetic levels, if her husband with-

draws she will feel less secure. In dysfunctional relationships both partners have a tendency to interpret each others pattern of behavior as indicating some fundamental truth about themselves. Her husband's attempt to create "his own space" within the relationship may be interpreted as withdrawal of intimacy, which she may interpret as indicating that she is no longer attractive to him. Eventually, the initial justification for entering the relationship may change. Physical attractiveness, financial situations, and personal needs and priorities change. As the reasons for being in the relationship are invalidated, intimacy slowly erodes. Unable to feel secure on her own terms, or in the marriage, she now looks to other relationships for her security.

People are inclined to believe that they can apply their experiences of past mistakes in their search for future relationships. However, they often merely duplicate their former relationships. For example, a woman may think, "Jack was an artist; this time I'll be more secure if I marry a lawyer." However, seeking outside of one's self for an internal "virtue" such as security always leads to the repetition of dysfunctional patterns. In order to break the cycle of dysfunctional relationships, it is often helpful to commit to a period of time spent out of relationships.

E. Celibacy and Healing Abuse

People place a great deal of importance on intimate relationships. It is not unusual to encounter a patient that may never have spent one day of their adult life in which they weren't either in a relationship or searching for one. However, it may be particularly healing for people who are working through issues of betrayal to commit to a period out of relationships and practicing celibacy¹⁶ during which they should be encouraged to focus on re-establishing the connection between Heart and mind—perhaps, for the first time in their life. In this way one may best become aware of their own patterns of functioning. According to my clinical experience, commitment in dif-

ferent forms can be one of the most healing medicines to support the balanced functioning of the Heart.

I have found that the magnitude of a patient's response to the suggestion that they spend some time out of relationships is often an accurate gauge of the degree to which their behavior is habitually conditioned. Patient's with a strong negative reaction may have a high degree of ego investment in the belief that relationships are the answer to their problems. Of course, relationships based on need are always dysfunctional.

F. The Role of Suggestions, Visualizations, and Imagery

The process of suggestion in therapy is of paramount importance in guiding a patient toward health and balance. The practitioner of the Inner Tradition views therapy as an elaborate ritual which creates the context in which healing may take place.¹⁷ The placement of an acupuncture needle or prescription of an herbal formula during a specific treatment session is seen as another "suggestion" made to the patient which must be congruent with all other suggestions, both verbal and nonverbal, made during that session.

Visualizations and imagery are most effectively introduced after the patient is deeply relaxed, aware and receptive such as during or immediately after a treatment. It is important for the practitioner to encourage feedback from the patient regarding a specific visualization. Patients will often volunteer imagery that is uniquely significant to them, which may then also guide the practitioner's selection of acupuncture points.

According to Chinese medicine, every acupuncture point engenders an image which is implicit in the inner nature of its function. A deep knowledge of each point will provide the practitioner with an endless array of images and visualizations that may be particularly meaningful to each patient as the treatment evolves. (Imagery, as it relates

to the specific functions of given acupuncture points and issues of betrayal, is discussed in Section IV.)

In my experience with visualization, I have found the following images and concepts to be generally meaningful to patients whose primary issues involve betrayal:

1) Fear as a Signal

As an individual's ability to trust self and others is eroded, they often misinterpret their emotions and begin to project pain from past situations onto the present. One key pattern of dysfunction resulting from betrayal is that of the Kidney over-controlling the capacities of the Heart and Heart Protector (HP) for joy, trust and intimacy.¹⁸ As the Heart opens to intimacy in a new relationship, pain from old relationships that has been trapped in the Heart may re-emerge. In an attempt to shut the pain off at its source the Kidney may overcontrol the function of the Fire Officials. It is fear, the emotion of the Kidneys, which accompanies this closing down of one's Heart and HP. People often interpret this fear as indication that they are not safe in the present relationship. Hence, as a reaction to past pain, they withdraw from the relationship in an attempt to avoid facing their fears rather than consciously responding to the unique merits of their present situation.

Often, people hold the belief that they will eventually enter a relationship in which fear will not be an issue. They believe that their lack of fear will indicate that they have finally found a relationship that is safe. This may lead to a long series of short-lived relationships, unfortunately due to a lack of recognition that, in fact, fear can be a healthy response to intimacy. In health, fear in a relationship may be a signal indicating that one is about to enter a deeper level of intimacy. Every time a new block to intimacy is about to be transcended, fear may arise as Water and Fire struggle for equilibrium. Eventually, as one learns to recognize this pattern, fear dissipates with increasing rapidity. It is important that patients are educated to distinguish this manifestation of

fear from the type of fear which actually signals that a relationship is not safe for them.

An image I use in this situation is to compare the function of one's fear to the oil indicator light on the dashboard of a car—a warning signal that requires attention. Similarly, I suggest that in the presence of fear, the patient merely "pull over" and assess the situation rather than unconsciously reacting to the presence of the emotion. In this way one may gain a broader perspective and be empowered to look deeper into the nature of the emotions that are felt. According to my experience, one is only truly free when they can be in the presence of the emotion from which they have run (in this case fear) and make a conscious choice regarding the acceptance or denial of intimacy.

Another image that I have found well suited to addressing this issue is that of comparing the surrender of one's Heart to intimacy with the act of scuba diving.¹⁹ When diving, one is unquestionably out of their element and is truly vulnerable. It is when one chooses vulnerability out of conscious choice that the inner beauty of life's depths are revealed. This is quite different from being forced, either by another someone externally or by one's own unconscious quest to fulfill desires, to "walk the plank" and be plunged into uncertain waters.

2) The Broken Heart

This visualization focuses on helping a patient to heal their image of their own Heart. It works particularly well with the herbal formula Yunnan Paiyao (discussed in Section II).

a) Have the patient visualize their Heart as it is at the moment. They may feel as though they have been "shot in the chest" and therefore are "bleeding." Whatever the image, have them focus on it for several minutes to become aware of the accompanying sensations.

b) Next, have them visualize their Heart in an idealized form. Have them focus on this image for several minutes to become aware of the accompanying sensations.

c) Finally, have them superimpose the two images.

With daily repetition, the image of their damaged Heart will eventually heal and resemble the idealized image. In turn, they may be unable to relate to the old image. This change is generally a good indicator to patients that they have made progress with treatment.

3) Life is What You Make It

The truism "life is what you make it" is perhaps one of the most important concepts which any person can grasp. In instances of betrayal, one's tendency is often to feel victimized. However, according to my experience, when life events happen, they are neither for nor against an individual. Any single event, whether it be rape, cancer, or divorce, may be the turning point in one's life—either obliterating or serving to return one's original nature.²⁰

The Sage is able to accept all of life's events as "Heaven's attempt to nourish the seed which it has planted within them at the moment of conception." The traditional practitioner seeks to empower this comprehension in each patient and observes that with treatment this virtue seems to spontaneously arise within the patient as healing takes place and they become less habitually reactive to life's events.²¹ Eventually patients may come to feel that the magnitude of their emotional pain is directly proportional to unique characteristics and strengths that have emerged from facing that pain. Times of extreme pain often represent an opportunity for the return of original nature.²² Pain is a fire which incinerates karma and fuels evolutionary change. The loss of a relationship is recognized by the Sage as an opportunity to regain a relationship with oneself.

4) Following the Light Within

The Heart is uniquely able to access one's original nature as stored in the depths of self. As stated previously, from this depth emanates a knowledge that all events in life are an attempt by Heaven to nourish that

seed placed within. This knowledge is often obscured by one's habitual reaction to life's pain.²³ If a patient is in touch with this inner knowledge ("the light within"), then their prognosis is always better than if they are not. The ability to acknowledge and follow the Heart's intuition has atrophied in most people. With every interaction the practitioner must assist in the restoration of this facility.

5) The Nature of Commitment

Confusion regarding one's notion of commitment is a key imbalance predicated on betrayal. With trust in one's own judgment eroded, an individual may fail to trust their own Heart's capacity to live up to its ideals. One becomes overwhelmed at the notion of entering a "serious" relationship and committing to spend their life with another person. Even if they are in a satisfying relationship, their mind may continually lead them to avoid the momentary presence that is required for true intimacy to emerge. Intimacy, the one thing for which they long, poses the greatest threat.

I have found it effective to "reframe" this dilemma by asking the patient to describe their interpretation of the concept of commitment. Most often the response is similar to: "Commitment means that you will always stay in the relationship no matter what." I reframe commitment as "the ability to be 100% present while one is engaged in a particularly activity." Commitment need not mean that one will forever remain in a relationship regardless of circumstance. It can merely indicate the willingness to be fully present while in the relationship." After all, relationships can always be ended.

Fear about being able to keep one's commitments frequently emanates from the underlying fear of momentary presence. When the patient grasps this concept I then assign them the "homework" of being conscious of all the ways with which they avoid being present in their life on a daily basis. The patient's process of inquiry into the nature of commitment may play a major role in healing.

II. Herbal Therapy

I do not consider myself to be primarily an herbalist, but an acupuncturist that also practices herbal medicine. Treating issues of intimacy and betrayal with herbal medicine is as vast a topic as that of herbal medicine itself. My intention here is to describe the use of only three formulas²⁴ which I have found to be particularly helpful during the initial stages of therapy for clearing energetic blocks related to betrayal.

A. Yunnan Paiyao (YPY)

This is a remarkable formula that is generally used to stop bleeding and treat Congealed Blood resulting from traumatic injury. Hence, YPY may be considered an "intelligent" formula which may both *stop* the inappropriate flow of Blood as well as to *break up* Congealed Blood depending on what the situation requires. Although its ingredients are a Chinese State "secret," it is generally believed to contain a large proportion of Tian Qi (Radix Pseudoginseng).

Though generally considered to correspond to the lowest level of medicines (those which treat physical symptoms), YPY also effectively treats the Heart which is "bleeding" emotionally and spiritually.²⁵ Administration of YPY is indicated when the patient gives the impression of drowning in their own overwhelming sorrow. In fact, it may feel to the practitioner as though the patient is drowning in their own blood (sorrow). This is frequently the case in divorce—the psychic and spiritual connections between one's Heart and the Heart of their lover have been torn asunder.

Another indication for this formula is when the patient refers to their pain as feeling as if they had been "shot in the chest" or "stabbed in the back." For this individual, more emotional information is arising than can be adequately processed and is overwhelming all aspects of their being. As always, the first intervention must be to stop the bleeding—a principle that applies equally to treatment in the psychic and spiritual realms. By mitigating shock to the Heart

and circulatory system, Yunnan Paiyao may help to stabilize the patient so that they may process and integrate emotional material at their own rate.

The "Broken Heart" visualization listed above is particularly effective when combined with YPY. The patient will eventually come to feel that their Heart is stronger and that they are finally making progress with the emotional material present. In effect, this formula helps the Heart heal in a way which promotes its "psychic" and energetic vessels to reconnect. This healing may empower a sense of integration, independence, and strength the patient may have lost long ago.

Administration: YPY is available in pill and powder form. (Additionally, each package includes a single small, red pill that acts quickly to stop bleeding. Usually, I prescribe this tiny pill only if the insult has occurred very recently.) I generally prescribe one or two pills or an equivalent amount of powder, three times daily, for eight days. I counsel patients to attempt to discern the effects of the formula so that they may take it periodically thereafter, as needed.

Administration of YPY need not occur close to the time of the shock for it to be effective. Any imbalance evidencing an etiology of shock to the Heart, HP, and/or the circulatory system may also be treated to good effect with this formula.

B. Meridian Passage (MP)

Based on traditional Chinese formulas, Meridian Passage was adapted by Ted Kaptchuk and is available from Jade Pharmacy (Eugene, Oregon). The primary function of MP may be considered to promote "bleeding," i.e., to move and break up Congealed Blood.²⁶ This formula is ideal in cases in which the patient does not have emotional access to their pain. It is appropriate for patients exhibiting signs of Congealed Blood with (1) no memory of sexual abuse or (2) awareness of betrayal as an issue. With administration of this formula, old memories often resurface. Dreams may be

enhanced and may contain fragments of past abuse. The gradual emergence of betrayal into awareness may be considered to correspond to the erosion of a tumor. This tumor is formed from past pain, and as a protective mechanism²⁷ has been shut off from consciousness. This formula is also appropriate for patients who state that emotional material is "too painful to talk about." Patients taking this formula have reported that it makes them feel as though their pain is "able to surface effortlessly and to leave without getting stuck."

If the formula is given for extended periods of time, one's Blood may become to "thin." In this case, the patient may report feeling "edgy" or "jumpy." Within the context of this usage, I think of these two formulas, YPY and MP, as existing on a continuum. One formula primarily stops bleeding (YPY) and the other moves Blood (MP). If too much emotional content surfaces while taking MP, its effects can be moderated by taking one or two capsules of YPY. This will stop the "flow" of emotional pain within several hours and allow the patient to integrate whatever material has come up. In this way, the stagnation that results from being overwhelmed by emotional material may be mitigated.

C. Sheng Mai San (SMS), "Generate Pulse Powder"

This formula consists of ginseng, ophiopogon, and schizandra. The primary function of this formula is to stabilize and revitalize the pulse through resynchronization of the rhythm of the Heart and Lungs, thus addressing shock to the cardiovascular system. An acupuncture point correlate to this formula might include LU-9 (the assembly point of the pulse), LU-1 (Zhong-fu, "central treasury"), CV-17, HP-4, and HT-7. A treasure in the center of the chest is the *zhong-qi* which empowers the synchronicity of all rhythmic movements in the organism. A child often responds to early trauma and/or disappointments in life by shutting off their Heart and suppressing Lung rhythm.²⁸ In

effect, this may be the child's only defensive mechanism to shock of great magnitude. Isolated, they may evidence an internal emptiness and loneliness due to the Lungs failing to make contact with the "pure Qi of the Heavens," representing all that is of essential worth externally to one in life. Further, one may fail to make contact with one's own inner worth (the central treasure) as bestowed by Heaven.

The loss of rhythm between the Heart and Lungs may lead to Stagnation and the eventual buildup of Heat as the body tries to move the Stagnation. Over time, this excess Heat may give way to deficient Heat as the yin of the Lungs becomes drained. The individual for whom this formula is appropriate constitutionally may evidence feelings of having been "burned" by life. As a longer-term intervention, this formula tonifies Lung yin and may help soothe the pain of loss. Further as a constitutional Lung formula, SMS may address the issue of the patient's self worth which may have been affected by betrayal. In my experience this formula is often vital to restoring a basic harmonious foundation upon which one may build during the initial stages of treatment when chaos predominates. Indications for this formula are pulses which are intermittent, irregular, feeble/absent, and unusually fast or slow. In order to stabilize the pulse, I prescribe this formula in small doses (1-2 grams daily) for short periods of time (1-3 weeks).

D. Summary

Yunnan Paiyao and Sheng Mai San are both herbal formulas which treat shock. Yunnan Paiyao addresses the effects of shock to the Heart and circulation by improving the quality and function of Blood. On the other hand, SMS addresses the quality of functions mediated by *qi*. Both of these formulas are effective regardless of the elapsed time from the initial shock to the beginning of therapy. (Note: Again, the use of the term "shock" is synonymous with the "presence of habitually driven behav-

ior.") Each individual is touched by an event which affects him in such a way that their basic energetic balance is not able to restore itself. This shock results in a "shutting down" of basic aspects of self expression with a corresponding loss of original nature. Habitually driven behavior may be taken as a sign that the patient is still in shock. In the Inner Tradition of Chinese medicine, the initial stage of treatment may therefore be conceived as helping to take the patient out of shock.

III. Chinese Pulse Diagnosis

The differentiation of betrayal on the Chinese pulse itself could fill several volumes. In the following, I will discuss several qualities which are particularly indicative of betrayal. Note that all qualities are discussed using the nomenclature of Leon Hammer.²⁹ The entry/exit block and husband/wife imbalance (see subsections G and H, respectively, below) are terms used in the Five-Element tradition associated with J.R. Worsley. The presence of one or more of these pulse qualities may add to an assessment that betrayal plays a significant part in the etiology of the patient's presentation. Of course, the pulse is also a key prognosticator and may provide an ongoing assessment of the effectiveness of treatment as well.

A. Diaphragm Pulse

Stagnation between the Middle and Upper Warmer. The presence of an Inflated pulse in the diaphragm position (between the medial and distal position pulses, bilaterally) indicates Stagnation of either Qi, Heat, or both in the diaphragm. The presence of this pulse can indicate trauma, lifting excessive weight beyond one's energetic capability, or the repression of tender feelings. Here, the focus is on the latter. The emotional basis of the Stagnation suggested by the diaphragm pulse results precisely from situations such as divorce. In the process of individuating from one's mate, they are forced to repress the tender feelings felt for the other. These feelings which emanate

from the Heart in the Upper Warmer "sit on top" of the feelings of anger generated by the Liver in the Middle Warmer. The opposing forces of the tender feelings being "shoved down" and the anger rising to control these feelings causes the Stagnation of Qi and/or Heat halfway between the Middle and Upper Warmers in the diaphragm.^{30,31}

B. Cotton

This quality is termed the "Sad pulse" and suggests Stagnation at the *wei-qi* level. Usually this quality begins in the Heart and/or Lung Officials. Its presence on all the pulses indicates long standing Stagnation and resignation to an essentially unlivable situation. A possible etiology of this pulse might involve the child who has inhibited their Heart and Lung function as a protective mechanism. The presence of this quality in all positions suggests the possibility of tumor formation within 20 years and between the ages of 40 to 60.³²

C. Fast or Slow Rate

An excessively fast or slow pulse rate most often indicates shock to either the Heart, circulation, or both as a primary etiology. The causes of this shock, which may have been relatively more emotional (e.g., rape or incest) or more physical (e.g., an auto accident), always bear further investigation.

D. Qi Wild

A diagnosis of "Qi wild" indicates that yin and yang are losing functional contact.³³ A "Qi wild" condition may be diagnosed if the entire pulse evidences changing qualities and/or amplitude, or such qualities as Hollow or Empty. The presence of these qualities in any one pulse position indicates that yin and yang are losing functional contact in a specific organ system. Only when these qualities are present on the entire pulse can a diagnosis of "Qi wild" be made. The general interpretation of a "Qi wild" pulse is one of chaos which is present in all manner of personal presentation. I have frequently seen this pulse in survivors of rape and in-

cest, particularly when a fair amount of dissociation is present. I interpret this as indicating that the abuse has literally blown apart the integrity of the patient's Heart function. In these cases, "possession"¹² is often a possibility which I treat with the Dragon points as specified by Worsley.³⁴ I interpret possession as indicating that habitual reaction to the presence of a given emotion has reached a stage where there is no room for any other type of personal expression. It is as if the emotion has a life of its own and is now "running the show." A common hallmark of this type of imbalance is the inability for the patient to sustain eye contact.

D. Heart Valve

A deficiency of Heart Qi may lead to dysfunction of the mitral valve. The valve dysfunction causes a back flow of Blood that creates turbulence in the blood and Stagnation which may present as a Slippery quality or vibration on the distolateral aspect of the left distal Heart pulse. The presentation of this pulse is often accompanied by nervousness, anxiety, and confusion.

E. Neuropsychological Pulse

This pulse is found bilaterally, distal to LU-9 on each hand. This pulse is not present in a normally healthy pulse picture. The presence of this pulse adds weight to my assessment that the nervous system and or psychological factors are contributing to the patient's overall presentation. I interpret this pulse as indicating an involvement of Heart *shen*, which is a basis of neurological and psychological function.³⁵

F. "Nervous System Tense"

According to Dr. Hammer, this condition is characterized by a general tension found bilaterally in all pulse positions. The presence of this pulse pattern is generally interpreted to indicate that the patient lives in a constant state of vigilance. Clinically, it is necessary to differentiate between constitution and life as the etiology of this pulse type.³⁶ I have often seen this pulse in survi-

vors of sexual abuse who have become continually vigilant as a response to their trauma.

G. Entry/Exit Blocks

In a simplistic way, the flow of Qi resembles the passage of water through a series of twelve pipes. A blockage which occurs between two meridians in the sequential flow of Qi is known as an "entry/exit" (E/E) block and may have implications for the functional balance of the entire energetic system. Each of the E/E pairs are related to the betrayal of intimacy in unique ways. Three of these paired meridians flow into each other via their E/E points across the chest area traversing the heart. These combinations are K-22/HP-1, LV-14/LU-1, and SP-21/HT-1. Closing of the Heart and inhibition of the Lung rhythm often result in the blockage of flow of energy in meridians that transverse the Upper Warmer. Entry/Exit treatments can have profound clearing effects on patterns of Stagnation, Excess, and Deficiency throughout the meridian system and the entire sphere of organ function. Entry/exit blocks are readily detectable on the pulse.³⁷

H. The Husband/Wife Imbalance

Like the "Qi wild" pulse, this pattern indicates a fundamental separation of yin and yang. A general interpretation of this pulse is that the creative life force is being repressed in an effort to live in an essentially unlivable situation.³⁸ In order to change this situation, an individual's entire conceptual framework of who they are would have to be relinquished. Rather than facing the death of their ego, such a person remains in the relationship as their vitality is slowly drained. Their repression eventually leads to what may be terminal separation of the *yuan-qi*, the foundation of life itself.

IV. Acupuncture

A. Theoretic Considerations of Acupoint Function and Selection

Each acupuncture point addresses a specific aspect of being that exists both inter-

nally, as well as macrocosmically. According to my experience both as patient and practitioner, a property unique to acupuncture points is their ability to restore one's memory of original nature. Each point empowers the capacity to evoke some aspect of function that has been lost, buried under the accretions of life's habituating influence. Thus, the *Ling Shu* informs us that, "For every needling, the method above all is not to miss the rooting in the Spirits."³⁹

The general characteristics of each of the Five Elements are expressed as discreet functions designated as the "Officials" (organs and their spheres of influence). The function of each Official is further elaborated in its associated acupuncture points. For instance, the general qualities of the Wood Element are elaborated into their yin and yang aspects as the Liver and Gallbladder Officials, respectively. A function associated with the Liver Official is "planning." Thus, the 14 points on the Liver Official may each be said to address some discreet aspect of the function which constitutes the human relationship to planning.

The process of selecting points involves:

- 1) Identifying the patient's constitutional type since all treatment is performed in relation to this Element and organ system,
- 2) Identifying which function or functions are imbalanced in such a way that inhibits the patient's self knowledge and expression, and
- 3) Identifying a discreet aspect of a given function as addressed by individual points on its associated meridian.

The process of point selection may involve input from many sources. Ultimately, however, this process is highly intuitive when the practitioner is doing their best work. As in a brilliant musical improvisation, the practitioner's selection of points expresses truth spontaneously as the constraints of theory fall away. Of course, one may always go back after the fact and analyze the performance or point selection. In

truth, the note played or point selected emerged spontaneously in the harmony of the moment. The practitioner literally had no other choice but to be a vessel for the creative flow of dao as expressed through the point selection.

As a practitioner attuned to the functional relationships represented by the Officials, the Five-Element system offers a method of discovering for one's self the deeper functions of the acupuncture points. Over many thousands of sessions, with proper intention, the practitioner may become increasingly aware of the way each point addresses discreet aspects of human function on all levels of being. Of course, this is a highly individual process, as clinical experience reveals to each practitioner truths about the points consistent with their own path, awareness, and belief system. The functions of the points I present here represent truths which are self-evident to me. They are offered only as insights into my own process of discovery and not as ultimate definitions of point function.

The inner nature of these points is only accessible moment by moment within the context of a treatment whose overall aim is to aid the patient in their fulfillment of destiny. In other words, one cannot treat symptomatically and "just throw in" a few of these points, hoping that they will empower the virtues discussed here. It is important to remember that, in the appropriate context, any point may be useful in harmonizing any related imbalance in the patient's being. The practitioner must respond spontaneously to each new situation and not treat the same points repeatedly. The repeated use of points in an attempt to "cause" something to happen may be analogous to the practitioner forcing their will on the patient.⁴⁰ Continually stimulating the same points will cause the patient to stagnate as they become habituated to the effects. This is counterproductive to the goal of the Inner Tradition—to support the patient's evolution. Ideally, the practitioner should be able to respond to the patient's evolving presentation in a way

that is unencumbered by their past experience with that patient. Even if a point is effective, one must avoid the inclination to use it repeatedly. Hence, in *The Art of War*, Sun-zi states, "Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances."⁴¹

B. Useful Acupoints in the Treatment of Betrayal Listed According to the Five Elements

Although I have discussed only the Fire Officials in Part I, aspects of how the other Elements contribute to intimacy and its betrayal may be gleaned from the functions of their associated meridians and acupuncture points.⁴² Here, I discuss the inner nature of several relevant points. Points which have been covered in detail elsewhere are presented here only briefly. All point translations are according to Worsley unless otherwise specified.⁴³ In Part III, I will present case studies which demonstrate my use of some of these points.

1. The Fire Element

Heart

—HT-1 (*Jiquan*), "Utmost Source," Entry point: As the first point of the Heart, itself the first meridian, HT-1 may be considered the first point in the circulation of Qi in the 12 main meridians. Hence, HT-1 as a source (*quan*) is given the designation of utmost (*ji*) respect. As the polestar is the center of the universe, the sun the center of the solar system, and the Emperor the center of the nation, so too is the Heart the center of one's internal being. All of these centers represent the same energy, each having its own unique physical manifestation. Heart-1 empowers the alignment of one's Heart with these universal centers so that one may be nourished from the primal source.⁴⁴ This point is of particular importance in resolving E/E blocks between the Spleen and Heart Officials.⁴⁵

—HT-2 (*Qingling*), "Blue-Green Spirit:" The name of HT-2 is the name of the ter-

race to which the Emperor went in order to receive spiritual influences.⁴⁶ Hence, the location of this point on the Heart meridian. In reference to the character *ling*, Weiger points out that in ancient China the shaman's most important role was to elicit rain from the Heavens.⁴⁷ The Emperor's role was not so different in that his duty was to be in charge of the performance of rites. In the *Yi-jing (I Ching)*, hexagram 51 corresponds to the "blue-green dragon" (*qing-ling*), the arrival of spring. The hexagram tells us that even though the thunder may roll and spread terror for a hundred miles around, the ruler remains so "composed and reverent in spirit" that the sacrificial rite is not interrupted. Wilhelm continues, "This is the spirit that must animate leaders and the rulers of men—a profound inner seriousness from which all outer terrors glance off harmlessly."⁴⁸ In this context *qing-ling* may address the Emperor's power to invoke rain from Heaven, essential for new growth in spring, through the performance of rights. In general, *ling* may be considered the potency of the Emperor (or Heart) as derived from fulfillment of his mandate (*ming*) to rule the nation in an effective manner. I have found this point useful in restoring a patient's sense of potency in initiating new beginnings.

—HT-3 (*Shaohai*), "Little Sea:" According to Chinese traditional medicine, the function of this point is to calm Heart spirit. The more tightly a thing is held the more it vibrates and the more Heat is generated. As the Heart is constrained, its Qi Stagnates and Heat builds up. Hence, a tightly held and closed Heart may be evidenced by stuttering, heat flushes, heart palpitations, and nervousness. This point may be "little" (*shao*), but as the Sea (*hai*) point on the Heart meridian, it provides access to an ocean of potential yin energy which may cool and, thus, calm the Heart Fire. As the Water point on a Fire meridian, I have found this point useful for harmonizing the relationship between the Heart and Kidney Officials.

—HT-4 (*Lingdao*), "Spirit Path:" As the Metal point on the Heart meridian, this point addresses the relationship between Fire and Metal. Hence, this point may aid in synchronizing the functions of the Heart and Lungs, keeping the Heart aligned with its higher purpose as provided by the Lung's connection to the Heavenly Qi. Treatment at Spirit Path may be indicated for someone who feels isolated from purpose, unable to discern that the pain, sadness, and loss which they are experiencing are, in fact, part of their spiritual path. It is ideal for the patient who feels "burned by life," involving instances in which the Heart Fire has been overcontrolling the Metal. Note that this point shares its function with GV-11 (*Shendao*) whose name may also be translated as "Spirit Path."

—HT-5 (*Tongli*), "Penetrating Inside:" The Heart as Emperor excels in insight and understanding.⁴⁹ In the *Shen Nong Ben Cao*, "tong shen-ming" is a phrase which indicates that medicines of the highest level (i.e., those which aid in the fulfillment of destiny) may assist one in communicating with the radiant spirits which emanate from one's Heart as well as the universe. Here, the character *tong* conveys the notion of interpenetration, of being in communication with a principle or reason (*li*) in such a way that yields understanding. As the Luo point, *Tongli* brings energy into the Heart and helps the Heart Fire penetrate to the depths of one's being. This point is ideal for the patient who habitually closes the Heart to intimacy.

—HT-7 (*Shenmen*), "Spirit Gate:" This is both the Earth and the Source point on the Heart meridian. On the yin meridians all Source points are Earth points, and are the third point, proximally. Three is the number of Heaven, human, and Earth, representing the primordial *dao*. Hence, the Source points may provide a connection to the Primordial Qi and Earthly Source Qi, both pronounced *yuán* (but expressed with different characters). If this gate rusts, either open or closed, the Heart may experience

stress, being unable to comfortably house the mind and spirit. This point empowers the equilibrating quality of the Earth Element within the Heart Fire.

—HT-8 (*Shaofu*), "Lesser Palace:" As the Fire point on a Fire meridian, HT-8 is the Horary point and is uniquely able to tonify or sedate Heart Fire.⁵⁰ The character *fu* denotes this point as a residence of the Heart and Heart spirit. I find that during the summer solstice, between 11am and 1pm, is an ideal time to address this point.

—HT-9 (*Shaochong*), "Little Rushing In:" As the Wood point, HT-9 may empower the Heart's capacity for vision. Trust involves keeping both the Heart and the eyes open, and this point may unite the function of the Liver and Heart Official.⁵¹ Hence, this point may empower the patient to "look before they leap." Energy rushes into the Heart meridian at its *jing* (well) point. If the Wood of the Liver burns in a way that generates excessive Fire, the Heart may become agitated and a sense of "rushing" may be evident in all manner of one's expression. Conversely, if the Fire is cut off from the vision of Wood, the Emperor may be joyless. Here, the patient wanders aimlessly like a leaf blown by the wind without the guiding light of the Heart's Fire. As the Wood tonification point on the Heart meridian, I have found this point useful for harmonizing the relationship between the Liver and Heart Officials.

Small Intestine

—SI-6 (*Yanglao*), "Nourishing the Old:" As the Xi-Cleft point, *yang-lao* excels at clearing Stagnation from the SI Official. This point may be thought of as aiding the SI to clear off the accretions of habituating influence which have smothered the Fires of the Heart and *mingmen*. This is equivalent to re-invigorating the alchemist's Fire so that it may burn off the ashes which have smothered it. By assisting the SI to sort out the old and assimilate the new, bitterness and pain remaining from past experience

may be integrated and released. The Stagnation that results from SI's imbalance may lead to lethargy and ultimately paralysis of the arms and legs, rendering one literally unable to sort things out. After receiving this point in treatment, patients may report dreaming about people and places which they had long ago forgotten. Further, one may experience memories or sensations such as smells which remind them of past places and people.

—SI-7 (*Zhizheng*), "Support Uprightness."⁵² This is the Luo point which provides connection, empowering the quality of communication between the Heart as sovereign and its Minister the SI. Without this "upright" communication, the quality of the Heart's capacity to rule may suffer. This point supports the upright function of the SI in carrying information to the Heart and conveying the Heart's intention to the world. I have found this point to be useful for bitterness, frustration, and sarcasm that result when an individual feels that they are not being understood or truly appreciated.

—SI-11 (*Tianzong*), "Heavenly Ancestor." In *Zhuang-zi*, the ancestor of the human race is represented as Emperor Hun-Tun which may be translated as "chaos."⁵³ In a world born of chaos, human life is often a struggle for meaning. People grasp at concepts for meaning as one caught in a whirlpool may hold momentarily onto a passing branch. The stability afforded by belief is fleeting, as concepts are continually swept away by the flood of the *dao's* rising waters. The Sage's journey into the Heart is one of aiming toward, but never fully arriving at, the destination. Wisdom emerges when one has finally made peace with their fundamental inability to know. Tianzong brings the wisdom of the Heavenly ancestor to the sorting process. For in the chaotic unity of Heaven, all is one and there is no thing to sort out. For a patient who is troubled in the process of sorting, this point may empower the emergence of the Heart's wisdom.

—SI-16 (*Tianchuang*), "Heavenly Window." As a "Window of the Sky," this point provides clarity on a deep spiritual level to aid in the sorting process. In my experience, "window" points are some of the strongest points for correcting deviations between the Heart and mind, thus reducing habituated behavior.

—SI-17, (*Tianrong*), "Heavenly Appearance." Also a "Window of the Sky," this point is somewhat stronger than SI-16. Rather than merely providing a glimpse through a window, this point makes the decree of Heaven manifest.

—SI-19 (*Tinggong*), "Listening Palace." The function of SI-19 is archetypal of the relationship between the Heart and Small Intestine Officials. The character *ting* (listen) is etymologically related to the character *de* which means "virtue" and has undertones suggesting the power of intuition. From the imagery of the character *ting*, the ability to "listen" may be defined as the ability to hear one's Heart and the Hearts of others without deviation. One who is "listening" in this manner is able to immediately know the nature of things in their Heart, directly bypassing the analytic faculties of the mind.⁵⁴ In addition to BL-1, I have found this point, located next to the sensory orifices, to be one of the most powerful points for empowering accurate perception of reality as it occurs both internally and externally in life.

Heart Protector

—HP-1 (*Tianchi*), "Heavenly Pond." I have found that HP-1 is important both as an entry point and as a "Window of the Sky" for treating betrayal and, as such, provides the deepest possible connection to spiritual levels of intimacy. This point may help restore one's memory of their Heart as a place of ultimate safety before it became burdened by life's sorrows. Further, this point may empower one to experience the world as a safe place helping to clear the effects of past betrayal.⁵⁵ HP-1 is "forbidden" to needle on women (see HP-2). However, in my

opinion it is quite feasible for experienced practitioners to needle this point in women with smaller sized breasts. Due to its position, male practitioners must be sensitive to issues regarding appropriate intimacy if they choose to needle this point on a women. I have found this to be a most potent point in empowering the overall spiritual well-being and function of the HP Official.

—HP-2 (*Tianquan*), "Heavenly Spring:" In women, HP-2 is recommended as an alternative to HP-1.

—HP-3 (*Quze*), "Crooked Marsh:" As the Water point, HP-3 may restore the control of Water over a Heart Protector whose Fire is raging out of control. As a reaction to betrayal one's Heart may be too open and expansive. Conversely, one's Heart may be shut down, thus trapping Heat in the Heart which generates Fire. This is a key point for establishing harmony between Water and Fire as it relates to fear (Water) of intimacy (Fire).

—HP-4 (*Ximen*), "Cleft-xi Gate:"⁵⁶ As the Xi-cleft point, HP-4 clears Stagnation from the HP Official. It clears the effects of past betrayal which obstruct the spontaneous opening and closing of the HP gate. This is a chief point for harmonizing the function of the diaphragm and clearing the Stagnation which generates the inflated quality on the pulse corresponding to the diaphragm position.

—HP-5 (*Jianshi*), "The Intermediary:" The HP is the intermediary between the inner sanctum of the Heart and the outside world. As the Metal point, HP-5 may cool the Heart's Fire by sedating the HP. This is a key point for addressing the relationship between loss (Metal) and sadness (Fire). I have found this point useful for treating the quality of resignation and stagnation indicated by the "Cotton" pulse. Also note that this point has the alternate name *Gui-lu* or "Ghost Path," indicating that it is a Ghost point. Ghost points are particularly effective in treating habituated behavior.

—HP-6 (*Neiguan*), "Inner Frontier Gate:" Together with TW-5, this point regulates the inner and outer aspects of illumination governed by the Heart and Fires of *mingmen*. The virtues of this point have been discussed in Part I.

—HP-7 (*Daling*), "Great Mound:" As the Earth and Source point, HP-7 may ground and nourish a scattered Heart. I have found this point to be very stimulating and generally reserve its use for sedating people in shock or in providing strong stimulation to HP function in a way that could be said to "raise the dead." In this last usage, please note that an alternate name for HP-7 is *Guixin*, or "Ghost Heart."

—HP-8 (*Laogong*), "Palace of Weariness:" As the Horary point, HP-8 may rekindle the fires of a weary Heart. I think of this as a point that can induce a state of bliss, which may restore one's memory of safety and joy buried in the depths of self. I have found this to be one of the most profound points for reawakening the Heart's Fire and capacity for joy.

—HP-9 (*Zhongchong*), "Rushing into the Middle:" As the Wood point, HP-9 may bring vision to the Hearts of those who feel lost in relation to intimacy. One may exhaust their Heart and mind without finding fulfillment in relationship. This point empowers the resilience and self esteem of Wood to a despairing Heart that has suffered many violations. I often needle this point in conjunction with LV-1 in order to integrate the functions of discernment and self esteem (Wood) with intuition (Fire).

Triple Warmer

—TW-1 (*Guanchong*), "Rushing the Frontier Gate." This point is ideal for the person who is always rushing into relationships and withdrawing upon feeling exposed. The TW tends to generate a lot of Fire in social relationships and activities. This may be expressed as excessive talking and chatter in social situations. Conversely, this point

may help a withdrawn individual expand their boundaries. Hence, this point may either disperse the habituated energy of constantly pushing past one's boundaries, or assist one someone who is withdrawn to expand their horizons. This exemplifies the ability of acupuncture to harmonize various aspects of being on a continuum from excess to deficiency. Constantly rushing into the outer frontier, one may fall prey to external pathogenic factors. Hence, this point's function of dispelling Wind and Heat. Comparing the function of this point with that of HP-9, it is apparent that HP-9 governs the flow of energy toward the center, whereas TW-1 directs energy toward the outer frontier.

-TW-5 (*Waiguan*), "Outer Frontier Gate:" Together with HP-6, this point regulates the inner and outer aspects of illumination governed by the Heart and Fires of *mingmen*. (These points were discussed in Part I.) One virtue of the Luo points on the yang meridians is that they are able to drain the external pathogen which harms their associated Element. Hence, TW-5 relieves exterior and hot conditions. In this respect, TW-5 is like a gate which may vent internal pressure and relieve the entire continuum of function represented by the Fire Officials.

-TW-6 (*Feihu*), "Flying Tiger:"⁵⁷ As the Horary point, TW-6 is particularly effective for rekindling deficient or draining excess Fire. A Flying Tiger conjures images of abundant strength and energy. One can only imagine how much "inappropriate contact" a Flying Tiger could make. The tiger is a yin animal that should be on the Earth rather than in Heaven, flying. Hence, this point may help readjust the basic balance of yin and yang.

-TW-11 (*Qinglengyuan*), "Pure Cold Abyss:" This point has the dual function of (1) clearing Heat and draining Fire and (2) of rekindling aspects of being from which Fire has been withdrawn. I have found this point effective in the restoration of warmth

to the uterus and sexual organs when warmth has been withdrawn as a response to betrayal.

-TW-12 (*Xiaoshuo*), "Relax and Joy:" The name "relax and joy" does not represent a translation of the Chinese characters (*xiaoluo*) for the name of this point. However, the point name as given by J.R. Worsley uniquely expresses the spirit of this point. I consider the function of this point to be similar to that of TW-11, but on a more spiritual level. This point may allow someone who is "uptight" to relax and enjoy themselves, particularly during sex. A function associated with this "letting go of control" is the ability to restore fluids depleted by excess Heat. This depletion may be evidenced in deficient vaginal secretions during menopause. I have also used this point effectively in women who are unable to attain orgasm.

-TW-16 (*Tianyou*), "Heavenly Window:" As a "Window of the Sky," TW-16 may empower deep insight into communication, connection, and other issues concerning the TW function.

-TW-17 (*Yifeng*), "Wind Screen:" Protects the shoulders and neck from Wind by strengthening the outer defensive function of Fire.⁵⁸ Wind is anything that changes unpredictably and rapidly. In Japan "rumors" are considered to be a form of Wind. This relates to the TW's function of regulating the social aspects of the Fire Element. This point may be used to good advantage in people who are excessively concerned about what others think about them. I recently used this point to good effect with a 15-year-old girl who was afraid to report that she had been raped for fear of what others might think of her.

-TW-22 (*Heliao*), "Harmony Bone," Exit Point: As the thermostat of the body, the TW must maintain harmony between the many aspects of interdependent functions which contribute to health. Harmony Bone is the Reunion point of the Gall-

bladder, Small intestine, and Three Warmer Officials. These three yang meridians are prone to excesses of Stagnant Qi, Heat, and Fire which may cause imbalances in hearing and vision. In my clinical experience, TH-22 is a main point for harmonizing all manner of imbalances that undermine clarity of mental function. This function is emphasized by this point's location along the horizontal axis of the head.

—TW-23 (*Sizhukong*), "Silk Bamboo Hollow:" This point is the terminal point on the TW meridian and, therefore, represents the outermost aspects of the Fire Element. The function of TW-23 is to bring this outer Fire back into one's depths. This may be likened to the bamboo plant deriving energy from the external manifestation of its flower (silk) back into its hollow core. (Both silk and bamboo were important resources in China.) Ayscough affirms that the presence of bamboo in the Imperial palace, "symbolizes the 'empty Heart,' which is ready to receive all goods and virtuous suggestions. So should the Emperor be ready to listen to the advice of his Ministers."⁵⁹ This point may treat someone whose Fire is externally focused as a means for preventing intimacy. This may manifest as excessive social chatter which never touches the Heart of the matter. Another example is one who makes too many social commitments as a means of avoiding intimacy with their mate. It is often interesting to compare the function of the first point on a meridian with that of the last point. For instance, a function of TW-1, "rushing the frontier gate," is to push someone who is withdrawn, to expand their horizons. Compare this with TW-23 which returns the external focus of one's Fire back to their core.

2. The Wood Element

Gallbladder

—GB-4 (*Hanyan*), "Loathsome Jaws:" This is an ideal point for easing jaw tension associated with repressed anger. It is also

excellent for relieving mental tension emanating from the GB Official.

—GB-13 (*Benshen*), "Root Spirit:" As Officials in the Wood Element, the Gallbladder and Liver meridians energetically resemble a tree. The location of this point on the head corresponds to the view of the highest perspective offered by the treetop branches. This point integrates the fundamental vision present in the roots (*ben*) of the tree with this higher perspective. Compare this point with the function of LV-1.

—GB-16 (*Muchuang*), "Eye Window:" This point empowers one to release judgments against self and others. Further, this point may allow one to bring past events into perspective.

—GB-24 (*Riyue*), "Sun and Moon:" Together, these two characters may be rendered as "illumination." This point has been discussed at length elsewhere.⁶⁰

—GB-40 (*Quixu*), "Wilderness Mound:" As the Source point, GB-40 embodies the function of every acupoint on the Gallbladder meridian, but in a more general manner. The virtue of this point is its empowerment in the broadening of one's perspective. The function of this point may be likened to assisting a person lost in the wilderness so that they may reach the top of a hill in order to see where they have been, where they are, and where they are going. This point is ideal for one who "can't see the forest for the trees."

—GB-41 (*Zulingqi*), "Near to Tears:"⁶¹ As the Horary point, GB-41 may empower all the virtues of the GB Official. This point may allow one who is fighting back tears of frustration to express their anger. In this way anger and resentment, predicated upon their frustration, may be resolved.

—GB-44 (*Zuqiaoyin*), "Foot Hole Yin:" This is the Metal point on the GB meridian. The Metal Element controls the Wood Element across the *ke* cycle. The resolution (a virtue of the Wood Element) of anger is of-

ten found in one's ability to let go (a virtue empowered by Metal). Gallbladder is a yang Official; as such, the qualities of Metal come to it externally. Here, the presence of Metal may be likened to pruning a plant—a quality of good pruning is to eliminate that which is not essential so that growth may proceed in a focused manner.

Like all points, GB-44 harmonizes a continuum of unbalanced expression. One's quality of growth may emulate a tree that sends out branches in many directions, yet, never grows very tall. Here, GB-44 may prune away unnecessary growth so that intention is better focused on a specific goal. Also, one may feel that every time they have initiated action in life that they have been "cut down in their tracks." Hence, this point may also address the timidity and fear that prevents someone from taking action. In this sense, it may be said that GV-44 inhibits the control of Metal upon Wood's inclination for growth.

Liver

—LV-1 (*Dadun*), "Great Esteem:" As the Horary point, LV-1 addresses the Essence of the Wood Element. Great Esteem, the first point on the Liver meridian, is located on the big toe, which may be said to provide one's physical root and grounding. This point empowers the specific virtue of self esteem which emerges from the vision of those principles that spring from one's essential nature, rooting their life. In pruning a plant, one may remove unessential branches so that growth may be channeled in a more fruitful manner. However, the roots which anchor the plant into its "ground of being," must not be compromised. When basic principles are compromised, as often happens in betrayal, self esteem slowly erodes. Compromise becomes gradually easier until one may no longer have a vision of their true nature. This imbalance is often evidenced in someone who acts as though any compromise is a personal affront. This point may empower the discernment of those aspects of self which (1) may be compromised (the branches) and (2) those

which are fundamental principles (roots) that must be supported and preserved. Contrast the function of LV-1 with that of LV-14 and GB-13.

—LV-14 (*Qimen*), "Gate of Hope:" Anatomically the highest point on the Liver meridian, LV-14 empowers the quality of aspiration. Here, "at the top of the tree," the branches reach up to touch Heaven which is represented by the E/E connection of this point to the Lung meridian at LU-1. Hence, this point may address both the virtues of aspiration (Liver) and inspiration (Lungs). "Gate of Hope" empowers one to keep her eyes turned toward the future with optimism, and may be useful for treating the person who can't "see the light at the end of the tunnel." I often combine this point with LV-1 in an attempt to integrate both lofty (LV-14) and fundamental (LV-1) vision.

3. The Earth Element

Stomach

—ST-1 (*Chengqi*), "Receive Tears:" The role of the Stomach is to digest and integrate life's contribution to physiological function. When emotional material has not been digested and integrated, it is emotionally burdening in much the same way as undigested food may make one feel "heavy." With Stomach function compromised, the Large Intestine may be unable to let go of undigested emotional material and one may never reach the stage of, for example, grieving over a traumatic loss. Hence, ST-1 may empower the receiving of tears indicating that the stuck energy has moved on and that one is now integrating the experience. This point opens up the flow of Qi at the source of the Stomach meridian and, therefore, may help to flush out undigested material, both physiologically and emotionally.

—ST-8 (*Touwei*), "Head Tied:" This is a key point for obsession. ST-8 is ideal for someone who is bound by their own thoughts.

—ST-9 (*Renying*), "People Welcome:" This point is a "Window of the Sky" and ad-

dresses deep aspects of spirit as they emerge through the Earth Element. This is a main point useful for the treatment of resentment built up by being ingratiating ("people pleasing"). It is ideal for the person who takes care of everybody else in an attempt to avoid conflict, but who eventually comes to resent others. This resentment is often evidenced as a constricted feeling in the throat at the level of this point. Patients often instinctively point to this area when they express the euphemism, "I've had it up to here." This point may also empower a person who is unable to ask for their needs to be met or to welcome others into their process.

-ST-12 (*Quepen*), "Broken Bowl:" Just as a broken bowl may be unable to contain one's meal, so too may an individual fail to embody acquired sources of nourishment. This imbalance may evidence as an emotional "spilling" in the form of neediness, worry and inappropriate boundary regarding the fulfillment of one's own needs and the needs of others.

-ST-20 (*Chengman*), "Receiving Fullness:" This point may empower someone to experience abundance in life rather than wallowing in feelings of neediness.

-ST-23 (*Taiyi*), "Great Oneness:" The name of this point relates to the function of the Stomach of breaking down all things into a meaningful and integrated whole. For someone whose life appears to them as a conglomeration of unrelated and fragmented experiences, the function of this point may help them to integrate their experiences and move on in life.

-ST-25 (*Tianshu*), "Heavenly Pivot:" Located on both sides of the navel, ST-25 addresses the nature of the *Hara* as a fixed reference point which may empower stability during transitions. This point empowers the virtue of being able to move dynamically in any direction without excessive deliberation.⁶² *Tianshu* is a name for the central star in the Big Dipper constellation, the res-

idence of the gods (*shen*) who preside over one's destiny.⁶³

-ST-36 (*Zusanli*), "Leg Three Miles:" This is one of the strongest points for stability and grounding someone at the source of their being. I often combine this with other points, depending on the effect I am seeking. A particularly good combination for strengthening resolve, structure, and one's spiritual backbone consists of ST-36, BL-54, GV-3, BL-10. I have successfully used this or a similar combination for empowering women to summon the courage to confront family members who had sexually abused them.

-ST-40 (*Fenglong*), "Abundant Splendor:" As the Luo point, ST-40 harmonizes the relationship between the Spleen and Stomach Officials. Physiologically, this point is said to transform Phlegm and Dampness, and to calm the spirit.⁶⁴ In this context, Phlegm and Dampness represent the accumulation of one's un-integrated experiences in life. Insatiable appetite and feelings of neediness may result if the past prevents one from being nourished in the present. This point is ideal for the person that feels burdened by typical sources of nourishment such as family, friends, and career. *Fenglong* may assist in transforming burdensome feeling so that one may, once again, receive abundance.

-ST-45 (*Lidui*), "Hard Bargain:" This point is ideal for the person who feels their needs are never met; consequently they continually whine, complain, and demand sympathy. If the Metal within Earth becomes cold, rigid, and inert, then physical and emotional digestion may become sluggish. Emotionally, this coldness may manifest as a lack of sympathy toward self and others.

Spleen

-SP-21 (*Dabao*), "Great Enveloping:" In its etymology, the character for *bao* reveals the image of a fetus surrounded by the womb.⁶⁵ Spleen-21 is the great Luo point which sends collaterals branching around the entire torso that effectively surrounds

each person with an enfolding, motherly embrace. In Daoism, the term *bao-yi* means "to embrace the one."⁶⁶ This evokes the image of the Daoist making the spiritual journey of restoring original nature (*de*) and returning to the womb by patterning himself on the primal Dao. In distinguishing between the relative importance of the body and the mind, the *DDJ* tells us that the "Sage is for the belly, not for the eyes." Connected through his spiritual umbilicus to the source of Dao, the Sage therefore receives the unconditional nourishment of the mother. The inner nature of SP-21 empowers one to feel surrounded by this unconditional nourishment in life, as though in the womb. This can be a potent image for one who feels cut off from sources of nourishment in life.

4. The Metal Element

Lung

—LU-1 (*Zhongfu*), "Middle Palace," "Central Treasury:" The flow of energy from LV-14 to LU-1 provides a connection between the eyes, turned upward toward Heaven with optimism and great vision, and the inspiration of a spiritual connection with Heaven. *Zhongqi*, which empowers the synchronicity of all rhythmic movements in the organism, is a treasure in the center of the chest. A child often responds to early trauma and/or disappointments in life by shutting off their Heart and suppressing their Lung rhythm.⁶⁷ As the Liver Qi stagnates, frustration that gives way to despair is characteristic of this imbalance. When the Lungs have failed to bring quality into one's inner landscape or to make contact with their inner worth (the central treasure), it often manifests as an internal emptiness and loneliness.

—LU-2 (*Yunmen*), "Cloud Gate:" Grief in the Lungs may obscure the Heart's Fire in a manner similar to clouds that may obscure the sun. This point may resolve grief which will allow the Heart's intention to shine through.⁶⁸ For a person who is chronically negative as if "followed by a cloud," this

point may invoke inspiration by allowing a glimpse of Heaven. I use this point, as well as LU-1 and LU-3, for treating the quality of Qi Stagnation that produces the "Cotton" quality on the pulse. This Stagnation of the *wei-qi* level may be likened to clouds obscuring the pulse.

—LU-3 (*Tianfu*), "Heavenly Palace:" This is a "Window of the Sky" and, thus, is a key point for reaching the spirit level of the Lung meridian. If the Lungs are not in touch with "quality" in life, one may feel empty inside. This may manifest as grieving for that which one has lost, or longing for something that has eluded them. The character *fu* indicates a building where records are kept; hence, Mathews translates *Tianfu* as "The storehouse of god-eternity."⁶⁹ The knowledge that Heaven finds the best in us may help us to wipe the slate clean and find the best in our self.

The virtue associated with the Lungs is justice (*yi*).⁷⁰ Whereas the Liver is associated with human justice, the Lung is associated with Heavenly justice. Human justice is always a matter of judgement and compromise. Hence, the *Dao De Jing* states, "...in reconciling a great injury, there is always sure to be some injury remaining. How can this be good?"⁷¹ Heavenly justice always repays injury with original nature (*de*), the very basis of self worth.

It is interesting to compare the virtue of self "worth" in contradistinction to self "esteem" as empowered by LV-1. Self esteem may be said to be predicated upon a balanced vision of those aspects of self which comprise the roots of one's life that are fundamental and cannot be compromised. This vision must discern these foundational principles as compared with the peripheral aspects of self which may be likened to branches that may be pruned and relinquished as one channels energy in directing their growth. Self worth, on the other hand, may be considered to be predicated upon one's respect for and value of that fundamental vision.

Large Intestine

—LI-4 (*Hegu*), "Joining of the Valleys:" Here at the entry point, energy from the Lungs enters the Large Intestine meridian, and the functions of receiving (LU) and letting go (LI) are joined. In Daoism, the image of the valley is a symbol of emptiness. The virtue of emptiness is that it empowers one to be receptive to the essential nature of life. The *Yi-jing* hexagram 15 for modesty (*qian*) indicates that, "the superior man reduces that which is too much, and augments that which is too little. He weighs things and makes them equal."⁷² In her comment on this hexagram, Anthony states, "To equalize extremes is part of the natural law. A haughty, pretentious attitude stands like a narrow, steep mountain that is constantly being attacked by the elements; as a consequence, it erodes into the valley. The valley, likewise, because it is a depression, receives all that erodes into it."⁷³ Hence the name "Joining of the Valleys."

—LI-17 (*Tianding*), "Heavenly Vessel." The function of this point relates directly to *Yi-jing* hexagram 50 (*ding*), "the cauldron." The *ding* was a vessel used in banquets and in the performance of ritual. The essence of this hexagram is that Stagnation must be removed and the vessel cleaned in order for it to receive, and be received, by spirit during the ritual. Hence, to be nourished by Heaven, this point fosters the necessary state of open receptivity.

—LI-18 (*Futu*), "Support and Rush Out:" Imbalances of the Large Intestine's function are often characterized by either inappropriately clinging to the past or longing for the future. As a "Window of the Sky," LI-18 may assist in (1) letting go of grief for the past and (2) directing their longing for the future to a deep level of spirit.

5. The Water Element

Bladder

—BL-1 (*Jingming*), "Eyes Bright:" An alternate name for BL-1, also pronounced *jingming*, but based on a different character



Figure 1.

The *Yi-jing* trigram for Fire (*li*) is produced by assigning a solid yang line to each of the *shen* points (K-23 and K-25) and a broken line to the *ling* point (K-24).

for *jing*, may be translated as "radiance of jing."⁷⁴ When the Fires of *mingmen* burn brightly, the eyes shine with a radiance that reflects the purity of one's essential nature (*jing*). This point plays a crucial role in mediating the interaction of Anterior and Posterior Heaven.⁷⁵

—BL-10 (*Tianzhu*), "Heavenly Pillar:" This point is situated at the top of the trapezius muscle and directly under the occipital bone. The trapezius is the pillar that literally holds up the head, which represents Heaven. As the spine is the pillar of the body, this point is the pillar of the spirit which empowers one to hold their head up and stand tall. In Chinese mythology, the body of our Heavenly ancestor Pan-gu was the pillar that unified Heaven and Earth before the human race lost its original nature.⁷⁶ I have often used this point in combination with BL-54, GV-3 and ST-36 in order to empower an individual to "stand up for themselves."

—BL-47/52 (*Zhishi*), "Ambition Room:" This is a key point for harmonizing the quality of the function of human will. In an act of introspection, one's *shen* may be channeled via the will into their *jing*, or, they may expend their resources (*jing*) striving for worldly accomplishments. The virtues of this point are discussed elsewhere.⁷⁷

Kidney

The following three points, K-23, 24 and 25, are of paramount importance in maintaining balance between the yin (*ling*) and

yang (*shen*) of Heart spirit. Note that these points denote the *shen* (yang), *ling* (yin), and *shen* (yang) spirits, respectively. Taken together, these three points may be seen as constructing the *Yi-jing* trigram "li," which is paired with Fire. Therefore, it is interesting to note that the trigram for Fire exists on the Kidney (Water) meridian over the Heart (Fire) in the upper jiao, which corresponds to Heaven. Hence, on the deepest possible level, the functions of these points relate to the integration of the yin (*ling*) and yang (*shen*) aspects of Heart spirit. (see Figure 1) The inner natures of these points have been discussed at length elsewhere.⁷⁸

—K-23 (*Shenfang*), "Spirit Seal:" This point treats *shen*, which is the yang of Heart spirit. It empowers one to experience that the truth which they find in their Heart is there by virtue of Heaven's mandate (*ming*: destiny). No external confirmation need be sought in order to justify actions based on one's inner truth.

—K-24 (*Lingtu*), "Spirit Burial Ground:" This point resurrects the *ling*, which is the yin of Heart spirit. It brings the qualities of Water to the "desert of a barren Heart."

—K-25 (*Shencang*), "Spirit Storehouse:" This point contains a reserve of *shen*, which is the yang of Heart spirit.

Governor Vessel

—GV-4 (*Mingmen*), "Gate of Destiny:"⁷⁹ This is a central point to help regulate the interpenetration of Anterior and Posterior Heaven, *jing* and *shen*, and one's endowment of original yin and yang. I have discussed this point at length throughout all my writing.⁸⁰

—GV-10 (*Lingtai*), "Spiritual Tower"⁸¹ In Daoism, *lingtai* is a term that refers to the Heart. Mencius recounts the tale of how the multitudes flocked to King Wan as if they were his children, and built his *lingtai* "spiritual tower" in one day. This is a prime example of the efficaciousness of the Sage. The people "rejoiced" to do this work be-

cause the Sage, like the "ancients," "caused the people to have pleasure as well as themselves."⁸² This tower brings to mind the Daoist folktale of the forlorn governor who could not see over the trees surrounding his residence. Thus, he built a tower which would enable him to gain perspective on his kingdom.⁸³ Hence, GV-10 may be considered as a point which facilitates perspective and "penetrating insight" to the Heart.

—GV-11 (*Shendao*), "Spirit Path:" One may become addicted to the insight afforded by peak states of awareness. If one does not come down "off the mountain" (see GV-10 above) and make use of their knowledge in the world, then of what use is the wisdom acquired there? The shock of divorce, loss of a loved one, or even receiving a terminal diagnosis, may shake up one's view of reality in a way that provides a glimpse of original nature. This glimpse occasionally seems to produce a "high" or, in other words, a manic reaction. This reaction may be characterized by the momentary experience of an all empowering vision of the significance and interrelationships of the events in one's life. This vision may be experienced in a way that was previously hidden by one's erroneous interpretation of reality. Generally, the patient experiencing this vision appears inappropriately happy, given the seriousness of the event in a way that might be interpreted as denial. I have often used this point with GV-10 for quieting the Heart and sedating tendencies toward mania.

—GV-20 (*Baihui*), "Hundred Meetings:" This point summons all of one's spiritual resources in restoring the order of Heaven's mandate to one's inner kingdom of being. I have addressed this point in an entire article.⁸⁴

Conception Vessel

—CV-1 (*Huiyin*), "Meeting of Yin:" Conception Vessel-1 represents the source of yin in the human being. This is a key point for treating the terminal separation of yin and yang. This point is frequently indi-

cated in instances of sexual abuse.⁸⁵ The inner nature of this point has been addressed elsewhere.⁸⁶

—CV-17 (Yuaner), "Primordial Child:"⁸⁷
As a Reunion point where the Heart Protector and Lung Officials meet, CV-17 is uniquely able to empower the synchronization of the Lung and Heart rhythm. The state of the infant has been compared to the primordial nature of the eternal dao.⁸⁸ Hence, the function of the Heart Protector is to guard the essential, child-like nature of the Heart.

Conclusion

In *Shi Jing, The Book of Odes* (often attributed to Confucius), King Xuan reports to Heaven of being overwhelmed at his inability to effectively perform ritual. He blames a tremendous drought on his own failure:

*The drought is all ready too extreme!
Scoured, scoured the hills, dried the
streams;
The demon of drought exercises his rav-
ages and his oppression.
Like Fire burning in the Heart, like Fire
burning in the hedges—
My lonely Heart is as dried as the heat of
summer;
Sorrow in my burning Heart is like the
clouds of steam rising from Fire;
The many virtuous men of the past!!!
Its serious consequences they do not hear
or understand,
Vast as Heaven the above ruler
Be willing to enable me to retire.*⁸⁹

The pathology of the Emperor's Heart is similar to the fate of his nation. With his potency to perform ritual effectively in question, his own Heart Fire rages and he begs Heaven to change its mandate and his destiny (*ming*). Perhaps a return of spiritual balance, addressed by the concepts covered in this presentation, would have helped restore harmony to the nation and the Heart of the good king.

In Parts I and II of this article, I have examined issues related to diagnosing and

treating betrayal of intimacy with Chinese medicine. In Part III, I will present clinical cases illustrating their diagnosis and treatment according to the Inner Tradition of Chinese medicine.

Endnotes

1. The interpretation given to an event of betrayal is dependent upon the patient's constitutional type. For instance, a Wood type will tend to respond to betrayal with anger or lack of anger, judgement against self and others, and resentment. All generated symptomatology will be a compensation for the failure of the Wood Element to respond energetically in a healthy balanced way to the event. Yet, the nature of betrayal is such that it must also affect the Fire Element and its function within the Wood Element or other constitutional type.
2. Note that the person who is constitutionally Fire is from the moment of conception prone to interpreting the events of life in terms of betrayal of intimacy. This places the burden on the practitioner to separate the patient's "story" from the "reality" that lies in their Heart uncolored by their mind's interpretation.
3. I would go so far as to say that "talk-based" psychotherapy has the potential to actually reinforce the energetics of dysfunction. The more one talks about something, the more real it becomes to them. Of course, I have seen excellent psychotherapists, working within energetic models, help patients tremendously. Even in these cases, however, there seems to be clear energetic imbalances related to betrayal (i.e., Congealed Blood patterns or *wei-qi* Stagnation) that remain. Chinese medicine is unique in its ability to take the energy out of habituated behavior and restore original nature.
4. For instance, after reading poetry by incest survivors, one patient of mine became convinced that she was also an incest survivor.
5. Lately, I have had patients recover memories of being abducted by aliens after visiting a psychotherapist who specializes in, you guessed it, "alien abductions." To me, this illustrates a danger of some modern psychotherapy which seems to have specific agendas about the interpretation of the meaning of events in patient's lives. I often question the credibility of memories recovered under the direction of therapists who tend to lead their patients toward similar conclusions about the meaning of emotional material. Often these conclusions seem to be sociopolitically motivated in some way. The natural imagery of Chinese medicine appeals to me for its timeless beauty, which seems to speak effortlessly to people without imposing on them. A patient's personal mythology should always be respected. Ultimate-

- 'y, however, I find it most useful to help people gain the perspective that their life story is, in fact, a personal mythology that they have created with their unique interpretation of life events which were, implicitly, meaningless. An important therapeutic goal is to help the patient comprehend the notion that if he is going to interpret life and create meaning, then it is best done in a way that empowers personal responsibility in himself and others.
6. For a discussion of the importance of discerning between reality and interpretation, see Jarrett LS: V, VI, and VII.
 7. For instance, rebirthing is a form of therapy that requires the patient to breath rapidly for prolonged periods of time. It is characterized by a trance like state in which the patient often becomes highly emotional. Many therapies center around the notion of going "deep" into one's being and expressing their pain in prolonged physical and emotional outbursts. While these forms of therapy may have their specific applications, they appear to often suffer from the same indiscriminate use which plagues the entire field of healing. Often, practitioners of these techniques are trained to move energy in a general way, but not how to specifically direct its movement in a healthy fashion. My personal feeling is that there is a "very great abyss" (*tai-yuan*) at the center of each person that can be drawn upon indefinitely. A failing of these therapies is that they often do not move the patient past the point of their pain but, rather, keep them in it. In this regard I must emphasize that the main thrust of my therapeutic practice is on empowering the patient to focus on who they are becoming. This is in contradistinction to what seems to be a main thrust of many Western traditions of healing (particularly psychotherapy) which seems to focus upon who a patient has been.
 8. Jarrett LS: I through VIII.
 9. *DDJ* ch. 63 See Chen, EM: p 200, 226-227.
 10. Jarrett LS: V and VI.
 11. Note that Part III of this article will cover the nature of the intake procedure in detail as a preface to the case studies presented.
 12. Here, I use the term "possession" to refer to the notion that one of the internal demons (the emotions) is habitually running the patient's life to the degree that there is no room left for any other sort of personal expression. Patient's suffering this condition are extremely "monochromatic" in their presentations. In these cases it is often difficult for the practitioner to contact a clear or "sane" source of energy at the patient's depth.
 13. I learned a valuable lesson as a new practitioner when a patient informed me that after ten sessions the ringing in his ears had not improved and that he was terminating treatment. The next day his wife called me in tears to tell me that, since his treatments had begun with me, she felt she had her old loving husband back for the first time in 14 years.
 14. For a comprehensive discussion of these concepts please see Jarrett LS: V and VI.
 15. I have never read any literature on dysfunctional relationships. The views expressed here are a direct result of my own experience in clinical practice. Therefore, my use of this term may or may not correspond to others' notions of this therapeutic issue.
 16. Obviously, a commitment to celibacy and being out of external relationships is most appropriate for people who are not married or in long term relationships.
 17. For a discussion of ritual, healing, and the ling spirit, see Jarrett LS: III.
 18. In cases of betrayal, *ke* cycle relationships are very often seen such that the constitution is being attacked by the Element across the *ke* cycle. This may be due to the vulnerability of the constitutional Element and inability to have appropriate boundary.
 19. Of course divers, of which I am one, respond particularly well to this image.
 20. For a discussion of the dynamics of this turning point, see Jarrett LS: VII.
 21. In this context, the strength of this concept (and others such as karma and destiny), does not lie in whether or not it is true. Its strength lies in the "belief" that such concepts empower one to live life with integrity.
 22. Jarrett LS: VII, p 40.
 23. In my usage, "habitual reaction" is the consequence of a shock in life which disorders one's balanced functioning to the degree that original self is forgotten. The state of being continually in habitual reaction may also be referred to as being in a state of "shock."
 24. I owe my introduction to these formulas to both Leon Hammer and Ted Kaptchuk.
 25. According to the classification of herbs in the *Shen Nong Ben Cao*. See Jarrett LS: III.
 26. I have also found Jade Pharmacies "Women's Palace" formula to be effective in treating women for issues of betrayal, particularly if they occur with gynecological complaints. The use of this formula is included in one of the case studies in Part III of this article.
 27. See Part I, page 47 of this article.
 28. From my studies with Leon Hammer.
 29. Hammer L: I-III. I recommend that the reader refer to Dr. Hammer's work for an in depth presentation of these pulse types. Please note that a comprehensive work on this subject will be published by Eastland Press in his new text tentatively entitled, "Contemporary Pulse Diagnosis," scheduled for release in late 1995-early 1996.
 30. Hammer L: II.

31. One excellent treatment which may contribute to clearing this imbalance is to treat the entry/exit combination of LV-14 and LU-1. Liver-14, *qi-men* ("gate of hope"), helps remove the Stagnation caused by the suppression of anger. Too, as the Liver function empowers vision, it may provide a larger view beyond the present difficult situation toward a brighter future. The Qi of the Liver channeled to the Lungs at LU-1 may now empower the functions of that "tender" Official. Stimulating the function of LU-1 to circulate the Qi of the chest may help relieve the Stagnation there. Further, this treatment may empower the Lung's function of grieving and processing one's tender feelings so that the loss of the relationship may be adequately processed. See Jarrett LS: VIII.
32. Some acupuncture points to consider for resolving the Stagnation which underlies this pulse quality include: LU-1,2,3,6,7,9; HP-1, 2, 4, 6, 8; BL-13,14, paired with BL-37,38; BL-17; GV-10,11; and K-23, 24, 25. Herbs which help clear this quality are aromatic and have the virtue of cutting through Qi Stagnation and circulating Qi at the *wei* level. Presently, I have been using the Health Concerns (Alameda, California) formula Cir-Q for this purpose.
33. Jarrett LS: VII and Hammer L: III.
34. The Dragon points include the Internal devils: CV-15, ST-25, ST-30, ST-41; and the External devils GV-20, BL-11, BL-23, BL-62.
35. The modern Chinese term for the word "nerve" is *shen-jing* which may be translated as "spirit lines." This emphasizes the relationship between the nervous system and psychospiritual function.
36. "Nervous System Tense" (NST): Leon Hammer describes the constitutional etiology of this pulse as indicating that one's ancestors survived as a result of being constantly vigilant. A constitutional etiology is often accompanied by the presence of a Feeble/Absent Kidney pulse. Further, upon treatment an acquired NST pulse will improve but a constitutional NST pulse will not. Also see Hammer L (III), p326.
37. Jarrett LS: VIII.
38. Jarrett LS: VII.
39. Larre C, Rochat E: 1995, p 2.
40. Hence, the *Dao De Jing* in chapter 28 may be taken to emphasize the importance of the practitioner empowering each patient's unique abilities and virtues without imposing upon them the practitioner's own belief system and will.
41. Sun Tzu (Zi), ch. 6, Line 28.
42. The imbalances and virtues of the other Elements are discussed in Jarrett LS: VI.
43. Worsley JR.
44. Note that in ancient Chinese writing the polestar is referred to as the "Heart of Heaven."
45. Jarrett LS: VIII.
46. Lecture with Larre C (1986).
47. Weiger L: pp 182.
48. Wilhelm R, pp 197-200.
49. Vieth I: p 133.
50. The designation "horary" indicates that an Element point is of the same energy as its associated meridian. Hence, HT-8 is a Fire point on the Heart meridian which is itself an Official in the Fire Element. Thus, it is an Horary point. Treating Horary points during the meridian's high time according to the Chinese clock is particularly effective.
51. In this regard a particularly effective treatment may be combining LV-1 with HT-9.
52. My translation.
53. Girardot NJ, Jarrett LS: V.
54. For a discussion of the virtue of listening see Jarrett LS: III, IV, and VIII.
55. For a discussion of HP-1, HP-2, intimacy and E/E blocks. See Jarrett LS: VIII.
56. As translated by Ellis A, Wiseman N, Boss K.
57. *Feihu* is an alternate name for TW-6 (*Zhigou*), "Branch Ditch."
58. The function of this point reminds me of the "jade screen" formula containing astragalus which is said to "Seal in the *wei-qi*."
59. Ayscough F: p 74.
60. Jarrett LS: VI.
61. My translation.
62. Similar to the function of GB-30, "Jumping Circle," but from the perspective of Earth rather than Wood.
63. Jarrett LS: III, IV, V.
64. Bensky D, O'Connor J: p 273.
65. Weiger L: Chinese characters, pp 144.
66. Girardot NJ: p 63.
67. From my studies with Leon Hammer.
68. Leon Hammer considers the Lungs to be part of the digestive system with the responsibility of digesting mucus.
69. Weiger L: pp125 and Mathews RH: p 285.
70. Jarrett LS: VI.
71. *DDJ*, ch. 79 in Chen EM: p 226.
72. Wilhelm H: p 64.
73. Anthony CK: 1981, p 14.
74. Porkert M: p 244.
75. This point has been covered in detail elsewhere. See Jarrett LS: VIII.
76. Jarrett LS: V, p 19.
77. Jarrett LS: IV.
78. Jarrett LS: III.

79. My translation
80. Jarrett LS: II-VIII.
81. My translation.
82. Legge J: p 128.
83. Van Over R, 1973, pp 179-180.
84. Jarrett LS: II.
85. As a male practitioner, I always refer female patients to female practitioners for this treatment.
86. Jarrett LS: II and VII.
87. My translation.
88. Jarrett LS: VI.
89. Ayscough F: pp 51-78.

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Errata

- The following corrections pertain to Part I of this article (*AJA*, 1995, 23(1): 35-51).
- Page 49, Endnote 13: The second sentence should be deleted, "This 'empty' pulse quality...on the entire pulse."
- Page 51, Endnote 64 should read: "In this regard, I often treat LV-1 in combination with either HT-1 or HP-1." (Note: LV-1 was incorrectly printed as LI-1.
- Page 51, Endnote 66 should refer the reader to Endnote 13 rather than to Endnote 11.