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Ht – 9 少衝 *Shao Chong*/Lesser Surge

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www.meridiansjaom.com

meridiansjaom@gmail.com
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Cover: *A branch of wild rose hip in the snow. Photo © romanika*

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Catalyzing Emergence: Integral, Evolutionary, and Spiritual Perspectives on Chinese Medicine, Part II

By Lonny S. Jarrett

Lonny S. Jarrett has been practicing Chinese medicine in Stockbridge, Massachusetts, since 1986. He has been teaching and publishing on integral and evolutionary perspectives on medicine for over three decades. Lonny is a founding member of the Acupuncture Society of Massachusetts and a fellow of the National Academy of Acupuncture and Oriental Medicine. Lonny is the author of *Nourishing Destiny: The Inner Tradition of Chinese Medicine* and *The Clinical Practice of Chinese Medicine*. He holds a master's degree in neurobiology and a fourth-degree black belt in Tae Kwon Do. He was recently featured in *The Great Work of Your Life: A Guide for the Journey to Your True Calling* by bestselling author Stephen Cope. Lonny hosts nourishingdestiny.com, an online community for 3,000 practitioners of Chinese medicine worldwide. His teaching schedule is at www.chinesemedicine.courses, and his texts are available from spiritpathpress.com.

Note: This article is abstracted from Jarrett's new book in progress, tentatively titled *Deepening Perspectives on Chinese Medicine*, in which he focuses on integral, evolutionary, and spiritual perspectives on the practice of Chinese medicine. It is the second of three parts that will be published in *Meridians: The Journal of Acupuncture and Oriental Medicine*.

Introduction

In Part I of this series, the basics were set in place for understanding the integral perspective as a foundation for the emergence of an integral medicine, a non-dual medicine that leaves no significant dimension of the self behind. I presented the Four Quadrant model as a basis for Integral Methodological Pluralism and established that methodologies enact perspectives to reveal true, but partial, insight into phenomena. Emphasis was placed on the practitioner's own developing integrity as a foundation of efficacy in the practice of integral medicine.

In Part II of this series, I present the relationship between state and stage development and introduce the dynamics of stage pathology. I will examine repression, shadow, and projection as they manifest in stage-specific allergies and fixations.

States

States are one of the core elements of Integral Theory (along with stages, quadrants, lines, and types) and arise in all four quadrants. We may distinguish states and stages of consciousness as they are experienced in the Upper Left Quadrant (UL), recognizing that states come and go, whereas stages (of ego development, for example) are permanent once they are established.[1]

A "state" refers to a transient experience lasting from a single moment to an indefinitely longer period of time. Waking (gross realm), dreaming (subtle realm), and deep dreamless sleep (causal realm) are three UL states that we all experience regularly. Daydreaming, meditation, contemplation, and peak states are also states of consciousness that we experience in the UL.

Consciously shifting attention to any part of the self—such as the ego, the authentic self, the conscience, or the soul—can yield very different state experiences in an instant. The five-element cycle can be thought of as depicting a succession of states—as thought, feeling, emotion, and sensation cycle, like seasonal change or the weather. Medicines such as acupuncture and practices such as yoga, *qigong*, contemplation, and meditation can induce different types of higher and deeper state experience where the patient or practitioner temporarily loses sense of time and place.

States of consciousness are the domain of the UL. From the perspective of medicine, higher and deeper state experiences are potentially fertile ground for emergence of higher stages of development. An important point to remember is that higher state experiences impart a glimpse of the relatively more enlightened perspective of a future possibility. However, such state experiences often pass relatively quickly, and their meaning tends to be interpreted according to the values of the person having them (UL) and the culture (LL) into which they are being assimilated. As healers, it is our clinical imperative to guide patients toward embodying higher state experience as higher stage development.

Stages

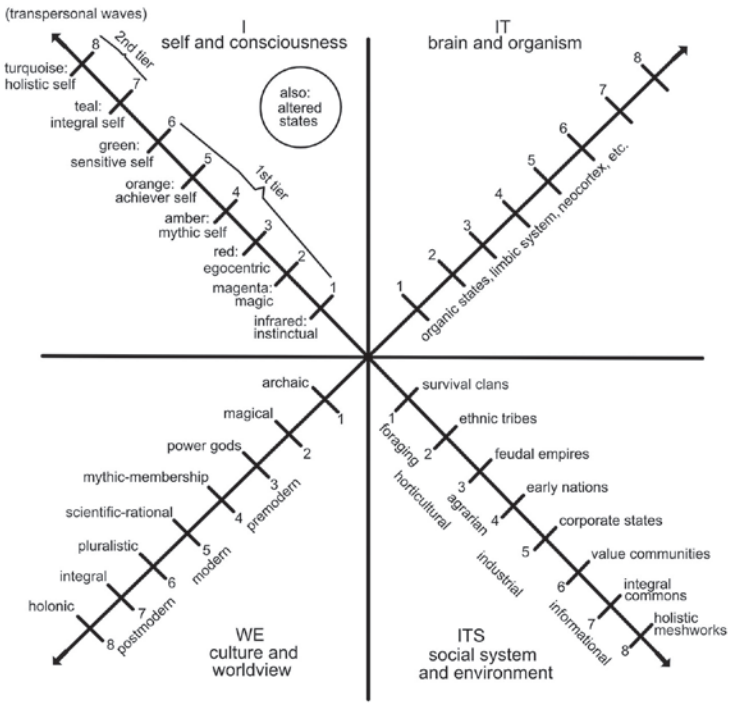
"There is no past that we need long to return to, there is only the eternally new which is formed out of enlarged elements of the past; and our genuine longing must always be productive, for a new and better creation." [2]

–Goethe

Understanding states and stages of development is critical to clinical practice because the efficacious application of all medicine is state and stage appropriate. Figure 1 depicts the correlations between basic stages of individual (UL), cultural (LL), physical (UR), and societal (LR) development. The telos of evolution is toward greater complexity, integration, and wholeness in all four quadrants.

Because stages are permanent and not merely transitory like states, when a new higher and more integrated stage emerges, it transcends the limitations of the previous stage while including its strengths. Hence, there is an archeology of the self-structure in which every previous self has been relegated to the subconscious, hopefully with its limitations overcome and its strengths included. For example, when a 12-year-old child evolves from being able to act on the body and understand relationships between physical objects (Piaget's "Concrete Operational" stage) to being able to think abstractly and act on thought itself (Formal Operational), all the capacities of concrete operations are retained while the limitations of that view are transcended, imparting a greater skill set and expanded world space (sense of reality).

Figure 1: The quadrants define four perspectives that every sentient being looks *through*. Here are depicted stages in the evolution of the self (I), culture (We), the body (It), and society and ecosphere (Its). The trajectory of each line in each quadrant is toward increased complexity and integration.



Adapted from: Wilber K. A Theory of Everything: An Integral Vision for Business, Politics, Science, and Spirituality. Boston: Shambhala; 2000.

Given a nurturing environment, healthy stage development proceeds of its own accord, up to the point of ego emergence. Your volition wasn't involved when it came to differentiating sensory orifices from your ectoderm as an embryo, when you evolved from sensorimotor to pre-operational to concrete operational and on to formal operational cognition, or when your ego began to differentiate out of your unconscious with the advent of language. In most of us, ego solidifies by the age of 21 and, frankly, many people never make it beyond this stage, for it requires the application of will to self-actualize and stabilize ego as the ground for reaching the higher transpersonal stages that wait beyond.

In the demographic of people reading this paper, self-actualization (Maslow's highest stage) is a shared cultural ideal.[3] However, the ego (as a separate self sense) can't go any further than this stage of self-authoring, leaving many feeling isolated and existentially bereft of deeper and higher meaning. Perhaps this is why so many of the world's most educated, nourished, and fortunate people take so many supplements, antianxiety medications and antidepressants, and undergo so much "therapy." For us, the step from the personal into the transpersonal is a momentous leap, calling not just to us as individuals but also to our culture as a whole.[4]

As practitioners, understanding individual and cultural evolution is imperative because it imparts an overarching philosophical context for understanding who the patient with whom we communicate is, what their value system is, and how they interpret their experience. We may assess the aspects of their development that are trailing, that define their center of gravity, and those at the leading edge of their journey. One's developmental "gravitational density" denotes the average state and stage development of the individual. In addition to our average stage of functioning, we also have a lower-stage subpersonality that exists as a background presence, subconsciously influencing our choices. This is the position to which we tend to regress under stress.

Significantly, meeting patients "where they are at" means meeting them at their stage. Stages of cultural worldview are the domain of the LL (Fig. 1). Understanding cultural traditions and values can help us consciously frame therapeutic interactions. It may not be appropriate to talk to a neuroscientist (Fig. 1, scientific-rational, stage 5, LL) about treating them for "possession," just as it may not be useful to discuss neurotransmitter imbalances with a person from a tribe that is isolated from contact with modern culture (Fig. 1, animistic-magical, stage 2, LL).

It bears repeating—medicine is state and stage appropriate. Medicine that might serve one individual can harm another, and medicine appropriate to catalyze emergence at a specific moment in life can cause stagnation or regression at an earlier or later time. For example, meditation is one of the most useful developmental activities that we can engage in for the sake of transcending ego and gaining experience in the transpersonal dimensions of self. Yet if a person with weak ego formation engages in meditation, they can decompensate.

I was once an expert witness in a case where a practitioner had taught Sufi meditation techniques to a patient who had a history of mental illness. This had disastrous consequences. For that patient, building healthy ego structures, not deconstructing them, should have been the medicine of choice. This illustrates the important principle that, while we may have higher state experiences far above the gravitational center of our actual development, to manifest that higher state as a new stage will require traversing all the actual stages of development that exist between us and the promise of that higher experience.

We know that acupuncture can induce the higher state experience of feeling better very quickly, imparting hope of a better future, deeper integration, and a higher stage of development. We also know that things often feel better long before they are better. Hence, it is imperative to exercise caution at this critical juncture in the healing process. *I* discuss this dynamic in *Nourishing Destiny* and *Clinical Practice* in relationship to *Yijing* hexagram 23 and 24, the turning point, and the law of cure.[5]

It is the task of the practitioner of integral medicine to guide patients to use higher state experience as the inspiration to attain higher stages. These are defined in part by the ability to make more wholesome meaning through the embrace of a higher level of complexity.[6] Hence we support patients to reframe previous interpretations of experience in more complex, inclusive, and nuanced terms. We support them as they grapple with the implications of revelations by cultivating a felt sense of obligation through awakening conscience (the voice of the soul informing us of the nature of the gap between the truths revealed in higher states and our actual condition) to make their life a living reflection of their higher insight and experience.[7] This will necessarily entail a conflict between the upright forces engendering the more highly integrated stage and the forces of ego that oppose it, endeavoring to maintain the *status quo* at any cost to self and other.[8]

As we develop to higher stages, we experience increased freedom and objectivity in relationship to states. That doesn't mean that we become free from states; it means we increasingly identify with the position of the witness—that unmoving center of the circle, in the face of cycling experience (Stage 7, Fig. 2).[9] Higher state experience of the "witness" perspective in the causal/spirit realm reveals that thought and feeling have no self-nature. Helping patients experience and stabilize the witness perspective can greatly reduce the charge of their emotions and personal mythologies (constitutionally influenced interpretations of life experience), thus freeing up significant internal resources to promote healthy development that were previously dedicated to repression.

Introduction to Stage Pathology

The capacities of any stage have inherent limitations that are amplified when taken as an absolute perspective. These create problems that can only be addressed by the more highly integrated capacities of the following stage. Healthy integration of a new stage is complete when the previous stage has consolidated, the limitations have been transcended, and the efficient capacities have been included as a basis for new and higher emergence. Development can be negatively impacted by trauma when an individual is stabilized in a specific stage, leaving a stage, in between stages, or just entering a new stage of development.

Diagnosing not just the nature of a trauma, but also its specific impact on stage development is essential if we are to understand the intricacies of its expression throughout the individual. As trauma is released, capacities emergent during the wounded stage will rectify to some degree with positive developmental reflections throughout the hierarchy of the self-structure.

Each stage has its own pathology, and the general rule is that unresolved pathology at any lower stage can undermine the healthy consolidation of later stages, creating distortions and

compromising ongoing development. Pathologies that significantly arrest development at a given stage are most severe. The earlier and more significant the wound, the more far reaching are its consequences in terms of compromising subsequent development.

Another dynamic is that repression arising in later stages can present as shadow in lower stages that is embodied as pathology in associated organs and body regions. For example, repression of tender feelings in the heart (fourth chakra) can restrict the diaphragm, causing stagnation and heat in the liver (third chakra), thus weakening the kidneys (second chakra). In this case the "root" of the pathology lies higher in the heart/mind, and merely addressing the kidneys would be symptomatic.

The two main pathologies of stage development result from incomplete disidentification from a previous stage. This leads to fixations and addictions and incomplete integration of the new stage, which in turn leads to repression, disowning, and "allergies."[10]

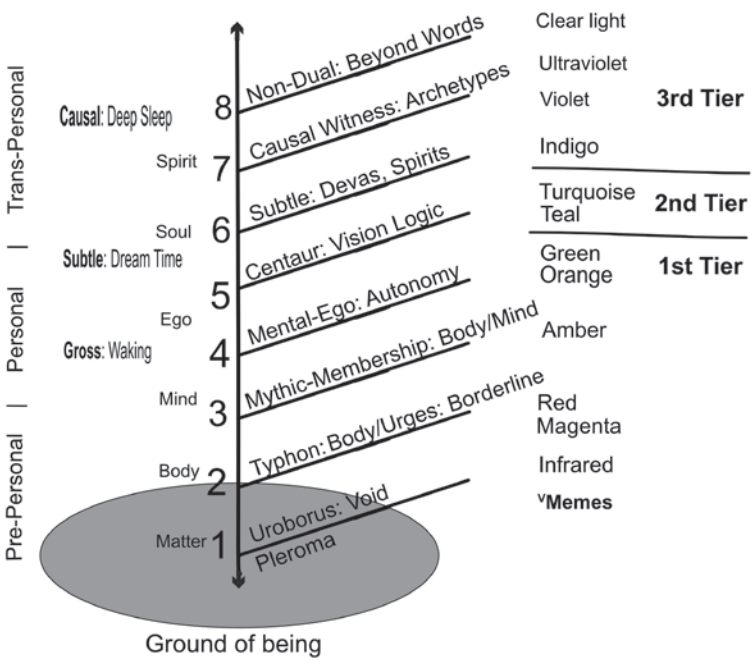
In the case of incomplete disidentification, the individual fails—consciously or unconsciously—to let go of portions of a previously held worldview. For example, trauma sustained in the alimentary oral stages of development can inhibit healthy disidentification with those stages. This can result in eating disorders, oral fixations, and other dysfunctions manifesting through the organs associated with the digestive system (St, Sp, SI, LI). Similarly, an individual may not properly differentiate from their identification with teenage sexuality and thereby fail to find a partner with whom they develop a mature relationship. Each stage of development has its own fixations that manifest across a broad spectrum of body, psyche, soul, and behavior.

Allergies involve stage-specific repression of aspects of the self arising from a previous stage. This repression of the past that we cannot or will not integrate is often projected as denials of future potential on the following stage. For example, a person at the modern scientific-rational stage of development might repress unconscious content in favor of rational cognition. In this case, the baby of intuition may be thrown out with the bathwater of superstition and myth that they associate with the great traditions and magical thinking. Failing to include the strengths of these earlier stages, they develop an "allergy," which manifests as an irrational and repressive hypersensitivity to any expression of soul depth or spirituality.

Hence, those at the earlier magic and mythic stages are deemed "ignorant," while those at the following postmodern stage of development who entertain New Age spirituality are deemed "flakes." Both assessments are a projection stemming from repression of soul, spirit, and the transpersonal realm. In this case, rationality, having overcome the distortions of the magic (superstition) and mythic stages (witch trials, for example), is taken as an absolute principle and dysfunctionally perpetuates its own distortions, such as scientism (the unquestioned fundamentalist belief in rationality and science).

There are two important principles here. The first is that the dimensions of our past that we deny necessarily limit our embrace of future potentials. The second is that the stage emergence of a new capacity, such as rationality that resolves distortions arising in previous stages, will eventually cause its own problems. As the values, perspectives, and capacities of a given stage are dysfunctionally relied on, its worldview fails to account for evolving complexity and will once again have to be transcended.

Figure 2: Here, stages of development are roughly correlated with chakras 1-8. On the left are the state/stages of body, mind, ego, soul, and spirit, the pre-personal, personal, and transpersonal realms, and the gross, subtle, and causal realms. On the right are some of Wilber's color-coded stages. In the Spiral Dynamic model, these are correlated with the evolution of human value spheres divided into two tiers (Wilber has postulated the third tier). The first tier[11] consists of six "subsistence" stages of development that engender cultures at conflict with each other. The second tier consists of holistic and integral stages capable of a top-down conscious embrace of previous stages. The third tier, the transpersonal realm, includes the subtle, causal, and nondual stages.[12]



In Fig. 2, the circle (0, zero) at the bottom designates the undifferentiated, unborn, ground of being—that dimension of self that is ever untainted by life experience and that, in CM, we designate as the primordial source (*yuan*: 元, 原). The arrow arising straight out of the center of the circle denotes the telos of the creative impulse as it arises from emptiness. This straight line is designated as the number 1 (*yi,* 一, "The Creative," the first character in any

Chinese dictionary). In CM this line is congruent with the idea of *zhenqi* (authentic *qi*), *zhengqi* (upright *qi*), and is embodied physiologically in the ideal of the heart/kidney axis.

Here in Fig. 2, I've designated eight stages of development roughly corresponding to the chakras (Wilber divides these for finer resolution to yield 16 stages).[13] On the left I've designated these as pre-personal/personal/trans-personal, gross/subtle/causal, and the continuum of matter/body/mind/ego/soul/spirit. On the right, I give Wilber's designation of the cultural stages of evolution as elaborated in relation to CM in my text, *Clinical Practice*. In Spiral Dynamics, these are correlated with evolving value systems (ᵛmemes); however, Wilber considers them in a broader context.[14]

Values can be ranked in a hierarchy of inclusivity, informing us of the trajectory that the individual is on, signaling their trailing, current, and imminent stage of emergence. We may consider:

Is the patient thoroughly embedded and blind to the assumptions and partiality of culturally given values?

Or, have they just begun to run up against the limitations of their current stage of development, starting to question unexamined assumptions?

Is the individual entering a new stage with one foot in the old and one in the new?

To what degree is this transition causing conflict, as aspects of the last stage are denied and repressed to yield an allergy or not transcended to form the basis of an addiction?

Are there injuries sustained at earlier stages, preventing the consolidation of the current stage and its mature presentation?

To what degree is the individual an unconscious representation of their culture and to what degree are they consciously pushing an edge?

What lines (as presented in Part III of this article) of development are lagging and what lines exceed their average stage of development?

All of these are questions that we concern ourselves with as we assess the state and stage of a patient's evolutionary arc. Each stage has its gifts, limitations, and potential allergies and addictions. Each must be healthfully consolidated and then transcended to create a stable base that supports the higher degrees of wholeness and integration synonymous with health. In each stage, the ego tends to accept a substitute gratification for wholeness that gives rise to inertia and pathology. For example, typical substitute gratifications for the first three chakras are food, sex, and power respectively.

"In each stage, the ego tends to accept a substitute gratification for wholeness that gives rise to inertia and pathology."

When an individual settles for substitute gratifications, physiological resources are usurped and diverted away from evolutionary development toward maintaining the *status quo*. In this way, the individual becomes increasingly embedded at the stage they are at. From an integral, evolutionary, and spiritual perspective, such stasis is a significant root of illness as pathology is understood as a conflict between the authentic *(zhen*:真) upright (*zheng*:正) influences and habituated forces of inertia.

Wilber covers the pathology of stages throughout his works, having laid the groundwork in the text *Transformations of Consciousness* and elaborating them in his new text, *The Religion of Tomorrow*. I refer the reader to these for more detail than I provide here.

The stages are depicted here discretely for the sake of elaboration, just as we teach the five elements discretely. In reality, they flow into each other with different capacities and lines of development (lines are covered in Part III of this series) in different states, and at different stages, in a given moment. At a given *stage* of development, a person can have a higher *state* experience. For example, a two-year-old child can enter the subtle realm while dreaming. Similarly a shaman in a tribe 50,000 years ago (fulcrum 2 in Fig. 2) could have access via trance to insights at fulcrum 6 or 7. However, those higher state experiences tend to be interpreted at the individual's and culture's actual stage of development.

Stage Pathology

Let me briefly introduce pathologies associated with each stage. Special emphasis is placed on those of the transpersonal realm due to my assessment that they are of particular concern as we aspire to practice Chinese medicine beyond the limitations of postmodernism.[15]

At Stage 1 (Neumann's pleroma and uroboros, Piaget's sensorimotor, Aurobindo's subconscient, Laozi's "Wilderness before the dawn"), the self is embedded in the material world. Stage 1 is archaic, and if injury occurs here in a way that severely compromises further development, the individual can be autistic (wholly self-absorbed) or psychotic. Less severe injury can result in eating disorders related to disturbed alimentation in the oral stage.

Stage 2 is where consciousness first arises out of the unconscious. The worldview here is magical, and injury can result in borderline pathology. In this case, subsequent ego development is frail, with the risk of decompensation under a relatively small amount of stress.

This is related to the designation of "Nervous System Weak" in the *Shen/Hammer* tradition.[16] Sexual fixations tend to implicate distortions of development at the second chakra. Stage 2 is also the basis for the manifestation of narcissism, where failure to differentiate leads to seeing others merely as an extension of one's own self.

Stage 3 represents the early mental self, and the worldview here is mythic. Injury at Stage 3 can lead to neurosis as the body's lower impulses come into conflict with membership ethics and the mind's emerging capacity for reason. This stage is a foundation for rule/role script pathology as the later ego comes into conflict with the superego, the internalized voice of authority that may persecute with harsh judgment and "heaven or hell" prerogatives. Young, and possessing an immature mind, we create our own mythic life story that can be crippling at later stages of development if it is not transcended.[17]

With the solidification of ego at Stage 4 (modernity, rationality), the individual eventually comes to suffocate in the prison of a finite and inherently limited separate self-sense. Identity neurosis arises as the individual struggles with discernment between following their conscience and adhering to society's rules.

As the ego (the separate self-sense) self-actualizes to embrace self-authorship in Stage 5 (integral awareness, Wilber's "Vision Logic," the capacity to make systems of systems), it intuits and then anticipates the ensuing transpersonal stages, experiencing them as annihilation. This can result in existential depression, isolation, anxiety, and aborted self-actualization. We may experience a "dark night" grappling with the existential implications of seeing through and feeling compelled to step beyond the created self.[18] Having succeeded in what Washburn terms the "Identity Project," we reach the peak of ego development as a separate self sense and may ask, "Is this all there is?" Or in the terms of the Talking Heads, "My god, what have I done?!"[19]

In Stage 6, we enter the transpersonal, subtle realm. Pathologies here can entail a dark night of the soul, where strong experiences of the subtle realm cause conflict with vestiges of ego that have not been adequately transcended. People can evidence split life goals, "Should I live in or leave the world?" Recoiling from development here can lead to cynicism and rejection of higher truths that have been seen.

There can also be psychic inflation as initial transcendent experiences convince the ego that *it* is enlightened. Windhorse (Tibetan: *rlung*) disorders such as muscle spasms, headaches, and difficulty breathing can represent the somatization of the struggle between ego and soul. Physiologically, more energy is released than one's degree of cultivation can accommodate. In Yogic illness, as described by Aurobindo, the great intensity of psychic/subtle energies overload lower circuits, manifesting as allergies, intestinal issues, heart problems, and, Wilber suggests, even pathologies as serious as cancer.[20]

"Subtle realm practices engaged with as medicine can be harmful and, if not done sincerely and with proper guidance, can merely deepen attachment and do harm. Happily, depth CM is an excellent therapy for opening channels and directing subtle influences so that they stop overwhelming the self-system. In this way ease and perspective may be engendered."

Suffice it to say that there are many powerful practices available in today's spiritual marketplace that if engaged in, and divorced from proper motivation, cultivation, and guidance, can wreak all sorts of havoc within the body/mind. I have treated significant teachers, veritable lineage holders, for panic attacks, insomnia, and anxiety. I have helped them to stop taking prescription medications for these conditions because, in my estimation, their bodies, minds, perhaps their souls were not developed enough to accommodate the degree or type of practice they were engaging with. Often they lacked sufficient preparation, the right context, or clarity of guidance appropriate to their chosen practice. For those with weak ego formation, there is a serious risk of decompensation and psychoses after engaging with subtle realm practices and medicines. I have seen this several times, and the risk is to be taken seriously. It bears repeating, every medicine has its appropriate time, person, dose, and context (place).

Enlightenment (for the sake of this discussion this means "development beyond ego as a separate self sense"), while an appealing construct to the mind, requires more than the mind itself can ever give, and this can create all sorts of conflict when the degree of surrender required is finally confronted. Subtle realm practices engaged with as medicine can be harmful and, if not done sincerely and with proper guidance, can merely deepen attachment and do harm. Happily, depth CM is an excellent therapy for opening channels and directing subtle influences so that they stop overwhelming the self-system. In this way ease and perspective may be engendered.

Aurobindo elaborates at length the perils of being stuck in this "intermediate zone" in an essay that reads like a condemnation of a significant part of the New Age movement.[21] Daoist scholar and physician Liu Yiming was also adamant regarding false paths.[22] I've spent a great amount of time elaborating illness at this stage because the leap from ego into the transpersonal is specifically relevant for the readership of this article.

At Stage 7, bliss may be accepted as a substitute gratification for wholeness. People can sit for lifetimes, identified as the witness, detached from the world, failing to transform and let go into nonduality. I have had experience treating people addicted to the detached perspective of the witness who were simply not cognizant of the suffering their attachment to sex, money, and power was causing themselves and their community of students. Wilber describes "pseudo-nirvana" and "pseudo-realization" as disorders here. We may also note the risk of indulgence in causal states (addiction to bliss) as a potential method of bypassing distortions in need of rectification at earlier stages of development. As Jung pointed out, "One does not become enlightened by imagining figures of light, but by making the darkness conscious."[23]

In balance, Stage 8 is represented by the tenth zen ox-herding picture where the sage returns back to the marketplace enlightened within the context of engaging with the world.[24] Wilber discusses "Failure of Differentiation" and "Failure to Integrate," or "Arhat's Disease" as disorders at Stage 8. In my own experience, every relative part of the self committed to remaining separate recoils from non-duality and, to the degree one identifies with the recoil, there can arise the poisons of cynicism and doubt both internalized within the heart/mind as well as projected on others.

Summary and Conclusion

Part II of this series has continued to lay the groundwork for an understanding of integral medicine as it is based on evolutionary values. I've elaborated the dynamics of state and stage development and introduced the notion of stage pathology and how distortions of development can lead to both addictions and allergies.

Throughout, I've emphasized that all medicine is state- and stage-specific and has its appropriate time, place, and dosage. An important function of integral medicine is to catalyze the emergence of—and help to stabilize—deeper and higher potentials representing a more wholesome evolution and integration of the self.

In Part III of this series, I will discuss lines of development and typing systems. I'll also consider the import of the evolutionary and spiritual perspectives on medicine.

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References

1. The four quadrants are the Upper Left (UL, "I"), Lower Left (LL, "We"), Upper Right (UR, "It"), and Lower Right (LR, "Its"). Please refer to Part I of this series for a more detailed explanation.
2. Herwig W, 1971, p. 611
3. Maslow AH, 1943, pp. 370- 396.
4. Note that Wilber's work is foundational in the field of transpersonal psychology with most work at this point either inspired by or in reaction to his writings.
5. See Jarrett LS, 1999, pp. 103-120 and 2004, pp.58-74. Audio at: https://wp.me/p9d74G-8D
6. Kegan R, 1982, p.85.
7. Jarrett LS, 2007, pp. 6-9.
8. I use term "ego" in a spiritual context as "the irrational force of resistance to wholesome, integrative change." Ego can also be understood as a stage of development necessary as a basis for healthy transcendence. These distinctions are covered in depth in my new text.
9. See Jarrett LS, 2012 and 2013.
10. For a detailed discussion of these see Wilber K, 2017, p. 101.
11. Here I use Wilber's color designation of the value memes that more accurately reflects the light spectrum. For a review of Spiral Dynamics and its import for CM, see Jarrett LS 2004, pp. 745-770.
12. In his most recent text, Wilber (2017) uses Aurobindo's designations of Para-Mind, Meta-mind, Overmind and Supermind for the third tier stages. He does not use "subtle, causal and non-dual," as these are often associated with states and not stages. For an up-to-date list of structures according to Wilber, see p. 195 of *Religion of Tomorrow*.
13. For a beautiful and breathtaking view of evolutionary spirituality, see Wilber K, 2017.
14. Beck D and Cowan C, 1995.
15. See Jarrett LS, 2015.
16. Hammer L, 1990, p. 324.
17. In *Nourishing Destiny*, I elaborate how the generation of personal mythology as a compensatory mechanism of an immature mind can lead to illness and impede development at later stages. See Jarrett LS, 1999, pp. 154-167.
18. Wilber speaks of three "Dark Nights" of the senses (gross), soul (subtle), and self (causal). Wilber K, 2011, pp. 99-100.
19. See Washburn M, 1994. Lyrics to "Once in a Lifetime" by the Talking Heads.
20. Wilber K, Engler J, Brown D, 1986, p. 121.
21. Sri Aurobindo, 1970, pp. 1039-1046.
22. Cleary T, 1986, p. 40, 95-96, 104.
23. Jung C, 1967, pp 265-266.
24. The ox-herding pictures can be seen at: http://www.columbia.edu/cu/weai/exeas/resources/oxherding.html