

Visions of the *Baojun*

Donald Trump and the Pathological Large Intestine Archetype in Classical Chinese Medicine

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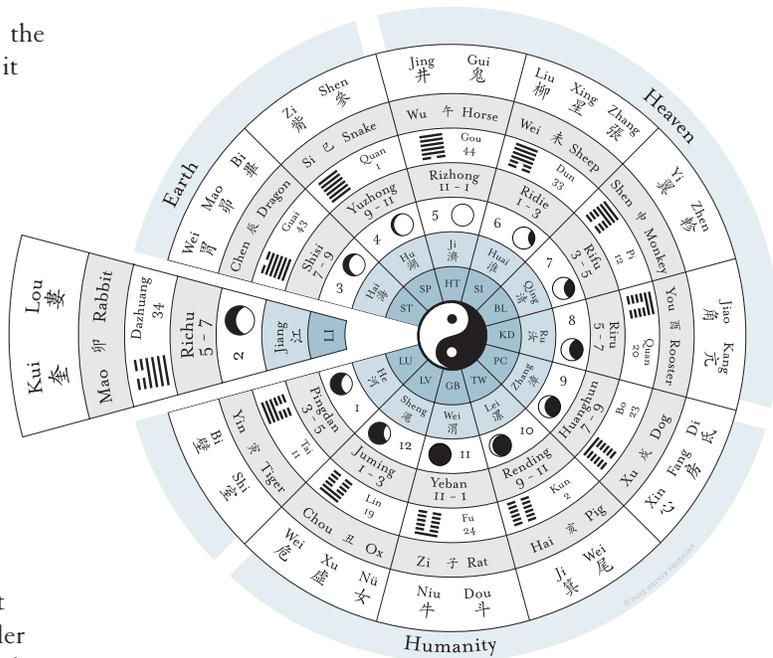
PART 1

*Beware of the pathological Metal type!
When such a person ascends into a position of power,
the world will be plunged into chaos.*

Wang Fengyi, fl. 1900

According to the cosmological foundations of classical Chinese medicine, the physiological processes of the human body can be categorized into 12 functional networks. These networks are conceived to resonate with the various powers of nature as they manifest themselves during the 12 months of the year and the 12 double-hours of the day. Each time period features a set of normal “physiological” occurrences. Similarly, the scientists of ancient China also defined the shadow sides of macrocosm and microcosm, by specifying catastrophic diversions from regular weather patterns in nature and describing pathological expressions by the organ networks of the human body.

Since the recent presidential elections in the USA elicited considerable global concern, it may be helpful to utilize the sophisticated systems science of Chinese medicine to assess the constitution of Donald Trump and his disposition for future action. If we apply the system of the 12 archetypal forces used by all ancient civilizations (i.e., the 12 Neters of ancient Egypt, the 12 Gods of ancient Greece, the 12 apostles of Jesus, the 12 knights of King Arthur’s Round Table) and look at it through the specific lens of Chinese symbolism, the new president-elect emerges as the epitome of the pathological Large Intestine archetype—the *baojun* (tyrannical despot of the Warring States period of ancient China; more recent incarnations are Hitler and Mao). Below is an outline of this shadow variant of the Large Intestine archetype. China’s primordial wisdom classic, the *Yijing* (Classic of Understanding Changing Phenomena Through the Science of Symbols) proclaimed early on that the better we understand the inner nature of a phenomenon, the better we are equipped to deal with its consequences in the future.



Chinese Medicine Holomap (featuring the Large Intestine) describing the resonance of the macrocosm and microcosm

In the classical Chinese system of the 12 organ networks, Large Intestine function is traditionally described by a complex array of symbolic markers: in terms of the five phase element system, the Large Intestine is classified as a “Metal” organ; in the six confirmation system, it belongs to “*yangming*,” in the ancient holomap referred to in the

Huangdi neijing (Yellow Emperor’s Classic of Medicine) and later alchemical texts, it is associated with the 2nd month of spring (*eryue* : March 7 – April 5) and the time of sunrise (*richu*: 5-7 am). These markers reveal the following tendencies of the pathological Large Intestine archetype:

1) Separation Consciousness, Ostentatious Materialism and Apotheosis of the Profane

The 2nd month of spring includes the vernal equinox, a 2-week time period classified in the ancient Chinese agricultural calendar as *chunfen* 春分. This term can literally be translated as “the time in spring when all things emerge from the womb of unity and are thrust into the post-natal stage of separation;” a time when all life forms transition from their invisible gestation to sudden material emergence in the form of sprouting vegetation, stirring insects and the return of hibernating animals. At this time the forces of nature, after a long period of planning and laboring underground, are finally able to manifest a concrete and visible outcome. The Large Intestine, not surprisingly, is therefore associated with the concepts of deliverance and production. Even the anatomical large intestine stands out from the other organs by visibly ex-pressing copious amounts of physical substances outside the body. By extension, all material wealth in ancient China was based on agricultural production, and all agricultural plentitude was dependant on fertilization, and human and animal feces have been the main source of fertilizer for more than two millennia.

Figuratively speaking, the Large Intestine is thus “defecating” the material world into existence, and along with it everything that money can buy. In chapter 12 of the *Lingshu* (Magical Pivot) section of the *Huangdi neijing*, the Large Intestine is aptly associated with the Yangzi River, termed Jiang 江 (river of material production). When China joined the industrial age, most of its production hubs were installed in Shanghai on the banks of the Yangzi—the allegorical “anus” of China where the Yangzi issues into the sea. The Chinese character for anus, furthermore, is *gang* 肛, a term that literally means “the production organ.” In an extended sense, the Large Intestine position within a management team of 12 functionaries would be charged with the deliverance of palpable and quantifiable results—a key task tended to by one of the team’s most powerful members, yet rife with the potential for overconfidence, corruption and a tendency to place material and monetary values above else.



Sculpture by Chen Wenling
from the exhibit *The God of Materialism*, (Beijing, 2008)

At the etymological core of the Chinese words Yangzi and anus is the character *gong* 工 (material production). In its most literal sense, the term *gong* denotes craftsmanship, specifically as it pertains to the construction of buildings. It is significant that one of the asterisms associated in ancient Chinese astrology with the position of the sun in the 2nd month of spring are the Lou Stars 娄宿, which can be rendered as Highrise Constellation. Alternatively, Lou can be translated as Heavenly Dung Pile, situated right next to the Heavenly Sewer of the Kui Constellation 奎宿, a second celestial marker for macrocosmic Large Intestine activity. While the assembly of edifices built in accordance with the numbers and ratios established by nature itself once defined the venerable role of the ancient master builder, the erection of absurdly tall superstructures has always been seen as an expression of human hybris, most notably exemplified by the Tower of Babel. Throughout his business career, Donald Trump has exhibited an obsession with ostentatious real estate projects such as the gilded Trump Tower on Fifth Avenue, Trump World Tower in midtown Manhattan, the 24-karat-gold plated Trump International Hotel and Tower in Las Vegas, the bankrupt billion dollar Trump Taj Mahal casino in Atlantic City, accompanied by numerous unsuccessful attempts to construct the world’s tallest building. From this perspective, Trump’s fixation on “making America great again” by launching a host of high-profile infrastructure projects is a typical expression of the pathological Large Intestine archetype.

To ancient observers of natural cycles, the emergence of all life forms in springtime was a sacred moment, linked to positive values such as the return of light, life and rebirth. In their eyes, the material world was a living vehicle for the multiform manifestations of the invisible Dao. In the defining chapter about organ function in the *Huangdi neijing*, the Large Intestine is thus literally designated as the “transmitter and transporter of the Dao.” According to the evolutionary phenomenology outlined in the *Yijing*, moreover, the Metal element is the densest and most structural of the Five Elements, and its position is the farthest removed from the spiritual origins of the watery Dao: Water engenders Wood, Wood engenders Fire, Fire engenders Earth, and Earth finally engenders Metal. At the same time, however, Metal is the element that is charged with an inherent mandate to connect and guide every living thing back to its primordial source. Metal, after all, once again engenders Water.



Sculpture by Chen Wenling
from the exhibit *The God of Materialism*, (Beijing, 2008)

In addition, the character *gong* 工 is a clear image of the process of tethering all earthly production to the immaterial realm of Heaven. The healthy Large Intestine type, therefore, perceives the material world as a manifestation of divine spirit and sees all things pointing back to the Dao. This pointing action by the executive of the Metal mandate is what bestows meaning to the material world—the German word for meaning is *bedeuten*, which means “to point at something other than itself.” Note that the lead acupuncture point of the Large Intestine channel is prominently situated at the tip of the index finger. When this guiding beacon is aimed in the wrong direction, the highest level of meaning is seen in the material nature of things themselves and a perversion of this sacred “business” has occurred.

This represents one of the most fundamental “sins” in all ancient wisdom traditions: the creation of a world wherein selfish consumers, greedy businessmen and corrupt rulers elevate the accumulation of material possessions to the highest level of importance, and where the stuff of creation is no longer seen as a vehicle for the Dao. In this scenario, money is seen as the only force that can reliably move and control matter. In contrast, the physiological role of the Large Intestine was defined in the *Huangdi neijing* as master craftsman of the material world through *bianhua* 變化—the process of spontaneous engenderment wherein something is manifested out of nothing. During the last 2,000 years, this magical attribute has become personified in the form of cultivated masters such as Jesus or Sai Baba, who were renowned for their command of the material world yet made it a priority to remind their contemporaries about the exalted nature of the creative spirit animating all matter. The Trump-styled images of the self-made businessman, the industry boss who delivers instant results, and the *deus ex machina* entrepreneur of guaranteed change are contorted echoes of this capacity.

In sum, the pathological Large Intestine type exhibits a constitutional denseness expressed in the following markers of separation consciousness: a conviction that money and real estate are king (instead of understanding “business” as the self-effacing task of supplying earthly vessels as transmitters and signifiers of a higher purpose); that the material world is unanimated and can therefore be exploited at will; that there is no difference between natural and artificial things; and, finally, that everything is profane and nothing is sacred. Visions of a Trump presidency, therefore, reveal a caricature version of the narcissistic materialist tendencies that already predominate the standard aspirations of modern lifestyle—an in-our-face emblem of the “Large Intestine” pathology of our time.

TO BE CONTINUED...