

Visions of the *Baojun*

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

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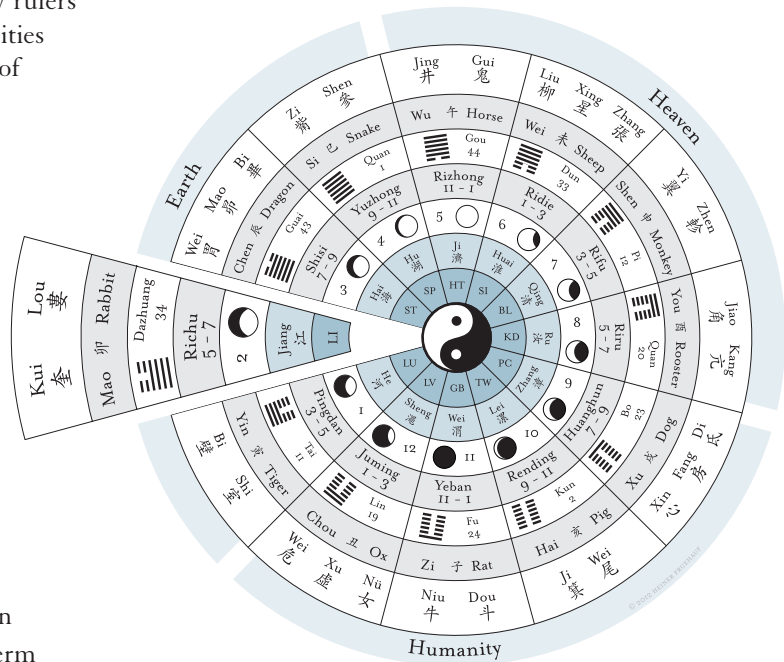
PART 2

*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

2) Autocratic Supremacy, Minority Oppression, and Sexual Abuse

The positive personification of the Metal element is inherently associated with the qualities of leadership and administration, a paragon of shining and incorruptible virtue. The Lung, for example, the Large Intestine’s Metal partner is designated as the “Grand Counselor” of the organ systems in chapter 8 of the *Huangdi neijing*. Considering the violent history of the Warring States period, it is no surprise that many of the Daoist and Confucian writings created between 600 – 220 BCE appear to urge the military rulers of their time to embody the benevolent qualities of the sage king. The 3rd century BCE texts of the *Xunzi* and the *Lü shi chungiu* (Master Lü’s Spring and Autumn Annals), for instance, pointed out the close etymological relationship between the Chinese words *jun* 君 (leader) and *qun* 群 (flock, community). “*Jun* means *qun*: the role of the ruler is defined by the concern for his people” echoes the *Baihu tong* (Discussions in the White Tiger Hall) in the 1st century BCE, the approximate time that the tenets of Chinese medicine were mapped out in the *Neijing*.



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

Appropriately, the Metal Virtue among the so-called Five Virtues recorded in Han dynasty Confucian texts is *yi* 義—a term comprised of the peaceful image of a sheep 羊 covering the combative symbol for self or ego 我. *Yi*, therefore, expresses a state of self-restraint that resonates with the Metal season of autumn when nature begins to withdraw its forces of self-expression; it can be rendered as selflessness, justice, equality or brotherhood/sisterhood. The term *yiqi* (willingness to sacrifice oneself for the sake of the team) traditionally represented a Robin-Hood-like code of brotherhood that was expected not only of the country’s administrative leaders, but featured prominently in informal clan organizations such as martial arts societies and even criminal gangs.

The characteristic of treating every living thing fairly and equally was specifically tied to the Large Intestine position in Warring States era cosmology by China's first dictionary *Erya* (Approximate Definitions). The 3rd century BCE text contains a list of enigmatic characters signifying the 12 months of the year, which have recently been identified as the names of the month-gods of ancient China. Within this catalog, the designation associated with the 2nd month of the year is Ru 如. This pictogram contains the major components of the name for the asterism Lou 婁, once again underscoring the Large Intestine's association with this constellation. Furthermore, the word *ru* means “equal,” “similar” or “the same.” Quite literally, the compelling powers of March were thus personified as “The Equalizer.” Most modern equality movements can find their essential momentum rooted in this archetypal force, including Robin Hood's example of vigilante justice. Even in candidate Trump's case a good part of his popular charisma relied on the stratagems of economic justice and class fairness.

The shadow side of this impulse—precipitated in our time by what is apparently perceived by Middle America as a mind-boggling avalanche of equal rights for women, immigrants, homosexuals and transsexuals—is a fear-based drive toward uniformity and the ensuing urge to equalize phenomena that are diverse and “perverted.” Remember that the defining *Neijing* chapter on organ network function states that the Large Intestine is the “agent of *bianhua*,” a term that can alternatively be translated as either “the creation of diversity” or “the transformation of perversion.” This idiosyncratic feature of the 21st century has ushered in one of the greatest perils of our time, brought into razor-sharp focus by the looming prospect of a Trump presidency: in an era of unprecedented racial and cultural diversity, self-styled equalizers are emerging all over the globe, propped up by collective anxiety and characterized by bellicose calls for conformity. And now even the United States, once respected as the world's beacon of freedom and diversity, appears to have joined the fray.

This editorial is by no means intended to offer yet another analysis of the social or political reasons for this development, but seeks to illuminate its archetypal and medical dimensions. In the human body, diversity first and foremost exists in the digestive tract, which is populated by trillions of bacteria that can be categorized into approximately 10,000 different strains of microbes. While sparse in the stomach and small intestine, the lower bowel features a densely-populated microbial ecosystem that make it the “tropical rainforest” of the body. Modern pyrosequencing techniques have identified at least 5,600 separate strains of bacteria living inside the large intestine. Among these, about 400 species that occurred in abundance in the feces of healthy adults were identified during the 1940s. A mere 75 years later, the number of strains that compose 99% of typical adult fecal matter has been reduced to 30-40. In other words, colon microbiome diversity has been reduced to less than 10% during the last 75 years when the ingestion of industrialized foods and frequent antibiotic use have eclipsed holistic systems of nutrition and healing. As mechanized farming practices have championed the cultivation of monocrops and our planet's overall biodiversity is experiencing a state of sharp decline, the poor yield in the internal “farming” of our resident microbes is mirroring this downturn.

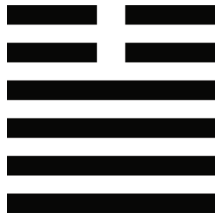
The diversity of our external and internal environments, however, involves more than just quantitative features. A recent avalanche of research on the connection of the gut-brain axis has shown that microbiome deficiency has the potential to cause us to become incoherent, simple-minded, anti-social and even criminal. Many researchers have shown a clear link between poor intestinal health and autism, ADHD, GAPS, Tourette's Syndrome and other cognitive disorders. The symbolism of Chinese medicine, moreover, would venture so far as to state that a lack of microbiome complexity—the state of inherent refinement and sophistication characterizing all Metal organ networks—will invariably give rise to a type of choleric, oversimplifying and fear-mongering mass consciousness that derides most aspects of social diversity. It is not too difficult to glimpse many of the personal traits of Donald Trump—himself a proud junk food aficionado and steadfast avoider of probiotic fare—and the hard-core Trumpites in this description.

In an eerie display of symbolic happenstance, the ancient Chinese holomap indirectly links the pathological Large Intestine archetype to the State of Lu 魯國, literally “Land of the Simpletons.” Traditionally, the stellar constellations where the sun resides during the 2nd month of the year were traditionally associated with Lu, ancient equivalent of

modern day Shandong Province—on one hand regarded as the land of the rising sun and its moral equivalent, the humanistic enlightenment ushered in by its favorite son Kongzi (Confucius); on the other, as its opposite: the home turf of a populace distinguished by “uncouthness,” “surliness” and “vulgarity.”

Unfortunately, the scenario of a boorish president spouting populist messages that promise to even the economic score while inflaming anti-immigrant, anti-Muslim and misogynistic sentiments is not the worst fallout associated with this archetype. Its most alarming quality is the inherent drive to win at all cost, usually by violent and underhanded means, and to dominate and rule by force. Extreme examples of this pattern are dictators such as Hitler, Mussolini, Stalin, Mao Zedong or Saddam Hussein. In the democratic fabric of United States history, more contained examples of this archetype are Richard Nixon and Joseph McCarthy.

The tendency to seek a position of dominance under the pretense of equality is clearly expressed in several markers characterizing the position of the Large Intestine. According to the ancient Chinese calendar, the 2nd month of the year contains the 2-week period *chunfen* (Vernal Equinox), literally “the time in spring when yin and yang are equal.” With the exception of the Autumnal Equinox, this interval marks the only time in nature when the hours of daylight and darkness are identical in terms of quantity. However, in the Han dynasty wheel of the Twelve Tidal Hexagrams (*shì'ér xiǎoxi guā*), the hexagram designating the energetic momentum of the 2nd month reveals the qualitatively lopsided nature of this position. Hexagram 34 bears the title Dazhuang (Yang Dominance) and represents one of the clearest images for the domineering power of the Large Intestine. While the preceding tidal hexagram marking the position of the 1st month (Hexagram 11, Tai/Balance; associated with Lung function) had conveyed the picture of yin-yang balance by featuring three yang lines underneath an equal amount of yin lines, Hexagram 34 has four yang lines at the bottom and two yin lines at the top, revealing its inner nature: (male) dominance and (brute) force.



Hexagram 34,
Dazhuang



Ancient Chinese
seal script version of
the pictogram for
Hexagram 34, Dazhuang

Generally speaking, Hexagram 34 is perceived as a positive omen in Chinese culture, illustrating the victory of the forces of light over darkness. Yang moves decisively into a position of dominance, producing the image of “Thunder in the Sky” under the appellation Dazhuang, a title that can alternately be rendered as Big and Strong, or Masculine Power, or Patriarchal Supremacy, or Yang Dominance. Quite obviously, however, the image of the righteous strongman entails more than the triumphant return of everything that is good and just and virtuous. It also includes the coarse tendencies of the uncultivated Large Intestine type: booming and blundering, and foreshadowing a penchant for torture, sexual abuse, maltreatment of minorities, misogyny, derision of the handicapped, and disdain for the losers—phenomena that have already characterized the life of businessman, reality TV persona and political candidate Trump. We can always hope that these impulses become transformed into their positive potential during a Trump presidency...

The positive archetype described by Hexagram 34 projects the image of military strength behind a righteous revolution. China’s most preeminent example for this phenomenon, directly associated with the cardinal position of the rising sun and the return of the forces of light, is King Tang 湯王 (literally, the Sun King). Tang was an erudite scholar turned revolutionary who became the first ruler of the Shang dynasty around 1650 BCE. He is remembered for the noble objective to “drain the swamp” of decadence and corruption perpetrated by King Jie of the preceding Xia dynasty. Chinese history remembers King Jie as a tyrant who indulged in wasteful real estate projects such as extravagant palaces, towering dikes and a lake of wine on which his court floated about. Anyone who remonstrated with him was put to death or driven from the court, while evil loyalists were elevated to high office. Warned by the righteous minister Yi Yin that his Mandate of Heaven was about to expire, Jie supposedly exclaimed: “So you too warn of evil omens! Beware that I am like the sun in the sky. Only when the sun perishes, I too shall be destroyed!” While Jie’s image appears to be a composite of attributes describing the corrupt Large Intestine archetype, Tang is

remembered for its positive aspects, especially the ardent commitment to righteousness and the restoration of order. “I fear God,” Sima Qian’s *Shiji* (Records of the Grand Historian) quotes King Tang, “and thus it is my mandate to set things right in the world. Currently the Country of Xia is drowning in sins, and so it is Heaven’s will that it becomes overthrown.” Other notable examples for the positive aspects of this archetype are China’s incorruptible ministers of state, starting with the sage Confucius (551-479 BCE) and the uncompromising Confucian counselor Dong Zhongshu (179-104 BCE), as well as a host of subsequent lawmakers who propagated models of socially responsible governance. All of them have been memorialized for their advocacy of the concept of public service while trying to restrain the self-serving impulses of their rulers’ ego.

It is no coincidence that many historical dictators have adopted the archetypal fusion of the strong man and the transformative powers of the rising sun as the most prominent icon of their propaganda machines. The time period from 5-7 AM, traditionally associated with a culmination of Large Intestine function, is called *richu* 日出 (Sunrise) on the Chinese holomap. Posters from the 1950s and 1960s show Mao Zedong as a personification of the Communist *hong taiyang* (Rise of the Red Sun), while Hitler’s swastika logo harkens back to an ancient Germanic solar symbol.



Propaganda posters associating Mao Zedong and Adolf Hitler with the primordial image of the rising sun

In this context it is also important to remember that the Chinese term for Large Intestine (*dachang* 大腸) is not only a phonetic and etymological reflection of the hexagram title Dazhuang, but that it quite literally means Rising Sun Organ or Masculine Power Network. The anatomical large intestine, after all, is the most powerful muscle in the physical body. It typically asserts itself suddenly, forcefully, and with immediate results in the material sphere. The Large Intestine channel, moreover, traverses the prominent aspects of the human forearm and biceps, where muscular prowess manifests itself most prominently. The principles of work (*gong* 工), flexing muscles (Dazhuang), and their resulting toil (“toilet”) are thus synthesized in the etymological field characterizing Large Intestine function.



Nazi and Communist propaganda posters emphasizing the stylized Large Intestine channel muscles of “The Worker,” backbone of the “proletarian revolutions” led by Lenin, Hitler and Mao

As outlined in detail above, the symbolism of the 2nd month includes the potential rise of the *baojun*, a domineering strongman who is swept into a position of unexpected power by a wave of mass fears and prejudices, typically fueled by assurances of fortitude and work for the common man. In the sphere of Western typology, it is the *fasces* of imperial Rome that are his emblem: a cylindrical bundle of rods from which an ax head projected, carried by



Roman lictor carrying *fasces*, insignia of imperial authority

bodyguards before a Consul to indicate his military power. Originally devised as insignia for the state of law and order, Hitler and Mussolini—both classic exemplars of the negative Large Intestine archetype—adopted the *fasces* as the logo of fascism during the early 20th century. Since then, the bundle of cudgels has become a universal icon for narcissistic dictators.

In a show of the timeless relevance of symbolic expression, the Chinese term for “ego consciousness” (*wo* 我), defining feature of the *baojun*, appears to resemble an Eastern equivalent of the Roman *fasces*. “The word for ‘ego,’” explains the authoritative annotator of the 2nd century dictionary *Shuowen jiezi* (Explication of Simple Graphs and Analysis of Complex Characters), “represents an image of canes and axes that are used to assert one’s self.”



Ancient Chinese oracle bone version of the pictogram *wo* (combative and self-serving ego consciousness)

Unexpectedly, the early 21st century has become fertile ground for the rise of the *baojun*; literally, “the strong man who explodes onto the scene and rules with brutal and oppressive force.” Since the age of the incorruptible sage king ideal is long gone, it more than behoves us to anticipate and guard against the questionable *baojun* potentialities that the rise of Donald Trump and similar figures in Russia, France, Austria, Holland, Hungary, Poland, and the Philippines have ushered in: the reign of egomaniacal willfulness and the quest for autocratic supremacy; the looming threat of martial law and unconscionable paramilitary forces; and the subversive agenda of minority oppression, fueled by a pathological compulsion for ethnic cleansing and other twisted feats of “equalization.”



On the reverse side of the Winged Liberty Head (“Mercury”) dime (1916), a bundle of *fasces* juxtaposed with an olive branch was intended to symbolize America’s readiness for war, combined with its desire for peace

TO BE CONTINUED...