

The Alchemy of Sexual Energy

Connecting to the Universe
from Within



Mantak Chia

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Destiny Books
Rochester, Vermont • Toronto, Canada

Acknowledgments

The Universal Tao Publications staff involved in the preparation and production of *The Alchemy of Sexual Energy* extend our gratitude to the many generations of Taoist masters who have passed on their special lineage, in the form of an unbroken oral transmission, over thousands of years. We thank Taoist Master Yi Eng for his openness in transmitting the formulas of Taoist Inner Alchemy. We also wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We thank the many contributors essential to this book's final form: Juan Li for the use of his beautiful and visionary paintings and drawings, illustrating Taoist esoteric practices, the editorial and production staff at Inner Traditions/Destiny Books for their efforts to clarify the text and produce a handsome new edition of the book, and Nancy Yeilding for her line edit of the new edition.

We wish to thank the following people for their assistance in producing the original and revised editions of this book: Fiona Jan for her writing and editorial contributions, Dr. Andrew Jan and Wilbert Wils for insightful contributions, Matt Gluck and Saida Desilets for technical editing and clear writing, and Daniel Dubie for his continuing support of Master Chia's publications and Tao Garden.

A special thanks goes to our Thai production team: Raruen Keawapadung, computer graphics; Saysunee Yongyod, photographer; Udon Jandee, illustrator; and Saniem Chaisarn, production designer.

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Putting the Alchemy of Sexual Energy into Practice

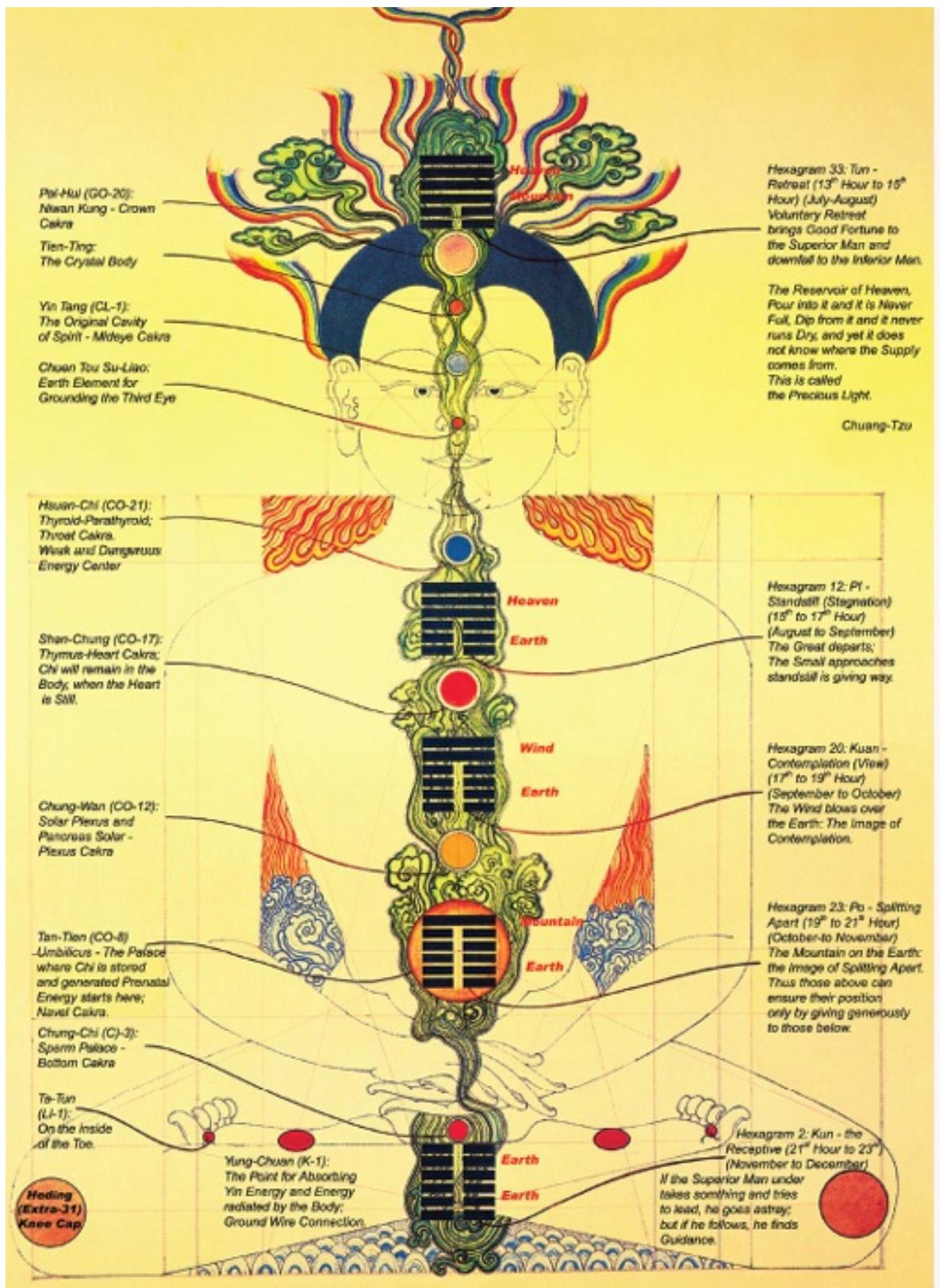
The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices, and techniques described herein are not intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering, or physical condition whatsoever.

The Universal Tao cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Taoist Inner Alchemy



Introduction

We are dynamically connected to the infinite. “As above, so below” is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. “Bio-electro magnetism” is the Western term for life force, which the Tao refers to as *chi*. For the past 5,000 years, Taoists have utilized this bio-electromagnetic energy to enhance their way of life and establish a relationship with the universe. *Bio* signifies life, *electro* refers to the universal energies (*yang*) of the stars and planets, and the *magnetic* force refers to the earth force (*yin*) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind, and spirit, establishing a direct connection with the universe.

Humans normally access bio-electromagnetic energy through food and air. Plants absorb the universal energies of the sun and the magnetic energies of the earth; they digest and transform them, thereby making these energies available to all living beings. Rather than waiting until the energy in the universe is processed through plants, the Taoist goes directly to the source of this primordial energy.

Through the Chinese methods of cultivating energy known as Chi Kung and meditation, the Taoists directly tap into the source of energy all around us and focus it precisely.

The Tao views human beings as lamps filled with fuel. Many people burn this fuel at very high intensity, without ever taking the time to replenish the oil in the lamp. Alcohol, drugs, tobacco, and promiscuity all quicken the depletion of this fuel. The Taoist exercises strive to continually refuel the energy within. The

Taoist recognizes that we are limited in our nature as human beings unless we connect to the sources of energy within the universe, thereby becoming infinite. So, within the limitations of our human nature, we constantly fill ourselves with the unlimited abundance of energy around us.

Human beings have amazing potential and capabilities. We are unique creatures in the way we use our minds and hands. Look at the world around you: the skyscrapers, the architecture, computers, technology, and the myriad creations of humanity. All have come about through the combination of the mind with the hands. In the Tao practice, we use the mind and the hands, in both Chi Kung and meditation, to connect to the boundless energy of the universe.

We use the mind to project a pattern of energy into the universe, to connect to the force, and to bring this energy back into the body. The mind can travel millions of light years in a few moments. It can take you anywhere you imagine. If you picture something in your mind—an ocean, a sunset, or a mountain—you automatically connect with that image. With the proper training you can connect to the energy of nature and the universe and project your chi to combine with it, drawing these forces into the body. The hands are called the “touching force,” and like antennae they can transmit the frequencies and vibrations from space.



Through their internal quest, the Taoists discovered a doorway to the universe. The more we open our internal energy, the more we are capable of connecting to the forces of energy around us. The Taoist practices are also called “White Magic” practices or “Inner Alchemy.” Alchemical changes, both positive and negative, happen every day of our life. The Taoist practices offer us a way to positively influence those changes.

Transforming Negative Energy into Positive Energy

Negative emotions are normal. Feelings such as impatience, anger, and worry happen every day. We call such feelings “negative” because when they stay in us too long they become stagnant and detrimental to our health. Western doctors now realize that a lot of sickness is caused by negative emotions. Anger increases blood pressure and puts stress on the heart. This is contrary to what happens with positive emotions such as love, joy, generosity, happiness, and trust, which nurture us. We need to learn how to change the negative into positive energy to improve our health and spiritual energy.

What the Taoists discovered is that negative energy can be used to cultivate positive energy. Changing the negative into positive, such as changing anger into happiness, is also known in Taoism and alchemy as “changing lead into gold.” This is not only beneficial to the practitioner but also to everyone around: when our loved ones are sad, angry, or depressed, we can send love and gentleness to them and make them feel better.

Recycling Sexual Energy

In Taoist thought sexual energy or *ching* is the source of all life and creativity. It is the basic resource, which can be transformed first into chi (life-force energy) and then into *shen* (spiritual energy). When we feel sexual arousal and desire, the sexual hormones are activated. This is the beginning of the inner alchemy of sexual energy. In the Taoist Healing Love practices this energy is recycled and used to regenerate the body’s internal energy.

THE TAO TEACHES HOW TO CULTIVATE INNER ENERGY AND CONNECT THIS ENERGY WITH THE UNIVERSE

In my childhood I began learning Chi Kung. In fact, I liked to practice Chi Kung so much I had to save my lunch money to learn. I gradually came to realize that there are hundreds of different Chi Kung forms in China, involving different hand movements and gestures—so many that a person could spend lifetimes just learning the hand movements.

After many years of practice, I started to forget the first form, so I learned a new form. Later on, I tried to practice and review all the forms that I had learned. I realized that I could hardly remember the majority of them. I sat down and thought, “I only have two hands, two legs, and one head. Why are there so many forms? And why are there so many religions and beliefs?” I thought that

they must all have one main thing in common and I started to search for it.

I found out that the most important thing is feeling the chi within us (God within us). Just as religions speak of God, Taoism speaks of Wu Chi: the supreme power controlling the universe. With a good heart and virtuous energy we can connect with this natural force. We can learn how to increase, transform, take in, and stay in touch with all the forces of the universe (of earth, nature, cosmos), letting them all combine within us. This oneness with the universe (oneness with God) is what is important to all.

In response to this discovery I have developed the Universal Tao system with practices that offer five stages of mastering chi.

1. Conserving chi. In the Universal Tao System, our *first* goal is to learn to conserve our chi; when a battery is totally drained, it is harder to charge. Conservation of chi will help gain more chi. To have more chi we first need to maintain control of the gates through which energy normally leaks out and constantly drains our life force.

We leak energy:

- through our reproductive system
- through negative emotion
- through constantly turning our senses outward
- through poor diet and eating habits
- through improper or shallow breathing

Without knowing how to conserve the chi that we already have, what is the point of acquiring more?

2. Balancing chi. Learning to balance chi is the second step to keeping a smooth and harmonious flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have an excess or deficiency of heat, cold, damp, or dryness. This imbalanced energy tends to make us go to extremes.
3. Transforming chi. Transforming chi is the third phase and allows practitioners access to more beneficial energies. For example, through the Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life-force chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to

transform negative emotional chi into positive virtuous chi. Thus chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.

4. Increase chi. Once we have accomplished the three previous phases of mastering chi, we then learn to increase it. Chi pervades all of heaven and earth. In Cosmic Healing Chi Kung we learn time-tested ways to tap into these unlimited and transpersonal reservoirs of chi and greatly expand the amount of energy available to us. It is very important to first master the stages of conservation, balance, and transformation before we emphasize increasing our chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.
5. Expanding chi. Finally, we learn to extend our mind to tap in to the vast chi of the universe to heal our body, mind, and spirit and to heal other people. The Cosmic Healing Chi Kung practice sensitizes your hands to the feeling and movement of chi; it uses the mind/eye/heart power (Yi) to absorb cosmic chi into the palms and crown and to send it out through the hands and beyond, so that you can help restore balance in others without touching them or draining yourself.

RELAXATION, LETTING GO, SURRENDER, AND EGO

In some religions and spiritual paths, there is a great emphasis on surrender and letting go. This is actually a form of relaxation. Taoist practices emphasize relaxation, letting go, and emptiness. When a person is relaxed, the muscles are open, the breathing is soft, and the energy can flow through the channels of the body. There is no resistance and no fighting. This allows the creative and higher forces to flow into us.

Most religions have a similar process. To contact the higher self and the higher forces, letting go and surrendering are imperative. Through the surrender of control, the forces of nature are more accessible. However, if you continue to surrender and let go, vital energy will be lost. In the long term, this will gradually drain you. To avoid this, at the moment that you are in touch with the higher forces, you need to become aware of yourself and your own energy. Then, projecting thoughts, intentions, and energy patterns into the creative force will fill rather than deplete your life-force energy. This way, energy is grounded and contained within.

Remaining open and empty, using intention, mind, and chi to draw the energy in, rather than being focused externally is a vital principle of Taoist practice. What might initially appear to be a paradox is reformulated as you do the practice: you will learn how to be empty and open and to simultaneously retain enough consciousness to draw the force into yourself.

MIND, ORGANS, AND SEXUAL ORGANS

When people are disconnected from themselves and from their sexual organs, the mind and the energy of the organs are separate. Taoism believes that the mind, body, and spirit must work together. The results depend on a person's practice.

Brain

The brain can access and generate the higher forces, but storing this energy in the brain itself is not easy. We need to train the brain to increase its ability and capacity to store energy. The brain energy, when increased to a certain level with training and practice, can grow more brain and nerve cells, as well as increase the number of synapses in the central nervous system.

Organs of the Body

The organs can also generate energy, but much less than the sexual organs and the brain. They also have a much greater capacity to store and transform energy.

Sexual Organs

The Tao discovered that the sexual organs are the only organs that can generate a significant amount of vital energy (life force). However, the sexual organs cannot store the energy efficiently. When too much energy is generated, considerable amounts have to be dumped out. This is the most refined energy, the creative energy that should be cultivated for self-healing.

The Three Minds or Three Tan Tiens

In the Tao practice it is important to understand the principle of the three minds. The upper mind, also known as the upper tan tien, resides in the brain. The upper mind is good for detailed planning but is easily drained by thinking too much. The middle mind, or the middle tan tien, is centered in the heart. The heart is the

seat of our consciousness. The lower mind, or the lower tan tien is in the lower abdomen and this is where our awareness resides. It is also the place to generate chi. The three tan tiens are also able to store energy, transform it, and supply it to the brain, spinal cord, sexual organs, and other organs.

MEDITATION IN THE UNIVERSAL TAO SYSTEM

Understanding the three minds has guided the Universal Tao's unique approach to meditation. The aim of Taoist basic training is to integrate the brain, sexual organs, and other organs into one system. If the brain generates too much energy, it can store the energy in the organs. Excess sexual energy can also be stored in the organs and the three tan tiens. If the brain generates too much of the higher forces and we are unable to store this energy, we have to throw it away. It is like preparing food for one hundred people, when only one person is eating. The rest gets thrown away. In the same way, when too much sexual energy is produced and there is no place for it to be stored, it is wasted. We do not have enough of this energy to be able to waste it. We have a limited amount of energy and time.

Some practices just deal with the spirit and ignore the body and the sexual energy. These practices can generate a lot of energy, but when there is no connection to the organs, it cannot be stored. This is how energy is depleted. Some people practice sitting quietly, emptying the mind, with the whole body relaxed and calm, but very little energy is actually generated (fig. I.1). When one gets deep into the practice, some people find it hard to come back to society, because they have no energy and their mind power does not work well. These people have to depend on others to support them.

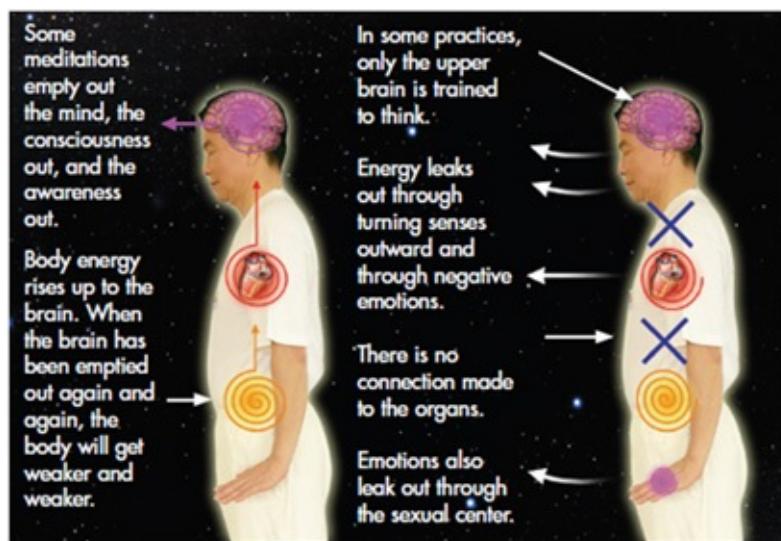


Fig. I.1. Some practices attempt to reach enlightenment at the expense of the body. When we lose all energy we lose control of our own mind and spirit.

Universal Tao Practice Conserves Energy by Connecting to the Lower Tan Tien

The Universal Tao approach teaches how to charge the lower tan tien with more energy so that it will in turn charge the upper brain. Cultivating chi in the lower tan tien is the key to the whole Taoist practice (fig. I.2).

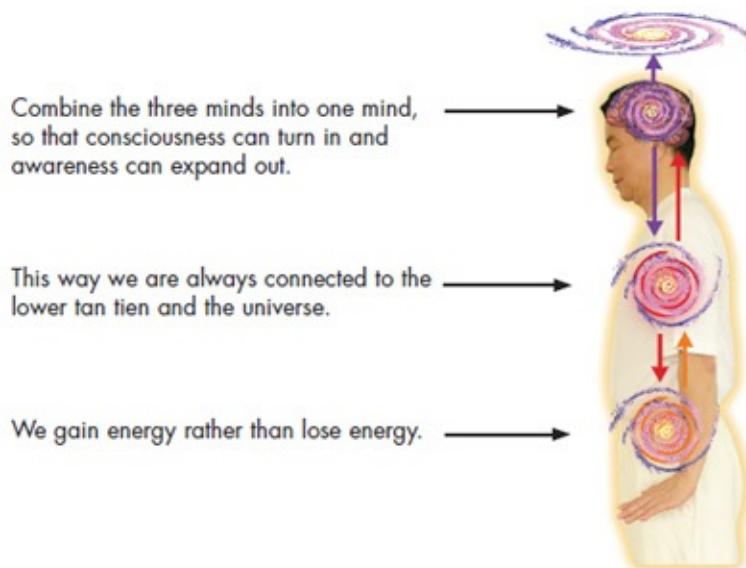


Fig. I.2. Universal Tao practice conserves energy by connecting to the lower tan tien.

In the Universal Tao, we are learning to create a sacred and holy temple within ourselves. With the simple practice of smiling to all the organs, we can integrate our bodies, minds, and spirits. The sexual practice connects the mind with the sexual organs and the brain. The separation between these parts of ourselves is bridged and a synergy is created.

THE COSMIC ORBIT MEDITATION, FOUNDATION OF THE UNIVERSAL TAO SYSTEM

The core practice of all the Universal Tao Chi Kung forms is the Cosmic Orbit meditation, an expanded form of the Microcosmic Orbit.

The picture below is a representation of a 2,000-year-old carving in a Taoist temple (fig. I.3). This carving is a symbolic representation of the Microcosmic Orbit, also referred to as “Turning the Water Wheel” or “Spinning the Wheel.” In

the carving, water is pumped upward by a boy and girl. The water travels through the spine to the top of the head. In the Tao classics, this is referred to as “Kidney water reverses its course.” The water passes through the fire at the lower tan tien and the kidneys/adrenals, which transform it into vapor or chi, the bio-electromagnetic power of the life force. The pumping of the watery sexual energy up the spine past the fire from the Sexual Palace and the kidneys to the top of the head symbolizes the energy circulation called “transforming water into steam.”

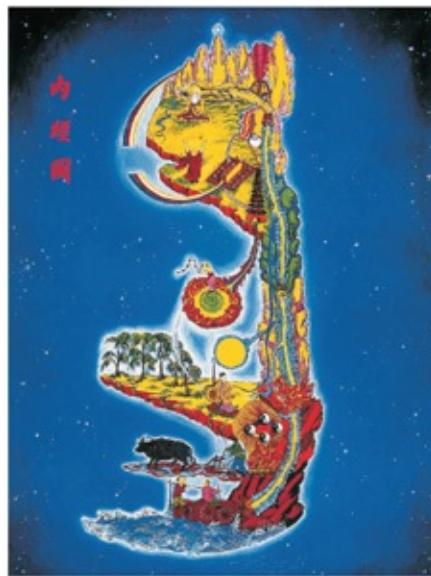


Fig. I.3. A 2,000-year-old Taoist temple carving representing the Microcosmic Orbit, also called Turning the Water Wheel

When the vapor reaches the crown it condenses and drips down like misty water to the heart. This cools the heart fire, so the heart will not dry out; the vapor also nurtures all the other organs, just as rain and rivers irrigate the land.

In the Cosmic Orbit each point along the circuit of the Microcosmic Orbit is opened to the creative energy of the universe. It begins with making a connection to the violet light of the North Star and the universal violet light that is gathered in the cup of the Big Dipper (fig. I.4). This refined practice—explained in this book—will help you to feel chi more easily inside, outside, and around your body and will enable you to use the mind/eye/heart power to guide the flow of chi through the primary energy routes in your body. When the practice is extended to include routes in the arms and legs it is the full Cosmic Orbit flow.

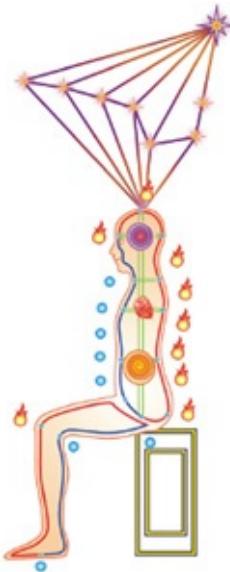


Fig. I.4. The Cosmic Orbit meditation

This is the third book involved with the teachings of the Cosmic Orbit. The first two books in this series are *Taoist Cosmic Healing* (Rochester, Vt.: Destiny Books, 2003) and *Taoist Astral Healing* (Rochester, Vt.: Destiny Books, 2004). This book contains more details with the most up-to-date instructions. It is designed to expand upon the other two and allow practitioners to cultivate their own internal energy and to create harmony between themselves and the universe.

The Taoist practice provides us with the resources to extend beyond the realm of our senses. By tapping into our internal resources and channeling the energy around us, we can perceive much more than the senses normally report to the mind. We can extend our perception from the limited perspective of the sociologically conditioned senses to the unlimited awareness of the universe. For example, our senses tell us that the earth is flat, that we are stationary, and that heaven is above us. In reality, the earth is a sphere hurtling through space at thousands of miles per hour and the heavens are above, below, and beyond the earth in every direction. The goal of the Cosmic Orbit is to connect with the forces from the six directions—above, below, left, right, front, and back—and draw all these forces into the body.

We are directly involved with our solar system and the universe beyond it: the energies of our body, mind, and spirit are constantly affected by the moon, planets, sun, galaxy, and the entire universe. Eventually, with practice, we are able to draw upon many different energies and use them as needed, thereby giving form to the formless energy that is abundant in nature (fig. I.5).



Fig. 1.5. Accessing the energies of the universe

1

Connect to the Universe with the Cosmic Orbit

THE TAOIST UNIVERSE, ELEMENTS, AND AWARENESS

The five elements play a major role in the way Taoists see the universe and in Taoist practices (see fig. 1.1). From the Wu Chi, the Original Source or the Ultimate Stillness (referred to in other traditions as the Void or God), creation brings forth yin and yang. These are transformed into each other in an eternal cyclic movement, Tai Chi, which generates the five elements: the stages in the transformation of yin into yang and yang into yin. They are also symbolized as water, wood, fire, earth, and metal or air. Of course, planet Earth, humans, and all living things are composed of these elements.

By calming our minds, we can become aware of the many elements in the universe and the major forces that are active around us. When we make contact with these forces and learn to integrate them within our own energy field, we become connected to the entire universe (see fig. 1.2). The diversity of the universe is enormous. For example, it has been estimated that there are more than 200 billion galaxies, each containing more than 200 billion stars. Taoists say that the limited energy of the human body can become part of the unlimited energy of the universe (fig. 1.3).

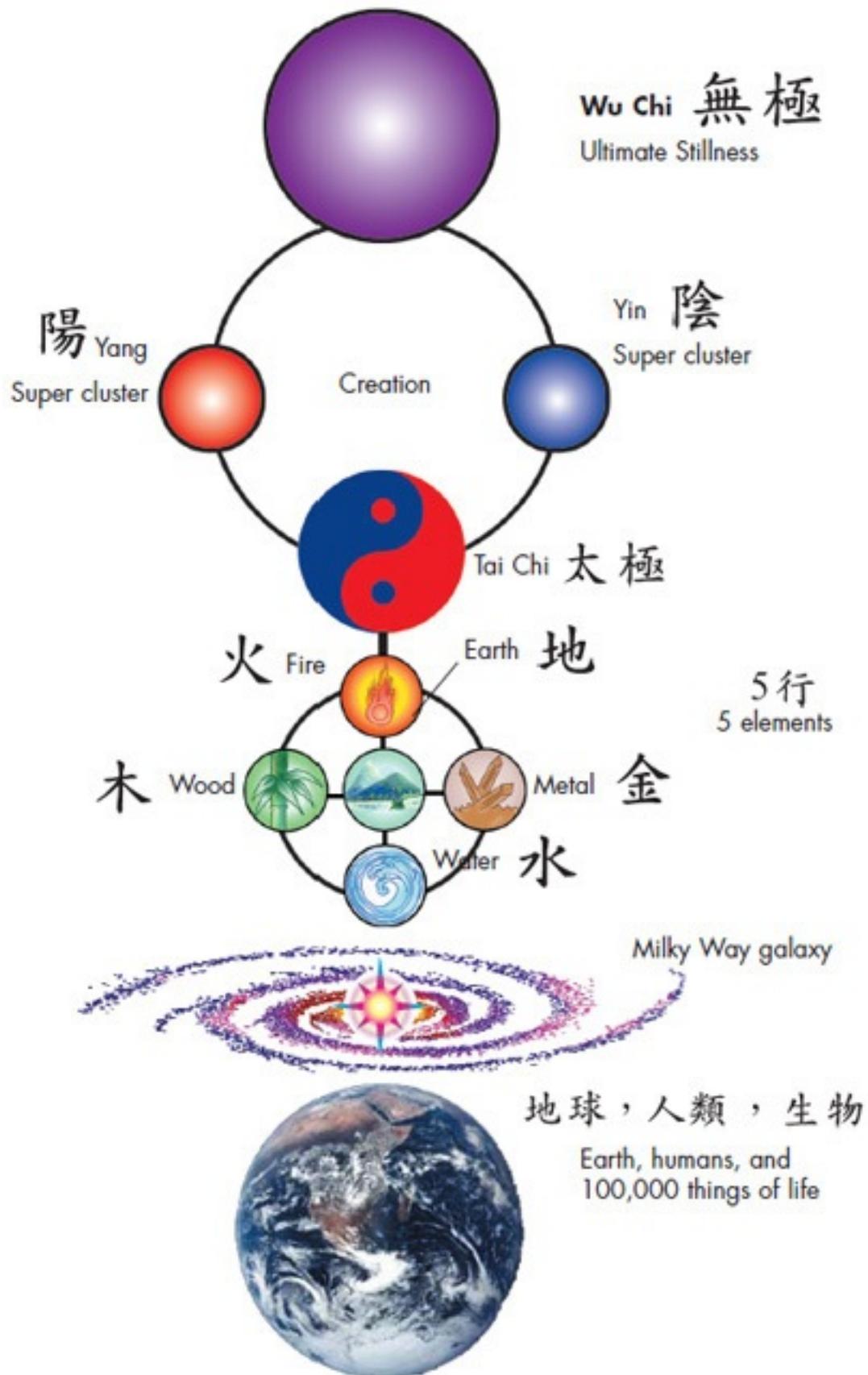


Fig. 1.1. Levels of the Taoist universe

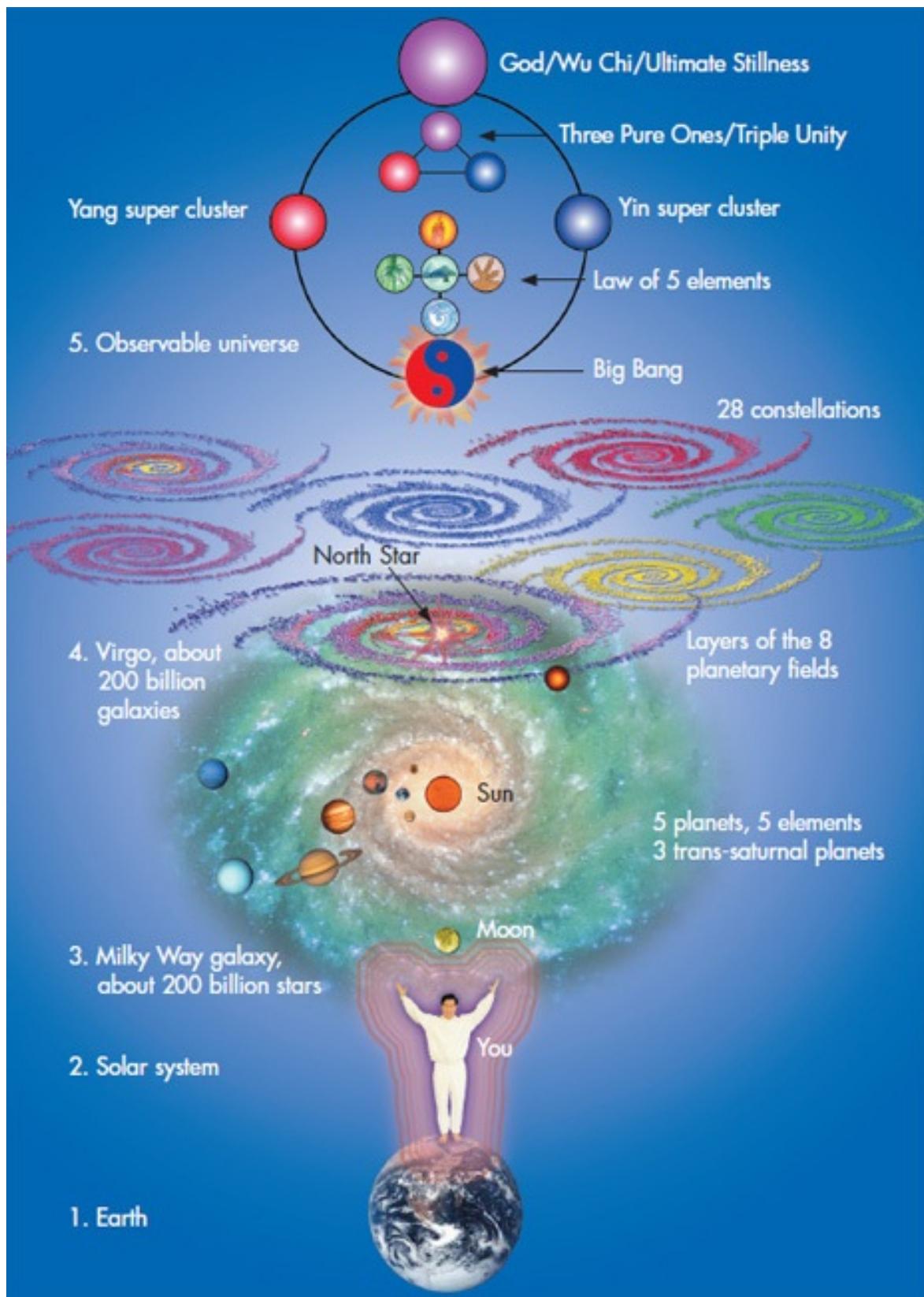


Fig. 1.2. Levels of the cosmic universe

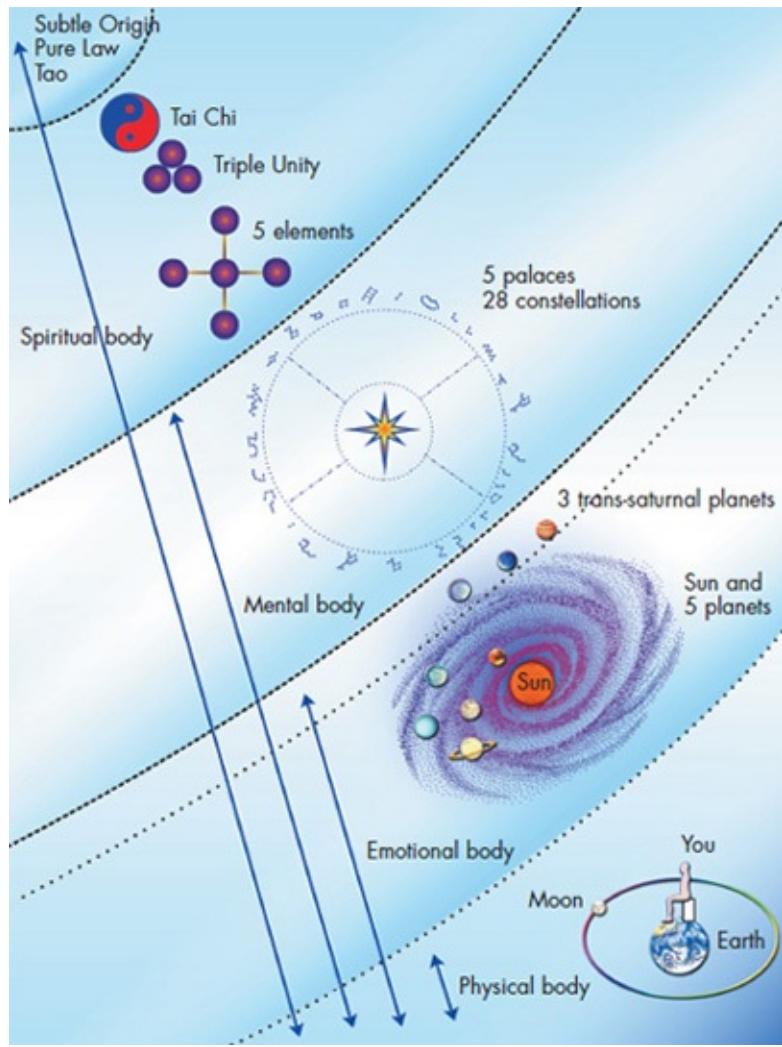


Fig. 1.3. A schematic depiction of the various spheres into which we can expand our awareness

OUR SPINNING UNIVERSE

Spinning is an important concept in Taoist practice. We live in a spinning universe. Everything around us spins and often emits strong electromagnetic fields. All energy spins. In Taoist practice we must establish ourselves in the spinning universe, have our own spin to create our own identity, and be able to make contact with it.

For example, every point at the equator moves at about 1,000 miles per hour as the earth turns on its axis in twenty-four hours. Moreover, the earth moves around the sun in a huge annual orbit. As the earth hurtles around the sun it has a speed of 67,000 miles per hour (fig. 1.4). This creates a spinning force, which

can draw more power from the cosmos.

In addition the sun moves around our galaxy in space, taking the whole solar system with it (fig. 1.5).

Within the solar system there are many planets all circling around at great speed and influencing one another. Isn't it amazing that the planets do not bang into one another? This is the infinite organizing power of the Tao at work in the universe.

There are similarities between the solar system and our atoms (fig. 1.6). Just as our solar system spins around a central point in an elliptical orbit, so too do the particles in the atoms in our bodies. We have 6.5 trillion cells and all of the atoms that make up those cells are spinning. The combined force of the spinning can generate tremendous power.



Fig. 1.4. The earth and planets are moving around the sun at 67,000 miles per hour.

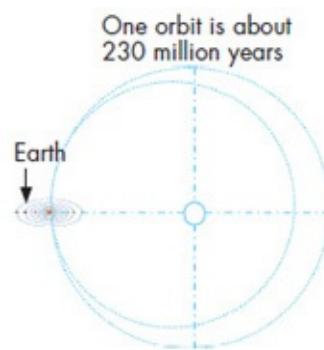


Fig. 1.5. The whole solar system rotates through the galaxy.

When we put these two together they look very similar (fig. 1.7). This shows how our atoms are continually moving and spinning and are influenced by the solar system.

Because the cosmic forces and our cells are all spinning, we are able to

communicate with the rest of the universe and exchange energy with it (fig. 1.8).

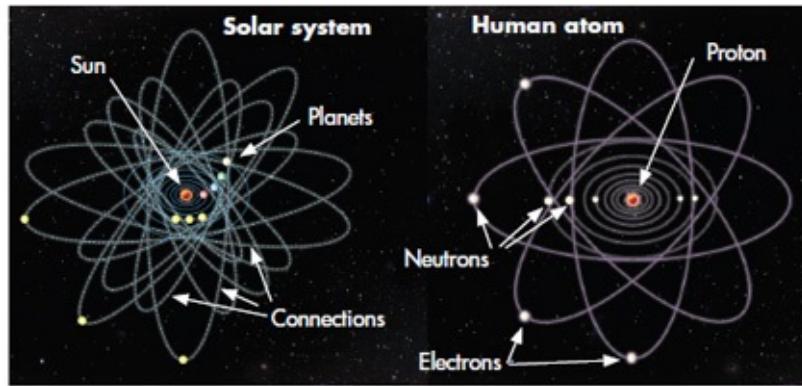


Fig. 1.6. Atomic structure and solar system structure look similar.

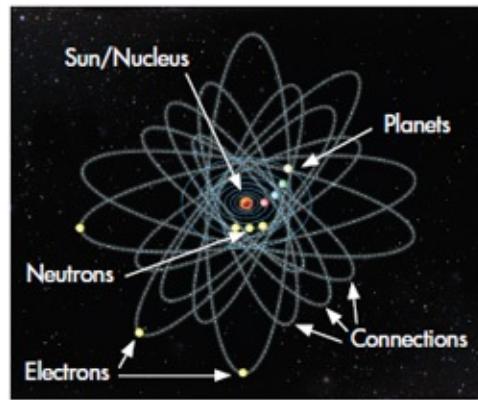


Fig. 1.7. Human atom and planets

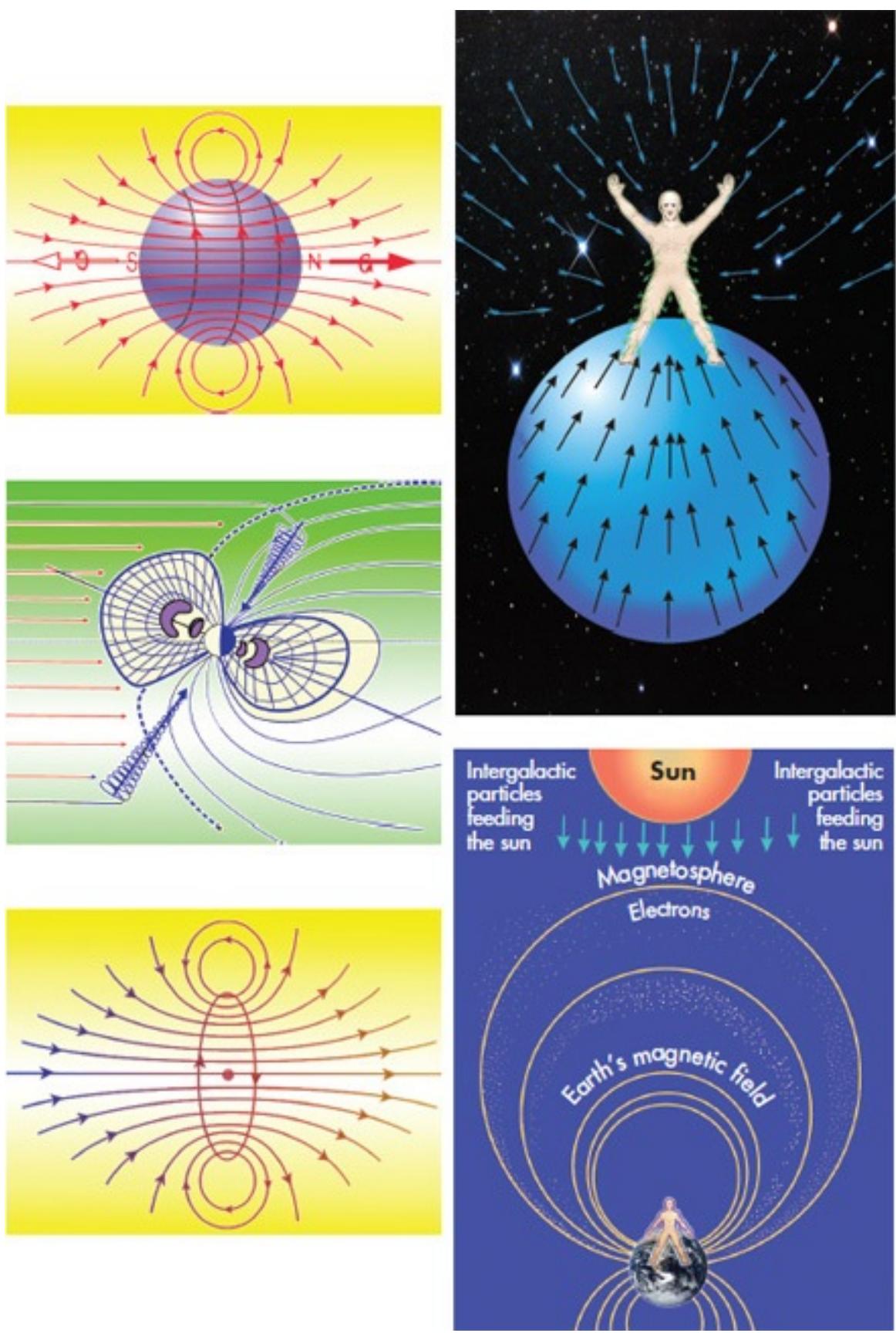


Fig. 1.8. The flow of cosmic forces

The earth, the planets, the stars, and many objects in the stars all emit electromagnetic fields. We are exposed to many such fields, through which we contact and receive cosmic energy (fig. 1.9).

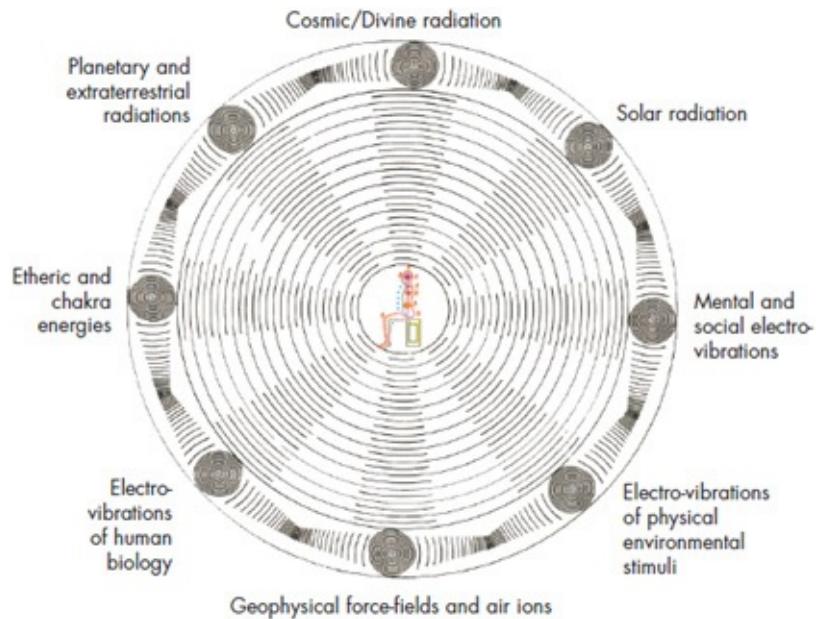


Fig. 1.9. Contacting and receiving cosmic energy through radiation fields all around us

The Microcosmic Orbit

Moving the Microcosmic Orbit is another spin of energy. It provides the basis for the Cosmic Orbit, in which we synchronize our body with the movement of the universe (fig. 1.10).

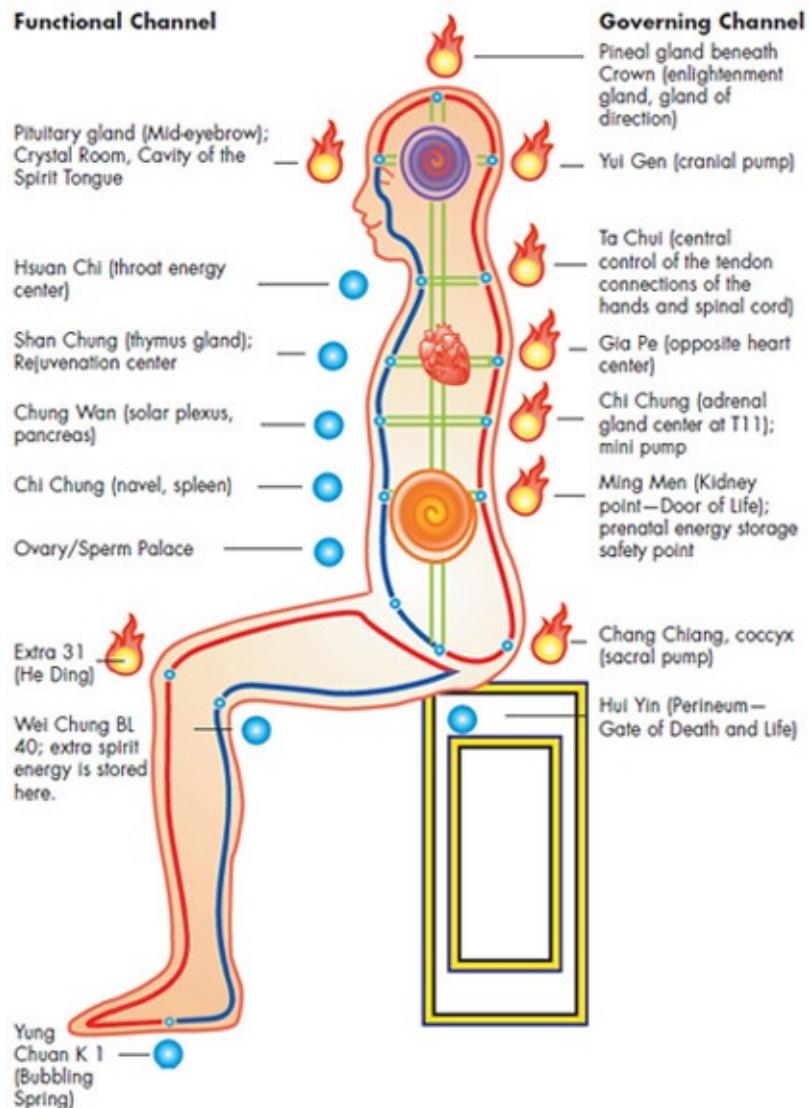


Fig. 1.10. The Microcosmic Orbit turns in our body.

RETURNING TO THE PRIMORDIAL FORCE

重生

Many Taoist practices are like returning to the baby stage when our connection to the universe was through the umbilical cord (fig. 1.11).



Fig. 1.11. Returning to the primordial force

Before a baby is born, it gets food and oxygen from its mother via the placenta. The baby's blood flows through the umbilical cord to the placenta, where it receives food and oxygen from the mother's blood. This circulation is the same as the Microcosmic Orbit (fig. 1.12).

After the baby is born, it breathes in oxygen through its lungs and starts to eat and digest its own food. Its blood circulation changes so that more blood flows to the lungs and gut. The baby no longer needs the placenta, so this is removed by cutting through the umbilical cord. The body starts to move the Orbit by itself. As the person grows older, the Microcosmic Orbit gradually stops (fig. 1.13).

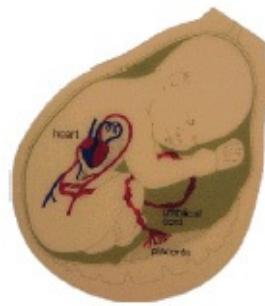


Fig. 1.12. Before the baby is born



Fig. 1.13. After the baby is born

The one-month-old baby shown here (fig. 1.14) already holds its tongue against the roof of the mouth and so makes it possible for the Microcosmic Orbit to move. It is believed that children do this in the womb.

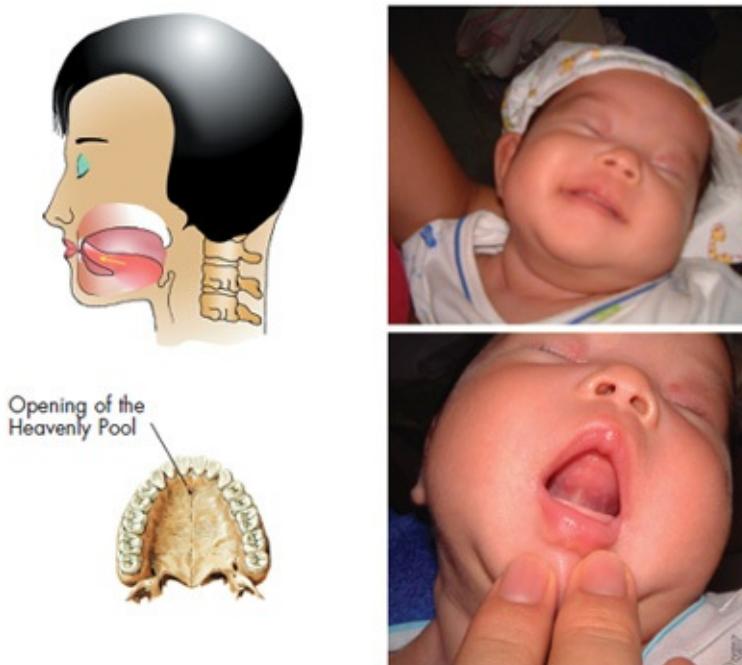


Fig. 1.14. Babies automatically place their tongues up to the palate. This is the connection of the Microcosmic Orbit, the chi bridge.

Taoists regard the opening of the Cosmic Orbit as the “Born Again Process” (fig. 1.15). When we practice the Cosmic Orbit and touch the tongue to the roof of the mouth, we receive nutrient chi from the universe, just as we once received nutrients from our mothers in the womb.



Fig. 1.15. The born again process

Three Treasures of the Tao 丹田

Taoist teachings often refer to the “Three Treasures” of Heaven, Earth, and Man. Cosmic Chi Kung opens up all the possibilities of the Three Treasures. It cultivates self-awareness and develops your personal soul pattern (fig. 1.16). It is a process of self-transformation, of creating higher forms of vibration, and resonating with the source of life. It is a process of self-regeneration in which the DNA is used to divide matter into new cells, creating bliss and divine qualities of love and truth.

The Taoist classics state, “Transform ching (sexual energy) into chi (life-force energy) and chi into shen (spirit energy).” This is truly the internal alchemical process of returning to the origin, the doorway into the Tao, the Primordial Void of clear light and inner sound.

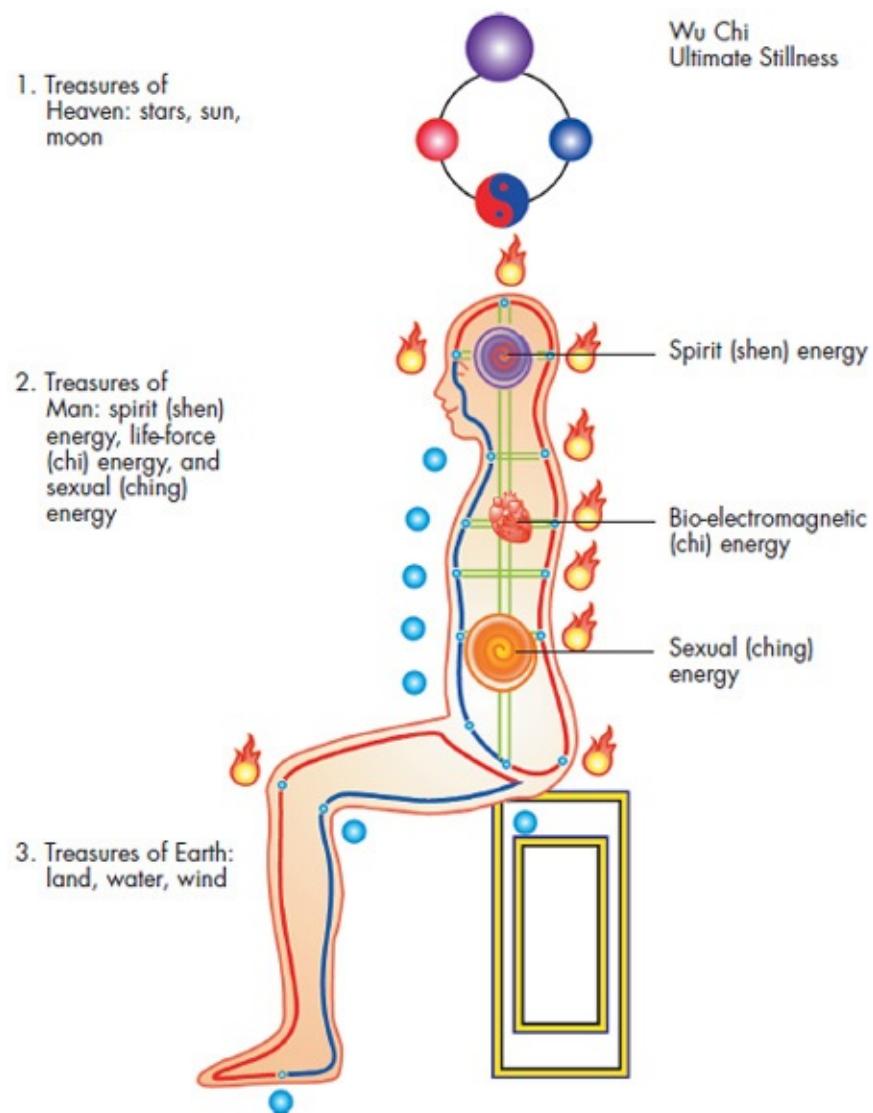


Fig. 1.16. Return to the Origin

2

Preliminary Practices for the Cosmic Orbit Meditation

ESSENCE OF TAO PRACTICES

The practices of Taoism have three main goals:

1. Learning to heal, love, and be kind to ourselves as we develop compassionate hearts and wholeness of being.
2. Learning to help, heal, and love others using the abundance of healing and loving energies we receive from the forces of nature, Heaven, and Earth.
3. Learning about our Original Source and helping it to unfold within us.

All of the Universal Tao practices share these three goals, so they naturally support one another. For example, to attain skill in Cosmic Chi Kung, it is helpful to practice the Six Healing Sounds, Iron Shirt Chi Kung, and Bone Marrow Nei Kung. Beyond the basic level, the Universal Tao System includes many other intermediate and advanced level Chi Kung practices and meditations. The further you advance, the greater will be your mastery of chi.

Your increasing level of skill in the Universal Tao system will reflect immediately in your Cosmic Chi Kung practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of the Cosmic Orbit.

THE SIX HEALING SOUNDS

The Six Healing Sounds is a very important practice for making the connections between the organs and good energies associated with each organ. The Six Healing Sounds practice helps to enhance the connection to the cosmic source (fig. 2.1). It is a powerful exercise for transforming and releasing negative energies from the body, and it can change our inner energy quality, balance our

organ energy, and have a calming and healing effect on our body. Each sound brings a different healing energy. The order of the organs' healing sounds is: lungs, kidneys, liver, heart, spleen, and Triple Heater. The Six Healing Sounds are best practiced before our nightly rest.

Please see more details about this practice in my book *The Six Healing Sounds* (Rochester, Vt.: Destiny Books, 2008).



Fig. 2.1. The Six Healing Sounds

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are systems of standing meditations. These exercises help ground you and root your connection into the earth force, building good structure and absorbing greater force. In turn, this will help draw in the heavenly force, which will combine with the potent healing power of the earth's yellow light. The practices also strengthen the body so you can hold a higher energetic charge. These abilities are essential prerequisites for handling greater amounts of energy.

Iron Shirt Chi Kung also includes the art of "Changing the Sinews and Washing the Marrow." Through these aspects of Iron Shirt, you learn to absorb, store, and discharge large amounts of energy through the tendons and bones. These practices are outlined in detail in the following books: *Iron Shirt Chi Kung* (Rochester, Vt.: Destiny Books, 2006) and *Bone Marrow Nei Kung* (Rochester, Vt.: Destiny Books, 2006).

BREATHING EXERCISES AND SALIVA AND CHI MIXING



Spinal Cord Breathing

Spinal Cord Breathing enlivens the spine, promoting range of motion and flexibility, and activates the cranial and sacral pumps, enhancing the flow of cerebral spinal fluid. It also helps relax the back muscles so that meditation is comfortable for long periods of time. Spinal Cord Breathing can be practiced sitting or standing. Stand with a straight spine or find a suitable chair and relax, keeping the spine comfortably straight without allowing it to touch the back of the chair.

1. Begin by exhaling and feeling yourself relax.
2. Inhale, and gently tilt the sacrum back and press the chin toward the neck while holding your fists near your shoulders. Open the chest and expand the rib cage to activate the adrenal and thymus glands. Simultaneously pull back the shoulders and fists, and pull the scapulae together as you press the neck back and lightly clench the teeth. This activates the cranial pump (fig. 2.2).
3. Exhale, and push the sacrum and head forward, rounding the back. As you do this, bring the elbows forward, close the forearms and fists into the chest, and bring the chin down to the sternum. Don't tighten any muscles. Just relax.
4. Repeat: Inhale, tilt the head and sacrum back, arch the back as you push out the abdomen, and retract the shoulders and fists. Then exhale as you round the spine forward, tuck the chin in, and bring the arms to the front. Continue arching the back as you inhale and bending forward as you exhale. Do this spinal cord breathing 36 times.

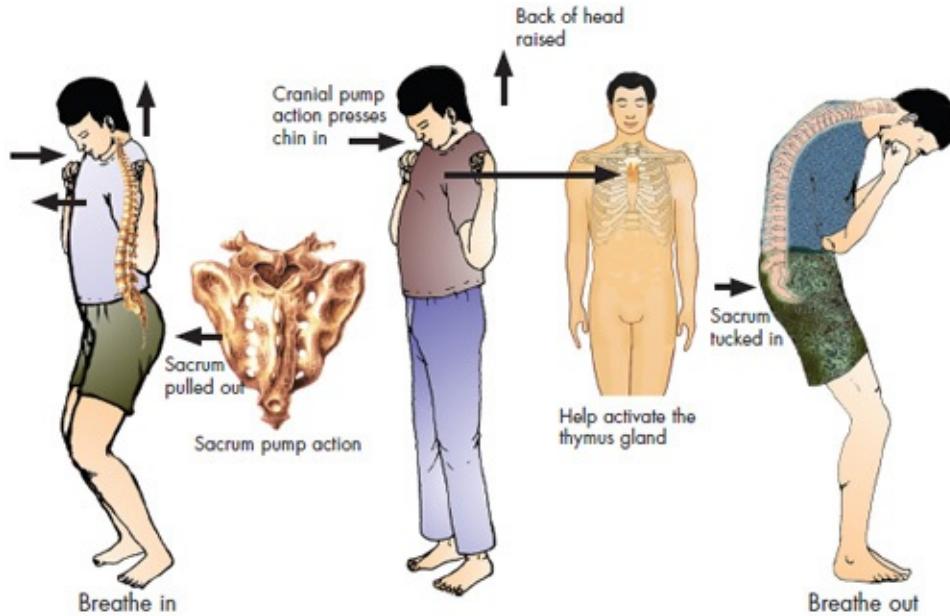


Fig. 2.2. The movements of Spinal Cord Breathing

➊ Step 1: Wagging the Tail, Spinal Rock

1. Sit down and smile to the spine (fig. 2.3). Gently start rocking the spine left and right, like a dog wagging its tail. Feel each vertebra from the lumbar working up through the thoracic and then to the cervical vertebrae. This opens the spine in a lateral direction.
2. When rocking this way, the whole spine has a vibration and the energy can move throughout the entire back, especially in conjunction with the Spinal Cord Breathing exercise. The Spinal Cord Breathing activates the three pumps: the sacrum, the Door of Life, and the cranial pump. When the lumbar spine and the Door of Life are open, the fluid can flow and there are sufficient nutrients to feed back to the brain.

➋ Step 2: Riding the Horse

Rocking the sacrum and the lumbar spine back and forth on the sitz bones will activate the sacral pump. This will help create good movement of the bones, and openness throughout the spine. This internal movement enhances the flow of chi (fig. 2.4).

When you rock like this throughout the meditation, it creates a vibration rising up the spine from the base of the coccyx through the lower lumbar area and up to the cranial base (fig. 2.5).

Step 3: Roll the Abdomen

In this step you hold your breath and roll the abdomen until it is totally empty (fig. 2.6). This creates suction, a vacuum-like sensation that energizes the internal organs. Start slowly and progress only as you feel comfortable.

1. Hold your breath.
2. Suck in the abdomen and pull it in more and more.
3. Pull up the abdominal muscles.
4. Roll the abdominal muscles to the top of the abdomen and push out.
5. Push out the abdominal muscles and pull down again.
6. Roll the muscles back again.

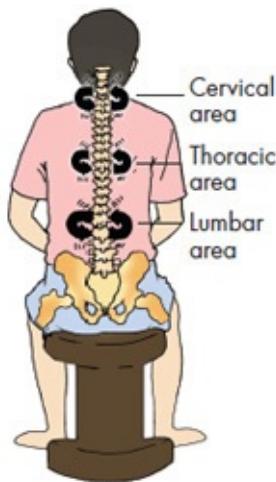


Fig. 2.3. Begin to rock the spine and smile into organs (lumbar to cervical).



Fig. 2.4. "Riding the Horse"—rock lumbar to sacrum, activating the sacral pump.



Fig. 2.5. Rock the whole spine and feel the energy vibration activate the three pumps.

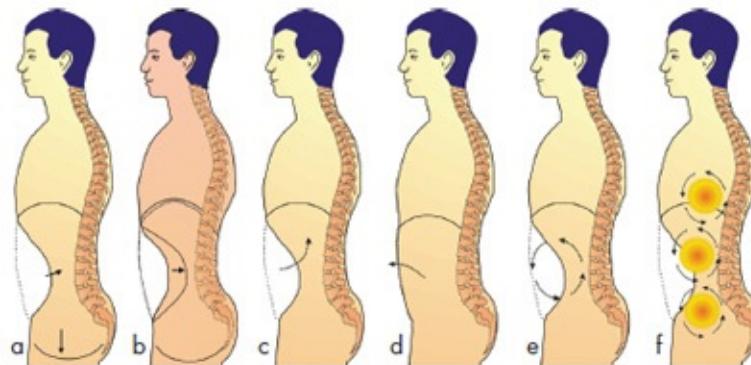


Fig. 2.6. a. Hold your breath. b. Suck in the abdomen and pull it in more and more. c. Pull up the abdominal muscles. d. Roll the abdominal muscles to the top of the abdomen and push out. e. Push out the abdominal muscles and pull down again. f. Roll the muscles back again.

Step 4: Gasp Air into the Intestines

When we are totally out of breath we gasp in air. This has a strong cleansing effect on the whole abdominal area. In the beginning, if you have blockages in the small or large intestine, try to clean the intestine and take more natural fiber. The air will help the composting in the digestive tract and help to eliminate toxins.

1. Breathe out with the lungs' sound, sss-s-s-s-s-s, while the hands move down in front of the body with the palms facing down.
2. When out of breath, let the suction from the throat and abdomen suck the air in, all the way down to the large intestine. This adds chi to the whole digestive tract. Raise the hands up with palms face down and exhale with the lungs' sound (fig. 2.7). The fresh air will push out the trapped gas and

you may even belch. Do this for 3 to 6 times and the saliva will begin to be produced; then proceed to the next step.

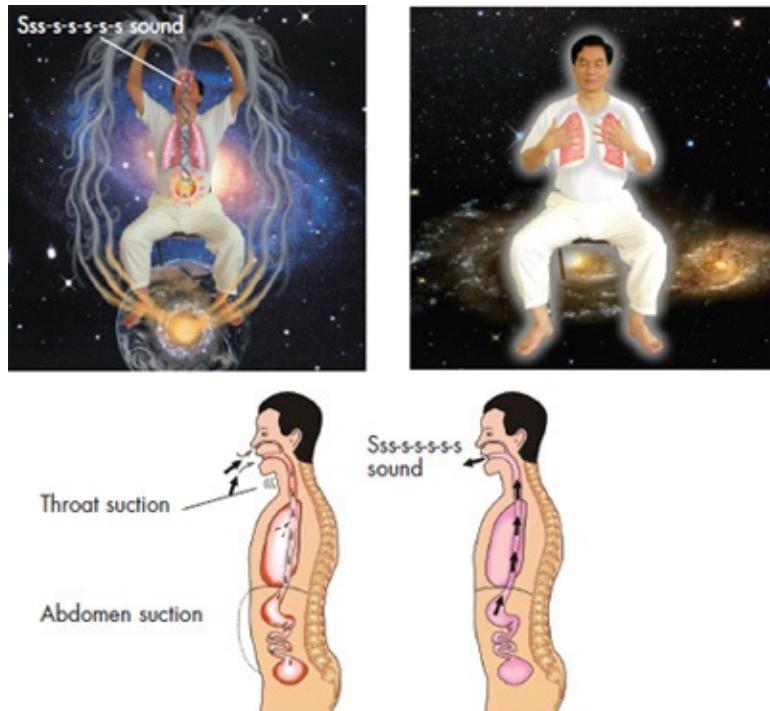


Fig. 2.7. Gasp air into the intestines.



Empty Force Practice

Empty Force Breathing helps to increase blood circulation and chi flow to the abdominal area by creating an abdominal cavity and vacuum in the stomach. The Empty Force helps exercise the organs and is a major rejuvenation practice. First, you flatten the stomach against the spine. Then, you roll the energy in five areas with the abdomen pulled in (fig. 2.8).

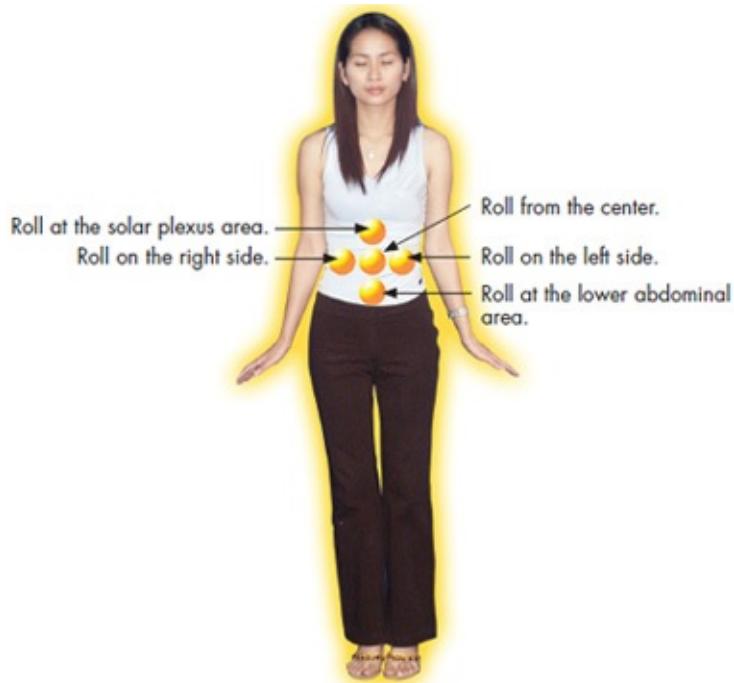


Fig. 2.8. Empty Force Breathing

1. Inhale and exhale. Exhale and flatten the abdomen until you feel as if the navel is touching the spine. Inhale again, and flatten down the abdomen again.
2. Then, roll at the solar plexus area.
3. Roll on the right side.
4. Roll from the center.
5. Roll on the left side.
6. Roll at the lower abdominal area.



Saliva and Chi Mixing

To Taoists, saliva is the fluid of life. It is the essential fluid for the body, moistening the organs and lubricating all the joints in the body. Saliva will also secrete a major longevity hormone and proper daily chewing will help mix the air with saliva and food. Taoists say, “Eat your liquid and drink your food.” This is because food chewed to liquid will mix well with a lot of saliva and activate enzymes for optimal digestion.

The Saliva and Chi Mixing practice has a number of healing attributes:

1. Assists in elimination of germs.
2. Helps moisturize the internal organs and joints.
3. Increases oxygen available to the body.
4. May enhance hormonal balance.
5. Helps prevent tooth decay.

In this practice, we learn to do the following:

- Mix saliva with cosmic chi
- Mix chi with ching (sexual chi) as taught in the Healing Love practices

Step 1: Mix Saliva and Air with Cosmic Chi

1. Chew the saliva and mix the air and oxygen into it by circling the tongue in the mouth.
 - a. Suck the saliva back and forth in the mouth to increase it.
 - b. Move the tongue to massage the gums (fig. 2.9).
 - c. Knock the teeth to strengthen the bones and activate the saliva gland: right side 9 times, middle 9 times, left side 9 times (fig. 2.10).

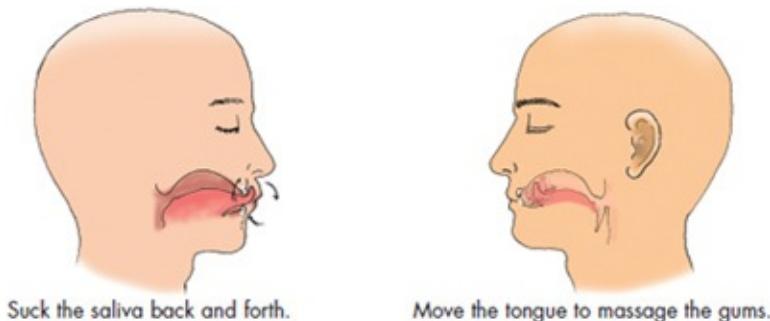


Fig. 2.9. Sucking the saliva and massaging the gums

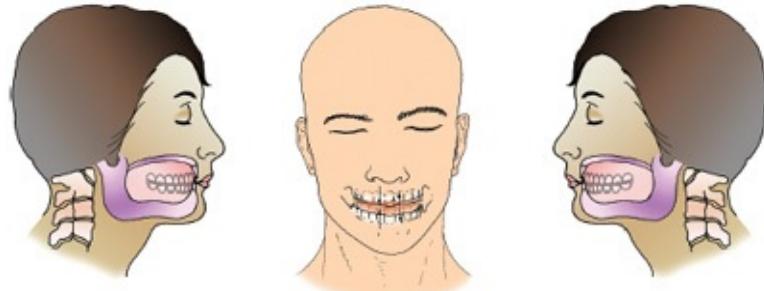


Fig. 2.10. Knock the teeth on the right side 9 times, in the middle 9 times, and on the left side 9 times.

2. Open your palms to gather the cosmic chi and smile to the cosmos.
3. Activate the throat with your mouth closed and let the abdomen serve as a sucking machine. Draw the cosmic chi through the mid-eyebrow to the nose, into the mouth, and mix with the saliva. The saliva is a powerful force mixed with the cosmic energy (fig. 2.11).

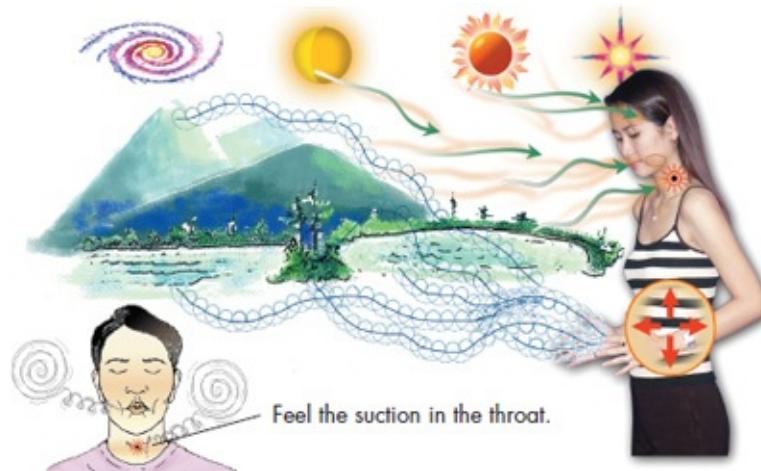


Fig. 2.11. Close your mouth and feel the suction in the throat and abdomen draw the cosmic chi in.

Step 2: Push the Combined Energy to the Navel

In this step the saliva mixed with chi is forcefully swallowed down the throat. The saliva is really sucked into the stomach by the flattened stomach moving out, which creates a vacuum to pull the saliva down.

1. Exhale and flatten the stomach, lower and tighten the neck, and hold the breath as long as you can.
2. Tighten the neck, swallow the saliva with force 3 times, pushing it down to

the navel (fig. 2.12).

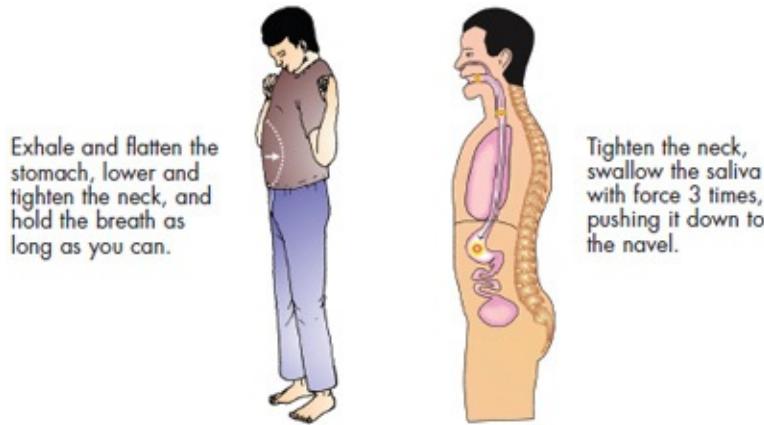


Fig. 2.12. Sucking the saliva to the stomach

➊ Step 3: Let the Combined Energy Help Heal Your Body

1. Cover the navel and feel the saliva turn into fuel glowing inside your navel. Breathe in and breathe out. Feel the lower abdomen warm.
2. Use both palms to roll your chi ball and feel the chi balls in the tan tien rolling and turning the saliva into instant chi (fig. 2.13).

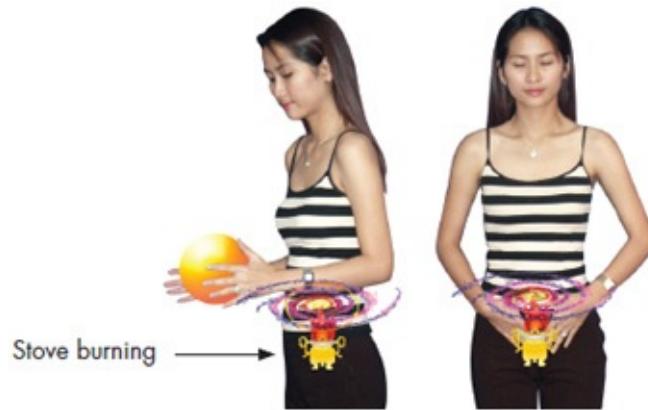


Fig. 2.13. With the stove burning, saliva turns into chi.

➋ Strengthen and Lengthen the Tendons by Working with the Tongue and the Sexual Organs

The tongue is connected to all the tendons and especially to the heart, arteries, and veins. Exercising the tongue improves the flexibility of the tendons in the body.

The sexual organs are connected to all the tendons in the back. When the male sexual organ becomes shorter, it will cause the tendons in the back to be shorter, and will cause the back to be tight and tense.

❶ **Stretching the Tongue (for Men and Women)**

1. Exhale and flatten down the abdomen until it feels as though the navel touches the spine. Hold the breath out as long as you can (fig. 2.14).
2. Exhale more and spit the tongue out with the rest of the air.

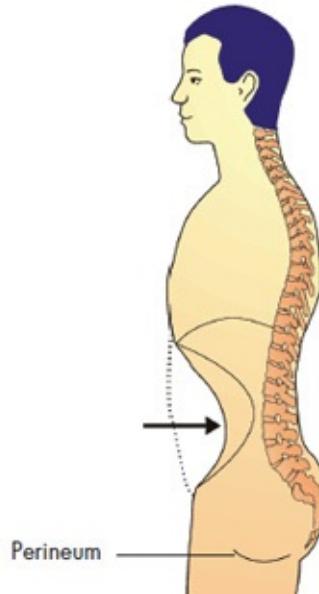


Fig. 2.14. Navel touches the spine.

3. Hold your breath and stretch out your tongue as much as you can to the left, top, right, and bottom for 6 rounds. Move the eyes also with the tongue. Reverse the direction. Feel the perineum is moving in connection with the tongue (fig. 2.15).
4. When you are out of breath, gasp the air in. The extra oxygen you gasp into the digestive tract will be rushed to the tongue and will strengthen the tongue and the tendons.

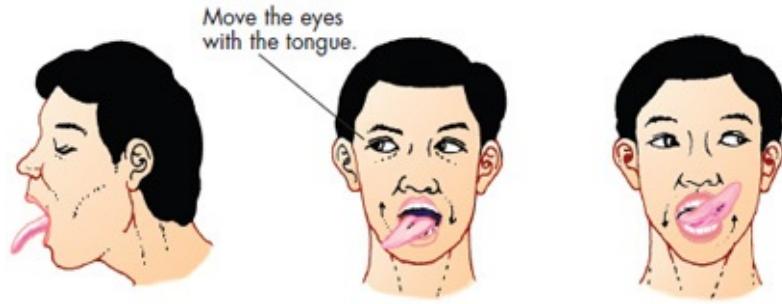


Fig. 2.15. Stretching the tongue

➊ Stretch the Sexual Organs—Male

1. Inhale, exhale, and flatten down the abdomen. Bring the navel toward the spine.
2. Flatten the abdomen and stick the tongue out. Use the thumb and index finger to grip the head of the penis. Pull the penis and thrust the tongue out more at the same time as you pull the penis to the right, left, front, back, and middle. With each pull, suck the flattened abdomen up toward the spine and rib cage. Release and repeat. Keep on pulling until you are out of breath (see fig. 2.16).
3. Then gasp air into the intestines. When you exhale again, do the sss-s-s-s-s sound until you are out of breath. The chi will rush to strengthen the sexual organ (see fig. 2.17). Do this with 3 to 6 breaths.
4. Use the thumb and index fingers to grip the scrotum and repeat the exercise 3 to 6 times.

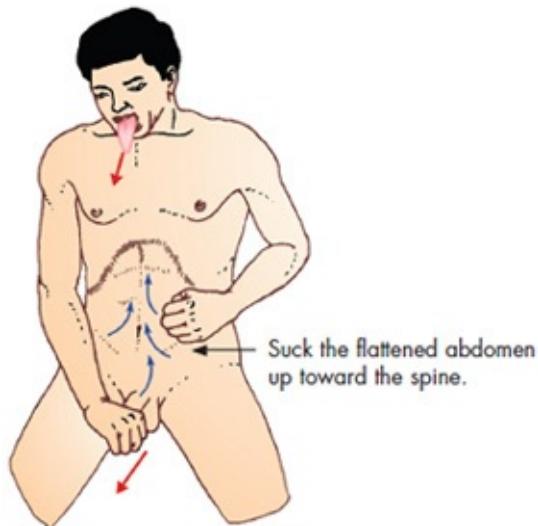


Fig. 2.16. Stretch the sexual organs.

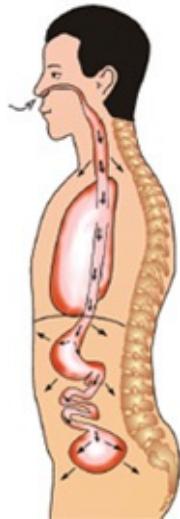


Fig. 2.17. Chi rushes in.

➊ Stretch the Sexual Organs—Female

1. Follow the instructions for inserting a jade egg with string attached into the vagina given in the Internal Egg Exercise in my book *Bone Marrow Nei Kung* (Rochester, Vt.: Destiny Books, 2006). Exhale and flatten the abdomen. Inhale again. When you flatten the abdomen, stick the tongue out.
2. Use the thumb and index finger to grip the thread that is connected to the egg inside. Pull the thread and thrust the tongue out more at the same time. With each pull, suck the flattened abdomen up toward the rib cage. Release and repeat. Keep on pulling until you are out of breath (fig. 2.18).

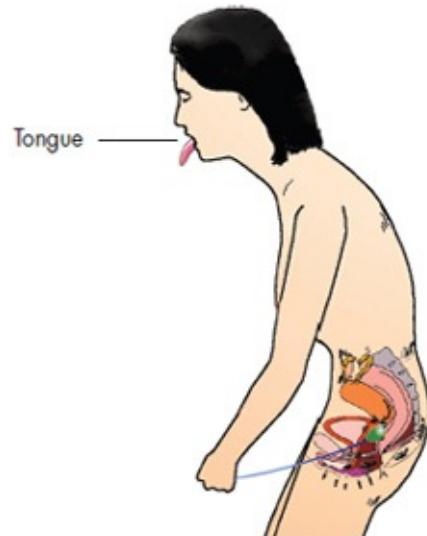


Fig. 2.18. Pull on the egg, suck in the abdomen, and feel it pull up the sexual organs.

3. Then gasp air into the intestines. When you exhale again, do the sss-s-s-s-s-s sound until you are out of breath. The chi will rush to strengthen the sexual organs.

PROTECTING AND CLEANSING WITH UNIVERSAL CHI

Before the practice of the Cosmic Orbit it is also good to create a protective chi field, call upon the eight-trigram pakua power, and clean the body's cells with the Sacred Water practice and green and blue chi from the universe. The more you clean the cells the more cosmic healing can take place. For more detail please refer to my book *Taoist Cosmic Healing* (Rochester, Vt.: Destiny Books, 2003).

Protective circle and chi Field

You can make a connection with the sacred fire in the universe to create a chi field as a protection area. Feel your fingers extend way out into the universe and touch the sacred fire in the sky. Bring the fire down and make a circle around your community, your house, the meditation hall, or around your body wherever you are. Only allow good intentions to enter the space and expel the negative chi out.



Fig. 2.19. Arm bones long; touch the sacred fire.

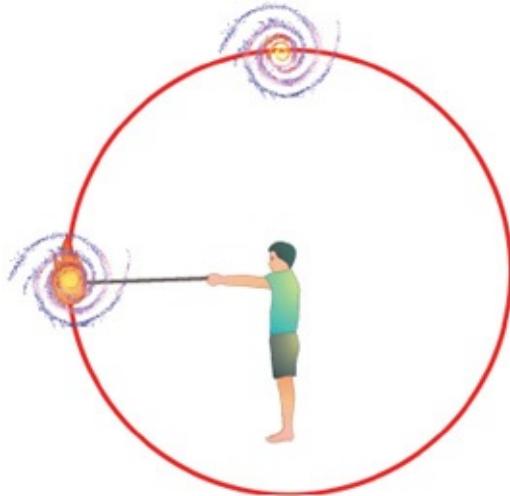


Fig. 2.20. Make the circle of a protective chi field.



Create a Sacred Fire Protective Chi Field

1. Be aware of yourself. Feel the bones in the arms and fingers grow and expand. Reach into the universe and touch the sacred fire in the universal cauldron. Let the sacred fire from the cauldron fill and condense in your arms and bones (fig. 2.19).
2. Use the Yi power to draw the sacred fire protective circle on the ground around your house, office, the room you work in, or anyplace you wish to protect (fig. 2.20).



Fig. 2.21. Create and surround yourself with a chi dome and the guardian animals, then activate the eight forces.

3. Create and surround yourself with a chi dome and the guardian animals. Set up the Blue Tortoise in the north, Red Pheasant in the south, Green Dragon in the east, White Tiger in the west, Yellow Phoenix above, and Black Tortoise below (see fig. 2.21).
4. Activate and call upon all eight elemental forces of nature and the universe: wind, mountain, fire, and thunder (lightning) on the east; earth, lake (rain), water (ocean), and heavenly power on the west.

The Power to Create Sacred Water

In the Sacred Water practice we exercise the right of being the children of the cosmos, by charging water with chi to make it sacred water (known in the West as Holy Water) (fig. 2.22).



Fig. 2.22. Sacred water from the cosmos

Water is life (fig. 2.23). Our health depends on adequate intake of water. We need to have a strict, regular daily water intake to prevent the stresses and associated damages of dehydration. With sufficient water, the chief conductor and supervisor of the body's well-being—tryptophan and its neurotransmitter derivatives, serotonin, tryptamine, and melatonin—will be well positioned to regulate all functions. Well-hydrated and healthy skin needs water to constantly replace that which it loses to the outside environment. This then allows blood vessels in the face and the body to open up and provide necessary nourishment for exposed skin cells.

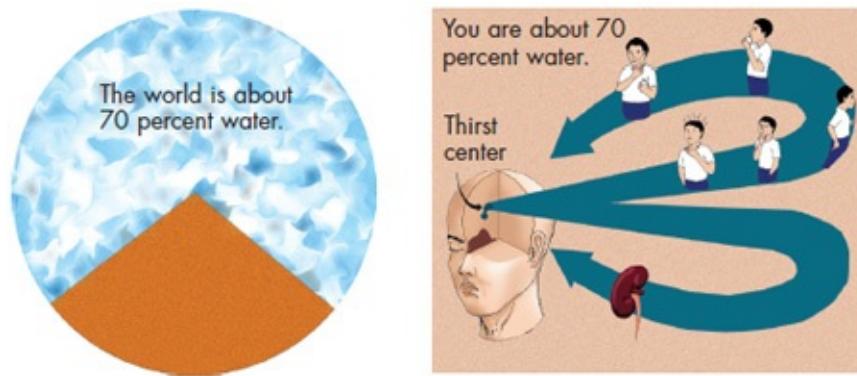


Fig. 2.23. Water is life.

However, science has discovered that even if we clean water through filtration processes so that it looks and tastes alright, closer analysis using high-powered microscopic technology indicates that its cell structure is “unclean.” Water, like humans, maintains the memory of its old “self.” We store our “memory” within our DNA; water stores its memory within its cells. In the Sacred Water practice

we ask for the power to give bio-electromagnetic power to the water, which can cleanse the body's cells of sick, toxic, or negative energies.

In his book *The Message from Water*, Masaru Emoto advises us that “water is telling us to take a closer look at ourselves—water is a mirror reflecting our mind.” When we project chi and love into water and then freeze it, it will turn into a “regular” and well-structured crystal. If we project negative energy into water, the opposite will apply (see fig. 2.24).

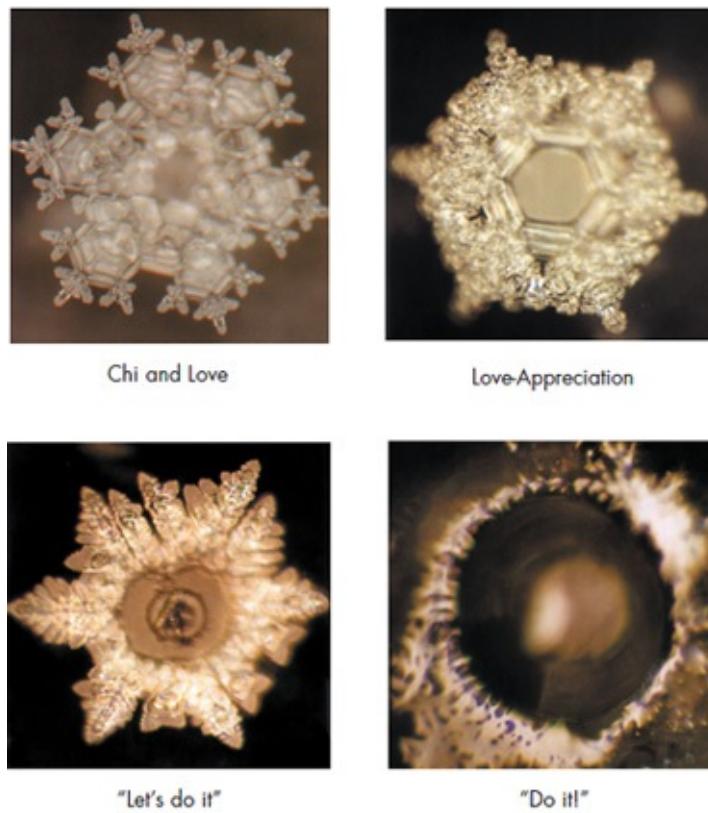


Fig. 2.24. The emotions change the water structure. (These pictures and their descriptions are from *The Message from Water*, by Masaru Emoto.)

When we project a nice, loving instruction or thought into water, like “let’s do it” the water will pick up this vibration and restructure itself. If we project negativity into the water, such as with a command like “do it!” the water will acknowledge this accordingly. When we look into a pond we see our image. If we drink a glass of negative image water, its destructive energy will enter our system and attempt to multiply.



Sacred Water Practice Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic, or negative energy.

The three tan tiens can generate different waves that can change the crystals of the water. When we feel love, compassion, joy, and happiness, these feelings change our body's structure so that it can receive and radiate out good and healing energy (fig. 2.25). Our projections access the cellular level, clean out the polluted cells, and reprogram those remaining with the essence of our affirmation.

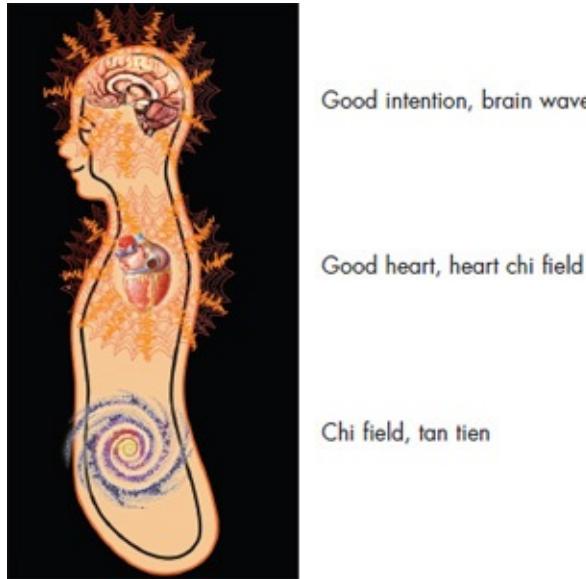


Fig. 2.25. Feel good; feel love, compassion, joy, and happiness.

1. Hold the cup with both hands near your heart. Be aware of your lower tan tien and spiral till the lower abdominal area is warm. Feel the chi radiate to the palms and to the cup of water, filling the water with chi (see fig. 2.26).



Fig. 2.26. Fill the water with chi.

2. Hold the cup with both hands near the heart and project goodness into the

water. Feel the chi radiate to the palms and then radiate chi into the water (fig. 2.27).



Fig. 2.27. Each person's palms can generate chi or healing energy.

Project love, joy, thankfulness, gratefulness, appreciation, and the energy of compassion into the cup (fig. 2.28).

3. Fill the water with good intention. Command: "This sacred water will give me/you health, wealth, and longevity" (fig. 2.29).
4. Drink the sacred water. If you are practicing in a group, drink the water in unison. If you are working with a student, pass him/her the cup to drink using both hands. The sacred water will carry the message to all the cells of your body, where it will remain. Feel it removing the sick cells and purifying your body. You can also sprinkle it on any area that requires healing.



Fig. 2.28. Fill the water with compassion.



Fig. 2.29. Fill the water with good intention.



Cleaning with Green and Blue Chi The green light and blue light has the power to clean out space and clean out the body. It removes toxins, sickness, and bad fortune. It is good to clean both the space around you and your body before doing the Cosmic Orbit.



Draw the Green Light from the Universe

1. Be aware of the liver and gallbladder and the green forest while breathing through the throat.
2. Be aware of the green light in the universe. Let the light come in and blend it in the tan tien, then bring it up to blend with the compassionate heart and then up to the crown (fig. 2.30).
3. Project the light up to the universe. See it spiral and let it multiply.

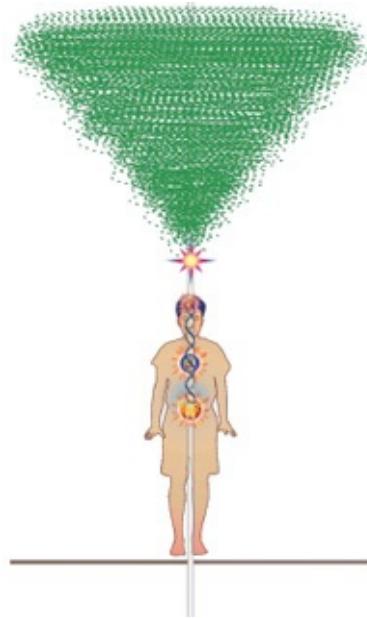


Fig. 2.30. Draw down the green light from the universe.

➊ ***Clean Out Sickness and Toxins with Green Light***

1. Extend your arms up, with palms facing the heavens. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe.
2. Let the big pool of green light from the universe spiral down through your community, your home, and then into your crown.
3. Let the green light blend into the cells and bond with sickness and toxins (fig. 2.31).
4. Let the green light draw the sickness out of the cells and flow down to the center of the earth (see fig. 2.32).
5. Bury the sick energy deep in an energetic hole. Give the command: “Don’t come back. You will be happy there. You will be transformed into good chi.”



Fig. 2.31. The green light bonds with sickness and toxins before returning them to the earth.

Repeat these steps 6, 9, or 18 times. For people who are very sick with cancer or tumors, you can do them up to 36, 72, or 108 times.

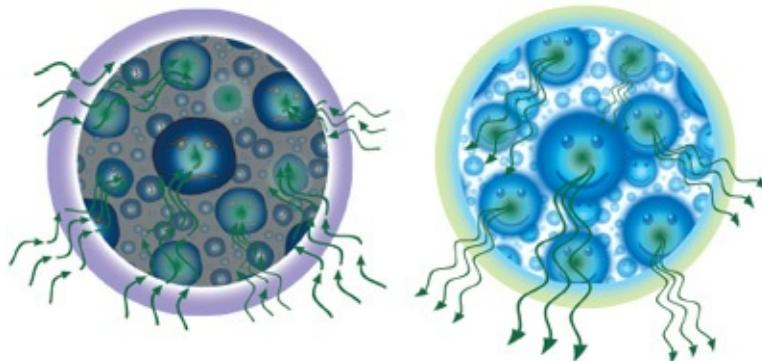


Fig. 2.32. Green chi removes the toxins as it flows out and down to the ground.

➊ ***Draw the Blue Light from the Universe***

1. Be aware of the kidneys, the bladder, the ocean, and water chi.
2. Be aware of the blue light in the universe. Let the light come in and blend it in the tan tien, then bring it up to blend with the compassionate heart and

then up to the crown (fig. 2.33).

3. Project the light up to the universe. See it spiral and let it multiply.

➊ **Clean Out Sickness and Toxins with Blue Light**

1. Extend your arms up, with palms facing the heavens. Use one hand to spiral the blue force down. The other hand holds the position and connects to the universe.
2. Let the big pool of blue light from the universe spiral down through your community, your home, and then into your crown.

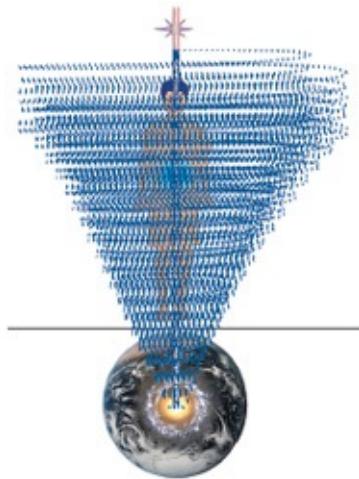


Fig. 2.33. Draw down the blue light from the universe.

3. Let the blue light blend into the cells and bond with sickness and toxins.
4. Let the blue light draw the sickness out of the cells and flow down to the center of the earth (fig. 2.34).

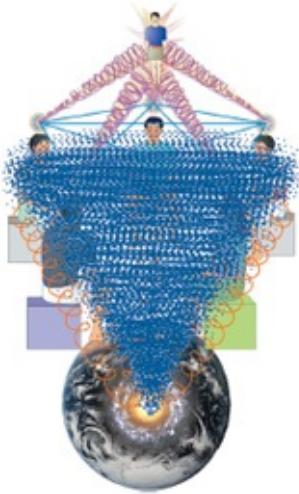


Fig. 2.34. Blue light flushes out sickness and toxins before returning them to the earth.

5. Bury the sick energy deep in an energetic hole. Give the command: “Don’t come back. You will be happy there. You will be transformed into good chi.”

Repeat these steps 6, 9, or 18 times. For people who are very sick with cancer or tumors, you can do them up to 36, 72, or 108 times.

PRELIMINARY PRACTICES INTEGRAL TO THE COSMIC ORBIT PRACTICE

In addition to the practices mentioned above, certain practices are essential to the practice of the Cosmic Orbit. They will be described in detail before the Cosmic Orbit practice is presented in chapter 6. They are:

1. Warming the Stove/Bellows Breathing (chapter 3)
2. Laughing Chi Kung (chapter 3)
3. Three Minds Into One (chapter 4)
4. Cosmic Inner Smile (chapter 5)
5. Opening to the Six Directions and Three Fires (chapter 5)

Work through each part at your own pace and eventually join them together as a whole.

3

Warming the Stove and Laughing Chi Kung

In the Universal Tao, we teach Cosmic Healing Chi Kung within an entire system of exercise and meditation. As a part of this system, Cosmic Healing Chi Kung comprises the art of healing oneself and others. It focuses on energy work for projecting chi. You can easily learn the simple movements of Cosmic Healing Chi Kung without doing any other Universal Tao practices, but if you truly wish to master this art it is important to have a firm foundation in the basic Universal Tao practices.

The first of the practices that will help you to prepare for the Cosmic Orbit Meditation is Warming the Stove in conjunction with Bellows Breathing.

WARMING THE STOVE

We start with focusing the attention in the area between the navel, the Door of Life, and the sexual center, the point where the “original chi” flows into the body. This is called “Warming the Stove.” Warming the Stove should begin with Bellows Breathing to enhance the generation of chi in the navel region.



Bellows Breathing

1. Sit on a chair with the back straight and the feet touching the floor about hip width apart. Place the hands over the navel. Start with the Inner Smile practice of smiling down to your abdomen to warm it up, then smiling to your heart and feeling love in the heart center, and on to the lungs, liver, spleen, and kidneys. Smile to the area about 1½ inches behind the navel and collect the energy there. At this time, you may already feel a strong sensation of heat or warmth in the navel region. If not, just continue to be aware of the sensations at the navel with your smiling awareness.
2. When you inhale, expand the lower abdomen at the navel area (below and

around it) so that it bulges outward. Feel the diaphragm descend. Then, keeping your chest relaxed, exhale with some force to pull the lower abdomen back in, as if you were pulling the navel back toward the spine. Feel the sexual organs pull up also. This massages the organs, especially the kidneys and the aorta and vena cava pathways to and from the heart, emptying them of trapped energy and toxins. Repeat 36 times.



Warming the stove

1. Rest, and keep the hands covering the navel. Lightly close your eyes and use the mind/eye power to help gather and condense the energy you have been generating. Feel the Door of Life, the kidneys, and the navel warm. Spiral with your hands and body into the kidneys and Door of Life. Activate and massage the sexual organs. Men, massage the testicles to transform sperm back into life force. Women, massage the breasts to transform the blood (menstruation) into life force. Inhale into the sexual center, and exhale, condensing the essence of the breath into the sexual center. Pause for a while. Feel the energy expand and radiate outward. Breathe in and out this way at least 18 times.
2. Rest a moment. Feel the navel warm. Feel the kidneys and Door of Life warm. Feel the sexual center warm. As you inhale, feel the sexual organs, perineum, and anus pull up toward the original force in the tan tien. Lightly push down as you exhale; feel the pressure building at the spot of the original force. Picture the original force with a mouth and nose, breathing into that spot.
3. Now amplify and feel the pulse in the area of the original force. As it pulses, feel the suction drawing the sexual energy up and combining it with the original force. Feel the energy expanding within you. Spend at least 10 minutes warming the stove in this way. Adjust your breathing to be soft, long, slow, fine, and deep. Breathe in even cycles. The breath should gradually become so fine and light it would not move a down feather placed in front of your nostrils.

For additional details regarding Warming the Stove and Bellows Breathing, see my book *Healing Light of the Tao* (Rochester, Vt.: Destiny Books, 2008).

LAUGHING CHI KUNG

“When a man smiles only with his eyes, not with his belly, do not trust him.”

My wish is for everyone to be spiritually independent and connected personally to the source, cosmos, or primordial force in our common quest to return to Wu Chi (God). Through this process we can gain inner peace, happiness, and compassion for others and ourselves. We can also develop the ability to heal ourselves and to serve as positive energy sources. Naturally, the first step is to cultivate peace within. The Laughing Chi Kung meditation is a tool that aids in the following:

- Strengthening the connection we have to ourselves
- Opening to the abundant chi available from the cosmos
- Developing the skills of self-healing

I remember one day practicing the many forms of breathing exercises I had learned. After practicing the whole day I had not finished. I asked myself why there were so many different breathing exercises, when we have only one nose and two holes (fig. 3.1)? At this point I started to laugh and laugh. After a few minutes of laughing I felt more relaxed, more open and full of chi, than after an entire day of complicated breathing exercises. I realized that laughing is a natural and powerful method for calming the nervous system, stimulating circulation and digestion, activating the immune system, and generating more energy. This is what this meditation practice and breathing technique is: laughing for our health.

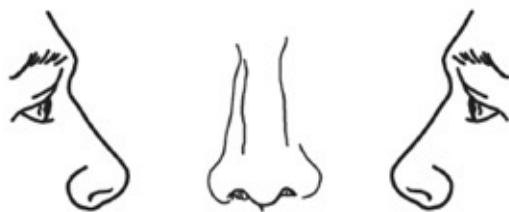


Fig. 3.1. Why are there so many breathing exercises when we have only one nose with two holes?

Laughing Chi Kung teaches us how to laugh from all the way down in our lower bellies, strengthening the deepest abdominal muscles, the diaphragm, and

the muscles of the pelvic floor, the urogenital muscles. When our lower abdomen is enlivened through deep belly laughing, we create a good solid home for our awareness and energy.

Explanation of Benefits

When we laugh from the abdomen, a vibration moves through the body. This vibration will activate the heart brain and the thymus gland. Laughing from our lower tan tien, our second brain, stimulates all the functions of this area and activates the heart brain and the thymus gland. Allowing the laughter to reverberate through the diaphragm, sternum, spine, and all the organs is a fantastic internal workout. All the tension and tightness is vibrated from the inside and is released through laughter. Laughter is nature's best form of stress release. The relaxation you will feel in your abdomen and the rest of the body is unbelievable (fig. 3.2).



Fig. 3.2. Laughing Chi Kung

Laughing Chi Kung provides the following benefits:

1. It increases the mind's attention and improves circulation.
2. It activates the diaphragm and the diaphragm activates the abdominal area.
3. It activates the lymphatic system and improves the immune system.

The Six Steps of Laughing Chi Kung

The Laughing Chi Kung practice includes six steps as follows:

1. Generate chi with laughing.

2. Increase the chi by spiraling.
3. Raise the chi to the crown and open the nostrils.
4. Gather the chi in the lower tan tien.
5. Collect the chi.
6. Store the chi.

Step 1: Generate Chi with Laughing

Many reflex points in the large intestine become stimulated with laughter. When the reflex points are stimulated, this has a beneficial effect on the corresponding organ (fig. 3.3).

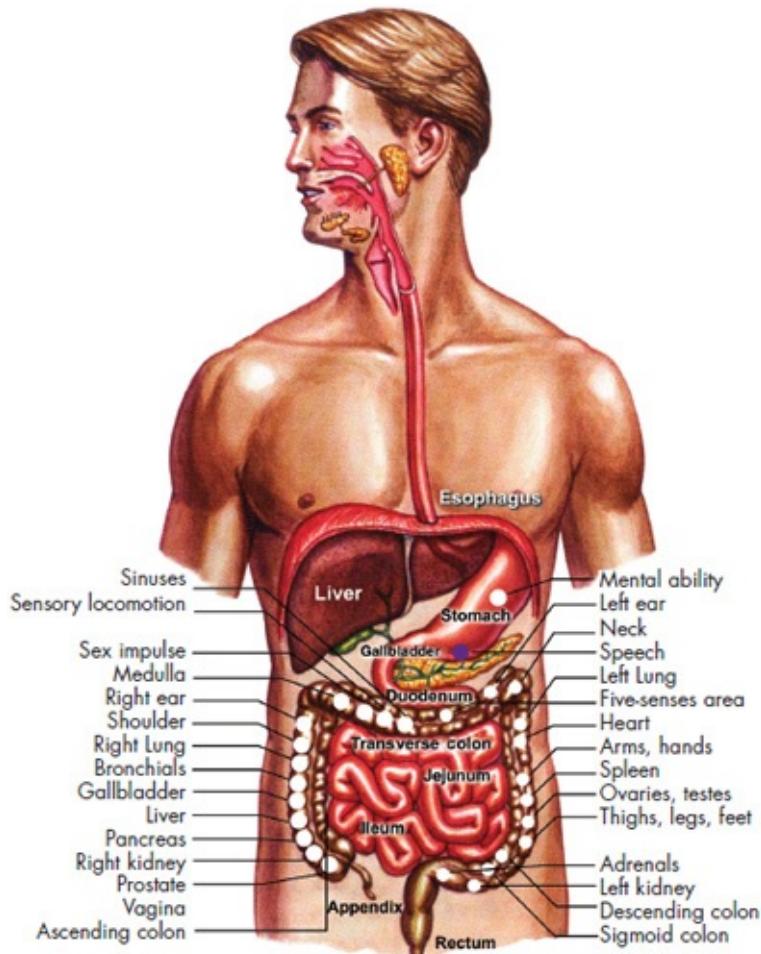


Fig. 3.3. Reflex points of the colon

Abdominal laughing exercises your diaphragm. When your diaphragm moves more easily, this assists the lungs to breathe more deeply and fully. When the muscles in your belly tighten, the pressure in your abdomen increases. This

squeezes the arteries and veins and moves the blood. When the muscles release and your belly expands, it creates a vacuum for the major veins and arteries, the vena cava and the aorta, which attracts blood. This mechanism acts like a second heart, and lightens the workload for your primary heart (fig. 3.4).

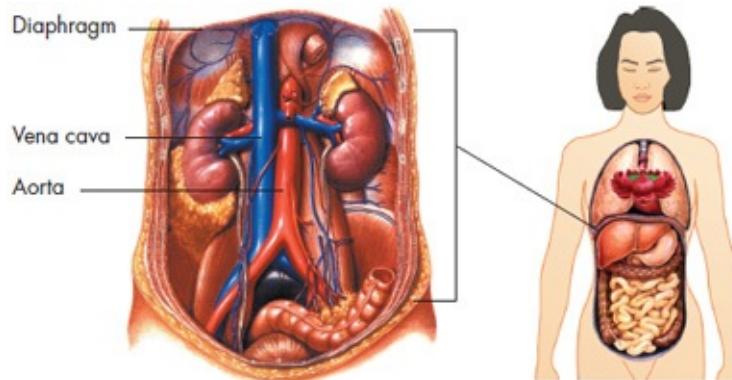


Fig. 3.4. Abdominal laughing activates the diaphragm, helps in deep breathing, and activates the aorta and vena cava to increase circulation and reduce the work of the heart.

Laughing out loud also activates the bloodstream, which affects the thymus gland. The thymus is perhaps the most important organ of the immune system. In it the vital training of the different T-lymphocytes takes place to activate the immune system (see fig. 3.5).

Laughing will activate the blood stream and vibrate the thymus gland to let blood flow though it. When white blood cells pass through the gland it will insert the program to turn them into T-cells.

Bone marrow tissue is rich in fats, containing plenty of nourishment for the comprehensive production of the different blood cells: red cells for the transport of oxygen, blood platelets for clotting, and the various white cells for the immune system (fig. 3.6).

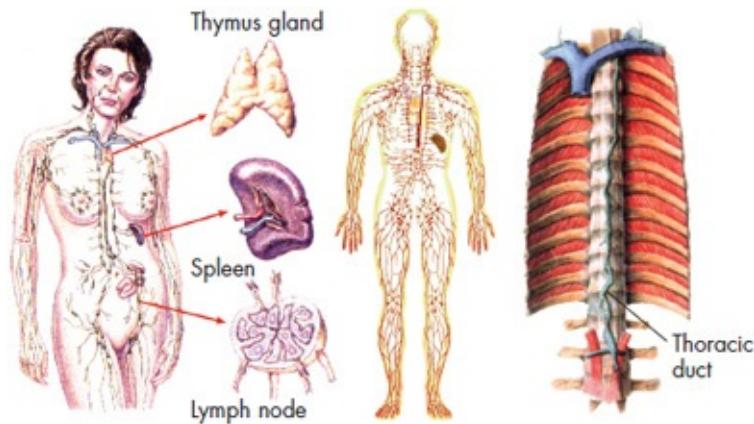


Fig. 3.5. Activate the lymphatic system and improve the immune system.

Laughing helps to increase the blood flow through the intestinal tissue. When undifferentiated white blood cells pass through the intestinal tissue, both in the small and large intestine, they are turned into B-lymphocytes (fig. 3.7). Every individual B-lymphocyte can make antibodies only against a specific foreign organism.

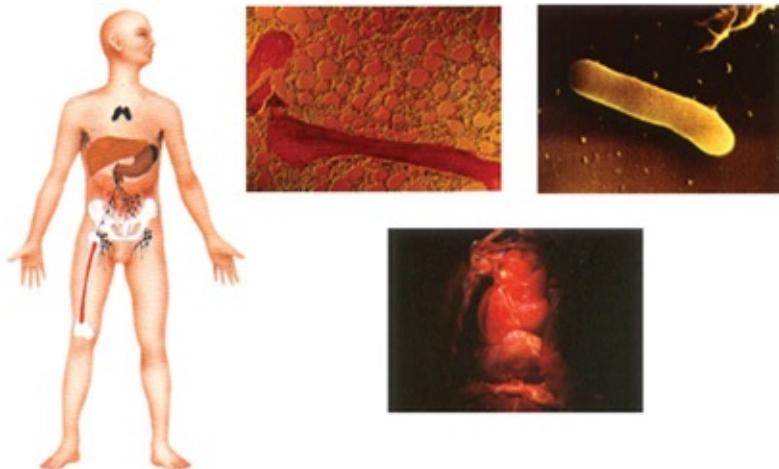


Fig. 3.6. Bone marrow tissue

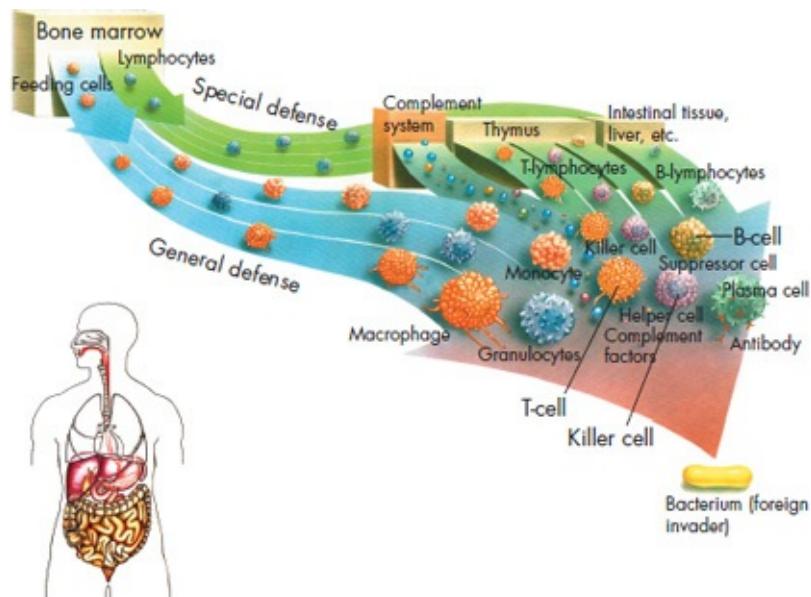


Fig. 3.7. Bone marrow, bacterium, and thymus

Step 2: Increase the Chi by Spiraling and Spinning the Energy

After each session of laughing, we place our tongue at the roof of our mouth to complete the circuit and draw the energy down to the lower tan tien. Then we

spin the newly generated energy in the lower tan tien to attract more energy from the cosmos. At first we actively spin and spiral our energy. Later, when we become more aware of the spinning and spiraling deep inside us and in the larger cosmos around us, the spinning and spiraling will happen spontaneously. Just being aware of this enables us to tap into enormous sources of energy (see fig. 3.8).



Fig. 3.8. Becoming aware of all the internal and external spins and spirals allows us to constantly attract energy from the universe.

Step 3: Raise the Chi to the Crown and Open the Nostrils

Once we can feel the spinning energy in the lower abdomen the middle mind will spin also. This is similar to the solar system spinning. When the two lower minds are full of energy, chi will rise up to the crown and push down to open the nostrils (fig. 3.9).

Steps 4 and 5: Gather and Collect the Chi in the Lower Tan Tien

At the end of a laughing meditation or practice, we want to collect the energy in the lower tan tien. To do this we follow a specific procedure in which men follow the energy outward as it spirals clockwise 36 times and next bring in the energy, spiraling counterclockwise 24 times. Women first spiral outward counterclockwise 36 times and then collect the energy, spiraling clockwise 24 times. With continued practice, the lower tan tien becomes very alive, creating the feeling of being centered in yourself.

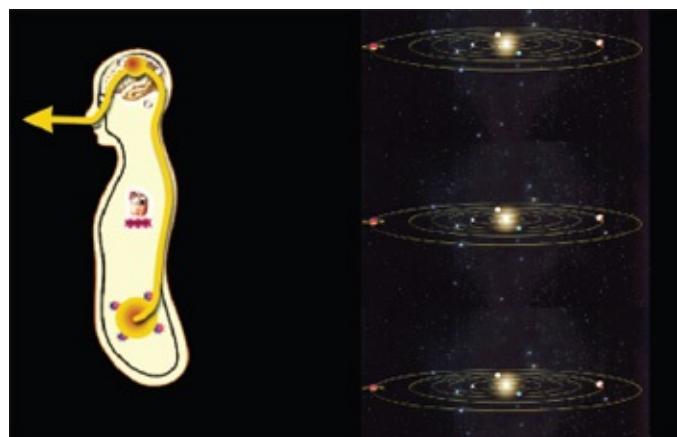


Fig. 3.9. The three tan tiens are just like the solar system or galaxy turning and spinning inside us.

Step 6: Storing the Energy

Storing the newly generated energy is an important part of the Laughing Chi Kung practice. Energy can be stored for everyday use, for emergencies, or used to protect the body from sickness. Scientists have discovered that the villi in the large and small intestines have properties that are similar to a storage battery. The body can store an instant form of energy like chi in the lower tan tien. The only other way we can store energy is in the form of fat. We can activate the energy in fat by fasting. However, fasting often causes the body to panic; as soon as we eat again, it tries to store even more energy in the form of fat.

Through hundreds of years of practice the Taoists have discovered that bones and cells can also store energy. But we always have to begin with storing energy in the tan tien. Storing energy in the lower tan tien allows us to draw on this storehouse when we need it (see fig. 3.10).

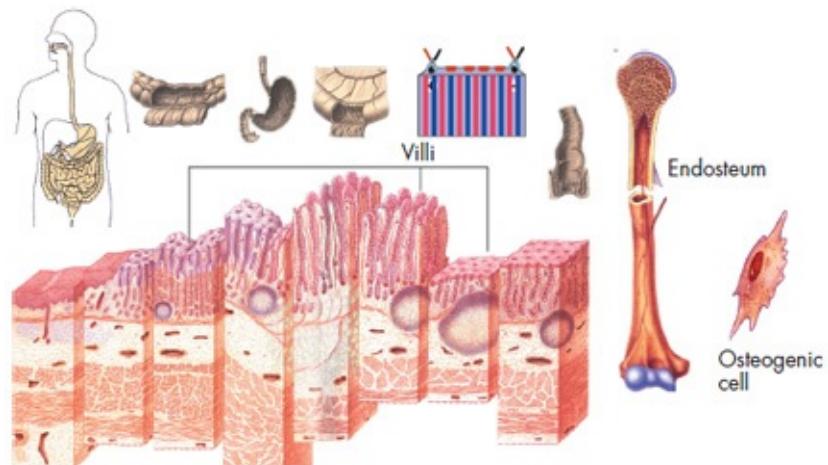


Fig. 3.10. Energy in lower tan tien and bone cells



The Laughing Chi Kung Practice

① Boisterous Laughing

1. Place your hands over your lower tan tien and laugh loudly from your belly. Feel your laughter shake the sternum and the lower abdomen and reverberate deep inside your body (fig. 3.11). Continue laughing for five minutes.
2. Rest and place the tip of your tongue on your upper palate. This allows the energy in your head to drop down to your tan tien.
3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the eyes down to the lower abdomen. Spiral the energy counterclockwise, like the earth spirals around the sun. Keep on spiraling until the area becomes warm and filled with chi. Direct the chi up to the crown until it pushes down to the nose. Feel the nose open and breathe deep as the chi starts to flow down to the tongue. This will help open the Microcosmic Orbit (fig. 3.12).
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

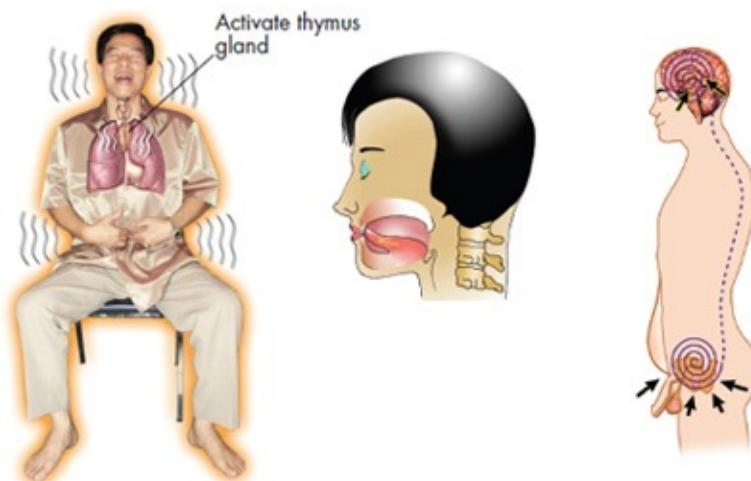


Fig. 3.11. Laughter shake

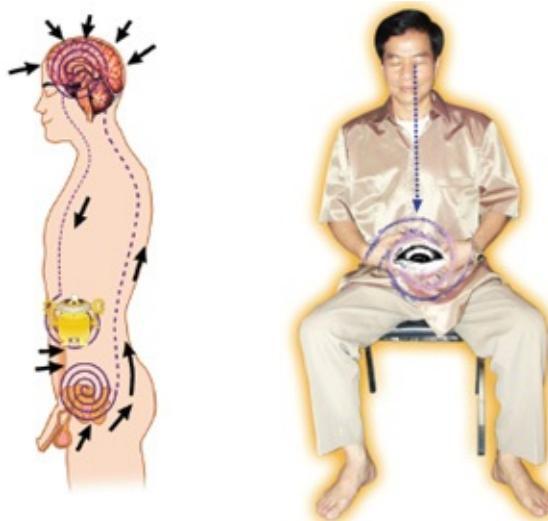


Fig. 3.12. Turn mind and eyes down to lower abdomen.

➊ **Giggling**

Rest at the lower abdomen and start to laugh again. This is a quieter, more internal laugh.

1. Place your hands over your lower tan tien and giggle from your belly. Feel your laughter shake and reverberate throughout your body (fig. 3.13). Continue laughing for five minutes.
2. Rest and place the tip of your tongue on the upper palate. This allows the energy in your head to drop down to your tan tien.
3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the upper mind down.
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

➋ **Silent Giggling: Hit the Belly Drum and Feel It Vibrate Inside**

1. Place your hands over your lower tan tien and giggle silently from your belly. Feel your laughter shake and reverberate throughout your body (fig. 3.14). Continue laughing for five minutes. Rest and feel the energy rise up to the crown.
2. Place the tip of your tongue on the upper palate. This allows the energy in

your head to drop down to your tan tien.

3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Gather the excess energy in your body by spiraling the energy around the navel 36 times outward and 24 times inward. Men spiral clockwise outward and counterclockwise inward; women spiral counterclockwise outward and clockwise inward. You may use your hands to help you spiral. Feel as though your intestines are physically spiraling (fig. 3.15).



Fig. 3.13. Giggle from your belly.



Fig. 3.14. Silent giggling

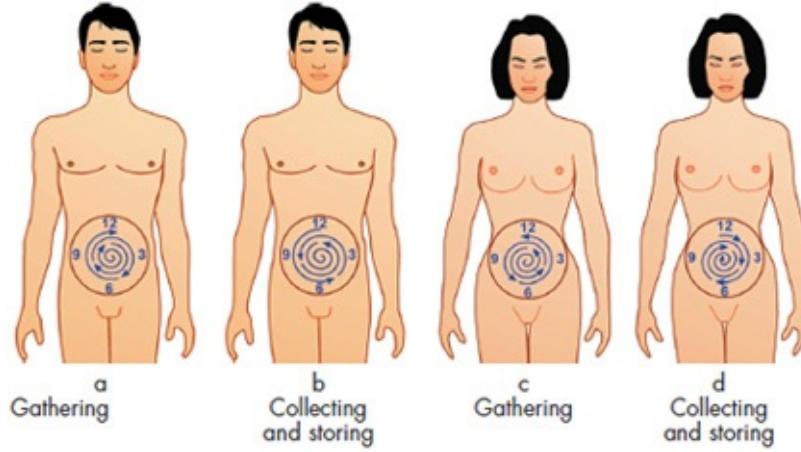


Fig. 3.15. a. Men collect the energy by spiraling outward from the navel 36 times in a clockwise direction. b. Then they spiral inward 24 times in a counterclockwise direction, ending at the navel. c. Women collect the energy by spiraling outward from the navel 36 times in a counterclockwise direction. d. Then they spiral inward 24 times in a clockwise direction, ending at the navel.

5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.
6. Hold both hands near your heart and smile to the heart, breath into the heart, and feel your heart's calmness. Feel peace, and feel that all three tan tiens are alight together.



Breathing Between heaven and earth

After performing the laughing we use our breathing to focus on different centers of the body from head to toe. To do this exercise, sit comfortably near the edge of your chair with your feet flat on the floor. Relax your body while maintaining the alignment of your spine (fig. 3.16).

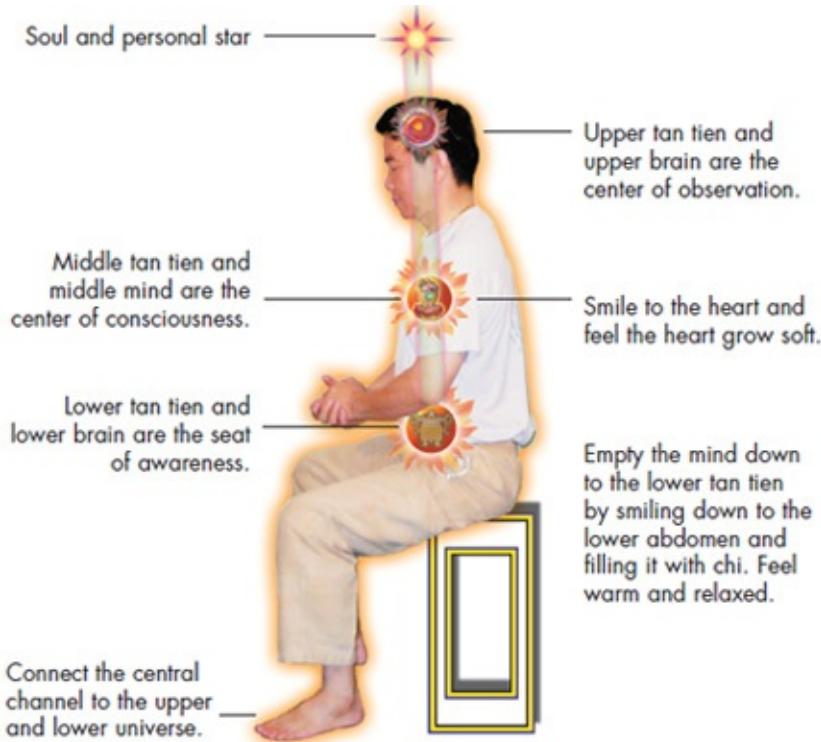


Fig. 3.16. Empty your mind down to the lower tan tien.

➊ Breathing to the Mid-eyebrow, Heart, and Lower Tan Tien

1. Start with becoming aware of your personal star above your crown. Breathe from your lower abdomen. Smile and breathe to connect with your personal star (fig. 3.17).
2. Be aware of your mid-eyebrow in front of you and be aware of a good feeling (smiling face, a nice place, your favorite thing). Smile at this and breathe into the mid-eyebrow and into the brain for 36 breaths.
3. Be aware of your heart, smile into it, and feel it grow soft. Breathe this good feeling into the mid-eyebrow and down into the heart. Smile, feel good, and keep breathing for up to 36 breaths (see fig. 3.18).
4. Be aware of the lower tan tien, breathe into this good feeling from the mid-eyebrow and down to the heart and to the lower tan tien. Feel warm and relaxed and again breathe into this feeling 36 times (see fig. 3.19).

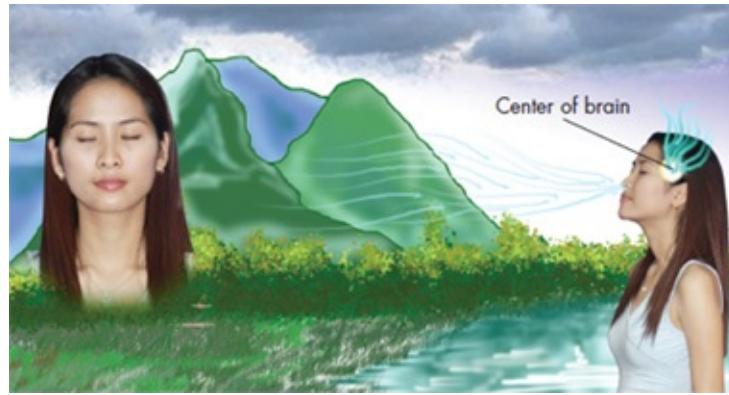


Fig. 3.17. Smile and breathe in the good feeling to connect with your personal star.



Fig. 3.18. Breathe the good feeling into the brain and smile down to the heart, making your heart feel soft.



Fig. 3.19. Breathe the good feeling down to your heart and to the lower tan tien.

❶ **Breathing to the Soles of the Feet, the Sacrum, and the Bones—Opening the Third Eye**

This exercise connects us to the earth energy and helps it to rise up and activate the bones. When the temple bones are activated, they connect to and open up the third eye—a major opening for receiving cosmic energy.

1. Be aware of the soles of your feet and feel them breathing. Keep breathing and feel the center of the earth pulsing and breathing. Touch your sacrum and feel your sacral holes breathing and pulsating together with the soles of the feet (fig. 3.20).
2. Become aware of the bone marrow inside your sacrum.
3. Feel the pulsing and breathing chi rise up from the earth to the soles, then up to the sacrum to activate all the vertebrae in your spine, then rise up to the crown.
4. Feel the chi activate your temporal bones. Feel them pulsing and breathing.
5. Become aware of your third eye (between your eyes) and feel your third eye open.
6. Rest and enjoy the feeling of being both quiet in your body yet energized.

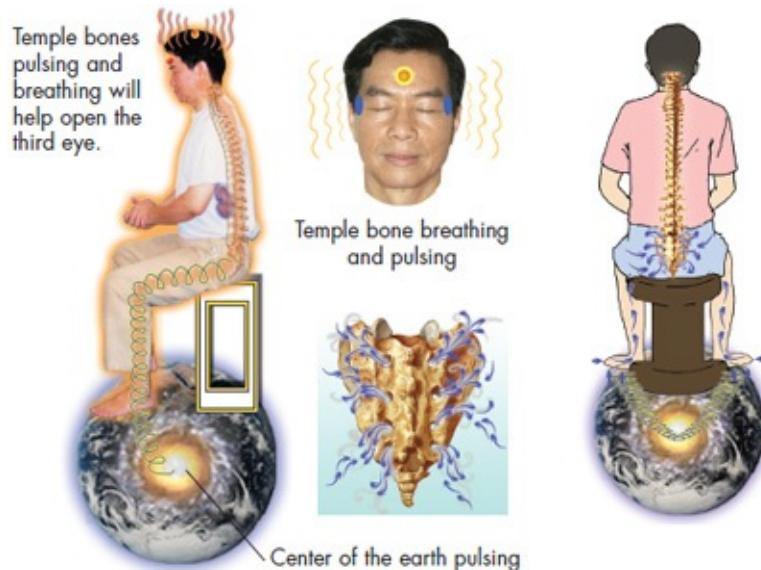


Fig. 3.20. The soles of the feet and the sacral holes breathing and pulsating

Combining the Laughing Chi Kung Exercises

1. Start with the three ways of laughing—boisterous, giggling, and silent giggling—and do each for 5 minutes. Rest, spin, and move the chi up to the crown and open the nostrils.

2. Put your tongue up to the palate and let chi move down to the heart center.
3. Smile to the heart and make the heart soft; calm the breath to the heart and feel the three tan tiens spiraling.
4. Breathe in to the mid-eyebrow and down to the heart, and finally down to the lower tan tien.
5. Be aware of the energy rising through the soles of your feet to activate the sacrum and raise the chi to the spine and up to the temple bones, opening the third eye.

4

Three Minds into One and the Powers of Ten

By just dropping our energy down and smiling to the lower tan tien we can activate our three minds—the observing brain mind, the conscious heart mind, and the aware abdominal mind. They can then be fused together to form one mind, which in the Tao we call *Yi* 意. From this one mind we can do all of our thinking and sensing and connect to the cosmos. This enables us to use a fraction of the energy needed when the upper mind works alone (fig. 4.1).

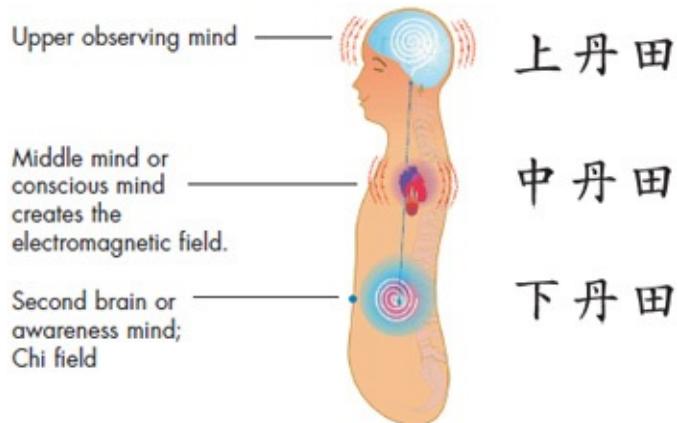


Fig. 4.1. The three minds

UPPER MIND, MONKEY MIND

The Taoists refer to an overused upper mind as the “monkey mind” (fig. 4.2). The monkey mind never rests and consumes an amazing amount of the body’s energy. In fact, when a person is very emotional, the upper brain can spend up to 80 percent of the whole body’s energy (fig. 4.3).



Fig. 4.2. The upper mind is known as the “monkey mind.”

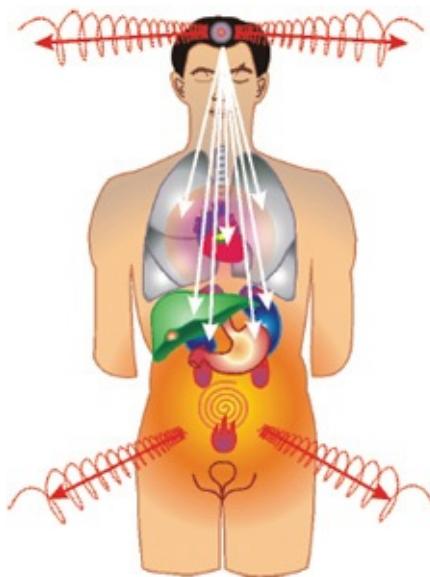


Fig. 4.3. The upper mind activates all the senses, organs, and emotions, which consume a lot of energy.

THE MIDDLE BRAIN, THE CONSCIOUS MIND

The heart has its own brain, the conscious mind.

THE HEART’S CODE, PAUL PEARSALL, PH.D.

Taoism believes that the heart (middle tan tien) is also a “mind,” the seat of consciousness. The heart refines the spirit and then manifests in radiance of the spirit. The nature of the heart governs and exerts authority on the other organs.

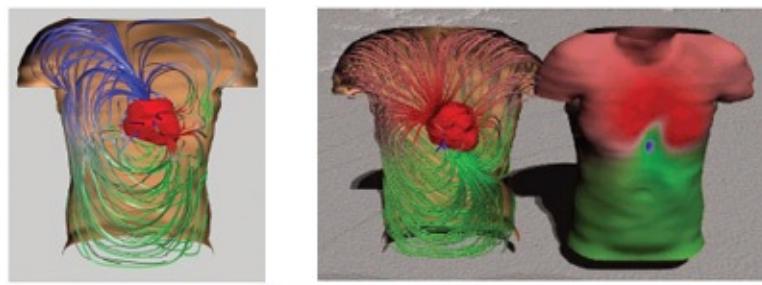
The capacity of the heart to think is demonstrated by an experience documented in the book, *The Heart’s Code*, by Paul Pearsall. He relates the true story of an eight-year-old little girl who had received the heart of a murdered ten-year-old girl. This girl started screaming at night about her dreams of the man who had murdered her donor. Her mother said her daughter knew who it was. Her mother and the psychiatrist she had consulted finally decided to call the

police and, using the descriptions from the little girl, they found the murderer. Everything the little heart transplant recipient reported was accurate: the time, the weapon, and so on.

Recent research has revealed that the heart generates a strong electromagnetic field within and around the body. The electricity manifests as an electrical field within and around the body, subtle but detectable. The field is shaped like a donut, or torus, similar to the biomagnetic field of the human aura, and the geomagnetic field of the earth. When we feel love and compassion, the heart radiates and shines to all the cells of the body and to people around us.

The images (fig. 4.4) show the use of ribbons to model the paths of electrical currents inside the thorax. The colors along the ribbons indicate potential (red indicates positive, blue indicates negative). (Pictures are from the website www.sci.utah.edu/sci_images.)

The axis of the heart's electromagnetic field is tilted at an angle to the body axis, similar to the tilt of the earth's magnetic field (see fig. 4.5). In the Tao, we believe that the heart tilts 45 degrees toward the North Star and that the North Star exerts a strong pull on the heart.



Electric current near the heart

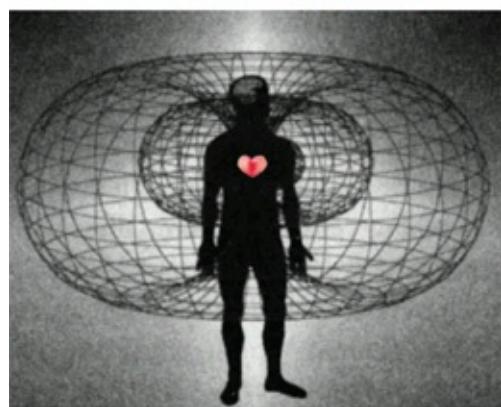
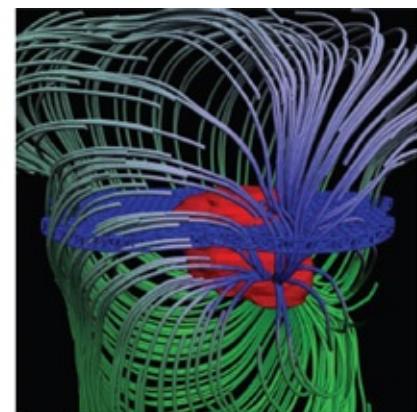


Fig. 4.4. Schematic of the heart's magnetic field, the radiant heart

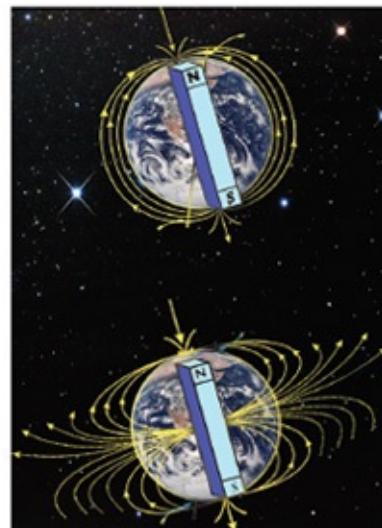
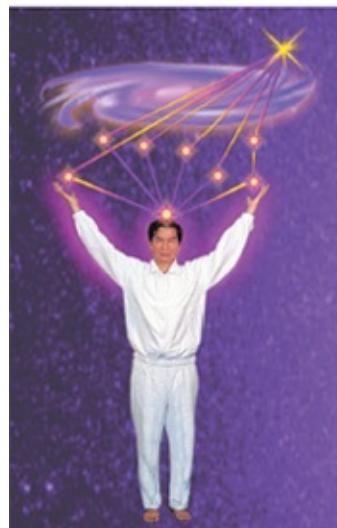
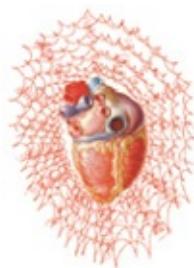


Fig. 4.5. Axis of the heart's electromagnetic field

In the Tao, we believe that the heart fibers are bundled into seven layers, which generate seven electromagnetic fields and seven states of compassion energy (fig. 4.6).

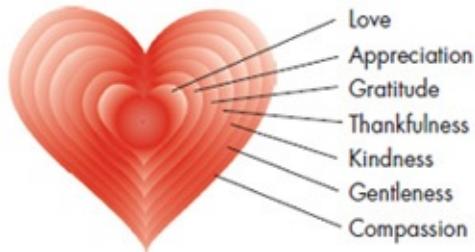


Fig. 4.6. Generation of seven electromagnetic fields

THE SECOND BRAIN IS A KEY CONCEPT IN TAO PRACTICE

In the beginning of my practice with my master, he taught me to lower and sink my mind down to the lower tan tien. Still, I did not understand the concept of the second brain. I only understood it much later when I read that Western technology had discovered that the nerve endings in the stomach and intestines, especially those that are related to emotional responses, are the same as those in the upper mind.

The second brain is located in the regions of the small and large intestines, which carry the same kind of neurons and tissue as the first brain in the head except that they are larger in size and consume less energy (fig. 4.7). This lower brain, situated in the abdomen, is what Taoists call the lower tan tien.

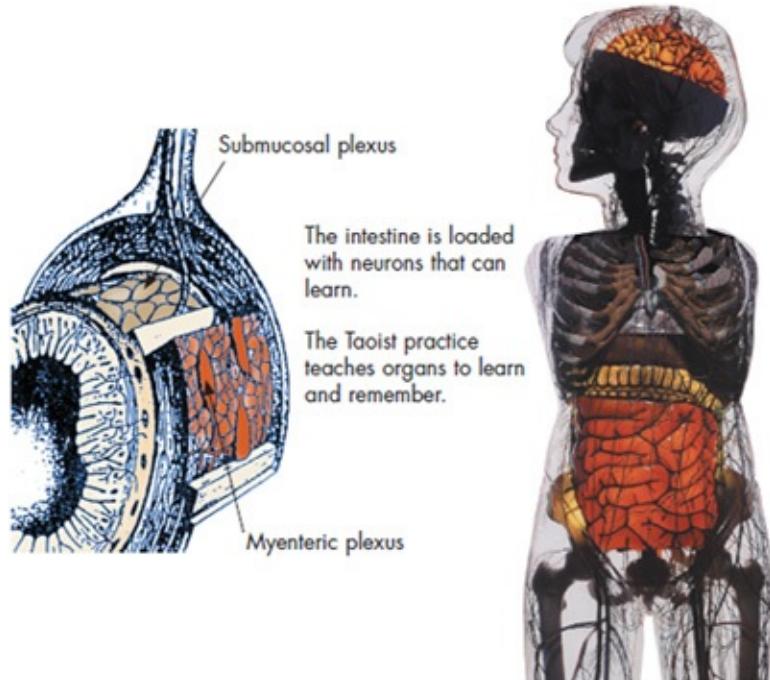


Fig. 4.7. The existence of neurons enables the second brain to learn.

Western understanding of the second Brain

The West has now recognized the existence and importance of this second lower brain (which we refer to as our “guts”) and is beginning to learn about how the higher and lower brain interact (fig. 4.8).

“COMPLEX AND HIDDEN BRAIN IN THE GUT” MAKES STOMACH ACHES AND BUTTERFLIES

The gut has a mind of its own. Just like the larger brain, this system sends and receives impulses, records experience and responds to emotions. The gut can upset the brain and the brain can upset the gut.

THE NEW YORK TIMES, TUESDAY, JANUARY 23, 1996

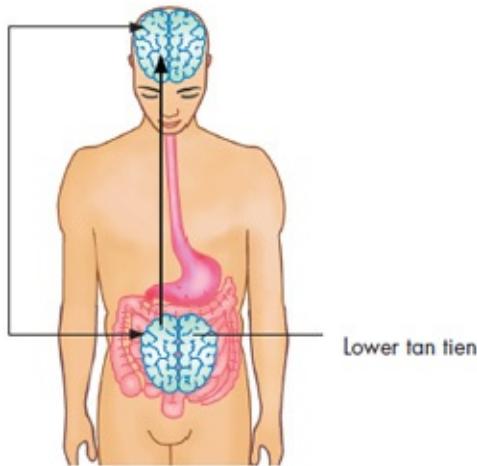


Fig. 4.8. Brain power of the lower tan tien—the seat of the awareness mind

In his book *The Second Brain*, Michael D. Gershon describes how this second brain has been known in the West for over a hundred years, but that people really did not know how to use it as a conscious element of the human organism. The Taoists, however, have worked with this brain for 5,000 years. They have discovered that “lowering” the higher brain into the lower brain allows the higher brain to rest and recover. In addition, the lower brain can attract energy from the universe and charge the higher brain or other parts of the body.

Conserve Energy with the Lower Brain

This second brain has all the properties of the normal higher brain and can perform many of the same tasks: it can be trained to think (fig. 4.9), and to do much of the daily work of the brain, such as send and receive impulses, record experience, and respond to emotions. It is able to do this while using much less energy than the higher brain.

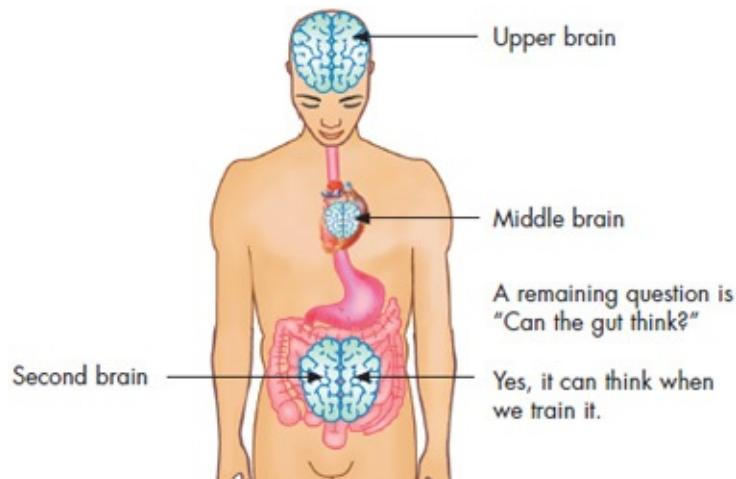


Fig. 4.9. Taoism believes in the thinking capability of the second brain.

The Two Brains Interact in Sleep

It is important for health to train the upper mind to rest in the lower tan tien and work together with it. This happens naturally in a good state of sleep, which charges the brain, increases the sexual hormones, and repairs the body. During sleep, the brain produces 90-minute cycles of slow wave (healing wave) sleep. When the stomach has no food to digest during sleep, the abdominal brain will also produce 90-minute cycles of slow wave muscle contractions punctuated by short bursts of rapid muscle movement (fig. 4.10).

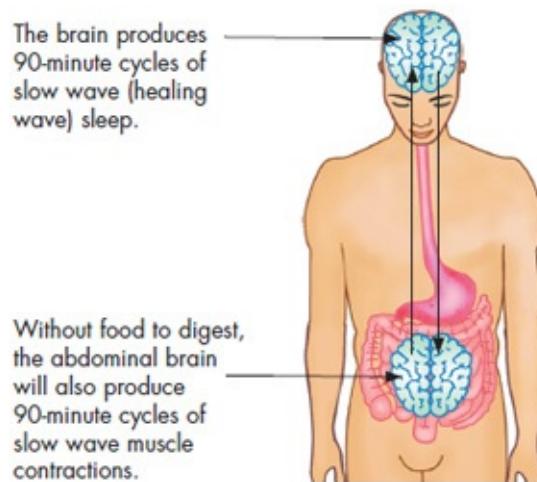


Fig. 4.10. In a good state of sleep, the upper and lower brains interact with each other.

Good sleep is essential for resting the brain, so keep in mind the following prerequisites:

1. Sleep soon after dark, by 9 p.m. Between 9 p.m. and 2 a.m. is the time when melatonin is produced.
2. Do not have food in the stomach.
3. The room must have no light; it should be completely dark (neon light will awaken the pineal gland).
4. Couples should use separate beds or have enough space to recharge vital energy.
5. There should be no noise.
6. The room should be cool.

Rest the Upper Brain During the Day

The Universal Tao practices also enable us to rest the upper brain during the day by emptying it down to the lower brain when we do not need to use it or are doing routine things. When we let our upper mind rest, we conserve energy and improve the health of the body, mind, and spirit (fig. 4.11). When we lower down the upper mind, it will also lower our blood pressure and anxiety levels.

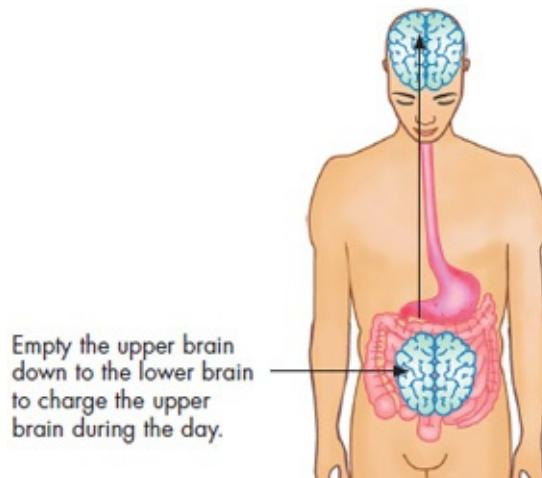


Fig. 4.11. Universal Tao practices utilize the lower brain and charge the upper brain.

BALANCING THE THREE ENERGY CENTERS

The three energy centers of the body have different generating and storing capabilities: the upper mind can generate and receive energy, but it is not good at storing energy; the organs can store energy very well, but they are not good at generating energy; the sexual organs can generate energy very quickly and can multiply it, but they cannot contain it—as soon as it is generated it goes out (fig. 4.12).

The Universal Tao practice of Three Minds into One balances the three energy centers (fig. 4.13). It charges the organs with chi, which they then store and gradually release to the brain. This effect can last for 10 to 12 hours. This practice gives a calm release of energy, unlike coffee, which creates nervous side effects.

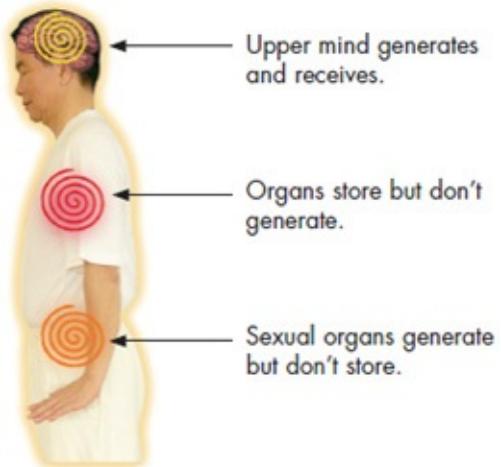


Fig. 4.12. Our three energy centers have different generating and storing capabilities.

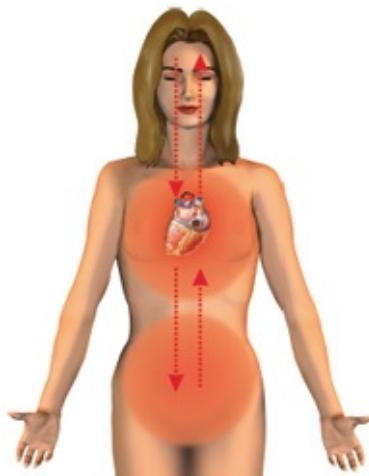


Fig. 4.13. Universal Tao practice balances the three energy centers.



Three Minds into One

Paradoxically, in order to project ourselves out into the immensity of the galaxies and the universe to gather limitless resources of cosmic chi for healing, we must take the first steps of the journey within ourselves. In order to “go out,” we must first “go in.” The vehicle for this magical journey is powered by our ability to relax in mind and body.

As we physically relax and let go of muscular and emotional tensions we gain access to the inner realms by turning on our very special subtle smile. It opens the pathways of the parasympathetic nervous system. This helps us to reduce the habits of our senses to flow outward so that we can be more alert in sensing our inner universe.

This simple process of “going in” enables us to develop our internal skills that will allow us to safely “go out” to the universe (fig. 4.14).



Fig. 4.14. Focus your attention inside and connect with the outside universe.

Overall, this is a process of expanding awareness outward and turning consciousness inward (fig. 4.15). There are five major steps.

1. Relax the body and the nervous system.
2. Empty the mind down: turn the upper mind into an observing mind, and observe inwardly; spiral at the heart and start to turn the conscious mind down to the lower tan tien.
3. Combine three minds into one mind at the lower tan tien and keep it spiraling.
4. Spiral at the crown and the mid-eyebrow.
5. Connect to the Tao.

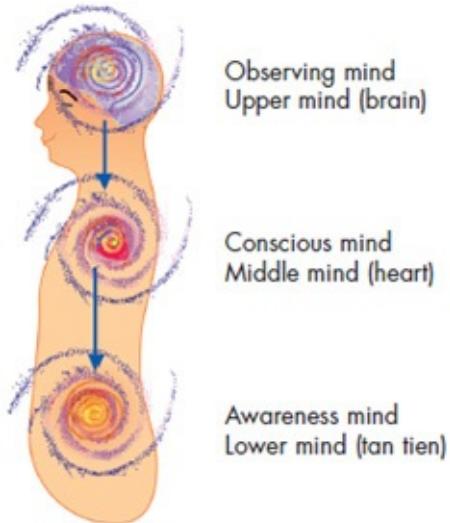


Fig. 4.15. Combine three minds into one mind at the lower tan tien.

➊ Step 1: Relax and Let Go

Smile to the mid-eyebrow, eyebrows, eyes, mouth, jaw, tongue, lips, cheeks, ears, shoulders, ribcage, and brain. Let the relaxed sensations and the observer mind (upper brain) sink down into the lower tan tien.

1. Smile to the mid-eyebrow. Relax and let go. Smile to the eyebrows and let them grow long to the sides. Lower these relaxed sensations down to the tan tien (fig. 4.16).



Fig. 4.16. Smile to the mid-eyebrow: relax and think of the eyebrows growing very long.

2. Smile to the eyes: relax the eyes and feel how nice and cool they are. Let the eyes gently draw back in their sockets and start to sink down to the chest and gradually down to the abdomen, the home of your feeling and awareness mind (fig. 4.17).

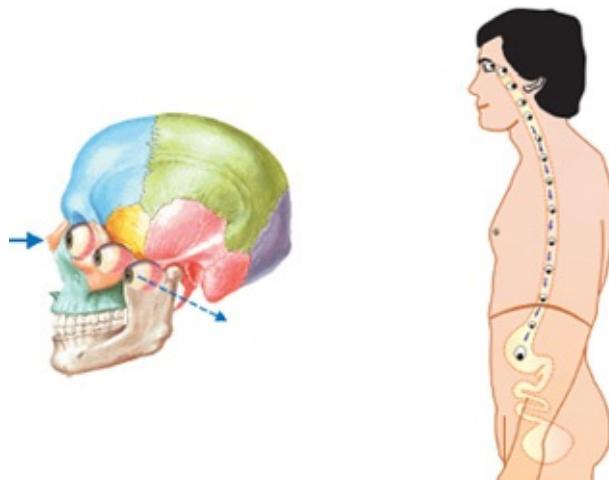


Fig. 4.17. Smile and relax the eyes, sink into the eye sockets, and gradually feel the eyes dropping down into the abdomen.

3. Relax the two broad muscles extending from the outer portions of the upper lips across the cheekbones, and lightly smile, feeling their connection to the upper front of the ears. Gradually feel the ears growing “long,” up and down. Feel the ears grow all the way down and connect to the kidneys (fig. 4.18).

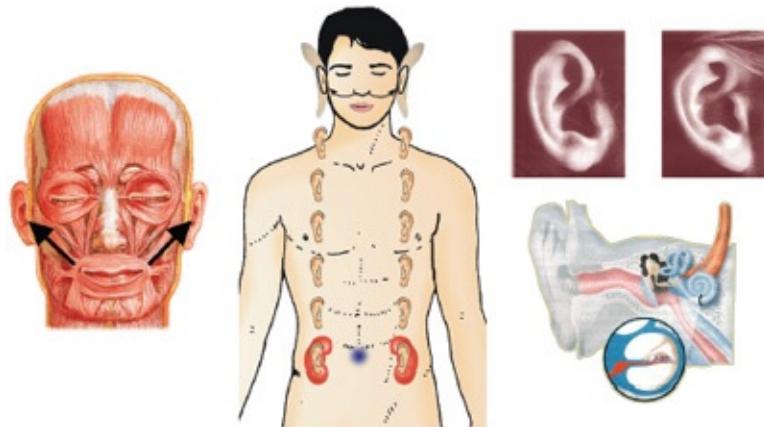


Fig. 4.18. Smile to the ears and listen to the kidneys.

4. Open your mouth and relax your jaw, separating the upper and lower teeth. Feel the jaw relax. Once the jaw relaxes, the shoulders will relax and drop down. Continue to feel the jaw relax until you feel the saliva start to come out. Relax down to the rib cage. Feel the rib cage drop down, softening all the joints, relaxing down to the lower tan tien. Let the tongue relax back in the mouth. Feel the tongue start to drop down into the throat to the chest and all the way down to the navel as the “floating” sensation sinks down to the lower tan tien.

5. Smile to the shoulders and relax until you feel the shoulders drop and the rib cage relax (see fig. 4.19).
6. Place your tongue on the roof of the mouth to make the connection (see fig. 4.20).

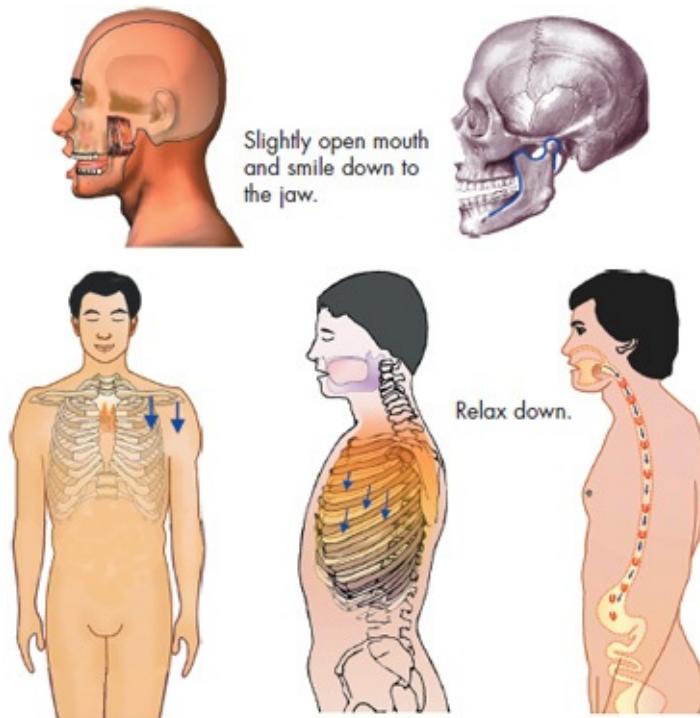


Fig. 4.19. Relax the jaw, shoulders, and tongue. Move the awareness down to the lower tan tien.

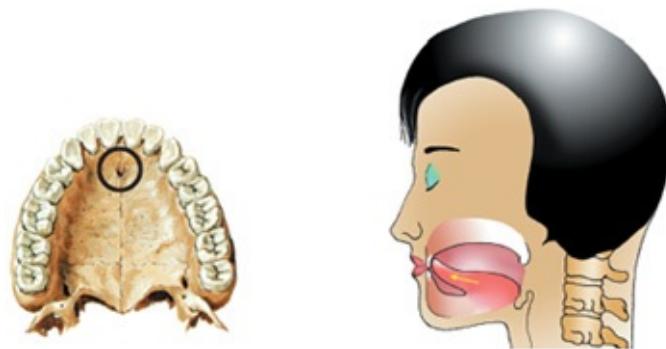


Fig. 4.20. Place your tongue on the roof of the mouth to make the connection.

✿ **Step 2: Empty the Mind Down and Spiral or Turn the Wheel**

1. Spiral at the heart to activate consciousness and sink deep into the empty space within. Smile down and empty the mind down to the lower tan tien,

the awareness mind (fig. 4.21).

2. Let go and feel the vastness of the outer universe within: you are back to your primordial force (fig. 4.22). When we are back in the primordial force, similar to being back in the womb, we are fed by the universe. Sense your inner universe as being very vast, very deep, and very dark. Just keep on smiling deeper and deeper down in the body and fill it with good feeling.
3. Once you sink deep enough to the dark, empty vastness, you can begin to see the dot of light, as you enter into the “Mystery Gate.” You are actually entering into one of your own cells and into the outer genes and DNA. The spaces between each cell are very big and when we enlarge DNA to imitate the star, the space between mirrors that of the cosmos.
4. Start to spiral at the lower tan tien. When the abdomen is warm, it is full of chi. It can then charge up to the brain.

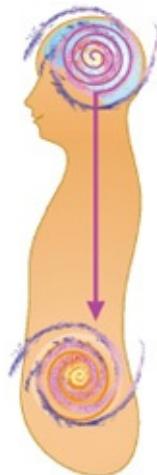


Fig. 4.21. Empty the mind down to the tan tien and spiral or turn the wheel.



Fig. 4.22. Be immersed in the dark empty space of your inner universe.

➊ Step 3: Turn Three Minds into One Mind

The lower tan tien is like a battery that can be charged with the energy of the universe (fig. 4.23). Spinning the tan tien and being aware of the spin far in the universe is enough to establish the contact and get the process going.

1. Fuse the three minds into one mind (the Yi power) at the lower tan tien.
2. Keep spiraling to draw the energy in.

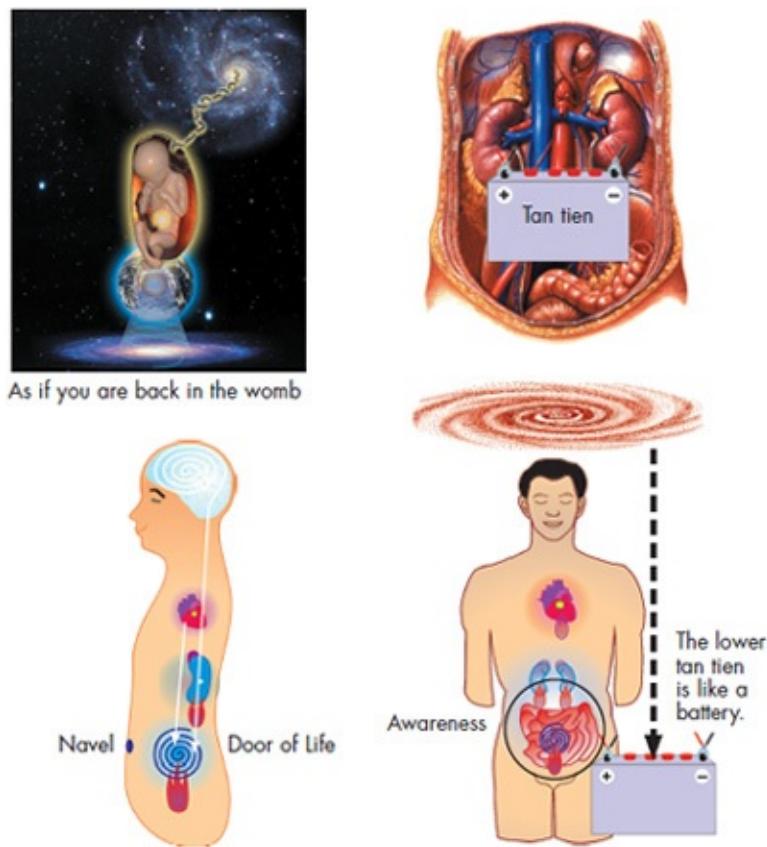


Fig. 4.23. The universe charges tan tien power.

➋ Step 4: Spiral at the Mid-eyebrow and the Crown

1. Spiral the Yi power at the mid-eyebrow and the crown (fig. 4.24).

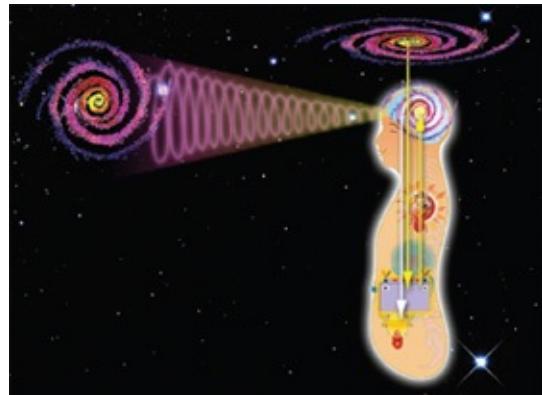


Fig. 4.24. Spiral the Yi power at the mid-eyebrow and the crown.

➊ Step 5: Connect to the Tao

1. Once you get in touch with your own inner universe, you will then have the ability to connect with the outer cosmos. Turn the consciousness in and expand the awareness out to connect to the universe and the six directions at the mid-eyebrow and the crown (see fig. 4.25). The expression, “tan tien and the universe,” is a reminder to feel your lower tan tien, your heart, your mid-eyebrow, and your crown spiraling while the universe spirals in the six directions around you.
2. Tune in to the cosmic forces. The cosmic forces will turn into chi, and heal and strengthen the body, turning these forces into spiritual food.
3. Repeatedly use your Yi, the three-mind power, to recharge your chi for various purposes. You recharge by connecting to the chi in the six directions of the universe simultaneously. Then, to charge a particular area or direct chi into the body at a particular point, establish a connection point for the chi by placing the hand or fingers on the surface at that location. This is like giving an address for the chi to go to.



Fig. 4.25. Tan tien and the universe: consciousness in and awareness out

EXPAND YOUR AWARENESS AND CALMNESS

When the upper mind is overactive it will suppress consciousness and awareness, but when we fuse our minds in the lower tan tien, we become conscious and aware of things we were never conscious or aware of before. It is better to turn your consciousness in and expand your awareness outward.

Awareness is non-selective; it covers all that influences us, all information that reaches us. That information is filtered and only a tiny part becomes conscious. But we can use our upper brain mind to tune in to specific parts, like tuning to a specific radio or TV station. Working with this information happens in the middle brain.

When consciousness and awareness are both out, it is like having good radar and a good monitor but no one to watch them. If you turn your mind and your awareness out, you become a spiritual slave. If you have no inner observation or self-consciousness, people will be able to tell you to do anything and you will do it.

Roots and anchors exist to keep us from straying too far from home. The self is the center of the heart and the center of the body is the lower tan tien. If you turn your heart, senses, mind, and awareness out, there is nothing left on the inside and you have left yourself unrooted. You will be more inclined to be influenced by the thoughts and energies of others because you have allowed yourself to be tainted by mass emotion, by what you have “picked up.”

Imbalance on a small or grand scale may lie ahead if you are not careful.

Some believe enlightenment can be purchased from the supermarket, others that it can be hitched on to like a tour bus. Some wait for reincarnations and second comings, divine intervention and alien interception. Whatever your beliefs, the most important thing is to check and know that they are really yours. The Tao believes that we can all become immortal, but that we have to work toward this end by way of natural and constant progression. The time it takes to prepare is usually about the same time it takes to live this mortal existence.

We are capable of expanding our awareness very far into the universe (see fig. 4.26). Accomplished Taoist masters were able to sit in a room and expand their awareness like radar so that they could perceive what happened elsewhere in the universe. When we bring our three minds into one mind, expand our awareness like a radar, and let our conscious mind watch the monitor in our tan tien, we achieve greater awareness, consciousness, and calmness. In addition, a developed tan tien has its own set of senses, which are recognized as the sixth sense.

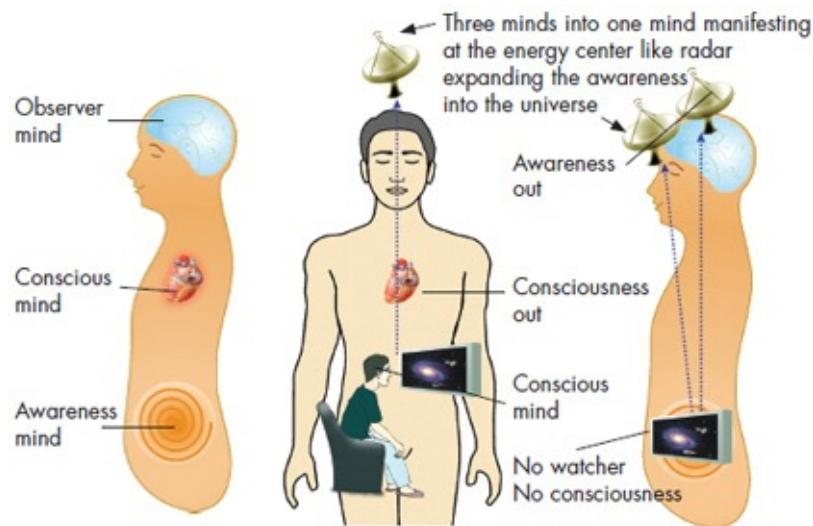


Fig. 4.26. Consciousness is like a watcher, watching what the awareness picks up.

HUMAN ENERGY HAS THE SAME QUALITY AS THE UNIVERSAL ENERGY

We are really children of the universe. We are composed of the same elements as one finds in space and our internal structures can be found externally as well (fig. 4.27).



Fig. 4.27. We are the universal children.

The universe has all the components to create life. We have the same structure as the cosmic particles. The universe is filled with nitrogen, protons, and electromagnetic power, which are the same as our energy, bio-electromagnetic power.

POWERS OF TEN—THE UNIVERSE AND THE HUMAN

We have included an extract from the wonderful publication *Powers of Ten* by Philip and Phylis Morrison, due to its relevance to the Cosmic Orbit and the intrinsic and boundless relationship with the Tao. *Powers of Ten* is a true masterpiece, an enlightened work of divine comprehension. It demonstrates natural progressions and transitions and the cyclic nature of things, leading us through the realms of infinity.

The “outward” explosion merges with the “inward” implosion, creating the inner eye of a non-vacuous nothingness.

“There is no need to go anywhere or do anything to know the ways of the world.”

The macrocosm and the microcosm merge in heavenly intercourse. Our cells and atoms have a very close relationship with that of the cosmos.

The next pages contain a series of pictures taken from the book. We have made a few adjustments to the annotations, in our attempt to clarify and enhance understanding from a slightly less scientific point of view. The first (to which we have added our labels) shows a picture of space a billion light years away. In each consecutive picture the distance is lowered by a factor of 10. Gradually they focus in on our galaxy, the Milky Way, and to the solar system in it, and from there to the earth, to a specific location on the earth (Lake Michigan), and to two people lying on the shore of the beach of this lake. The pictures zoom in

on the couple, a hand, the skin, and, as the zoom is increased, to a cell, the gene chromosomes, and so on. (We have selected only some of the pictures, so—unlike in the original book—the increments between them are greater than a single power of ten.) Zooming in on the microcosm and expanding out to the macrocosm reveal a remarkably similar picture. Our cells connect to the cosmos; the book firmly describes this: “As above, so below.” At both extremes there is much emptiness or a void. This is the ultimate source of things (fig. 4.28).

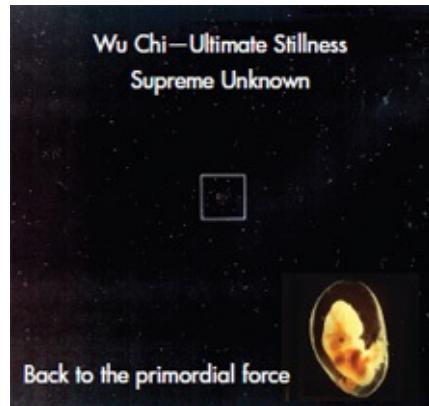


Fig. 4.28. 1 billion light years: 10^{25} meters

Most of “space” looks as empty as this, the glow of distant galaxies like clotted dust. This emptiness is normal. At this scale, the distribution of matter is roughly uniform; there is virtually no pattern or structure. A tenfold larger view would show no new structure, no new void. This view will dim slowly, for a few billion years at least, as the faint clusters drift farther apart.

At 10^{24} meters or a 100 million light years we look toward our distant home in the Milky Way, but we mostly see one large intervening cluster of galaxies, called the Virgo Cluster (fig. 4.29).

Galaxies as a rule associate into orbiting clusters and groups. There is reason to believe that our Milky Way is itself an outpost of the big Virgo Cluster, responsive to its steady gravitational pull: part of a super cluster. Out beyond the Milky Way is an enormous space nearly devoid of noticeable galaxies.

At a million light years away our galaxy, approximately 200 billion stars, is clearly visible (fig. 4.30). The flat circular disk of the Milky Way adopts the form of a spiral. It travels in space with two satellite galaxies, the irregular little Clouds of Magellan. We have only observed a few galaxies that are larger than our own and smaller than the Clouds of Magellan.

At a trillion kilometers, only the sun is to be seen, against a background of

fainter stars beyond (see fig. 4.31). Once this was all we knew of the frontier of the sun's system. We know now that a great cloud of icy comets orbits slowly at the frontier, though they are invisible in the weak sunlight. We see them only when a few fall each year into the brighter regions near Earth. There we catch sight of them, moving in the sky like temporary planets, the sun's fires boiling out of their long faint tails.

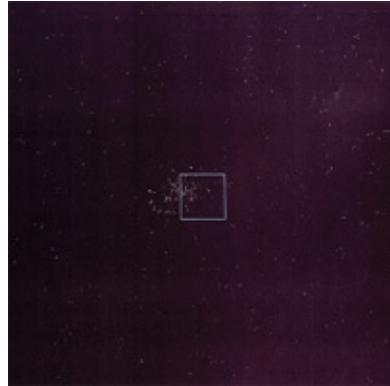


Fig. 4.29. 100 million light years: 10^{24} meters

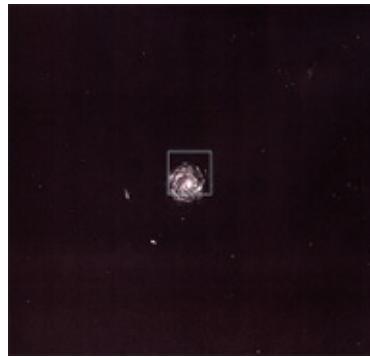


Fig. 4.30. 1 million light years: 10^{22} meters

The paths of the outer planets fill the picture taken at 10 billion kilometers (fig. 4.32). The strongly tilted orbit belongs to little Pluto. The four others are those of Neptune, Uranus, Saturn, and Jupiter, with their many satellites. Between Jupiter's path and the sun run the inner planets in their smaller orbits. The planets circulate counterclockwise here (which we view at an angle), all nearly on the same plane. The planetary system, apart from Pluto, is as flat as a pancake.

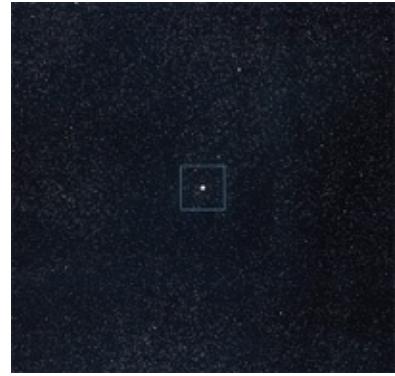


Fig. 4.31. 1 trillion kilometers: 10^{15} meters

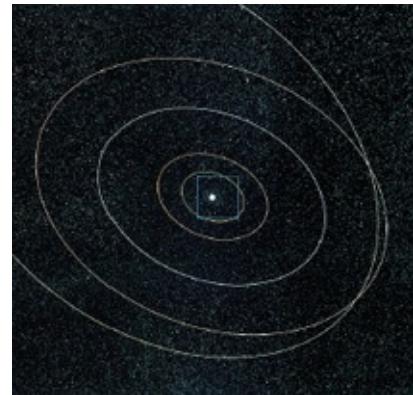


Fig. 4.32. 10 billion kilometers: 10^{13} meters

At a 100 million kilometers, we see the inner solar system (fig. 4.33). The red arc is traversed by planet Earth during some six weeks each September and October.

At a 100 thousand kilometers, the whole Earth appears, isolated, elegant, and fragile (fig. 4.34). We recognize our globe in open space, a spacecraft in orbit with no Atlas to support it. Its smooth, swift motion around the sun carries it across such a square at this very hour.



Fig. 4.33. 100 million kilometers: 10^{11} meters

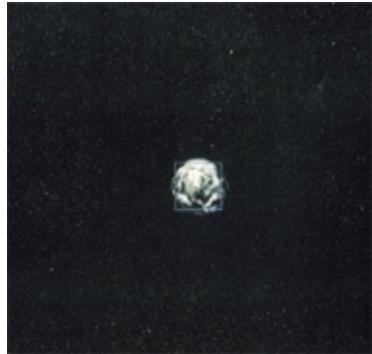


Fig. 4.34. 100 thousand kilometers: 10^8 meters

In the view from 100 kilometers away, the metropolitan area of Chicago nestles at the south end of the lake (fig. 4.35). On the day the picture was taken, someone walking along the street might have looked up to a blue sky and never known that a camera plane was flying high above, beyond his or her eyesight. The lattice visible among so many blurred streets is the mile-square grid of wide Chicago boulevards.

The picture from 10 meters away shows that, along the Chicago lakeside, a man and a woman are at a picnic in the park (fig. 4.36). This picnic has been at the center of every picture viewed so far.



Fig. 4.35. 100 kilometers: 10^5 meters



Fig. 4.36. 0.1 kilometer: 10^{-1} meters

“Of all things, man is the measure,” Protagoras the Sophist proclaimed. His measurements were correct, as this image portrays a life scale of a man and his daily pleasures, including food for the mind, body, and soul (fig. 4.37). The man rests from these activities, as life inside and all around him continues.

The scale is now intimate: the view at .1 meter (10 centimeters) is an up close look at the back of the man’s hand, a little enlarged (fig. 4.38). This animate structure is the creative force of all human manifestation, making it possible to put thoughts into actions. It is the connecting pull between the mind and body communication. Every cell in this living object continually corresponds with all other cells in the entire being.



Fig. 4.37. 1 meter: 10^0 meters



Fig. 4.38. 0.1 meter: 10^{-1} meters

At 10 microns, we pass through the living skin to enter a capillary vessel, where blood oozes by. Most blood cells are the small, incomplete, short-lived disks that give red blood its color. This white cell, a lymphocyte, is a long-lived participant in the complex cellular and chemical strategy called the immune system, the body's defense against infection (fig. 4.39).

At .1 micron (1 thousand angstroms), the coils of DNA molecules are visible (fig. 4.40). Held safely inside the cell nucleus, these enormously long molecules are cunningly spooled and folded within this tiny space. These vital instructions are carefully duplicated at every cell division. One such thread of DNA is stored in each of the forty-six chromosomes within the nucleus of every human cell.

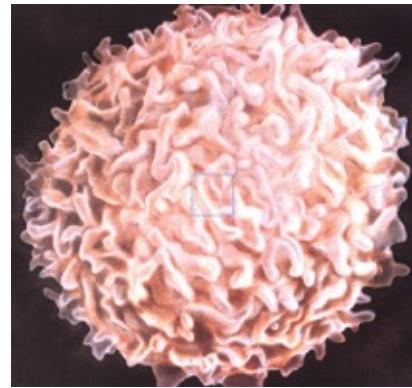


Fig. 4.39. 10 microns: 10^{-5} meters



Fig. 4.40. 0.1 micron: 10^{-7} meters

At 100 angstroms, the DNA is seen as a long twisted molecular ladder, the double helix (fig. 4.41). The individuality of the organism is held in the running sequence of the differing rungs. That chemical message is spelled out at great length in a molecular alphabet of four letters. One alphabet serves all life, but the tale retold in every cell of the body differs from individual to individual.

The molecular building blocks are the “letters” of the genetic message, which spell out the long text; they are a form of molecular typography. The view at 10 angstroms (1 nanometer) shows these chemical patterns, the ordinary stable structures of bound atoms, themselves indifferent to life (see fig. 4.42). The central carbon atom is bonded to three visible hydrogen atoms (and to another atom that lies behind). A similar linkage might well be found abundantly among carbon and hydrogen atoms drifting in the cold thin clouds of our interstellar space.

The quantum laws of atomic scale require a description of electron motion that is more subtle and less sequential than for the moving particles of ordinary experience. Accordingly, the dot texture shown at 1 angstrom does not map individual electrons (fig. 4.43). Instead, it suggests the cloud of electrical charge the electrons paint out during their symmetrical but untraceable quantum pattern of motion. In that cloud the surface electrons are shared by the bonded atoms.

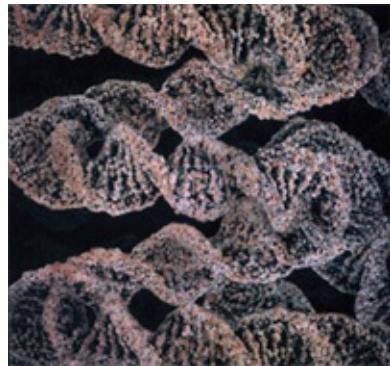


Fig. 4.41. 100 angstroms: 10^{-8} meters

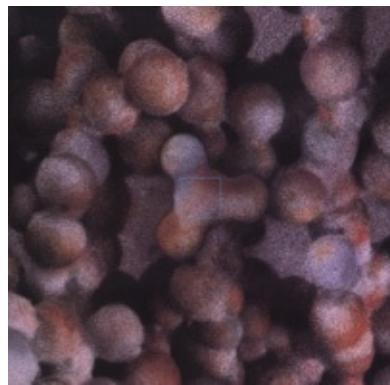


Fig. 4.42. 10 angstroms: 10^{-9} meters

A transient view of the eternally dancing structure of stable carbon-12 is shown at 100 fermis (fig. 4.44). The neutrons and protons that join to form it are universal nuclear modules. Protons are found free as natural hydrogen; neutrons can be set free by energetic nuclear reaction as in the fission of uranium. Study of these particles as independent objects has revealed one more analogue to chemistry: they too react upon collisions at high enough energy to produce a host of new particles, mostly transient ones.

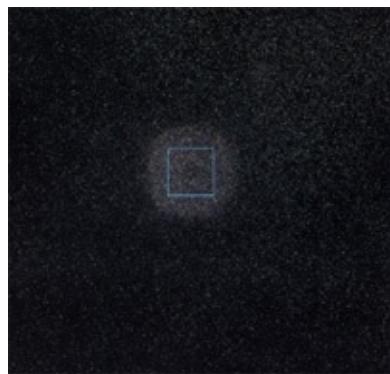


Fig. 4.43. 1 angstrom: 10^{-10} meters

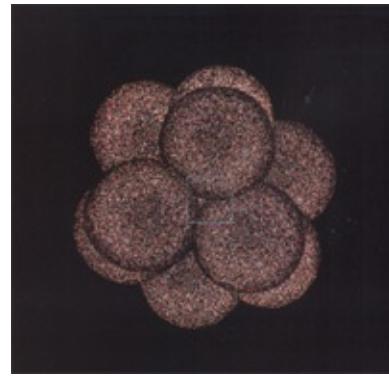


Fig. 4.44. 100 fermis: 10^{-14} meters

The two rails of the DNA ladder come apart during cell duplication, each to act as a template for one complete new copy of the ladder of rungs. When the frequency is 8Hz, transcription occurs in the nucleus, while translation takes place in the cytoplasm (fig. 4.45).

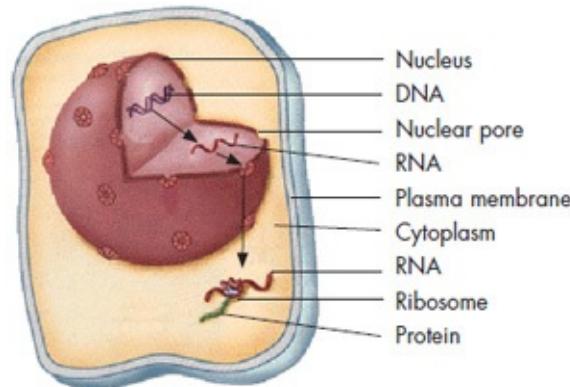


Fig. 4.45. Transcription and translation

During transcription, the genetic information in DNA is copied to RNA, which in the Tao is known as cupping or self-intercourse (fig. 4.46).

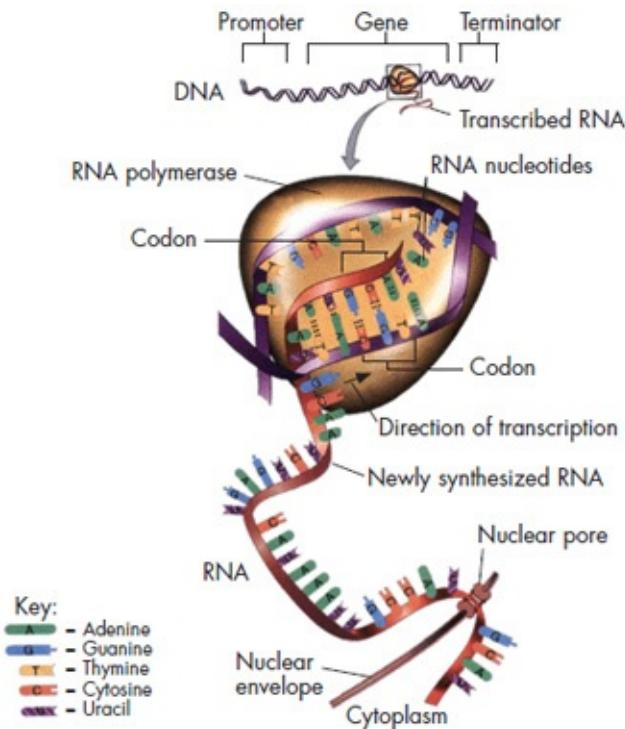


Fig. 4.46. During transcription, the genetic information in DNA is copied to RNA.

Taoism refers to a power symbol known as the *pakua*, which encompasses the eight forces of nature. *Pa* means “eight” and *kua* is “symbol.” The eight forces that the pakua holds are *kan* (water), *li* (fire), *chen* (thunder), *tui* (lake, rain), *kun* (earth), *ken* (mountain), *sun* (wind), and *chien* (wood). Each force corresponds to a particular organ and one of the five senses as well. The eight forces, like the five elements, are the result of the interplay of yin and yang. The sixty-four hexagrams and eight connecting lines are similar to the DNA and RNA (fig. 4.47).

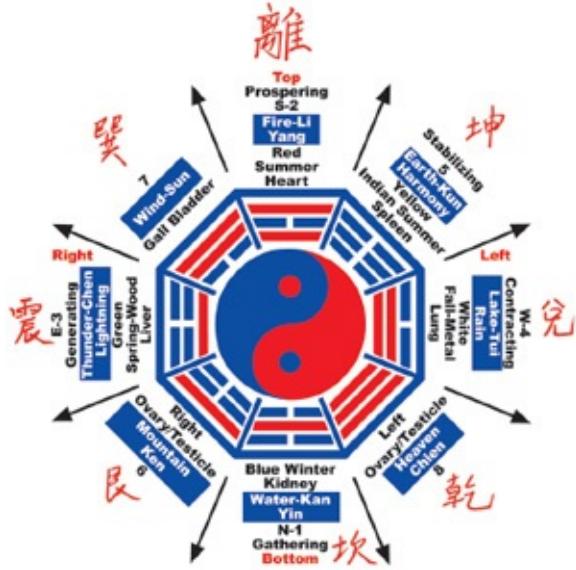


Fig. 4.47. The sixty-four hexagrams and eight connecting lines of the pakua are similar to the DNA and RNA.

The infinite worlds of the universe are intimately connected with the finite worlds of the human being. Each universe spirals indefinitely into itself and then out again, creating space and energy. This energy is infinite, and yet we are able to measure this mystery with the powers of the mind and technology. With these powers multiplied, we have proven that we can begin to make the connections between the properties and nature of our outside world and that of our own natural physical body. It is imperative to understand the relationship of these intertwining universes, for we are the creators of harmony, balance, and freedom, or agony, destruction, and war within these worlds.

It is only because of our continuous research into the unlimited possibilities of the internal and external universe that we have discovered some of the unknown, intrinsic mystery of life. We still have so much to unravel. Because of our natural ability to be just and balanced with these pulling forces, we are drawn to discover the ways in which the world turns.

GOD IS TOO BIG TO FIT IN ONE RELIGION

When the early Taoist masters calmed down and turned their consciousness in and their awareness out to the universe, they discovered the center of the universe and the spiral force. They also discovered that when energy and the mind's thinking pattern were sent up to the universe, they would multiply.

The founders of the Tao system discovered that they could send specific

patterns of energy, for example good or bad emotions, into the universe. These patterns would multiply there and gain in strength before they returned to the sender or to wherever the sender wanted them to go. When many people send the same patterns into the universe, they multiply further and attain some independent existence. An example of this is how religions are formed. Some people think that all of reality comes about this way.

Like in *The Powers of Ten*, we can bring our attention to the lower tan tien, which gives us another vast universe. Then our inner universe can connect with the outside universe (fig. 4.48).

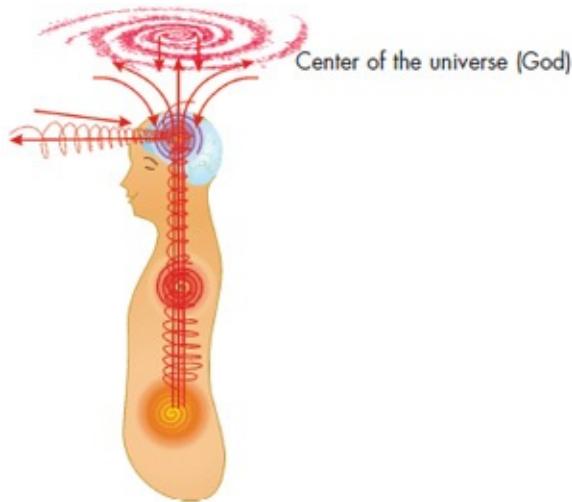


Fig. 4.48. You can create positive energy patterns in the universe by generating a pattern within. God is too big to fit into one religion.

Multiplying Positive Energy Patterns in the Universe

We can heal ourselves by using positive images and affirmations. Once we create positive images of ourselves and affirmations of positive decisions, we can send them out into the universe. They will be multiplied and return to be manifested for us.



Creating Positive Images

1. Hold a positive image, such as “I am 27 years young” in the center of your awareness in the lower tan tien (fig. 4.49).
2. Then move the image up to the third eye and intensify it.

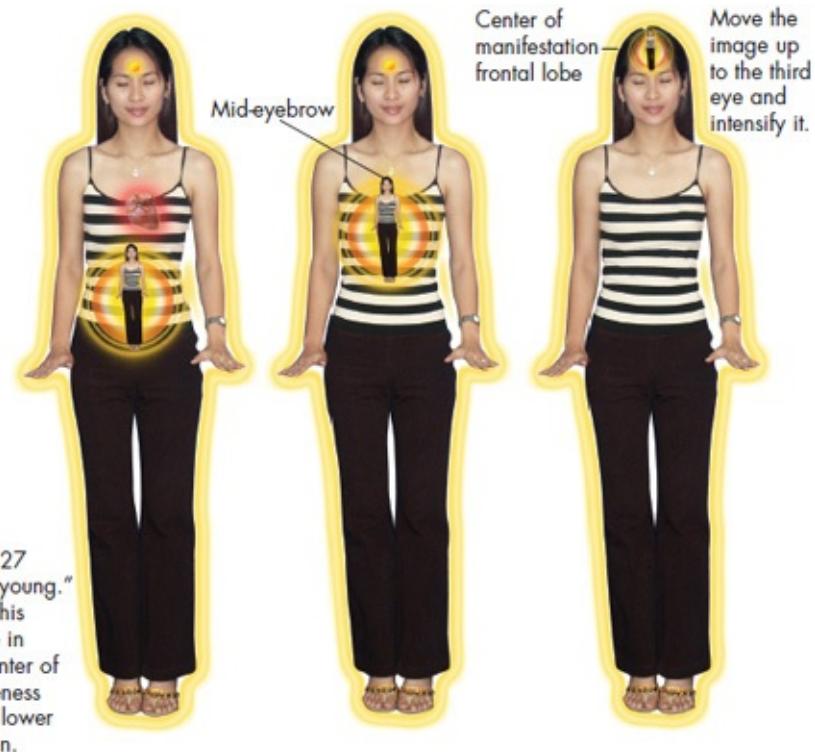


Fig. 4.49. Positive images

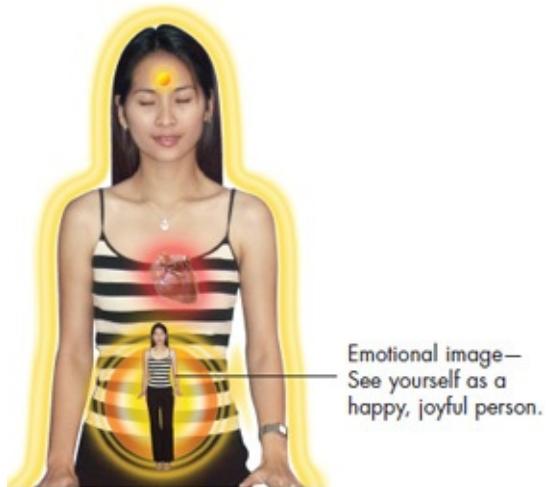


Affirming Positive Emotions and Making Positive Decisions

1. Hold a positive image of yourself as a happy, joyful person in the center of your awareness in the lower tan tien, as you make positive affirmations (fig. 4.50).

Affirm: "I let go of old emotional experiences, seeing them for what they are, and fill myself with radiant joy, love, and compassion."

Affirm: "I make an agreement with myself to enjoy the best of life and to live to my fullest abundant potential."



Emotional image—
See yourself as a
happy, joyful person.

Fig. 4.50. Positive emotions



Sending Positive thoughts out to the universe to Be Multiplied

1. Send your positive images and affirmations out into the universe (fig. 4.51).
2. The positive energy will multiply and return to be manifested for you. If you have a question, you can also send that out and the answer will come.

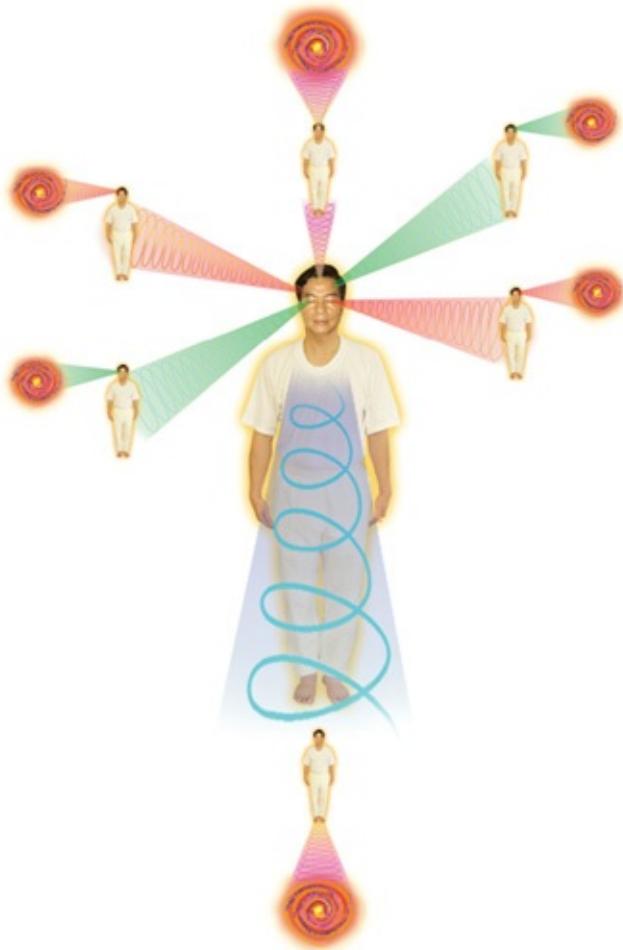


Fig. 4.51. Send out positive images and emotions to the universe.

5

Cosmic Healing Chi Kung

THE COSMIC INNER SMILE

The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, happiness, kindness, and gentleness as a language to communicate with the internal organs of the body. It is a very powerful Chi Kung practice that aids the transformation of negative emotions into positive virtuous energy. By learning to smile inwardly to the organs and glands, your whole body will feel loved and appreciated and enjoy more chi.

The Inner Smile originates from self-love toward our own body (fig. 5.1). The secret of true love is to be lovable. To be lovable is to possess a smile that says, “I love you with a heart filled with joy and gratitude.” A genuine smile transforms negative energy into loving energy that has the power to relax, balance, and heal. In the Inner Smile practice you smile down to your abdomen and warm it up, smile to your heart and feel love in the heart center, and so on. Your energy levels increase, the heartbeat remains calm, the body relaxes, and energy charges up the brain. For more details on the Inner Smile practice, please see my book *The Inner Smile* (Rochester, Vt.: Destiny Books, 2008).

Each organ corresponds to a specific element and color. For example, the kidneys correspond to the element of water and the color blue, which is the color of gentleness and calmness. The heart corresponds to the element of fire and the color red, which is the color of goodness. The spleen is bright yellow, the color of openness and fairness; the lungs are bright white, the color of courage and righteousness; the liver is bright green, the color of kindness and generosity. These organ colors and their associated universal connections have great healing power.

In the Cosmic Inner Smile meditation each organ is connected to its associated color; when the organ’s vital color is abundant it will radiate out as an aura for healing and protection (fig. 5.2).



To prepare for the Cosmic Inner Smile, do the Three Minds into One practice described in chapter 4. The second brain is the essence of the Inner Smile. During the meditation, keep emptying the mind down to the lower tan tien and the organs and cells (fig. 5.3). By emptying the mind, we transfer energy from the mind to the organs.

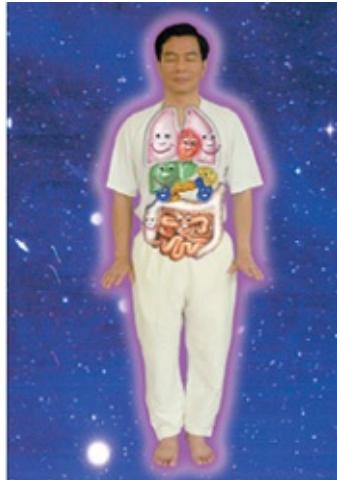


Fig. 5.1. Self-love toward our own body

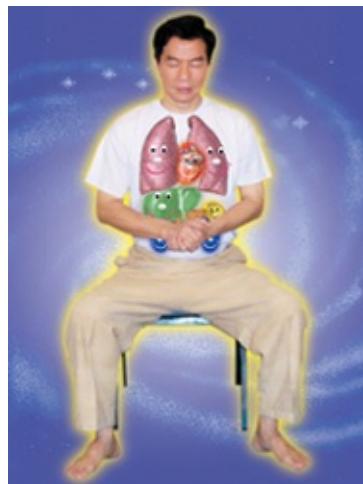


Fig. 5.2. The Cosmic Inner Smile

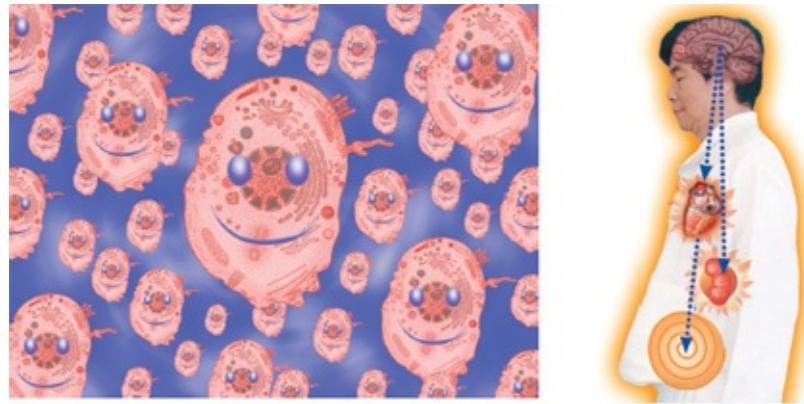


Fig. 5.3. Charge the organs with chi by smiling to the organs and the cells.

The Cosmic Inner Smile is performed in the following sequence:

1. Heart (and small intestine)
2. Spleen (and stomach and pancreas)
3. Lungs (and large intestine)
4. Kidneys
5. Sexual organs
6. Liver (and gallbladder)

Step 1. Connect with the Heart and the Small Intestine

The Cosmic Inner Smile begins with the heart because it refines the spirit. It is a natural governor and exerts authority on other organs. The heart and the small intestine are both able to store and transform chi.

1. Smile, relax, and empty the mind to the heart and the small intestine (fig. 5.4). Keep the tan tien spiraling.

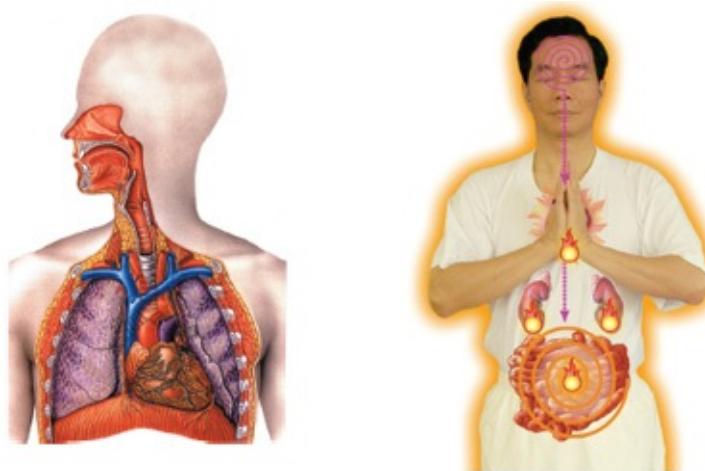


Fig. 5.4. The heart and the small intestine can store and transform chi.

2. Smile to the heart and make it feel soft. Put the hands over the heart as you smile to it. Feel the heart fill with love and joyous energy. Feel the heart spiral and radiate (fig. 5.5).
3. Smile to the red and white blood cells (fig. 5.6).

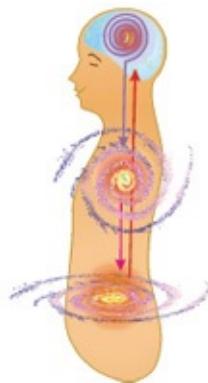


Fig. 5.5. Feel the heart spiral.

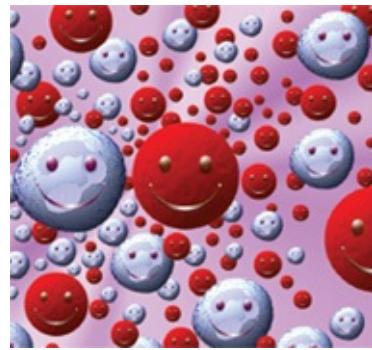


Fig. 5.6. Red and white blood cells

4. Smile and bring the senses down to the tan tien. Drop down, let go, and sense

the dark, deep, and vast inner universe within. Feel the vastness of the outer universe and the primordial force all around you.

5. Charge the brain with transformed chi from the heart and the small intestine (fig. 5.7).



Fig. 5.7. Charge the brain with transformed chi from the heart and the small intestine.

6. Leave the hands over the heart and start to spiral as before (fig. 5.8). Direct your mind to the tan tiens and the universe.

Start to spiral in the lower tan tien, the heart, the brain, and the crown (fig. 5.9).

7. Be aware of the universes above you, below you, in front of and behind you, all spiraling. Feel the universe charge your tan tien, and the tan tien charge your heart and small intestine (see fig. 5.10).



Fig. 5.8. The heart can generate 37 layers of magnetic field.



Fig. 5.9. Spiraling at the three tan tiens



Fig. 5.10. Connect with the universe and become charged with the universal energy.

➊ Step 2. Connect with the Spleen, the Stomach, and the Pancreas

The spleen and stomach are responsible for the storehouses and granaries of the body. The five tastes stem from these organs.

1. Smile, relax, and empty the mind down to the spleen, the stomach, and the pancreas (fig. 5.11).
2. Cover the spleen with your hands. Smile to the spleen, pancreas, and stomach. Feel openness and fairness there, and breathe bright yellow openness and fairness energy into them (fig. 5.12).
3. Leave the hands over the spleen and start to spiral as before. Direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, the brain, and the crown all start to spiral.
4. Be aware of the universes above you, below you, in front of and behind you, all of them spiraling and blending with the chi that you send up. Feel the universe charge your tan tien, and the tan tien charge your spleen, pancreas, and stomach (fig. 5.13).



Fig. 5.11. Connect with the spleen, the stomach, and the pancreas.



Fig. 5.12. Smile down and charge the spleen with loving energy.



Fig. 5.13. Charge your spleen, pancreas, and stomach with universal energy.

❶ Step 3. Connect with the Lungs and the Large Intestine

The lungs hold the office of minister and chancellor, the regulation of the life-extending network to other organs.

1. Relax, smile, and empty the mind down to the lungs and the large intestine (fig. 5.14).
2. With the mind empty, smile to transform the chi in the lungs and the large intestine. Let the chi rise to charge the brain (fig. 5.15).
3. Maintain the hands and lungs connection, and direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral (fig. 5.16).
4. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling. Feel the universe charge your tan tien, and the tan tien charge your lungs and large intestine (fig. 5.17).

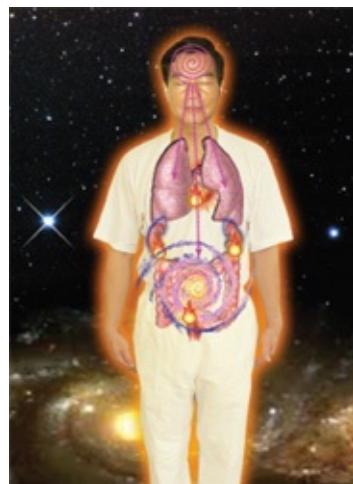


Fig. 5.14. Connect with the lungs and the large intestine.

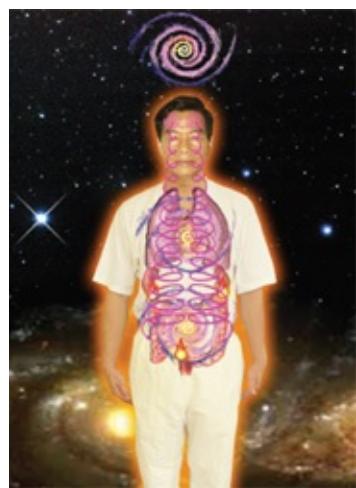


Fig. 5.15. Transform the chi in the lungs with smiling energy and let the chi rise to charge the brain.



Fig. 5.16. Prepare to connect with the universe.



Fig. 5.17. Let the universal energy charge the lungs and the large intestine.

❶ **Step 4. Connect with the Kidneys**

The kidneys represent strong will, strong purpose, clear ideas, and good feeling.

1. Smile, relax, and empty the mind down to the kidneys and let the kidney cells feel the loving smile (fig. 5.18).
2. Put the hands over the kidneys. Fill the organs with love and compassion.
3. Maintain the connection between the hands and the kidneys, and direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral (fig. 5.19).
4. Be aware of the universes above you, below you, in front of and behind you, all spiraling. Feel the universe charge your tan tien, and the tan tien charge your kidneys and bladder (fig. 5.20).

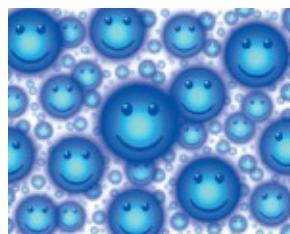


Fig. 5.18. Let the kidney cells feel the loving smile.



Fig. 5.19. Maintain mind connection with the tan tien.



Fig. 5.20. Connect with universal energy to charge the kidneys.

➊ **Step 5. Connect with Your Sexual Organs**

1. Smile, relax, and empty the mind down to the sexual organs (fig. 5.21).

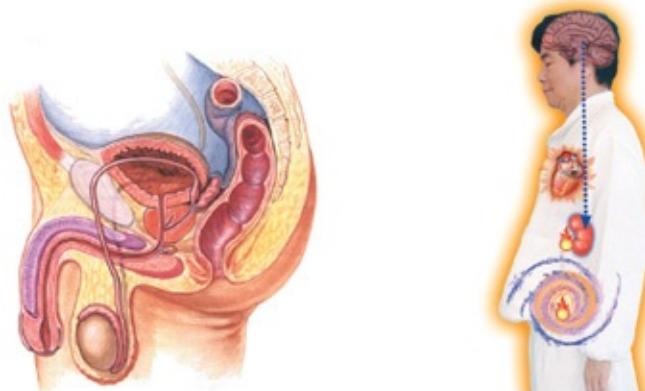


Fig. 5.21. Connect with your sexual organs.

2. Put your hands over the sexual organs. Smile to the sexual cells (fig. 5.22). Fill the organs with love and compassion. Let the sexual organs be engulfed in the light pink color. Let the brain be charged with chi from the sexual organs.



Fig. 5.22. Smile to the sexual cells.

3. Maintain the hands over the pelvic area. Be aware of the tan tien. Breathe gently to the sexual organs (fig. 5.23). Start to spiral in the tan tien till the heart, the brain, and the crown start to spiral together.



Fig. 5.23. Breathe gently to the sexual organs.

4. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling. Feel the universe charging your tan tien, and the tan tien charging your sexual organs (fig. 5.24).



Fig. 5.24. Charge the sexual organs with the universal energy.

➊ Step 6. Connect with the Liver and the Gallbladder

The liver holds the office of general of the armed forces; it assesses circumstances and conceives of plans.

1. Empty the mind to the liver and the gallbladder.
2. Cover the liver with your hands. Smile to the liver (see fig. 5.25). Feel kindness and generosity, and breathe bright green kindness and generosity energy into the liver and the gallbladder. Let the liver be filled with the green, warm energy of the forest.
3. Keep the hands over the liver. Be aware of the tan tien. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral together (fig. 5.26).
4. Send the chi up to be multiplied. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling and multiplying with your chi. Feel the universe charge your tan tien, and the tan tien charge your liver and gallbladder (fig. 5.27).



Fig. 5.25. Smile to the liver.



Fig. 5.26. Spiraling the three tan tiens



Fig. 5.27. Charge the liver and the gallbladder with the universal energy.

OPENING THE THREE TAN TIENS TO THE SIX DIRECTIONS

Opening the Three Tan Tiens to the Six Directions is a Chi Kung meditation that strengthens our connection to the universe, opening us up to the primordial force of the cosmos and the energy within nature. The practice combines the power of the mind with the extension of chi. This combination allows our personal consciousness to directly connect to the patterns and matrices of energy in the universe. When we put our thoughts into the web of the universe, we transform the electromagnetic energy into a force that is accessible to us. When we are connected to the Tao, life ceases to be a struggle.

Storing Energy in the Three Tan Tiens

Once we make the connection with the forces of energy in the universe, we then want to be able to store this energy in the body. Energy is like money: if you are making a million dollars a year and spend a million dollars, you have nothing left to use in the future. That is the way we live and use our energy in our society. We are spending more energy than we are saving and we are living on borrowed energy, paying very high interest. Our credit will run out very soon.

In the Universal Tao practice, we store energy in the three tan tiens, the reservoirs of energy within us: our internal chi savings accounts. All the tan tiens have both yin and yang within them. In nature, the yin and yang are present in all things. Day (yang) turns into the sunset, which turns to night (yin). It is very important to feel the qualities of yin within yang and yang with yin (sunrise/sunset). One quality does not exist without the other. They are inseparable qualities of the same force.

As we have seen, the upper tan tien is in the brain (the Crystal Room, third ventricle), and when it is full of energy, the capacity of the brain increases. We store our spiritual intelligence, the mind, here (see fig. 5.28).

The heart center tan tien, between the two nipples, is associated with the fire element. Yet within fire there is always water. The original spirit (shen) is stored here (fig. 5.29).

The lower abdomen at the navel is like an empty universe or ocean (fig. 5.30). We want to feel a universe of energy in the lower tan tien. Within this universe or ocean, there is a fire, like a volcano under the ocean: “fire under water.”

These reservoirs are places where we can store, transform, and collect energy. The reservoirs are the source of energy that flows through the body. The meridians are rivers of energy fed by these reservoirs. The goal of Opening the Three Tan Tiens to the Six Directions is to continually fill and replenish the

energy of the three tan tiens. In these practices, we use a variety of hand movements and body postures to open to the energy around us. We draw the energy from the six directions into the body and activate the three fires; then we are ready to circulate the energy in the Cosmic Orbit.

We begin with the Three Minds into One practice given in detail in chapter 4. It consists of five steps:

1. Relax the body by smiling down.
2. Empty the mind down: turn the upper mind into an observing mind, and observe inwardly; making the heart soft helps to activate consciousness.



Good mind

Fig. 5.28. The upper tan tien



Good heart

Fig. 5.29. The middle tan tien



Good chi

Fig. 5.30. The lower tan tien

3. Fuse three minds into one mind at the lower tan tien (the Yi Power) and keep it spiraling.

4. Expand the Yi Power to the mid-eyebrow, crown, and forehead, and thence into the universe.
5. Connect to the Tao. Feel yourself being charged by the universe from all six directions (fig. 5.31).



Fig. 5.31. Connect with the universe and the six directions.

Activating the Six Directions and the Three Fires

This powerful energetic technique teaches you how to expand your mind and chi, to touch the force in the cosmos, and to draw that energy back into the body. By practicing the Six Directions daily you will increase your healing and cosmic power. When you achieve the Three Minds into One Mind, begin expanding into the six directions, beginning with the direction straight down below you.

Direction Below

As you do this step, trust and believe that your visualization will turn into actualization: your hands become long; your feet become long, going all the way down into the earth and out past it into the galaxy below on the other side. Then go down through the galaxy, way beyond to the primordial force. It's as though you are extending all the way to the primordial force 30 million years ago or before (fig. 5.32).

1. Stand with your feet together. Put your hands down parallel to the ground.

Press your hands down and smile into the ground. Expand yourself deep down into the earth—very, very deep down into the earth.

2. Push, moving the hands forward six inches only. When you push, connect with the galaxy below.
3. Pull, moving the hands back by the sides; as you pull, think about your tan tien filling with chi. Smile to your tan tien, dark, deep, and vast.
4. Push: touch the primordial force in the universe.
5. Pull back the dark primordial force with your hands to your tan tien. Push and pull: project your awareness into the vast empty space. Then come back to your tan tien, which is also empty, just like the primordial condition before anything existed, the source of all. Push and pull 3 to 9 times.

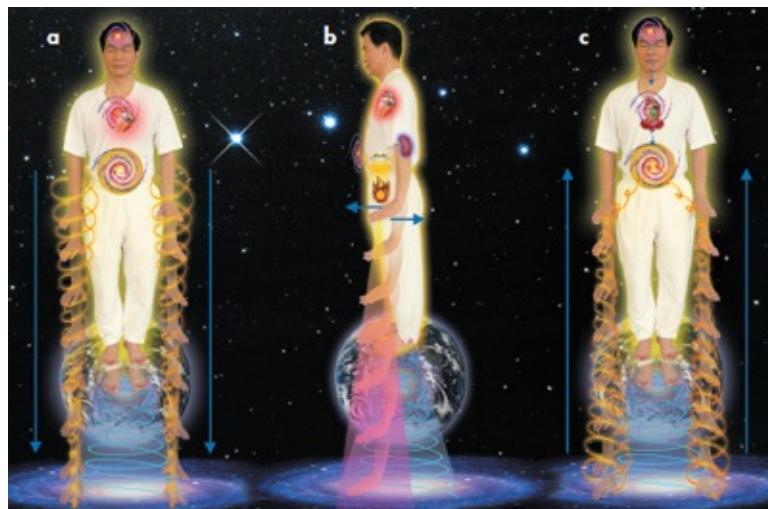


Fig. 5.32. a. Hands expand through the earth and to the galaxy below. b. Hands push forward and pull back. c. Smile to the primordial chi from the universe as it is drawn in to fill the tan tien with chi.

❶ **Front Direction and Tan Tien Fire**

Next, be aware of the front direction; a huge fireball appears in front of you. Open your palms: scoop up the chi, scoop up the fire. Bring the fire into your tan tien. Activate the tan tien fire (fig. 5.33).

1. Start with a small dot of light inside you. Expand your awareness, smiling to the universe in front of you.
2. Become aware of a big fireball in front of you. Feel your hands becoming bigger and longer. Scoop up the fireball. You may close your eyes to help your inner senses.

3. Use the fireball to light the fire in your lower tan tien. Feel the fire burning in the darkness, the “fire burning under the sea.”

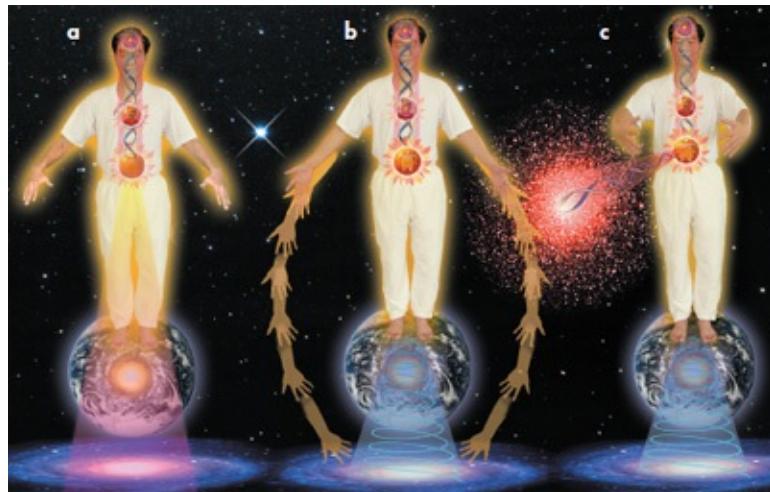


Fig. 5.33. a. Be aware of the universe in front. b. Expand your hands very big and long to the universe in front. c. Hold the fireball to activate the lower tan tien fire.

➊ ***Back Direction and Kidney Fire***

Be aware of the back of the tan tien, the Door of Life, and the back or rear direction. Extend your mind very far away to the back. Scoop up the fire and light up your “kidney fire” (fig. 5.34).

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the kidney fire. Maintain your awareness in the tan tien and expand, smiling out to the universe. The energetic spiral glows in the tan tien. Spiral in the heart, spiral in your crown, and spiral in the universe.



Fig. 5.34. Be aware of the back direction, move the arms toward the universe behind you, and scoop up the universal fire.

❶ Heart Fire

Raise your hands up under your armpits, and feel yourself holding two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the heart fire (fig. 5.35).

1. Move your hands up under your armpits and extend your fingers deep into your heart. Keep your awareness on the infinite space to the sides.
2. Connect to the tan tien and increase the fire in yourself.
3. Feel your heart soft in the center of the chest as you smile down. Feel the warmth of the fire, and the energy of love, joy, and happiness in the heart.
4. Feel the connection with the unconditional love in the universe as you keep your heart consciousness in your tan tien and extend your awareness out to the universe.



Fig. 5.35. Activate the heart fire.

➊ Sacred Fire (*Chi Fire, Holy Fire*)

Connect the three fires to combine into one fire: heart to kidneys to navel to heart (fig. 5.36).

1. Move your hands together in front of your heart.
2. Connect the heart fire to the kidney fire, the kidney fire to the tan tien fire, and then back up to your heart.
3. Connect them all as one triangular sacred fire, circulating the chi between the three centers, first slowly, then getting faster and faster.

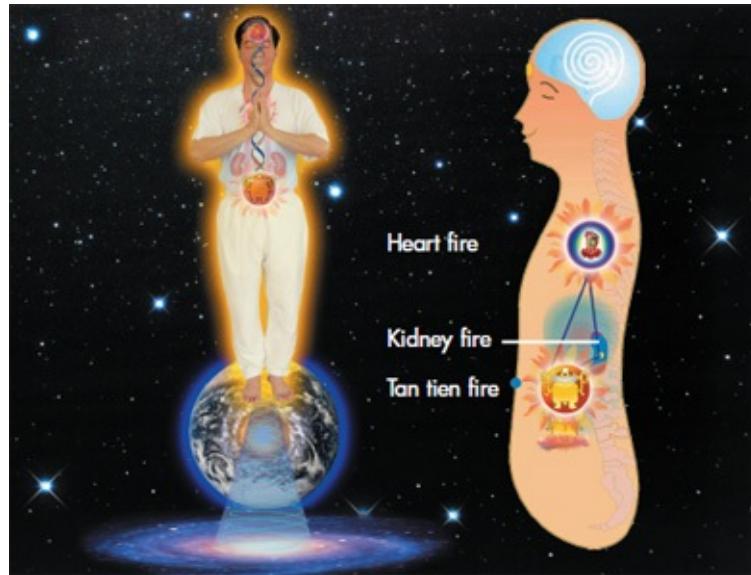


Fig. 5.36. Connect the three fires and the sacred fire.



Opening the Third Eye to the Six Directions

Now, extend your hands out to the front, very far away—pushing, pushing, pushing. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead, and pull the crack open. Feel the light from the heavens opening it and feel the light from the heavens shining into your brain.

1. Open your palms. Open your eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulae. Smile and touch the universe (fig. 5.37).
2. Turn your palms inward and extend your middle fingers inward toward your third eye.
3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs (see fig. 5.38).
4. Close the third eye. Pull: open-close-open-close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 to 9 times.



Fig. 5.37. Look out as you smile into the universe in front of you.

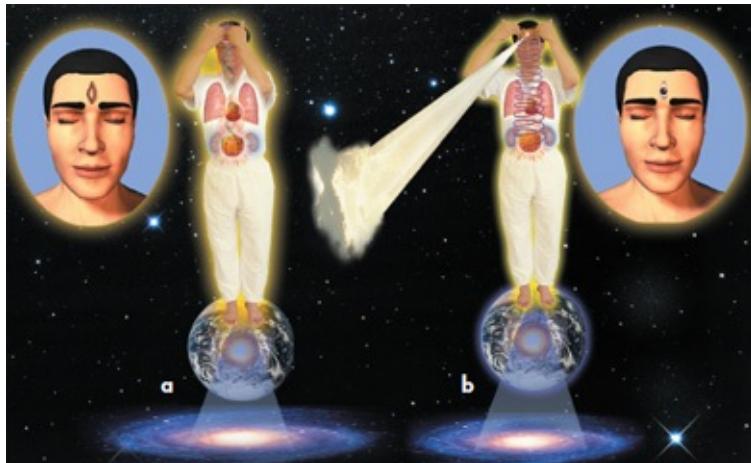


Fig. 5.38. a. The middle finger hooks into the third eye and light reflects down into the organs. b. Pull open the third eye; let heaven open and shine its light into the brain.

Front Direction: Push/Pull Master Practice

This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least 100 times and increase up to 200 times. Push and pull. When you push, feel your hands extended far away—very long-reaching into the sky. Touch the universe. Turn the visualization into the actualization.

1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulae. Expand: smiling, touching the universe—touching the force, touching the cosmic chi (fig. 5.39).

2. Pull: Draw the chi back to you from the universe. Moving the arms from the scapulae, draw the hands toward your body in a horizontal position, drawing the chi into the lower tan tien (fig. 5.40).



Fig. 5.39. Master practice: touch the universe.

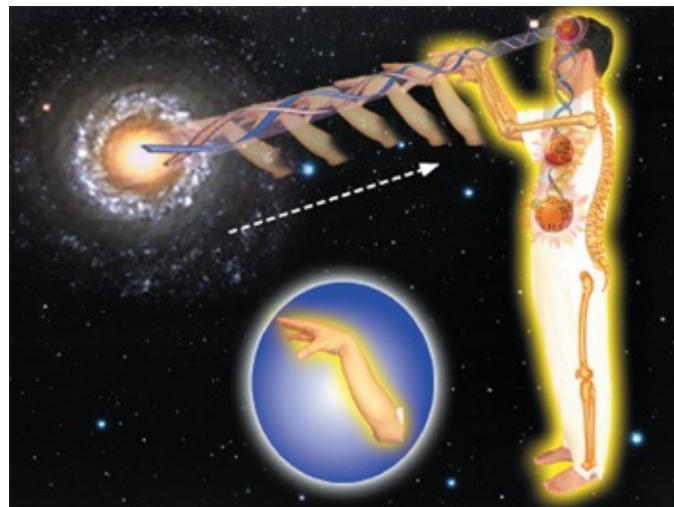


Fig. 5.40. Drawing in universal chi—feel your tan tien and fill it with chi.

3. Push, very far away to the universe. Pull. Push: smile, relax, and let go, touching the sky, touching the universe (see fig. 5.41).



Fig. 5.41. Let go—push and touch the universe 6, 9, or 18 times.

➊ ***Left and Right Directions***

Now, move your hands to the left and right directions. Pull the universal energy in. Push; touch the universe. Pull; think about your tan tien. Push—all the way—touching the universe.

1. Move your extended hands from the front horizon to the left and right sides and push to touch the universe (fig. 5.42).
2. Pull into the tan tien: Smile to your tan tien. Keep smiling to your tan tien (fig. 5.43).
3. Push to both sides. Expand all the way, smiling and touching the universe.
4. Push and Pull: Touching, reaching into the universe, drawing in the chi. Smile energy into you from both sides (see fig. 5.44). Do this 3 to 6 times.



Fig. 5.42. Touch the universe—left and right.



Fig. 5.43. Pull: just feel your tan tien.



Fig. 5.44. Draw the chi in from both sides.

❶ **Direction Above**

1. Turn your palms up to the universe and fill the bones of your hands and arms with chi (fig. 5.45).
2. Scoop up the chi. Pour the chi over your crown, and touch your crown. Project the chi all the way down to the perineum and down through the earth to the universe below (fig. 5.46). Connecting your tan tien and the universe, always feel your tan tien, heart, and crown spiraling, and the universe around you spiraling.
3. Remember to use the mind. Extend it down to the earth and gather the energy. Again extend it up to the universe and gather more energy. Bring it back down to the mid-eyebrow and bring in more energy. Gather the energy and bring it to the tan tien (fig. 5.47).
4. Touch the navel and feel the chi start to spiral faster and faster in the lower tan tien. Keep moving the energy. When we move it to a certain level, it gets faster and faster (spiral speed). Feel the tan tien and the universe all spiraling at a fast speed (fig. 5.48).



Fig. 5.45. a. Raise your hands up to the universe. b. Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with chi.

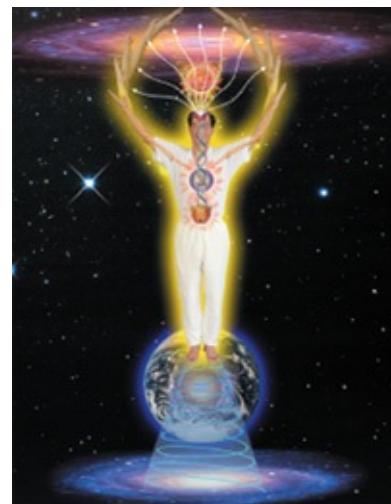


Fig. 5.46. Scoop up the universal chi and pour it over the head.

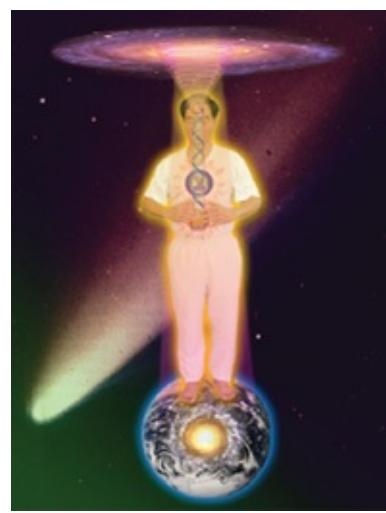


Fig. 5.47. Gather the energy.

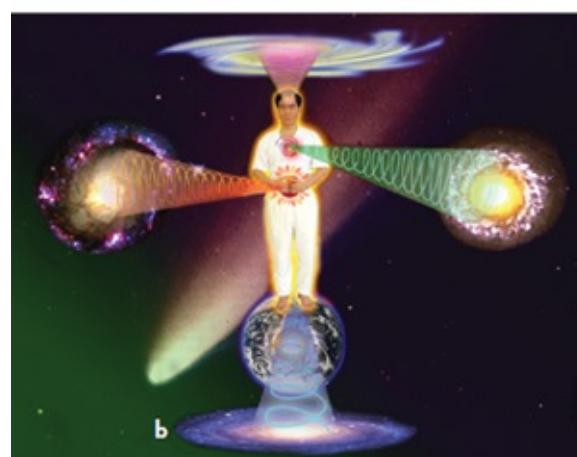


Fig. 5.48. a. Touch the navel and feel the chi start to spiral faster and faster in the lower tan tien. b. Feel the tan tien and the universe all spiraling at a fast speed.

6

The Cosmic Orbit Meditation

The Cosmic Orbit meditation enables us to connect with the beneficial chi of the universe and bring it into our bodies. It is based on awareness of three forces: the pull of the North Star, the tan tien spiral, and the pull of the core of the earth.

The rotation of the earth around itself at 1,000 miles per hour—caused by its core liquid and orbit around the sun at 67,000 miles per hour—creates the gravitational and the magnetic forces. This is the yin and yang polarity and the life force within our cells. These incredible speeds greatly influence the liquid in the body. The fact that we are 70 percent water keeps us connected to the forces all around us. This connection is strongest in the tan tien, which is linked to the core of the earth.

The North Star is another force that pulls us toward it. We now know that the North Star is actually 100,000 times bigger than our sun. Taoists regard the North Star as the northern gate to heaven. It is the one object in the sky that is easily recognized (see fig. 6.1).

Although the position of the North Star in the sky seems fixed, it does move, though very slowly. The earth's axis 5,000 years ago was aligned with Thuban. Now the earth is tilted toward the North Star and all the living things on the earth are influenced by it. Perhaps in another 2,000 years the direction of the tilt will change again (fig. 6.2).



Fig. 6.1. The North Star: the gateway to heaven

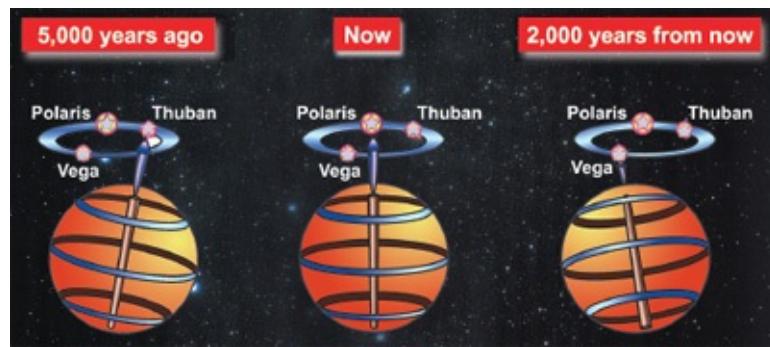


Fig. 6.2. The earth axis tilts toward the North Star.

We are aligned to the North Star (North Pole) and the Southern Cross (South Pole) (fig. 6.3).

The Big Dipper and the North Star appear near one another in the sky. Like the North Star, the Big Dipper has experienced movement over time, though surprisingly little (fig 6.4).

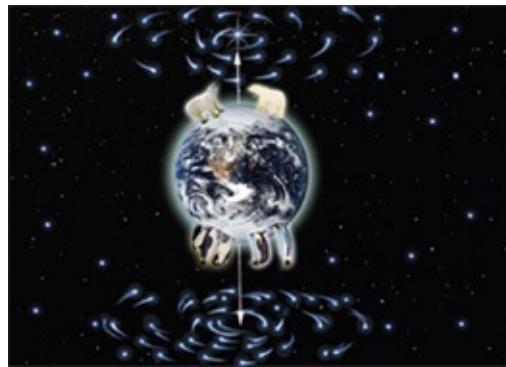


Fig. 6.3. North Star (North Pole) and the Southern Cross (South Pole)



Fig. 6.4. Big Dipper movement

The space between each star in the Big Dipper is actually very far and no one knows why the stars stay together as a group (see fig. 6.5).

The North Star is a major source of violet light, which is the divine or soul energy. The Big Dipper is a major source of red and infrared light. In addition, Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe.

- Violet light is the color of the higher self, or higher soul.
- Violet light has all the properties of all of the other colors. It has a rapid regenerating effect on damaged organs and nerves.

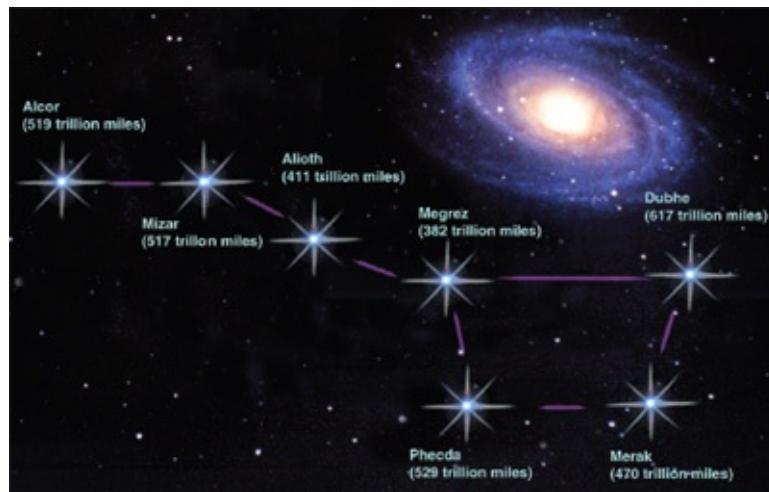


Fig. 6.5. Space between each star in the Big Dipper

- Luminous violet light has a unique vibration and can be programmed. It develops the crown center, spiritual core center, and is good for psychological ailments.

In the Cosmic Orbit meditation, we draw the violet light in and feel the pull of the North Star, making us lighter (fig. 6.6).



Fig. 6.6. Feeling the luminous violet light and the pull of the North Star



Fig. 6.7. The synergy of the three forces

The Cosmic Orbit meditation allows us to benefit from the synergy of all three forces (fig. 6.7).



Preparatory Practices for the cosmic orbit Meditation

Let's start to put the preparatory practices together. As you progress, you can be creative with how you prepare. With continued practice, the preparation takes less and less time. Remember, these are just guidelines, you must make the

practices and meditations work for you.

➊ ***Step 1. Warming the Stove/Bellows Breathing (see chapter 3)***

1. Focus the attention in the area between the navel, the Door of Life, and the sexual center to “warm the stove.”
2. Do the Bellows Breathing 36 times.
3. Rest and feel the warmth grow in the abdominal area.

➋ ***Step 2. Laughing Chi Kung (see chapter 3)***

1. Do Boisterous Laughing out loud for 5 minutes. Spiral the chi in the lower abdomen. Feel the warm chi build up and start to rise up to the crown and open the nostrils. Take some deep breaths.
2. Do Giggling (not loud) for 3 to 5 minutes. Rest and spiral, allowing the chi to flow up to the crown.
3. Do Silent Giggling and feel the vibration inside for 3 to 5 minutes and rest. Let the energy flow up to the crown.

➌ ***Step 3. Three Minds into One Mind (see chapter 4)***

1. Let the energy flow down to the mid-eyebrow and breathe this energy into the center of the brain. Do the breathing 9 to 36 times.
2. Breathe the good feeling into the mid-eyebrow and down to the heart. Hold it in the heart for a moment, allowing it to radiate through the body. Keep on breathing 9 to 36 times.
3. Breathe the good feeling through the mid-eyebrow, down to the heart, and exhale down to the lower tan tien. Hold the chi there, feel centered and balanced. Do this breathing 9 to 36 times. Feel all three minds (upper mind, heart mind, and the lower abdominal mind) merge in the lower mind. Feel calm and relaxed.

➍ ***Step 4. The Cosmic Inner Smile (see chapter 5)***

1. Sit on the edge of the chair and rock from the sacrum up through the lumbar spine, then up to the neck. Rest and smile to the spine. Feel the spine warm

and open.

2. Smile to the heart and feel joy, happiness, and love. Let this good feeling flow down to the spleen, stomach, and the pancreas. Breathe the yellow light of openness and fairness into the spleen, stomach, and the pancreas. Repeat 3 to 6 breaths.
3. Breathe the good feeling into the heart with the red or violet light and let it radiate down to the lungs. Breathe the white light of courage and righteousness into the lungs. Repeat 3 to 6 times.
4. Breathe the good feeling into the heart with red or violet light, and let it radiate down to the kidneys. Breathe the blue light of gentleness and calmness into the kidneys. Repeat 3 to 6 times.
5. Breathe into the heart the good feeling with red or violet light and let it radiate down to the sexual organs. Repeat 3 to 6 times.
6. Breathe the good feeling into the heart with red or violet light and let it radiate down to the liver. Breathe the green light of kindness and generosity into the liver. Repeat 3 to 6 times.
7. Feel all the organs surrounded by light.
8. Move your tongue around to activate the saliva, and swallow down to the stomach and down to the small and large intestine. Keep on smiling down and follow the warm feeling of the saliva.

Step 5. Activate the Six Directions and the Three Fires (see chapter 5)

Stand up away from the chair, and do the Opening of the Six Directions and Three Fires. Make sure that you remember “consciousness in and awareness out” throughout the practice, as you spiral the three tan tiens and connect to the universe spiraling in all six directions.

Now you are ready to do the Cosmic Orbit meditation.

THE COSMIC ORBIT

The Cosmic Orbit meditation is based upon the Microcosmic Orbit meditation. The Microcosmic Orbit awakens, circulates, and directs chi up through the Governing Channel—which ascends from the base of the spine up to the head—and down through the Functional Channel or Conception Vessel, which runs from the tip of the tongue down the middle of the torso to the perineum.

Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue, and builds a strong sense of personal well-being.



The Microcosmic Orbit Meditation

The Microcosmic Orbit is the foundation of Cosmic Healing Chi Kung practice. Each new practice is dependent upon the high quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Chi Kung, you must practice meditation daily. The Microcosmic Orbit meditation strengthens the original chi and teaches you the basics of circulating chi. It allows the palms, the soles of the feet, the mid-eyebrow, and the crown to open. These specific locations are the major points where energy can be absorbed, condensed, and transformed into fresh new life force.

The following steps are a summary.

1. Be aware of the crown and the North Star; feel the crown and heart being pulled toward the North Star.
2. Be aware of the soles of the feet and the bones growing down into the ground; feel the soles of the feet breathing. The chi from the earth and galaxy below enters into the soles at the Bubbling Springs points and travels up into your bones.
3. Be aware of the spiral of the earth as it rotates and orbits around the sun, which affects every cell in the body; feel this spiral inside you.
4. Focus on the lower tan tien (the area where the original chi is stored, between the navel, kidneys, and sexual organs). Feel the pulsing in this area, observe whether it feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of chi: tingling, heat, expansiveness, pulsing, or electric or magnetic sensations. Allow these to grow and expand. Then let this energy flow out to the navel center.
5. Use your intention (mind-eye-heart power) to spiral in the navel point, guiding and moving the chi. Let the energy flow down to the sexual center (Ovary Palace or Sperm Palace).
6. Move the energy from the sexual center to the perineum and down to the soles of the feet.
7. Draw the energy up from the soles to the perineum and to the sacrum.

8. Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).
9. Draw the energy up to the mid-spine point (the T11 vertebra).
10. Draw the energy up to the base of the skull (Jade Pillow).
11. Draw the energy up to the crown.
12. Move the energy down from the crown to the mid-eyebrow.
13. Touch the tip of your tongue to your upper palate, press and release a few times, then lightly touch the palate, sensing the electric or tingling feeling in the tip of the tongue. Move the energy down from the mid-eyebrow to where the tip of your tongue and palate meet.
14. Move the energy down from the palate through your tongue to the throat center.
15. Move the energy down from the throat to the heart center.
16. Bring the energy down from the heart to the solar plexus and feel a small sun shining out.
17. Bring the energy back down to the navel.
18. Continue to circulate your energy through this entire sequence of points, at least nine times. Once the pathways are open, you can let your energy flow continuously like a river of energy without needing to stop at each point.
19. Conclude when you wish by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. For further details of this practice see my book *Healing Light of the Tao* (Rochester, Vt.: Destiny Books, 2008).



The Cosmic Orbit Meditation



Connect with the North Star to Receive the Violet Light

1. Begin by raising the hands to the universe; feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with chi (fig.

6.8).

2. Be aware of the North Star and Big Dipper (fig. 6.9).
3. Let the North Star and Big Dipper descend down to your hands Use the left hand to hold the handle of the Big Dipper and pour the violet light from the universe down to your crown, then let it flow through the whole body (fig. 6.10).

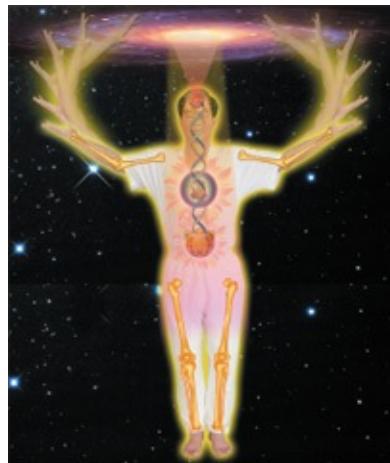


Fig. 6.8. Raise your hands up to the universe.



Fig. 6.9. Connect with the universal violet light from the North Star and Big Dipper.



Fig. 6.10. Pour the violet light down and through your body.

4. Guide this healing light down into your skull, deep into your brain, cervical vertebrae, sternum, thoracic vertebrae, lumbar vertebrae, and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow: washing, cleansing, energizing (fig. 6.11).



Fig. 6.11. Let your whole body feel clean and radiant, shining with the healing light.

5. Feel this “liquid-like” chi spill all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the Bubbling Springs in the feet (the K1 point of the Kidney meridian) breathing and pulsating.

❶ ***Open the Back-Crown Point***

1. Touch the back-crown point. Pour the chi all over your crown.
2. Think of your soles so that you feel as if there is a waterfall of chi flowing

from your crown all the way down to your soles.

3. Feel your fingers grow long and the chi penetrate down through your spine to the coccyx. Leave the fingers touching the back of the crown, to maintain the energetic connection with the coccyx (fig. 6.12).
4. Be aware of the tan tien and spiral it like universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left, and right, charging the three tan tiens (fig. 6.13).
5. Let all of the sick energy and the negative forces leave the body and go down into the ground for Mother Earth to recycle. Extend the chi from above all the way down through the earth and the universe below.

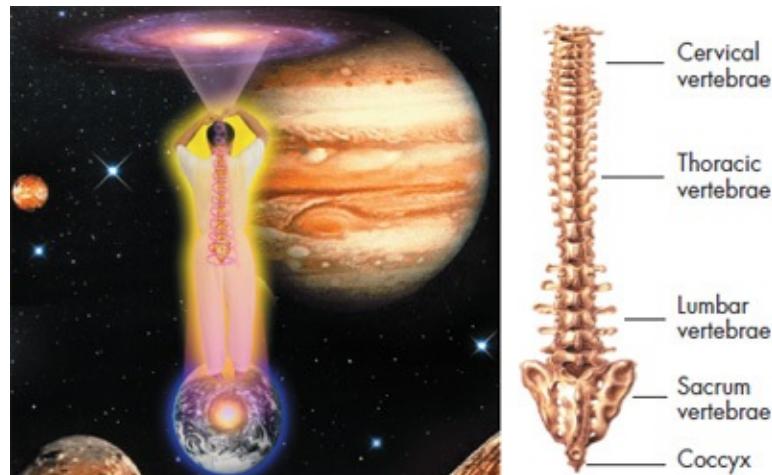


Fig. 6.12. Feel your fingers growing long, all the way down to the coccyx.

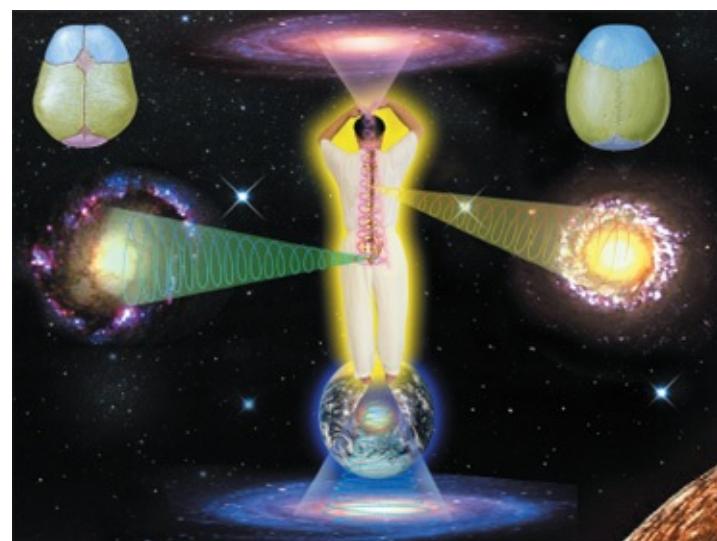


Fig. 6.13. Feel the universe spiraling and charging the three tan tiens.

➊ Open the Mid-Crown Point

1. Move to the mid-crown point. Touch the point and project your fingers deep through the middle of your body down to the perineum.
2. Focus on the perineum. Feel the chi from the universe flow right to your perineum.
3. Look for one dot of light. Look into the darkness, the immense, vast darkness. This is the primordial force.
4. Be aware of the tan tien and spiral it like the galaxy. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left, and right.
5. Let all of the sick energy and the negative forces go out of the body and down into the ground for Mother Earth to recycle. Extend the chi from above all the way down through the earth to the universe below (fig. 6.14).



Fig. 6.14. Open the mid-crown point and extend the chi from above to the earth and universe below.

➋ Open the Other Head Points

1. Scoop the energy and then come down and touch the mid-eyebrow, focusing on the base of the skull; feel the fingers penetrate straight through to the base of the skull (fig. 6.15).



Fig. 6.15. Mid-eyebrow point

2. Be aware of the tan tien and the universe spiraling. With the spiraling, the chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind (fig. 6.16).



Fig. 6.16. As the tan tien and universe spiral, the chi penetrates out through the back of the head.

3. Move the fingers down to touch the upper lips. Feel the chi charge the upper palate (fig. 6.17).



Fig. 6.17. Feel the chi charge the upper palate.

4. Come down to the middle of the upper lip. This point revives consciousness. Feel the universe and galaxies spiral and charge the palate. The circuits are flowing down through the tongue and to the throat (fig. 6.18).

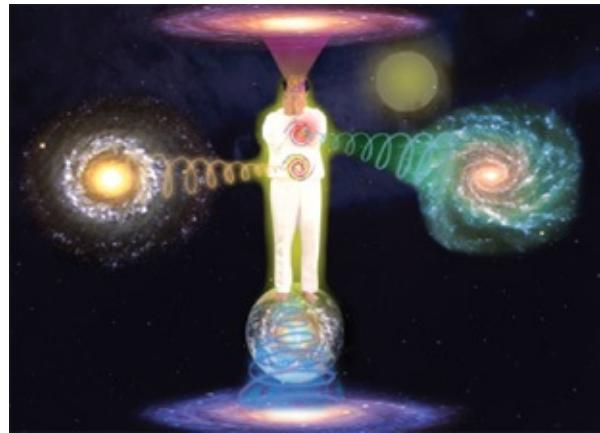


Fig. 6.18. Feel the universe and galaxies spiral and charge the palate.

5. Picture your fingers like laser beams of chi. Feel your tan tien and the universe spiral and charge your fingers.
6. Move your fingers out from the mid-eyebrow around the side of the head to the top of the ears. Touch the left and right ear and feel the fingers grow very long.
7. Your fingers are like lasers, cutting open your skull right in the middle around to the top of the ear. Make a cross into the brain and open the upper tan tien and the back of the head and the third eye. This opens the whole brain. Chi will go right into it (fig. 6.19).
8. Leave your fingers there. Spiral your lower tan tien and the universe. Concentrate on your lower tan tien spiraling your heart and crown; chi penetrates into your brain. The universe is also spiraling in all directions: above, below, in front, behind, left, and right. Gather the chi in your lower tan tien. It is a big empty space: you can put so much chi inside there!



Fig. 6.19. Opening the Jade Pillow

9. Move your hands all the way to the back, cutting to the back of the skull. Touch, and feel the upper tan tien open (fig. 6.20).



Fig. 6.20. Touch the back of your skull and feel the upper tan tien open.

10. Touch the base of your skull. Focus on the mid-eyebrow. Feel the chi flow like a laser beam from back to front and out to the universe in front (see fig. 6.21).



Fig. 6.21. Feel the chi flow like a laser beam from the back out to the universe in front.

11. Complete the opening process by moving the hands back around to the mid-eyebrow, cutting as you go.
12. Touch the upper lips and feel the connection with the tongue and the front palate (fig. 6.22). When you are aware of the universe spiraling, you are charging energy into yourself.
13. Move down to the throat center and touch and focus on the C7 point on the back of the neck (fig. 6.23). Focusing on the back of the neck and the throat center will activate the thyroid and parathyroid and thymus glands.

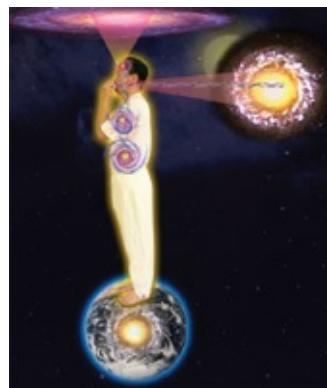


Fig. 6.22. Charging the upper lips, tongue, and front palate with energy



Fig. 6.23. Move the fingers down to the throat center and feel them penetrate through C7 and to the universe behind.

➊ ***Recharging Energy While Doing the Cosmic Orbit***

Any time you want to recharge the energy (when you feel the hands getting low in energy and to help you open the body), reach into the universe and bring down the energy. Whenever you are scooping up the universal chi, your hands and legs will feel very warm. With your consciousness turned in and your awareness out, you are recharging your energy from the constant love and orgasmic energy all around you—the creative energy of the universe.

The inner alchemy of sexual energy takes place in the three tan tiens where yin and yang energy are merged together. In the Taoist formulas the Phoenix and Dragon symbolize the female and male. In the three tan tiens you can constantly feel male and female, Phoenix and Dragon, uniting to become one energy. This primordial love and orgasmic energy within is the most important energy that you need every day. If you want more energy, just become aware of six directions of the universe: below, above, left, right, front, and back. Everything is spiraling and moving around you. When you are aware of the universe spiraling, you are charging energy into yourself.

1. Feel that your bones and your arms and legs are hollow. Fill and compact them with chi (see fig. 6.24).
2. Scoop the universal chi and pour it down over your crown and all the way down, down, down to the middle tan tien.
3. Feel the Dragon and the Phoenix making love in the heart center. Feel the yin and yang, male and female, Dragon and Phoenix reunite, make love, spiral into one love and orgasmic force in the heart center, lower tan tien, and the crown, and spread out to all the cells in the body (see fig. 6.25).

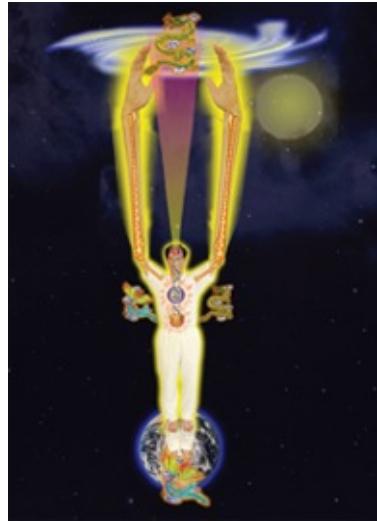


Fig. 6.24. Recharge your energy from the universe.



Fig. 6.25. Feel the universal love and orgasmic energy spread throughout the body.

➊ ***Opening the Middle Tan Tien and Heart Point***

1. Recharge from the universe; pour chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips (fig. 6.26).
2. With your hands at your heart center at the mid-sternum, imagine the fingers long; reach through and focus on the point opposite the heart, T5/T6 on the spine. Chi and golden light will penetrate into your thymus gland. Feel the chi penetrate through your heart all the way through T5/T6 to the galaxy behind (fig. 6.27).

3. In the middle tan tien and the universe also feel your fingers penetrate into the bones and bone marrow and spread out into your rib cage.
4. Move to the left and right, opening the heart center (like opening a book), which also activates the thymus gland and all of the lymphatic system, the immune system, the T-cells, B-cells, and the killer cells. Opening the heart center will immensely help the immune system (fig. 6.28).



Fig. 6.26. Pour chi over the crown down through the body and lower your hands to the heart center.



Fig. 6.27. Opening the heart point: touch the heart and focus on the back of the heart. Feel the energy go all the way through to connect with the galaxy.



Fig. 6.28. The heart center is also connected to the thymus gland, which is the most important organ in the immune system.

5. To open the left and right sides of the heart, move your hands around under your armpits, extending the chi like laser beams cutting open the middle tan tien. Pause under the armpits as you send the chi into the center (fig. 6.29).

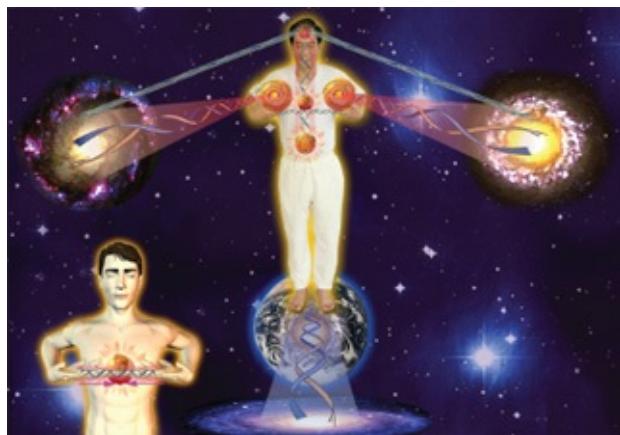


Fig. 6.29. Opening the left and right sides of the heart

6. Be aware of the tan tien and the universe spiraling. With the spiraling, the chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind (fig. 6.30).



Fig. 6.30. Sending heart chi out to the universe

7. Continue to move your hands around to your back at T5/T6; touch, and send the chi from back to front (fig. 6.31). Let the beam of chi penetrate out through the heart center to the universe in front of you.

8. Then move the hands back to the front, cutting as you go.



Fig. 6.31. Open the back, touch the back at T5/T6 and feel the energy come to the front.

❶ ***Opening the Solar Plexus Point***

1. Move down now to the solar plexus, found between the sternum and navel (see fig. 6.32). Touch the solar plexus on the point opposite T11 and focus on T11 on the spine. Feel your fingers penetrate all the way through.

Think that a sun is shining in your solar plexus and radiating light throughout the whole body. Just keep on holding and feel the sun in the body. The more you can feel and see the sun shining in the body, the more you can clear the sickness from the body. Sickness doesn't like light and warmth; it likes darkness, wetness, and dampness.

2. Feel your chi fingers penetrate into the bone and bone marrow and spread out into your rib cage (see fig. 6.33).



Fig. 6.32. Touch the solar plexus on the point opposite T11.



Fig. 6.33. Feel your chi fingers penetrate into the bone and bone marrow.

❶ ***Opening the Navel Point***

1. Raise your hands and charge with the chi in the universe. Feel your hands to be very big, very long. The bones are hollow and compacted with compressed universal chi.
2. Scoop the chi from above and guide it down. Pour all the way down, down, down, down to the navel.
3. Touch the navel, and focus on the Door of Life (Ming Men) opposite, on the spine between L3 and L4. Touch and feel the chi penetrate to the Door of Life. Feel the chi penetrate through to the back and out to the universe behind (fig. 6.34).

4. Feel as if there is a laser beam cutting open the left and right sides (fig. 6.35). Begin at the navel and slowly circle all the way back to the Door of Life; all the while the energy is cutting like a laser and opening this area.
5. Open the lower tan tien the same way as the upper and middle tan tiens. Feel your tan tien and universe spiraling—charge more chi into your hands, and let them be like lasers cutting open your lower tan tien.



Fig. 6.34. Tan tien and universe spiraling

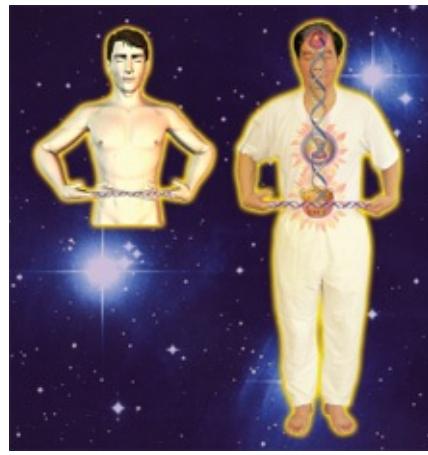


Fig. 6.35. Opening the lower tan tien

6. Cut around to the sides; pause. The fingers of the left and right hand are very long, extended energetically inside. Cut and feel the energy penetrate into the center.
7. Wherever you touch, focus on the opposite point and feel the energy flow (see fig. 6.36).
8. Continue cutting to the Door of Life. As you touch the Door of Life, you will feel the energy go right through to the navel and into the universe (fig. 6.37).



Fig. 6.36. Tan tien and universe feel more chi.



Fig. 6.37. Touch and send the chi from the Door of Life back to the navel and out to the universe in front.

➊ ***Opening the Sexual Palace***

Finally, move the hands back to the navel and go down to the pubic bone and focus on the back. Penetrate right through the sexual organs (ovaries/prostate and bladder area).

1. Move the hands back to the navel, extending the fingers and “cutting” the tan tien open as you go. Touch the navel; tan tien and the universe are spiraling. Feel more chi, and feel the tan tien open (fig. 6.38).
2. Touch the sexual center and let the chi penetrate through to the sacrum (fig. 6.39).
3. Touch the sacrum and let the chi penetrate through to the sexual center.



Fig. 6.38. Opening the tan tien at the navel



Fig. 6.39. Chi penetrates from the sexual center through to the sacrum.

➊ ***Opening the Bones and Sacrum***

When we are young, our bones produce many blood cells. The older we get, the more hollow the bones become and they slowly diminish their production of blood cells. We lose a very big factory. In the Taoist practice we work to revive this factory. Smile to your bones; feel chi going into the bones and activating the bone marrow. When you have nothing to do, just touch your bones and smile and feel funny, happy, laughing bones.

The sacrum bone controls all the bones and bone marrow production. Sometimes when I need to enhance my immune system I touch my sacrum and the sternum. Both of these bones are very important and help to activate the immune system and increase the white and red blood cells.

1. Begin by touching the hipbones and laugh inside the bones (fig. 6.40). Laugh inwardly and feel the laughing vibration in the bones. Feel your fingers are very long and penetrating right into your bones and bone marrow.



Fig. 6.40. Touch both sides of the hipbones. Feel your fingers penetrate into your bones.

2. Touch the femur bones; feel the tan tiens and universe spiral (fig. 6.41). Charge the fingers. Feel the funny, happy, laughing vibration inside the bones and in the bone marrow.
3. Touch the sternum and laugh internally, sending the vibration into the bones: funny, happy, laughing bones. The marrow and thymus will activate—this is very important. Taoists describe the inner laughing as the sensation of hitting a drum and feeling the inner vibration—BOOMMM! This is the echo of the energy vibrating in the bones.



Fig. 6.41. Touch the femur bones; feel the tan tiens and the universe spiral.

4. Now slowly lower the chi down through the bones to the earth. Move the hands down the legs as you bend down (fig. 6.42).
5. Lower yourself all the way down to the ground and sit on your feet. Feel the entire body sink down into the ground and gather the earth energy. Move the chi with your hands down to your toes, down through the earth and to the universe below (fig. 6.43).



Fig. 6.42. Lower the chi down through the bones to the earth.



Fig. 6.43. Squat down and move the chi with your hands down through the earth to the universe below.

6. Touch your heels and feel the energy go up into the heel. Raise your sacrum up (straighten your legs) while keeping your hands at your toes (fig. 6.44). Feel the whole area open, smile to the tan tien, and wiggle the tailbone side to side. This will open a lot of energy in this area.
7. Squat down again. Send the chi down to the earth and the galaxy below (fig. 6.45).
8. Touch your heels and feel your bones as you slowly begin to rise up (fig. 6.46).



Fig. 6.44. Raise your sacrum up, keeping your hands at the toes. Smile to your tan tien.



Fig. 6.45. Send chi down to the earth and the galaxy below.



Fig. 6.46. Touch your heels and feel your bones as you begin to rise up.

9. Raise your sacrum up again, maintaining hand contact with your feet. Fill your bones with chi as you guide it up with your hands (fig. 6.47). Smile to your tan tien.
10. For the third time, lower down. Open your palms, gathering the chi from the earth below. Gather and scoop up the chi.
11. Now reverse. When you touch your coccyx, think about the ground. The energy will go into the bone and spinal cord and reach up to the crown (fig. 6.48).

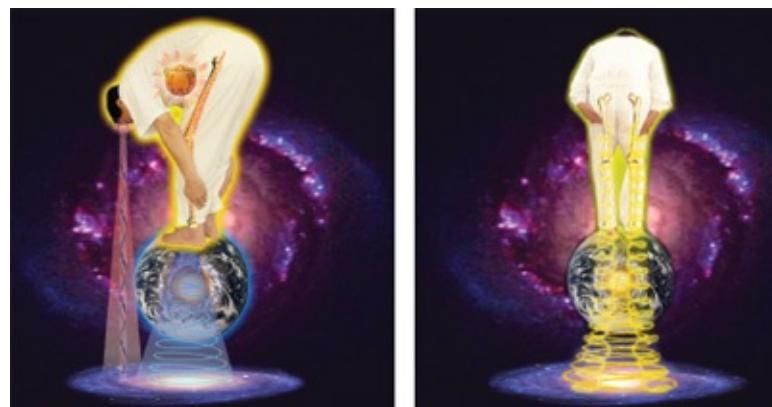


Fig. 6.47. Fill the bones with chi as you move your hands up.



Fig. 6.48. Feel your bones, and fill them with chi all the way up to your coccyx. Touch your coccyx; feel the tan tiens and the universe spiraling.

➊ ***Opening the Governing Channel***

1. Touch the sacrum and picture the sacrum growing. Make it bigger and bigger, extending it down to the universe (fig. 6.49).
2. Feel the eight holes of the sacrum breathing. The sacrum breathes the energy up into the spine (fig. 6.50).
3. Feel the sacrum big and breathing. As always, when you need energy, become aware of the universe and the tan tien (fig. 6.51). Feel the chi rise up through the spine and spread out to the glands and organs and fill them with chi.
4. Now bring your hands up to the Door of Life (Ming Men) and send energy through to the navel (fig. 6.52).
5. Connect with the energy of the tan tien and the universe (fig. 6.53).



Fig. 6.49. Touch your sacrum.

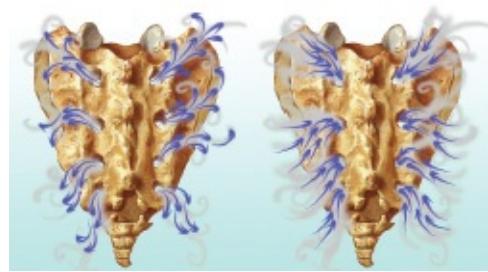


Fig. 6.50. Eight holes breathing

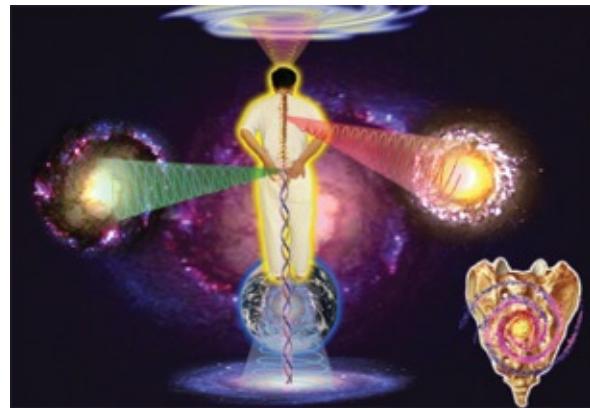


Fig. 6.51. Come up to the sacrum; remember the tan tien and the universe.



Fig. 6.52. Send energy from the Door of Life through to the navel.



Fig. 6.53. Connect to the tan tien and the universe.

6. Move up to C7, opposite the throat center; feel the fingers penetrate through to the throat center (fig. 6.54).
7. Fingers continue to touch the C7 point; feel the three tan tiens and the universe spiraling (fig. 6.55).
8. Move up to the base of the skull (Jade Pillow), which is opposite the mid-eyebrow.



Fig. 6.54. Touch C7; feel the fingers penetrate through to the throat.



Fig. 6.55. Feel the three tan tiens and the universe spiraling.

9. Finally, go up to the crown. Feel the energy penetrate from the crown all the way down to the perineum. This can take a while. All you have to do is think that your fingers are *long*. It's simple. You practice it, you have it! It's your aura that is extending and penetrating deep within your body all the way to the middle of the perineum (fig. 6.56).
10. Gather the energy and bring it back down to the tan tien. Just use the mind. Extend it down to the earth and gather the energy. Go back up and extend up and gather more energy from the universe. Come back down to the mid-eyebrow and bring more energy into the mid-eyebrow (fig. 6.57).

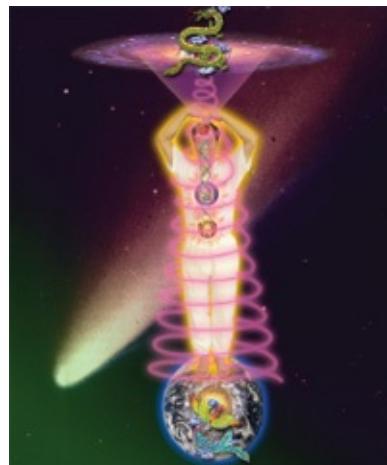


Fig. 6.56. Move the fingers to touch the crown and feel them penetrate through the body down to the perineum.

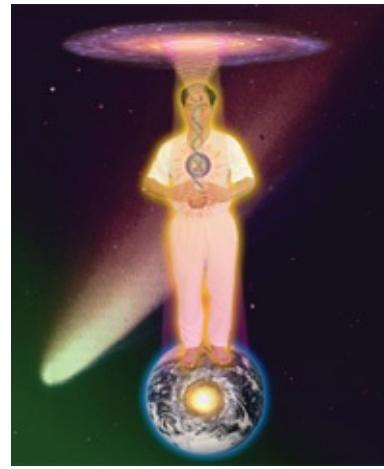


Fig. 6.57. Gather the energy.

11. Keep on moving the energy through the orbit. Touch the navel and feel the chi sink down to the lower tan tien and start to spiral, faster and faster (see 6.58).
12. In the beginning, when you move the energy slowly through the orbit, you will become aware of the spinal cord and all of the nervous system connected to the internal organs (fig. 6.59).



Fig. 6.58. Feel the chi sink down to the lower tan tien and start to spiral.

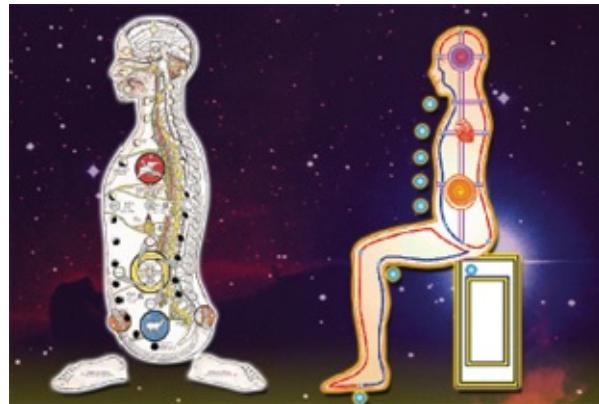


Fig. 6.59. Become aware of the spinal cord and all of the nervous system connected to the internal organs.

13. Feel the tan tien and the universe spiral faster and faster (fig. 6.60). The spiraling is at a rate of 30,000–60,000 miles per hour. When you move so fast, you become very still, just as the earth is spiraling and spinning so fast, yet it feels still.



Fig. 6.60. Feel the tan tien and the universe all spiraling at a fast speed.

14. Sit down and start to move the energy through the orbit at a very fast speed, from 1,000 rotations per minute to 10,000 per minute, and up to 30,000 per minute (fig. 6.61).



Fig. 6.61. Sit down and start to move the energy through the orbit very fast.

When you open the orbit and the energy starts to move through it, the body will be penetrated by more and more energy. That will make the body less dense. When the body is too dense, chi and light cannot go through it. That's when sickness can start to get into the body. Doing this meditation you will get a lot of energy right through the body (fig. 6.62).



Fig. 6.62. Open the Cosmic Orbit and your body becomes less dense.

Freedom, Harmony, and Balance in the Tao

FREEDOM IS THE GOAL OF THE TAO

The teachings of the Tao help us to attain inner freedom and mental resiliency. No one outside ourselves can rule us inwardly and control our spirit and mind if we do not allow it. When we know this, we become free.

Certain religious systems try to rule over us inwardly, attempting to control our soul. Understanding spiritual, emotional, and physical independence gives inner freedom and the ability to choose how to direct our own energy.

Freedom is Achieved through Internal Harmony

Freedom is achieved through internal harmony and balance, which create durable virtuous energy. Virtue is power. If we are filled with love and kindness, people will respect us. If we have internal harmony and balance we have internal power. People will want to listen to us just because they are drawn to us. When we have inner motivation, we have power. But if we lose motivation, our power will be gone as well.

Balance is very important in the Tao. Harmony is a force, one that is not directly produced by external competitions. Harmony comes from clarity and spiritual achievement. Harmony is generated from the spiritual growth that comes from understanding and balancing our own energy within (fig. 7.1).

Harmony is at the core of the universe (fig. 7.2). It is the key element of life for each individual, society, and humankind.

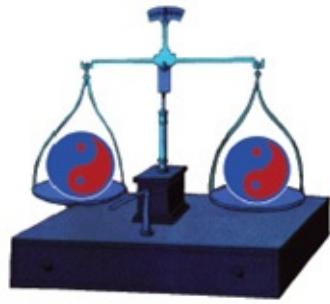


Fig. 7.1. Internal harmony comes from understanding and balancing our energy within.



Fig. 7.2. Harmony is at the core of the universe.

Harmony in nature is the most nutritious and supportive condition for human life (fig. 7.3). Those who are in harmony with themselves will not disturb the harmony existing in nature.

However, when people are not in harmony, they will destroy the harmony in nature as well. If you do not find internal harmony, you not only make trouble for yourself, but anything you create could harm other people (fig. 7.4).

The people who seek power and increase it for their own benefit take advantage of others by violence or force. Life itself is a set of conflicts. To diminish conflicts, there is a middle point that can be acceptable to both sides. This is called harmony. Harmony is supportive and helpful.

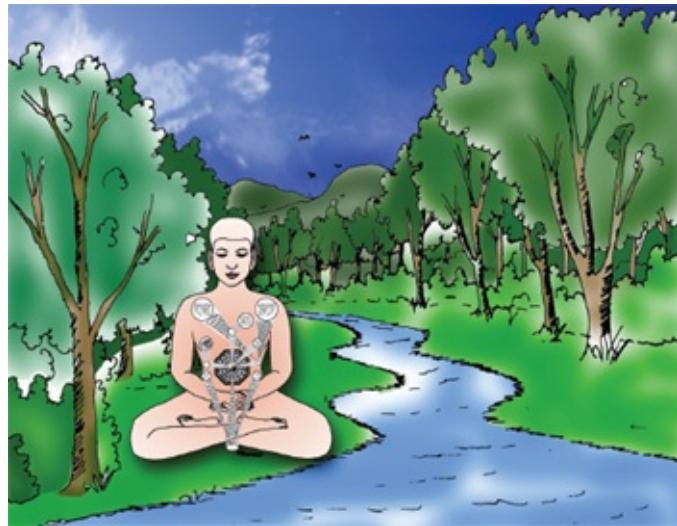


Fig. 7.3. Harmony in nature nourishes our internal harmony.



Fig. 7.4. Internal disharmony disrupts our environment.

A Win-Win Attitude

An important practice to achieve freedom, harmony, and balance is to work toward win-win situations. In that case there is a balance in yin and yang. Both parties gain (yang) and most likely both parties give in a little (yin). They balance each other. In win-win situations both parties are happy. If one is the winner and the other the loser, the winner is happy, the loser unhappy. That does not create freedom.

Throughout the whole cosmos, yin pushes yang and yang pushes yin; no one loses and no one wins. This will continue for a billion years (fig. 7.5). We can practice the win-win attitude every day of our lives.



Fig. 7.5. Yin and yang

ACHIEVING INNER HARMONY

Internal harmony is based on understanding the nature of things as they are and not always as we would like them to be. As a Taoist master put it: “If you want to know the truth, forget about right and wrong, for the conflict between right and wrong is the sickness of the human mind.”

Harmony also comes from understanding yourself, your own mind, body, and energy. In other words, find your center in your lower tan tien and the answer will come (fig. 7.6). Do not rely too heavily on the intellectual mind, which always tries to see things as right and wrong.

We can progress toward harmony within ourselves by understanding our own energy pattern and how to move it. We are aided in that by practices such as the Cosmic Inner Smile, Cosmic Healing Sounds, and Cosmic Orbit meditation (fig. 7.7).

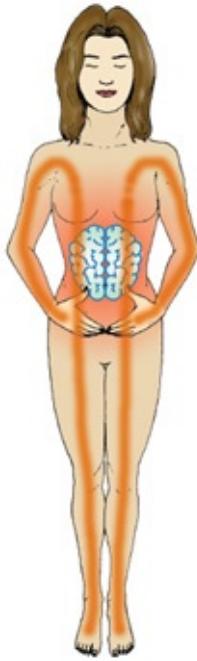


Fig. 7.6. Harmony is based on our internal understanding.

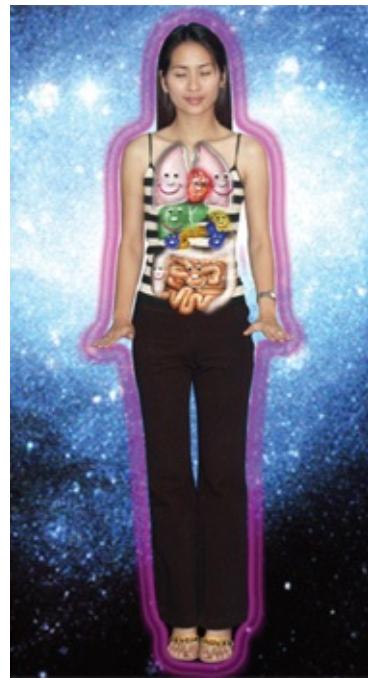


Fig. 7.7. Universal Tao practices help us to achieve inner harmony.

Tao Teachings Guide Us to Harmony

He who practices the Tao does less and less every day until he reaches the point where he does nothing. He does nothing, yet there is nothing that is not done!

- One who knows when he has enough is rich.
- Only one who empties himself finds fulfillment and completion.
- What you desire and what you fear are within yourself.

Achieving Harmony between Yin and Yang in Relationships

A relationship is just like the Tai Chi diagram, which has two equal sides. Each takes the specific expression of yin or yang according to its nature. Similarly, in a relationship, when the energies are in balance with each other, a positive condition will result (fig. 7.8).

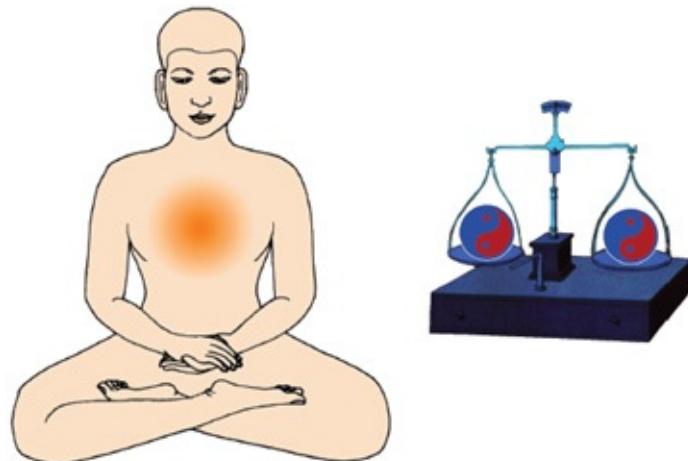


Fig. 7.8. Balance is the key to a harmonious relationship.

In a relationship between a woman and a man, to achieve balance, the woman needs to exercise her creative energy and the man needs to have receptive energy (fig. 7.9).



Fig. 7.9. Yin within yang and yang within yin

When there is imbalance in the amount of either yin or yang, usually a negative condition will result (fig. 7.10).

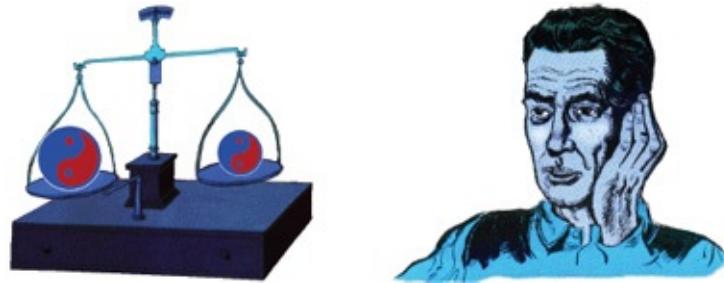


Fig. 7.10. Imbalance creates disharmony and discomfort.

Harmony in relationships or in groups involves creating a healthy point of energy linkage. When the point of linkage is healthy and helpful, it brings balance and harmony. Then the two different forces do not fight against each other; being interdependent, they can work together for mutual help (fig. 7.11).

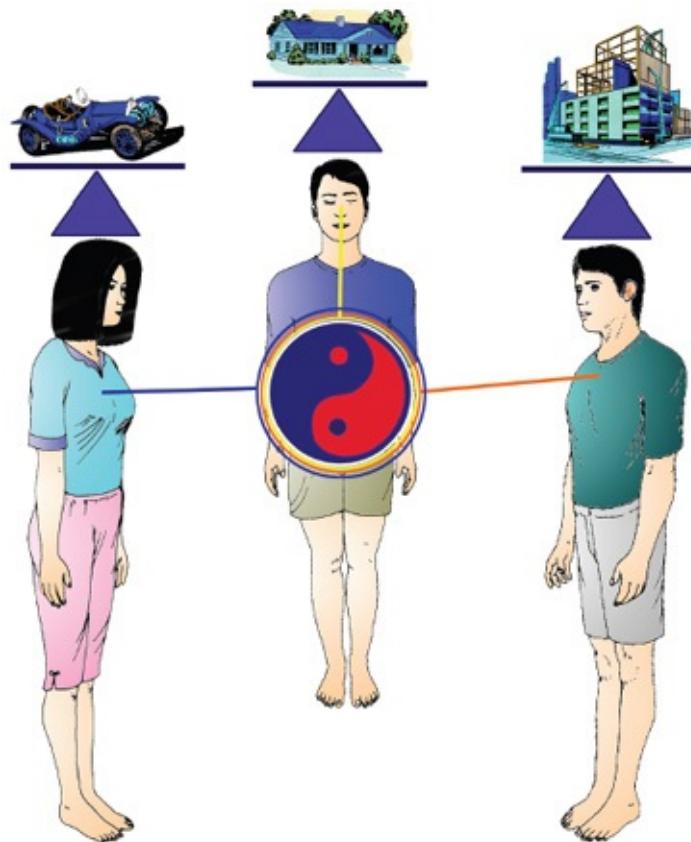


Fig. 7.11. Balance of healthy energy creates a nurturing linkage in human relationships.

SCIENTIFIC RESEARCH ON UNIVERSAL TAO PRACTICES

Dr. Rhonda Jessum, Ph.D., conducted a study at the Institute for Applied Biocybernetics Feedback, in Vienna, Austria, on October 25, 1996 (fig. 7.12).



Fig. 7.12. Mr. Gerhard Eggetberger, Director of the Institute for Applied Biocybernetics Feedback, Vienna, Austria

Her study focused on how Universal Tao practices impact the brain's abilities. She presented the findings of her study—"EEG, Meditation, and the Healing Tao, A Case Study of Master Mantak Chia"—in May 1997 (fig. 7.13).



Fig. 7.13. Dr. Rhonda Jessum, Ph.D., presenting her findings.

Brain Waves

This study was based on the measurement of brain waves, which occur in three frequencies: beta (15–18 Hertz), alpha (8–10 Hertz), and theta (4–7 Hertz).

Beta Waves (15–18 Hertz)

Beta waves are the highest activity level of frequency. They are associated with external, narrow, focused attention, positive and uplifting emotions, and increased physical arousal (fig. 7.14). If we sustain beta brain waves too often and for too long, our stress and high blood pressure will increase.



Fig. 7.14. Beta state (15–18 hertz)

Alpha Waves (8–10 Hertz)

Alpha waves are present in the meditative higher consciousness state of mind. They are associated with meditative states in general and the experience of deep calmness and surrender. Alpha waves are also present when a person is absorbed in imagery, watching TV or a happy comedy, at home relaxing or drinking beer (fig. 7.15).



Fig. 7.15. Alpha state (8–10 hertz)

Theta Waves (4–7 Hertz)

Theta waves occur during a trance-like state, which is related to the state of shaman journeying. This is the state we experience just before falling asleep or waking up (fig. 7.16).

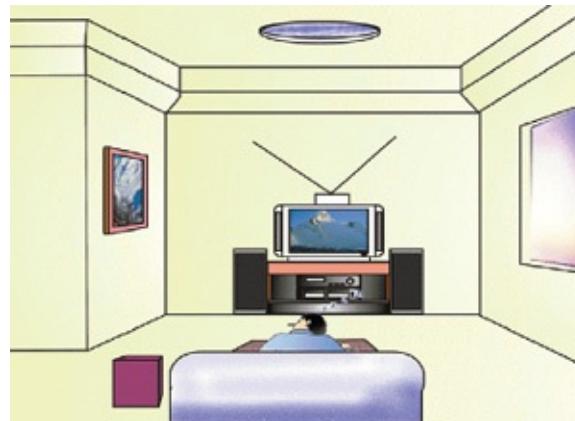


Fig. 7.16. Theta state (4–7 hertz)

The Study Focused on Four Universal Tao Practices

The study measured brain-wave frequencies during four practices: the Cosmic Inner Smile, the Six Healing Sounds, the Microcosmic Orbit, and the Orgasmic Upward Draw (figs. 7.17, 7.18, 7.19, 7.20).

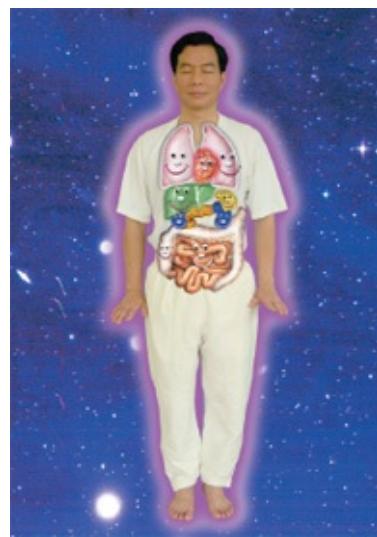


Fig. 7.17. The Cosmic Inner Smile



Fig. 7.18. The Six Healing Sounds

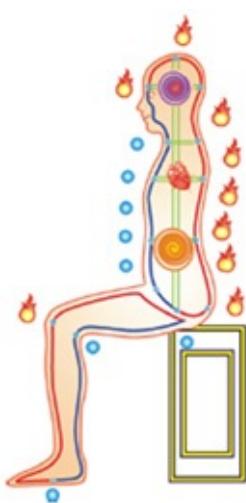


Fig. 7.19. The Microcosmic Orbit

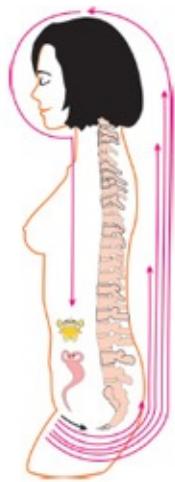


Fig. 7.20. The Orgasmic Upward Draw

The study measured ultraslow brain potentials as I, Master Chia, meditated (fig. 7.21).



Fig. 7.21. Measurement of ultraslow brain potentials

Cosmic Inner Smile Results

The first test was conducted while I was practicing the Cosmic Inner Smile. I smiled down to my abdomen and warmed it up, smiled to my heart and felt love. My energy levels increased, my heartbeat remained calm, my body relaxed, energy charged up to my brain (fig. 7.22).

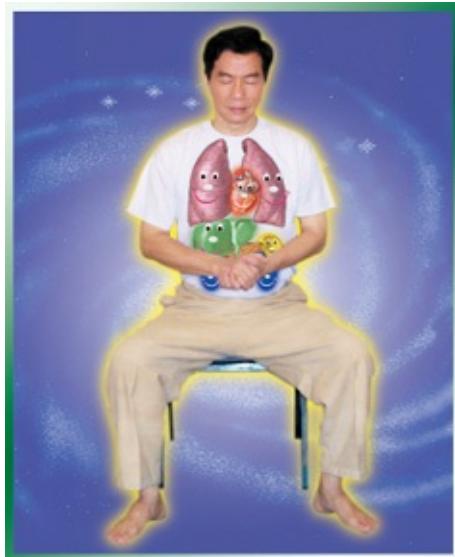


Fig. 7.22. First test: Cosmic Inner Smile

The measurements of my brain waves during the meditation showed that a high level of alpha waves were present (fig. 7.23).

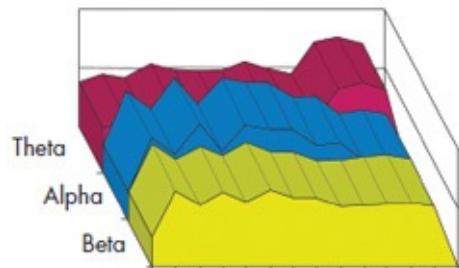


Fig. 7.23. High level of alpha waves present during the Cosmic Inner Smile meditation

Microcosmic Orbit Results

Through this testing, we found out that when we do the Microcosmic Orbit our body goes through many different kinds of brain waves (fig. 7.24).

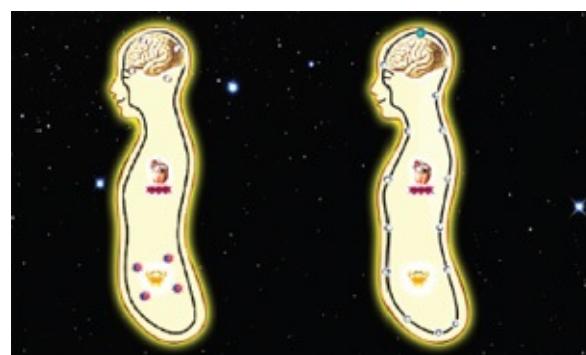


Fig. 7.24. Movement of the Microcosmic Orbit

When I lowered my mind down to the lower tan tien there were a lot of theta waves. When I started to move the energy, there were a lot of alpha and beta waves. Moving back down to the tan tien, I got a lot of theta again. The alpha, beta, and theta waves were continuously cycling in this manner (fig. 7.25).

The test shows that when I lower down my mind and feel my navel warm, my mind very quickly calms down, indicated by a lot of theta waves. As long as I keep on holding my attention on my tan tien a lot of theta happens. However, the machine only measures the waves of the brain, not the tan tien waves. During the Microcosmic Orbit my brain produced alpha and beta as well as theta waves, creating a healing energy. The results of the study support our experience that this practice—which teaches us to use the lower brain and rest the upper brain—helps to conserve our energy. This helps us to be strong and healthy, to live longer and be happier.

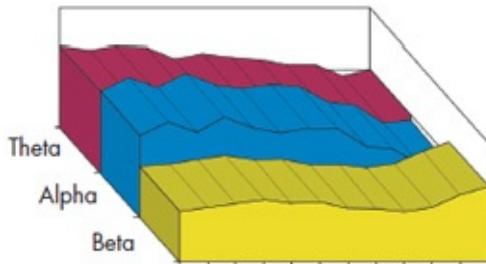


Fig. 7.25. Altering dominance of alpha and theta waves during the Microcosmic Orbit meditation

Summary of the Research

The study also showed that different brain waves are associated with different meditations. The practice of a number of Universal Tao meditations increases the brain's ability to do many more functions and move flexibly between the states of consciousness. For example, in the Orgasmic Upper Draw, we are in high arousal while maintaining a deep state of consciousness, which activates the brain. When we feel arousal inside and move the orgasm into the body we feel a very high and deep state of consciousness.

During each practice I always kept awareness in my tan tien and spiral. The brain was not working; it was resting while I used the lower brain. So, in the graph showing the summary of the research, a lot of theta waves appear, as well as alpha and beta (fig. 7.26).

To see the comparison of all the practices tested in Vienna, look at the graph (fig. 7.27). The left and right brain became increasingly synchronized as I progressed from the Inner Smile to the Six Healing Sounds and up to the Microcosmic Orbit. Finally, as I did the Orgasmic Upper Draw, the left and right brain started to synchronize on all levels.

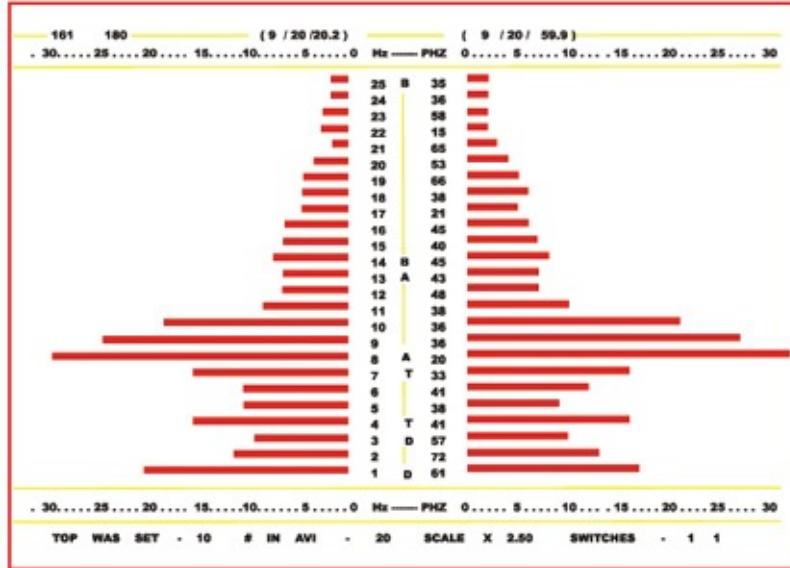


Fig. 7.26. Summary of research graph

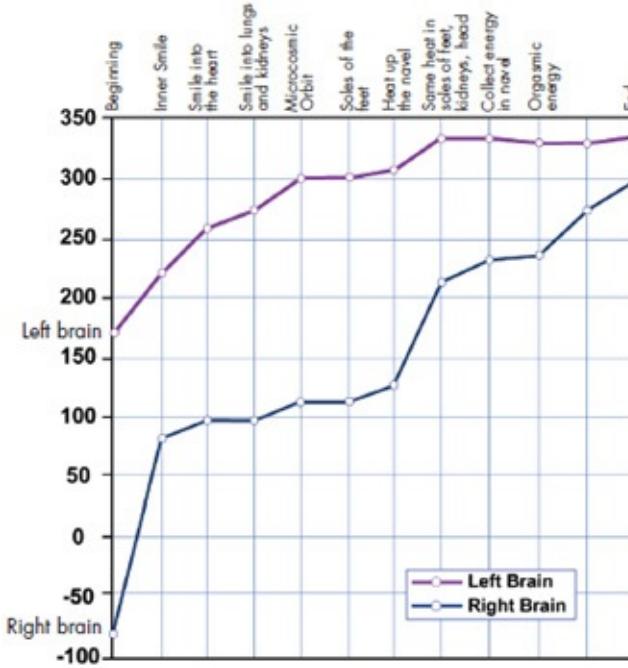


Fig. 7.27. Left and right brain charts

Living Light Kirlian Technology

In addition to the testing done on me, two students were photographed using Kirlian living light technology before and after they performed the Inner Smile practice. These photographs demonstrate the synchronizing of the left and right brains and the enhancement of energy through the whole body (fig. 7.28).

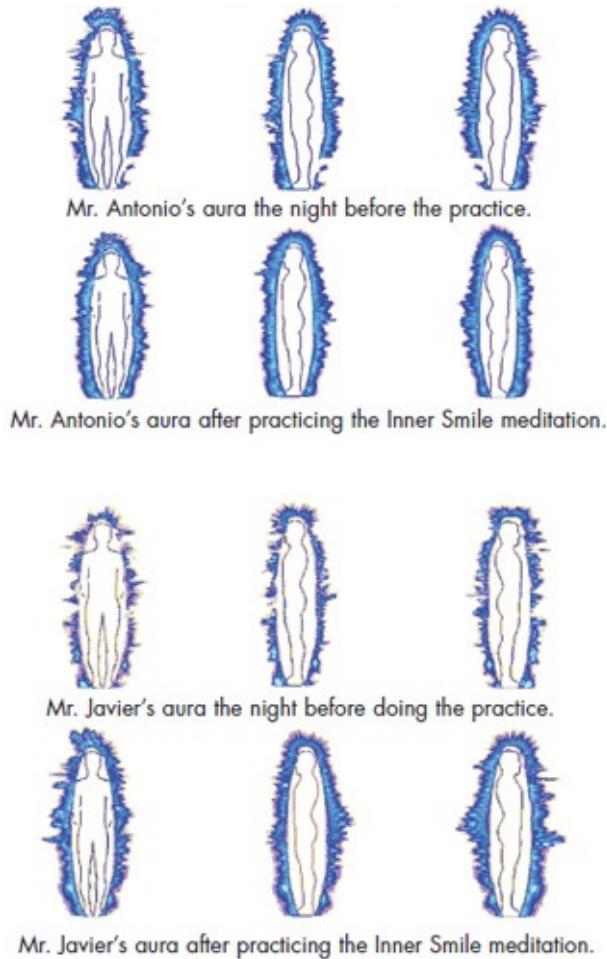


Fig. 7.28. Students doing the Inner Smile practice photographed from front, left, and right using Kirlian technology.

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The Universal Tao System and Training Center

THE UNIVERSAL TAO SYSTEM

The ultimate goal of Taoist practice is to transcend physical boundaries through the development of the soul and the spirit within the human. That is also the guiding principle behind the Universal Tao, a practical system of self-development that enables individuals to complete the harmonious evolution of their physical, mental, and spiritual bodies. Through a series of ancient Chinese meditative and internal energy exercises, the practitioner learns to increase physical energy, release tension, improve health, practice self-defense, and gain the ability to heal him-or herself and others. In the process of creating a solid foundation of health and well-being in the physical body, the practitioner also creates the basis for developing his or her spiritual potential by learning to tap into the natural energies of the sun, moon, earth, stars, and other environmental forces.

The Universal Tao practices are derived from ancient techniques rooted in the processes of nature. They have been gathered and integrated into a coherent, accessible system for well-being that works directly with the life force, or chi, that flows through the meridian system of the body.

Master Chia has spent years developing and perfecting techniques for teaching these traditional practices to students around the world through ongoing classes, workshops, private instruction, and healing sessions, as well as books and video and audio products. Further information can be obtained at www.universaltao.com.

THE UNIVERSAL TAO TRAINING CENTER

The Tao Garden Resort and Training Center in northern Thailand is the home of Master Chia and serves as the worldwide headquarters for Universal Tao activities. This integrated wellness, holistic health, and training center is situated on eighty acres surrounded by the beautiful Himalayan foothills near the historic walled city of Chiang Mai. The serene setting includes flower and herb gardens ideal for meditation, open-air pavilions for practicing Chi Kung, and a health and fitness spa.

The center offers classes year round, as well as summer and winter retreats. It can accommodate two hundred students, and group leasing can be arranged. For information worldwide on courses, books, products, and other resources, see below.

RESOURCES

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Web site: www.taogarden.com

Good Chi • Good Heart • Good Intention

About the Author

[Mantak Chia](#) has been studying the Taoist approach to life since childhood. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System, which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, he learned from Buddhist monks how to sit and “still the mind.” While in grammar school he learned traditional Thai boxing, and soon went on to acquire considerable skill in Aikido, Yoga, and Tai Chi. His studies of the Taoist way of life began in earnest when he was a student in Hong Kong, ultimately leading to his mastery of a wide variety of esoteric disciplines, with the guidance of several masters, including Master I Yun, Master Meugi, Master Cheng Yao Lun, and Master Pan Yu. To better understand the mechanisms behind healing energy, he also studied Western anatomy and medical sciences.

Master Chia has taught his system of healing and energizing practices to tens of thousands of students and trained more than two thousand instructors and practitioners throughout the world. He has established centers for Taoist study and training in many countries around the globe. In June of 1990, he was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), which named him the Qi Gong Master of the Year.

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Library of Congress Cataloging-in-Publication Data Chia, Mantak, 1944–
The alchemy of sexual energy : connecting to the universe from within / Mantak Chia.

p. cm.

Rev. ed. of: Cosmic orbit : connect to the universe from within, originally published in Thailand in 2005 by Universal Tao Publications.

Includes bibliographical references.

eISBN-13: 978-1-59477905-3

1. Sex—Religious aspects—Taoism. I. Chia, Mantak, 1944– Cosmic orbit. II. Title.

HQ61.C55 2009
299.5'14212—dc22

2009030598

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