

Greater Kan and Li **Enlightenment-Immortal Fetus**



Mantak Chia

Greater Kan and Li

Enlightenment- Growing the Immortal Fetus

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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 booklet 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.

Three Parts of the Greater Kan and Li Practice

A. Basic Formula

Preparations. This part includes Fusion of the Five Elements and Cosmic Fusion and, if time allows, Fusion of Eight Psychic Channels. It is important to cleanse and balance the negative emotions, develop the virtues, clear the thrusting channels and strengthen the belt routes as a preliminary procedure. At this stage, the pearl could be projected through the three planes (earth, human, heaven) also, although it is not obligatory because it could be done as an integral part of Greater Kan and Li proper.

B. Kan and Li Proper

The essence of the practice is the establishment of the cauldron in the solar plexus and the birth of the soul and spirit (if it has not been done earlier in Fusion of the Five Elements). From the navel (in Lesser Kan and Li), we reestablish a new cauldron at the solar plexus, where most of Greater Kan and Li practice transpires. Other related practices, which occur in one form or another in Fusion of the Five Elements and Lesser Kan and Li, are: Self-Intercourse, Forming the Soul and Spirit Bodies, Astral Flight, Domestic Animals, Virgin and the Twelve Channels, Gathering the Pill, Closing the Meditation (Turning the Wheel of the Law), and Transferring the Consciousness to the Energy Body and the Spiritual Body.

C. Corollary and supplementary practices

These practices are essentially supplementary techniques whose purpose is to draw energy from nature: Collection of Outside Energies (moon, sun, star, plants and trees).

Outline of Basic Practice – Simplified

A. Fusion

1. Smile down to the three lines or the entire body.
2. Form the four pakuas (front, back and sides) and feel them glow like diamonds with their bottoms meeting at the cauldron.
3. Collect negative emotions from the organs at the collection points and merge and balance at the pakuas.
4. Stream energies into the center and form a pearl.
5. Using the pearl to attract the virtues, do the creation cycle.
6. Using the pearl, clean out the thrusting routes and bring the pearl back to the perineum.
7. Collect saliva and swallow to cleanse the thrusting routes.
8. Move the pearl in the microcosmic and let it gather momentum.

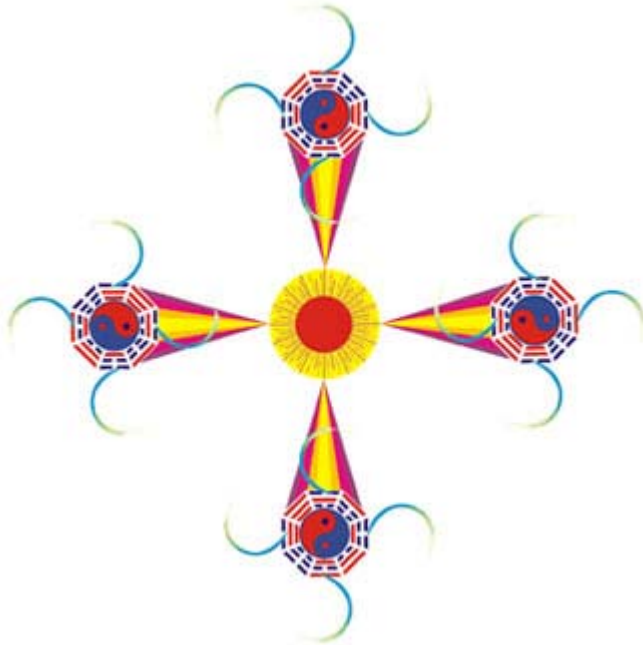


Fig. 1 Collect negative emotions from the organs at the collection points.

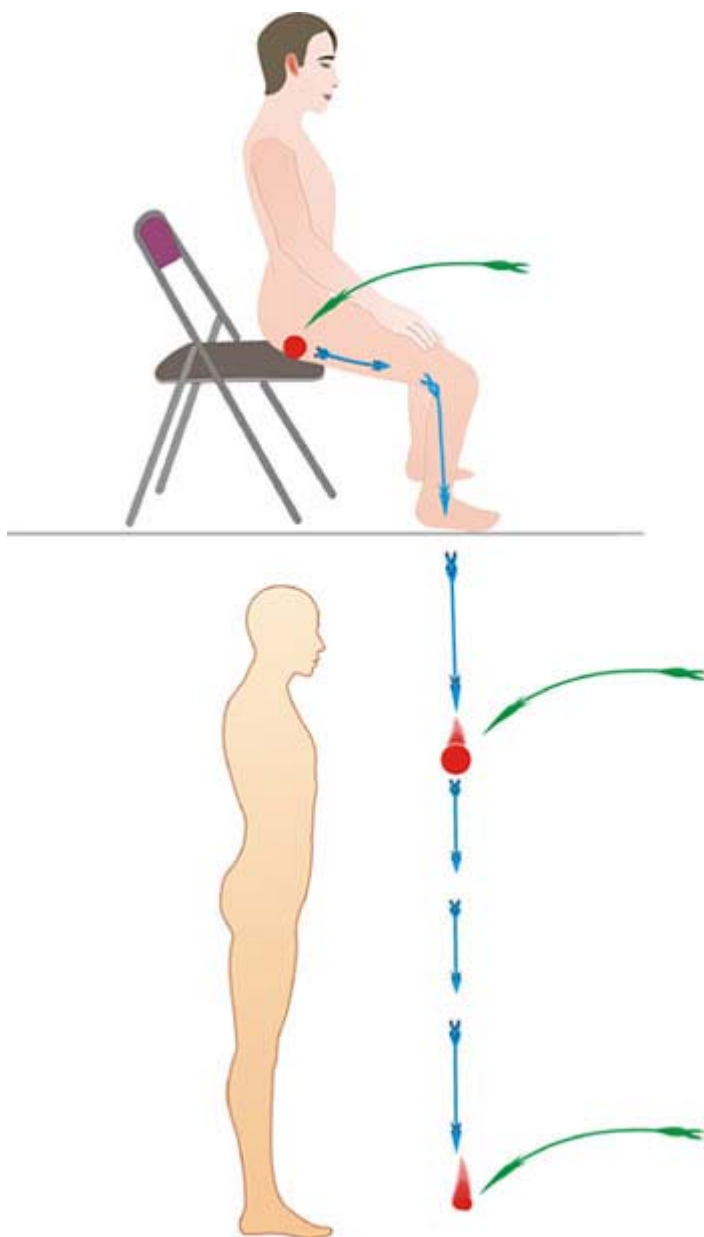


Fig. 2 Move the pearl in the microcosmic and let it gather momentum.



Fig. 3 Stream energies into the center and form a pearl.

B. Earth Plane

1. Shoot the pearl down the legs, one body length into the ground (as your practice improves, you can go down as many body lengths as your energy can reach).
2. Create a pakua around the pearl.
3. Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.
4. Gather water, fire, wood and metal energy through the pakua.
5. Gather in the middle of the toes and gather to the mideyebrow.

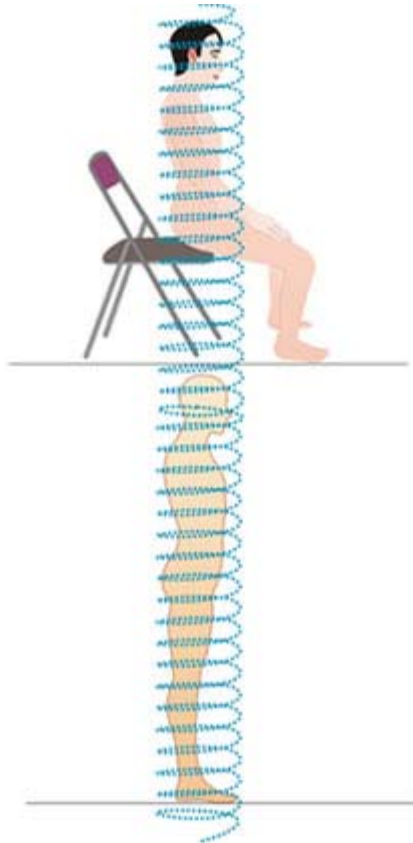


Fig. 4 Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.

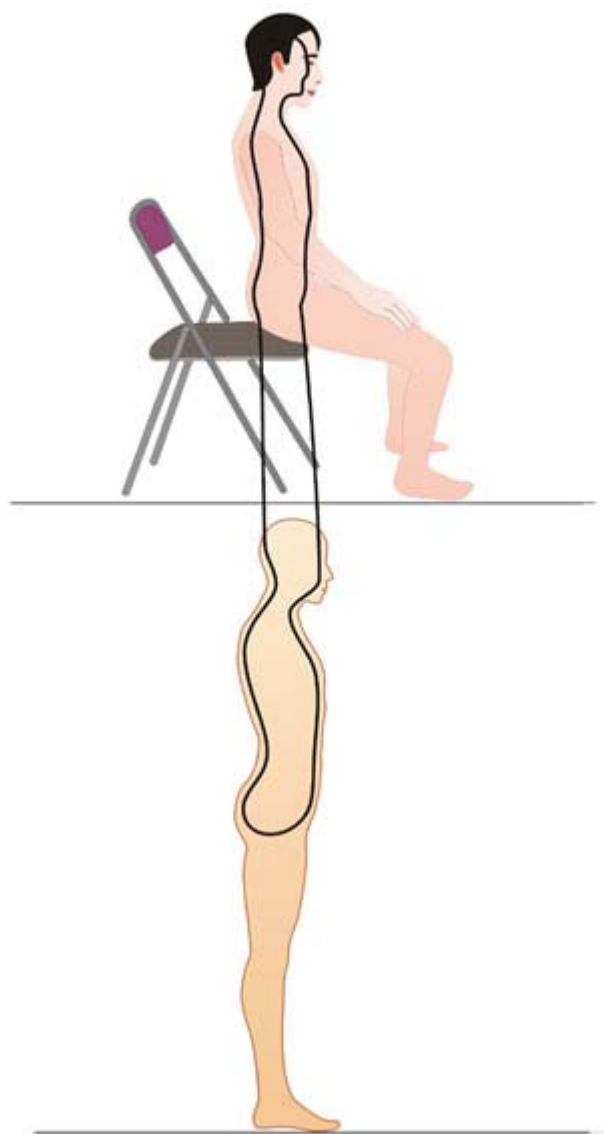


Fig. 5 Shoot the pearl down the legs, one body length into the ground.

C. Human Plane Cosmic Particle (Unicorn Practice)

1. Form another pearl in the cauldron and move it to the perineum.
2. Move the pearl in the microcosmic until it gathers momentum.
3. Let it stop at the crown and slowly let it go to the third eye.
4. To gather strength, you may use breathing.
5. Exhale and shoot the pearl one or more body lengths from the third eye parallel to the ground. (There is no need to visualize a body, although it provides a point of reference when one projects the microcosmic, thrusting channels and belt routes.)
6. Extend the microcosmic, thrusting channels and belt routes.
7. Gather energy with the pearl and let the energy stream into the crystal room.

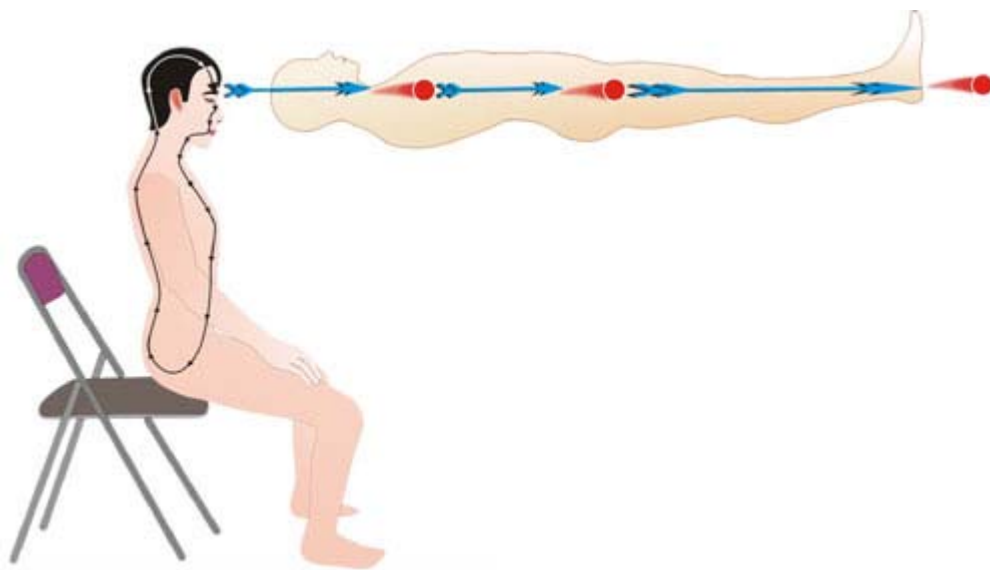


Fig. 6 Human Plane Cosmic Particle

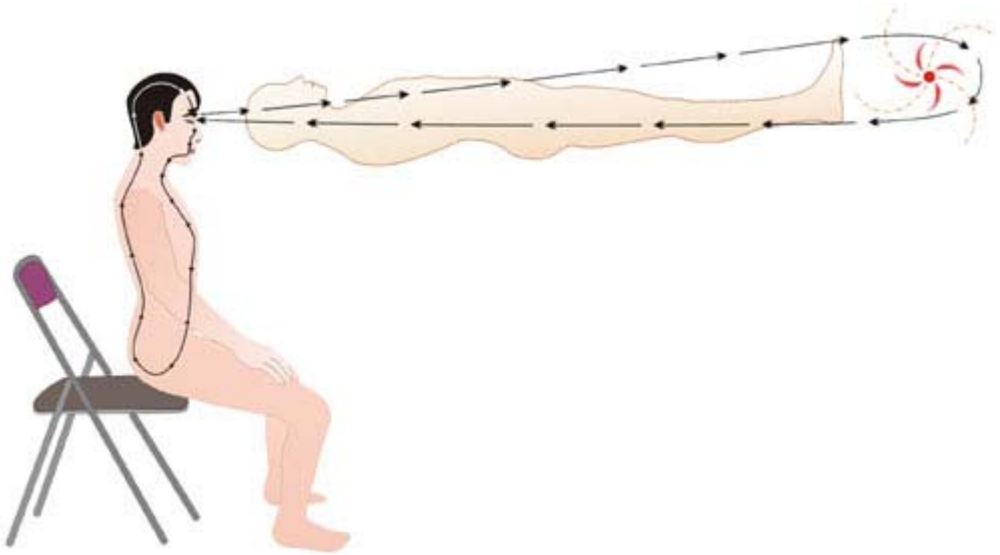


Fig. 7 Gather Energy with the Pearl

D. Heaven Plane (Beginning Vertical Flight)

1. Form another pearl and settle it in the perineum.
2. Move the pearl in the microcosmic and let it gather momentum.
3. Slow it down and let it rest in the crown.
4. Activate the cranial pump (look up, clench the teeth and jaw, sink chin and sternum, clench the fists, tighten the buttocks, pull up the sexual organ).
5. Exhale and shoot the pearl through the crown, extending the pearl one or more body lengths above you.
6. Extend the microcosmic, thrusting and belt routes.
7. Draw energy into the crystal room.

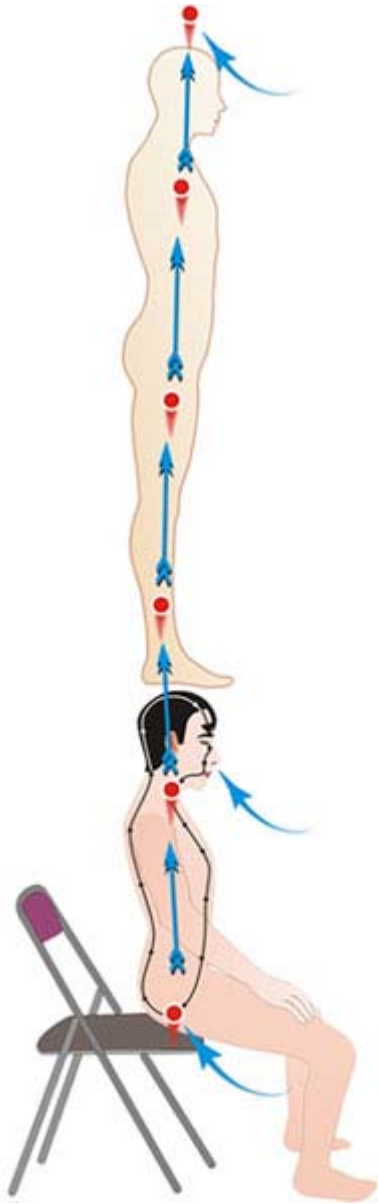


Fig. 8 Heaven Plane (Beginning Vertical Flight)



Fig. 9 *Slow it down and let it rest in the crown.*

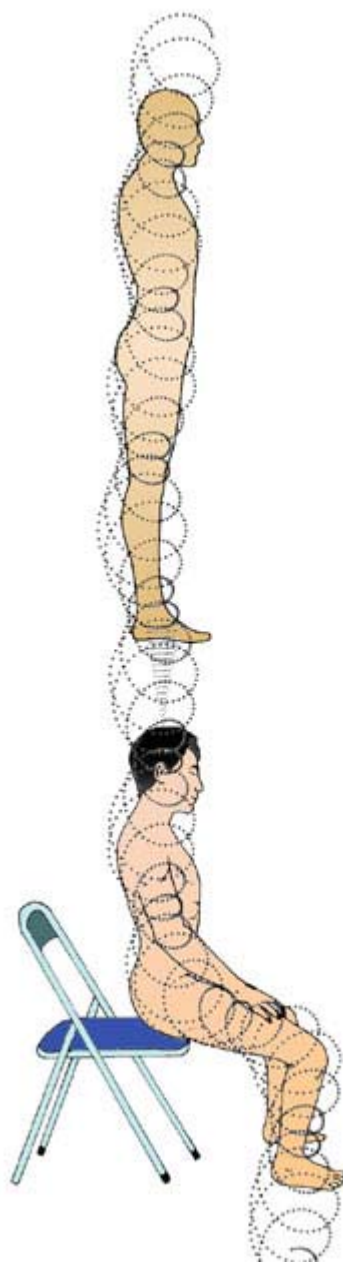


Fig. 10 Extend the microcosmic, thrusting and belt routes.

Greater Kan and Li Proper

A. Establishing the Cauldron at the Solar Plexus: Reversing Hot and Cold Energy (Coupling)

1. While the cauldron was established at the navel in Lesser Kan and Li, it is now established at the solar plexus.

2. Listen to the kidneys and feel their cold energy spiral at the kidney.

3. Distinguish the kidneys' cold energy from the hot energy of the adrenals.

4. Spiral and collect the cold energy of the kidneys and move it down to the collection point at the perineum.

5. Spiral and collect the hot energy from the adrenals and move it up to the crystal room behind the third eye.

6. Spiral and collect testicle and prostate energy (for men) and ovarian energy (for women) in the collection point at the perineum.

7. Divide the attention between the perineum and crystal room. Spiral at these two points.

8. Two things could be done either simultaneously or alternately:

- Spiral and move the hot energy down the left or front thrusting route, gathering thyroid, parathyroid, thymus and heart energy on the way to the navel; and/or
- Move the cold energy from the perineum up the right or back thrusting route to the heart.

9. Inhale and slowly exhale as you move the hot and cold energy into the middle thrusting channel to the solar plexus.

10. Couple the hot and cold energy at the solar plexus.

Reminder: Be sure to be careful in coupling the hot and cold energy that the cold energy does not spill.



Fig. 11 Reversing Hot and Cold Energy

B. Steaming

Consult Lesser Kan and Li for detailed description of this procedure.

1. To fan the fire of the cauldron, use bellows breathing until the energy begins to boil.
2. Establish a pulse at the cauldron and use this pulse to maintain the heat of the cauldron.
3. Turn the senses into the cauldron and stir with the eyes.
4. As the steam comes out of the cauldron, direct the steam to the following glands and organs (using the thrusting channels): kidneys, heart, thymus, thyroid, pituitary, pineal and crown.
5. Steam the thymus and lymphatic system.
6. Keeping the cauldron in place, steam the spine and regrow the nerves.
7. Steam the twelve channels.

Reminder: Amplify the pulse as the need arises since this takes the place of bellows breathing. To establish the pulse, listen to the heartbeat and synchronize other pulses to it. The result is a kind of rhythm that sets the pace not only of the practice but also of the pulsation.

Unlike in Lesser Kan and Li, it is not necessary to move the cauldron in spinal breathing and regrowing the nerves.

C. Adjusting the Seasoning in the Cauldron

This practice is intended to balance the energy in the cauldron. There may be an imbalance in the energies being used for steaming. It may not be cold or hot or there may be too much hot energy and too little cold energy; or the energy you may be drawing from its source may have changed temperature (from hot to cold, or vice versa). It is therefore necessary to determine that the energy you are using is hot or cold.

Procedure: Taste the qualities of the steam and the hot and cold energies that contribute to the process. To adjust the energy, use visualizations as follows:

- Tiger in the Sky: Greater Yang (Hot).
- Tiger in the Water: Lesser Yin (Cool).
- Dragon in the Sky: Lesser Yang (Warm).
- Dragon in the Water: Greater Yin (Cold).

Sky and tiger symbolize Yang energy; water and dragon symbolize Yin energy.



Fig. 12 Adjusting the Seasoning in the Cauldron

D. Domestic Animals and Virgin Boys and Girls (Pure Energy of the Organs)

1. Form the pearl, intensifying it with virtue energy.
2. Adjust the temperature in the cauldron, if necessary.
3. When the organ energy is pure enough, the energy can transform into the animals and virgin children, which will further purify the energy.

Move the pearl up to the top of the cauldron. Let it shine toward the liver. Let the crystal energy start to attract the dragon that lies dormant in the liver. The dragon's breath can change into two virgin boys, one wearing a green coat and the other wearing a yellow coat. The former can ride the dragon while the other can hold a jade scepter shaped like a paddle. Feel the virtue of kindness in the atmosphere of the liver. Get in touch with the virgin boys.

Go to the other organs, following the same procedure and using the animals and virgin children below:

a. Kidneys—Blue Deer. Two horns change into a virgin boy twelve inches tall. Virtue is gentleness.

b. Heart—Heart Pheasant. Produces virgin girl eight inches tall with a jade scepter like the heart. Virtue is respect, joy, honor and sincerity.

c. Spleen—Yellow Phoenix. Virgin girl six inches tall. Virtue is fairness, sympathy and openness.

d. Lungs—White Tiger. Virgin boy seven inches tall, carrying a shepherd's staff. Virtue is courage, strength and righteousness.

e. Gall Bladder—Green Tortoise and Snake. Virgin boy twelve inches throwing spear around liver.

4. It is the pure organ energy that is transformed into the animals and virgin boys and girls. The pearl and the fragrance attract the animals from their respective organs.

5. All the virtue energies merge into compassion energy embodied in the pearl. The animals and virgin boys and girls are attracted to it. Watch and enjoy this process.

6. At the end of the procedure, or toward the end of Greater Kan and Li proper, be sure to return the animals and virgin boys and girls to their proper organs.

7. The Inner Voice: Interacting with the animals and virgin boys and girls is one way of getting to know yourself. Be sensitive to their behavior and reactions. How they react is an indication of the state of your virtues. You can ask the virgin boys and girls questions and wait for their answers. You can name the virgin boys and girls if you wish.



Fig. 13 Domestic Animals and Virgin Boys and Girls
(Pure Energy of the Organs)

E. Earth, Animal and Spirit Energy

Project the pearl into the earth and see what animals are there to interact with. See which ones are attracted to the pearl, which ones come to you.

Send out your love and kindness, touch the animals, absorb the essence of the animal, its positive qualities, into the pearl. Draw the energy into the feet, perineum and into your self.

Introduce the animal spirit to your domestic animals and your virgin boys and girls. Integrate their energies. Name the animals if you wish.

When the domestic animals return to their places, find the place for the new animal.

1. Do not contact cold-blooded, unstable animals, such as insects or reptiles. The animals that we attract from the earth reflect the quality of energy emerging from our cauldrons, so at different times we may attract different animals. In the process of finding an animal, we may attract a wounded animal. The state of inner change is reflected by the healing of the animal. The part of the animal that is wounded indicates the seriousness of the situation: e.g., leg means lack of support; missing head, mental problems.

2. You don't have to go down all the time to get your animals. Once you get one, use it and keep it. What attracts the animals is the quality of the pearl. The animals are good for checking what is right and wrong with one's personality. Sometimes, one goes through an energy change and the animals disappear; new ones will appear.

F. Plant, Flower, Tree, and Mid-Plane Voyages

This practice enables you to reach a higher level of awareness, not only of your organs and glands and their unique scents, but also of the essences of nature. Drawing in the energy and essences within and without enables us to tap to an alternative source of energy for higher practice and brings us closer to the Tao.

1. Steam the kidneys and heart and watch them bloom.
2. Distinguish the color and fragrance of the blossoms.
3. Proceed to steam the thymus gland and notice its color and fragrance. Do the same with the lymphatic system, pituitary, pineal, thyroid and parathyroid glands. Take time to enjoy the colors and fragrances.
4. Draw the fragrances of the flowers toward the cauldron and notice the special type of energy there.
5. Form the inner self. Be aware of the eye, ear, nose, legs, etc. of a being that looks like you or a being you would like to be. Move it out of the navel or crown. See to it that the body is linked to you by an umbilical cord. Let it travel into a springtime garden in full bloom. Choose a flower or tree that appeals to you the most. Feel its energy and absorb. Draw the flower or tree back into yourself and introduce it to your internal family. Watch how the energy reacts inside your body. Enjoy the energy.

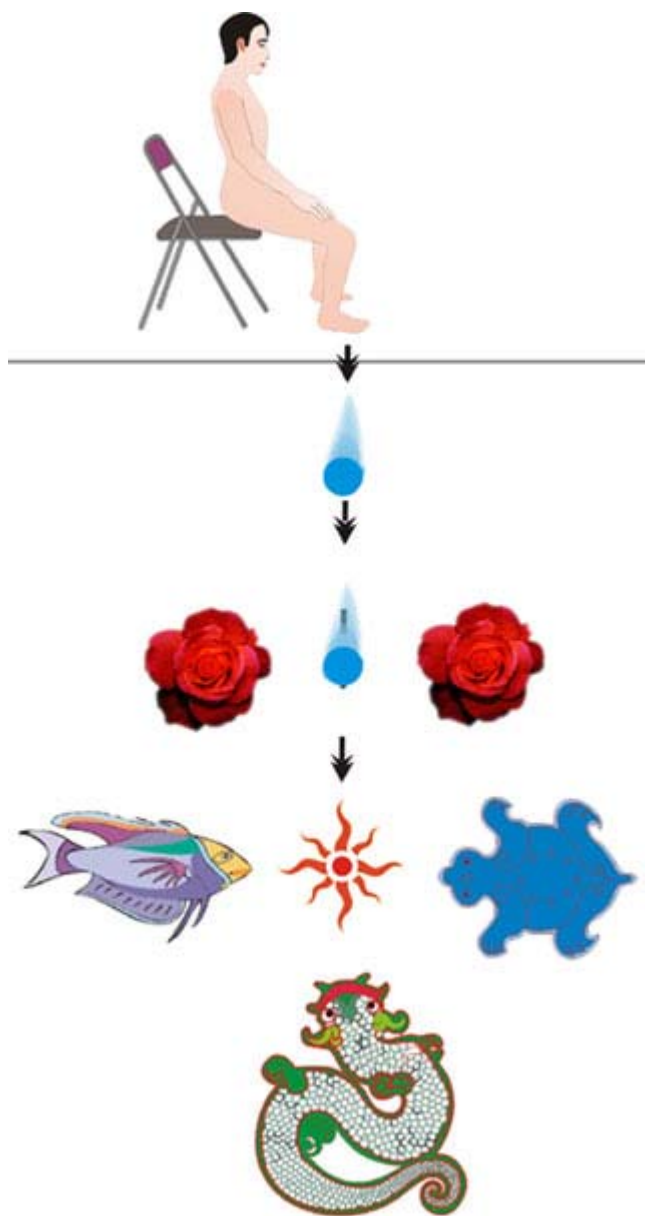


Fig. 14 Plant, Flower, Tree, and Mid-Plane Voyages

G. Self-Intercourse: Overcoming Death

It is important to remember that the essence of this practice is to give birth to the soul and spirit. The coupling of the Yin and Yang energies of the body in Kan and Li is aimed at overcoming death. Pregnancy may or may not result. Be aware of the symptoms of conception.

Self-intercourse, in the traditional literature, is called “first love.” It is characterized as an explosion of light from the pineal gland and a loss of physical boundaries. One learns to recognize the light. The pineal gland opens and the light comes through.

1. Focus your attention on the sexual organs and the pineal gland. Become aware of the universal (primitive) force.

2. Draw the universal energy of the earth (from the sexual organs and the pineal gland) into the cauldron until ecstasy results.

3. Allow the ecstasy to spread from the sexual organ to the organs and glands.

4. When ecstasy reaches the pineal, seed the cauldron with energy from the spleen (liver in Lesser Kan and Li).

5. If pregnancy results, run all channels and virtue energy inside the fetus (as in Fusion of the Five Elements). Be sure to practice the creation cycle often so that the fetus is nourished with virtue energy. Be patient. Growing the fetus takes a long time. It is an autonomous process. Suspend your steaming practice during the pregnancy.

a. Move the fetus in a circular pattern from the solar plexus to the spleen, to the lung, liver, perineum (pull up the sexual organs). Move the fetus to the heart and propel it to the crown to just above the head.

b. Let it stay for a minute and bring it down through the thrusting channel to the solar plexus.

c. With more practice (using the cranial pump mentioned earlier), you can propel the fetus higher.

H. Opening and Emptying the Heart

1. Move the energy to the heart center, sink the sternum and relax the chest, steam the heart and watch it open and grow.
2. Amplify the pulse connection between the heart and the brain.
3. Inhale and squeeze the energy from the heart and as you exhale, send the energy to the brain.
4. Re-energize the heart with steam again and repeat the process.

This practice will help you open and empty the heart, energize the brain with heart energy, amplify the connection between the heart and brain and prepare you for the next level of practice.

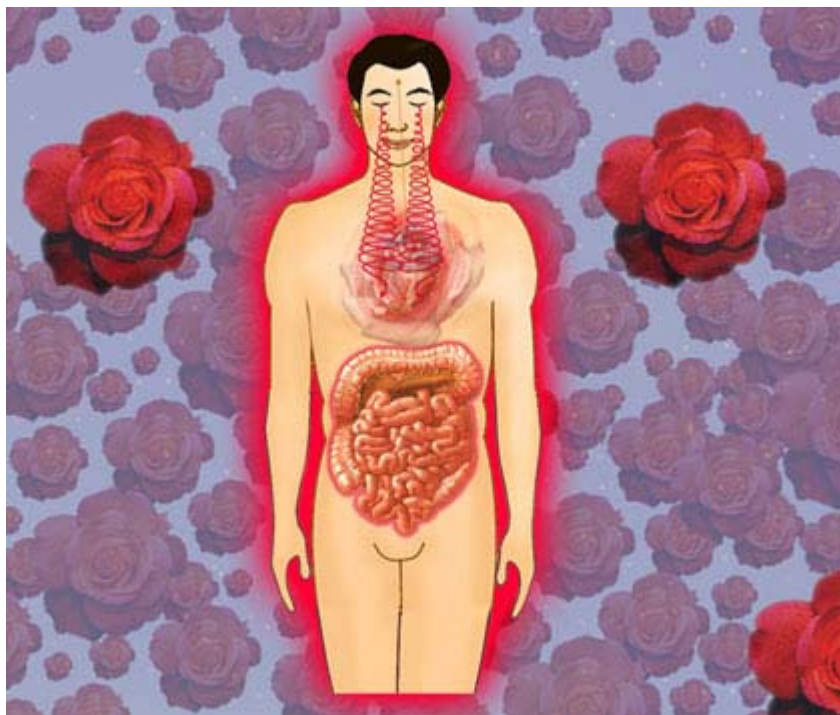


Fig. 16 *Opening and Emptying the Heart*

I. Forming the Energy and Spirit Body

Review Fusion of the Five Elements and Cosmic Fusion if you are not familiar with this procedure.

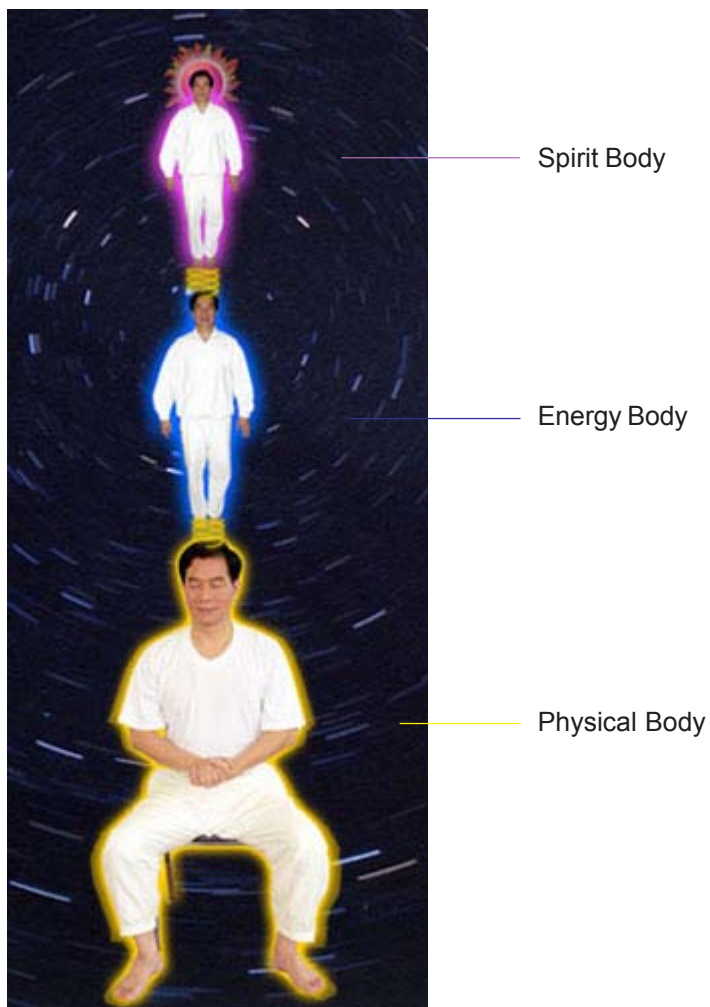


Fig. 17 Forming the Energy and Spirit Body

J. Astral/Vertical Flight

1. Continuing from the point where the spirit body is projected over the crown, move the spirit body around in a circle. Be aware of the distinction between the spirit body and the physical body.

2. Practice once a week for ten to fifteen minutes at the end of other work. If done at bedtime, the process will continue during sleep. The purpose of flight is to stay in the vertical and learn to digest mid-plane energies.



Fig. 18 Astral/Vertical Flight

Greater Kan and Li

The Sun:

Mankind has, since the beginning of time, observed the night sky and gradually gathered energy from the upper universe, the lower universe, the days and the hours. In Chinese reckoning, the lunar calendar is used and the start of these calculations was determined at the new moon 4681 years ago, in the first year of the Yellow Emperor.

This system is the accumulation of the many years of life experience of the many generations of people who followed the natural cycles. By observing the twenty-four climatic periods of solar energy, Chinese people have enriched their lives with regard to both agricultural and spiritual activities. This solar system of twenty-four periods is more closely related to the Western calendar. The Chinese system of solar energy variation defines the route the sun travels along the "Yellow Route" (ecliptic), beginning at the fixed point of the Spring Equinox and moving eastward until it reaches 360 degrees. Each 15 degree interval is a single seasonal period, thus setting twenty-four equal points. Each period has a special name which describes that climatic phase of the year.

Nature of the Sun and Moon:

The sun is the symbol of plenty, the essence of Greater Yang. The moon symbolises Yin, or lack and the stars represent accomplishment. It is not within the emptiness of the sun's nature to experience eclipses. It is the essence of fire. It has a three-legged raven which is the essence of Yang. The moon is empty and is the essence of Yin and of water. 'It has a cinnamon tree with a rabbit that pounds the immortality drug'.

The moon is the daughter of cold and has a cold heart. The sun is related to heaven; the moon is related to earth. In the body, the sun is in the heart and the moon in the kidneys. The sun and moon are the eyes of heaven and correspond to the human eyes.

Yang within Yin and Yin within Yang in Sun and Moon:

The sun is red and its rays are purple. The moon is yellow and its rays white. The subtle breath of the sun on the stomach is red and yellow. The sun has a yellow essence and a red breath. The moon is the reverse, it has a red essence and a yellow breath.

The sun is represented by the trigram Li, (fire); the moon is represented by the trigram Kan (water). In Li the inner line is Yin. In Kan, the inner line is Yang. This is the Yin within Yang and the Yang within Yin. In the symbolism of the sun, the raven is the symbol of Yin within Yang. The rabbit in the moon is the Yang within Yin.

Solstices and Equinoxes:

In the Taoist view, the sun stops on its movement on the first day of each season. The moon stops on the days of the equinoxes and solstices. These stops are called “Doors”. In spring it is the Golden Door. This is the door of access to the sun. In autumn it is the “Eastern Well”. This is the door of access to the moon. The next stage is “Universal Yang” in the middle of summer when the sun culminates. “Great Cold” is the culmination of the moon in winter.

It is through the doors that the practitioner goes in thought to be the lord that grants the fruits of immortality.

There is a method to gather the sun essence at the “Golden Door”. This is done on the 3rd, 9th, 17th, 21st and 25th of the month in which the sun enters at the Golden Door.

The exact same practice is done for the moon when it reaches its door (the “Eastern Well”). The days for the moon are: 3rd, 15th and 25th.

Cauldron and the Stars:

The cauldron has the sun on the left and the moon on the right. Above is the constellation of Ursa Major (the Great Bear). Surrounding the sun, moon and stars are all the energies.

Sun, Moon and Stars in the Body:

The sun is in the heart since it has the fire element; the moon is in the kidneys because they contain the water element. The Pole Star is in the spleen which represents the center of the body. The spleen receives the essence of the Pole Star and it is there that the Lord of the Pole Star resides. The Dipper surrounds the spleen since the spleen stands for the center of the body. The spleen receives the essence of the Dipper and that is where the Lord of the Dipper resides in the body.

Sun Essence:

The best time for practice with the sun is at sunrise and sunset when it is red. The sun spectrum from sunrise to 9 am is violet, for all the organs and especially for spiritual work. You can single out any color to be specific to the color you need. 9-11 am is for blue, and can be used to strengthen the kidneys. 11-1pm is for green, for the liver; 1-3pm is for orange, for sexual energy. 3-5pm is for red, for the heart.

Season Sun Practice: When you practice in a particular season, you can emphasise the practice of the sun spectrum inside the organ that corresponds to the season and its color.

1. Winter in the kidneys; blue.
2. Spring in the liver; green.
3. Summer in the heart; red.
4. Fall, in the lungs; white.
5. Indian summer in the spleen; yellow.

Absorbing the Breath of the Sun in the Four Seasons:

In spring absorb the orange breath (Combination of red=sun & yellow=moon) of the sun before it sets. In Fall, absorb the orange twilight of the sun after it has set. In winter absorb the white vapors of midnight. In summer, absorb the perfect clarity of the meridional sun of midday. These 4 types of breaths in addition to the blue breath of heaven and the yellow breath of the earth are called the six breaths.

Sun Practice:

1. After sunrise, when you practice with the sun, start with the Inner Smile and make the navel warm.

2. Be aware of the mideyebrow. Smile into your eyes, making them cool and soft.

3. Open your eyes and look at the sun. Keep on blinking your eyes for a while; then close your eyes. The eyes still face the sun, so you see a red and yellowish color. Single out the yellow color and breathe it in through the crown and mideyebrow into the nose, eyes and mouth. Keep the mouth closed and feel the color penetrate into these areas. Feel the bones in your skull, the brain and the brain marrow receive the yellow spectrum to wash and help grow the marrow. Let these rays penetrate deep down into the neck, like a wave penetrating deep into the bones, cell marrow and each cell in the body. Some people may experience a feeling of numbness.

4. Let the rays move to the sternum and the rib cage and feel them activate the thymus, sternum, and rib cage to help stimulate the immune system.

5. Let them flow down the spine and feel a numbness, tingling or warmth in the inner part of the bones. This feeling can spread out to the organs. Let it travel down to the hip, sacrum and feel the bones and the bone marrow activate, then let it move down to the legs and the bones of the feet. This can feel like a cosmic baptism; in this case a baptism of the sun. Feel the baptism of the sun's rays throughout your whole body.

6. Rest and let the body absorb all these cosmic nutrients. The sun becomes a prism – a rainbow of colors.

7. After your practice, look at the sun as described above and single out a color. Picture the organs and see each organ glow with its particular color.

a) Listen to the kidneys. Picture the kidneys; if you can look at an anatomy book, close your eyes and still see a picture of the kidneys, this will help tremendously with your visualization. Once you feel or see the kidneys, look at the sun and blink your eyes for a while. Then close your eyes and focus only on the color blue. In the

beginning this might be a little hard. You can use the kidneys' sound Chooooo, and the picture of the kidneys to help. Feel the kidneys glow with a bright blue light.

b) Look into the liver. Again, try to look at an anatomy book beforehand to get a clear picture of the liver to help you. Then close your eyes and retain that picture of the liver. Once you feel or see the liver, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color green. In the beginning this might be a little hard. You can use the liver sound Shhhhhhhhh, and picture the liver to help you get the color. Feel the liver glow with bright green light.

c) Look, listen and move your tongue around, then feel the heart and picture it. Look at the sun and blink the eyes for a while, then close your eyes and single out only the color red. Use the heart sound Hawwww, and the qualities of the heart – love, joy and happiness. Feel the heart glow with bright red light.

d) Look, listen and taste into the spleen. Once you feel or see the spleen, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color yellow. Use the spleen sound Whooooo, and the qualities of the spleen –openness and fairness. Feel the spleen glow with bright yellow light.

e) Look , listen and smell into the lungs, then picture the lungs. Once you feel or see the lungs, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color white. Use the lung sound Sssssss, and the quality of the lungs–courage. Feel the lungs glow with bright white light.

8. When you are in a particular season, start your practice with that season. For example in the fall, picture the color white in the lungs. Once you feel or see the lungs, look at the sun, and blink the eyes. Then close the eyes and single out the color white and breathe it into the lungs. Then do as follows:

Winter into the kidneys; color blue.

Spring into the liver; color green.

Summer into the heart; color red.

The essence of the sun and moon is tasted on the tongue as nectar sweet as honey. This is the nourishment of the immortals.

To unite or balance the sun (left eye) and the moon (right eye) inside the crystal chamber as red light and white light, form a pearl as big as an egg and bring it down to the mouth.

9. When you can see the organs glowing with bright light, start to drink the nectar that gathers in the mouth.

a. Look at the sun and blink the eyes. When you feel and see the light, concentrate on the color violet.

b. Visualize the sun in the left eye and the moon in the right eye. This will help to balance the hot sun energy. Focus both on the third eye, Ming-tang, which is the location of the pituitary gland, and the pineal gland in the crystal room at the middle of the forehead.

c. Breathe into the crystal room and form a Chi ball or pearl.

d. After some time the Chi ball or pearl starts to drip from the glands into the crystal room. Let it drip down to the mouth, mixing with the sun essence. You can separate the sun essence from the breath in the mouth and let it mix with the original force. Feel a light ball grow in your mouth and throat. Close your eyes and focus on the light.

e. When you feel all the essence mix and glow like a Chi ball, swallow it down to the navel or cauldron.

10. Color method of the Sun

The divine breath or essence of the sun and moon appears in this method in the center of a cloud as five colors (colors of the five elements). The five colors are equivalent to everything created in the world.

a. After the Chi ball has been swallowed, look at the sun and blink the eyes for a while. Then picture the red light of the sun.

b. The red breath of the sun gathers and descends, covering the body of the practitioner. One imagines that one is in the light of the sun. The light travels through the body and rises, together with the practitioner, to the Palace of Universal Yang, the sun.

c. Gather the essence of the sun and descend.

d. Picture yourself sitting in the light of the five colors of the sun that form a halo which descends to the feet of the practitioner.

e. The five colors become concentrated and rise to the crown. The halo of five colors then penetrates through the mouth.

f. The cloud previously visualized remains outside, emanating the five colors. In the middle of the cloud appears a purple breath like the pupil of an eye.

g. This purple light has 10 layers blazing in the center of the cloud of 5 colors. The purple light together with the 5 colors penetrate through the mouth.

h. There is a counterpart moon exercise, which is identical except that the yellow breath of the moon replaces the purple breath of the sun in the center of the cloud.

Sun Essence Capture in Water:

The essence of the sun is captured in water by exposing it during the time from sunrise to 9 a.m. The color is violet, for all organs, especially for spiritual work. From 9-11 a.m. is for blue and can be used to strengthen the kidneys. 11 a.m.-1 p.m. is green for the liver; 1-3 p.m. is orange for sexual energy; 3-5 p.m. red for the heart.

A special water can be made on the days 1-15 of the month in which the sun comes to the Golden Door, which is the spring equinox. This water is called "Mineral Light; Mother of Waters". To capture the essence, put purified rain or spring water in a sterilized bottle out in the sunlight during the corresponding phase of the spectrum for one or more days. You can drink the water, or make herb tea or mix it with food or medicine.

Eight Articulations of Sun and Moon:

The practices for the Sun and Moon are done according to the 8 articulations of sun and moon power. These are: the 2 solstices, the 2 equinoxes and the first day of the four seasons. These dates fix the time for doing the visualizations of the sun and the moon.

According to the ancient calendar the practice for each lasts 45 days in a continuous cycle of 360 days. ($45 \times 8 = 360$).

45 days of sun practice are followed by 45 of moon practice.

Summary:

A. Moon Energy

Time of practice: 9 PM. to 1 AM.

Duration of practice: Ten to fifteen minutes.

Procedure: Feel the eyes yielding and cool. Do not blink. Absorb moon energy until tears form or the eyes heat up. Draw moon energy into the eyes, and into the mouth and mix it with saliva in the mouth. Draw in the senses, bring the chin down, straighten the spine and swallow (gulp down) into the thrusting channel for storage in the perineum.



Fig. 20 Moon Energy

1. Moon energy can be stored in all the organs.
2. Note that when the moon is full, there is more Yang energy in Yin. When there is no moon, there is pure Yin energy. After the new moon, there is less Yang in Yin.
3. The best time to absorb the moon energy is during the new moon, when the heart is calm. (First crescent after the dark phase.)
4. Collect moon energy in proportion to the sun energy collected to balance Yin and Yang energy.
5. The fluid of the eyes is magnetized by making it cold. The colder the fluid, the more magnetized it is. As it gets warmer, it loses its magnetism. Staring hard heats up the eyes; looking relaxed cools them. Instead of letting the eyes “go out” and reach the object, let the eyes attract the object.

B. Sun Energy

Time of Practice: At sunrise or sunset, when the sunlight is soft, not harsh. Be extremely cautious with this practice as the retina can burn quite easily.

Duration of Practice: Ten to fifteen minutes, depending on the time of the day.

Procedure: Look directly at the rising or setting sun for short periods. Close the eyes if the sun is high in the horizon. Absorb the sun energy through all three eyes into the Crystal Room (behind the Third Eye), to the Jade Pillow, down to the Door of Life (Ming-men) and store in the sacrum. It could also be stored at the Jade Pillow or Door of Life by some people, but the sacrum is the safest place.

1. At sunrise, when the sun becomes bright (yellow) is the best time to open the Third Eye; this is the energy of clear light.
2. Morning: Yin in Yang. High noon: Yang. Red Sun: more Yin.
3. At noon, absorb sun energy with the eyes closed until you see a rainbow. Then single out the colors. If one meditates, the body will become a crystal, extracting the type of light it needs. You can also place the palms toward the sun.

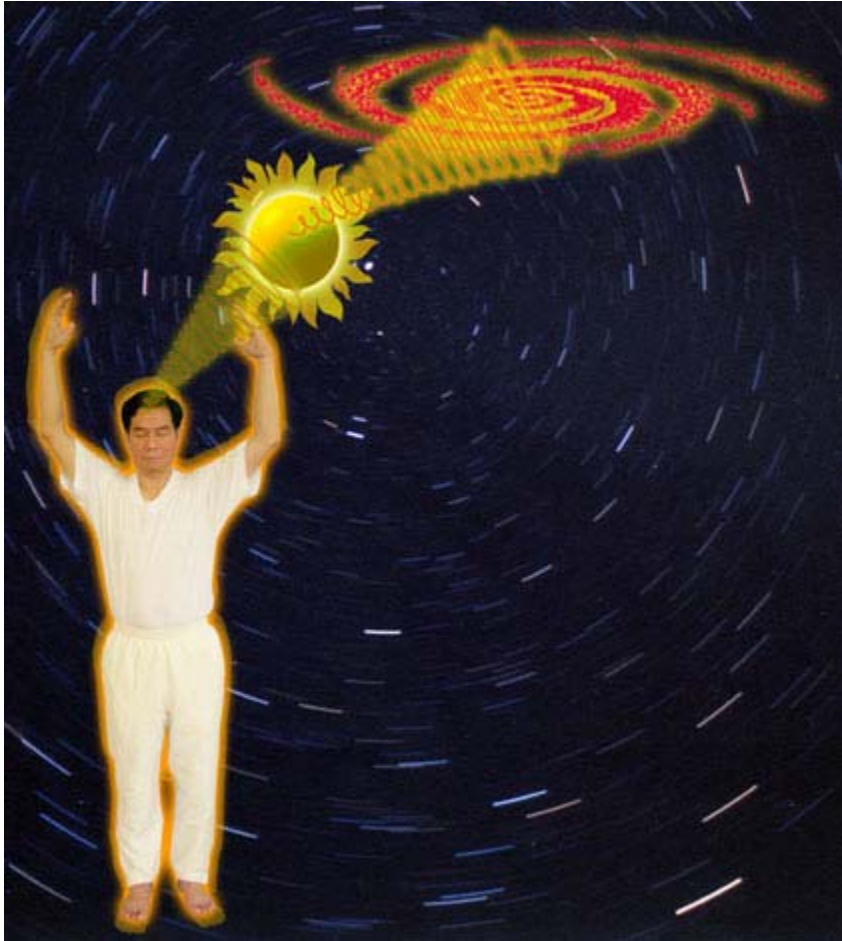


Fig. 21 Sun Energy

C. Star Energy (North Star and Big Dipper)

The Taoist aims at nourishing himself with light and essences not with substantial food. The Taoists eat the universe, but in its essential form which is more subtle.

It is by the absorption of essences that begins the cessation of cereals. Nourishment is replaced by subtle foods made of essences and lights. The absorption of cosmic energy becomes little by little the essential food of the practitioner. It is this subtle nourishment that allows the Taoist to become identified with the subtle and eventually become luminous and merge with the Universe to become part of the universe.

Heavenly Three in One:

The sun, moon and stars are the three luminous ones. They are the heavenly projection of the three Pure Ones. In the body that trinity is the Chi, Shen and Ching.

The three pure ones animate the universe through three breaths of three colors: Purple, Yellow and White. In the body they are incarnated by the three originals that reside in each of the 3 warmers.

Body as Light:

The body is conceived as a combination of lights. These lights are absorbed into the different elements of the body (blood, bones, muscles etc.).

The lights within are the counterparts of the lights outside in the starry heavens. The inner lights are Yin and the exterior ones Yang.

The Yin lights are the reflections of the Yang lights, yet neither can exist without the other.

Nature of Stars:

Stars are the dispersed emanation of the metal and their origin is in fire. The stars are yin and are the essence of the most subtle original breath.

There are three types of star practice.

1. They can be called to give protection.
2. The practitioner can make the stars energy comes down into the body.
3. The meditator can rise to the stars.

Protector:

Invoking the four animals:

Traditionally Taoists who practiced alone invoked the 4 animals at the beginning of the meditation. This was followed by the Sun, Moon and Dipper.

Ring of Protection:

The meditator, to protect himself during practice, can call the animals of the 4 directions. They form a protecting sacred belt that protects from evil, thus recreating a Microcosm in the middle of which the meditator sits.

1. The white tiger is to the right (west)
2. The green dragon is to the left (east)
3. The red bird is in front (or on the head)
4. The turtle, the black warrior is on the back, (or on the feet).

Inside Animals Protector:

Utilize the interior animals:

1. Picture first 4 spirits which are 4 children dressed in the same color as the organs they occupy.

2. Each exhales a breath of the same color as the organs to which they belong. The color breaths become the animals of the organs and go out to protect them.

Planets Protectors:

Like the ring of protection of the animals of the 4 directions, the planets can be called to form a protective ring around the practitioner.

Dippers:

The Dipper is also used as a protective cover over the practitioner. The method of internalizing and absorbing the essence of the Dipper stars is considered superior to covering the body with the stars, or praying to the stars. The highest practice is internalizing the stars.

Dipper Stars Protectors:

The star Governor of body spirits: The 7th star of the Dipper is considered the governor of the body spirits. The dipper stars are protectors of body points.

Dipper Stars Protect the Organs:

Visualize the 7 visible stars of the Dipper in succession. At the end visualize the two invisible ones together. Each star is visualized entering in the organs and illuminating the whole body.

The order of stars and organs: Heart 1#. At the cup, lungs 2#. Lower cup, liver 3#. At the lower cup, spleen 4# end of the handle, stomach 5#. At the handle, kidneys 6#., Pupils of the eyes 7#. At top of the handle. 8# Niwam on the crown (the 2 invisible ones together accompany the Pole Star).

Dipper Stars Protect Parts of the Body

1. The first 3 stars on the left side of the chest, elbow and the palms.
2. The 4th star on the heart.
3. The last 3 on the lower right side of the body. (abdomen, genitals and feet).

Dipper Symbolism:

This marks the four directions, fixes, determines and separates. It is the Dipper that fixes the seasons and Yin & Yang. The Dipper is the one that distinguishes good and bad, dispensing the results of good or bad deeds. So it is said to be the giver of happiness or adversity. Some texts say that the 7 stars become one and descend 3 feet above the head of newborns. If the child is going to be a good person it shines brightly, announcing the good news. If the stars remain dark this predicts a bad person.

The Dipper also governs the Superior Ones of the 9 heavens. In the middle plane it governs the flying immortals of the five mountains. Below it guides the true practitioners and the spirit of heaven and earth. Everyone depends on the Dipper.

Dippers of the Five Directions:

There are 5 Dippers: The eastern one rules the numbers of years each person is going to live. The western one inscribes the names of the living and dead in the registers of heaven. The northern one keeps tabs on the registers of death. The southern one gives life. The central one directs and governs all the spirits.

The most important of the 5 Dippers are the ones of the North and South. The Southern Dipper is believed to be in Sagittarius. Humans accumulate their merits in the southern Dipper. It saves the good from hell and intercedes with the king of hell anytime a demon bothers the practitioner. Parallel to that is the Dipper of the North. It keeps track of the evil deeds of humans and orders the king of hell to capture humans.

The northern Dipper is the place of hell and the southern one that of eternal life. Death comes from the emperor of the north and life through the door of the south. Prayers were made to both Dippers to prevent death and grant eternal life.

Dipper Stars and Seasons:

The first star of the Dipper, Yang Ming corresponds to the spring. Tan Yuan, the 5th, governs summer. Yin Tsing, the 2nd governs fall. Pei Ki, the 6th rules winter and Tien Kuan, the 7th, the center.

Dipper energy according to the days of the month is as follows:

The Dipper and the Three Pure Ones

1. Day 1, 2, 5 of the month. The energy is absorbed on the upper cinnabar field on the crown. The upper pure one, the upper warmer.
2. Days 7, 9, 12 on the middle field at the heart. The middle pure one, the middle warmer.
3. Days 15, 19, 23 on the lower field at the navel. The lower pure one, the lower warmer.

Dipper Energy Absorption Method:

Visualize the Ursa Major constellation, the stars are purple and net work that links them red. Feel a warmth produced by the purple color. The practitioner sees himself, together with the breath of the 7 stars, penetrate into a watery flower. In the center of the flower there is a pond of a 1000 miles, a jade mountain, a great terrace thousands of acres long and a red tree with purple flowers. He loses consciousness of himself inside of the flower.

This practice is called “abandoning the little for the great” or “metamorphosis without a trace”.

This method is considered the supreme experience of star meditations and was practiced by several of the great immortals.

Spring Practice:

On the equinox of spring after the Inner Smile late at night, turn toward the east, click the teeth 30 times and with, eyes closed, see the 3 palaces of the body with their 3 virtue children 4 ministers and oneself in the middle of them.

Exhale a purple breath and rise to the first star of the Dipper with a yang mind. This star is the spirit of the east and spring. One sees oneself at the star exhaling the purple breath 30 times . After some time one sees the palace of the 3 original high ones of the east at the #1 star yang mind. At the palace, the young child of the green mystery (spring) gives one the true light. This light is green like a silk piece. This is the celestial bridge.

Dipper and Fetus:

The Dipper is related with anything that has to do with sprouting. The stars open the 7 orifices of the fetus and give it life.

The 9 stars (including the invisible) are related with the transmutations that take place in the 3 warmers in the process of perfection. Nine is also the number of Greater Yang.

Creation of the Subtle Body with Astral Energy:

This method is to have different astral angel children descend into each of the organs and give them life. This way little by little a subtle body is created. The same is done through alchemical methods clarifying each of the 3 warmers little by little.

Out of Body Journey to Dipper:

The journey is made on the solstices, equinoxes and the beginning of each season to the Dipper. There the practitioners see the three great spirits and the appearance of newborns. He sits in front of each. The main purpose is the feeling of having abandoned the physical body.

Follow the same procedure and storage points as the moon energy. Draw only from the pole star (above the Big Dipper).

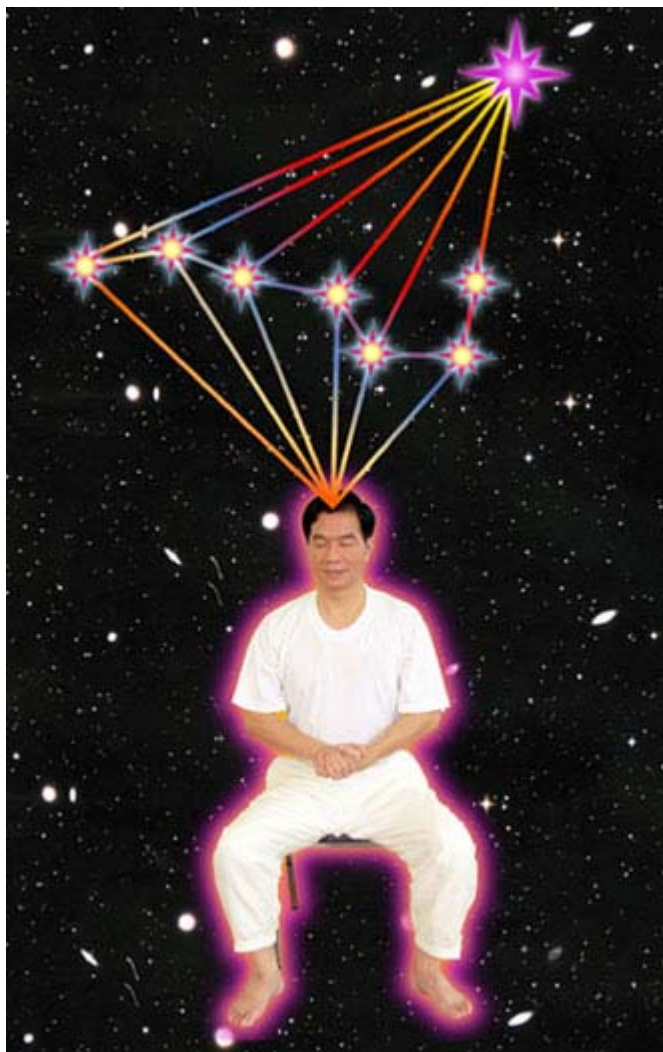


Fig. 22 Star Energy (North Star and Big Dipper)

D. Plant and Tree Energy

Time of Practice: Daylight hours. Avoid night time or early morning as plants are absorbing energy at this time. Choose plants and trees that are healthy.

Procedure: Sit quietly and feel the energy of the plant or tree. Absorb the energy through the palms, Third Eye, navel, solar plexus, projected pearl or the enveloping aura. Inhale and draw the energy through the points mentioned. Store in the perineum or back of the knees.

1. When drawing energy through the palms, circulate through the positive and negative arm routes. For smaller trees or plants, use the hands to absorb energy. For larger trees, extend your aura and envelop the tree, allowing the tree's aura to envelop you.

2. Animals belong to the lower plane (earth). Plants belong to the mid-plane or earth surface. Trees stand between heaven and earth; hence, they have earth and heaven energy. Taoists aim to become like trees, a union of heaven and earth, and symbols of longevity. The energy drawn from the trees and plants is absorbed by the pearl.



Fig. 23 *Plant and Tree Energy*

L. Ending the Meditation:Turning the Wheel of the Law

Each Kan and Li meditation should be ended with this formula which is a process of collecting “refined” energy in the navel cauldron to be used in future meditations, including the higher levels.

At this stage, the eyes are used to direct the energy produced by the meditation into the Microcosmic Orbit, guiding it into the cauldron behind the navel.

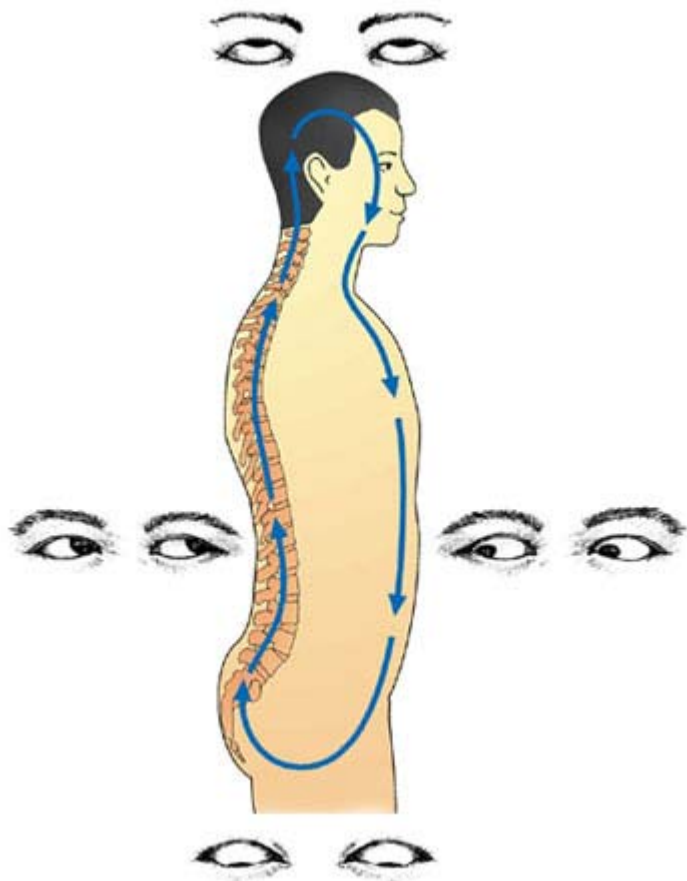


Fig. 19 Ending the Meditation:Turning the Wheel of the Law

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.

2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine drawing sexual energy with it.

3. Look from the perineum up to the right (3:00), drawing the energy up to T-11 as it is refined at that point.

4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.

5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the thrusting routes into the cauldron at the navel. The energy is then stored in the cauldron. (These four directions constitute one round.)

6. Follow the procedures 1-5 above for at least 36 revolutions. You may do them in four rounds of six revolutions with three counts resting in between; or you may do two rounds of twelve revolutions with six counts of resting in between. In any sequence, the revolutions and resting counts must add up to 36. the rising steam will eventually flow independently of your counting, but maintain the mental revolutions to be sure it reaches the cauldron.

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for thirty counts between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.) If you have less time, do seven rounds, rest for three counts, then fifteen rounds, rest for three counts and finish with seven more rounds.

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Mantak Chia

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