

Cosmic Fusion

Fusion of the Eight Forces



Mantak Chia

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Edited by:

Lee J. Holden Jr.

Copy Editor: Lee Holden, Jr.

Copy Writer: Rene J. Navarro

Editorial Assistance: Colin Campbell

Photographer: Saysunee Yongyod

Computer Graphics: Raruen Keawpadung

Design and Production: Sanjem Chaisarn

Illustrations: Udon Jandee

Final Editing: Jean Chilton

Project Manager: W.U. Wei

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About the Author



Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. 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, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

About the Author

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 2,000 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums & Immortal Tao Mountain Sanctuaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirt-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using Darkness Technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-two Universal Tao books:

- Awaken Healing Energy of the Tao*** - 1983
- Taoist Secrets of Love: Cultivating Male Sexual Energy***
co-authored with Michael Winn - 1984.
- Taoist Ways to Transform Stress into Vitality*** -1985
- Chi Self-Massage: the Tao of Rejuvenation*** - 1986
- Iron Shirt Chi Kung I*** - 1986
- Healing Love Through the Tao: Cultivating Female Sexual Energy*** - 1986
- Bone Marrow Nei Kung*** - 1989
- Fusion of the Five Elements I*** - 1990
- Chi Nei Tsang: Internal Organ Chi Massage*** - 1990
- Awaken Healing Light of the Tao*** - 1993
- The Inner Structure of Tai Chi*** co-authored with Juan Li - 1996
- Multi-Orgasmic Man*** co-authored with Douglas Abrams 1996 - published by Harper Collins
- Tao Yin*** - 1999
- Chi Nei Tsang II*** - 2000
- Multi-Orgasmic Couple*** co-authored with Douglas Abrams 2000 - published by Harper Collins
- Cosmic Healing I*** - 2001
- Cosmic Healing II*** co-authored with Dirk Oellibrandt - 2001
- Door of All Wonders*** co-authored with Tao Haung - 2001
- Sexual Reflexology*** co-authored with W. U. Wei - 2002
- Elixir Chi Kung*** - 2002
- Tan Tien Chi Kung*** - 2002
- Cosmic Fusion*** - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & Turkish editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

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. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We 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 gratitude to Master Lao Kang Wen for sharing his healing techniques.

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Words of Caution

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.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained 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.

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 is not and 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.

Chapter 1

Cosmic Fusion and the Tao

Cosmic Fusion is the basic Taoist practice of internal alchemy. This is the second book in a three part series. This particular book expands on the concepts and practices introduced in Fusion of the Five Elements. Here in part II, the practice goes to the next level of development.

In the beginning these practices may seem complex and mentally challenging, yet once the formulas are understood and applied, they are quite simple. With practice, the materials become familiar territory that you can traverse easily. Take your time with the formulas. Experiment with what works for you. The formulas are the guidelines to enhance your life. The Cosmic Fusion is a doorway into the vast potential of the self and the Universe. It is a very natural process and the first step into the Taoist alchemical practice.

The Tao

The word *Tao* means **The Way**, the way of nature and the Universe, or the path of a natural reality. It also refers to a way in which we can open our minds to learn more about the world, our spiritual paths and ourselves. Taoism is a practice of body, mind and spirit, not just a philosophy of mind. When we have the true sense of the Tao, of the real knowledge and wisdom, we will be able to make the right decisions in our lives.

Taoism involves many practical disciplines that can restore our lost youth, energy and virtues while awakening our deepest spiritual potentials. Taoists regard these practices as a technology that can help us learn universal truths if we are willing to be receptive.

The ancient masters recognized that these potentials can include the possibility of attaining conscious freedom and existence in the after-death state. Through specific exercises, one can avoid suffering the experience of death by expanding the consciousness beyond the physical body before its demise. This makes it possible to determine one's future existence before leaving this life.

All spiritual paths ultimately lead to the truth. Taoism is both a philosophy and a technology for seeking and finding the truths of the universe, nature, and humanity. Its focus goes beyond one single path or viewpoint. Taoism is not a religion, as it requires no initiations or ceremonies, but it is the outcome of all religions, departing from dogma at the point of truth. It leaves behind all religious beliefs, just like the clothing of past seasons. The Tao is also the goal of science, but it leaves behind all scientific theories as partial and temporal descriptions of the integral truth. Taoism includes all matters of religion and science, yet its breadth goes far beyond the limits of devotion or intellect.

Taoist teachings are like master keys unlocking all doors. They assist people in their lives, as do all religious teachings. Yet the teachings of the Tao transcend religion while retaining the essence of spirituality. They explain and demonstrate the truths of the Universe directly, rather than on the level of emotions, thoughts or beliefs. For this reason, students of the Tao have little cause for skepticism or endless searching.

Philosophy, science and religions all contain some aspects of truth that reflect the Tao. The teachings of the Tao reflect the center of the ultimate truth (ourselves and the Universe) and help us reach it on our own. We can believe in any religion or spiritual path and still benefit from these teachings, because the Tao serves only to promote universal spiritual independence. There are no ultimate masters or gurus in Taoism because we become our own masters, capable of controlling our own destinies and knowing who we really are as we explore the marvelous powers hidden within the Tao of humanity. All the great gods, immortals, sages, saints and holy men and women are our teachers and advisers.

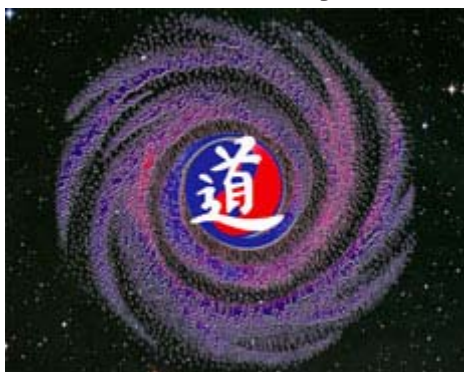
Taoism, which goes back at least seven to eight thousand years, is closely aligned with modern technology and science. Browsing through a bookstore, you will find that many recent books use the concepts of Taoism to explain relationships expounded by the “new” physics. Today, a lot of the world’s intellectual effort is directed toward external technological development.

Thousands of years ago, the Taoists directed their consciousness inwardly, and developed a science of inner alchemy. Chinese written history has a 4700 year history and the language has not changed significantly over the centuries, so even the oldest documents can be read today. A lot of information was accumulated in

each dynasty. The Taoist sages, who learned and perfected methods to prepare and leave the body, recorded all the practical details. These, along with philosophical thought, were collected, filling many volumes which constitute the Tao Canon.

These transformative formulas endure, a gift from the original Taoist sages to all who are willing to put them into practice. The Universal Tao is concerned primarily with the practical approaches perfected by the Taoist sages.

Universal Tao System



The ancient Taoists saw the importance of working on all three levels of our being: the physical body, the Energy Body and the spirit. All three are important in forming a ladder with which we may climb consciously into the spiritual worlds and, just as important, back into the physical world to be creatively active here. This ladder enables Taoists to learn about the inner worlds and to return to the physical with knowledge and increased energy. An Immortal Body, which is developed in the practice of Internal Alchemy, enables one to establish a constant link between life and the after-death (or pre-birth) state.

Ancient Taoist sages believed we were born to be immortal. We become mortal by draining ourselves of Chi through engaging in excessive sexual activity, indulging in negative emotions, and depending on material sources to supply our life-force. The masters recognized that different levels of immortality can be achieved through internal alchemy, and they devised many practices for this purpose. The ability to transcend even death through the transmutation of one's physicality into the Immortal Spirit Body is the highest goal of Taoism. This level, known as physical immortality, takes the longest to achieve.

Healing the Physical Body: Becoming like a Child to return to the Original Source

Taoist practices teach to conserve the physical energy so that it will no longer scatter and deplete as a result of our worldly interactions. Full spiritual independence requires that we avoid being drained of this energy through the eyes, ears, nose, and mouth or through excessive sex. The novice in the Universal Tao System begins with a wide range of exercises that develop the physical body into an efficient and healthy organism, able to live in the world and yet stay free of the tensions and stresses of daily life. One aspires to return to a childlike state of innocence and vitality, to regain the Original Source that is our birthright. Specific goals of this level are to learn how to heal oneself, how to love oneself, and how to love others.



Fig. 1.1 Returning to the Original Source.

The first level of practice is to develop a healthy body, which can take months of diligent training. During this process we learn how to condense and conserve our life-force through the *Microcosmic Orbit* meditation, *Healing Love* practices, *Inner Smile*, *Six Healing Sounds*, and *Iron Shirt Chi Kung*. We learn to gather and refine our life-force into a Chi Ball (energy sphere) so it will not dissipate when we are ready to leave this world. As people grow older, their life-force weakens, often resulting in illness and suffering. Using drugs to combat illness drains so much of the body's life-force that there may not be enough energy left to follow the primordial light (clear light) to the Wu Chi (our original source God) at the moment of death. The basic practices of the Universal Tao ensure that we retain enough of our health and vital energy to make that journey.

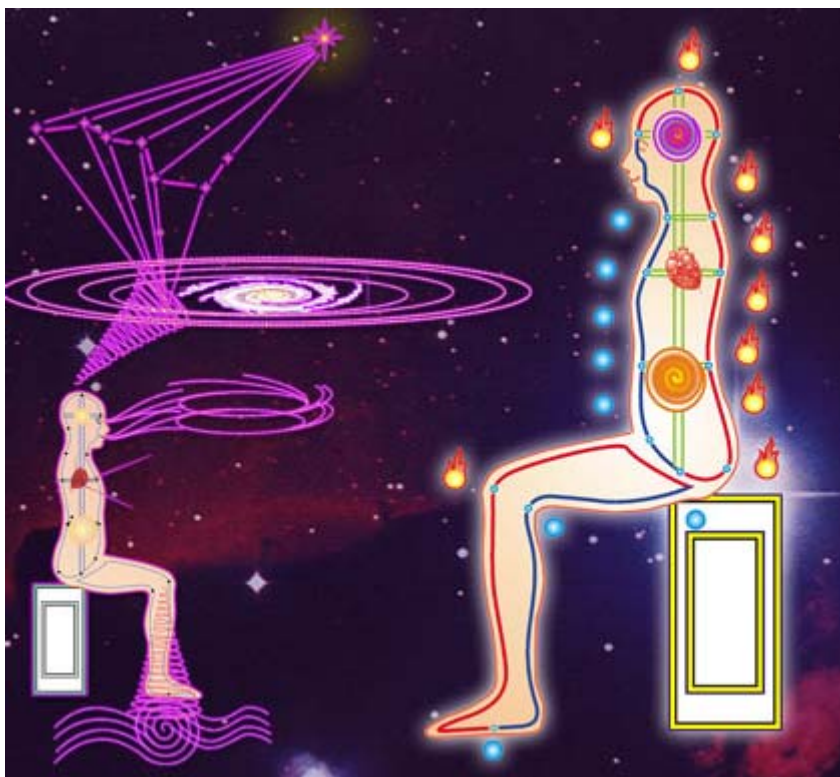


Fig. 1.2 Sit down and start to move the orbit in the fast speed, from 1000 rotations per minute, to 10,000 per minute and up to 30,000 per minute.

Stopping energy leakage through conservation and recycling.

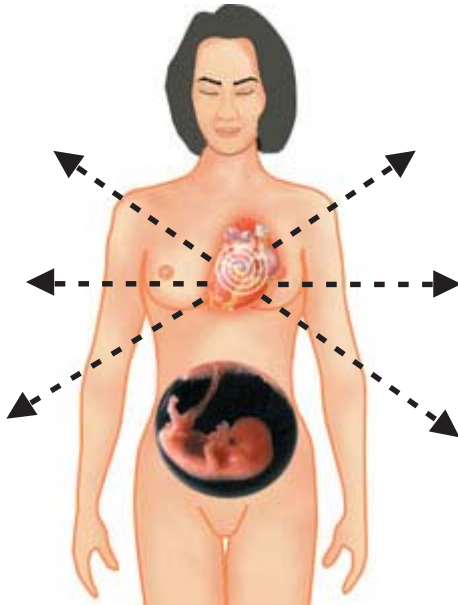


Fig. 1.3 Heart Leakage

The Microcosmic Orbit is the body's major energy pathway. Along this path there are nine openings. If we learn how to seal them when they are not in use, that simple act of conservation will save an immense amount of energy.

The Microcosmic Orbit meditation is the first step toward attaining these goals, as it develops the power of the mind to control, conserve, recycle, transform and direct Chi (the Chinese term for energy, or life-force) through the body's primary acupuncture channels. By learning how to manage our Chi effectively, we gain better control over our lives; by using our energy wisely, we discover that we already have plentiful Chi.

At this stage, one also learns to connect with and draw from the unlimited source of Universal Love, a Cosmic Orgasm formed by the union of the three main sources of Chi accessible to humans: the *Universal (Heavenly) Force*, the *Earth Force* and the *Higher Self (Cosmic) Force*. This process is both energizing and balancing. It prepares one for working with greater amounts of Chi in the higher levels of meditative practice, particularly in developing the Energy Body.

Abdominal Brain

Learning to empty the mind is one of the most important Universal Tao practices. Letting go of judgments, suspicions and the incessant repetitive thought process is a simple way to recharge the body, the brain and the spirit. Science has proven that we have about 60,000 thoughts per day and of those 60,000 thoughts 95% of them are the same thoughts we had yesterday. By activating the abdominal brain, we are able to clear the mind and create space for more creative mental activity.

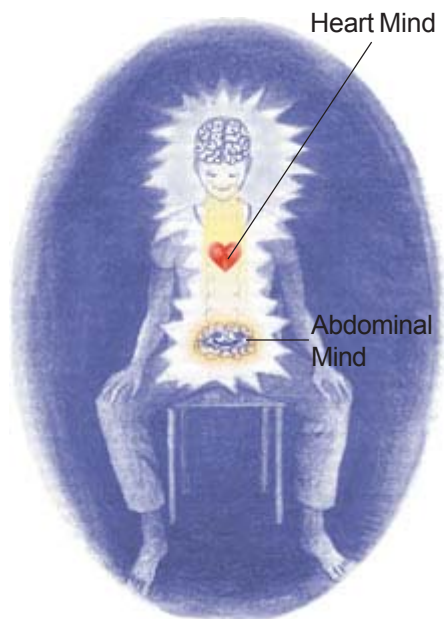


Fig. 1.4 Upper and Lower Brains

The brain spends up to 10 times more energy than the rest of the body. Even when we are not working or thinking consciously, our mind still wanders. In Taoism this incessant thinking is called the “Monkey Mind”. If we can stop the mind and empty the energy from the brain down to the organs, there will be tremendous amount of energy stored in the body. This abundance of energy can later return back to the brain. When the energy returns, our thoughts are much more refined, creative and focused.

The abdominal brain is located in the Lower Tan Tien, the reservoir of energy located about an inch below the navel and three inches inside the body. This is the very center of our being. It is called the abdominal brain because it is a center for wisdom. Science is learning that the same chemical activities that go on in the brain, go on in the abdomen. The difference is that the abdomen is not connected with the senses. The senses tend to pull our energy and awareness outside of ourselves. This leads to the constant analyzing of situations and people. The abdominal brain is a much deeper sense of awareness, where our “gut feelings” originate. When the abdominal brain is activated, we open up to more guidance, deeper intuition and full body awareness.

Transforming Negative Energy into Virtues: Opening the Heart

The Inner Smile and Six Healing Sounds are simple yet powerful practices that teach us how to relax and heal the vital organs and to transform negative emotions back into a rich source of energy. They help open the heart center and connect us with unlimited Universal Love, improving daily interactions and providing a vehicle for the virtues, which derive from the internal organs. Taoists perceive the heart as the seat of love, joy and happiness, which can connect with Universal Love. It is also a cauldron in which the energies of our virtues are combined and strengthened. Through the Inner Smile, you will feel these virtuous energies generated from their respective organs. These virtues are then gathered into the heart to be refined and blended into compassion, the highest of all virtues. This is a most effective way to enhance one's best qualities.

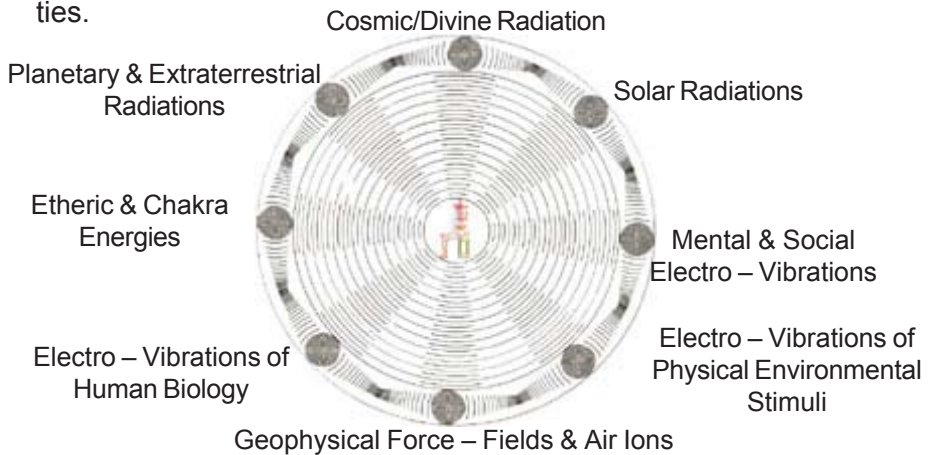


Fig. 1.5 Cosmic/Divine Radiation Fields

Another important beginning practice teaches the student of the Tao how to gain strength through the conservation and recycling of sexual energy (*Healing Love through the Tao*). When collected, sexual energy (*Ching Chi*) becomes an incredible source of power that can be used by the individual or shared with a sexual partner through the Microcosmic Orbit pathway during sexual intercourse. With practice, singles and couples can learn to increase and intensify sexual pleasure. The collected and transformed sexual energy is an important alchemical catalyst to be used in the higher meditations.

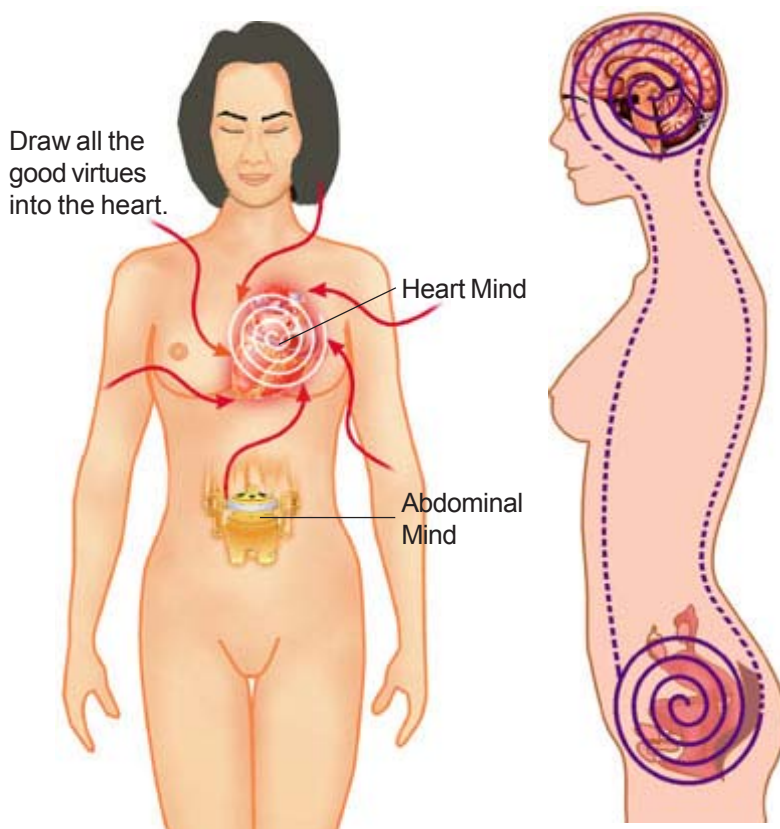


Fig. 1.6 Conserving, recycling and transforming the energy.

Once you have an abundance of sexual energy, you can connect to the unlimited Cosmic Orgasm experienced every moment by your Higher Self, which is the most basic energy in every cell of your body.

Managing the Life-Force

In the practices of Iron Shirt Chi Kung and Tai Chi Chi Kung, one learns to align the skeletal structure with gravity to allow a smooth, strong flow of energy. With strong fasciae, tendons, and bone marrow and good mechanical structure, we can manage our life-force more efficiently. The body also gains a sense of being rooted deeply in the earth, so one can tap into the Mother Earth healing force.

Cosmic Nutrition

The Taoist approach to diet is based on determining the body's needs and then fulfilling them according to the five elements of nature, which support the five major organs of the body. This system reveals and strengthens any weak organs by balancing one's food intake to enhance any deficient elements. It does not condemn most foods that people enjoy (including sweets), but instead creates a better program in which these foods can support the body's internal balance rather than disrupt it. Choosing and combining foods in this way can help us avoid the cravings we sometimes fall prey to.

Developing the Energy Body: Our Vehicle to Travel in Inner and Outer Space

The next level of the Universal Tao system consists of the *Fusion of Five Elements*, *Cosmic Fusion*, and *Fusion of the Psychic Channels*. These practices build and enhance the basic Universal Tao exercises. They use the extra energy saved through the foundation practices, including recycled negative energies, to build a strong Energy Body that will not dissipate. Developing this Energy Body awakens a part of oneself that perceives and acts free of environmental, educational and karmic conditioning. Once the Energy Body is strong, it becomes a vehicle (like the space shuttle) to help the untrained soul and spirit for the long journey home, back to the Wu Chi.

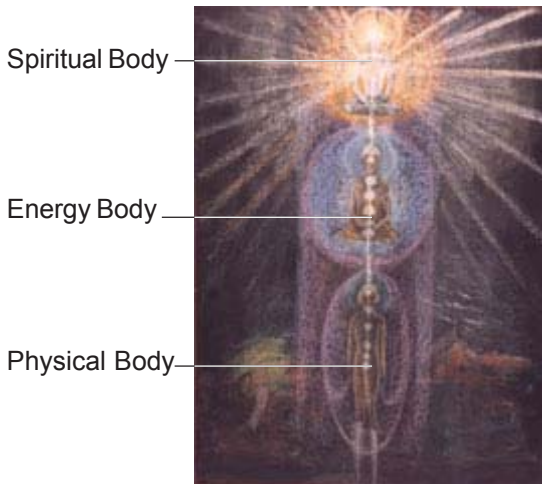


Fig. 1.7 Fusion is the First Step in achieving Union of our Three Bodies.

If we do not have a chance to practice awakening or to give birth to the soul and immortal spirit during life, the primordial light will awaken us at the moment of death. Unfortunately, we may be too untrained and inexperienced to follow this light. To prepare for the journey, the Energy Body is a vehicle of great importance. We can train and educate the Energy Body so it can help the untrained soul and spirit recognize and follow the primordial light back to our original source

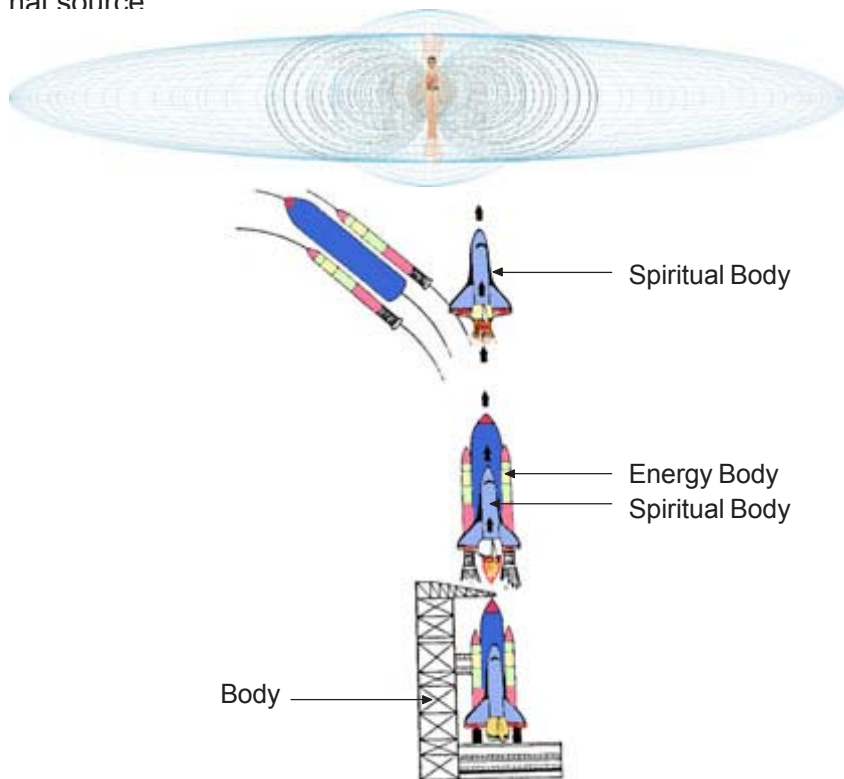


Fig. 1.8 Energy Body blasting off the Spiritual Body and enters outer space.

When we are ready to give birth to the real soul, the Energy Body will act like a booster rocket to help boost the soul into its higher dimension of the immortal spirit. At the highest level, all three of these bodies merge into one.

Each level of development gives us a chance to go further in the journey back to the Wu Chi. Taoist methods of absorbing stellar energies help rejuvenate the physical body and strengthen the soul and spirit bodies for their inter-dimensional travels.

Recycling our Negative Emotions

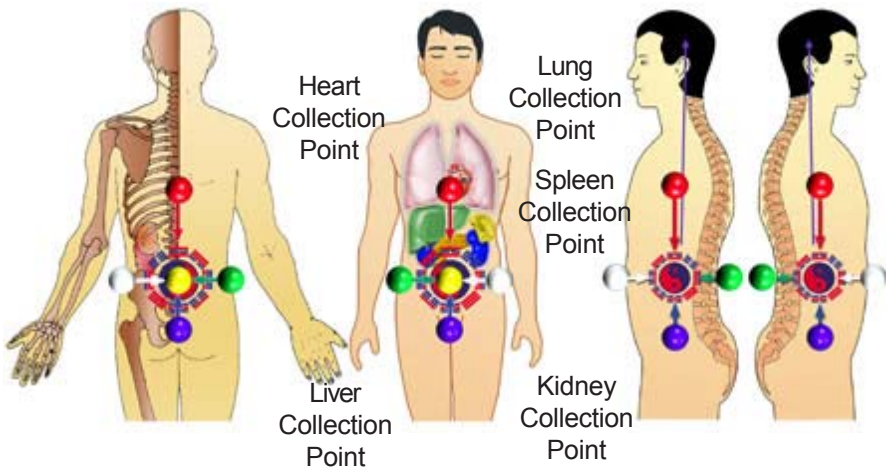


Fig. 1.9 There are Five Major Collection Points of the Emotions reflected on all four sides of the body.

Our emotional life, filled with constant vicissitudes, drains our vital energy. Through the Fusion meditations, one learns to transform the sick or negative energy that has been locked up in the vital organs. Taoists understand morality and good deeds as the most direct path to self-healing and balance. To be good to others is good for oneself as well. All the good energies we create are stored in the Energy Body like deposits in a bank account. By helping others and giving them love, kindness and gentleness, we receive positive energy in return. When we open our hearts, we are filled with love, joy and happiness.

From Taoist experience, we know that when we leave this world we can go directly to heaven, depending on how much energy we have been able to transform into the Energy Body prior to death. Just like money in the bank, the more we transform our physical being to our spiritual being, the more we have in heaven. The more good we do here, the more positive energy we have up there.

Forming the Spirit Body: Planting the Seed of Immortality – Lesser Kan & Li

The Inner Alchemy meditation of the Lesser Enlightenment of Kan and Li (water and fire, multi-orgasmic sexual energy and compassion) reunites the male and female within each of us. It involves the practice of self-intercourse, which by internal sexual coupling of the energies enables one to give birth to the soul body. The soul body then acts as a “baby sitter” to help nurture the spirit body. The soul is the seed, but it can also be matured into the immortal body if one has not had the chance to raise the spirit body in this life. Practitioners of Taoist Alchemy believe that if we give birth to the spirit body and develop the immortal body in this life, we can overcome the cycle of reincarnation.



Fig. 1.10 *Creating the Energy Body in preparation for the Spiritual Body.*

Once the “baby sitter” or soul body is formed, it is in the Yin stage, or infancy (soul embryo). We need to feed, raise, educate and train the young soul to become fully grown.

Once the soul body is developed, we can give birth to the spirit body. To cultivate the young spirit body until it is fully mature can take 14 to 18 years. We also use the energies of nature (trees, sun, moon and stars); virtually all sensory experiences of a positive nature become nourishment for the growth of the spirit within the physical body.

Many masters who attained this level of the immortal body were able to transform the material into the immaterial and transfer it into the spirit body. At the moment of death, they were able to transfer their consciousness, their energy and the physical elements of their bodies up with them into the spirit body, although even this level is not yet the true immortal body. In this process their physical bodies actually shrank in size; they may have weighed two-thirds of their usual weight after their physical deaths occurred. This meant they had successfully transformed much of their material being into an immaterial state while retaining full consciousness.

Cultivating the Yang Stage of the Immortal Body: Marrying the Light - Greater Kan and Li



Fig. 1.11 Greater Kan and Li

To merge with the light of the Tao, we must awaken and nourish the awareness that we are in truth children of the light. Once we have fully grown the spirit body, it will be the same frequency as the light of the Tao and can become one with that light. Other traditions refer to this light by such names as the Holy Spirit or Great Spirit; we also refer to it as the “outer light.”

The Greater Kan and Li meditation teaches us how to recognize the inner light of our own spirits and shows us how to merge with or “marry” it to the outer light. Once we connect with and “marry

the light,” we give birth to the second stage of the true immortal spirit. Taoists refer to this as the Yang body. One continues to transform the physical body energy to feed the immortal spirit so it can mature.

At this stage of practice, we learn to digest increasingly higher-grade energies of the Higher Self and Universal Forces from the sun, moon, planets, stars and galaxies, and from the mind of the Tao itself. An awakening to that which is eternal and enduring occurs through this practice. Cognizant of our true nature as spirits, we experience the ability to leave the physical body and travel in the immortal spirit body, which leads to experience of the inner worlds of spirit. Fear of death is vanquished as we become familiar with life beyond physicality.

Greatest Enlightenment of Kan and Li

At this level one transfers all physical essence into the immortal body. When all the body’s material elements are transformed into subtle Chi, what remains is known as the “rainbow body.” When a master of this level leaves this world, there is nothing left of the physical body but nails and hair. Death is still necessary to speed up the process.

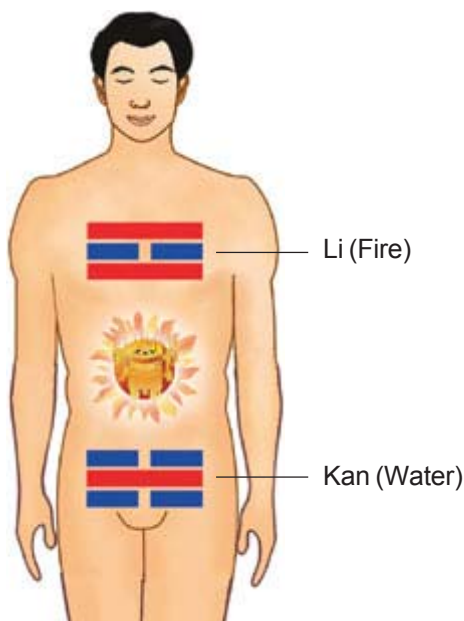


Fig. 1.12 Union of Fire and Water

Sealing of the Five Senses, Congress of Heaven and Earth, Reunion of Heaven and Man

At this level death is transcended entirely. One can simply transform the physical body into the immortal body and leave this world or return to it at will. This is the state of complete physical immortality. It takes from eighty to a few hundred years to complete these practices and transform all the material elements of our body into the immaterial. The final goal of ascending to heaven in broad daylight is reached.

There are records in Chinese history of many thousands of Taoist immortals who reached the level of daylight ascension in the presence of many witnesses. In the Bible, Elijah and Moses also accomplished this feat. In the final stage of this practice, the adept can unite the immortal spirit body, the Energy Body, and the physical body, or separate them at will. It is then that the human being knows full and complete freedom as an immortal, where no world is a boundary.

Chapter 2

Taoist Cosmology

Ancient Taoism is rooted in deep observation of naturally occurring Universal processes and their effects upon human beings. Newtonian physics of the West understands these processes as the mechanics of cause and effect. Taoism understands them as the interactions of a vast sea of energy that is constantly creating and recreating the universe in infinite ways. Most religions and esoteric systems study these processes (the ways of God) through scriptures and practices based upon the immaterial. Taoism studies both the material and immaterial aspects of nature and the Universe in the belief that the immaterial is both the source for the material and a product of it. In other words, physical and non-physical processes are sources for each other.

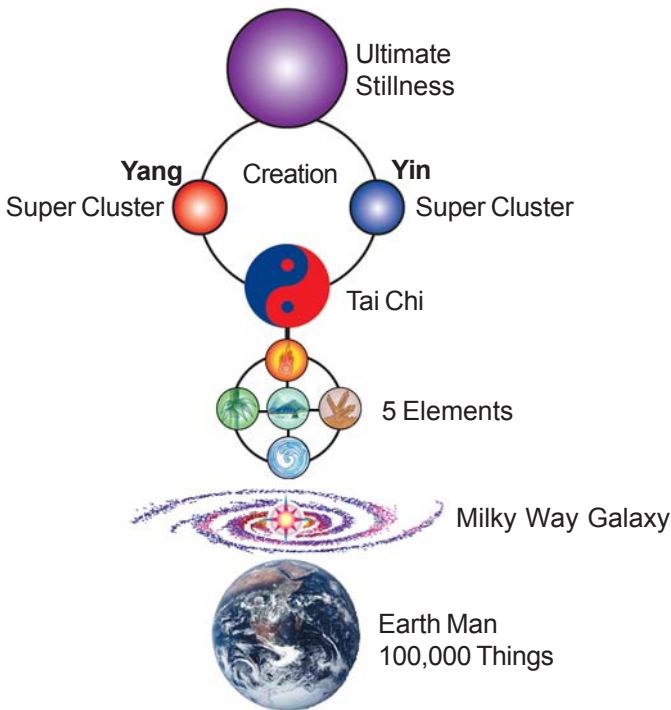


Fig. 2.1 Taoist Cosmology

The Void: Our Original Source

Through observing nature and the effects of energy within the human body, the ancient Taoists were able to trace the universal energy back to its point of origin. Upon developing an empirical approach with which to contact this source of observable phenomena, they established the concept of the primordial void as the point of departure for all creation. This void was given the name Wu Chi, which is depicted as an empty circle in traditional Taoist art because it is beyond human description. For energy to begin generating the effects and forms of nature and the universe, something had to stir within the Wu Chi. This first stirring created the division between the material and the immaterial as all the processes of the universe began at this time.

Yin and Yang



Fig. 2.2 Duality of Yin and Yang

Taoists refer to the first observable variations of the Universal Force, which emanates from the Wu Chi, as Yin and Yang. These two qualities of this force can be understood as the positive and negative poles of the primordial energy. Yin and Yang are inseparable tendencies of all energy, and it is impossible to have one without the other. Their interactions are the root of all universal action; hence, the polarities of Yin and Yang are an intrinsic factor of all creation.

The theory of Yin and Yang is one of the most simple and sublime symbols of the way nature and the Universe interact. The circle that encompasses the symbol is representative of the Tao, the undifferentiated whole, the Universe, ultimate reality. Yin and Yang are terms that shed light on the process of the Tao. Yin describes the feminine, the contracting, the dark, deep side of nature and Yang describes the masculine, projective, electric, light, surface

side of nature. Yin and Yang are not two separate states, but an interwoven aspect of one. Just as day cannot exist without night, or male without female, Yin and Yang are opposite co-existing elements of the same Universal substance. They are an interwoven and continuous processes of decaying and becoming. Yin and Yang describe the process of a changing dynamic picture of reality.

Five Major Forces of the Universe

The Taoists observed that Yin and Yang interactions follow five basic patterns which came to be known as the Five Tendencies or Five Processes of Energy. (Such interactions have been misleadingly translated as Five Elements, thereby confusing the process with the actual physical elements.) In Taoism the physical elements found in nature symbolically express the Five Tendencies of Energy in motion. Thus fire represents energy rising; water represents energy sinking; wood represents energy expanding; metal represents energy solidifying; and earth represents stable or centered energy. Each of the five elemental tendencies of energy are dependent upon the interactions of Yin and Yang emanating from the primordial void.

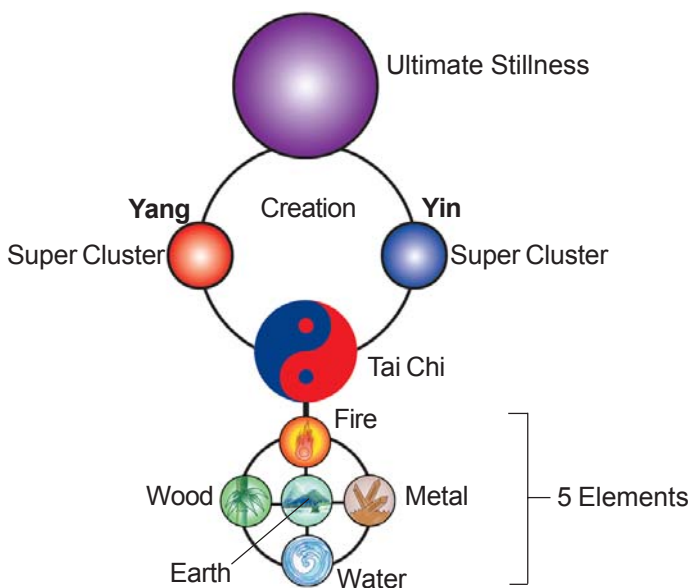


Fig. 2.3 *Oneness, Duality and the Five Elements*

Pre-composting: Draw negative emotional energy from organs to collection points. Neutralize with the virtuous energy from the organs and heart.

Composting: Draw the neutralized energy to the Pakua. Fuse the neutral energy with love and compassion energies from the heart.

Liver Collection Point:
Transform anger, frustration, jealousy into kindness, generosity.

Heart Collection Point:
Transform hate, cruelty, impatience into love, joy, happiness.

Lung Collection Point:
Transform sadness, grief, depression into courage, righteousness.

Spleen Collection Point:
Transform worry, anxiety into fairness, openness.

Kidney Collection Point:
Transform fear into gentleness, calmness, silence.

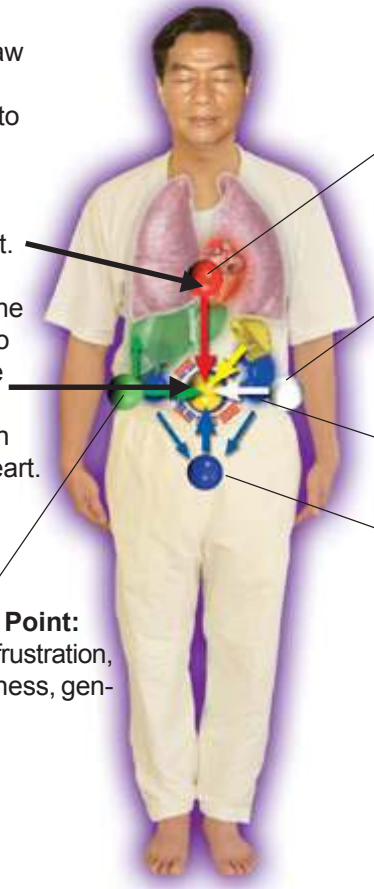


Fig. 2.4 Transform Excess Negative Energy into Positive Energy

The Five Elemental Forces are expressions of energy that can be observed in nature and throughout the universe. In space they influence the motions of all stars, planets and cosmic phenomena. In nature they promote interactions between the five elements of fire, water, wood, metal and earth. Within the human body they affect the five major organs of the heart, kidneys, liver, lungs and spleen. Just as western science understands the atoms and subatomic particles to be the fundamental units of all matter, the Five Elemental Forces are understood to be the essence of all processes. The forces that influence the cosmos are identical to those which affect nature and our bodies.

Eight Forces

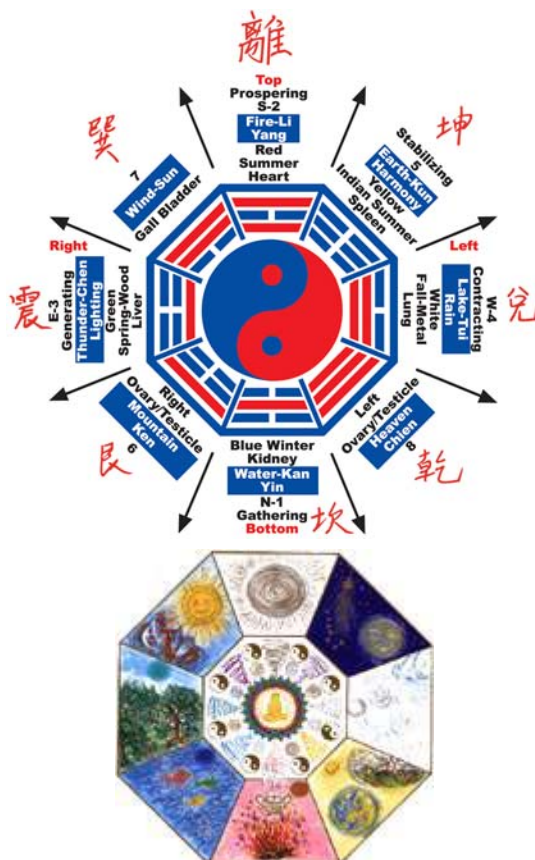


Fig. 2.5 Eight Forces and Directions

The Eight Forces represent a more detailed aspect of the forces of nature and the Universe. They are represented by the symbol of the pakua and the eight trigrams. In Fusion of the Five Elements, the pakua was introduced as a way to direct and gather the Chi into a pearl at the lower abdomen. In Cosmic Fusion, the pakuas are used in greater detail to create a stronger connection with the forces of nature and draw much more energy into the pearl.

Using the pakua in the meditation practice is a way to focus energy. The pakua creates a vortex that enables the practitioner to collect, gather and condense Chi. This vortex of energy is used to not only create a strong connection within ourselves, but a harmonious relationship with all the forces of nature.

Return to the Wu Chi

The Taoists realized that we are connected to the stars through our bodies as the human form is a product of stellar energy and matter. With the basic understanding that man, nature and the universe are expressions of primordial energy (or the Wu Chi), the Taoists devised methods to tap the energy of the five elements. This was done to enhance the processes of the Five Elemental Forces within our bodies, which can promote health, refine our spirits, and eventually reunite us with our source, the Wu Chi. Deep within our subconscious minds are memories and desires for the unity and bliss which preceded the dense vibrations of our gross physical state. So the ultimate purpose of Taoist practice is to return to our original state, the Wu Chi.

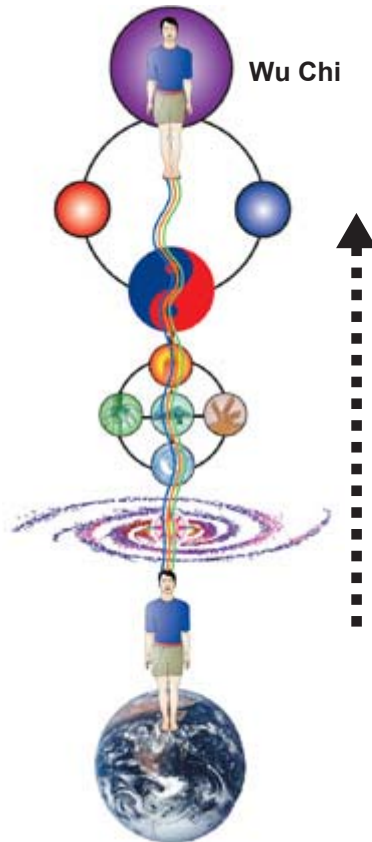


Fig. 2.6 Return to the Oneness (*Wu Chi*)

In the advanced disciplines of the Universal Tao students begin to work more consciously with the Five Elemental Forces emanating from the cosmos. Advanced practice involves collecting and absorbing energy from different sources in the universe while traveling in the energy and spirit bodies. Taoists move closer to the original source through the vastness of space in the same way a traveler moves from station to station in a train. Generations of Taoist masters have refined and mapped the simplest and safest approaches to follow. Because it is impossible to realize the Wu-Chi in one step, the journey is divided into several stages.

Returning to the Wu Chi: First Three Steps

1. The first step of stage one is to upgrade and maintain your physical health while stabilizing your financial and social conditions. Your body is a vehicle for processing energy, and the healthier you are, the more energy it will process at a faster rate. Your health and processing capabilities will enhance greatly through the Microcosmic Orbit, Six Healing Sounds, Inner Smile, Healing Love and Iron Shirt Chi Kung practices. Your finances and social interactions should be stable so that you can create space in your life for these disciplines.
2. Next you will learn how to use accumulated energies for traveling beyond this earthly plane to the moon, sun and planets. This is similar to the way a space shuttle uses a booster rocket to push it beyond the earth's gravitational field. In Taoism the Microcosmic Orbit and Fusion practices create the Energy Body to help boost the immortal body (spiritual body) out of this world. The healthier you are internally, the more power you will be able to generate to leave the confines of the physical body. When you can travel out of this reality and back, you will gain the raw materials necessary to build more powerful energy and spirit bodies for longer and farther journeys.
3. The higher practices involve traveling to and from the stars and constellations particularly the North Star and Big Dipper using the energy and spirit bodies. The North Star is a stable and constant point in the sky. For Taoist practitioners, using the North Star was a way to find direction in the Universe. The North Star is the gate of heaven. In the higher practices, the energy is drawn into the body to create that connection between the physical and the Universal bodies.

The human body is a powerful transformer. The sexual energy is the body's most powerful source of fuel for journeys to the higher planes. This is why the Healing Love practice is so important for spiritual development. The practice of Iron Shirt Chi Kung also helps the physical body absorb cosmic energy through the skin and bones to be transformed and refined into more fuel. Fusion of the Five Elements provides another mode of energy refinement through the transformation of negative energies into positive life-force, which is lighter and healthier for the body. All of these internal methods help one develop the means of traveling beyond this world. Their ultimate purpose (after rejuvenating the body) is to accumulate the raw materials for the construction of a stronger and more powerful vehicle for the return to the Wu Chi.

Many other systems have their own means of returning to the source. Monks, nuns and priests emphasize detachment from the world and non-involvement in worldly affairs. They have no relationships with other people and no sex, which leaves them with abundant sexual energy to be transformed and used for higher spiritual work. Such spiritually inclined people make the best and most use of sexual energy. In general, when normal people accumulate sexual energy to the same degree as monks, nuns or priests, they have no way to control it, and internal imbalances are created until it is released. The Universal Tao practices can give anyone the ability to use this energy to improve the body and spirit.

One should not believe in the Taoist teachings without experiencing the practice and its results first hand. This involves learning about the human body, the Universal forces which affect it, and the inherent desire we all have to return to our source. Taoism offers a clear, direct path to the Wu Chi, whereas many other systems provide only dogma and restrictions that can hinder spiritual growth. The Tao is not an escapist philosophy, however, as there is no need to remove yourself from society or restrict your relationships or sexual love. You can continue to live normally as you accumulate energies that will gradually improve your health while providing raw materials for the highest spiritual growth.

Chapter 3

Goals of the Fusion Practice

The Taoist study of **Inner Alchemy** was introduced in Fusion of the Five Elements. The Taoists developed the Fusion of the Five Elements practice to develop connections between and gain control of the inner and outer Universes.

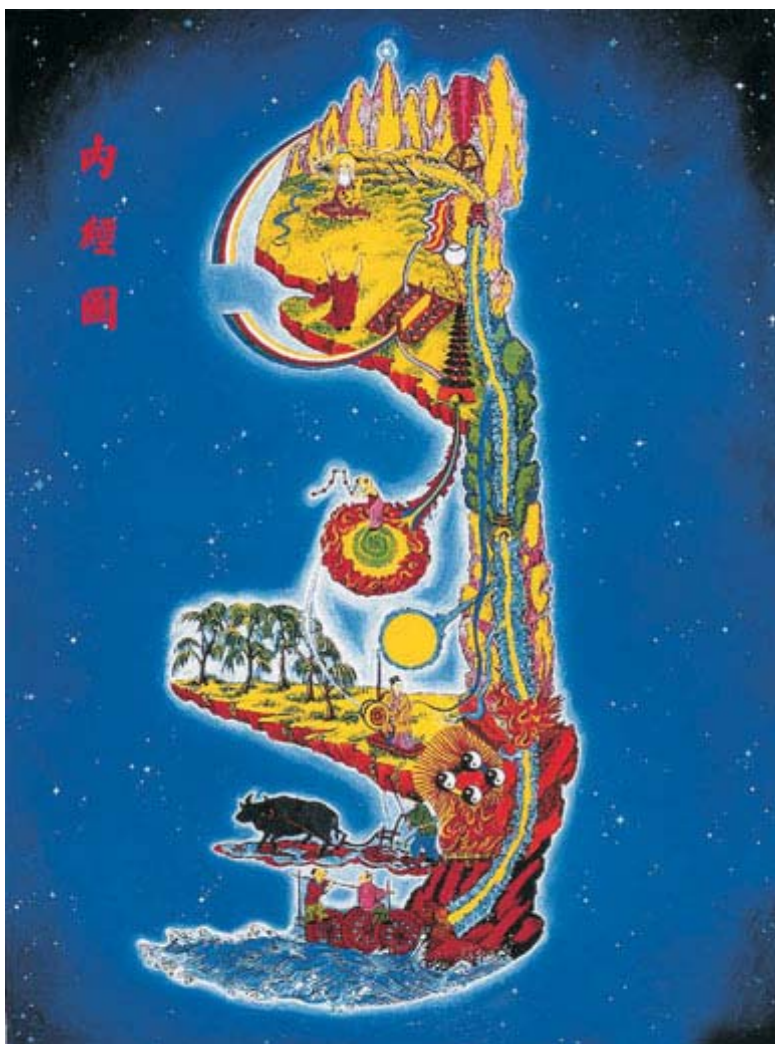


Fig. 3.1 Taoist Inner Alchemy

They understood that virtually everything that exists in the Universe can be broken down into the Five Elements. The Fusion practice begins by understanding the dynamics of the Universe, the planet Earth, and the human body with respect to their relationships to these Five Elements.

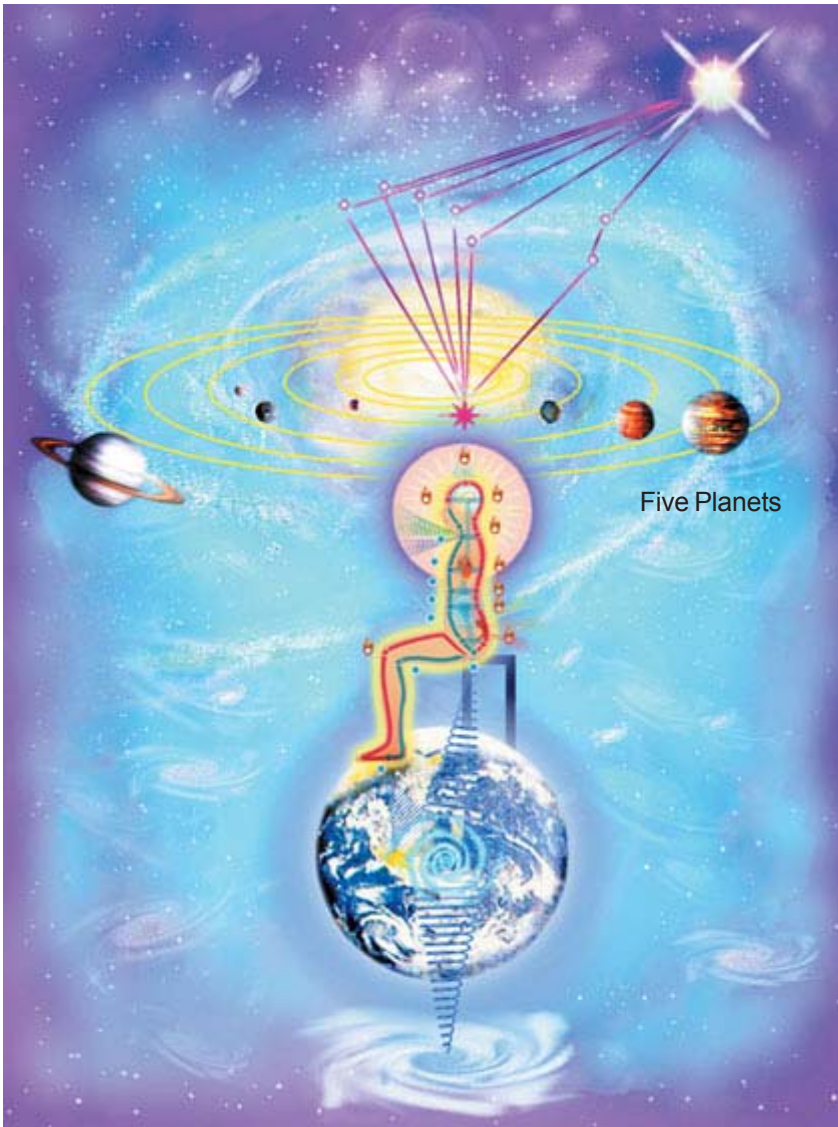


Fig. 3.2 *Five Elements, the Planets and the Cosmos*

The knowledge of Inner Alchemy is a necessary step in becoming connected to the outer Universe, from which an unlimited supply of powerful energy is available to be used for an individual's physical and spiritual benefit.

The five basic formulas of Fusion I, II, III can be likened to wiring blueprints for making the subtle energy the vehicle, the spaceship connections that link vital organs, glands and senses so that their respective energies can be fused and balanced in the collection point and the pakua. The formulas lead the student systematically through the process of creating four pakuas and an energy pearl.

Five Element Organ Correspondences					
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness Generosity	Love, Joy	Fairness, Openness	Righteousness, Courage	Gentleness
Negative Emotions	Anger Envy Frustration	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Transform Pure Organ Energy into a Virgin Child Dressed in	Green	Red	Yellow	White	Blue
Transform Pure Child Energy into an Animal	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Blue Deer
Earth Force takes the form of	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Black Tortoise
Directions	East	South	Center	West	North
Planets	Jupiter	Mars	Saturn	Venus	Mercury
Universal Energy Force	Generating	Prospering	Stabilizing	Contracting	Gathering

Fig. 3.3 Five Element Organ Energy Chart

Energy drawn from the organs and senses into the collection point and transformed negative emotions are fused and condensed into a pearl through the pakuas. When the resulting pearl, with its refined, balanced, neutralized energy is circulated through the Microcosmic Orbit, the body absorbs this enhanced life-force. The pearl is then used to form the Energy Body.

Cosmic Fusion builds on the foundation of internal alchemy laid in Fusion of the Five Elements. The student is encouraged to take this opportunity to review the basic Fusion practice.

Once the negative emotions have been drawn out and transformed, the pearl is moved through the creation cycle, nurturing the virtues. These qualities are cultivated, blended and condensed into the pearl, forming the energy of compassion—the essence of the senses, glands, organs and the mind.

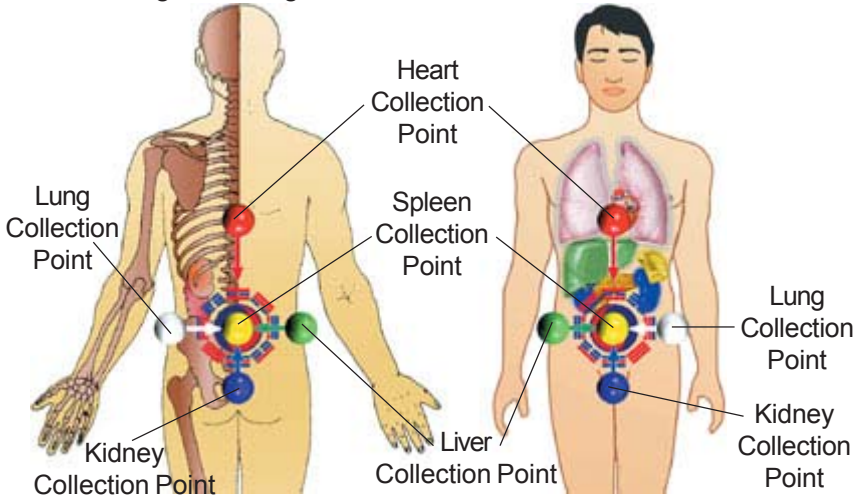


Fig. 3.4 Front and Back Collection Points

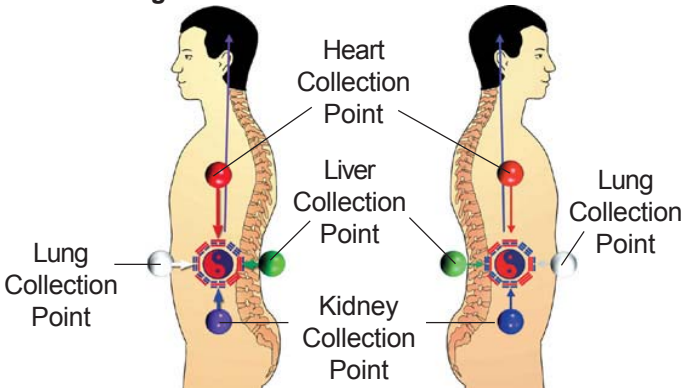


Fig. 3.5 Left and Right Collection Points

This highly refined pearl can now be used to open and clear four of the eight specific energy channels in the subtle body: the Three Thrusting Channels used for cleansing and protection, and the protective belt route that surrounds the Thrusting Channels.

Inner Universe reflects the Outer

The Fusion practice offers a practical way to strengthen the conscious connection with the outer Universe. During the practice of Fusion, the essence of life-force energy found in the organs, glands and senses is transformed, purified, condensed and combined with the Universal, Cosmic Particles and Earth Forces in order to achieve internal balance. This transformation of quality energy into a harmonious whole can effect positive changes in the human body. Controlling this energy enables each individual to attain balance and harmony of these energies on physical, emotional and spiritual levels. Because the inner Universe is a reflection of the outer one, the balance and harmony attained in the inner Universe enables the individual to attain balance and harmony with the outer Universe. Fusion of the Five Elements, the first in a series of the Taoist practice of Inner Alchemy, focuses on the interaction and fusion of all five elements and their correspondences. To understand this interaction, especially with respect to the organs, glands and senses of the human body, it helps to be aware of one of the Taoist laws of the Universe: *Nothing remains the same; everything changes because the Five Energies of Nature constantly interact and change*. This acknowledgement that change is constant contrasts sharply with the Western framework. Under this assumption, each individual's disposition and health is influenced by the balance within him or her of these five energies, a balance affected by the ever-changing conditions of the Universe.

The outer Universe is comprised of Universal Force, Cosmic Particle Force and Earth Force from which all things emerged and whose three combined forces sustain all existence. The concept of Inner Alchemy is grounded in the Taoist belief that the inner Universe is a reflection of the outer Universe. There are connections that can be made between the inner and outer Universe through which energy, recognized and experienced in the inner Universe as Chi, or life-force, can be greatly increased and enhanced by the immense power of the outer Universe.

Overview of the Cosmic Fusion Universal Tao divides Fusion into Three Parts

Fusion of the Five Elements

First Part

Fusion of the Five Elements makes use of pakuas and energy collection points to balance, connect and draw out negative emotional energies found in the organs. These energies, along with their corresponding glands and senses energies, are then fused and transformed into pure, life-force energy.

The purity of this energy has an adhering and magnetizing quality enabling it to condense into a ball of refined energy which is called the pearl.

The pearl is then used to connect to the Universal, Cosmic Particle and Earth Forces whose energies become part of the pearl. A soul or Energy Body is formed from the pearl, enabling the individual to go beyond connecting with the forces of the universe on a purely physical level. Later the pearl returns to the organs and glands to enhance them and provides a protection to the physical and soul body.



Fig. 3.6 Forming the Compassion Heart.

Second Part

Cosmic Fusion focuses on using the pearl to grow or intensify the energy of good virtue. It makes use of the interaction of the elements described as the Creation Cycle of the Five Elements Theory to circulate positive Chi or virtuous energy through the major organs. All the energy gathered during this cycle is combined to form a beautiful pearl of Compassion energy. This pearl is then used to open and cleanse specific channels that pass through the physical body into the Energy Body.

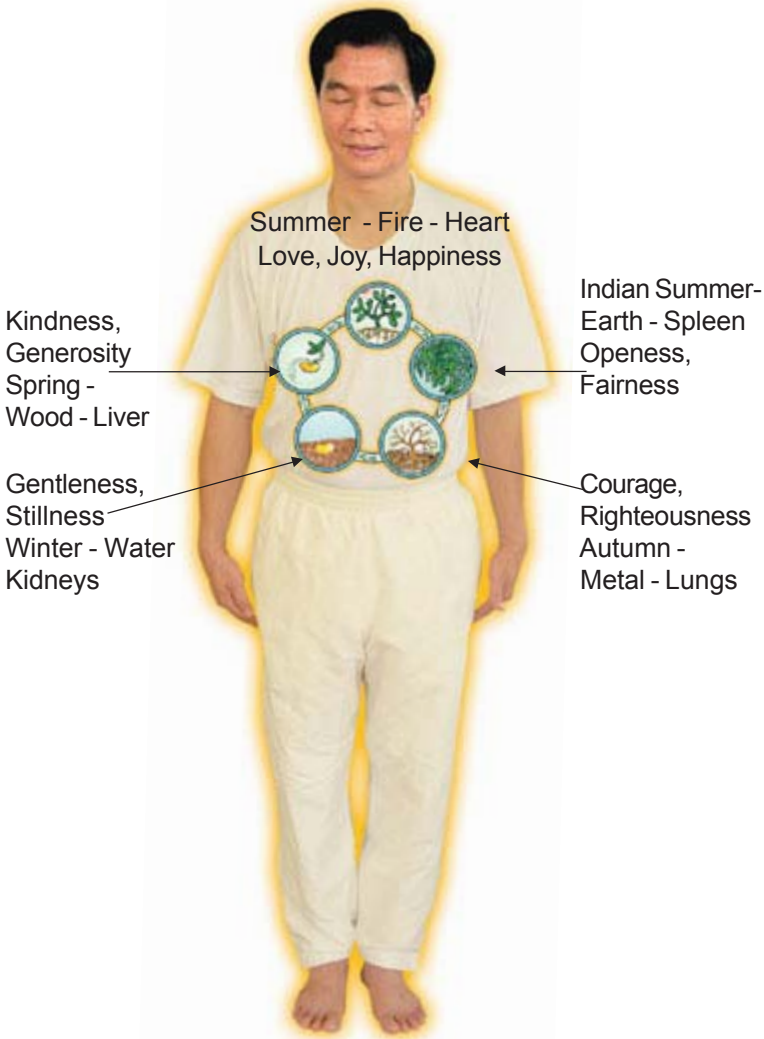


Fig. 3.7 Creation Cycle in Nature and Human Body

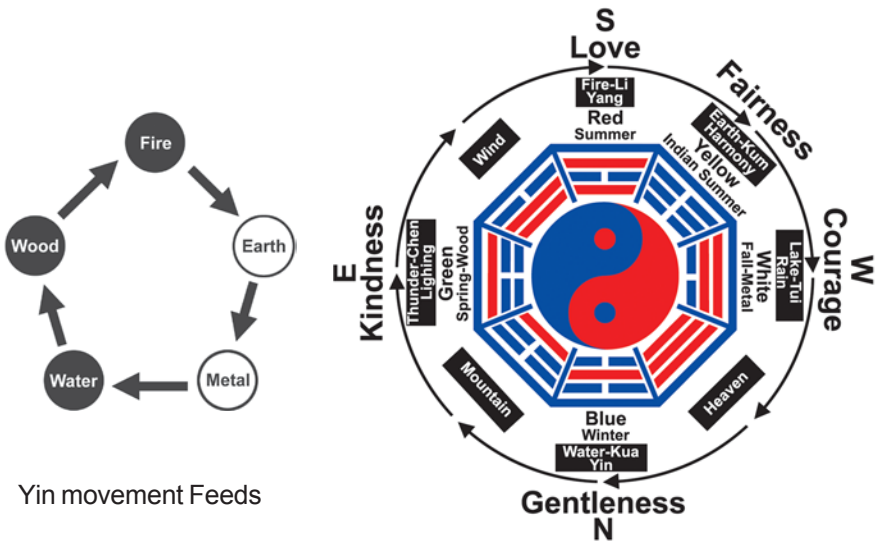


Fig. 3.8 Creation Circle



Fig. 3.9 Forming the Cosmic Compassion of the Heart

Third Part

The energy of the positive emotions of all the organs is absorbed into the pearl and then circulated in four of the eight special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the “chakra” centers. The Belt Routes spiral around the body strengthening the aura and providing a form of psychic self-defense.

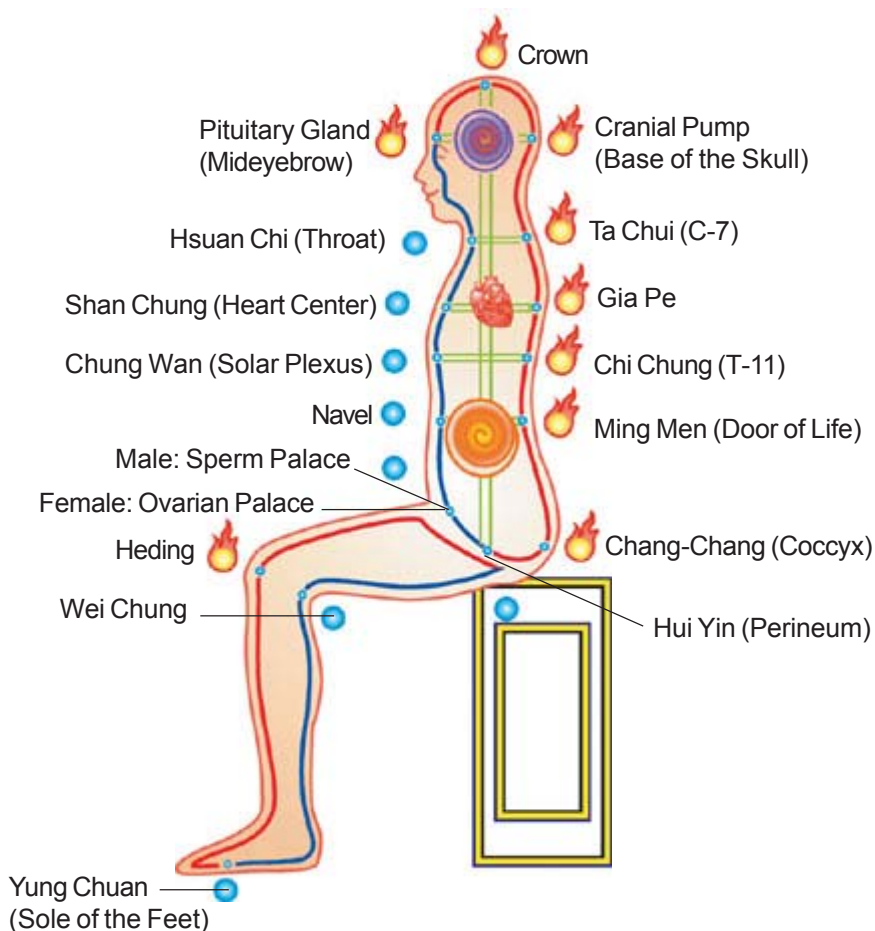


Fig. 3.10 Cosmic Orbit with Ancient Chinese Points

The three Thrusting Channels, sometimes referred to as Thrusting Routes and the Belt Channels or Belt Routes, opened during Cosmic Fusion, permit a freer flow of energy throughout the body.

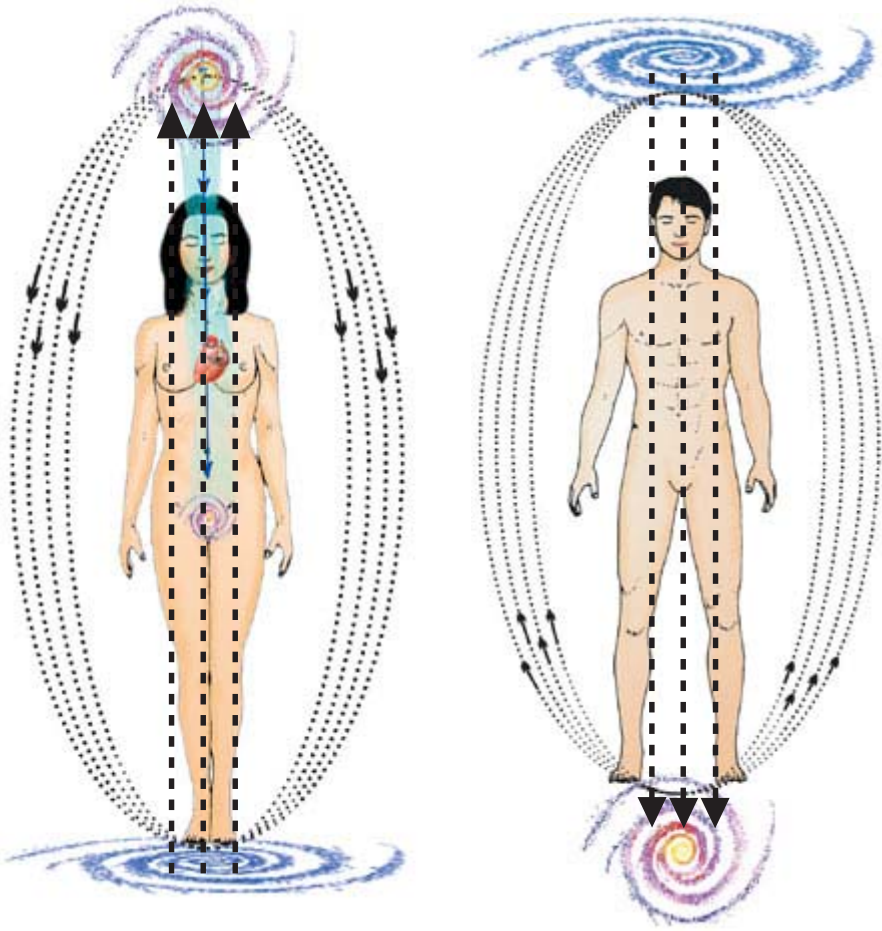


Fig. 3.11 Cosmic Thrusting Channels Women and Men

The Thrusting Channels are opened first. Their primary function is to cleanse specific energy pathways in the body, thereby opening them up for the energy to flow freely. The Belt Channel surrounds the physical body and the internal Thrusting Channels. Both channels help to build a denser body and provide protection to the body, but they have another function.



Use eyes to help spiral the Belt Channels.

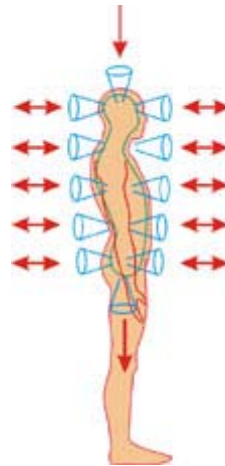
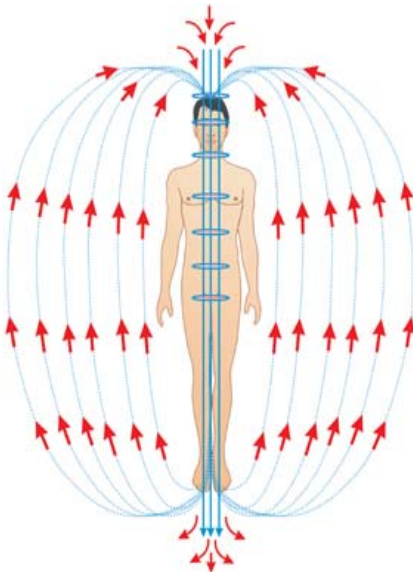
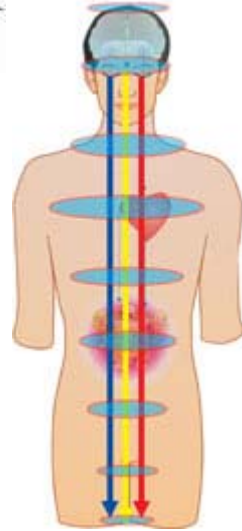


Fig. 3.12 Belt Channels and Thrusting Channels

With the additional energy generated during the practice of Cosmic Fusion, you will have enough energy to create a new Energy Body above the physical body. Another important aspect of the Fusion of the Five Elements practice is learning how to temporarily separate the Energy Body and the Physical Body. In life, our three bodies, the Physical Body, Energy Body, and Spirit Body (consciousness) all overlap and are generally inseparable. At death, the physical body is no longer a fit vehicle for holding the material five elements together and Chi and consciousness are forced to leave. To avoid the traumatic disorientation and confusion that can occur at death when the energetic essence and consciousness are involuntarily thrust out of the physical body into unknown territory, we can familiarize ourselves with the “out-of-body realm” by temporarily separating the Energy Body and Spirit Body from the Physical Body, as a “dress rehearsal” for death.

Consciousness always requires some sort of vehicle to manifest. Its gross vehicle is the physical body. Its more subtle vehicle is the Energy Body (sometimes referred to as the “subtle” body). We emphasized earlier that the virtues are the true energetic essence of our organs. Although we may identify ourselves more with our physical body than anything else in the world, it is our energetic essence, not our physical body, that survives after death and has the capacity to be immortal.

The Thrusting Channels and Belt Channels can be extended up into this Energy Body and Spirit Body. In this way they serve as connecting links between the organs and glands of the Physical Body and the transferred consciousness that is the Energy Body. Eventually, the channels serve as conduits through which the Spirit Body is boosted to the Mid-Plane. These advanced practices are called the meditations of Kan and Li.

If the Energy Body is thought of as a booster rocket, then the Spirit Body is the shuttle. Once the Spirit Body is boosted through the open channels into the Mid-Plane, it collects a higher quality of energy. The Spirit Body then returns with the higher quality energy to the Physical Body. In the next effort this energy is used to construct a stronger, more intense Energy Body that can boost the Spirit Body to a higher Mid-Plane level. The cycle continues bringing the Spirit Body to higher and higher levels, while increasing the life-force energy for use by the Physical, Energy and Spirit Bodies.

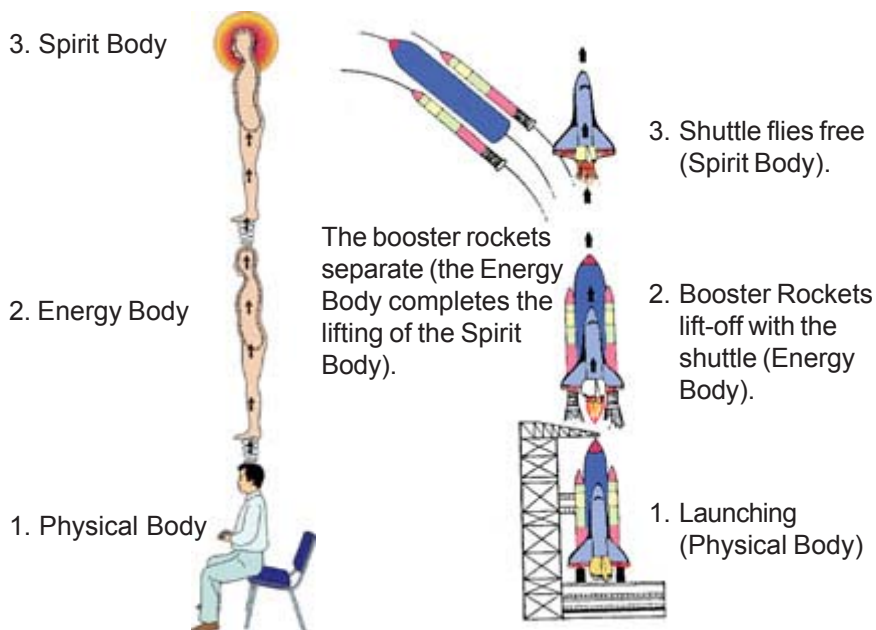


Fig. 3.13 Energy, Physical and Spiritual Bodies

By regularly turning the awareness inward in the Fusion of the Five Elements practice, we gradually come to know our energetic essences as well as we know our face, our arms and our legs. We learn to distill these essences into a pearl, as a sort of “space capsule” to carry our essential energy and consciousness out of the physical body. With regular practice, Taoists who follow the path of Inner Alchemy learn to move their Energy Body and consciousness in and out of their physical body as easily as one might walk from one room into another.

Chapter 4

Energetic Preparations for Meditation Practice

Meditation practices are enhanced by developing one's sensitivity to subtle energy and by exercising to improve postural alignment, increase flexibility of the spine and deepen relaxation of the physical body. The next sections present a series of suggested exercises to help the student meet these goals.

Chi has many sensations. Some of the most common are tingling, heat, expansion, an electrical sensation (like the feeling of static electricity), pulsation or effervescence. This is not the actual Chi itself, but the signs of increasing Chi in a particular area. Chi itself is more mysterious, subtle beyond definition. For more details in the practices of Spinal Cord Breathing, Rocking the Spine and the Inner Smile to relax the whole body check with the book by Mantak Chia "*Awaken Healing Light*".

Preparing for the Fusion Meditations

Prepare the Environment

Find a quiet place to meditate where there are no distractions. Some places have naturally peaceful Chi: mountains, forests, caves, gardens, monasteries or beautifully designed meditation rooms. Once you have experienced such a place, you can just recall it. Set aside a corner of your room for your practice and recall your connection to the forces of nature.

Keep your meditation place clean and pleasant.

Avoid interruptions. Plan to meditate early in the morning before other people are awake: the body is rested, the air is fresh, and the earth itself is energized.

Late at night is also fine. Select a time that works well for you with your own rhythms and schedule.

If you allow yourself time each day to cleanse your emotional, energetic and physical bodies, you will soon reap the rewards in every area of your life.

Conserve Energy and Purify your Body with an Appropriate Diet

To clear your digestive tract, it helps to reduce the amount you eat, to eat less meat, fish and poultry and to increase the amount of fiber in your diet. Unless you are a vegetarian, it is recommended that you eat about 80 percent grains and vegetables, 10 to 15 percent fish and only 5 percent meat and chicken.

Loosen, Stretch and Warm Up the Body before Meditating

Once you have a quiet place and are ready to meditate, spend time loosening up the body, particularly the spine, before you sit down to practice.

The Universal Tao recommends doing some stretching exercises, Chi Kung and Tai Chi before you begin to meditate. These exercises are both invigorating and relaxing; they relieve muscle tensions, stimulate the blood circulation, get rid of stale air in the lungs and oxygenate the blood. As an alternative, you can take a relaxing stroll outside.

Doing some movement before entering the stillness of meditation can help you shake off the sluggishness that comes from being too sedentary and ease the tensions that might build up during a hectic day. Then when you sit down, you are ready to begin. Use the Simple Chi Kung exercises to loosen your spine and prepare the mind and body for meditation.

Wear Loose and Comfortable Clothing

The clothing you wear for meditation should be loose and comfortable. It is very important that your clothes restrict neither the Chi flow, the blood circulation, the nervous system nor the breath.

It is preferable to wear clothing of natural fibers so your body can breathe. During meditation, all the pores open wider and breathing in energy through them requires looser clothing. When you have learned to breathe through the skin, your body will need to contact more fresh air.

Establish a Stable Sitting Position

The body must be stable for the mind to be stable. It has been said, "An anxious mind cannot exist in a relaxed body." The mind and body are clearly connected and when the body and breath become peaceful, the mind easily follows.

If your posture is firm and balanced, it will be easy for you to relax, and you will already be halfway toward achieving a tranquil and focused mind. But if your posture lacks balance and stability, your muscles will soon tire and become tense, your attention will waver like a candle in the wind.

Consider seven points in preparing a good meditation posture: base, hands, spine, shoulders, chin, eyes and tongue.

1. **Base:** Your base is the foundation of a good meditation posture. To accommodate the movement of internal and external forces generated by the Taoist practices we need to stay grounded and establish a good connection with the earth's energy. The more Chi one moves through the body, the more important grounding becomes to prevent overheating of the organs and other negative side effects.

The soles of the feet provide an ideal connection to the earth through the Yung Chuan (Bubbling Spring) points. These are specifically designed to absorb the earth's energy and conduct it up into the body. The legs also help filter the raw energy to make it more readily digestible.

It is best to sit on a straight backed chair to practice the Fusion Meditations. Your weight should be evenly divided over four points: your two feet and the two sitting bones (the tuberosities of the ischium) (*Fig. 4.1*). Place the feet flat on the floor the same distance apart as the hips. The calves of the legs should be vertical, like pillars. Try to have the knees and hips at the same level, or keep the knees slightly higher.

The part of the pelvis known as the ischium is structurally designed to hold a tremendous amount of weight. Avoid leaning back and sitting on the coccyx and sacrum instead of the ischium. Honor Mother Nature's design by sitting on the ischium and not on the tailbone, which puts pressure on the sacrum, one of the major pumps in the spine for cerebrospinal fluid, a vital cushion for the nervous system. Check to make sure your weight is evenly distributed over the four points to establish a solid base to support the body during meditation.

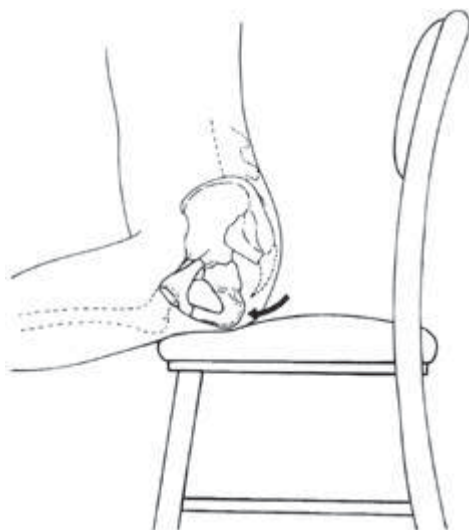


Fig. 4.1 *Sitting Bones*

2. **Hands:** Let your hands rest in your lap, clasped together with the right palm over the left palm and the right thumb and forefinger wrapped around the base of the left thumb. You may rest your hands on a pillow placed on your lap (*Fig. 4.2*). The clasped hand position works especially well to consolidate and balance the energies generated during the meditation.



Fig. 4.2 *Using a small pillow helps release shoulder stress.*

3. **Spine:** The spine should be straight but not stiff and in good vertical alignment with gravity. You can imagine your head being pulled up by a string. As it rises, allow the spine to elongate, increasing the space between vertebrae (*Fig. 4.3*).

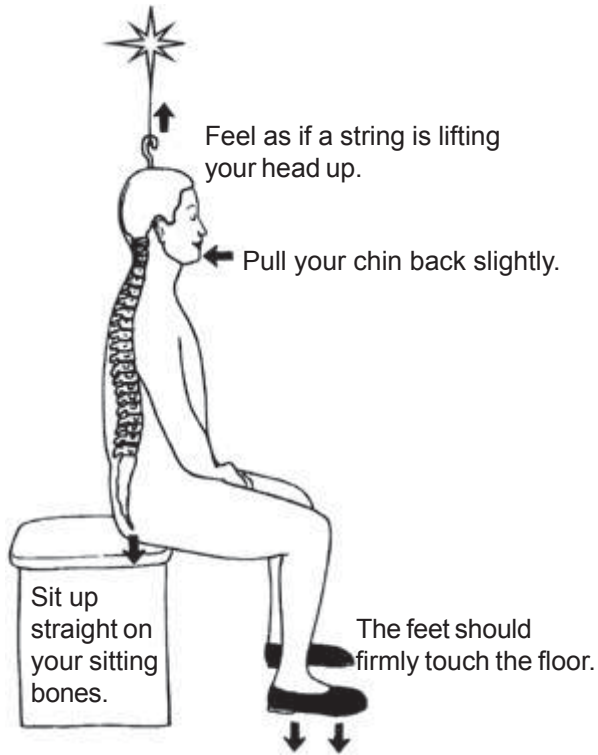


Fig. 4.3 Correct Sitting Position

Some people find their backs become tired during long rounds of meditation. Good alignment helps prevent this by taking some of the stress off the muscles and putting it instead on the skeletal structure where it belongs. The skeletal structure is designed to support hundreds of pounds without effort when properly aligned. Practicing Iron Shirt Chi Kung and Tai Chi is very helpful for strengthening the muscles you use in sitting and for learning the body mechanics of good alignment.

The spinal column houses many nerves, and it is also a major part of the Microcosmic Orbit pathway. If the spine feels relaxed, clear and open, the mind will feel more awake and alert too.

- Shoulders:** The shoulders should be relaxed and balanced over the hips. The armpits should be slightly open allowing enough space to hold a Ping Pong ball (*Fig. 4.4*). This permits free circulation of blood and Chi into the arms and keeps the nerves in the arms from being impinged.

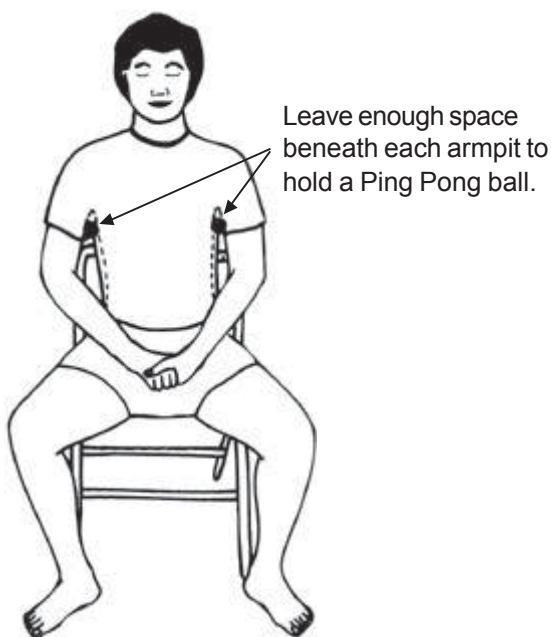


Fig. 4.4 Arms' Position

- Chin:** The chin should be drawn back slightly, with as little strain as possible, so that the ears are over the shoulders. If you strain too much to bring the head back, your muscles will soon tire.
- Eyes:** Your eyes should generally be closed or slightly open with the gaze directed downward. Or you can focus on the nose, and from the nose focus into the heart. You can open the eyes for a while if you feel sleepy or distracted (*Fig. 4.5*).
- Tongue:** The tip of the tongue should be touching the upper palate (*Fig. 4.6*). This connection acts like a switch in that it connects the Tu Mo and Ren Mo, the Governor and Functional Channels. The best point for you to use is the one where you feel the strongest sensation of Chi.

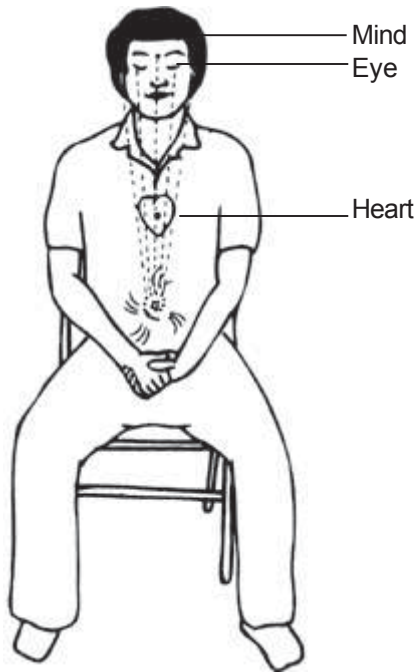


Fig. 4.5 Turn the mind and eyes inward. Focus into the heart and then down into the navel.

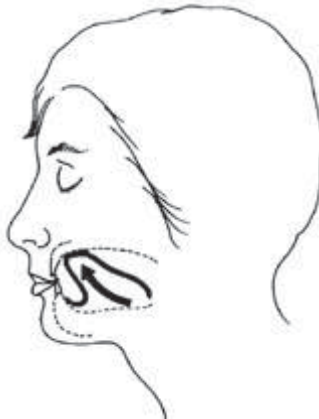


Fig. 4.6 Touch the tip of your tongue against the upper palate.



Fig. 4.7 Smile to the organs and feel the organs smile back to you.

Chapter 5

Beginning Fusion Element Meditation

Pakua



Fig. 5.1 Pakua - Eight Forces

The pakua is a symbol of the eight forces. In the Fusion of the Five Elements meditation the pakuas are used to gather and collect the energy of the organs and fuse them into a pearl. Here in the Cosmic Fusion meditation, the pakuas are again used to fuse energy into a pearl. Now, instead of just using the energy within the body, we combine the energy of the organs with the energy of the Universe. This is a technique used in the Fusion practice to condense and gather the abundant energy that surrounds us into something that is usable and digestible to the body. Forming the pakuas will be used in all the Fusion formulas.

The first step is to form the pakua at the lower abdomen to connect with and attract the five energies and the eight forces. The goal is to balance and transform the emotional energies of the organs. The next step is to form the facial pakua. The facial pakua gathers and transforms the energy of the senses and the thoughts down to the lower abdomen. The Universal pakua is then created to gather and collect the energy of the Universe into the lower abdomen. All these energies once gathered are condensed into an energy ball, or a pearl of white light. This highly refined ball of energy is then circulated through all the channels as a way to open, heal and revitalize the body, mind and spirit. This is the beginning of the transference of consciousness to a new realm.

Chanting

Chanting has been used in all systems of spirituality to help connect the practitioner to their higher source. In Christianity, chanting and singing is used to connect with God. In Buddhism and Hinduism, chanting is used to clear the space, to open the body and connect themselves with the Buddha or Hindu God or Goddess. The power of chanting and singing can be seen not only in a religious setting, but in all levels of society as well. Singing and listening to music is a very natural way to move energy.

In the Taoist practice, chanting is used to invoke the forces of the Universe. It is not necessarily about harmony. We want to get depth and power to the vibration to open the lower abdomen and create internal power. When you chant try to feel the vibration coming from the Lower Tan Tien.

Chanting in the Pakua is very similar to the sound in the genes when the replicating strands of DNA cross over. The eight sounds are the song of the crossing of the chromosomes like two serpents entwining and then they making love and one becomes two.

The pakua is a symbolic representation of the forces of nature. By chanting the names of these forces, we are able to make a connection with that force. Also, Yin and Yang are chanted as a way to contract and expand energy. The combination of chanting the forces and Yin and Yang helps to bring the power of the Universe to you as a tuning fork.

Chanting greatly increases the power and the coherence of the Pearl. After toning all eight directions, the forces of the Universe

are fused into the Pearl. The Yin and Yang (Tai Chi spines) chanting helps to expand and gather, as well as contract and store the force. This will help create the connection between your internal energy and the energy of the Universe.

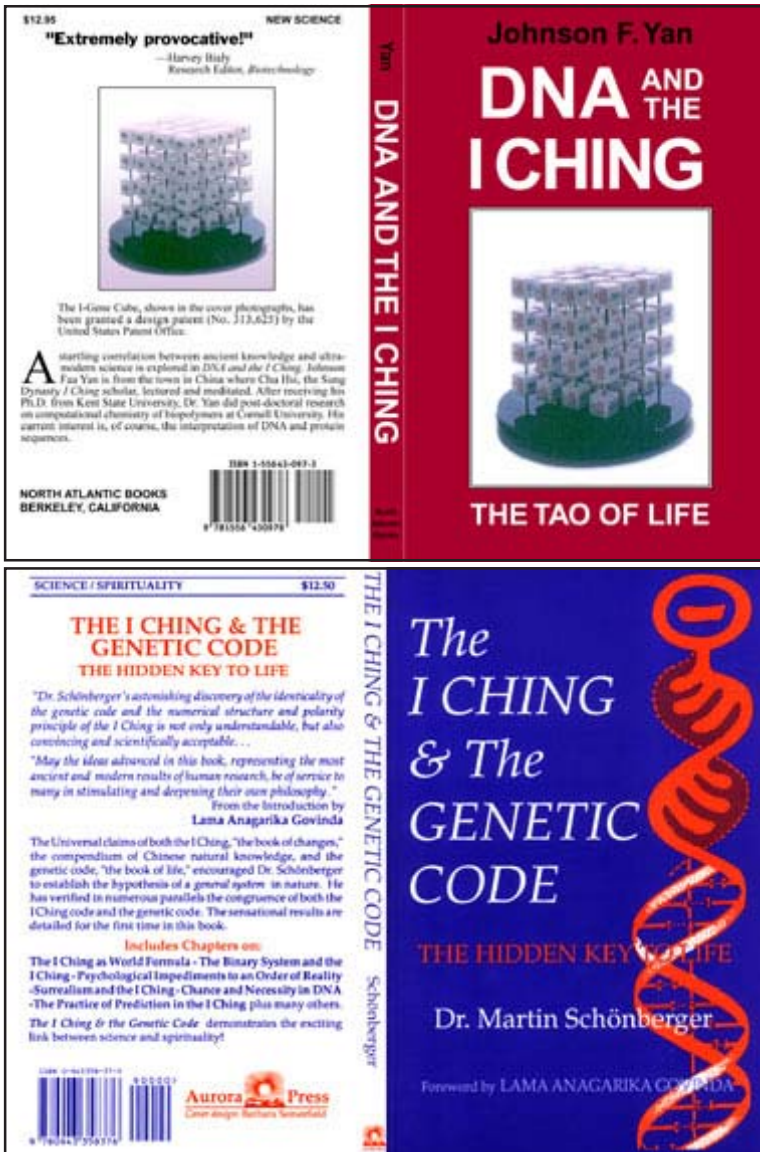


Fig. 5.2 DNA and the I Ching book cover and the I Ching and the Genetic Code book cover

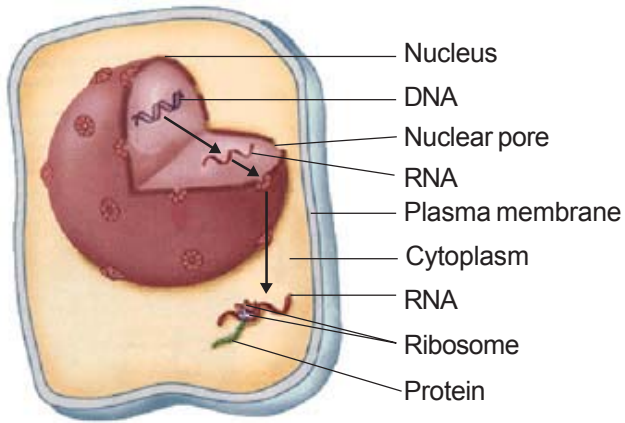


Fig. 5.3 When the frequency is 8Hz transcription occurs in the nucleus, translation takes place in the cytoplasm.

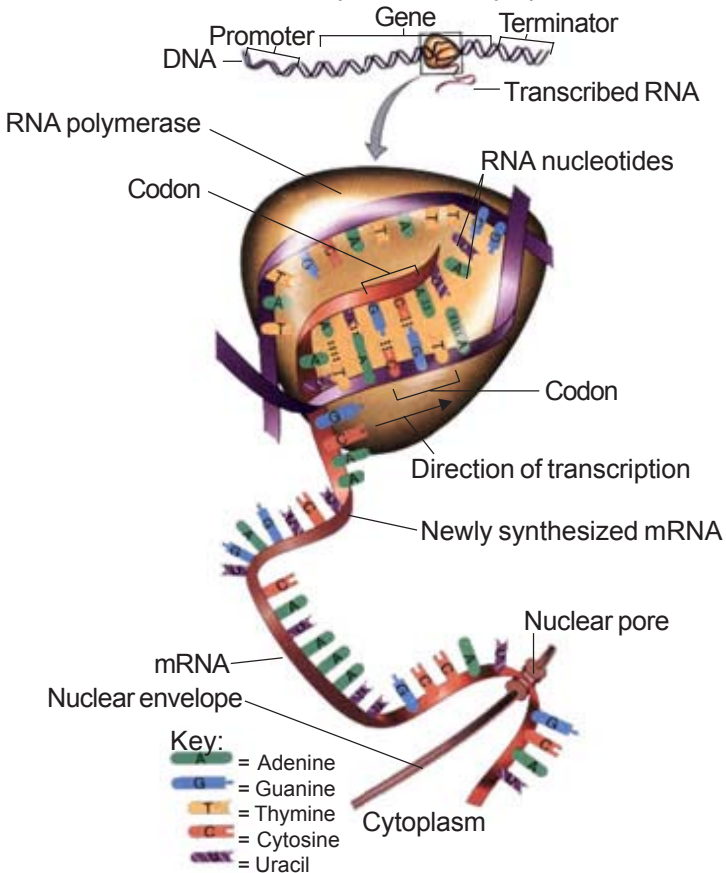


Fig. 5.4 During transcription, the genetic information in DNA is copied to RNA which in the Tao is known as cupping or self-intercourse.

Formula One: Forming the Pakuas

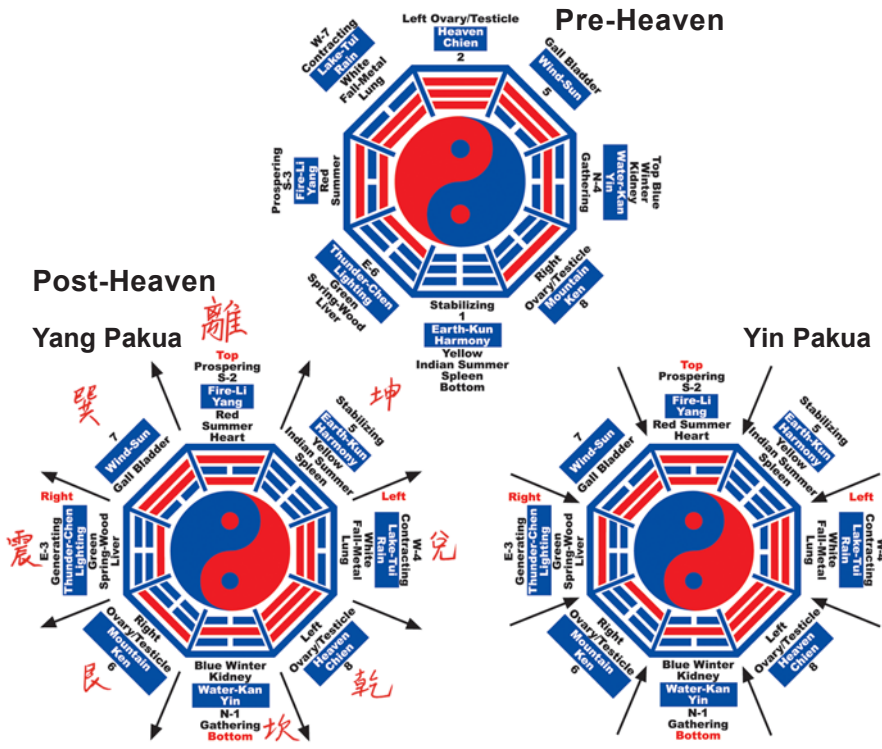


Fig. 5.5 Pakua - Tai Chi Symbol - Three Outside Lines - Eight Connecting Lines

There are two arrangements of the pakuas: the Pre-Heaven and the Post-Heaven. It is said that the Pre-Heaven pakua was discovered by Fu Hsi, a legendary figure of early Taoist history, as the Ho-Tu, inscribed, some say on a horse, others say on a dragon that rose from the river Ho to reveal itself to Fu Hsi. The Post-Heaven pakua was revealed to another legendary king, Yü, the Great, as the Lo-shu. This time it was written on the shell (back) of a tortoise that emerged from the river Lo. The Pre-Heaven pakua shows the unchanging cycle movement of these energies, the natural order of the universe and is the foundation of Fu Hsi's divinational trigrams/hexagrams, of the I Ching. The Post-Heaven pakua shows the opposing interaction and movement of these energies, which are responsible for the changes and creation of all the things in the universe, in nature and in our own lives.

Creating the Front Pakua

Drawing the Pakua on the Abdomen: the Front Pakua

It is important to get familiar with visualizing the pakua. Training the mind to concentrate on a single image is of immeasurable value for spiritual practice. The image of the pakua allows the mind to focus and fuse energy. This first step is essential to the rest of the Fusion practice. One of the best ways to get this image deeply connected in the mind is to draw it on a piece of paper and place it over your abdomen. Or, if you are a little more adventurous draw it directly on the abdomen. When you draw the pakua, use blue for Yin, red for Yang and black for the frame. Sometimes it helps to work with a partner. Draw the pakua over your partner's abdomen, and do the meditation facing one another. This way you can glance at the pakua and know what forces to work with. Be creative. Do whatever works so that you get the image planted firmly in your mind.

The pakua is between the underside of the rib cage and above the pubic bone. When we chant the symbols of the trigrams, you can use your finger to draw them on your own abdomen, or while you look at the pakua on your partner.

There are 3 different major centers for generating the frequency which fuse together to form the main energy center of the body. 1. Tan Tien, the Chi Center can be measure like heat in the infrared. 2. Throat Center. 3. Third Eye Center.



Fig. 5.6 Pakua in the Abdomen

Practice

1. Four Signs

Kan: First Sound

- Kan** (Yin-Yang-Yin). The power symbol of the Water gathering and yin power, connected with the kidneys, ears and sexual organs. Evoke the energy of the symbol by repeating its sound, **Kan**, several times or until you feel the connection with the energy of Kan, which is spreading down to the sexual organs and the kidneys. The Kan sound should come from the abdomen and the throat.
- First chant the name of the trigram Kan in a long and deep sound while you picture the symbols and touch your lower abdomen. Your eyes look down to the lower abdominal area.



Fig. 5.7 Kan (Yin-Yang-Yin)

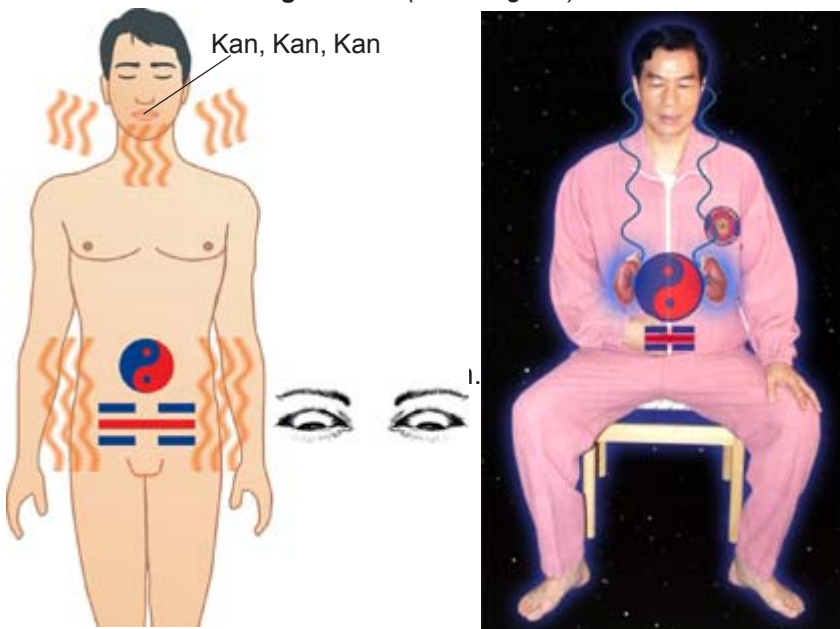


Fig. 5.8 Chant Kan (Ears and Kidney connects to the Kan)

- Next, chant the Yin and Yang lines of the symbol one after the other (Yin-Yang-Yin). Start from the inner side, close to the Tai Chi symbol.

- d. **Yin Contract:** First expand the mind and the hands and palms to touch the universe, the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms and draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power of sucking the Chi down the Yin line to the navel. Rest. (Fig. 5.9)



Fig. 5.9 Yin Line — — Yin Contract

- e. **Do the Yang Line:** Be aware of the Tan Tien, throat, crown and the palms close to the navel and slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Rest and feel your palms in touch with the cosmic Chi. (Fig. 5.10)



Fig. 5.10 Yang Line — Yang Expand

- f. **Do the Yin Line again:** Yin contracts; expand the mind and the hands and palms to touch the sky and the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms and draw the cosmic Chi from the universe into

the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power; the Chi goes down the Yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.11)



Fig. 5.11 Yin Yang Yin Trigram 

Rest. Repeat the words “Kan” at the lower abdominal in your mind and let your eyes look down at the lower abdominal. Then you close your eyes and picture the symbols: Kan (Yin-Yang-Yin), smile and be aware the kidneys, ears and the power of the yin and gathering power. Try to imagine them in your mind’s eye and feel them imprinted on your abdomen and vibrating inside you.

Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the abdomen.

Note: Doing the chanting together in a group makes it much more powerful.

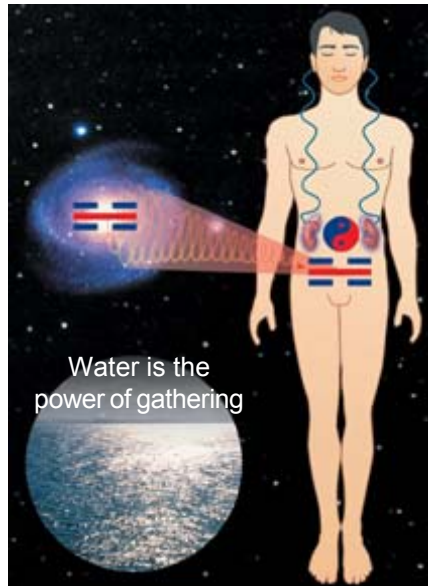


Fig. 5.12 Kan in the abdomen

Li: Second Sound

- a. The second sound is **Li** (Yang-Yin-Yang), the power symbol of the Fire, connected with the heart, the prospering power. The eyes look up at the upper abdominal, the Li Kua. The sound comes out from the area between the chest and the throat. Repeat this sound until you feel the vibration of the fire expanding upwards in the chest.

When you chant **Li** you feel the energy going up.

When you say **Li** the eyes look up.



Fig. 5.13 Li (Yang-Yin-Yang)

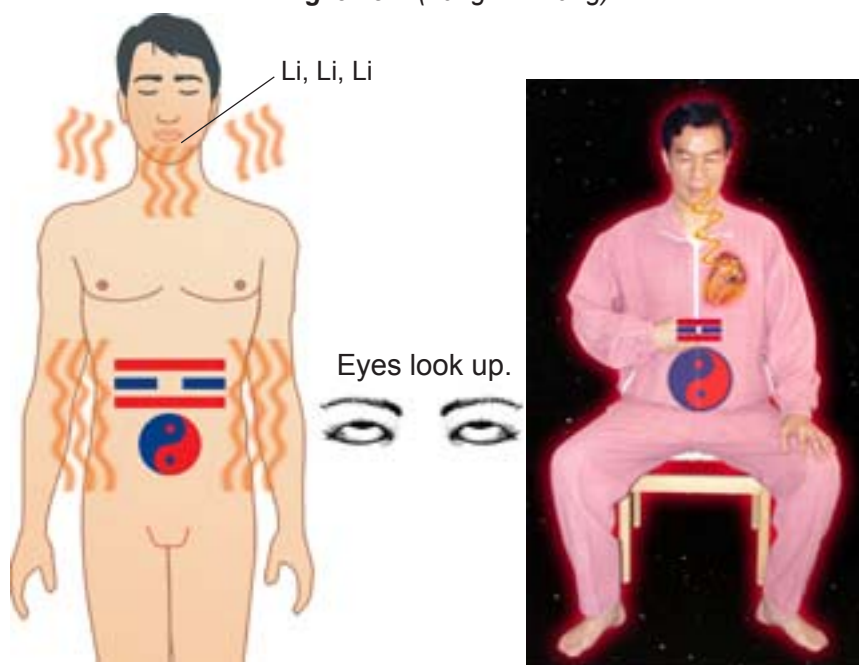


Fig. 5.14 Chant Li (Tongue and Heart connect to the Li)

- b. Chant the name of the trigrams Li in a long and deep voice while you picture the symbols and touch your lower abdomen and upper abdomen. (Fig. 5.14)
- c. Next, chant the Yang and Yin lines of the symbol one after the other (Yang-Yin-Yang). Start from the inner side close to the Tai Chi symbol.

- d. **Yang Expand:** Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.15)



Fig. 5.15 Yang Line — Yang Expand

- e. **Yin Contract:** Your mind and the hands and palms touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms up. Draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien. The throat has the power; draw the Chi into the Yang line to the navel. Rest for a while. (Fig. 5.16)



Fig. 5.16 Yin Line — Yin Contract

- f. **Do the Yang again:** Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the

left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.17)



Fig. 5.17 Yang Line — Yang Contract

- g. **Repeat the word “Li”** in your mind and let your eyes look at your Li Kua. Close your eyes and picture the symbol Li, still moving your eyes up. Smile and be aware of the heart, tongue and the prospering power of fire. Imagine them in your mind’s eye; feel them imprinted on your abdomen and vibrating inside you. Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the lower abdomen.



Fig. 5.18 Li above the Navel

Chen: Third Sound

- a. The third sound is **Chen** (Yang-Yin-Yin), the power symbol of the Thunder and the Lightning, connected with the liver and the eyes, the wood element and gathering power. This sound evokes the trigram Chen that is placed on the right side (below the liver) and the sound comes out as “djen”. Repeat the sound until you feel a vibration of energy below the liver, at the right side of the pakua. When you chant “Chen” the eyes look to the right side.



Fig. 5.19 Chen (Yang-Yin-Yin)

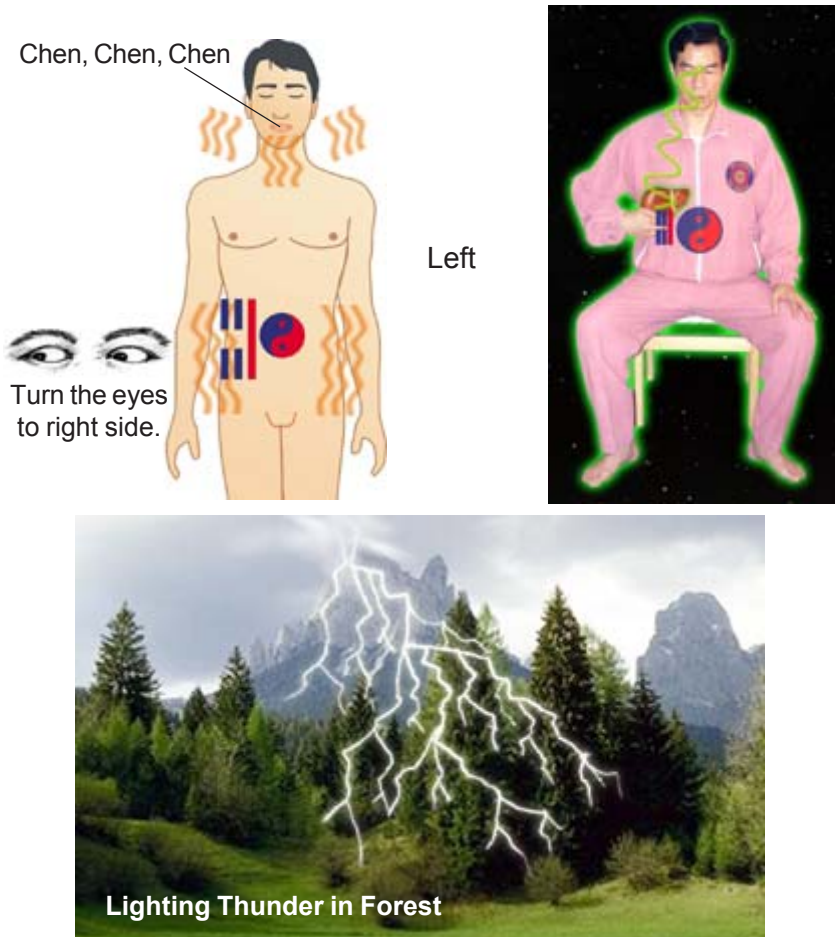


Fig. 5.20 Chant Chen (Eyes and Liver connect to the Chen)

- b. **First chant the name of the trigram Chen** (“Djen”) in a long deep throat sound while picturing the symbol and touching the right side of your abdomen. Feel the vibration of the lightning and the thunder. Look at the right side of the body, close your eyes and visualize at the symbol of Yang-Yin-Yin. Smile and be aware of the liver, the eyes and the power of generating, lighting and thunder power.
- c. **Yang Expand:** Be aware of Tan Tien, the throat, crown and the palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang as long as you feel comfortable. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.21)



Fig. 5.21 Yang Line — Yang Expand

- d. **Yin Contract:** Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yin long sound as the palms touch the universe. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back. Draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Rest and feel your palms touch the cosmic Chi. (Fig. 5.22)



Fig. 5.22 Yin Line — — Yin Contract

- e. **Do the Yin line again:** be aware of the Tan Tien, the throat, crown and the palms move out to touch the universe. Chant the Yin long sound. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.23)

Rest for awhile and feel the vibrations inside.



Fig. 5.23 Yin Line — — Yin Contract

Tui: Fourth Sound

- a. The fourth sound is **Tui** (Yang-Yang-Yin), the power symbol of Lake and Rain, connected with the lungs and nose, the metal element and contracting power. This sound evokes the trigram Tui, that is placed on the left side (opposite Chen) and the sound comes out as “tway”. Chen and Tui are throat sounds. Repeat the sound until you feel a vibration of energy at the left side of the pakua.



Fig. 5.24 Tui (Yang-Yang-Yin)

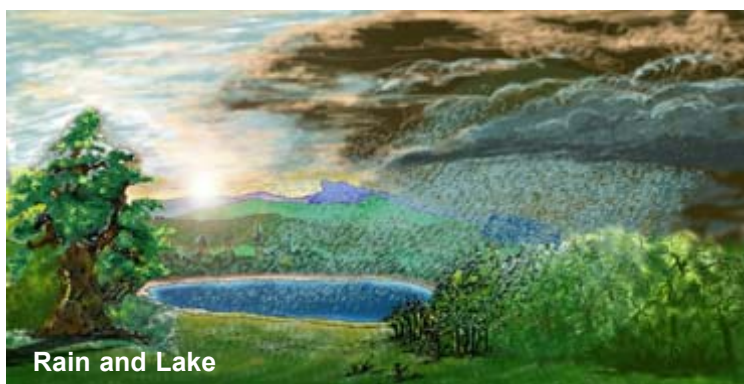
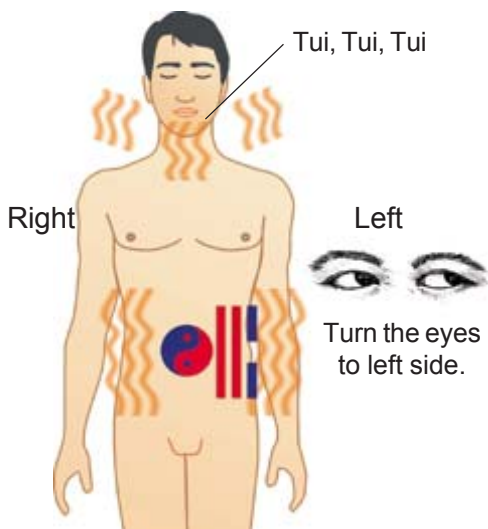


Fig. 5.25 Chant Tui (Nose and Lung connect to the Tui)

- b. **Next chant the name of Tui** in a long deep voice while picturing the symbol and touching the left side of your abdomen. Feel the vibration of the rain and the lake. Look at your left side, close your eyes and visualize at the symbol of Yang-Yang-Yin. Smile and be aware of the lungs, nose and the power of contracting rain and lake.
- c. Do the Yang Line, **Yang Expand**; be aware of Tan Tien, the throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Chant the Yang, Yang, Yang. (Fig. 5.26)
- d. Do the Yang line again. **Yang Expand**; be aware of Tan Tien throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang.

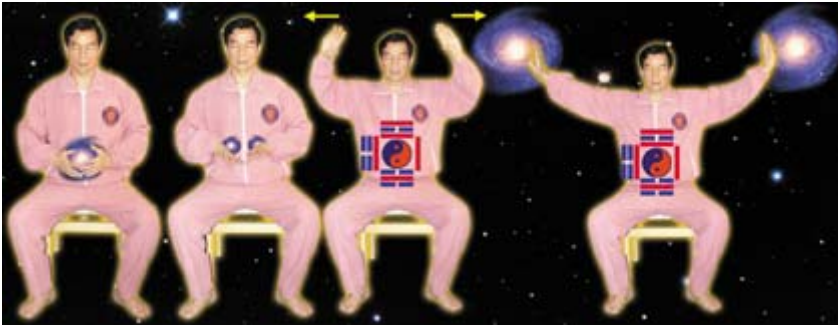


Fig. 5.26 Yang Line — Yang Expand

- e. **Yin Contract:** Chant the Yin, Yin, Yin as long as you feel comfortable, continue moving your palms and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power and the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Finish. Rest for awhile and feel the vibrations inside. (Fig. 5.27)

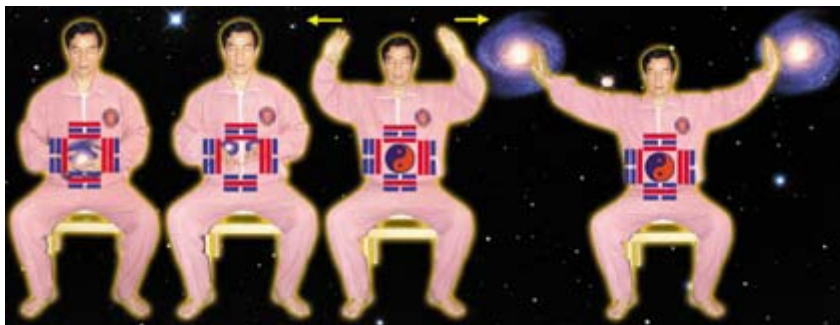


Fig. 5.27 Yin Line — Yin Contract

2. Continue the practice with the next four symbols.

The last four trigrams of the pakua are: **Kun** (Yin-Yin-Yin), the Earth power, **Ken** (Yin-Yin-Yang), the Mountain power; **Sun** (Yin-Yang-Yang), the Wind power and **Chien** (Yang-Yang-Yang), the Heaven power.

Go through the same procedure as with the first four symbols to evoke the energy and connect it to the pakua.

- Do all the 8 symbols together quickly Kan, Li, Chen, Tui, Kun, Ken, Sun, Chien (6 sets).
- Be aware of the pakua and see it imprinted deep into the abdomen.
- Be aware of the Tai Chi symbol and start to chant, Tai Chi, Tai Chi, and Tai Chi faster and faster. Feel the Tai Chi symbol moving faster and faster now.

Practice of the Next Four Symbols.

Symbol Kun - Earth



Stabilization power stomach and mouth, spleen and pancreas.

Focus on Kun, Yin-Yin-Yin. Chant Kun and then chant Yin-Yin-Yin repeatedly. You can use the hand to help draw in the energy back to the Pakua. Later on, you do not need to use your fingers. Picture the symbol Kun in front of you and expand it very far away to connect with the centering, stabilizing power. Let the energy with the symbol come to you until it sticks to your forehead. Bring it down to the south/west (upper left corner) in the abdominal Pakua.



Fig. 5.28 Chant Kun (Earth, Mouth and Spleen connect to the Kun)



Fig. 5.29 Yin Line — — Yin Contract



Fig. 5.30 Yin Line — — Yin Contract



Fig. 5.31 Yin Line — — Yin Contract

Symbol Ken - Mountain



Yin side of water power and with bladder and sexual organs.

Focus on Ken, Yin-Yin-Yang. Chant first Ken and then Yin-Yin-Yang repeatedly. It is a nose/throat sound. Mark the symbol with your fingers and your eyes/mind on your forehead. Rest and feel the symbol imprinted on your forehead. Expand it far away to make the connection with the stable and strong mountain power. Feel the symbol with the energy come back. Move it to its place in the pakua on your abdomen in the lower right corner.



Fig. 5.32 Chant Ken (Mountain connects to the back of the skull)

Symbol of Sun - Wind



Also connects with the gall-bladder and wood power.

Focus on Sun, Yin-Yang-Yang. Chant Sun and then Yin-Yang-Yang repeatedly. Picture the symbol on your abdomen mark it with your fingers at the abdomen first and then just with your eyes and mind. Picture the symbol very far away to connect with the power of the wind until it comes back to you and sticks to your abdomen. When the reinforced symbol sticks to your abdomen, move it down to the upper right corner of your abdominal Pakua.



Fig. 5.33 Chant Sun (Wind connects to the base of the skull)

Symbol of Chien - Heaven



Also connects with the yang side of metal power and large intestine.

Focus on Chien, Yang-Yang-Yang. Chant Chien and then Yang-Yang-Yang repeatedly. Mark the lines of the trigram on the abdomen with your fingers and your eyes/mind. Rest and feel the symbol imprinted on the abdomen. Expand it very far away to connect with the power of Heaven. Do it several times until you feel that the symbol is coming back and sticks on your abdomen. Bring this reinforced trigram down to the lower left corner of your abdominal Pakua.



Fig. 5.34 Chant Chien (Heaven connects to the forehead bone)

When you finished the last imprinting of these first four symbols, make the Tai Chi symbol, spiraling with the fingers around the navel and saying: **Tai Chi, Tai Chi, Tai Chi**. This is an abdominal sound. Continue to chant it more inwardly, **Tai Chi, Tai Chi, Tai Chi**, at the same time spiraling with your fingers and eyes. When you finish the chanting, rest. Feel the Kan and the Li, the Chen and the Tui join together, fusing the energy of these forces inside of you.

We now combine the four trigrams.

- First look at your pakua and say the name of the symbol and its Yin-Yang components.
- Chant Kan - Li - Chen - Tui while moving your eyes down-up -right-left. Repeat several times.
- Rest; spiral with your fingers around the navel and continue the spiraling movement of the eyes awhile chanting Tai Chi, Tai Chi, Yin - Yang, Yin - Yang until you feel the Tai Chi symbol spiraling in the middle of the pakua connecting the trigrams together. Feel a big space, a fire burning inside of you.

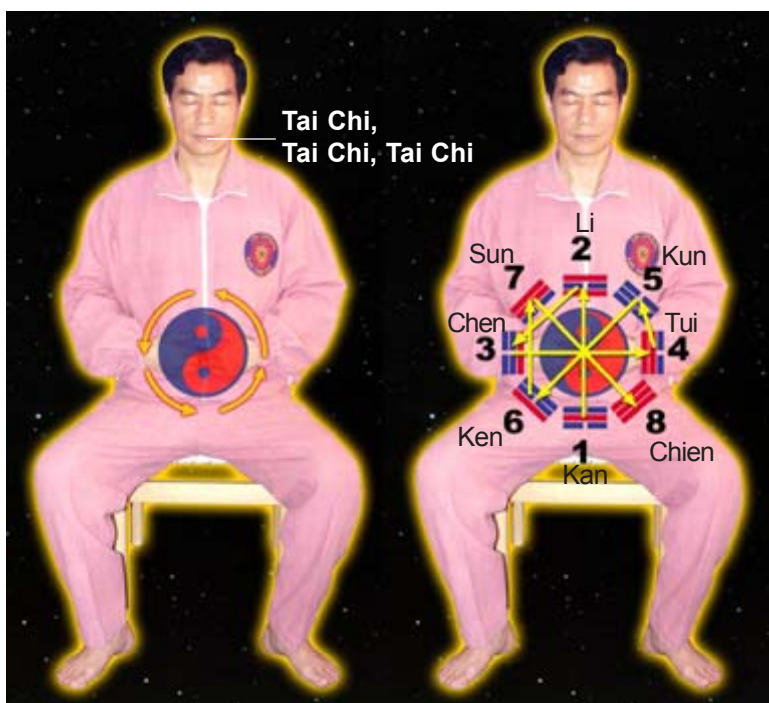


Fig. 5.35 Finish the imprinting the four symbols and four trigrams.

Merging Energy of both Pakuas and establish the Cauldron.

- a. Copy the front Pakua to the back Pakua and let the Tai Chi symbol spiral. Be aware of the front Pakua spiraling in one direction and the back Pakua in the reverse direction. You can start the front Pakua spiraling counterclockwise and the back clockwise in reverse. Merge the energy of the front and the back Pakua right in the center of the Tan Tien and form a space there for the cauldron. At this point, leave the spinning energy moving. Feel the both Pakuas still spinning and drawing Cosmic Force from all directions. Rest, and then start spinning the energy.

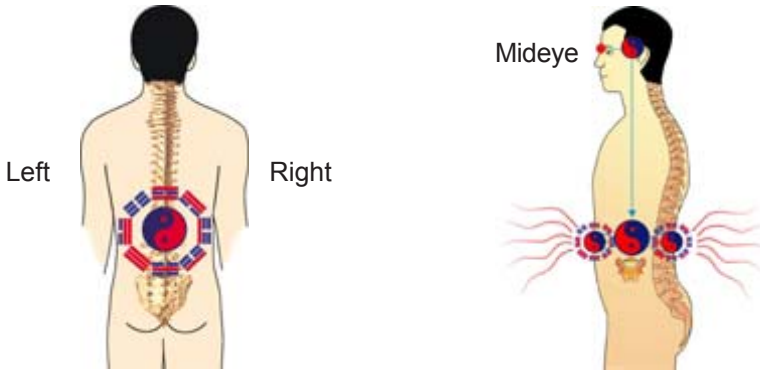


Fig. 5.36 Back Pakua

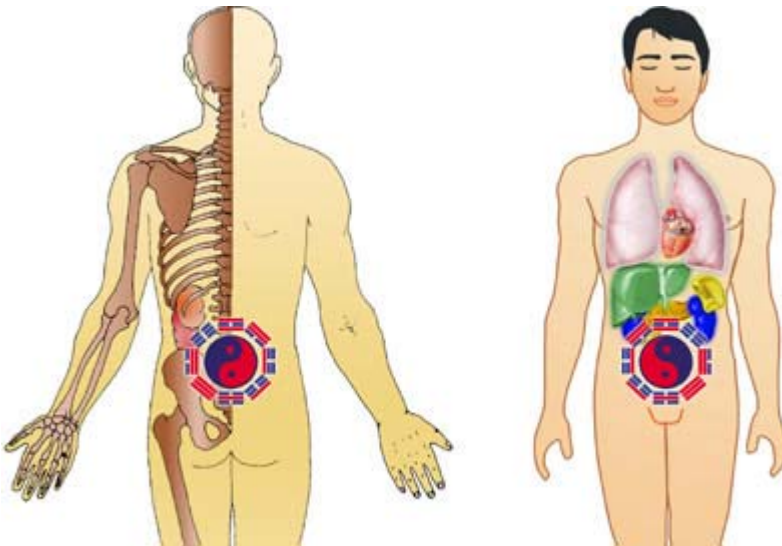


Fig. 5.37 Front and Back Pakua

- b. When both pakuas are spiraling, focus on the center and look down while being aware of the front and the back pakuas. Chant Yin-Yang and spiral with your mind's eye in the center. Feel the big space of the front pakua and the back pakua coming into the center, merging together and creating a big space inside you for the cauldron. Feel the cauldron inside you spiraling like a big ball of fire, creating a suction in the middle of the front and the back pakua. Feel that, while you continue to chant the Tai Chi subvocally, the energies of both pakuas are sucked into the center, the cauldron. Feel the fire burning in the cauldron like a candle. Be aware of your center and of the energy there.

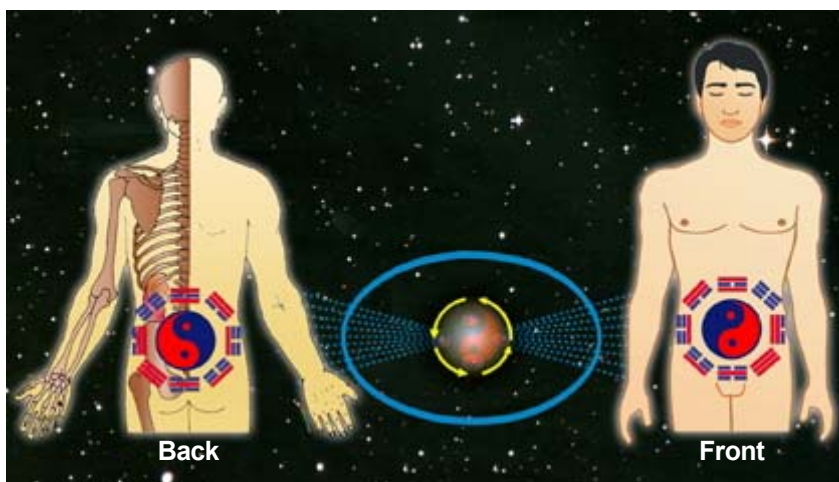


Fig. 5.38 Both Pakuas are spiraling and drawn into the center.

1. Creating the Right Pakua

The right pakua is a copy of the back pakua moved to the right side. Use your finger to point to the right side on the same level with the navel while you picture the symbol of Pakua. Then make the Tai Chi symbol, spiraling from the bottom to the right to the top and to the left. Chant Tai Chi and follow the spiraling with your fingers at the same time. Rest, feel the pakua spiraling and drawing energy.

2. Creating the Left Pakua

This pakua is a copy of the front pakua moved to the left side. Use your fingers to point to the left side at the same level with the navel picture the symbol of the Pakua. When you feel that you are in the rhythm continue in your mind using your mind's eye to move. Chanting the Tai Chi, Tai Chi and spiraling with your hand in the middle of the left pakua. Continue spiraling with your mind/eyes until you feel the energy moving.

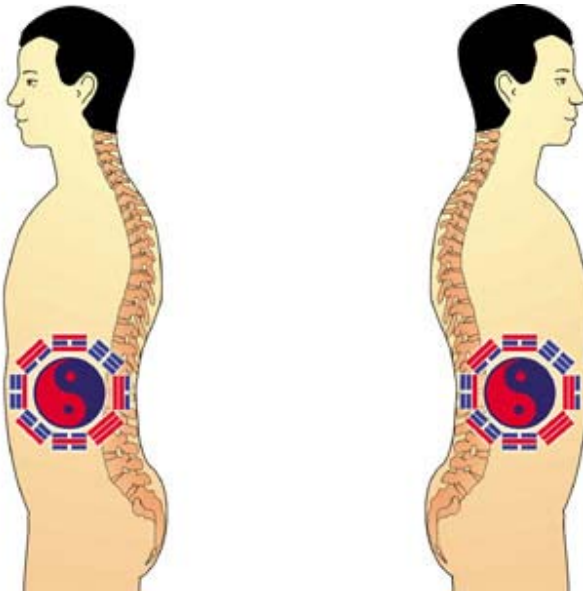


Fig. 5.39 Left and Right Pakua

3. Merging the Energies of the Four Pakuas together in the Cauldron

Go back to the right pakua, activate it and let it spiral. Go back to the left pakua and reactivate it, spiraling the Tai Chi. Focus on the center as you chant the Tai Chi and be aware of the centers of the front, back, right and left pakuas. Feel that the energies of the pakuas are sucked into the center. Feel the energy become violet light, and your mind, eyes and center spiraling.

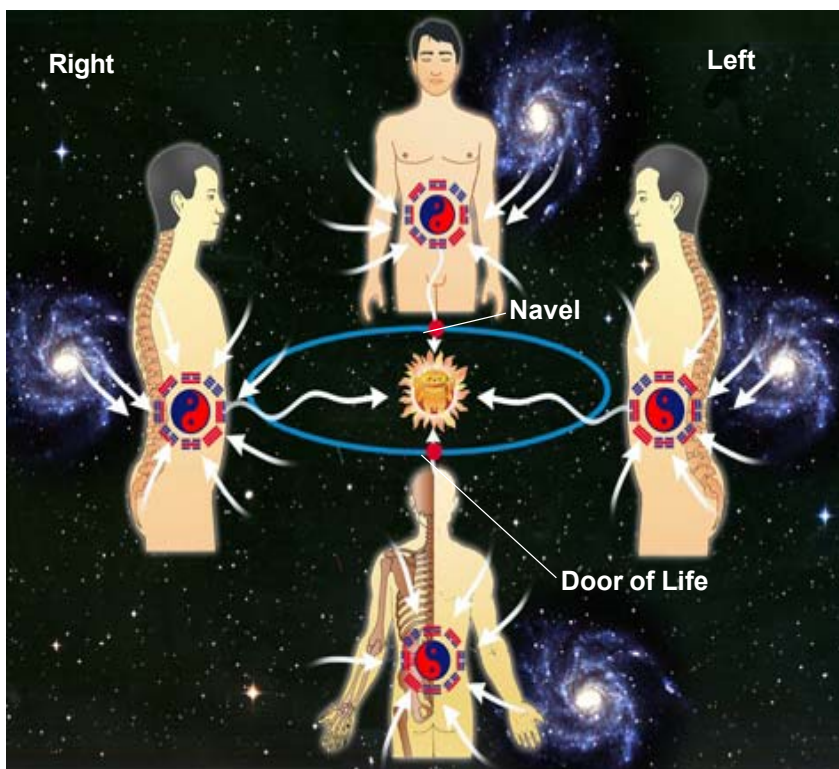
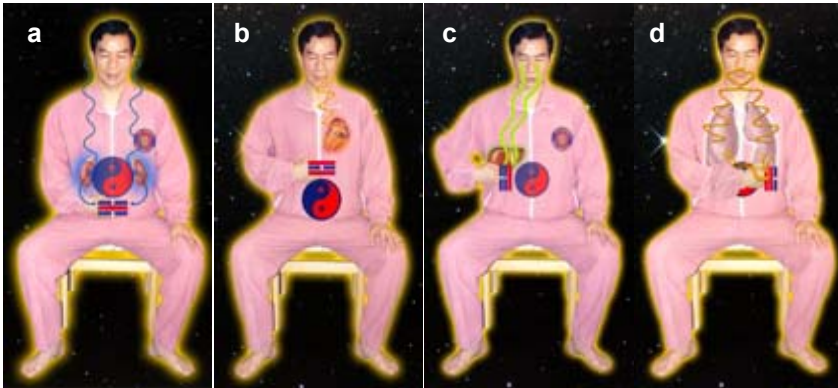


Fig. 5.40 Four Pakuas spiral and are being drawn into the Center of the Cauldron.

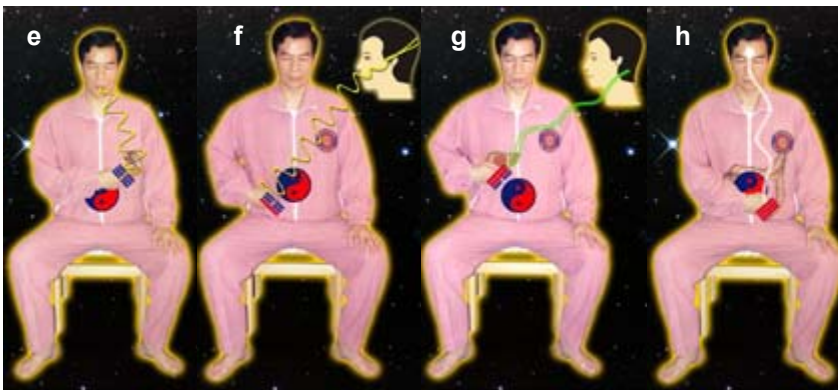
4. Connecting the Organs and Senses with the Abdominal Pakua.

- a. Bring your ears and kidneys to the Kan below.
- b. Your tongue and heart to the Li on the top.
- c. The mideyebrow and the liver to the Chen on your right side.
- d. Your lungs and your nose to the Tui on your left side.
- e. Your mouth to the Kun on your upper left side.
- f. You can also connect the back part of your skull to the Ken.
- g. The base of the skull to the Sun
- h. The forehead point to the Chien.

Spiral the Tai Chi symbol of this pakua drawing all the energy of the organs and the senses to the center, where all these energies are combined and condensed.



*a. Kan - Ear and Kidneys b. Li - Tongue and Heart
c. Chen - Mideyebrow and Liver d. Tui - Lung and Nose on Left Side*



*e. Kun - Mouth and Upper Left Side f. Ken - Back part of the Skull
g. Sun - Base of the Skull h. Chien - Forehead Point*

Fig. 5.41 Connecting the Organs

Activate the Facial Pakua by enhancing it on the Forehead

The forehead Pakua is the reverse of the abdominal pakua. Use the fingers to point at the position of the Pakua. The Yin and Yang sounds generate from the abdomen but emphasis on the throat, nasal and the third eye. Later on, mark the symbol with your eyes and mind.

When you rest after making the specific sound, feel that the symbol of the trigram is imprinted on the forehead. Send this symbol out into the space in front of you to make the connection with the force of the Universe and let it come back to your body. Bring the reinforced symbol down to the trigram in the pakua in the abdomen and start to work with the next symbol.

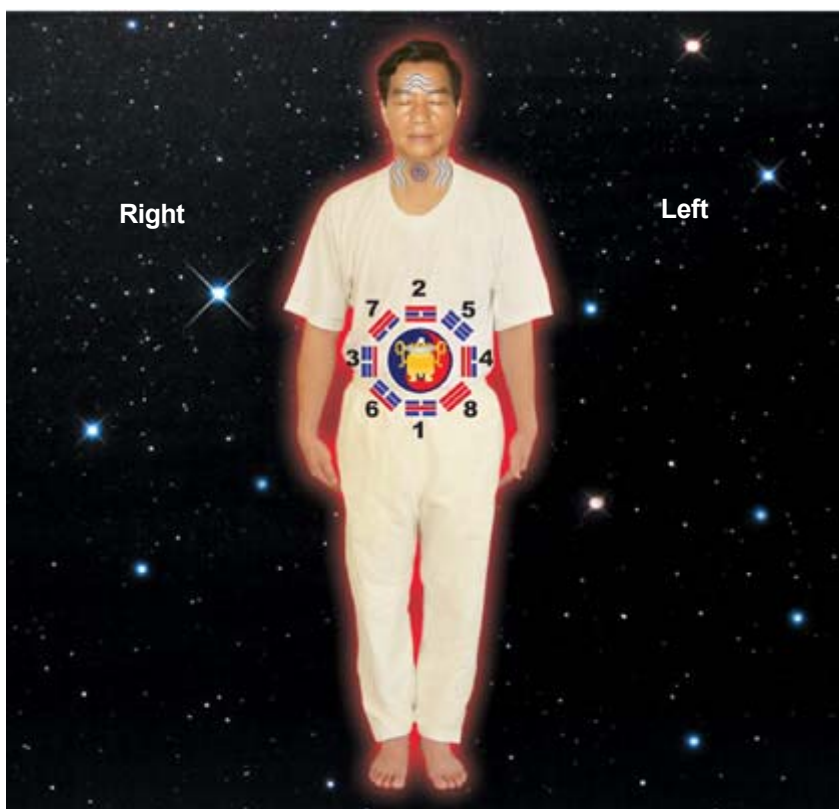


Fig. 5.42 Enhancing Pakua on the Forehead

Facial Pakua

To practice this stage, we form a pakua on the face. This pakua has its face in front of us (as if the symbol is looking toward you), so that the Chen will be on the left side and the Tui will be on the right side and all the other trigrams will be arranged accordingly. The Tai Chi symbol will be on your the center at the mid-eyebrow and expands up and down to the forehead and the ridge of the nose right where the cavity of the spirit is. All the senses are controlled from this point. When information and energy from outside is coming in to trigger the senses, you will feel it first very strongly in this center and then the senses will connect immediately to the center of the front pakua below.

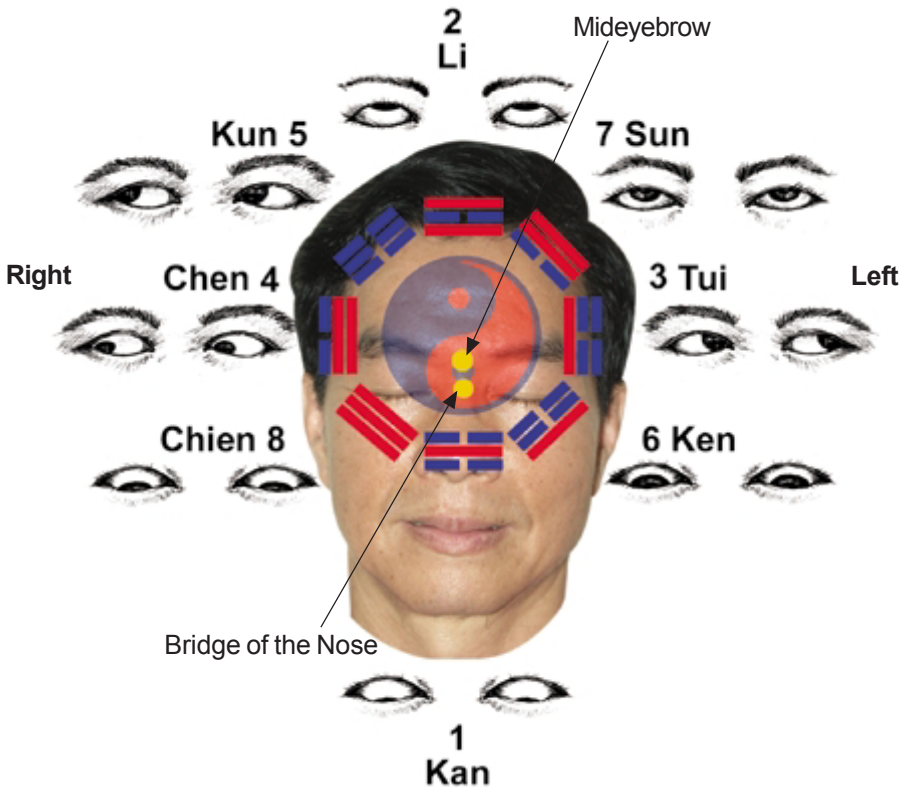


Fig. 5.43 Use the Eye Mind Power "I" to help move the Eight Forces.

Practice to form the Facial Pakua.

1. In order to help you get more Chi from the universe, you can start with the “Opening the Three Tan Tiens to the Six Directions” (See the book “*Cosmic Healing I*” by Mantak Chia). If you have not learned this, you can just start with forming the Pakua.



Fig. 5.44 *Opening the Three Tan Tiens to the Six Directions*

2. Then smile, feel your senses turned inward, feel them connecting to the organs. Your mideyebrow connects to your eye and liver, your tongue connects to the heart, your ears connect to the kidneys, your nose connects to your lungs and your mouth connects to the spleen. Feel all the senses turned inward to the mideyebrow and down to navel, going deep inside you. Your abdomen is like a big ocean, a big space, big like a whole universe.

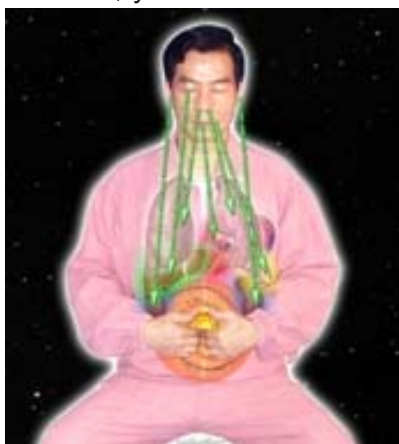


Fig. 5.45 *Turn all senses inward*

3. Reactivate and reinforce the pakua in your lower abdomen.

- a. Touch your Lower Tan Tien and start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to chant the kua symbols subvocally in your mind and holding the symbol in front of your eyes. Be aware of the Heart Pakua.



Fig. 5.46 Touch Lower Tan Tien and chant.

- b. Spiral the Tai Chi symbol from the bottom to the right and up, chanting it while spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only and feel the heart pakua also spiraling. The energy is pulling inward and the Tai Chi symbol is spiraling and changing to violet light.



Fig. 5.47 Tai Chi symbol spiraling

Start the Practice of the Facial Pakua with the First Four Symbols.

Symbol of Kan - Water

- a. Be aware of the mideyebrow. Use the fingers of either the right or left hand to touch below your nose. Eyes look down to the bridge of the nose. Focus on the Kan, Yin-Yang-Yin. Chant the word Kan repeatedly, vibrating it in the brain, making a throat, nose and third eye sound. Picture the trigram on your face and expand it very far away to the ocean. Feel that the energy of the Kan comes right in front of you, allowing the feeling to expand on bridge of the nose. Be aware of the Kan in your lower abdomen and move the powerful Kan from your face to your lower abdomen where it is supposed to be.

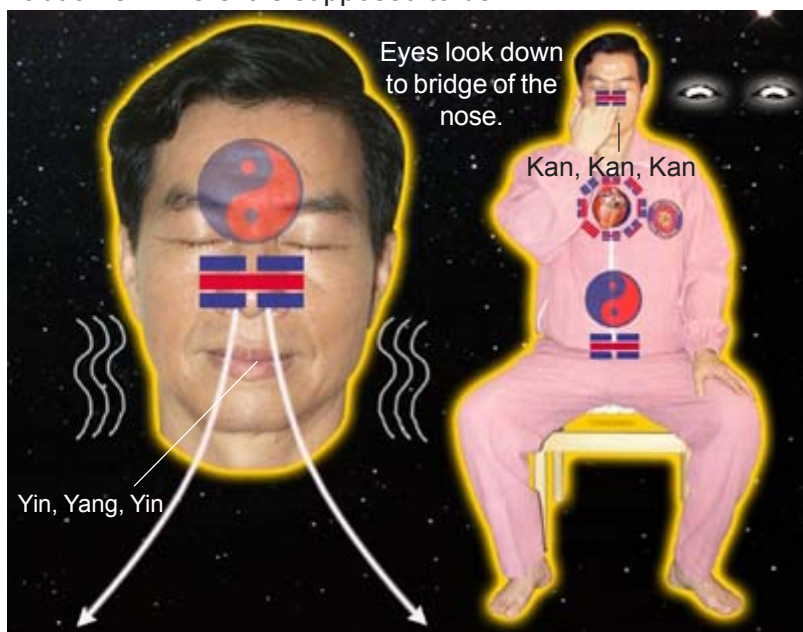


Fig. 5.48 Kan on the face below the nose.

- b. **Yin Contract**; First expand the mind and the hands and palms to touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms. Draw the cosmic Chi in from the universe into the face and feel the mideyebrow has suction. Feel your palms, fingers and the Tan Tien, the mideyebrow has power, the fingers can move in and touch below the nose. The Chi goes to the Yin line in the navel. Rest and Smile, breathing the cosmic Chi. (Fig. 5.52)



Fig. 5.49 Yin Line — — Yin Contract

- c. **Yang Expand:** Do the Yang line; be aware of the Tan Tien, throat, bridge of the nose, the palms, the fingers and touch the face. Slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Rest and smile, the Chi goes to the Yang line in the navel.



Fig. 5.50 Yang Line — Yang Expand

- d. **Yin Line again**, Yin contracts; expand the mind. Repeat as in the first Yin line. Rest for awhile. Feel the vibrations inside.



Fig. 5.51 Yin Line — — Yin Contract

Symbol of Li - Fire

- Focus on the Li Yang-Yin-Yang trigram. Repeat it several times using your fingers on your mideyebrow. Eyes look up to the forehead and picture a flame burning and chant Li, Li, Li repeatedly. Then chant the Yang-Yin-Yang. Picture the trigram right on your face and expand it very far away. See a fire burning, expanding warmth. Let the energy stay on your forehead as a bright red light. Bring it down to the Li in the Pakua in your abdomen and feel a burning sensation in that area.
- Yang Expand:** Do as before.
- Yin Contract:** Do as before.
- Yang Expand:** Do as before.

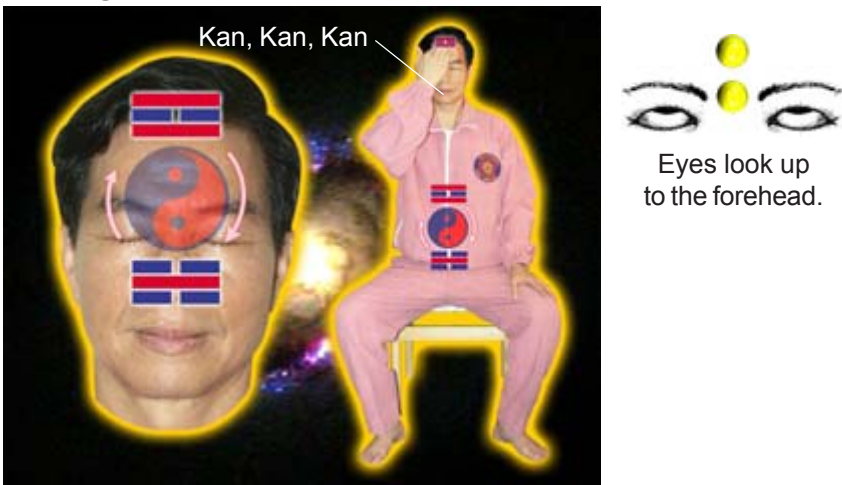


Fig. 5.52 Li on Forehead

Symbol of Chen - Thunder

- Focus on Chen, Yang, Yin, Yin. Chant this symbol as a throat and nose sound repeatedly and then chant Yang-Yin-Yin. The eyes look to the left temple bone. Picture the symbol in front of you, expand it very far away to the power of the lightning and thunder. Let the energy come to you, feel the tingling on your left temple bone and move this energy sensation down to the left side of the abdominal pakua. Be aware of Kan, Li, Chen. Visualize them very clearly.
- Yang Expand:** Do as before.
- Yin Contract:** Do as before.
- Yin Contract:** Do as before.



Eyes look to left temple bone

Fig. 5.53 Chen on Forehead

Symbol of Tui - Lake 

a. Focus on Tui, Yang, Yang, Yin. Chant Tui repeatedly with a nose sound that is vibrating in the nose. Then chant Yang-Yang-Yin; eyes look to the right temple bone. Picture the symbol on your right temple bone and expand it very far away to the power of the lake, rain and metal element. It is a condensing power. Move it down to the right of the abdominal pakua.

Combine the four symbols together with the Tai Chi symbol. Feel the Tai Chi symbol spiraling inside your head and feel the center of your abdomen nice and warm like a fire burning inside you.

- b. **Yang Expand:**
Do as before.
- c. **Yang Expand:**
Do as before.
- d. **Yin Contract:**
Do as before.



Eyes look to right temple bone.



Fig. 5.54 Tui on Forehead

Kun ☷ ☷

Imprint Kun on your forehead. Start chanting Kun-Kun-Kun, and then use the fingers and palms to help activate the cosmic force Yin-Yin-Yin, Yin-Yin-Yin, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol breathing in violet/blue and when it connects to your forehead bring it down to its place in the lower pakua.

- a. **Yin Contract**, Do as before.
- b. **Yin Contract**, Do as before.
- c. **Yin Contract**, Do as before.

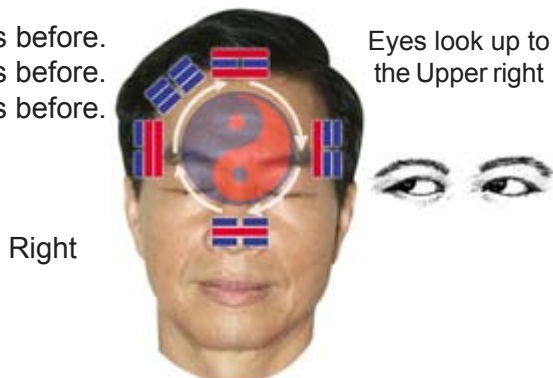


Fig. 5.55 Kun

Ken ☶ ☶

Imprint Ken on your lower left cheek bone. Start by the eyes looking down to the lower left cheek bone, chanting Ken-Ken-Ken, and then Yin-Yin-Yang, Yin-Yin-Yang, Yin-Yin-Yang, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colours in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

- a. **Yin Contract**: Do as before.
- b. **Yin Contract**: Do as before.
- c. **Yang Expand**: Do as before.

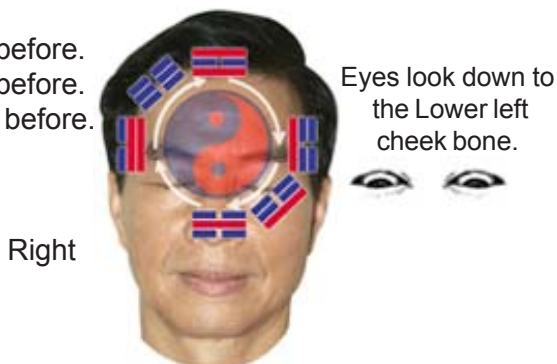


Fig. 5.56 Ken

Sun ☰☷

Imprint Sun on your upper left eyebrow. Start with the eyes looking up to the upper left eyebrow, chanting Sun-Sun-Sun, and then Yin-Yang-Yang, Yin-Yang-Yang, Yin-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colors in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

- a. **Yin Contract:** Do as before.
- b. **Yang Expand:** Do as before.
- c. **Yang Expand:** Do as before.

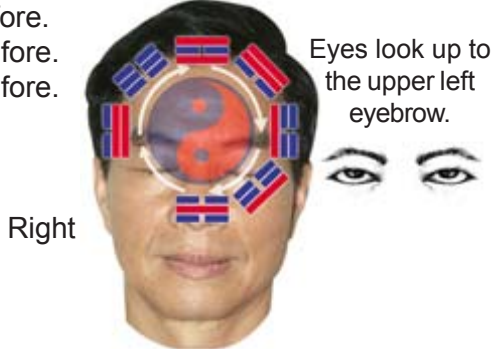


Fig. 5.57 Sun

Chien ☰☷

Imprint Chien on your lower right cheek bone. Start with the eyes looking down to the lower right cheek bone, chanting Chien-Chien-Chien, and then Yang-Yang-Yang, Yang-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its bright red colors and when it connects to your forehead, bring it down to its place in the pakua in your lower abdomen.

- a. **Yang Expand:** Do as before.
- b. **Yang Expand:** Do as before.
- c. **Yang Expand:** Do as before.

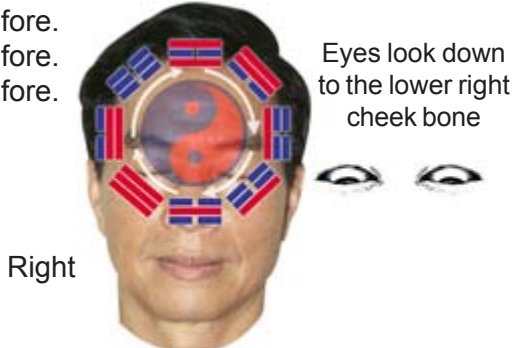


Fig. 5.58 Chien

Note: Any time that you feel the energy shooting into your forehead, right where the senses' control is located, bring both the senses' energy and the energy from the universe down to your abdomen.

4. Form the pakua on your face to turn the senses inward.

Chant Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien and mark the place of the specific kua with your fingers.

- a. Kan is on your bridge of the nose.
- b. Li at the top of your forehead.
- c. In this pakua Chen is on (inside) your left ear.
- d. Tui is on (inside) your right ear.
- e. Kun in your brain above the right eye.
- f. Ken inside your cheek bone on the left side.
- g. Sun in your brain above the left eye.
- h. Chien inside your cheek bone on the right side above.

Repeat the chanting in your mind and let your eyes move to the place of each kua. Feel the power of the symbols attracting your senses in to the mideyebrow. Chant and spiral the Tai Chi symbol with your finger and then only with your mind. Let the Tai Chi spin fast and faster. Keep on chanting the Tai Chi symbol until the energies are pulled to the center of the pakua. You should feel that all the energy is flowing to the center of the face pakua and connecting to center of the brain, the crystal room, and keep on spiraling and be aware of the Lower Tan Tien, Tai Chi, and also the spiraling of the facial pakua itself. Feel a very strong center in your forehead and bring it down to the center of the lower pakua.

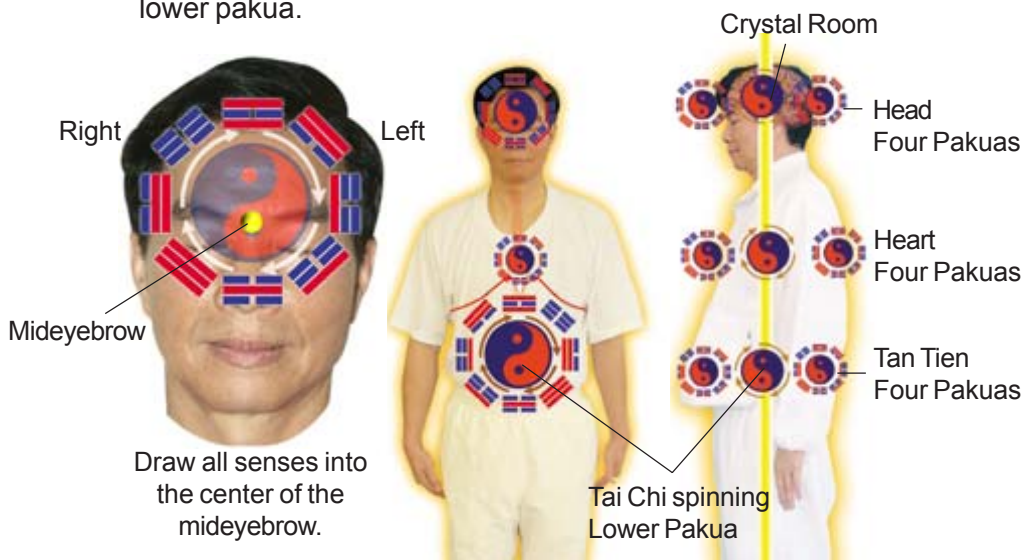


Fig. 5.59 Pakua on your face to turn the senses inward

Creating the Back Pakua on the Head

Duplicate trigrams, pakua and the Tai Chi symbol to the back and spiral clockwise while chanting the Tai Chi, Tai Chi. The mind and the eyes are spiraling as well, going faster and faster. When you spiral as fast as possible, you will feel that the energy is drawing into the back Pakua.

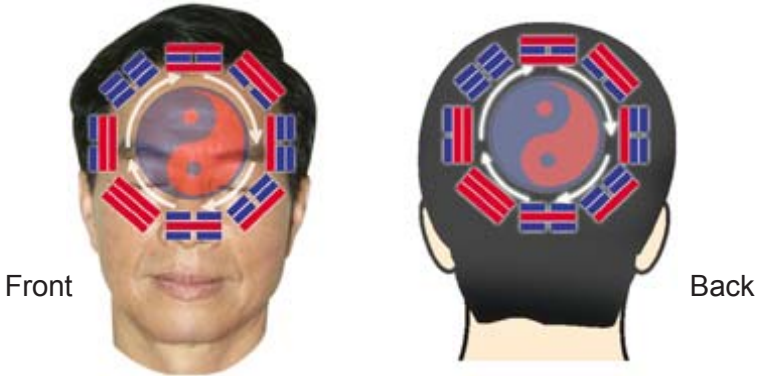


Fig. 5.60 Pakua on the Head

Be aware of the front and back Pakuas and spiral them. Spiral in the center faster and faster drawing the front and back into the center.

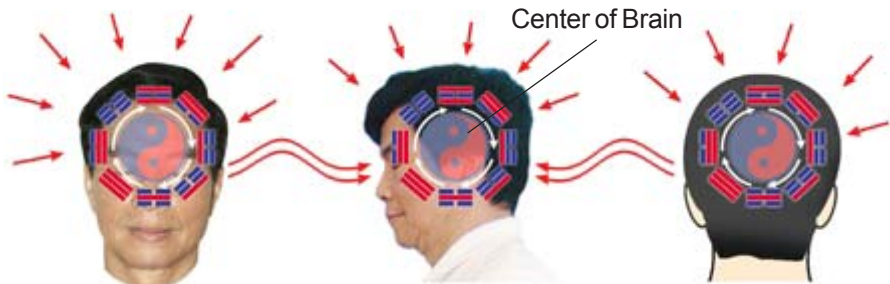


Fig. 5.61 Front and Back Pakuas spiraling.

Duplicate the front Pakua to the left side and let the Tai Chi symbol spin.

Duplicate the back Pakua to the right side of the head and let the Tai Chi symbol spin. Become aware of the center of the brain, the crystal room and let it spin faster and faster, drawing the energy of the left and right Pakuas into the center.



Fig. 5.62 Energy of the left and right Pakua into the center of the Brain.

Be aware the front, back, left and right Pakuas and let them spin. Put more attention on the center of the brain and let the center spin faster and faster, drawing all the energy into the center.

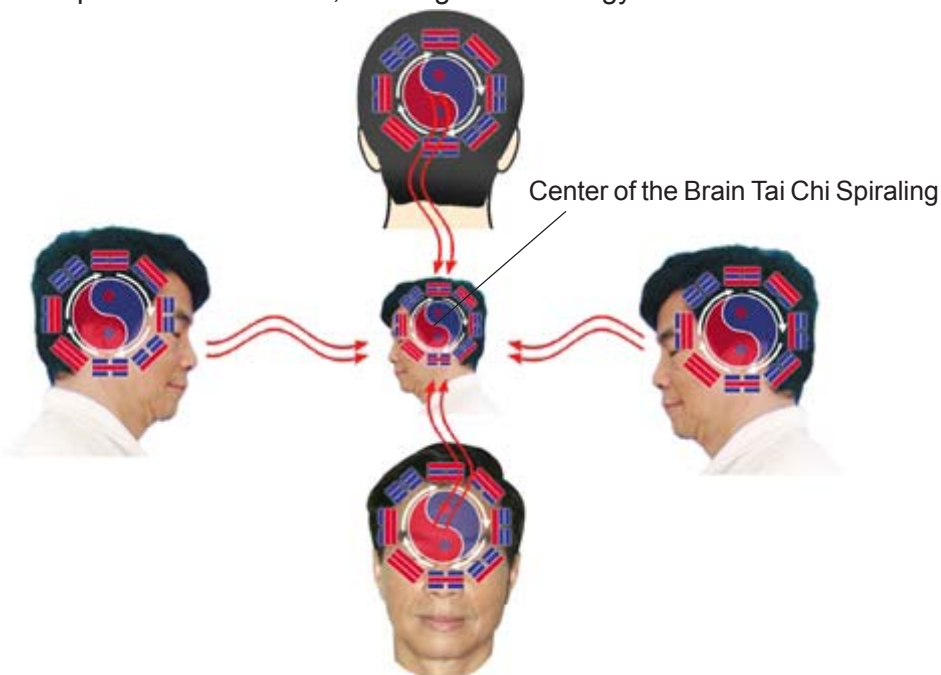


Fig. 5.63 Draw all the energy into the Center.

Connecting the Senses with the Sense Control of the Facial, Heart and the Abdominal Pakuas.

Repeat the facial pakua again: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. This time, when you spiral the Tai Chi symbol as you chant Tai Chi, add the motion of the Yin coming in and the Yang going out. Your mouth is open projecting the sound of Yang into space. Your fingers are pointing out into space as well. With the sound of Yin your fingers are pointing in towards your forehead, which facilitates the inward movement of the energy. Picture a Tai Chi spiraling inside your brain, right behind your forehead. Point, spiral with your fingers saying Yin-Yang, Yin-Yang, Yin-Yang, and then Tai Chi, Tai Chi, Tai Chi. Continue saying it in your mind and feel the pakua deep inside your head (about 2-3 cm behind your forehead). All the senses are drawn together inside the center of the facial pakua (the senses' control point) and their energy is brought down to the Tai Chi of the lower abdominal pakua.

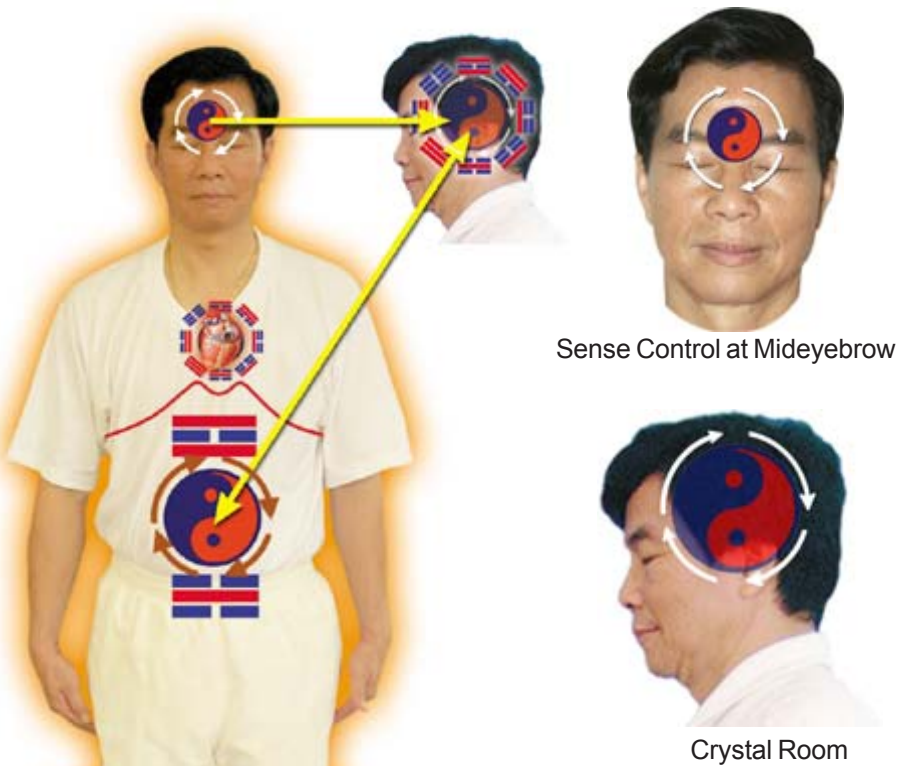


Fig. 5.64 Let the center of the brain, the heart and abdomen pakuas and all Tai Chis spiral together.

Blending all the Energy of the Organs and Senses together in the Cauldron

Look down to your center in the Tan Tien and focus on the pakua on the back and on the right and the left pakua. When you focus on them, they will just start spiraling on their own. Look down into your center, into the cauldron and start spiraling the Tai Chi symbol in the center of your cauldron while chanting Tai-Chi, Tai-Chi, Tai-Chi. Rest. Continue to spiral with only your mind and feel that the energy of your senses and organs is coming right down to your center, where all the energy blends into one central energy. Rest. Spiral the energy in your abdomen. Smile to this energy and feel very calm and peaceful.

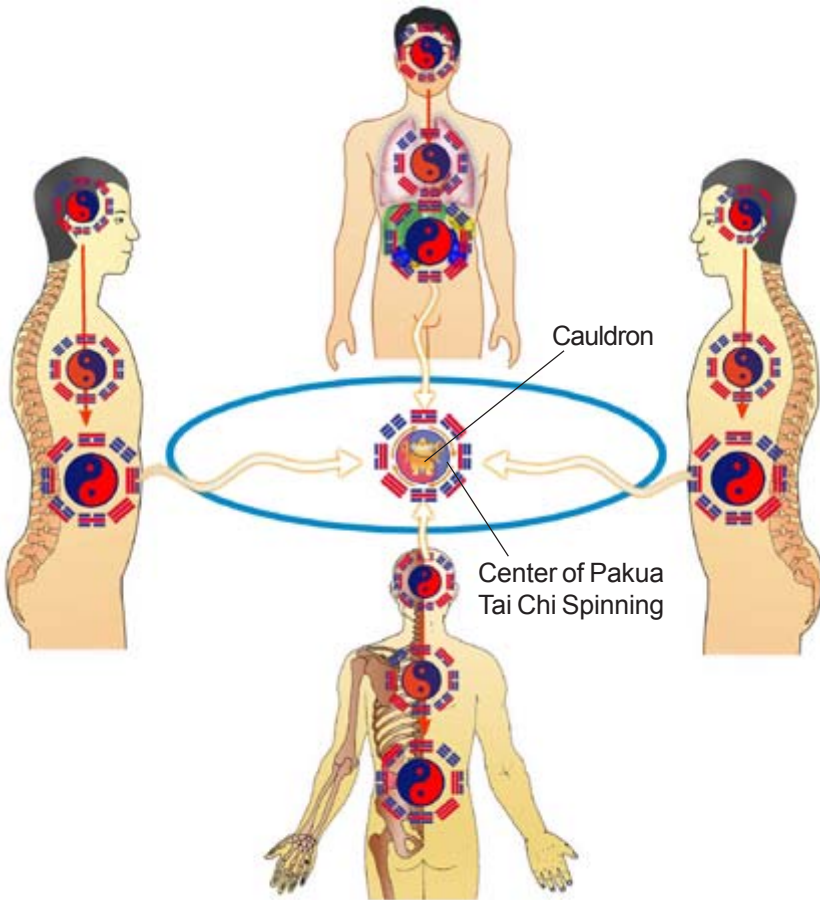


Fig. 5.65 Draw all the sense into the center of the Pakua and Tai Chi.

Expanding the Pakua in the Universe.

The power of the symbol is the power of the throat, the power of the word. The forces of the universe are Yin and Yang forces and the kua is a very ancient symbol of power. When you project the pakua out, using the pakua breathing, you connect to the Yin and the Yang power in the universe. When you breathe to the kua out there in space and connect to it, you will feel it connect to the kua in your abdomen as well.



Fig. 5.66 Pakua in the Universe



Fig. 5.67 Feel the Pakua Breathing and Pulsating.

1. Start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to do this with only your mind, saying the name of the kua and holding the symbol in front of your eyes. Then spiral the Tai Chi symbol from the bottom to the right and up, chanting it and spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only. Feel that the energy is drawn inward and the Tai Chi symbol is spiraling and changing to violet light.
2. Activate the facial pakua. Chant each of the symbols and point to them on your face; Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Do it several times and make then the Tai Chi symbol on your forehead: Tai Chi, Tai Chi, Tai Chi, spiraling with your fingers over the third eye area. Feel the energy drawn into the center of the forehead, drawing the senses inwardly to the senses control and connecting down to the lower pakua. On their way down they collect the energy from the organs as well.

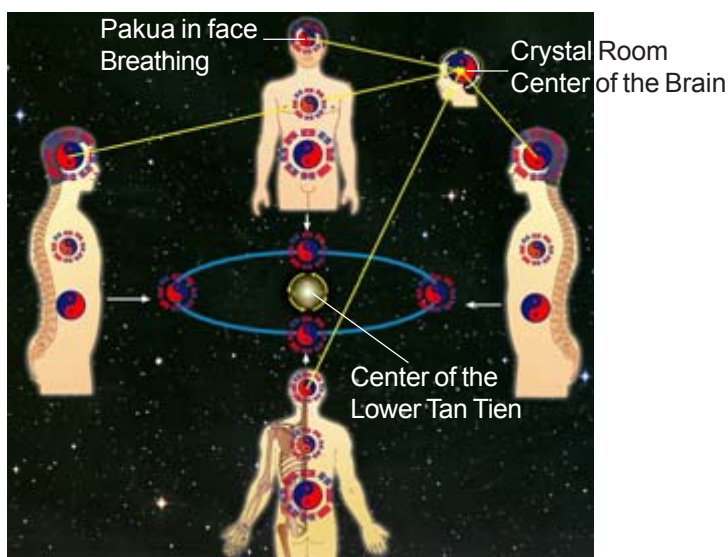


Fig. 5.68 Four Head Pakuas

3. Chant now Yin-Yang, Yin-Yang, Yin-Yang. Contract with Yin and expand from the forehead out with Yang. Use your fingers to point the direction of the energy, in and out.
4. Rest. Smile, feel the Tai Chi very deep inside you spiraling and chant Tai Chi, Tai Chi, Tai Chi, Tai Chi. Feel the facial pakua go into your head.

5. Become aware of the Kan symbol. Picture the Kan symbol and project it out down all the way to the galaxy. Chant Kan, Kan, Kan. Chant and picture the Yin-Yang-Yin lines and feel that the power is going out all the way to outer space.

Start then with the Yin-Yang breathing. Inhale, Yin contracting with bright violet light, exhale, Yang expanding with bright red light. Inhale, contracting, exhale, expanding. Feel the kua of the facial pakua and the abdominal pakua breathing and at the same time, feel the kua in the universe breathing. Picture the Yin-Yang-Yin very clear in your mind as well as very far away in space. Exhale, hold your breath and feel the symbol breathing. Inhale, breathe without breathing and feel the connection with the kua out there. Keep on breathing in this way until suddenly the kua out there comes to you and enforces the Kan in your abdomen.

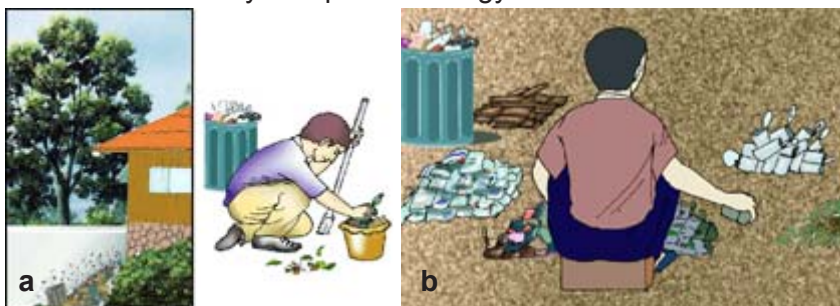
6. Repeat the same procedure for Li, sending it out, up into the universe, for Chen sending it out into the space on your right side, Tui to the space on your left side, Kun to the space upper left, Ken to the lower left side, Sun to the upper right side of the universe and Chien to the lower left side of the universe.
7. Now picture all the kuas together and repeat their names very slowly: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Rest. Feel the universal pakua covering you. Feel this pakua breathing and pulsating together with your pakua in the abdomen and on your face, drawing the energy back into the lower pakua, into your center. Sit back and smile to the pakua inside you and to the pakua in the universe. Rest, concentrate and condense all the energies in the cauldron.



Fig. 5.69 *Feel all the Pakua and Universal Pakua breathing and pulsating. Feel a big Pakua cover you, breathing and pulsating.*

Formula Two: Transforming the Negative Emotions of Each Organ into Pure Life-Force Energy

Taoists reason that the negative emotions can be transformed to become our life-force and position energy. Therefore to expel or suppress unwanted, negative emotions is to expel or suppress life-force. Rather than suppressing them, you gain more by composting, recycling or transferring the negative into positive energy and experiencing these emotions. This means you permit them to emerge, observing and accepting them, but do not let them run wild or trigger other negative emotions. Instead transform them not only into useful life-force energy, but also into another, higher consciousness that is your spiritual energy.



- a. Pile all the garbage together, just like mixing all the emotions together.*
b. Separate the garbage, just like separating emotions & transfer them.



- c. Recycle and compost.*
d. Recycling the garbage into compost and growing flowers and vegetables.
e. Eating the food grown from the compost.

Fig. 5.70 Transforming the Negative Emotions

In the Taoist cosmology, the emotions originate from the vital organs, which correspond to the Five Phases of energy. They are also the reservoir of spiritual energy. By transforming the negative emotions in the organs, you are nourishing the spirit of that organ. Fear originates in and is stored in the kidneys, anger and frustration originate in and are stored in the liver, impatience, hastiness and hatred originate in and are stored in the heart, sadness and depression originate in and are stored in the lungs and worrying originates in and is stored in the spleen.

In the Tao, the main idea is to find a balance between the positive and the negative emotions. The negative emotions are like weeds, they are always there, and one could never totally get rid of them. The other point is that the soil needs them as fertilizers and they also help hold the soil in place. But at the same time the danger is that they will take over the garden if we don't control them. We need to cultivate the plants we want (our good virtues) to prevent the weeds from taking over the garden. It is the same with the negative emotions; they should only be kept in balance with the positive ones and one shouldn't waste time trying to get rid of them altogether. The work should be done on the positive emotions, constantly cultivating and nurturing them in order to grow the good virtues and to keep the right balance with the negative emotions. Negative emotions breed negative emotions and positive emotions breed positive emotions.



Fig. 5.71 Yin and Yang balance negative and positive emotions but they do not get rid of them.

We work in this formula with the counteracting or controlling cycle and we use collection points to gather and neutralize the negative emotions of each organ. We then blend the emotional energies together in the pakua, transforming them into pure life-force.



*Fig. 5.72 Keep on cultivating the positive emotions.
Do not let the weeds out grow the vegetables.*

Practice:

1. Preparation

When you begin, first do Formula Two and then continue with this practice.

- a. Sit properly on a chair and feel yourself aligned with the forces.
- b. Do the crane and turtle neck and the spinal cord breathing
- c. Smile down and generate the qualities of loving energy from the heart. Breathe down radiance to the heart making it feel soft in the heart.
- d. Be aware of the Tan Tien Chi and the front pakua, the pakua on your face, and the universal pakua. Feel them all breathing together. Feel all your senses and mind turned inwards to the cauldron. Turning the senses inward initiates the training process of inner observation. In developing the ability to focus inward – to smell, listen, taste, see and hear the organs and their activities – and to observe your negative emotions without pre-determined judgments, you have the opportunity to develop your true nature.



Fig. 5.73 Feel joy and happiness.

a. Inhale to the heart and smile to the heart.

b. Exhale to the heart, smile to heart and make the heart feel soft.

2. Real Practice

A. Bring your attention to your kidneys.

Listen to the kidneys, observe your kidneys. Be aware of any fear in the kidneys. Accept your fear; smile to the heart and let the love radiate to the kidneys. Be aware of the Kan, the water power. Chant the Kan and connect your kidneys with this energy. Let love activate the gentleness, calmness and stillness, the essence of this power, a blue light. Wrap the gentleness, calmness around your fear, balancing it and transforming your fear.

Form with your mind a collection point at your perineum and let any fear that is still in the kidneys go down to the collection point. Balance these emotions here also with the positive feeling of gentleness and calmness.



a.

b.

Fig. 5.74

a. Fear - Gentleness

b. Fear into Gentleness and Calmness

B. Bring your attention to your heart.

Connect the tongue with your heart, speak with your heart (the spirit of your heart). Observe your heart. Be aware of any impatience, hastiness, cruelty, hatred, arrogance in your heart. Accept these feelings. Be aware of the Li, the fire power. Chant the Li and connect your heart with this power, a red light. Feel the warmth, love, happiness and inner joy, the essence of this power. Help transform the hatred into love. Wrap the love, the warmth and inner joy around your impatience, arrogance, balancing them with and transforming your impatience, hastiness, arrogance.

Form with your mind a collection point near the heart center and spiral all the negative energies that are still in the heart to this collection point. Chant the Li again and balance the emotions in the collection point.



a.

b.

*Fig. 5.75 a. Impatience, Hastiness and Hatred
b. Love, Joy and Happiness*

C. Spiral, blend and transform the energy of the heart and the kidneys at the front pakua.

Spiral and breathe the energies out of the kidney and heart collection points to the front pakua. Blend and spiral them together in the front pakua. (The pure energy trapped in these negative feelings will be freed and released to the center of the pakua). Chant Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral these energies until they become a bright, golden energy. This energy radiates love and gentleness from the center of the pakua and your being.

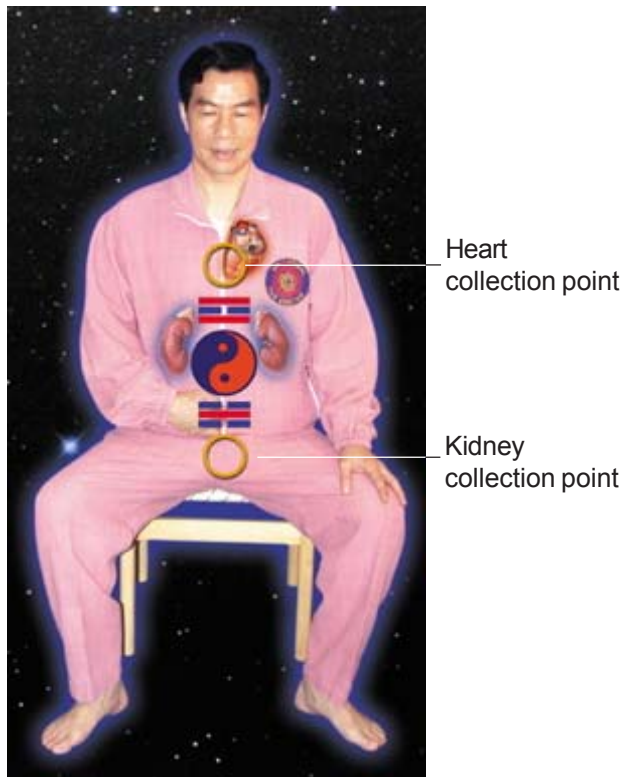


Fig. 5.76 *Spiral, blend and transform the energy of the heart and the kidneys.*

D. Bring your attention to your liver.

Connect the eyes with the liver and observe your liver. Be aware of any anger, frustration, aggressiveness, guilt in the liver. Accept this feeling. Be aware of the Chen. Chant the Chen and connect your liver with the power of the thunder and the wood, a green light. Feel the kindness, the essence of the wood power. Wrap this feeling of kindness around your anger, balancing them together and transforming your anger. Feel that you can forgive. Forgiveness is one of the most important practices of the Taoist system.

Form with your mind a collection on the left side of the pakua, on the nipple line, and spiral all the negative energies that are still in the liver to this collection point. Chant the Chen again, connect with the wood power and balance the emotions in the collection point.

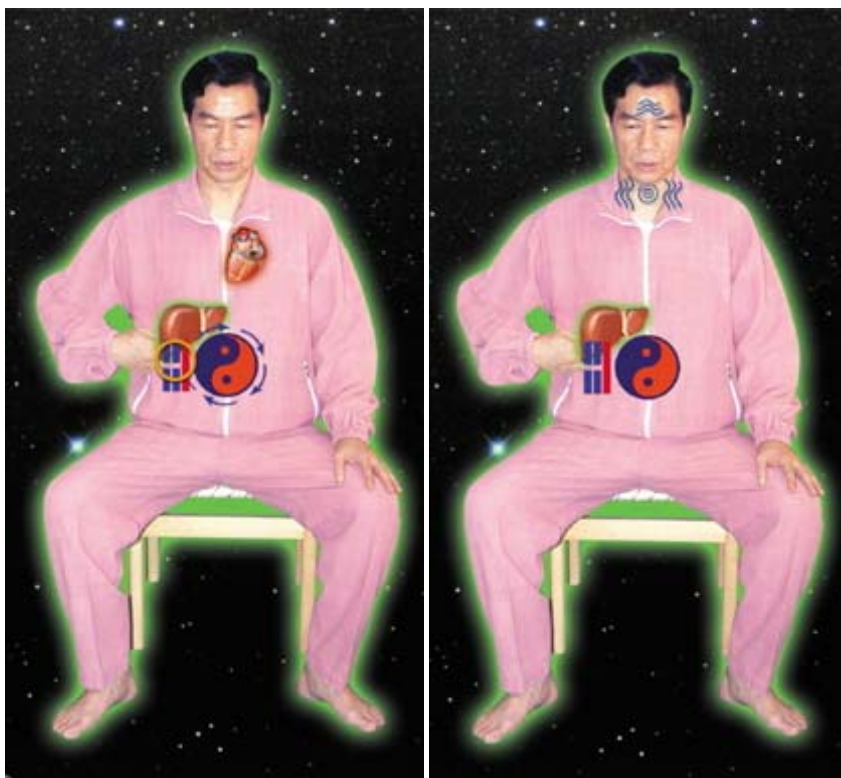


Fig. 5.77 a. Anger and Frustration in the Liver
b. Love from heart and gentleness from kidneys help transform the anger and frustration into kindness.

E. Bring your attention to your lungs.

Connect your nose with your lungs and observe your lungs. Be aware of any sadness, depression in the lungs. Accept these feelings. Be aware of the Tui. Chant the Tui and connect your lungs with the power of the rain and the metal power, a white light. Feel the courage and the righteousness, the essence of the metal power. Wrap this courage around your sadness, balancing it with and transforming your sadness.

Form with your mind a collection point on the right side of the pakua on the nipple line and spiral all the negative emotions that are still in the lungs to this collection point. Chant the Tui again, connect with the metal power and balance the sadness with the courage here again.

F. Spiral, blend and transform the energy of the liver and the lungs at the front pakua .

Spiral and breathe the negative emotional energies from the liver and lungs collection points to the front pakua. Spiral and blend them at the front pakua. Chant Tai Chi, Tai Chi, Tai Chi, Yin-Yang, Yin-Yang, Yin-Yang. Use the power of pakua to balance and neutralize the sadness and anger. Feel that the pure energy that is trapped in these negative feelings will be freed and released to the center of the pakua. Continue to spiral the liver's and lungs' energies until they become a bright, golden energy that radiates kindness and courage from the center of the pakua and of your being.

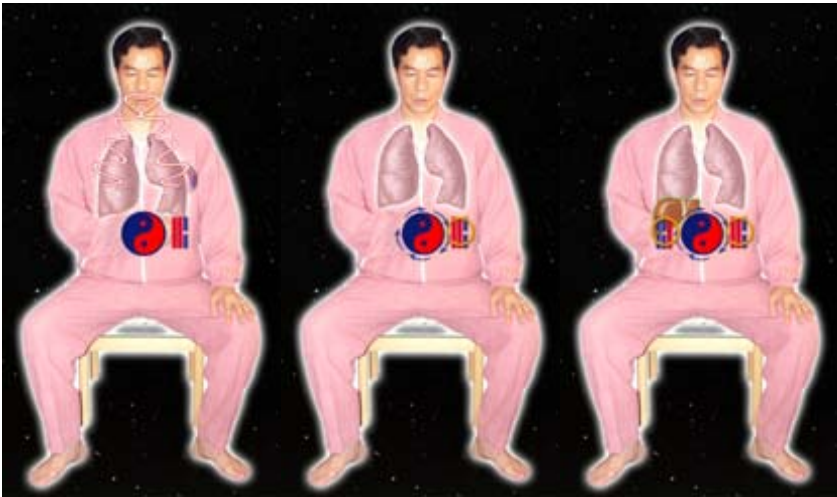


Fig. 5.78 *Spiral, blend and transform the energy of the liver and the lungs.*

G. Bring your attention to your spleen.

Connect your mouth with your spleen and observe your spleen. Be aware of any worry or other emotions you do not like in your spleen. Be aware of the Kun. Chant the Kun and connect your spleen with the earth power, a yellow light. Feel the openness, balance and centeredness of this power, the essence of the earth power. Wrap this around your worries, balancing with and transforming your worries.

Spiral your worries that are still in the lungs to the center of the front pakua, the collection point of the spleen. Chant the Kun again and then Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral, balance, blend and transform it with the energy that is already there into a bright, golden energy.



a



b

Fig. 5.79 a. Draw attention to your spleen.

b. Balance, Openness and Fairness

H. Spiral all remaining negative energy to the front pakua.

Return to the organs and the collection points, and spiral and breathe to draw out any remaining negative energy. Blend and neutralize it with the energy in the front pakua. See all the organs glowing with light.

1. Be aware of the back, left and right pakuas.

When you have time, you can chant the kuas to enforce the power of the pakuas. Let the Tai Chi in all four pakuas spiral, drawing in, blending and transforming the energies. Continue spiraling and with the spiraling and the breath you draw, suck in the energy to the cauldron, the big empty space in the Tan Tien. Now spiral the energy in the cauldron, chanting subvocally Tai Chi, Yin-Yang, condensing the energy into a bright golden energy ball, a pearl. Bring the pearl to the perineum and circulate it in the Microcosmic Orbit. As the pearl moves through the Microcosmic Orbit, feel that it attracts and absorbs the Universal (at the crown), the Cosmic Particle (at the mideye) and the Earth (at the perineum) Force.

Bring the pearl back into the cauldron. Center yourself in the cauldron and feel your senses and mind drawn inward towards the energy in the cauldron. Feel nice, calm and peaceful inside. When you have time, sit for a while and let this energy and feeling grow inside you.



Fig. 5.80 *Let all the Organ Energy flow down to the Pakua and feel Chi grow inside you.*

Chapter 6

Compassion Fire Meditation Practice of the Creation Cycle

Practice compassion through the act of forgiveness. To forgive is to let go. Always meet conflict with compassion.

The higher practice of inner alchemy is the transformation of the heart energy into love, the liver energy into kindness and generosity, the lung energy into courage, the kidney energy into gentleness and the spleen energy into openness and fairness. Combine all these energies into compassion. Compassion becomes non physical energy which we can carry with us when we leave the world. It is the love and joy we feel within.



Fig. 6.1 Compassion Fire originates from the Heart.



Fig. 6.2 Through Compassion Fire,
we transmit Positive Energy to Our Surroundings.

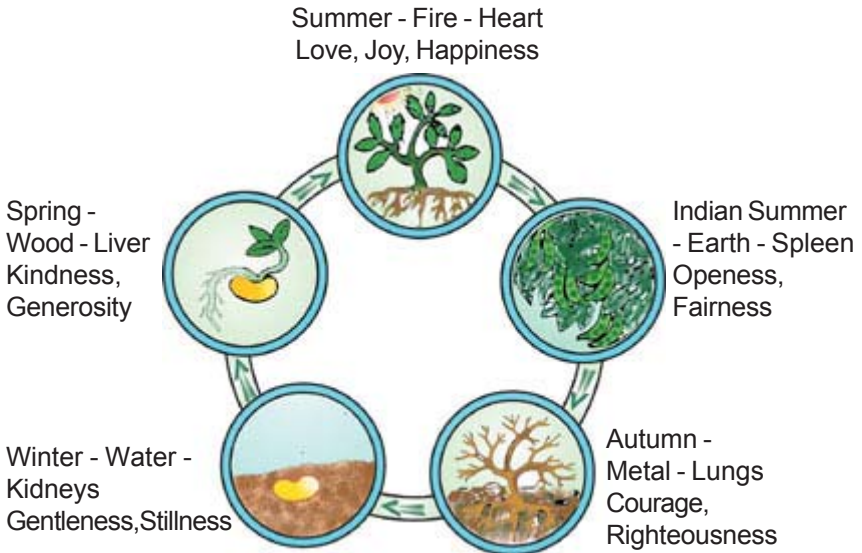


Fig. 6.3 Creation Cycle in Nature

Creating compassion energy begins with the creation cycle.

Activate the heart first. It is the fire and the place where the virtue energy can be combined into compassion energy. Go to the kidneys and bring the energy to the collection sphere. Continue with the liver, the heart again, the spleen, the lungs and bring the energy to the respective collection points.

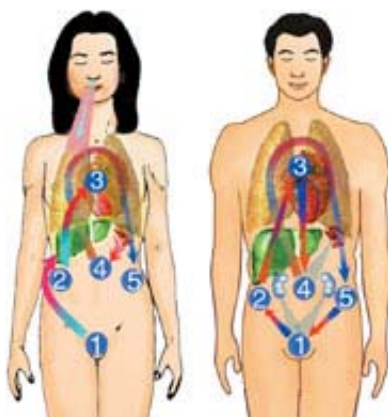


Fig. 6.4 Creation Cycle

In the human body the arousal state creates a new chemistry and a new vibration. This 'special' vibration is measured at a frequency of 8Hz/Sec. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all cells and the DNA actually make love as well.

The DNA cross over, like two serpents intertwining in an erotic embrace. They make love and they give birth. Any of the cells that do not 'reproduce' will eventually die.



Fig. 6.5 When we feel love and arousal energy, the DNA crosses over and makes love.

The two vital states are arousal, leading to orgasm and compassion are inextricably linked to love. When this 'love-vibration' reaches the pineal gland, a new hormone is produced. This in turn creates whole body conductivity. If the vibration is above or below the 8Hz/Sec. frequency, this process does not occur. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated.

Some practices just want to open the heart by temporarily letting us feel love and kindness. The heart is drained through all kinds of giving and donations.

Worldly desire and many businesses work on activating the sexual desire and then draining it out.

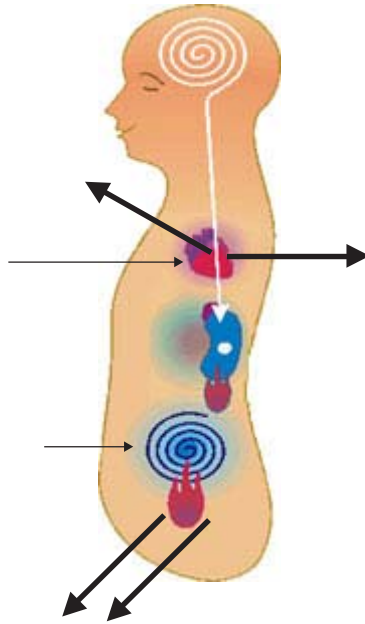


Fig. 6.6 When the Heart is temporarily open and Sexual Desires activate, these forces will drain us out.

One Lasting Energy is the Combination of Compassion Energy and Orgasmic Energy

Heart Energy

1. Heart energy is immaterial. When activated it will change into love, but love does not last long.
2. When all the good virtue energy from all the organs combines together into one energy, it becomes compassion energy; it will stay in you longer, but will still disperse.

Sexual Energy

1. Sexual energy when activated from material into immaterial is powerful, but will not last.
2. When the sexual energy is aroused and changes into orgasmic energy, it can charge all the organs, glands, senses and combines into one energy; this energy will stay longer but still will disperse. Orgasmic energy combined with compassion creates one long lasting energy.

After the orgasmic energy has charged all the organs and created the multi-orgasm energy, it can then be combined with the compassion energy at the Tan Tien. This creates the one energy that lasts the longest.

When we are aware of the cosmic galaxy and expand our combined energy of compassion and orgasm through the universe, it multiplies and flows back to us and we will be in touch with universal compassion and unconditional love.

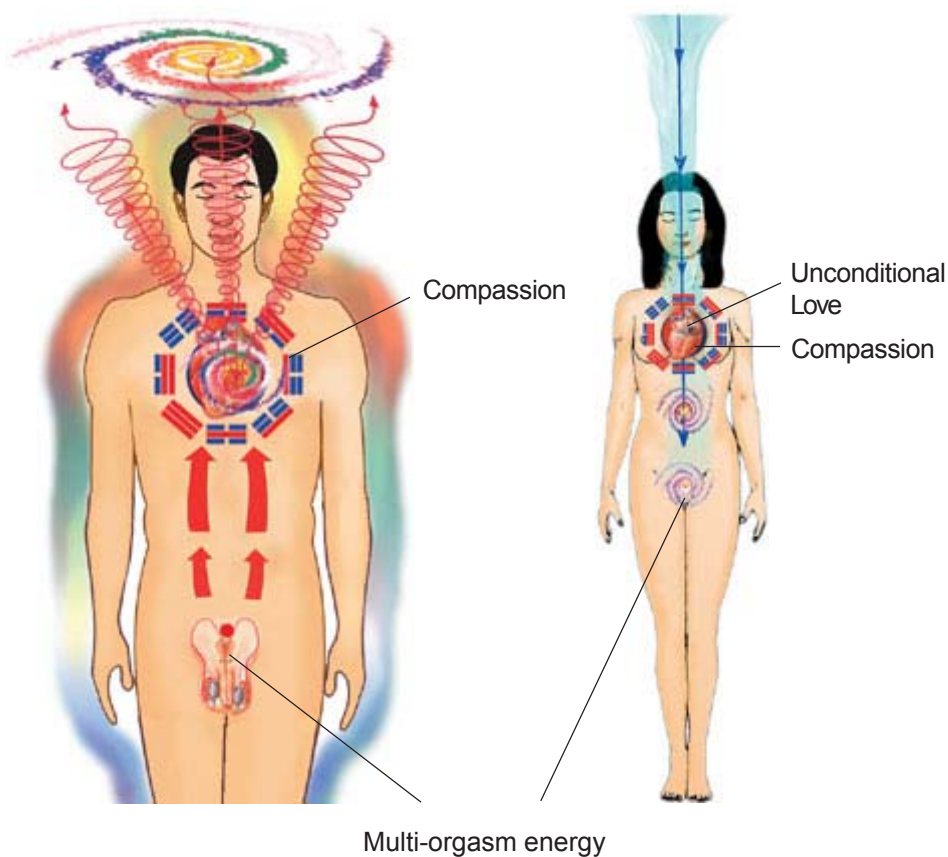


Fig. 6.7 Through cultivating compassion energy, we can eventually build the one lasting energy.

Practice of Creating the Compassion Fire and Multi-Orgasm

Compassion originates from the Heart



Fig. 6.8 Smile until you feel the heart soft with love, joy and happiness.

We can connect with the Universal Love.

1. Be aware of the Tan Tien and the universe and feel the unconditional love flow down.



Fig. 6.9 Smile to the heart and the small intestine, to make the heart feel soft. Feel the heart pakua spiral.

2. Smile to the spleen and let the love, joy and happiness from the heart activate the openness and fairness.



Fig. 6.10 Let Positive Heart Energies activate Positive Spleen Energies.

3. Let it flow back to the heart pakua and spiral, blend together and feel the yellow light flow from above and flow down to the heart.

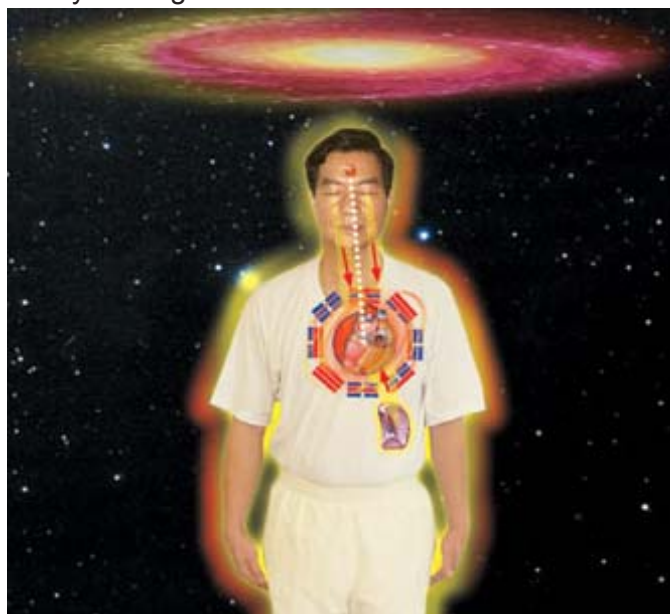


Fig. 6.11 Blend the Two Energies with Universal Energies.

4. Smile to the lungs and the large intestine. Send love from the heart to the lungs to activate courage and righteousness.



Fig. 6.12 Let Love and Joy from the Heart activate Positive Lung Energies.

5. Let it flow to the heart, spiral and blend with love, joy, happiness, openness and courage. Blend the three energies into one energy, and feel the white light from above flow into the lungs and the heart.



Fig. 6.13 Blend the Three Energies into One Energy.

6. Smile to the kidneys and let the love of the heart activate the gentleness, softness and calm in the kidneys.



Fig. 6.14 Let Love and Joy from the Heart activate Positive Kidney Energies.

7. Let the gentleness, softness and calm in the kidneys flow into the heart. Blend and spiral into one energy.



Fig. 6.15 Blend Positive Kidney Energies with the Compassion Energy in the Heart.

8. Smile to the liver and gall bladder. Let the softness and the love from the heart flow down to activate the kindness and generosity of the liver.



Fig. 6.16 *Let Love and Joy from the Heart activate Positive Liver Energies.*

9. Let the kindness and generosity flow to the heart, spiral and blend in the heart to become compassionate; be aware of the green light flowing from above.



Fig. 6.17 *Blend Positive Liver Energies into the Compassion Energy.*

10. Smile to the heart and feel all the good virtuous energy from all the organs flow into the heart and spiral and blend into compassionate energy.



Fig. 6.18 All the Organs' Positive Energies blend with the Heart to create the Compassion Energy.

11. Your compassion rises up. Be aware of the galaxy, the cosmos, and expand your compassion through the universe. The universe allows us to be in touch with the universal compassion.



Fig. 6.19 Expand our Compassion to be in touch with the Universal Compassion.

12. Let them blend and multiply, and flow back to enhance you. You feel your whole body to be filled with the universal compassion. You have such abundance, it overflows.



Fig. 6.20 Let the Universal Compassion within us overflow.

Multi-Orgasm Energy Smile to the Sexual Organs

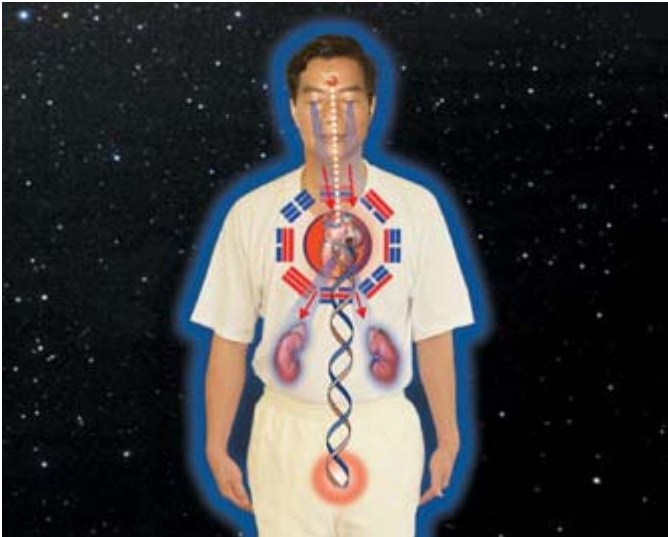


Fig. 6.21 Smile down to the Heart and feel warm Energy from Heart flow down to Kidney and the Sexual Organs.

1. Be aware of the sexual organ and use your hand to cover the sexual center. Smile and feel the fire from the Tan Tien flow down.
2. Recall the time when you were with your loved one and the high orgasmic feeling. Guide the orgasmic energy up to the kidneys, and feel the kidneys charge with Chi and orgasm.
3. Guide the orgasmic energy spiraling up to the small and large intestine, liver, spleen, pancreas, stomach, and up to the lungs, and heart. Continue up to the thymus, thyroid and parathyroid and up to the brain and the senses. Charge them with orgasmic energy, and let the Chi flow back down to the sexual organs and blend and spiral into one multi orgasmic energy.

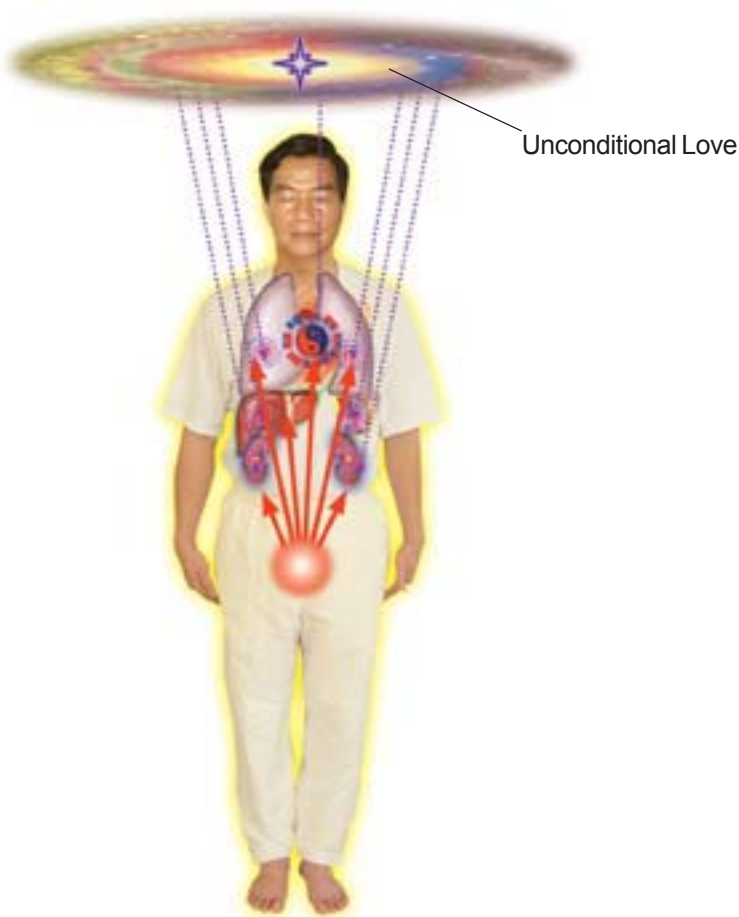


Fig. 6.22 Bring the Orgasm up spiraling up to the organs.

4. Be aware of the Muti-Orgasmic Energy in the organs and bring them up to the crown and continue spiral up to the Universe. Let the orgasm multiply and be aware of the Cosmic Orgasmic and let it flow down to the crown and feel all the cells fill with Cosmic orgasm and flow into the heart then down to the sexual organ filling them with compassion and Muti-Orgasmic Energy.

Universal Compassion: Your compassion arises up. Be aware of the multi-orgasm sexual energy and feel it combine with the compassion into one energy at the Tan Tien. Be aware the cosmos galaxy and expand your compassion through the universe. The Universe puts us in touch with the universal compassion.

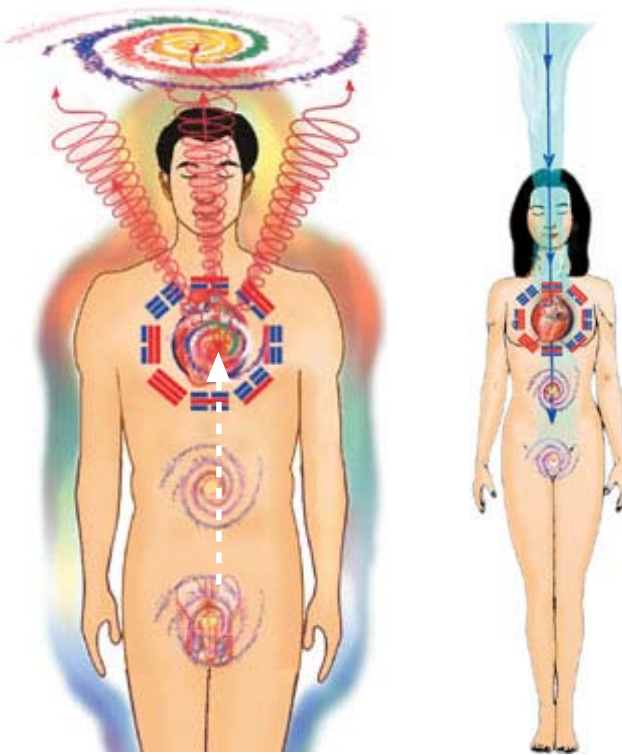


Fig. 6.23 *Universal Compassion*

This compassion practice is the major practice for all the Fu-
sion and Kan & Li practices. The compassion fire is the most im-
portant energy of the transformation and will be use in all the prac-
tices.

**Practice compassion through the Act of Forgiveness.
To forgive is to let go.
Always meet conflict with compassion.**



Fig. 6.24 Be aware of the people that you feel resentment toward.



Fig. 6.25 People who make you feel angry.

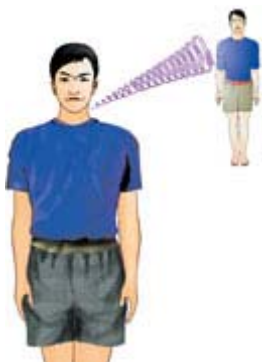


Fig. 6.26 People that you hate or people who hate you.



Fig. 6.27 People who hurt you or people who have been hurt by you.



Fig. 6.28 Send out the abundance of compassionate energy that you have from the universe, to fill the person and to forgive whatever he/she did to you.

Oneness with Universe (Oneness with God)

Fuse Inner Positive Energy with Universal Energy through Turning the Dial

In Fusion of the Five Elements, the collection points were used to gather and store the energy of the organs. From the collection points in the body, the energy was drawn down into the pearl. Now, in Cosmic Fusion the collection points are expanded to encompass the Energy Body and the Universal Aura body. So, not only are we fusing the emotional energy of the physical body (negative emotions, senses and thoughts), but now we fuse the energy of the Energy Body and the Universal Body. This creates a much more complete practice and a highly refined pearl of energy. Fusing the elements is the secret to internal alchemy.

You can think of the different collection points like ingredients for a delicious soup. The more energy we can collect, the more spices we have for our soup. Alchemy is like cooking. What creates a really good soup or food is a combination of ingredients. Alchemy is about fusing the elements at our disposal to create balance and harmony within ourselves and the world we live in.

In the beginning of the fusion practice, it seems intricate and detailed. Once you get used to the formulas it is a very easy and simple practice. Learning a new recipe always takes some time and study, but once you have it in your mind, it is easy. The same is true with the fusion practice.

Forming the Collection Points

The collection points were introduced in Fusion of the Five Elements as a way to collect the negative energy from the organs. This energy was then directed into the pearl through the pakuas. In Fusion of the Five Elements the collection points were associated with the energy of the infants and the protective animals. In Cosmic Fusion, we are going to expand this practice by forming the collection points of the Energy Body and the collection points of the Universal Aura Body. These collection points are a reflection of the collection points in the physical body.

For example, the physical heart collection point is located at heart center just behind the sternum. The Energy Body collection

point is located at the Lower Tan Tien at the top of the navel. And, the Universal Aura body collection point is located above the head in the Universe.

These collection points are utilized to create a powerful method of fusing all the elements into the pearl. Once all the collection points are established, the Energy Body and Universal Aura body collection points are rotated. This way there are different colors at the various collection point sites. For example, the collection points at the Energy Body are turned clockwise – the green is on the upper point, red is at the left, white is at the bottom, and blue is on the right. The Universal collection point is rotated counterclockwise – white is the upper point, blue is at the left, green at the bottom, and blue at the right. Creating different colors at each of the collection points takes the fusing process to another level of intensity. These colors are then mixed and blended into the cauldron and formed into a powerful pearl.

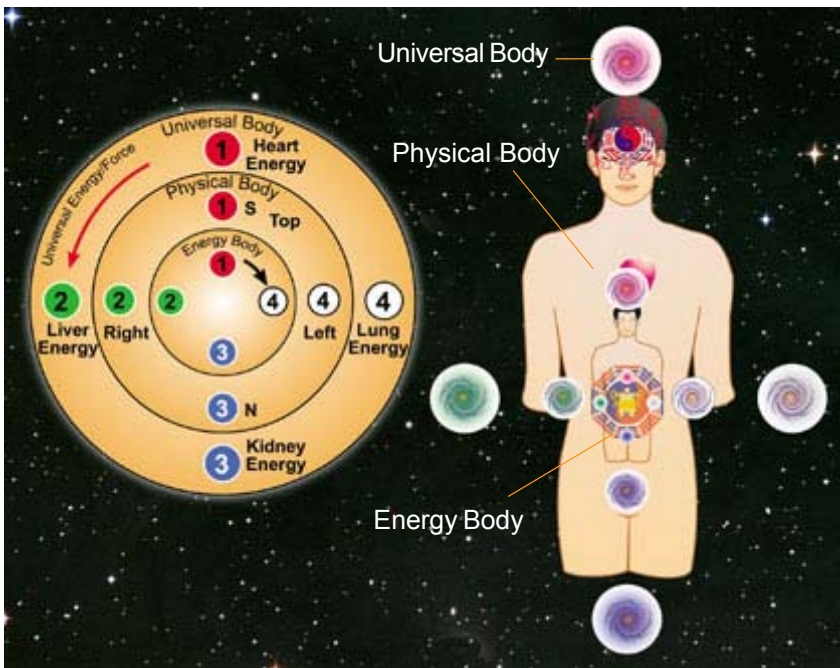


Fig. 6.29 Fuse inner position energy with universal energy.

The Concept of Fusing Inner Position Energy with Universal Energy

The fused collection points are utilized to create a powerful method of fusion all the elements into a pearl.

There are four collections points of the elements; fire, water, metal and wood of the physical body, energy body and universal body.

Once all the collection points are established in the Physical Body, the Energy Body and the Universal Body we use a dial to assist in rotating the patterns of energy.

- Understanding that the physical body is more dense and stable; the collections points are fixed.
- The energy body is not fixed and is very sensitive to external events and the universe. This can be changed.
- Universal Energy is always changing and is not fixed. As the planets and the body's cellular matter, nuclei, electrons, protons all move at different speeds; we use the differences to create energy.
- The Dial: We use a dial of color to understand the different patterns of energy that can be created. Fusing different energies will generate more intense energy and a powerful pearl.

Moving the color dials assists the imaginative mind to connect to the patterns of energy. It is a formula, a pattern for the mind to follow.

In this approach we fuse inside to outside universe and outside to inside. You mix fire and water first, then wood and metal together. You can do it in pairs of points and then all four points, creating four balls of fused energy which are then spun very fast above the cauldron where they fuse to form a pearl. You can reproduce as many pearls as you want.

The intensity can make you feel a oneness with the universe as part of you becomes part of the universe and universal forces.

Activate the Three Fires

The Abdominal, the Kidney and the Heart Fires.

Tan Tien Fire: Bring the fingertips to the navel. Feel the abdominal fire warming and opening the Lower Tan Tien. The abdominal fire elicits deep awareness within the body. This awareness has the power to expand and connect to the entire Universe.

Kidney Fire: Bring the palms to the kidneys, the fingertips to the door of life. Feel the warmth in the kidneys, like a fire under the sea.

Heart Fire: Bring the hands to the heart, palms facing the chest. Visualize a glowing ball of light in the heart. Feel the warm radiant energy of compassion shimmering through the chest. Make the heart soft. Remember the Yin within the Yang.

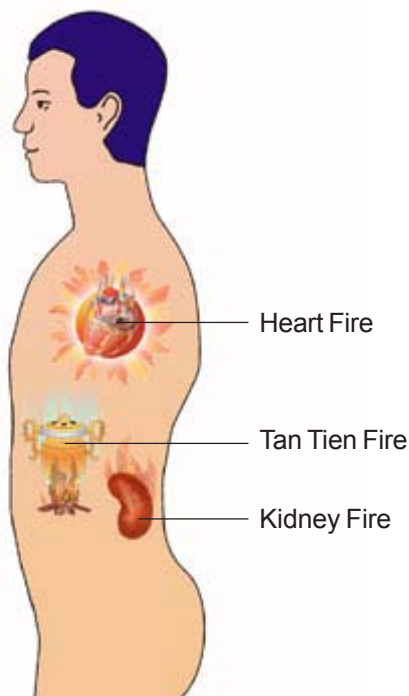


Fig. 6.30 Activate the Three Fires.

Create the Front Pakua just behind the navel. Control the formation of the front pakua with assistance from the eyes, ears, nose and mouth. As you balance the energy, let the pakua glow with light.

Chant the Eight Forces by sounding all the trigrams. Visualize the trigrams forming the front pakua. Chant the proper Yin and Yang combinations with each trigram.

Form the Back Pakua: Let it reflect off the front pakua like a mirror. In a similar manner form the **Left** and **Right Side Pakuas**. Feel the energy starting to spiral and blend into the center of the abdomen.

Form the Facial Pakua: The facial pakua is the reverse direction of the abdominal pakua because we are looking at the pakua in front of the face. Feel the energy of the senses and the face gathered and collected. If you have time, chant the eight trigrams of the facial pakua.

Form the Universal Pakua: Feel the immensity of this pakua surrounding your entire body in every direction. Again if time permits, chant the eight directions, forming the pakua.

Be aware of the heart and all the good virtue energy and fuse them together into compassion fire in the heart.

Be aware of the orgasm energy and multiply then to the organs and finally combine them into the heart and becoming one compassion fire of unconditional love.

Form the Collection Points in the Physical Body: Feel the red light in the heart collection point, the blue light in the kidney collection point, the green light in the liver collection point, the white light in the lungs collection point, and the yellow light in the spleen collection point.

Remove Negative Energies from the Organs:

Use the senses to help locate the negative energies in the organs. Look deep inside; smell deep inside; taste deep inside. Locate anything you find that you do not like.

Form the organs' collection points. Spiral the negative energies into the collection points spiraling them into the front pakua where they will blend and transform.

As you spiral the energies from all four Pakuas into the cauldron, you are concentrating them in the cauldron of the body. The cauldron, as the center point of the human being, is the center that contains the essence of all sense, organ and gland energy. The energy directed to the cauldron is transformed and stored for later use in the development of the soul and spirit bodies.

Using the Dial: Feel the reflection of the colors in the collection points in the energy body that surrounds the cauldron.

Feel the outward reflection of the collection points into the Universe. The red ball of light above the head, the blue ball of light deep below the feet, the green ball of light to the right, and the white ball of light to the left.

1. Turn the collection points of the energy body clockwise one station. Turn the collection points of the Universe one station counterclockwise.
2. The physical body collection points always remain stationary. Now the color sequence is red at the physical heart collection point, green below it in the energy body, and white above in the Universal collection point. Below, the physical collection point is blue, the energy body is white, the Universal is green, the right physical body collection point is green, the energy body is blue, and the Universe is red, and on the left the physical body is white, the energy body is red, and the Universe is blue.

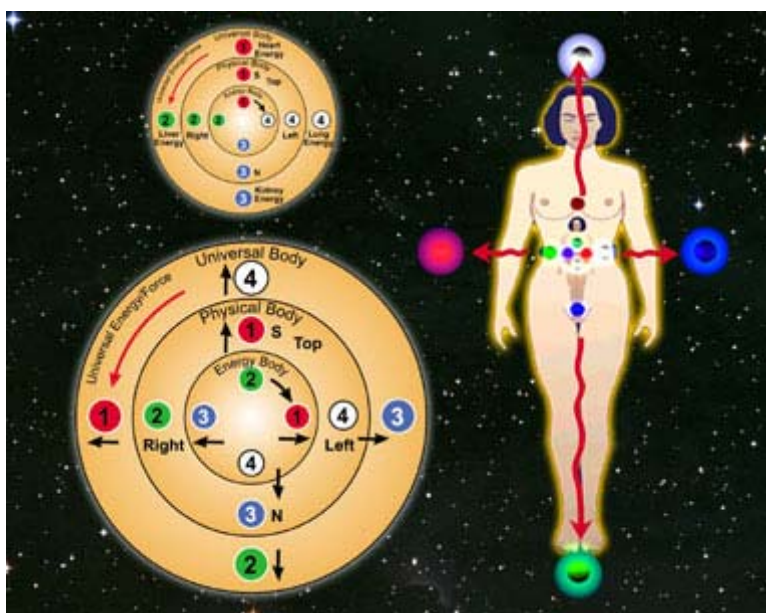


Fig. 6.31 Fuse inner positive energy out with universal energy through turning the Dial-1.

3. The fusion process begins here. Fuse the white energy from the energy body with the blue ball in the physical collection point at the perineum, and fuse both of these energies down to the Universal collection point with green light.
4. The same process continues with all the collection points. Next, fuse the green energy body point with the red physical body collection point, moving upward to fuse the white Universal collection point. Feel the energies fusing together above you.
5. Moving to the right side, fuse the blue ball of the energy body collection point with the green ball of the physical body, and outward to fuse with the red ball of the Universal collection point. Feel the energy fuse together at the right side.
6. Moving to the left, fuse the red ball of light of the energy body with the white ball of the physical body and moving out to fuse with the blue ball of the Universal collection point. Feel all these energies fuse together at the left.
7. Now we bring the fusion process back inside the body. Take the fused light below you, drawing it first to the physical collection point and then into the energy body collection point. Bring the fused energy above the head down to the physical collection point and then into the energy body collection point.
8. Draw the fused energy from the right back to the physical body collection point and then to the energy body collection point.

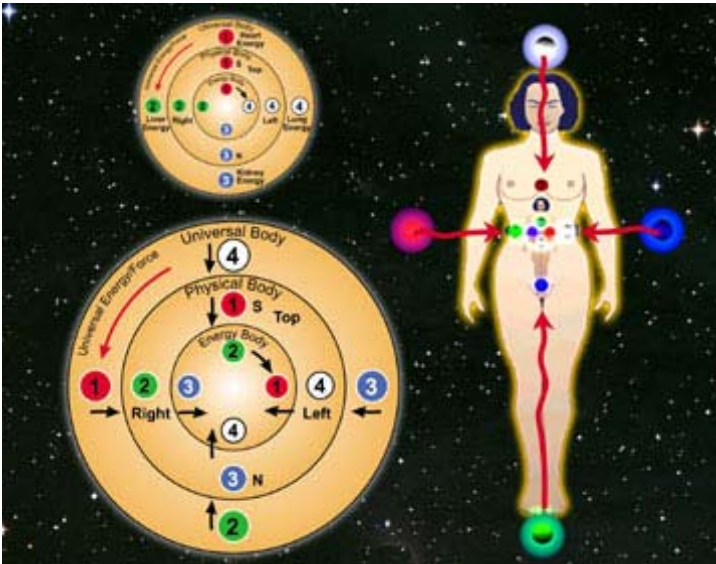


Fig. 6.32 Fuse the Universal energy force back to inner positive energy and Energy Body through turning the Dial-1.

- Draw the fused energy from the left back to the physical body collection point and then to the energy body collection point. Allow the four balls of fused energy to spiral around the cauldron. Let them increase in intensity and speed, going faster and faster, until they blend in the middle of the cauldron forming the pearl.
9. Feel any residual energy spiral through the pakuas and fuse together into the cauldron, connecting with the brilliant pearl of white light. Feel the colors blend and fuse. This is where the alchemical process comes to life. At any time during the Fusion practice, if you feel the pearl you are working with is lost or diminished simply become aware of the pakuas spiraling into the center of the cauldron.
 10. Once you feel the form of the pearl you can simply fuse the energy from inside of the energy body out to the physical and out to the universe and back and there is no need to be aware of the different color.

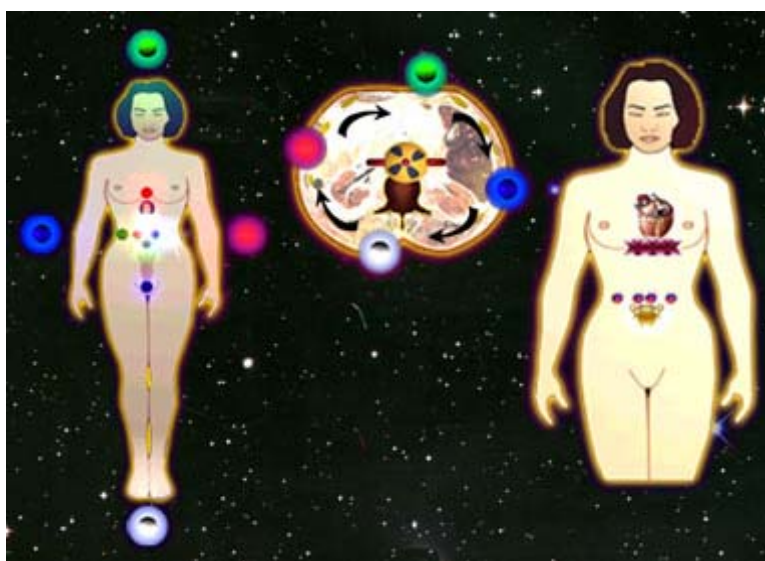


Fig. 6.33 Four fused energy balls spiral on top of the cauldron, forming one energy pearl.

Do as above, only the colors are changed and fuse from the energy body to physical body, to the universe and back as Four Balls, spiraling faster and fuse into One Pearl.

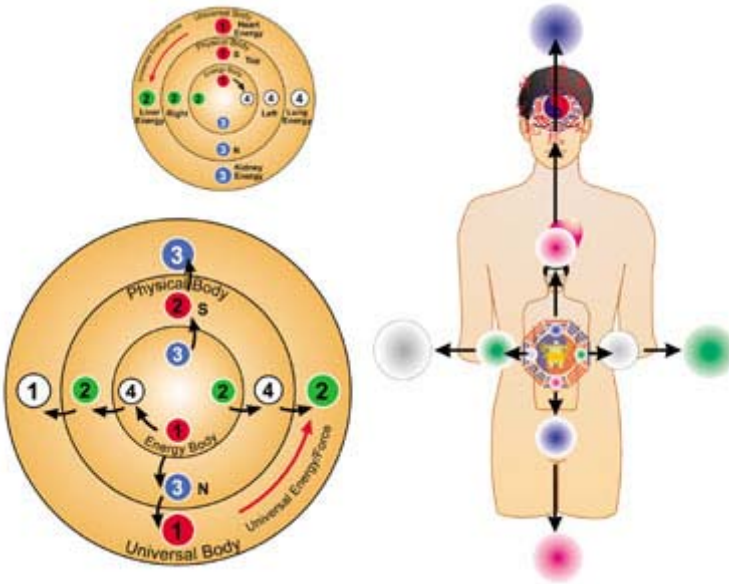


Fig. 6.34 Fuse inner positive energy with universal energy through turning the Dial-2.

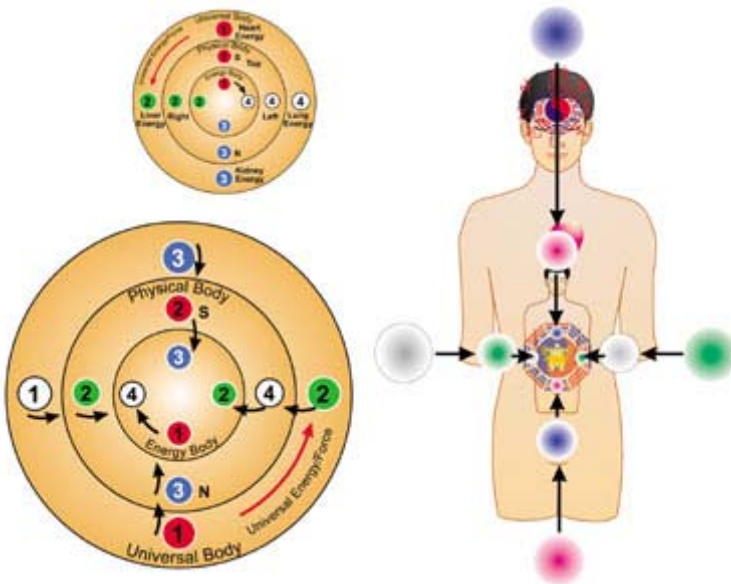


Fig. 6.35 Fuse the Universe force back to the body and energy body.

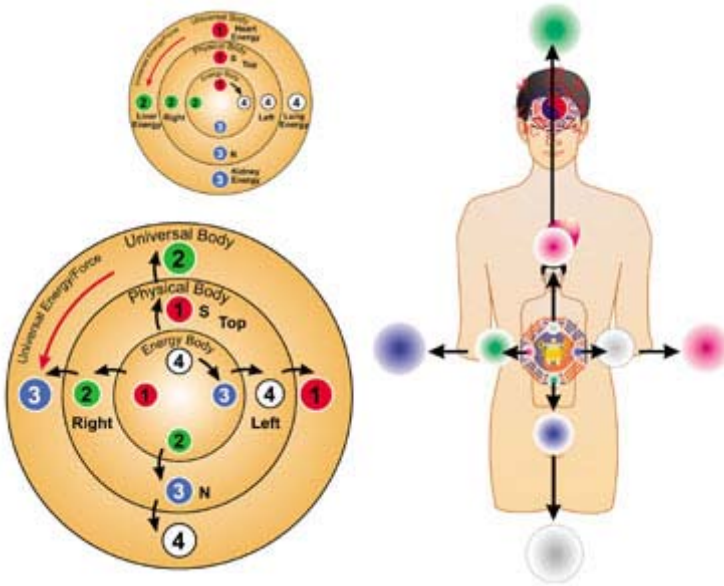


Fig. 6.36 Fuse inner positive energy with universal energy through turning the Dial-3.

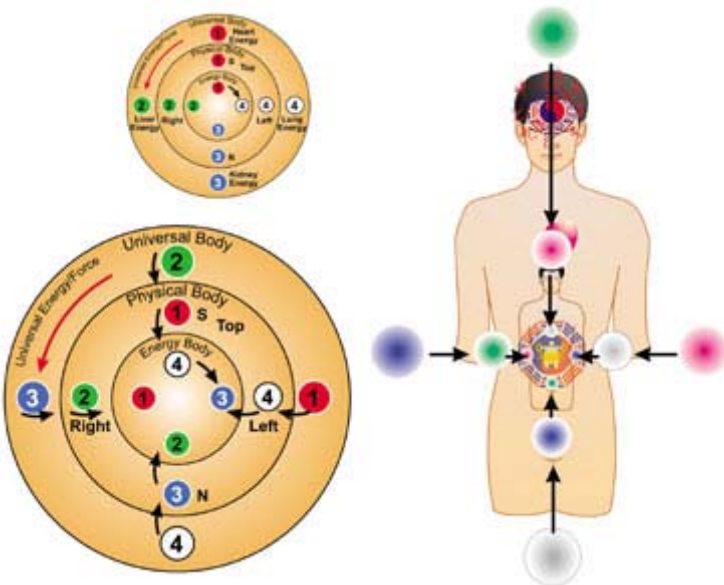


Fig. 6.37 Fuse the Universe force back to the body and energy body.

Do the same procedure as before using the Four Fused Energy Balls spiraling on top of the cauldron, forming One Energy Pearl as you turn the Dial. You spend more time using Dial-2 and Dial-3 positions.

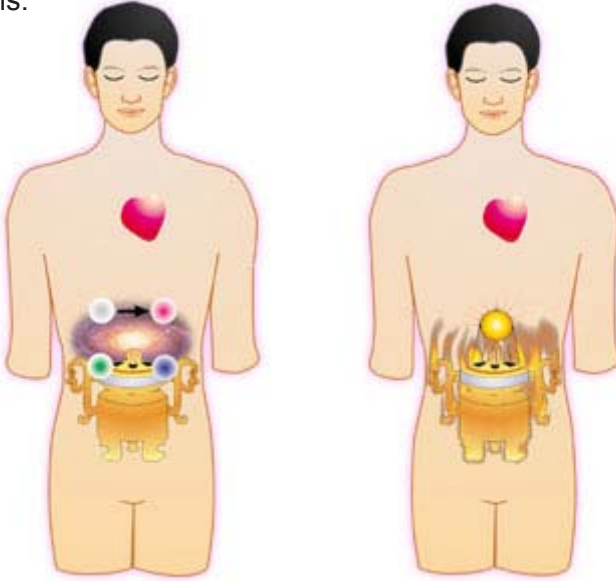


Fig. 6.38 Forming the Cauldron and the Pearl

Creation Cycle Foundation Practice

1. Fuse the Pearl to help activate virtue energy. The Inner Smile is the first step to connecting your consciousness to all your organs and glands. This is actually the first step of the Fusion of the Five Elements practice. It is important to remember how powerful and sublime smiling inward can be.
2. The next stage of practice is removing negative emotional energy from the organs. The negative energy is brought from each organ to its corresponding organ collection point and then to the pakua where it is neutralized. When all negative energies are brought to all four pakuas and are under control and all residual energies have been brought to the back and side pakuas, the energies are then spiraled and compressed into the cauldron. There they are formed into the pearl of energy. As you collect the energies and direct their flow to the cauldron, you feel your center point illuminate with the bright light of the pearl.

3. Be aware the energy, physical and universal collection points, fuse them together and fuse back to form the bigger pearl.
4. The pearl is capable of activating, attracting and absorbing a great amount of good virtue energy. For this reason the pearl is circulated to each organ following the Creation Cycle. After practicing Fusion of the Five Elements, the pearl is brought from the cauldron to the perineum and is then circulated in the Microcosmic Orbit.
5. When you are ready to begin Cosmic Fusion, the pearl is brought to the Heart to begin the Creation Cycle. The Heart is the beginning point of this cycle because it is in the Heart that Compassion resides.
6. At this point there is a great awareness of each organ and the energy that each one is supplying. A continuation of this awareness is necessary for properly practicing the Creation Cycle of Cosmic Fusion. It is especially important that all negative energy has been removed and neutralized beforehand; otherwise, as the virtue energy of the pearl increases, so will the negative energy as you move the pearl through the Cycle.
7. In Fusion of the Five Elements, you remove the negative emotion of fear from the kidneys, by first listening to them, because the ears and kidneys have a connection. The removal of fear from the kidneys leaves room for the positive virtue of gentleness inherent in the kidneys to grow.
8. Now, in beginning the Creation Cycle of Cosmic Fusion, you focus your smile on the virtues of joy, love and happiness in the Heart. Feel the virtues growing and purifying. It is important to develop a genuine virtue here. You can spit out words like love, joy and happiness without meaning them. But like the love that is mentioned in the Bible (1 Corinthians 13), it has to be real and true; otherwise it is just a sounding brass or a tinkling cymbal. You have to flesh it out and breathe life into it.
9. Here is the way to do the Creation Cycle of Cosmic Fusion: Feel the unconditional love of the Universe flowing down into the Heart. With this combination of virtues – love, joy, happiness, unconditional love – you can definitely transform yourself, your organs and those around you.

10. Let the positive Heart energies of love, joy and happiness activate the positive Spleen energies of openness and fairness and centeredness. Blend this with the Universal energy and feel the yellow light descending to the Heart and Spleen.
11. Let the positive Heart energies of love, joy and happiness activate the Lung energies of courage, strength and righteousness. Blend these energies with the Universal energy and see the white light from above flow into the Heart and Lungs. Let the Positive Heart energies of love, joy and happiness activate the Kidney Energies of gentleness, softness and calm in the Kidneys. Blend both energies with Universal Energy and see the blue light coming down from above into the Heart and Kidneys.
12. Let the positive Heart energies of love, joy and happiness activate the Liver energies of kindness, generosity and benevolence. Blend these energies with Universal energy and see the green light flowing from above into the Heart and Liver. You can do this meditation a few times.
13. Blend all the positive organ virtues in the Heart, creating Compassion Energy. You may manifest this as a Pearl. Move it in the Microcosmic Orbit spiralling it from 10,000 to 60,000 times a minute.

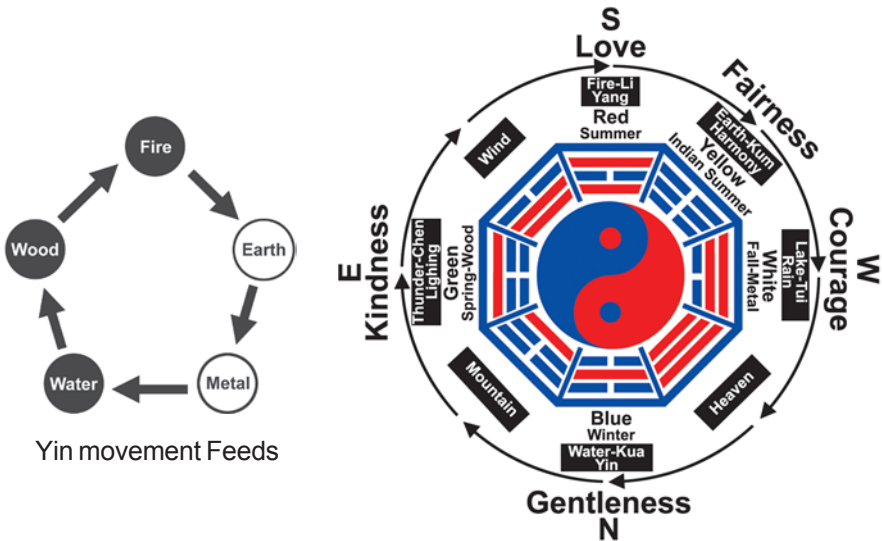


Fig. 6.39 Creation Cycle

14. This completes the basic Fusion practice. These steps will be repeated through the rest of the formulas in the book. In the beginning it seems like a lot of work in constructing all the pakuas, chanting, collecting the energy to fuse into the pearl. Once this formula is set up, the whole process happens very quickly. It is not necessary to do all the steps every time. You might only want to chant the trigram one time instead of three. Remember, these extra steps are there to increase the strength of the pearl and expand our consciousness to connect with the Universe. With this powerful pearl it is time to begin Cosmic Fusion with the Creation Cycle.

Begin Cosmic Fusion: Creation Cycle

1. Activate the compassion fire and multi-orgasm energy and combine them together connecting with the universe.
2. Form the pearl through the fuse from the inside to the universe and from the universe and back to the body to the form a pearl. Bring the Pearl down to the Perineum.
3. Feel the pearl connecting to the kidney energy.
4. Listen to the Gentleness Virtue of the Kidneys.
5. The negative emotion of fear has already been removed from the kidneys. The energy remaining in the kidneys is their virtue energy of gentleness. Listen quietly to the gentleness of the kidneys, and be aware of the qualities of gentleness energy: **cold, calm, blue, soft and silky and tenderness**. Enjoy these qualities. You can intensify them by concentrating on them. Bring the pearl from the perineum to the kidneys, and add the gentleness energy to the pearl at any moment when you feel the pearl weak, just form another pearl.
6. Now bring the pearl back to the kidneys collection point at the perineum, where the gentleness will grow in intensity. All of the neutralized energy that is the pearl now will take on the virtue energy of gentleness.

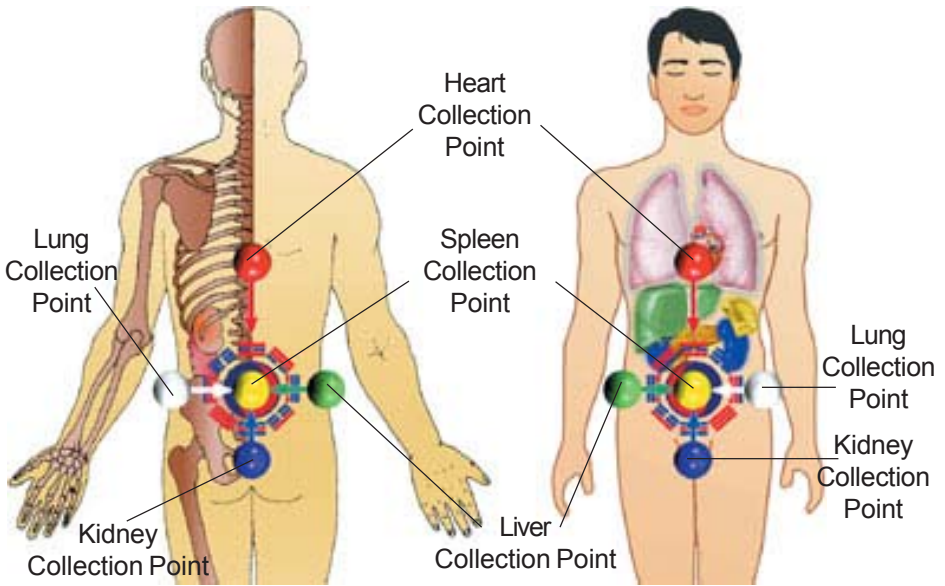


Fig. 6.40 Front and Back Collection Points

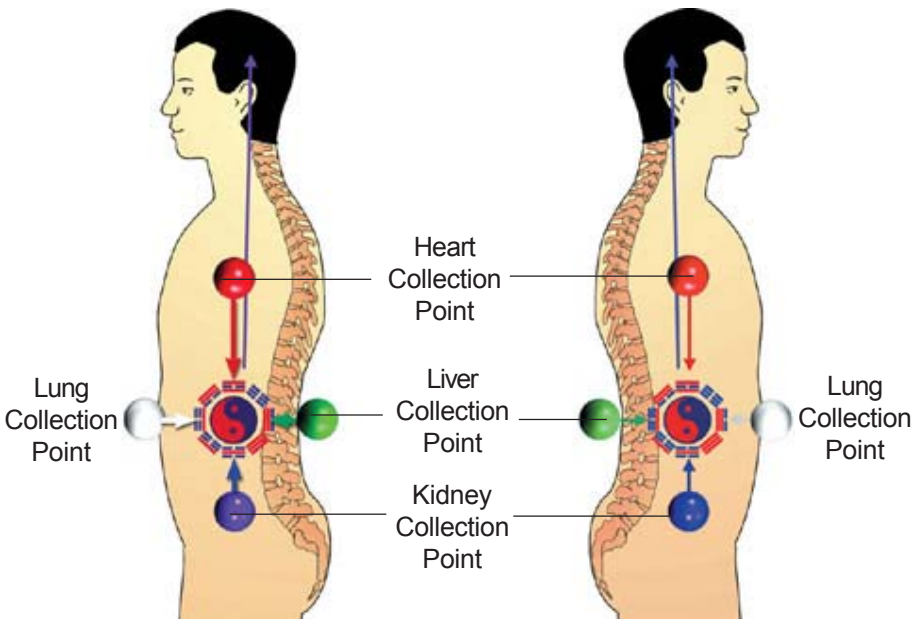


Fig. 6.41 Left and Right Collection Points

Direct the pearl to the liver. Gentleness energy fuses with the kindness virtue of the liver.

Note: Use the power of the mind more than muscle power to gather the energy.

5. Relax and draw the cold energy to the collection point from the kidneys.

4. Pull up the perineum and push the energy ball out. Form the kidneys' collection point.

Kidneys' Collection Point

Right Side the Anus Left Side

1. Become aware of the kidneys.

2. Do the Kidneys' Sound (Choooo) subvocally.

3. Pull up the left and right sides of the anus. Send the energy to the kidneys.

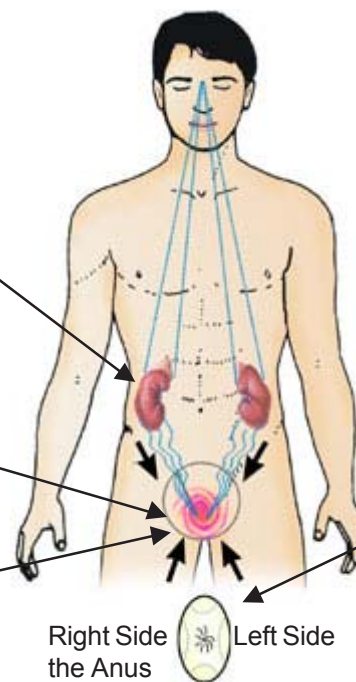


Fig. 6.42 Forming the Collection Point to gather the Kidneys' Energy.

7. Gentleness blends with kindness, the virtue of the liver. Look into the liver, connecting the eyes with the liver. Be aware of the kindness energy there. As you bring the pearl carrying the gentleness energy from the kidneys toward the liver, feel the gentleness energy activate and enhance the kindness energy. Enjoy the kindness energy. Feel the kindness intensify. Circulate the kindness energy in the liver. Its qualities can feel **strong, round, smooth, soft, green, sweet and fragrant, warm and pleasant**. You can feel satisfied.

- Absorb the kindness energy into the pearl, and bring the pearl to the liver collection point (at the level of the navel and in line with the right nipple).

Here the combination of gentleness and kindness will intensify. Remember to relax and smile. Direct the pearl to the heart. Gentleness and kindness energy fuse with love, honor and respect and joy in the heart.

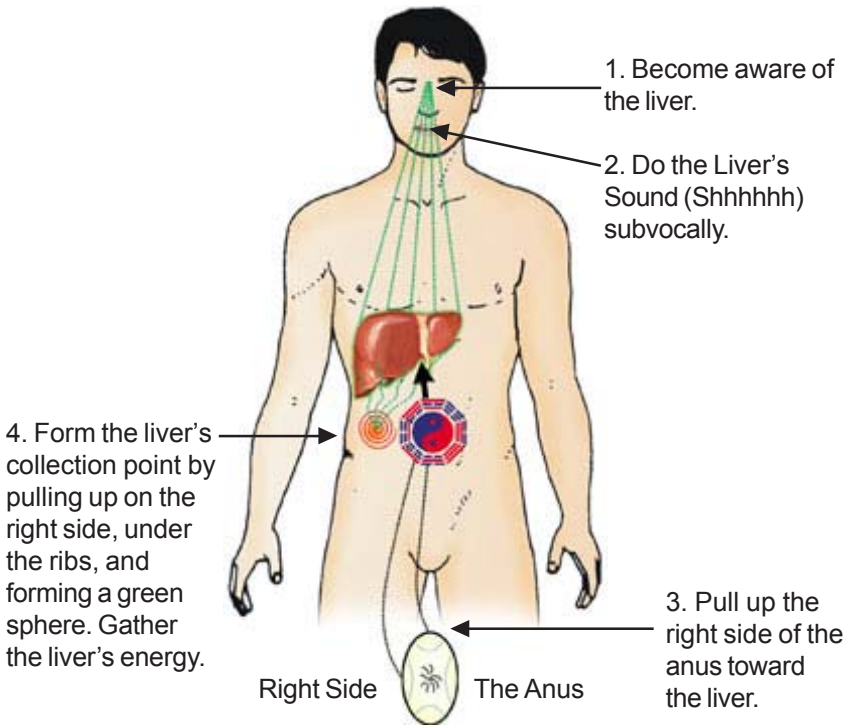


Fig. 6.43 Forming the Liver's Collection Point to gather the Liver's Energy.

- Connect the tongue with the heart. Using your mind's eye and senses, allow the pearl, now consisting of gentleness and kindness, to flow up to the heart. Let the virtue energy of the pearl activate and enhance all the loving energy, joy and happiness, honor, respect and peace in the heart. These good virtues of the heart can feel **straight** and **open, bright red, warm, deep, calm, comfortable** and **satisfying**. Enjoy the virtuous feelings of the heart. The feeling will be different for each person as the energy blends. Feel the warmth and openness in the chest.

10. Let the pearl absorb the honor, respect, love and joy. Bring the pearl down to the heart collection point behind the sternum.

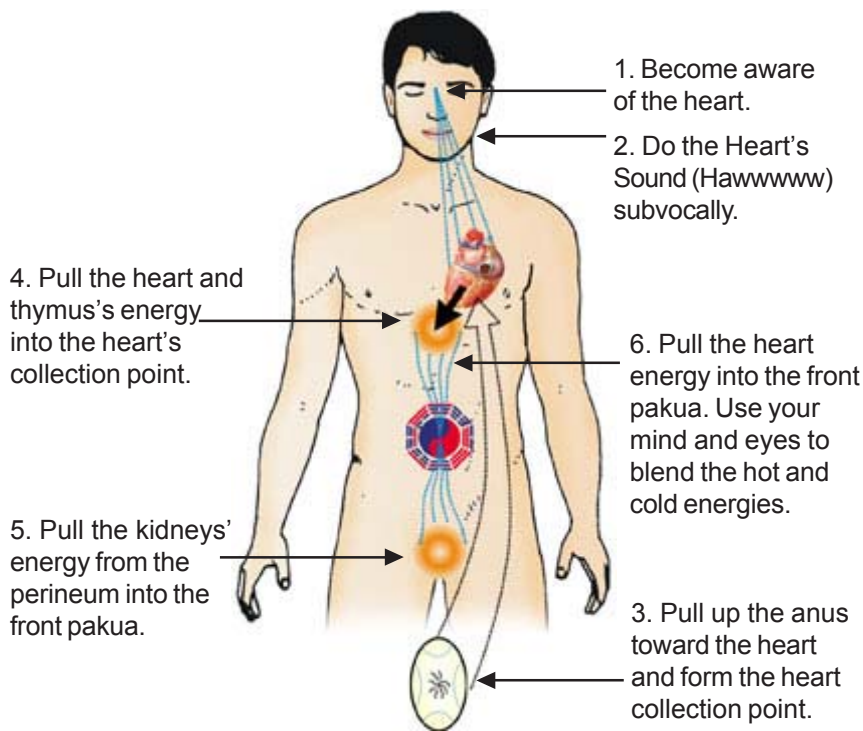


Fig. 6.44 Form the Heart's Collection Point and blend the Heart's Energy with the Kidneys' Energy in the Pakua.

The pearl can now blend the virtue energies of the heart in a balanced way with the kindness and gentleness energies already within the pearl. Feel the collection point glowing. Then direct the pearl to the spleen/pancreas.

Note for Women: Women should be careful when the pearl is in the heart center. As a natural endowment women tend to have more loving energy in the heart. When a woman loves she often forgets herself. This amount of love can heat up the heart center and the practice can feel uncomfortable. It is best not to remain for too long in the heart if you feel uncomfortable.

11. Be aware of the connection of the mouth with the spleen and pancreas. As the pearl arrives at the spleen and pancreas, the honor and respect, love and joy energy that is now part of the pearl fuses with the spleen virtues of fairness and openness. The fairness and openness virtues of the spleen can feel **expansive, clean, dry, bright yellow, smooth, warm, clear and soft**. Enjoy these feelings.
12. Let the pearl absorb the fairness and openness energy. Feel the pearl take on the qualities of the fairness and openness virtues in addition to the kindness, gentleness, honor and respect virtues that already are present there. Bring the pearl to the spleen collection point behind the navel at the front pakua.

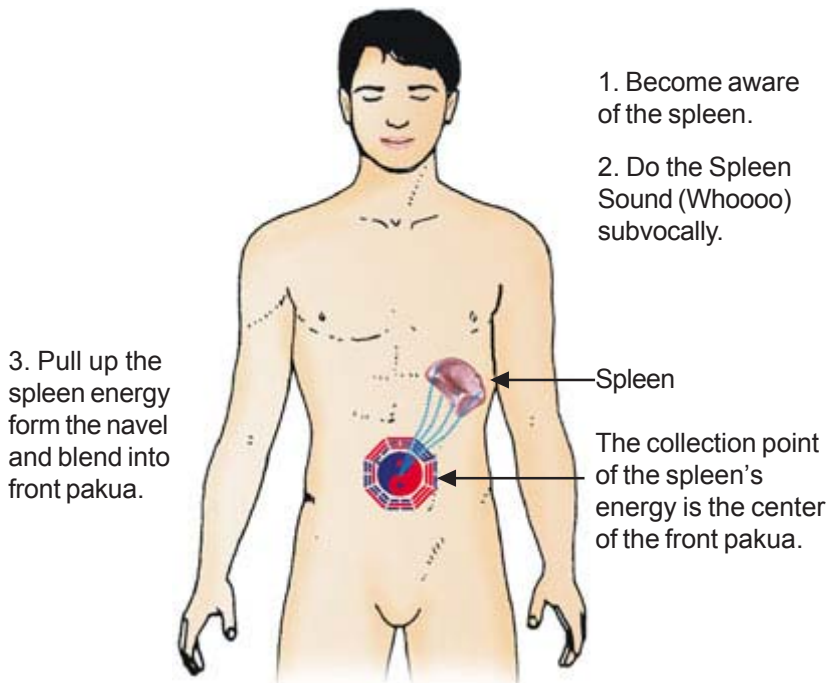


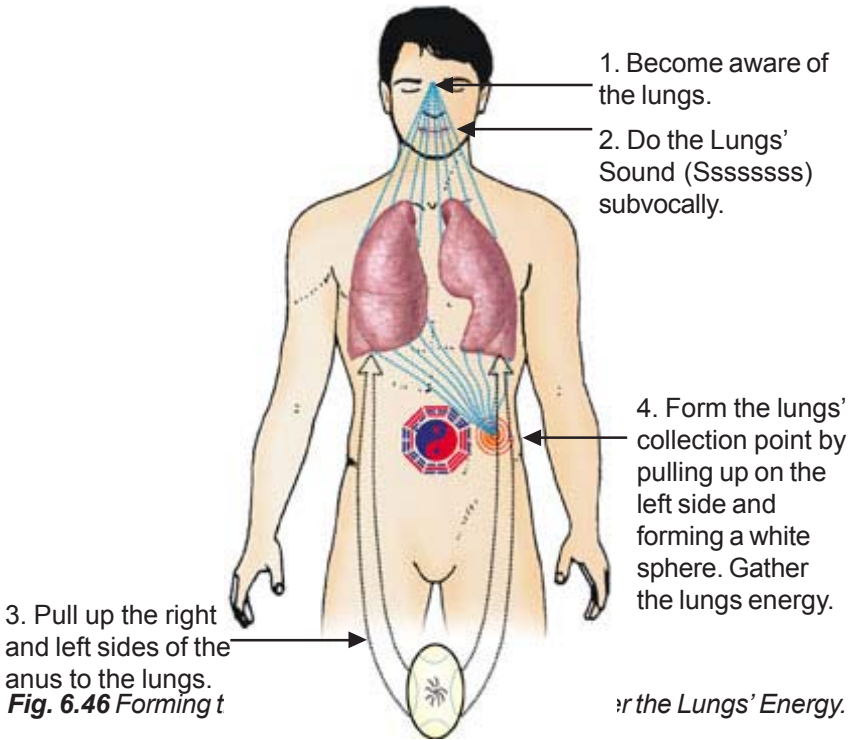
Fig. 6.45 *Gathering the Spleen's Energy Directly into the Pakua.*

Feel the fairness and openness energy intensify as it combines and blends with all the neutral and virtue energies already present in the pearl. Direct the pearl to the lungs.

13. The Energy of fairness and openness fuses with the courage and righteousness virtues of the lungs.

Connect the nose to both lungs. As the pearl arrives at the lungs, split the pearl into two pearls, one for each lung. The energy of fairness and openness that is now part of both pearls fuse and enhances the courage and righteousness energy of the lungs. When you feel righteous, you can feel **tall, straight, uplifted, comfortable, strong, firm, proud** and **satisfied**. The energy can be **fresh, bright, white** and **pure**. Enjoy the qualities of this energy.

14. Let the pearls absorb the courage and righteousness energy. Bring both pearls to the collection point of the lungs (at the level of the navel and in line with the left nipple). Feel the courage and righteousness energy intensify as it circulates in the lungs. Let the pearls blend these virtues with their kindness, gentleness, honor, respect, fairness and openness energies.



Direct both pearls to both kidneys. Courage and righteousness fuse with gentleness: the cycle begins again at the kidneys.

15. As the pearls arrive at each kidney, the combined virtues of the pearls (especially the energy of courage and righteousness) enhance gentleness and the cycle begins again at the kidneys. Repeat the cycle two more times. As you circulate the pearl in the second cycle, you will begin to notice that as the pearl arrives at each organ, the virtues will grow by themselves. Little by little, the energy will blend more evenly.
16. For the third cycle, bring the pearl from collection point to collection point without going into the organ first. With your attention on the collection point, the energy will flow into the organ without conscious effort, and will join with the virtue energy to flow back toward the collection point. In this way the virtue energies are enhanced and increased each time you bring the pearl to a collection point. If you wish you can practice the third round of the Creation Cycle three more times simply by bringing the pearl to the collection points. Each time you blend the energy, you increase it.
17. Your energy now begins to have the quality of fine soup, with the proper combination of ingredients. Be aware of the quality of this energy. It is very special. Fuse all good virtues energies into compassion energy. Creating a pearl of compassion energy requires a tremendous amount of purified energy. Compassion energy is not just love or kindness, gentleness or openness, but is a combination of all the good virtues' energies, blended in proportion to become compassion energy. When you fuse the proportional blend of good virtue energy into a pearl of compassion energy, you will feel more centered. The energy of this pearl feels very different from the pearl you first formed. Move the compassion energy through the microcosmic orbit.
18. When you feel the pearl of compassion energy strongly, move it down to the perineum. Using your mind and senses, begin to move all of the compassion energy through the microcosmic orbit, letting its bright pearl shine as it travels along. Feel the different quality of this energy. Be aware of the loving, comfortable, very beautiful way the organs feel as the energy runs through and spreads into them, filling them with life-force energy. If you feel tired at any time, you can temporarily rest the pearl at your navel and practice the spinal cord breathing technique described in the Chapter preceding this meditation. Return your concentration to the pearl to form it again and return it

to the microcosmic orbit for circulation. Move the pearl through the microcosmic orbit 9-18 times.

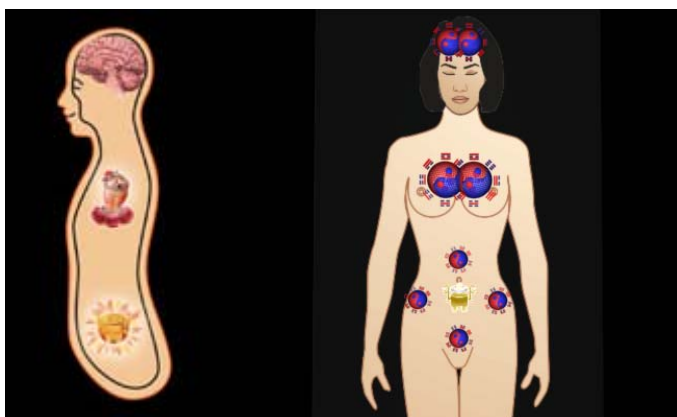


Fig. 6.47 Circulate the pearl in the Microcosmic Orbit.

Shoot the Pearl above the Crown.

1. As the pearl runs through the Microcosmic Orbit, begin to activate the Cranial Pump. Press your tongue to the palate, clench your teeth, pull back your chin and roll your eyes up toward the crown. Feel the pulsing in your heart and in your head at the crown. You can touch your pulse at the wrist to help your awareness of the pulse both at the wrist and the crown. Your mind also helps to activate the Cranial Pump.



Fig. 6.48 Pull the eyes into their sockets. Roll the eyes up and look up to the crown.

2. Inhale, be aware of and squeeze the anus and then exhale quickly to push the pearl up through the crown.
3. You might be aware of a light, beam or frequency shooting out of your crown. This is the lead light first introduced in Fusion of the Five Elements. Sometimes it is called an indicator light because it will indicate how high up your pearl will be able to go. Just as a light is used to guide helicopters to their landing point, so will you use the lead light to guide the pearl back to the crown point.
4. Direct all of your senses to push the pearl up to the area six inches to two feet (15-60 centimeters) above your head. Move the pearl up and down, left and right.
5. Feel the Universal Force, the forces of the North Star and Big Dipper above your head, and the Cosmic Particle Force in front of you as they shine down to your pearl. Feel your pearl start to absorb this energy and then feel it expand.
6. Bring your awareness to your feet. Feel the energy supplied throughout your body through your feet. This is the Earth Energy. The pearl continues to expand with all the energy coming to it from outside the physical body.
7. When you are ready, activate the Cranial Pump again. Press your tongue up, clench your teeth, pull back your chin, pull up your anus and look up to the crown. Feel the beating in your heart and the pulse at your crown.
8. Activate the lead light, and let it shine up from your crown. It may feel like a frequency going out of the crown. Draw the pearl down to the lead light. Inhale and draw the pearl down.
9. Circulate the pearl in the Microcosmic Orbit. Then bring it down to the navel and to the cauldron at the body's center. Collect the energy at the cauldron.
10. As you collect the energy and relax the mind, the pearl may disintegrate. Sometimes when you release the pearl, it vanishes. It is returning its energies, now enhanced by all virtue energies and the outside forces, to the organs and glands. They become stronger and healthier each time you practice. Each time you gather the energy and form the pearl again, the pearl will be stronger.

Summary

1. Trust and Believe (Concept and Desire).
2. Visualization turns into activation.
3. Think and let it happen. It will become easier with practice.

Once you understand the practice and go through the practice a few times, you can just simply use the mind and recall the past experience and there is no need to go through all the steps. Think and let it happen.

Fusion Opening: Fusing Universal Energy

1. Inner Smile—Activate Compassion first (Love and Sexual Energy combined).
2. Activate Three Fires.
3. Create Pakuas; Front, Back, Facial, Universal.
4. Form Cauldron, spin Pakuas.
5. Form organ Collection Points of Physical Body, Energy Body and Universal Body.
6. Remove Negative Energy from the Organs.
7. Sense the Colors of the Collection Points imagine the Dial-1,2,3 of Colors.
8. Fuse inner Positive Energy of the Energy Body and Physical Body with Universal Energy through turning the Dial-1,2,3.
9. Fusion of the Universe Energy back into Body and Energy Body.
10. Create Four Balls of fused energy and spin them very very fast above the Cauldron.
11. Form a Pearl.

Begin Cosmic Fusion: the Creation Cycle.

Be aware of the heart and cauldron activating the compassion fire.

1. Listen to the Gentleness Virtue of the Kidneys.
2. Gentleness Energy activates the Kindness Virtue of the Liver.
3. Kindness Energy activates Honor, Respect, Love in the Heart.
4. The Energy of Honesty and Respect activates the Fairness and Openness Virtues of the Spleen and Pancreas.
5. The Energy of Fairness and Openness activates the Courage and Righteousness Virtues of the Lungs.
6. Courage and Righteousness enhance Gentleness: the Cycle Begins again at the Kidneys.
7. Combine all Good Virtues energies into the Heart and create Compassion Energy.
8. Move the Compassion Energy through the Microcosmic Orbit.
9. Shoot the Pearl above the Crown.
10. Practice Chi Massage.

Chapter 7

Opening the Thrusting Channels

Theory of the Thrusting Channels

After the positive emotional energy of the organs is absorbed into the pearl, it is then circulated in four of the four special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the “chakra” centers. The Belt Routes spiral around the body, strengthening the aura and providing a form of psychic self-defense. The second part of the Cosmic Fusion practice involves opening these three Thrusting Channels.

The Thrusting Channels are a powerful means to clean out the negative emotions and detoxify the organs and glands. Set into action, the three Thrusting Channels will serve as strong and efficient ways to check your center and observe the status of your emotions.

The Thrusting Channels run from the perineum to the crown and are separately identified as the Middle, Left and Right Thrusting Channels. The Middle Thrusting Channel begins directly at the perineum and runs vertically up to the crown. The Left Thrusting Channel is located one and a half to three inches to the left of the Middle Channel, while the Right Thrusting Channel is one and a half to three inches to its right.

When you are feeling emotional, you can check the Thrusting Channels, especially the Middle Channel, to discern whether you are off-center. You will know if you are out of balance when you feel the emotions running more on the left side or on the right, instead of through the middle of the body. If you center the emotions through the Middle Thrusting Channel, and keep the Left and Right Thrusting Channels in balance, you will very quickly center yourself. The Thrusting Channels serve as guidelines to decision-making in your daily life.

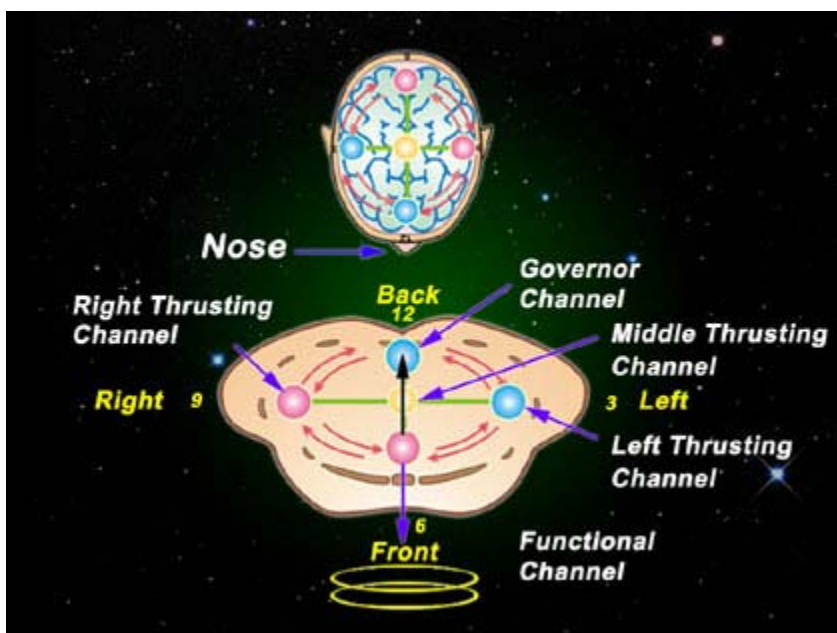


Fig. 7.1 Four Psychic Channels

Procedure for Opening the Thrusting Channels

The Thrusting Channels need the tremendous energy of good virtue to help them open. Begin by forming a pearl of virtue energy. With your continued, conscientious practice of the compassion fire and the fuse the inside with the outside energy to form the pearl, you will be able to assimilate the energies into a new and stronger pearl, a pearl that responds to your intention. This means that all you need do to form a new pearl is concentrate on the cauldron and the pearl in it, and on the front, back, left and right pakuas and fuse inside with the outside energy. Control of the internal weather, senses, organs and emotions will be possible in as little as a few seconds. You do not have to go through all the steps of chanting and collecting the energies every time you do the Fusion practice. It is helpful and creates a stronger experience if all the steps are taken. So the first step to opening the Thrusting Channels is to construct the pakuas, chant the eight directions, form the collection points of the Physical Body, the Energy Body and the Universal Body, and fuse them together into the pearl.

The pearl will be thrust up from the perineum (or testicles in men). Each Thrusting Channel precisely penetrates the body.

Although it may seem difficult at first, using your beautiful pearl will help make it easier. Other aids such as pulling up the anus and inhaling help the energy move in each of the three Channels. Once you are able to pass the energy through the Channels, you will find that the energy will move by itself without assistance.

Note: You must be very careful and gentle with this procedure. If the energy reaches the heart and head too quickly using the Thrusting Channels, the heart will become congested and you may experience pressure. If the heart becomes congested and overheats with energy: (1) Do not thrust above the diaphragm and (2) Practice the Heart Sound. Do not overheat the heart, liver or head.

Initially the Thrusting Channels have approximately a one-half to one inch diameter. Once they are activated, they can become very wide. At first concern yourself with drawing the energy directly up. Later, when you have become familiar with the process, the energy can be spiraled up each route.

Seated Position

Like many other Universal Tao exercises, the methods of opening the Thrusting Channels are practiced from a seated position. Sitting on a chair with your feet touching the floor and your spine erect connects you with two important energy “wires”: Earth Energy and Heavenly or Universal Energy. The Energy Body you eventually create needs the ground wire of Earth Energy to hold and support it. Otherwise, you can become disoriented and lost. Once you are more in control of the energy you can practice standing, or lying down on a bed or the floor.

Anal Muscle

If you do not strengthen your anal muscle, you will not progress very far in any of the Universal Tao System's practices. The anus muscle is connected to the perineum and everything in the body above it. If you invest all of your money on building the top floors of a building, and do not invest anything in the foundation, the building will fall. Think of the anus and perineum as your foundation. The anus muscle is used to seal your "lower gate." Closing this orifice helps to retain and prevent loss of your energy.

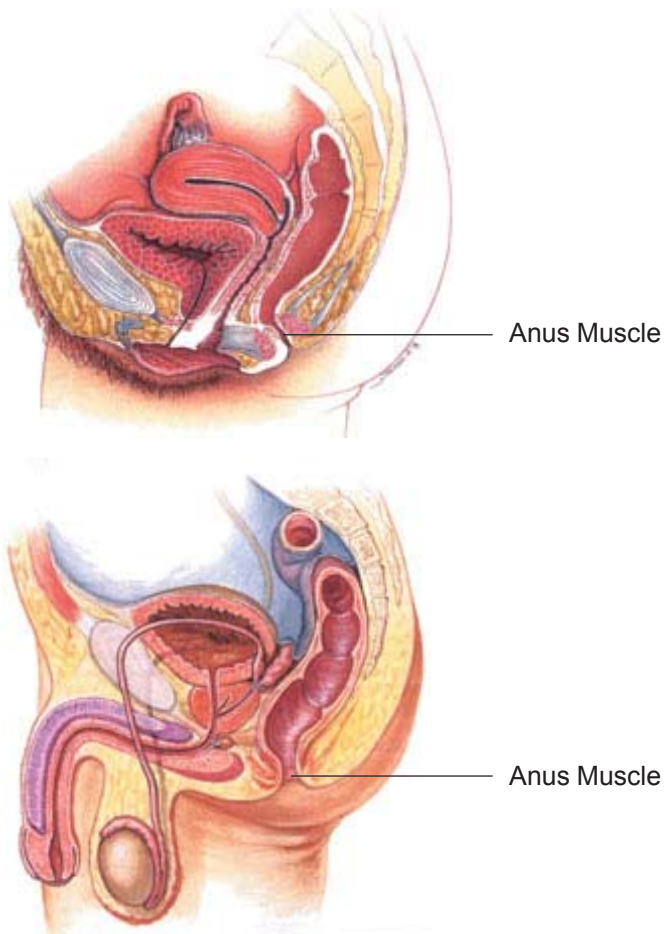


Fig. 7.2 Anal Muscle

Saliva

Saliva is yet another aid in performing these exercises. Once you have been able to bring the energy up through all the routes to the crown successfully, saliva generation becomes very important.

In the body, the moon influences the kidneys, which are linked with the salivary glands, the ovaries and semen. When the kidneys are stimulated during sex, the Chi is raised up through the spine, then it flows down in the saliva, and the kidneys' essence transforms into sexual energy. The saliva has two functions: purifying the mouth, and nourishing our immortality, the water of life. The energy from the saliva lubricates 100 joints, and it stimulates and harmonizes the organs. It is very important to enhance the production of saliva by absorbing the moon's energy through the breath absorption exercises. It is a sign that the techniques are working when the saliva floods into the mouth.

Although saliva is a lubricant for the Channels, it first serves as an agent to burn and clean them out of any impurities that could block the flow of energy. So when resting during the practice of opening the thrusting channels move your tongue around to create saliva. Make it thick and swallow down forcefully, feeling it go down the channels that you are working on (See the book *"Elixir Chi Kung"* by Mantak Chia).

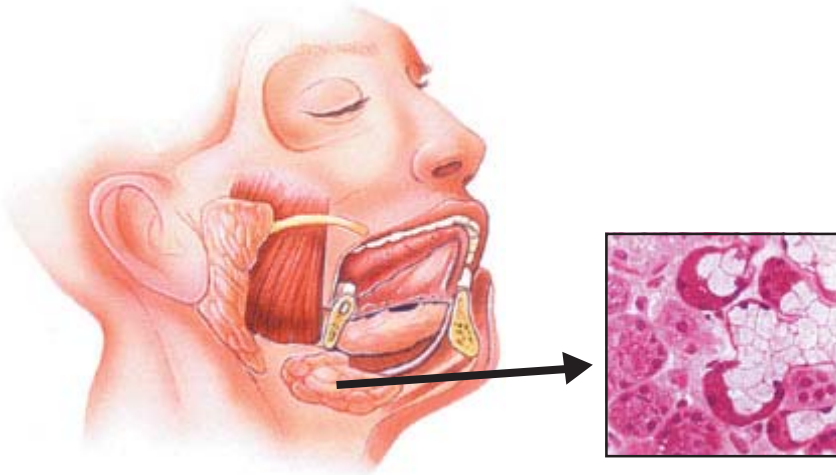


Fig. 7.3 Saliva

A person experiences the Thrusting Channels according to his or her kinesthetic or visual perceptions. The majority of people are more kinesthetic and can undeniably feel the quality of the condensed energy as it passes through each level of the channels.

Visual people can see patterns and colors. The Thrusting Channels, like the organs they intersect, have corresponding colors. The Left Channel is Red, Middle - White and Right - Blue. Regardless of your perceptual tendency, both the senses and the organs are used to control the Thrusting Channels.

The denser or more polluted the organ, the more energy is required to pass through the affected Thrusting Channel.

As a safety precaution and as preparation to be able to move the energy to prevent it from sticking, the Thrusting Channels are opened in four stages. The pearl is brought (1) up to the diaphragm; (2) up to the neck; (3) up to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

This will be done a total of nine times at each stage in the following sequence: (1) left, (2) middle, (3) right, (4) middle, (5) left, (6) middle, (7) right, (8) middle and (9) left.

Men & Women Practices: Open Channels Differently

Once the channels have been completely opened, men and women practice differently. Without stopping, men will thrust the energy directly up through the Thrusting Channels and out of the crown. They then will bring the energy back in to flow down the Thrusting Channels and down through the soles of the feet into the ground. They can continue to bring the flow up around the body and in through the crown. Without stopping, women will thrust the energy down through the soles of the feet into the ground and then up through the Thrusting Channels to and out of the crown. They then spray the energy down around the body, tuck it under the feet and draw it back in through the toes.

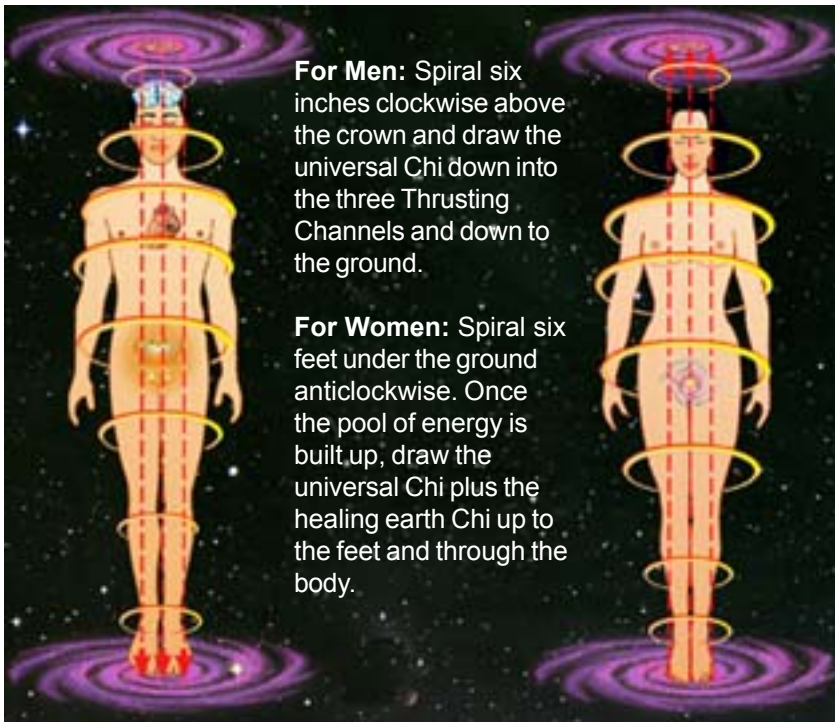


Fig. 7.4 Cosmic Thrusting and Belt Channels

Practice of Opening the Thrusting Channels

1. Form a Pearl and Send it to the Perineum

In a seated position smile down to your organs and glands, and put yourself in a state of relaxation and happiness. Begin with the meditation exercises of the Creation Cycle to form a pearl of compassion energy.

As you have learned, there are many steps in forming such a pearl. However, once you have programmed yourself to all of these steps through continued practice, you can simply push the button and the whole program is activated. When you are able simply to sit quietly and feel the sensation of compassion energy forming, you are pushing the button and the entire process takes very little time. In other words once you have experienced compassion energy, all you need to do is to recall the state to create the energy again. You will not need to go through the entire process each time. You will know when you look at the pearl whether or not the process has been completed. If you find something is not right, you can review the steps and find out where the problem is.

As the pearl is forming, use your mind and senses to control it. Slowly move it down to the perineum. At any time during your practice, if the pearl seems to weaken, diminish, or you lose track of it, return to the navel and quickly form a new pearl. Bring that pearl to the perineum and resume practice.

While you are learning how to bring the energy up through the channels, it is easier to focus on the organs the channel passes through than to focus on the channel. You might think of the process as learning how to read. Once you are able to read, you no longer have to think about your ABC's.

2. Stage One: Thrusting Channels to Below the Diaphragm

A. Left Thrusting Channel to the Diaphragm

In all Universal Tao practices it is important to train the power of the mind and senses to control our energy (Chi). The power of mind, eye and heart guides the Chi, providing a way to control and direct your life force. Breathing techniques also help to activate the Thrusting Channels. It is necessary to have some control over independent breathing through each nostril. Since in the beginning this is difficult to do, you can use your right index finger to cover the right nostril. Feel the breath on the left side only. Use the left eye, ear, and nostril to assist you in drawing up the energy.

1. Left Testicle (Men), Left Ovary (Women) and Left Kidney
 - a. Sit up, using your mind, heart and eye power to look inside and be aware of the perineum. Also become aware of your left nostril, left ear, left eye and left anus.
 - b. Activate the Left Thrusting Channel by inhaling through the left nostril in short sips (about ten percent of lung capacity with each breath.)
 - c. Then men slightly pull the left testicle and the left side of the anus up toward the left. Women slightly pull the left side of the anus up toward the left. Draw the pearl up with each sip of air. The left eye should internally look down, and then use the mind/eye power to look up as the pearl is drawn up. (The physical eyes do not actually look up.) Women direct the pearl to the left ovary and the left kidney; men direct the pearl to the left kidney.
 - d. Exhale, relax the eye and the muscles, letting the pearl drop to the left side of the anus (and left testicle in men), and rest. Rest and feel the left side become lighter as the energy begins to flow up without effort. Practice nine times. Each time you rest use your mind to trace the Left Thrusting Channel.

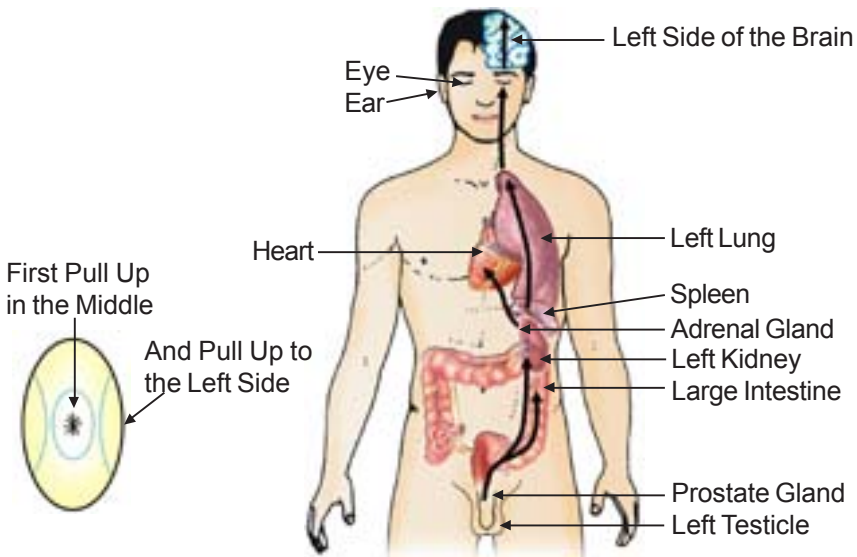


Fig. 7.5 *Left Part in the Male*

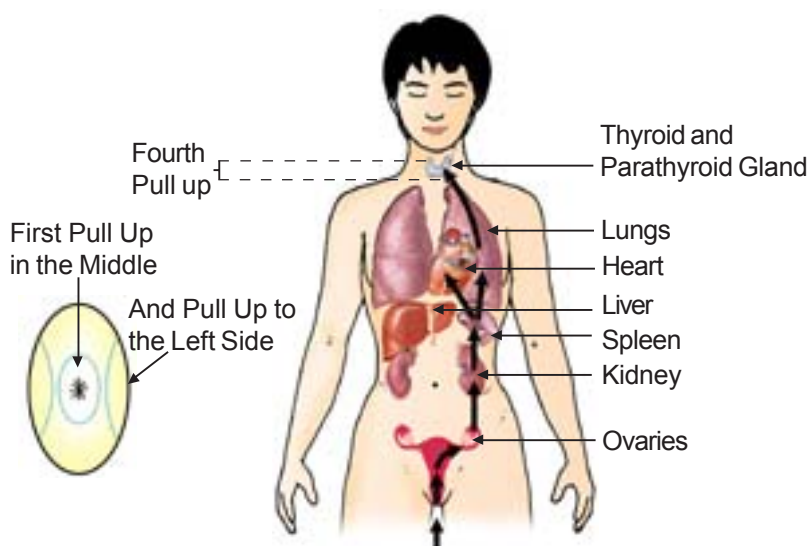


Fig. 7.6 Left Part in the Female

2. Spleen

Close the right nostril, inhale, and pull up. As you sip in the air, use the mind power and the left eye, ear and nostril to draw the energy up from the left testicle (men), through the left ovary (women), the left kidney, and up to the spleen. Exhale; release the energy down. Practice nine times. Rest, and feel the energy flow up the Left Thrusting Channel to the spleen under the diaphragm.

B. Middle Thrusting Channel to the Diaphragm

1. Prostate (Men) or Cervix (Women)

Men concentrate on the middle of the scrotum, perineum, and anus. Women concentrate on the middle of the perineum and anus. Inhale, and pull up the middle of the scrotum (men), perineum and anus. Use all the senses to draw the energy up to the prostate (men) or cervix (women). Look up with both eyes as you do so. Relax the eyes and anus muscle, and let the pearl drop back down to the perineum and scrotum (men). Feel the energy begin to flow up as you rest. Do this nine times.

2. Small/Large Intestine, Aorta and Vena Cava

Inhale and pull up the scrotum (men only) and anus. Use the eyes, ears, and nose to draw the energy to the prostate/cervix, small intestine, large intestine, aorta and vena cava. Do not thrust beyond the diaphragm. Practice nine times. Rest, and feel the energy flow up through the Middle Thrusting Channel to the vena cava.

3. Stomach and Pancreas

Follow the above procedure and thrust through the middle organs to the stomach and pancreas. Practice nine times. Swallow the saliva, rest and feel the energy flow in the Middle Thrusting Channel up to the diaphragm.

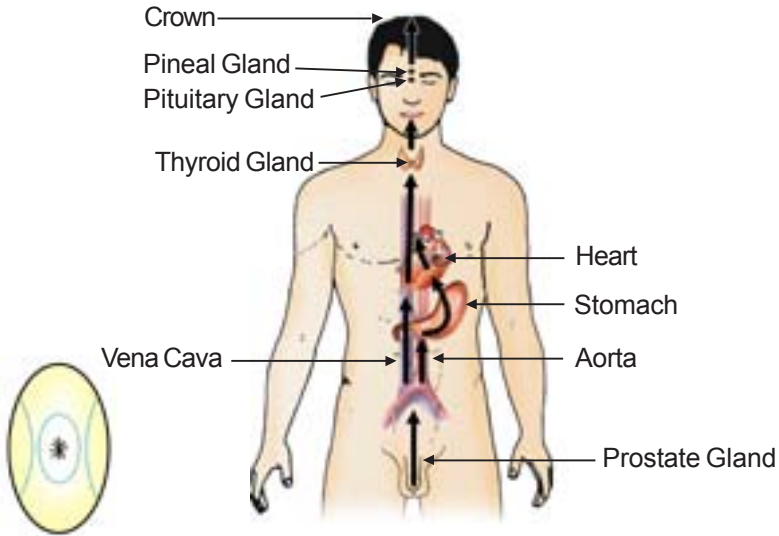


Fig. 7.7 Middle Part in the Male

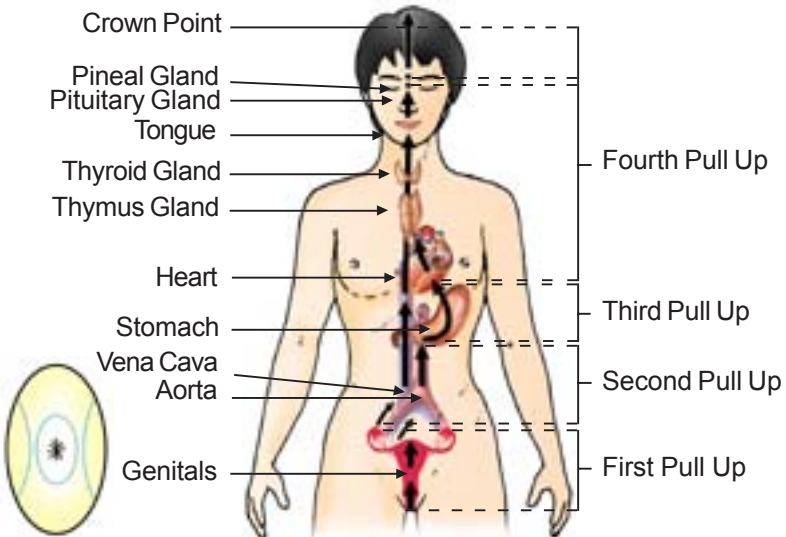


Fig. 7.8 Middle Part in the Female

C. Right Thrusting Channel to the Diaphragm

1. Right Testicle (Men), Right Ovary (Women) and Right Kidney
 - a. Close the left nostril with the index finger of the left hand. Use the right eye, ear and nostril to direct the energy up the right channel. Put your right hand on the right kidney.
 - b. Inhale in short sips equal to ten percent of lung capacity. Look up with the right eye. Pull up the right testicle (men only) and the right muscle of the anus toward the right side. Direct the energy up the right Thrusting Channel to the right ovary (women) and kidney. Practice nine times.
 - c. Exhale and rest. Let the pearl drop down, returning to the perineum and right testicle (men only.) Feel the right side become lighter as the energy flows up the Right Thrusting Channel to the right kidney without effort.

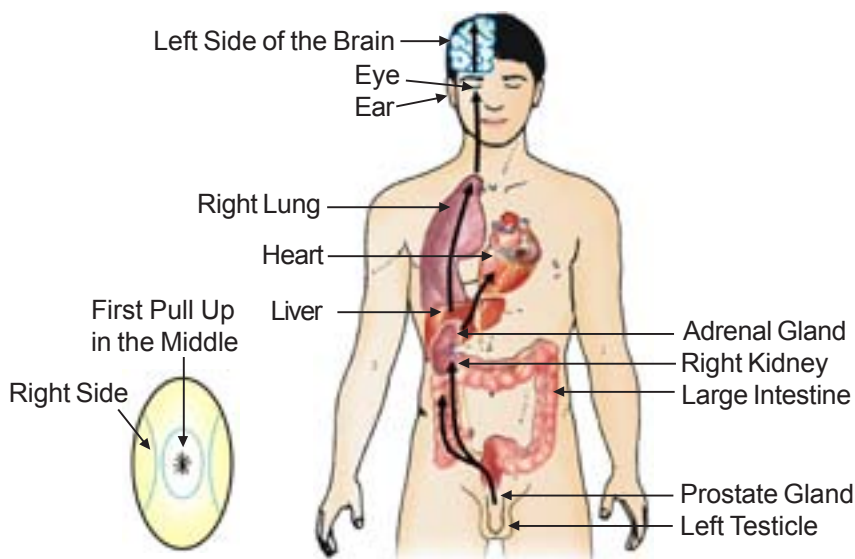


Fig. 7.9 Right Part in the Male

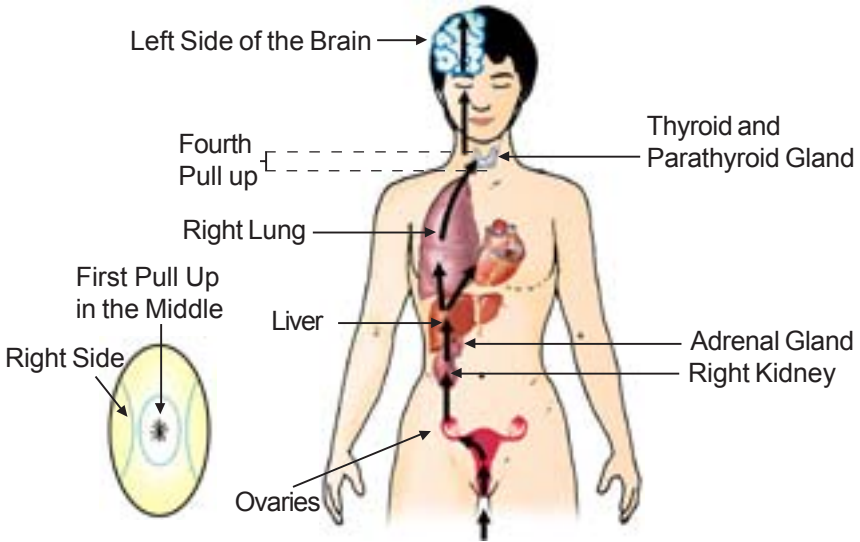


Fig. 7.10 Right Part in the Female

2. Liver

Close the left nostril, inhale and pull up. Use the right eye, ear and nostril; draw the energy up from the right testicle (men only), through the right ovary (women only), the right kidney and up to the liver. Exhale, relax and let the pearl return to the perineum. Practice nine times. Rest, and feel the flow of energy through the Right Thrusting Channel to the liver, under the diaphragm.

a. Combine all Three Routes

Continue to practice moving the pearl up and down through a combination of all three Thrusting Channels to under the diaphragm in the following nine steps until the energy is flowing easily: (1) Left Channel; (2) Middle Channel; (3) Right Channel; (4) Middle; (5) Left; (6) Middle; (7) Right; (8) Middle; and (9) Left. It helps to quicken the speed with each attempt.

Note: Stay relaxed during this exercise, and avoid using force. Once you are accustomed to thrusting the pearl and feel that the channels are clear, there is no need to close the nostrils for the left and right channels. Just simply pull up the perineum and anus, and use the power of the mind.

b. Clearing the Routes with Saliva

End by preparing the saliva. First sweep your tongue across the outer surface of your upper teeth, starting on the left side at your wisdom tooth, with the tip of the tongue going along the gums. When you arrive at your upper right wisdom tooth, move the tip of your tongue down to the lower right wisdom tooth and move along the front of the lower teeth. When you arrive at the lower left wisdom tooth, start again at the upper wisdom tooth. Circle around in this manner a few times. Then similarly sweep along the inner surface of the upper and lower teeth and gums. Your mouth will begin to fill with saliva.

Gather the saliva into a ball using your tongue. Press your tongue to the roof of your mouth and swallow the saliva quickly with a gulping action. Feel the saliva burn out the impurities in the Channels and lubricate them.

Practice this stage for about one or two weeks until you can control the energy very well, then continue to the next stage. Each time you finish, move the energy in the Microcosmic Orbit and collect the energy in the cauldron. When you are ready to continue to the next stage, practice Spinal Cord Breathing at this point in your preparation.

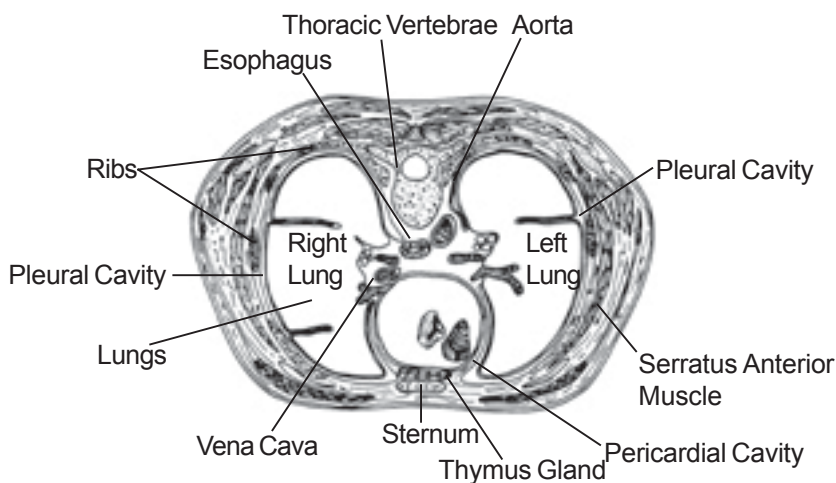


Fig. 7.11 Cross Section of the Thorax

3. Stage Two: Thrusting Channels to the Neck

A. Left Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Left Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Left Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up through the left ovary (women), left kidney and spleen, and continue to bring the pearl up to the left lung, and left thyroid and parathyroid glands. Hold for a while, and then exhale. Let the pearl return to the perineum. Practice nine times.

Be aware of the energy flow up to the neck through the Left Thrusting Channel.

B. Middle Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Middle Thrusting Channel to below the diaphragm, and let it return down to the perineum.

2. Thymus, Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum through the prostate (men), cervix (women), small/large intestine, aorta and vena cava, stomach and pancreas. Continue to bring the pearl up to the heart, to the thymus gland under the sternum, and up to the middle of the neck, thyroid and parathyroid glands. Practice nine times. Exhale, relax and let the pearl drop down again.

Be aware of the Middle Thrusting Channel as the energy flows up to the neck.

C. Right Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Right Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Right Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum to the right ovary (women), right kidney, liver and continue to bring the pearl up to the right lung and to the right thyroid and parathyroid glands. Exhale, and slowly release the energy down. Practice nine times.

Be aware of the Right Thrusting Channel as the energy flows up to the neck.

D. Continue to Practice the Three Thrusting Channels to the Neck

Practice all three Thrusting Channels to the neck, nine times each, as delineated for the diaphragm: left, middle, right, middle, left, middle, right, middle and left.

E. Clear the Routes with Saliva

If your throat feels dry, you can collect and warm the saliva in your mouth. Tighten your neck a little bit, and swallow the saliva with a guttural sound down to the stomach. Feel the saliva like a fire clearing all three channels.

Practice this stage for about one or two weeks, each time finishing by moving the pearl in the Microcosmic Orbit and collecting it in the cauldron.

F. Rest and Concentrate on All Three Channels

Rest and concentrate on all three channels, visualizing the left route as red, the middle as white, and the right as blue.

4. Stage Three: Thrusting Channels to the Crown

In stage three of opening the Thrusting Channels, the pearl is thrust through the channels up to and out of the crown.

A. Left Thrusting Channel to Crown

1. Left Eye

Follow the above procedure for thrusting through the Left Thrusting Channel to the neck, and continue thrusting to the left eye.

2. Crown

Repeat the Left Thrusting Channel to the left eye and continue to thrust the pearl up through the left hemisphere of the brain to the crown. Practice nine times. Rest, and mentally trace the Left Thrusting Channel from the perineum to the crown.

B. Middle Thrusting Channel to the Crown

1. Mideyebrow

Repeat the Middle Thrusting Channel procedure as described to the neck and continue thrusting to the mideyebrow.

2. Crown

Repeat the Middle Thrusting Channel to the mideyebrow, and continue to thrust the pearl up through the pituitary gland to the pineal gland at the crown. Practice nine times. Rest, and mentally trace the complete Middle Thrusting Channel.

C. Right Thrusting Channel to the Crown

1. Right Eye

Repeat the Right Thrusting Channel procedure as described to the neck and continue thrusting to the right eye.

2. Crown

Repeat the Right Thrusting Channel to the right eye, and continue thrusting the pearl up to the right hemisphere of the brain and then to the crown. Practice nine times. Rest and trace the route mentally from the perineum to the crown.

D. Continue to Practice the Three Thrusting Channels to the Crown

Continue to practice the three Thrusting Channels to the crown nine times as was delineated for the diaphragm and again for the neck: left, middle, right, middle, left, middle, right, middle and left.

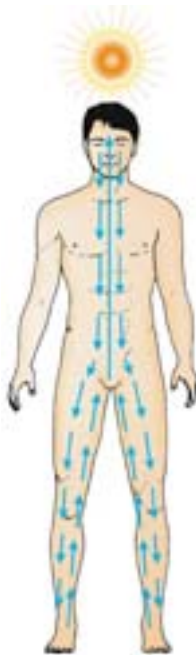


Fig. 7.12 Three Thrusting Channels up to the Crown

You now have succeeded in bringing the pearl through the Thrusting Channels to the crown. Your goal is to follow the sequence above using nine thrusts distributed among these three channels. Be aware of how and where the energy flows through the three Thrusting Channels, and how the three channels penetrate all the organs and glands. These channels are very powerful. They clean, detoxify and purify the organs at a much deeper level.

E. Bring the Pearl into the Microcosmic Orbit

When you have finished this stage of practice, you can bring the pearl into the Microcosmic Orbit and circulate it. Feel the Microcosmic Orbit encircling the Thrusting Channels. The top and bottom of the Thrusting Channels are joined with the Microcosmic Orbit at the crown and the perineum.

Use your mind to assist the flow of energy through the Thrusting Channels and through the Microcosmic Orbit when the pearl reaches the crown point or the perineum point.

Your Microcosmic Orbit practice will change dramatically after you learn the Fusion of the Five Elements meditations. When you first practice the Microcosmic Orbit, the energy you move through your channels is raw energy. By contrast, when you reach the level of Fusion practice, the energy is more refined and condensed, and it is therefore much more powerful. The Fusion practice includes the Microcosmic Orbit, so it might be said that the Fusion meditation is simply a more advanced way of practicing the Microcosmic Orbit meditation.

Practice this stage for two or three weeks until feel you have gained control of the energy.

5. Extending the Three Thrusting Channels above the Crown

Once we have purified and transformed the negative energy of the organs back into usable life-force energy (Fusion of the Five Elements), distilled this energy along with the virtue Chi of the organs into the pearl (Cosmic Fusion), and opened all our reservoirs or special channels, giving us a larger energy capacity, we can increase our virtue energies further by connecting with the external sources of Five Elements Chi and directing the external Chi toward its associated organs. Moving the pearl out of the physical

body makes it easier for the pearl to absorb these energies. It becomes like an antenna that receives the external Chi and conducts it into the physical body. In this way, we again nourish our health in this life as well as strengthening the Energy Body and spirit in preparation for the next.



Fig. 7.13 Three Thrusting Channels above the Crown

After you gain full control of the energy, you will be able to send the pearl out of the body at the crown. Begin to practice quickly forming a fresh pearl in the practice of forming the pearl by fuse in and out and back to the inside to form a pearl. Follow with the Creation Cycle. Then, thrust the pearl up through the Thrusting Channels to quickly clear out these routes. You are now ready to extend the channels above the crown.

Bring the energy down to the perineum, and start with the Left Thrusting Channel up to the left crown. Push the pearl out at the crown of the head to about three to six inches (seven and a half to fifteen centimeters) above the crown. Similarly, push the pearl out of the crown through the Middle Thrusting Channel, and then the Right Thrusting Channel.

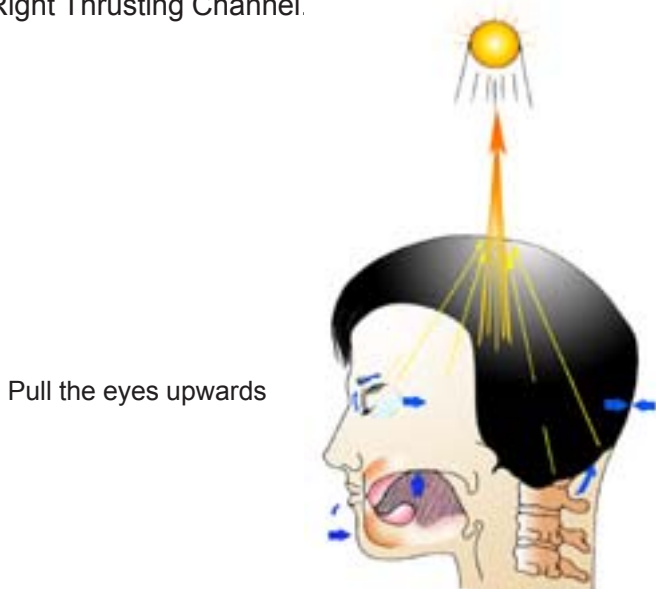


Fig. 7.14 Use Physical and Mental Power to push the Pearl of Energy up through the Crown.

Each time you push the pearl out at the crown, be aware of an energy ball hovering about six to ten inches (fifteen to twenty-five centimeters) over the crown. Draw and absorb the Heavenly Energy to the pearl. Then slowly let the energy melt and flow down to the crown, and then into the body, all the way down through the three Thrusting Channels to the perineum.

6. Stage Four: Leg Routes and Thrusting Channels into the Ground

In the final stage of opening the Thrusting Channels, the energy will go all the way down to the feet and into the ground, and then up through the channels with each thrust. After you have formed another new pearl by practicing Fusion of the Five Elements and the Creation Cycle of Cosmic Fusion, bring the energy down to the perineum.

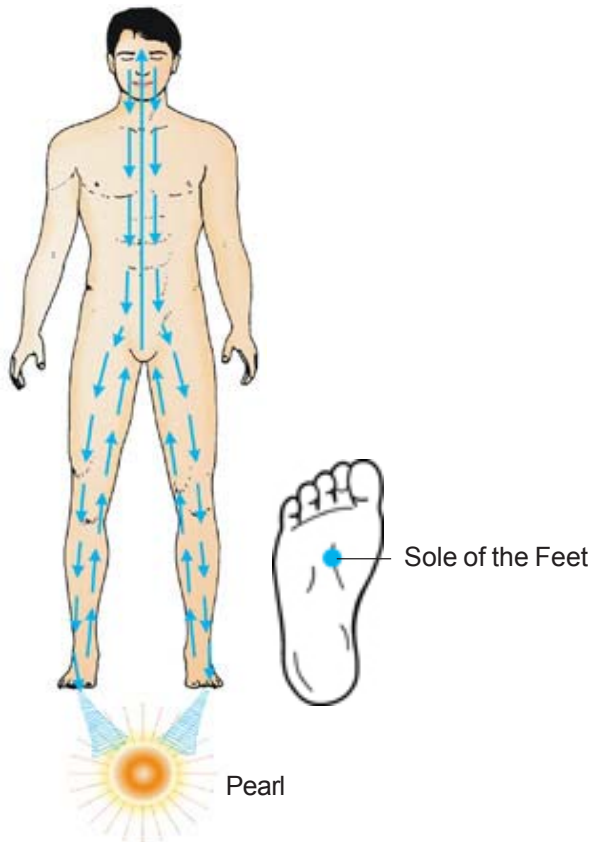


Fig. 7.15 Three Thrusting Channels down to the Ground.

A. Bring the Energy Down to the Soles of the Feet

1. Left Thrusting Channel

Split the pearl in two, and bring the energy from the perineum down the back of both legs to the backs of the knees, and then down to the heels and soles of the feet. Stop for a while, and absorb the Earth Energy through the soles. Then bring the energy up the front of the legs through the big toes, knees, front of the thighs, all the way back to the perineum. Recombine the pearl at the perineum. Then run the energy through the Left Thrusting Channel by slightly tightening the left side of the anus and looking up with the left eye. Bring the pearl all the way up through the left hemisphere of the brain and left crown, and out to three inches (seven and a half centimeters) above the crown. Relax, and bring the pearl down to the perineum.

2. Middle Thrusting Channel

From the perineum, split the pearl, and bring the pearl down the backs of both legs to the soles of both feet. Absorb the Earth Energy through the soles, then move the energy up to the toes, to the knees, returning to the perineum. Recombine the pearl at the perineum. Now bring the pearl all the way up the Middle Thrusting Channel, squeezing the middle of the anus and looking up with both eyes. Bring the pearl all the way up through all the organs and glands to the crown, and out to three inches (seven and a half centimeters) above the crown. Then bring it down to the perineum again.

3. Right Thrusting Channel

From the perineum, split the pearl, and bring it down the backs of both legs. Absorb the Earth Energy through the soles of the feet. Then bring the pearl up again to the perineum. Recombine the pearl at the perineum. Use the right anus muscle, look up with the right eye, and bring the pearl all the way up the Right Thrusting Channel through the right hemisphere of the brain and out of the crown three inches (seven and a half centimeters.) Bring it down to the perineum.

Continue bringing the pearl to the Thrusting Channels in the following sequence: left, middle, right, middle, left, middle, right, middle, and left, finishing each step by looping the pearl through the leg route. End on the left side of the perineum. Swallow the saliva, as described before.

B. Bring the Energy into the Ground

Once you have practiced bringing the pearl down to the soles of the feet for a while, add a new step. Begin by shooting the energy from the perineum down the backs of the legs and through the soles of the feet, from six inches to one foot into the ground. Feel a connection or rooting to the earth, then draw the energy up to the soles of the feet, to the toes, up the front of the legs, and into the Thrusting Channels.

With this step you have completed opening all the Thrusting Channels. Practice for two or three weeks until you develop full control of the energy traveling through these channels.

7. Men and Women Now Practice Differently

At this stage all the Thrusting Channels and Leg Routes are

open, and men and women start to practice differently. Both quickly practice Fusion I, and the Creation Cycle and Thrusting Channels of Fusion II, and bring the pearl to the perineum.

A. Men start by bringing the Pearl to the Crown.

Men bring the pearl from the perineum up to and out of the crown to about six inches (fifteen centimeters.) Feel your pearl hook up with the higher energy source, Heavenly Energy. Absorb this energy into the pearl. Then bring the energy back into the body. As it enters the crown, let the pearl split in three. Feel the energy penetrate through three holes at the top of the head. Feel it flowing back down to the perineum through the three Thrusting Channels, penetrating all the organs and glands.

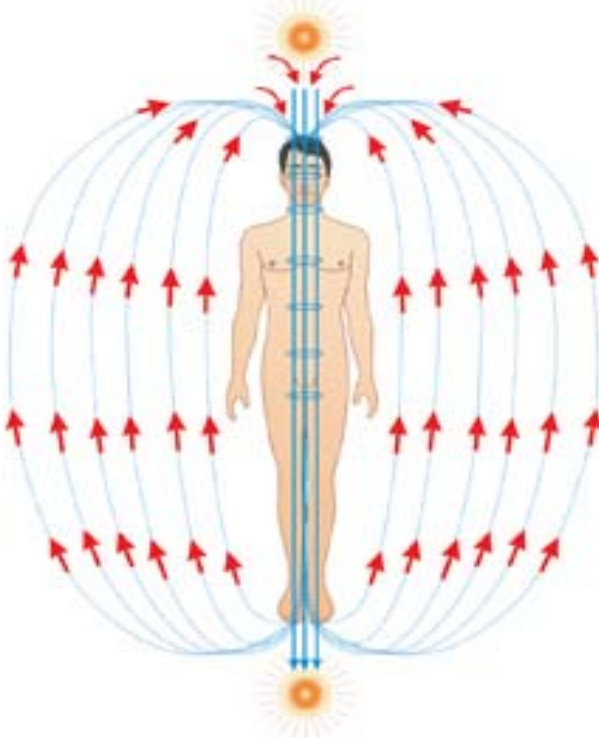


Fig. 7.16 *Bringing the Pearl to the Crown*

From the perineum men will push and guide the energy down the back of both legs to the soles of the feet, and then six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, then draw the Earth Energy up to the soles of the feet. Bring the energy to the toes. Start to spread

the energy out from the ten toes, shooting the energy up to and into the crown, like a waterfall with a reverse flow. Draw the pearl back down to the perineum, and then repeat the process.

Practice nine times. Feel the flow of energy like a magnetic field surrounding your body.

B. Women start by bringing the Pearl to the Feet.

Women bring the pearl down to the perineum, divide it, and shoot it down the backs of both legs, through the soles of the feet, six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, and absorb the Earth Energy into the pearl. Then draw the Earth Energy up to the soles of the feet. Bring the energy all the way up the front of the legs to the knees, and back to the perineum. As the energy travels up the legs, feel it penetrate the bones.

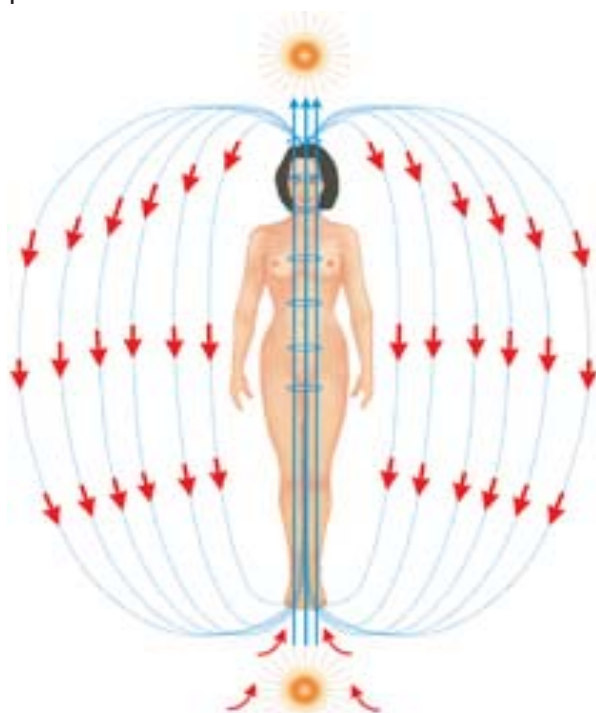


Fig. 7.17 Women bring the Pearl to the Feet.

Spread the energy into the three Thrusting Channels, and thrust it as though it were on a three lane highway all the way up to the crown. Feel the energy spread from the crown like a spring or wa-

ter fountain pouring out of the body, entering into the soles of the feet, where it again joins together with energy from the earth. While the energy is outside and circling the body, it is also gathering pure, radiant Cosmic Energy. Repeat this meditation nine times.

8. Finishing the Meditation

Both men and women should finish by collecting the energy at the cauldron and practicing Chi Massage. This completes the practice of the Thrusting Channels. Continue to practice for a few weeks until you gain control of it.

Additional Exercise for Opening the Thrusting Channels

Alternate Nostril Breathing

The alternate nostril breathing helps to generate more power in moving the pearl up and down the Thrusting Channels. By closing one side of the nose, it is easier to move the pearl through the specific left or right channels.

Hold the right nostril closed with the finger tips.

Inhale up through the left nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the left nostril and bring the pearl back down to the perineum.

Inhale through the left nostril and bring the pearl to the Middle of the perineum.

Close both nostrils and suck the pearl up through the middle Thrusting Channel to the crown. This suction is created by an inhaling motion without actually drawing any air into the lungs.

Hold the right arm down towards the ground and exhale any cloudy or gray energy out of the Thrusting Channel.

The same procedure is repeated in the Right Thrusting Channel.

Hold the left nostril closed with the finger tips.

Inhale up through the right nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the right nostril and bring the pearl back down to the perineum.

Inhale through the right nostril and bring the pearl to the middle of the perineum.

Chapter 7: Opening the Thrusting Channels

Close both nostrils and suck the pearl up through the Middle Thrusting Channel to the crown.

Hold the left arm out and down to the ground, exhaling any cloudy gray energy down to the Earth.

Repeat 3 – 9 times or until you feel the Thrusting Channels clean and clear with positive energy.



Fig. 7.18 *Alternate Nostril Breathing*



Fig. 7.19 *Exhale cloudy energy out of the Thrusting Channel.*

Summary

Opening the Thrusting Channels

Begin the Fusion practice by Opening the Three Fires, activate the compassion fire forming the pakuas by chanting the eight forces, forming the collection points, fusing the colors, and forming the pearl. Review the explanation discussed previously. Once you feel the pearl is strong and full of energy, you do not have to go through all these stages all the time. Just think and let it happen.

The Thrusting Channels are Opened in Four Stages.

(1) to the diaphragm; (2) to the neck; (3) to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

1. The Left Thrusting Channel penetrates the left testicle (in men), left side of the perineum and anus, left ovary (in women), left kidney, spleen, heart, left lung, left parathyroid and thyroid glands, left ear, left eye, and left hemisphere of the brain.
2. The Middle Thrusting Channel runs through the middle of the scrotum (in men), perineum, middle of the anus, cervix (in women), prostate (in men), aorta, vena cava, pancreas, stomach, heart, thymus gland, throat, tongue, pituitary, hypothalamus, and pineal glands, and crown.
3. The Right Thrusting Channel goes through the right testicle (in men), right side of the perinium and anus, right ovary (in women), right kidney, liver, right lung, right parathyroid and thyroid glands, right ear, right eye, and right hemisphere of the brain.

Note: Avoid overheating the heart, liver, or head. Be very gentle with this procedure. If the energy reaches the heart and head too quickly the heart will become congested and you may experience pressure. If the heart overheats with energy, avoid thrusting above the diaphragm, and practice the Heart Sound (**Hawwww**).

Strengthen your anus muscle, the foundation, connected to the perineum and everything in the body above it. Saliva purifies the mouth, and nourishes immortality. When resting, create and gather saliva. Make it thick and swallow down forcefully.

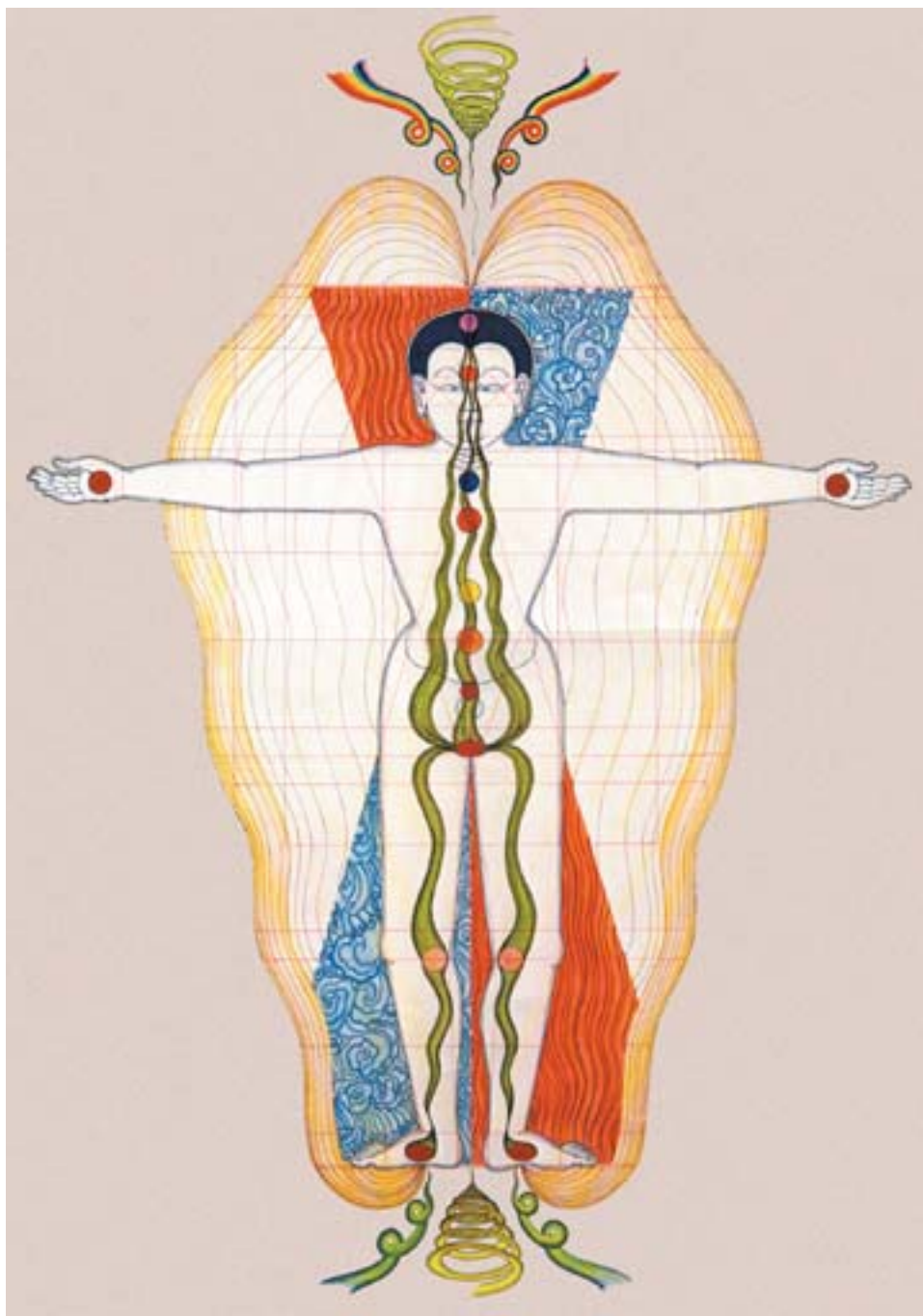


Fig. 7.20 Thrusting Channel

Chapter 8

Belt Channels

Theory of the Belt Channel

The Belt Channel is a psychic channel of power and self-defense, encircling the body with energy. It protects the body and fences the energy within the Governor, Functional and Thrusting Channels, while warding off negative energy from the outside world. Starting at the navel each Chi center of the body is crossed and encircled by one level of the continuing Belt Channel.

A cross-section at the navel level would show the Belt Channel connecting to the other channels you have learned to this point. At the front of the body, the Belt Channel connects with the Functional Channel. As it moves to the left side it connects with the Left Thrusting Channel. At the Door of Life in the back, it connects with the Governor Channel. To the right it connects with the Right Thrusting Channel. Returning to the front, the circle is completed.

When you learn to form a pearl practicing Fusion of the Five Elements, and you draw the energy from the front, back and side pakuas at the level of the navel, you are laying the groundwork for the Belt Channels.

Procedure of Forming the Belt Channel

The Belt Channel begins at the navel and spirals upward in a counterclockwise direction through solar plexus, heart, throat, mid eyebrow, and crown. Then, reverse the energy flow and circle the pearl clockwise as you move down through the above points to the navel. From the navel continue down to the sexual center, perineum, knees (around both knees), and soles of the feet (slightly into the ground). Finally, reverse the direction and work up through each point back to the navel.

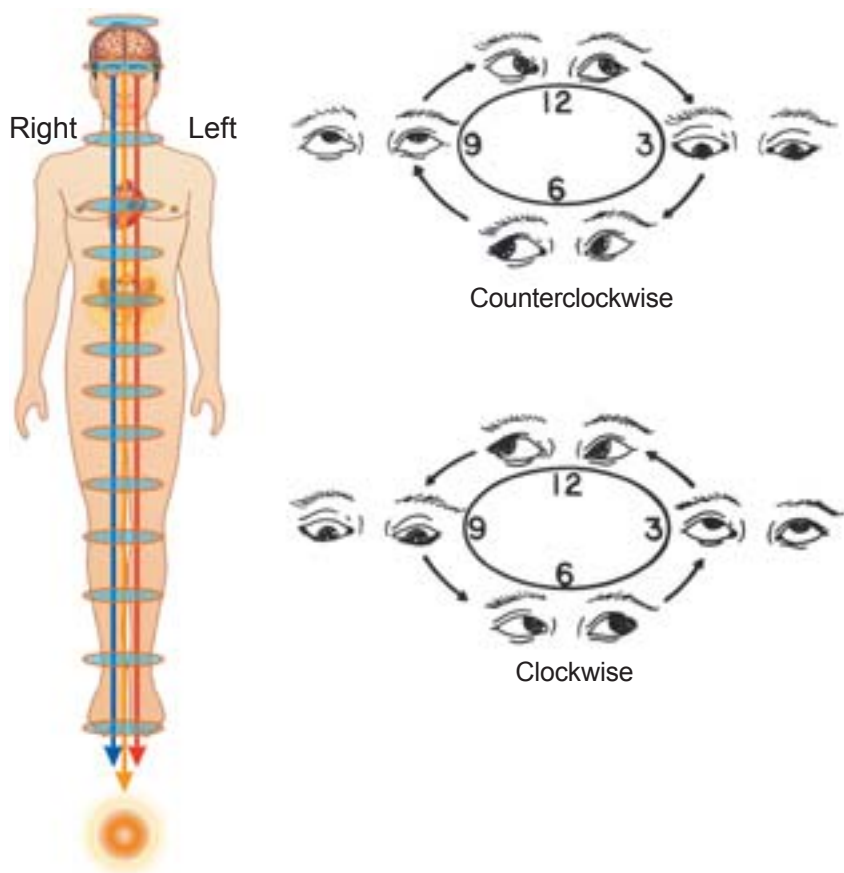


Fig. 8.1 Use the eyes to help spiral.

Note: To circle to the left is to circle counterclockwise; circle counterclockwise as you move the pearl up. To circle to the right is clockwise; circle clockwise as you move the pearl down.

The pearl is circulated in each Belt Channel nine times. After the ninth time of circling each point, you will cross each channel internally with the pearl by moving the pearl from front to back, and from left side to right side. Each time you will end with the pearl at the front, and then move on to the next level Belt Channel.

Practice of Forming the Belt Channel

Ascending from the Pakuas

1. Sit up, back straight, shoulders relaxed, feet touching the floor. Hold the hands together, and touch the tongue to the palate.
2. Practice the Inner Smile, Fusion of the Five Elements, chanting, the collection points, fusing the energy into a pearl and the Creation Cycle of Cosmic Fusion. Continue with your practice of Cosmic Fusion by sending the energy through the three full Thrusting Channels (all the way down to the feet and up to the head.)
3. You are ready to begin forming the Belt Channel. First, form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.

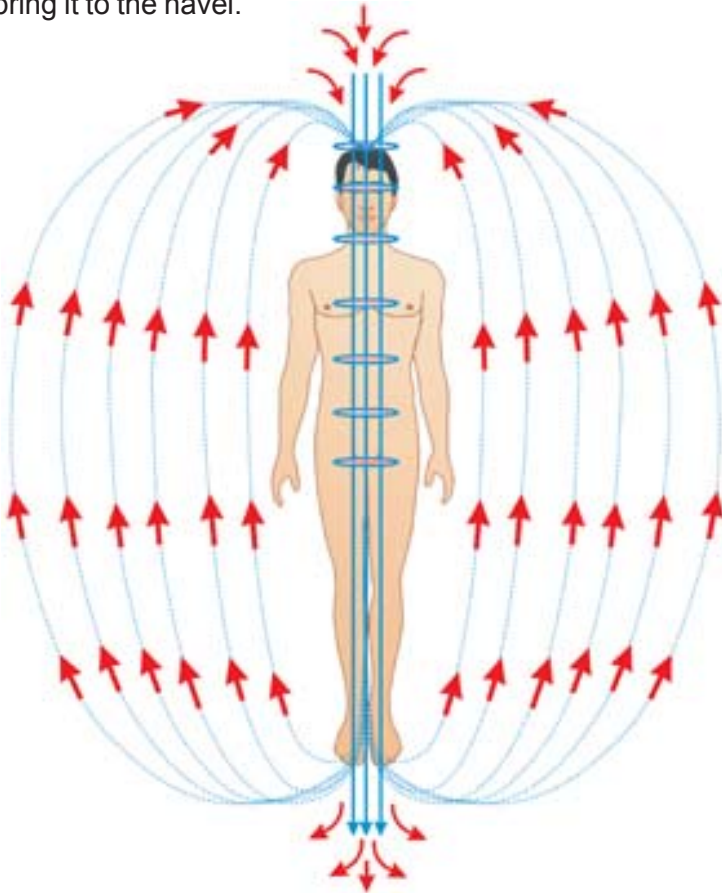


Fig. 8.2 Moving the Thrusting Channels out of the Body.

4. Join the four pakuas by circulating the pearl from the **Navel** toward the left side (counterclockwise), to the Door of Life, to the right side, and back to the navel.

In the beginning you can use your hand to assist you in moving the pearl, although your goal is to use your senses to control its movement. Cover the navel with the right hand. Cover the left side pakua with the left hand. Then, move the left hand to cover the Door of Life, and move your right hand to cover the right side pakua. Finally, return the right hand to the navel.

Circle the pearl nine times counterclockwise. As you are ascending you will circle it nine times counterclockwise from each point in a similar fashion.

5. When you finish circling the pakuas for nine rounds, be aware of the navel. Be aware of the channel of the navel. Form a cross by bringing the pearl from the navel to the cauldron, and all the way back to the Door of Life. Then, bring the pearl back to the cauldron, and use it to connect the side pakuas from the left cross to the right. Return the pearl to the navel.

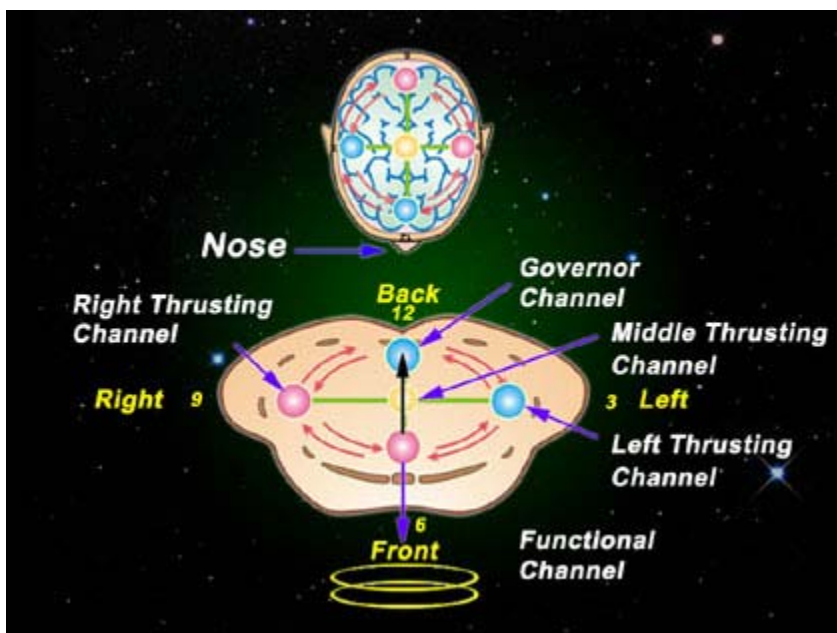


Fig. 8.3 Cosmic Belt Channels connecting to all the other Channels.

6. Move the pearl up from the navel to the left side of the rib cage to a position level with the **Solar Plexus**. Begin to circle the pearl at the solar plexus level. Circle the pearl toward the left through T-11 at the back, to the right, and return to the solar plexus. Circle nine times, ending with the pearl at the solar plexus. Take a moment to perceive it. Then create an internal cross with the pearl, moving it from front to back, and then from left to right.
7. Bring the pearl from the solar plexus to the left side rib cage, this time at the level of the **Heart**. Circle nine times toward the left to the middle of the shoulder blades, to the right, and back to the heart center. Circle in this manner for nine rounds. Using the pearl, form an internal cross connecting all four sides. Feel the connection of the channel.
8. From the heart center, bring the pearl up to the left side of **Throat Center** on the neck. Circle the pearl toward the left and back to C-7, to the right side, and to the middle of the throat center nine times. Use the pearl to form an internal cross connecting all four sides. Practice and master this step before continuing up to the crown.

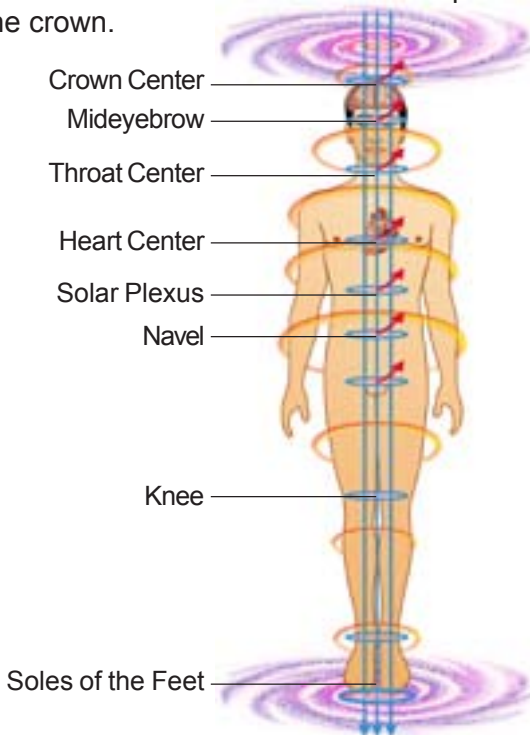


Fig. 8.4 Bring the pearl up to the upper tip of the left ear.

9. Bring the pearl up to the upper tip of the left ear at the level of the **Mideyebrow Center**. Circle the pearl nine times from the left ear back to the small brain, to the right (upper tip of the ear), returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Using the pearl, form an internal cross connecting all four sides. The feeling is one of wearing a crown with a cross at its center connecting it.
10. From the mideyebrow bring the pearl up to the left side of the **Crown**, and circle the energy nine times in a counterclockwise direction at the crown. End with the pearl at the front. Using the pearl, form a cross connecting the front, back, and both sides of this Belt Channel.
11. Allow the pearl to go out above the crown, and circle the energy nine times toward the left forming a **Halo of Energy**. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

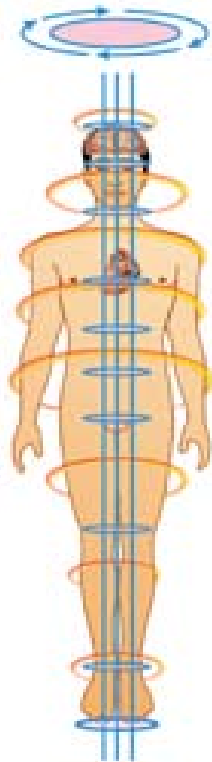


Fig. 8.5 Spiral out clockwise above the crown.

12. Now reverse the direction of energy flow to a clockwise direction by circling from the front toward the right, to the back, and to the left. Circle the **Halo** nine times, ending with the pearl at the front. Then cross the front to back, and right to left sides. Finish by bringing the pearl to the front of the halo.



Fig. 8.6 Reverse the direction clockwise.

13. Next bring the pearl back into the right side of the **Crown**. Circle toward the right nine times, bringing the pearl to the back, to the left, and ending at the front of the crown each time. Then use the pearl to cross the front, back, and two sides. Return the pearl to the front of the crown.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the back of the head, to the top of the left ear, and to the **Mideyebrow** nine times. End at the mideyebrow. Use the pearl to cross the front, back, and two sides at this level, and return it to the front to the mideyebrow position.

15. Bring the pearl down to the right side of the neck at the level of the **Throat Center**, and circle right to C-7 at the back of the neck, to the left, and to the front of the throat center. Circle nine times, ending at the front. Cross the front, back, and two sides, also ending by bringing the pearl to the front.
16. Bring the pearl down to the right side rib cage at the **Heart Center** level. Circle the pearl toward the right, to the back, and so forth clockwise for nine times, ending at the front of the heart center. Then, use the pearl to cross the front, back, and two sides. Return the pearl to the front again.
17. Move the pearl to the **Solar Plexus**. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the **Navel**. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending From the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the **Sexual Center**. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.
20. Bring the pearl down to the right groin. Circle the pearl clockwise around the **Perineum Point and Lower Hips** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of **Both Knees**, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.

22. Direct the energy down to the feet, just below the ankles. Circle the **Soles of the Feet** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point **Beneath the Earth**, and circle toward the right (clockwise) nine times. Use the pearl to form a cross **Beneath the Earth**. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

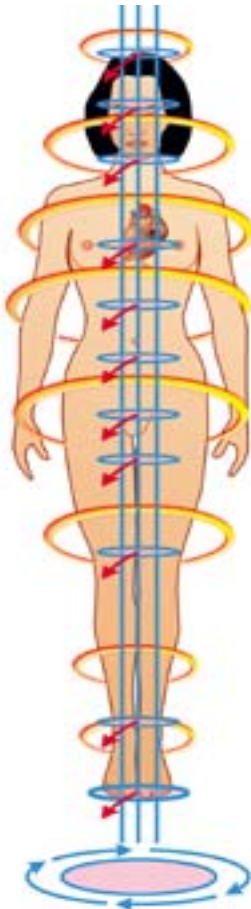


Fig. 8.7 Bring the Pearl down to the ground, spiral clockwise.

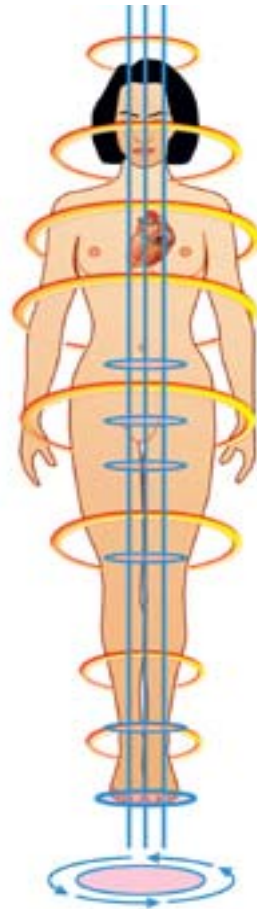


Fig. 8.8 Spiral reverse counterclockwise moving up.

Ascending From the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the **Soles of Both Feet** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise at **the Knees** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the **Perineum** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the **Ovary/Sperm Palace** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the **navel** and to the **Cauldron**.



Fig. 8.9 Bring the Pearl up to the navel.

Men and Women Practice Differently

Men: Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

- a. Bring the pearl up to the crown.
- b. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
- c. Bring the pearl back into the crown point.
- d. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
- e. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
- f. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

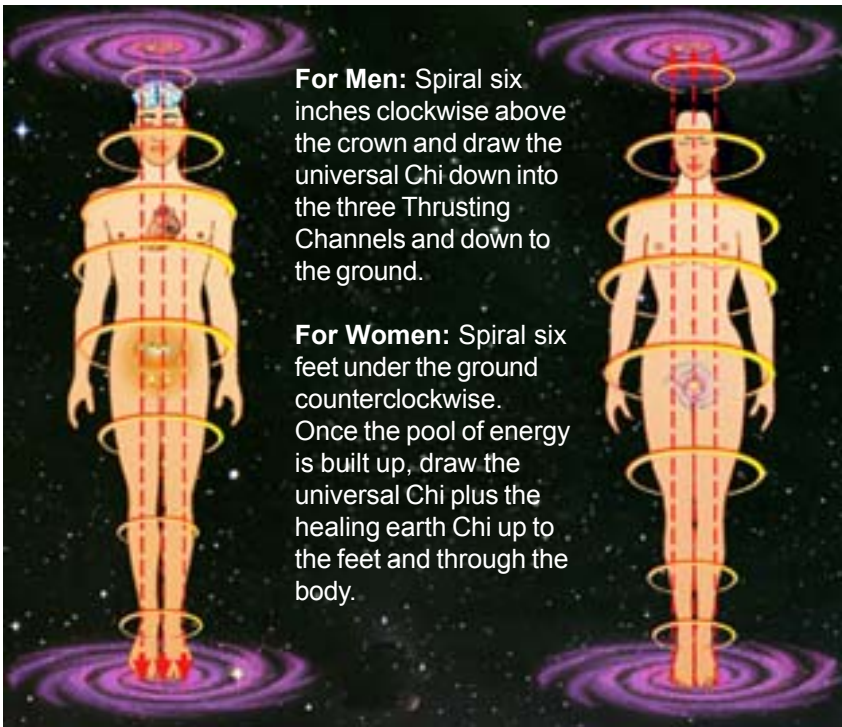


Fig. 8.10 Men and Women Practice Differently

Women: Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

- a. Bring the pearl to the soles of the feet.
- b. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
- c. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
- d. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
- e. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Forming a Vehicle

Continue feeling all the pakuas spiraling around the energy center and around the body.

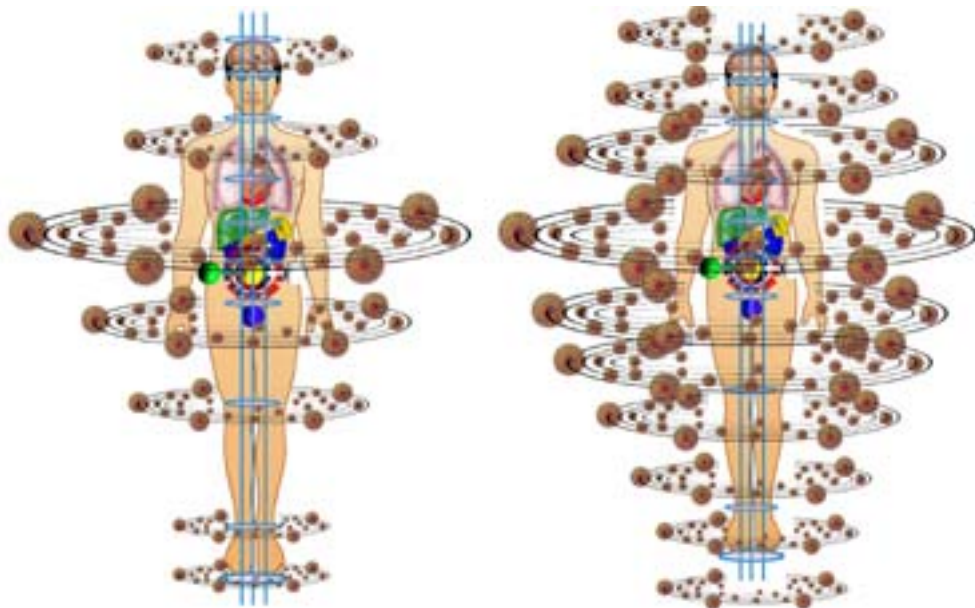


Fig. 8.11 Spiraling the Pearl and Pakuas faster and faster.

Let the pakuas spiral faster and start from 10,000 miles per hour up to 60,000 miles per hour and feel the spine getting bigger and bigger.

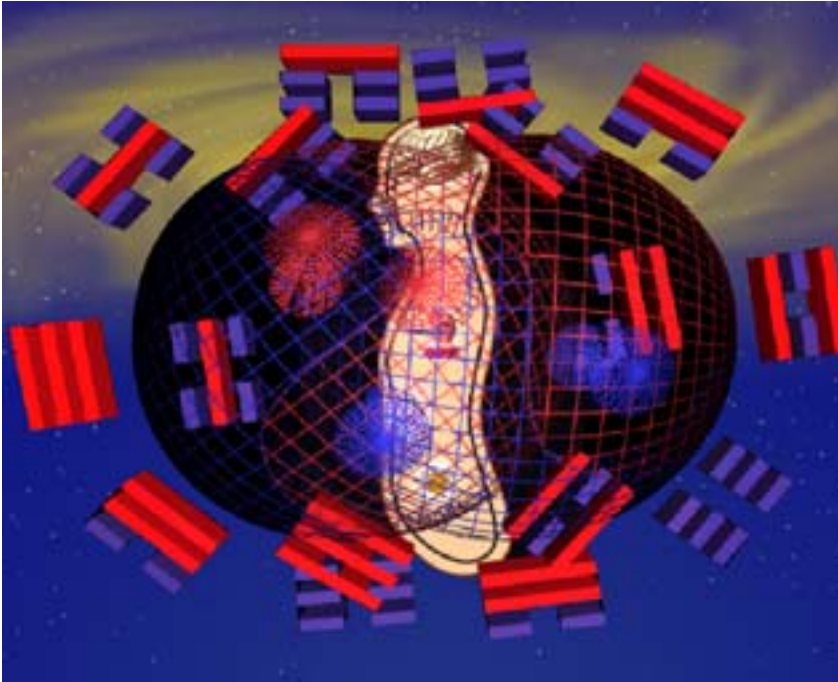


Fig. 8.12 All the Pakuas become a bigger and bigger Pakua spiraling around whole the body.

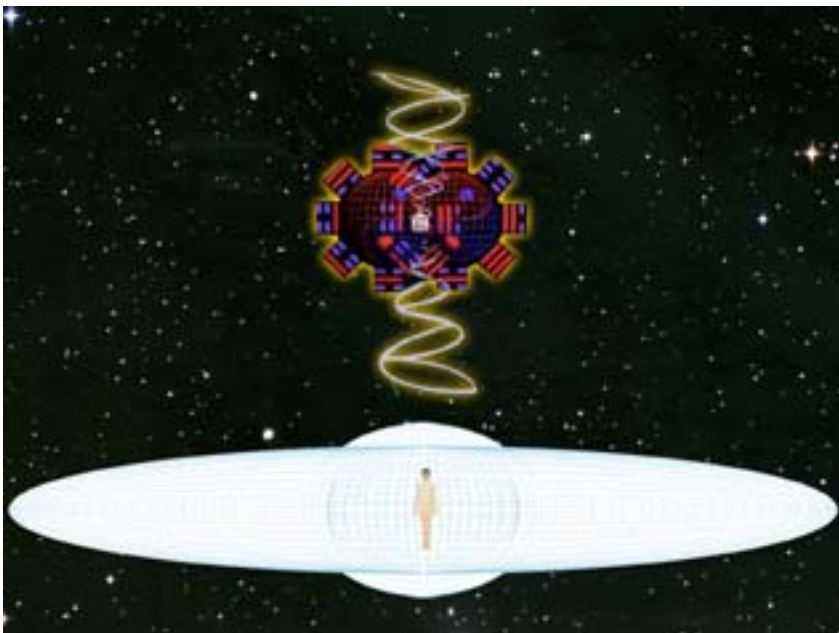


Fig. 8.13 The spirals of the Pakua form and become a very big kua and form a space ship up to 50 meters in diameter or bigger.

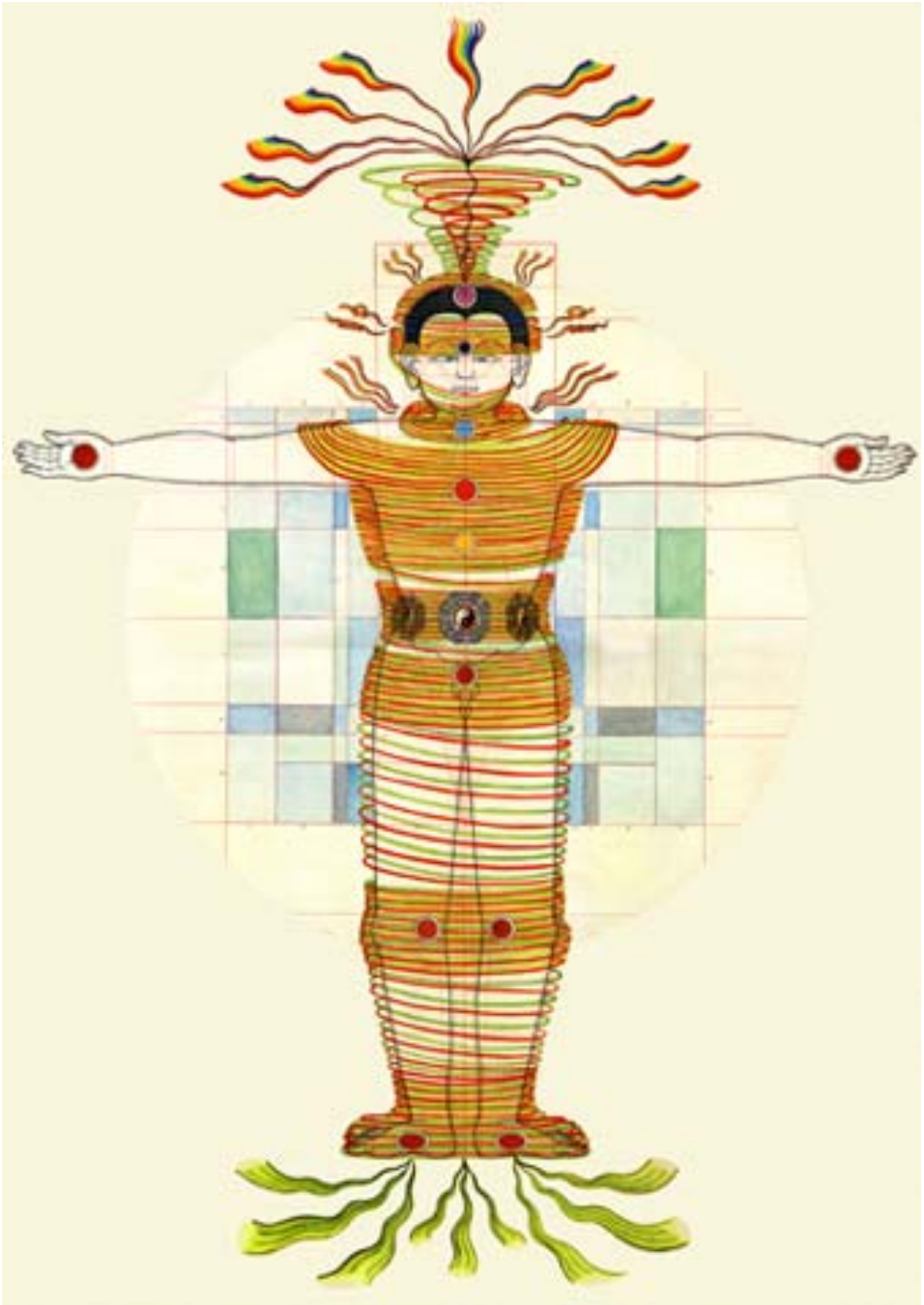


Fig. 8.14 Belt Channels

Summary

Procedure of Forming the Belt Channels

Ascending from the Pakuas

1. Practice the Inner Smile from the compassion fire, chanting from pakua, forming the collection points, fusing the energy into a pearl, and the Creation Cycle of Cosmic Fusion.
2. Send energy through the three Thrusting Channels all the way down to the feet and up to the head.
3. Form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.
4. Join the four pakuas by circulating the pearl from the ***Navel*** counterclockwise to the Door of Life and back to the navel. Continue circling the pearl nine times around the Thrusting Channels and around the body counterclockwise.
5. Form a cross. Bring the pearl from the navel to the cauldron, and back to the Door of Life. Use it to connect the side pakuas. Return the pearl to the navel.
6. From navel move to the left side of the ***Solar Plexus***. Begin to circle the pearl at the solar plexus level. Circle the pearl to the left through T-11 and return to the solar plexus. Circle nine times. Create an internal cross with the pearl.
7. Bring the pearl to the left side of the ***Heart***. Circle nine times towards the left, to the middle of the shoulder blades, and back to the heart center. Use the pearl to form an internal cross connecting all four sides.
8. Next bring the pearl to the left side of the ***Throat Center***. Circle the pearl back to C-7, and to the middle of the throat center nine times. Form an internal cross. **Practice and master this step before continuing up to the crown.**
9. Bring the pearl to the upper tip of the left ear level with the ***Mideyebrow***. Circle the pearl nine times back to the small brain, to the upper tip of the right ear, returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Form an internal cross connecting all four sides.
10. Bring the pearl to the ***Left Side of the Crown***. Circle the energy nine times counterclockwise at the crown. Connect the front, back, and both sides of this Belt Channel.

11. Allow the pearl out above the crown. Circle the energy nine times forming a **Halo of Energy**. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

Descending Back to the Pakuas

12. Reverse the energy flow to a clockwise direction. Circle the **Halo** nine times. Then cross it front to back, and right to left sides.
13. Bring the pearl back to the **Crown**. Circle to the right nine times. Then use the pearl to cross the front, back, and two sides.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the mideyebrow. Repeat nine times. Use the pearl to form a cross and return it to mideyebrow.
15. Bring the pearl down to the right side of the neck at the **Throat Center**. Circle right to C-7 at the back of the neck. Return to the front again. Circle nine times. Cross the front, back, and two sides. Bring the pearl to the front.
16. Bring the pearl down to the right side of the **Heart Center**. Circle it clockwise nine times, ending at the front. Then, use the pearl to cross the front, back, and sides. Return the pearl to the front again.
17. Move the pearl to the **Solar Plexus**. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the **Navel**. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending from the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the **Sexual Center**. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.

20. Bring the pearl down to the right groin. Circle the pearl clockwise around the **Perineum Point and Lower Hips** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of **Both Knees**, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.
22. Direct the energy down to the feet, just below the ankles. Circle the **Soles of the Feet** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point **Beneath the Earth**, and circle toward the right (clockwise) nine times. Use the pearl to form a cross **Beneath the Earth**. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

Ascending from the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the **Soles of Both Feet** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise at the **Knees** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the **Perineum** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the **Ovary/Sperm Palace** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the **Navel** and to the **Cauldron**.

Men and Women Practice Differently

Men: Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

1. Bring the pearl up to the crown.
2. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
3. Bring the pearl back into the crown point.
4. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
5. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
6. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

Women: Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

1. Bring the pearl to the soles of the feet.
2. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
3. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
4. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
5. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Energy Body

Once you have practiced to this level, you are ready to form the pearl into the Soul Body.

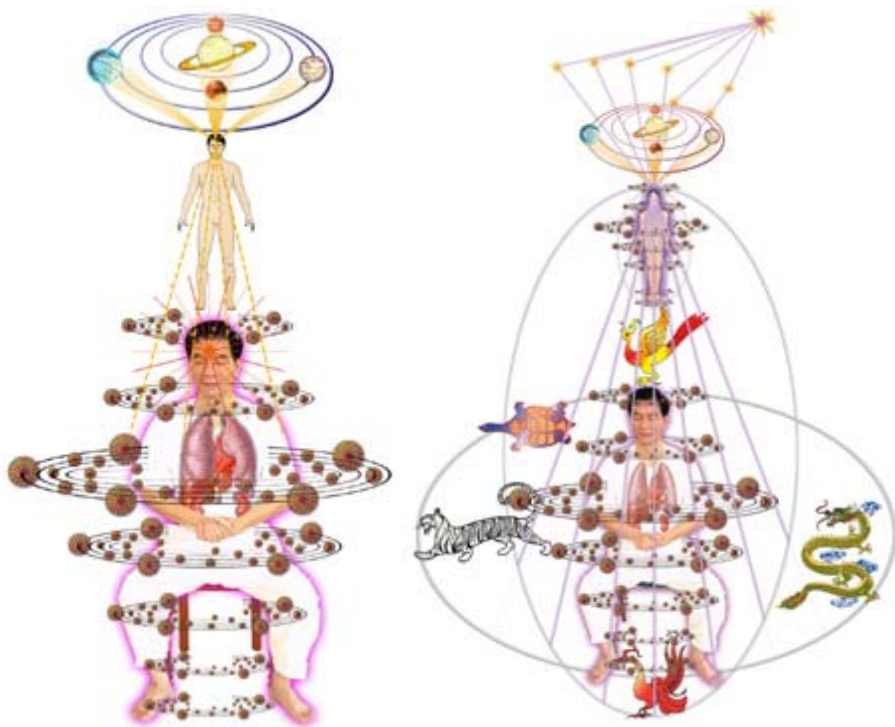


Fig. 8.15 Energy or Soul Body

Sorcerers saw that the essence of the universe resembled a matrix of energy shot through by incandescent strands of consciousness or actual awareness. They also 'saw' the essence of the human form. It was not merely an apelike amalgamation of skin and bones, but an egg-shaped ball of luminosity capable of traveling along those incandescent strands to other worlds. (Wagner, Bruce, "You Only Live Twice", *Details*, March, 1994, p.168.)

Just as it is important for the physical body to be strong so we can enjoy optimum health, it is also vital to strengthen the Soul Body so it becomes a sturdy vehicle for our consciousness. Strengthening Chi nourishes our health and spiritual qualities in

this life and builds a strong Soul Body to carry us forth into the “afterlife” (which is, paradoxically, the here and now). We begin to strengthen the Soul Body through what is called in Taoist Inner Alchemy “the Inner Elixir”. It is called the Inner Elixir because we are working with the energies already within our own body and converting them into elixir-like healing essences. Through the meditation practices of the Microcosmic Orbit and the Fusion of the Five Elements, we detoxify, nourish, and integrate the physical body, the Energy Body and the emotions.

Always begin by doing the Fusion of the Five Elements practice to clean out the negative emotions.

Chant the eight forces and form the collection points. Let the Pakua spiral around the physical body.

Condense the pearl and practice the Creation Cycle, Thrusting Channels and Belt Channels.

Run the pearl in the Microcosmic Orbit, and control its movement with the senses.

Move the pearl to the perineum. Inhale in short sips, drawing in ten percent of the lungs’ capacity, while gently pulling up the anus. Inhale up to the navel, then to the heart.

Inhale up to the crown. Swallow your saliva (imagine swallowing upward,) and exhale forcefully to open the crown and shoot the pearl out.

Practice moving the pearl up to one foot, two feet, three feet, four feet, five feet, and six feet above your head. Go out only as far as you are able to maintain control of the pearl.

Relax the senses, and form the Soul Body.

Run the pearl in the Microcosmic Orbit in the physical body. Open the crown, transfer the Microcosmic pathway into the Soul Body above the head.

Form another pearl in the cauldron, and shoot the pearl into the Soul Body.

Circulate the pearl through the Microcosmic Orbits in both the physical and energy bodies together.

Extend the Thrusting Channels up into the Soul Body.

Practice all the Belt Channels up through the head, or down through the soles, into the Soul Body. Spiral all the pakuas around the Soul Body like a space ship.

Continue to practice until you are in full control of the Soul Body.

Note: You can also form a Soul Body below you by thrusting the pearl through the soles of the feet into the ground.

Spirit Body

Once you are well in control of the Soul Body, you are ready to form the Spirit Body.



Fig. 8.16 Spiritual Being

Stage One

Be aware of the Four Pakuas in each center and spiral them around the physical body and the energy body.

1. Begin to form the spirit body after doing the Soul Body practice. Leave the Soul Body above the crown. Form another pearl at the cauldron, and run the Creation Cycle.
2. Form the pearl from compassion energy, a pearl that is more blue and gold than the Soul Body pearl.
3. Move this pearl in the Microcosmic Orbit. Bring it down to the perineum.
4. Inhale in small sips, and pull up the anus. Inhale the pearl to the navel; then to the heart; and to the crown.
5. Inhale again, and swallow up. Exhale forcefully to open the crown, and project the pearl to the perineum of the Energy Body.
6. Exhale, and send the pearl to the heart of the Soul Body. Exhale again, and send the pearl above the crown of the Soul Body.
7. Move the pearl up and down approximately twelve inches (30 centimeters) above the crown of the Soul Body. Then gradually extend the pearl further up in one foot (30 centimeters) increments. Practice until you are able to move the pearl up and down six feet above the Energy Body.
8. Condense the pearl. Condense the Soul Body. Bring both pearls back to the cauldron of the physical body.

Stage Two

1. Repeat steps (1) to (7) above, and run the Microcosmic Orbit in the physical and energy bodies.
2. Transfer the Microcosmic Orbit from the Soul Body into the Spirit Body, and then run the three Microcosmic Orbits together. As an alternative, you can run the Microcosmic Orbit as one large channel incorporating all three bodies.
3. Extend the Thrusting Channels to the Spirit Body.
4. Extend the Belt Channels to the Spirit Body.
5. Finish by condensing the energy of both the Soul and Spirit Bodies into a pearl. Pull the pearl into the physical body.
6. Collect the energy at the cauldron, and practice Chi Massage.

Chapter 9

Fusion as a Bridge

In the overall structure of the Universal Tao, the Fusion Practices serve as a bridge between the basic preparatory practices such as the Inner Smile, the Healing Sounds, the Microcosmic Orbit, Healing Love, Tao Yin, Iron Shirt Chi Kung, Cosmic Chi Kung, Bone Marrow Nei Kung, Tai Chi and the Higher Inner Alchemy Practices of Kan and Li.

The Fusion Practices are traditionally considered as the core of internal alchemy, as they focus on the transformation of emotional energies, contained in the major organs of the body, as centers and fields of energy which resonate, each with their particular frequencies, with the energies and forces of the universe.

Through a process of balancing negative and positive energies (Fusion of the Five Elements), the growth of positive energies (Cosmic Fusion) and the opening of meridians to enhance the circulation of internal energies of the body and make it receptive for outside energies (Fusion of the Psychic Channels), the body gradually becomes more open. Thereby the self-healing process, initiated in the basic practices, is further enhanced.

Once the strength and health of the body have been restored so that it can serve as a vessel for the forces of the universe and is in a position to process them, it is ready for the higher alchemy in the Kan and Li practices. In these Kan and Li practices the physical body can then give birth to the energy body. Once this has taken place the person is ready to give birth to the spirit body, also called the Light or Rainbow body.

Fusion as a Journey of Self-Transformation

In the Fusion Practices, the body and its path routes are not only cleansed and opened, so that the energy from within and from outside can flow with more power and ease. Also the energy flows in the body are qualitatively raised. Thus the self healing and regenerative capacity of the body, already initiated in the basic practices is further enhanced. As a result, the body's health and vitality receive a new boost and it grows in strength. At the same time, it becomes more able to absorb and process the various forces and energies from the universe, the cosmos and nature.

In the Fusion Practices, the body enters into a dynamic process towards new balances. This is an essential condition for the light to grow inside. This can then in turn attract the light from heaven as its energies become finer, as they blend into a higher quality energy created by the blending of love and compassion. This higher concentrate of energy is then condensed into a pearl which is subsequently circulated through the major organs and the psychic channels in and around the body. The pearl will help the body to feel centered and experience peace and harmony. It will also help to cleanse the special channels and enhance the free flow of energy.

The pearl will facilitate the growth and transference of consciousness from the physical to the energy body and from the energy to the spirit body (Cosmic Fusion), healing it and helping it to center and experience peace and harmony. Through the growth of love and compassion the body is able to radiate out and receive in the love and cosmic energies so that its own Chi is blended with the cosmic Chi and is thereby transformed into a higher quality of Chi.

To facilitate the process of blending and balancing the energies within the body between its organs and the gathering, processing and condensing of energies from the universe and from nature, the pakuas play an essential role (Formula 1, *Fusion of the Five Elements*).

In the earliest stage after conception, the first meridians which rule the circulation of energy of the embryo and which come into existence after the split of the egg and the formation of the body are the governor and conception channels. Successively, all other Yin and Yang meridians form in a symmetric fashion on the Yang and Yin sides of the body.

In ancient Taoists texts they are also called the sun side or outer side and the moon or inner side of the body. The sun side is that side exposed to the sun when one bows down, the moon side is that part which remains in the shadow.

The body might be visualized as grid of conduits of light which link it to the Light in which all energy and matter has its origin, a view which is supported by the new physics.

Unity of Ying and Yang

Basic to the Taoist tradition is the view that positive and negative energies are a manifestation of the very nature of the universe as a unity of opposite energies: Yin and Yang. It is by virtue of the dynamics of the interplay of Yin and Yang that the universe exists and continues to exist. They rule all phenomena in the universe as an infinite web of mutually interconnected processes and their movement. This insight is the theoretical as well as the practical basis of the Fusion Practices.

In Taoist theory, Yin and Yang rule the relationships between stars, planets, the sun and the moon and the earth, light and dark, above and below, man and woman. It is in and through this interplay, that the universe unfolds and functions. If one of them would disintegrate or disappear, the universe would end.

In the Taoist vision on the nature of the universe, the body is a microcosmos, which manifests and reflects in its inner structure the dynamics of the universe. As such it is also ruled by the same forces of Yin and Yang.

These in turn manifest themselves in the universe in the five elements (water, fire, wood, metal and earth). These five elements operate as energies in the body, in and through the five vital organs: the kidney, heart, liver, lungs and spleen. It is the natural capacity of the body to heal and regenerate itself. The body is sustained and nurtured by cooperating and facilitating the workings of the universe through the balancing of the five forces in the organs of the body and the positive and negative properties of each of them.

It is the relationship between the positive and negative energies contained and reflected in the organs, which is the starting point of the Fusion Practices.

In the Taoist tradition, the body has always been viewed as a sacred vessel, which reflects the sacred nature of the universe as a whole. Interfering with its laws of motion, the balance between Yin and Yang is broken and with it harmony and mutual cooperation between the organs and the elements which compose the body.

As a result, the free uninhibited flow of energy streams, and with it the immunity of the body, are affected. In Chinese medicine, of Taoist origin, disease is seen as the outward manifestation of

imbalances within the body. Hence the predominant attention in Chinese medicine and Taoist self-healing practice on the balancing and strengthening of the organs and their cooperative relationships.

The Taoist view on the outer and inner universe (the body), is the fruit of several thousands of years of highly sophisticated empirical observation. Thusly, feeling and sensing in the body and its structure, processes and needs, play a crucial role in creating balance within the body and between its organs and their energies, so that inner peace and harmony may grow (Formula 2, *Fusion of the Five Elements*)

Turning Inward

This involves a process of turning inward and to feel and sense oneself “from within” so that understanding can grow. This in turn further supports the effectiveness of the inward-oriented process of listening. By turning the senses inward and reconnecting them with their corresponding organs (ears/kidneys, eyes/liver, tongue/heart, mouth/spleen, nose/lungs) the process of externalizing the consciousness and thereby draining the energies out of the body can be inverted. This allows the body to come to rest and recuperate its energies and the connected senses.

By protecting the senses from undue outside influences, the life force energies in the body and the higher energies it accumulates, through the blending with the energies from all the directions, but especially those from the stars and the sun and moon and planets, are preserved and can grow without interference (*Cosmic Fusion*, Formula 3).

This process of protection is further deepened and completed in the high formula of Sealing the Five Senses of the Kan and Li Practices where protective auras are created around the body from the accumulated energies of each of the major organs.

There is abundant evidence that in the process of externalization which has been imposed on the body in the process of modernization and its growing pressures on the body, the senses have become atrophied. By turning them inward, it becomes more easy to control them and protect the integrity of the body and its organs so that it can regenerate.

The Taoist approach to the body is rooted in the vision that there is an inner order in the very nature of the universe and all its manifestations. The outer order is a manifestation and reflection of this inner order. If the outer order is in harmony with the inner order, then harmony and peace reign.

As our receptivity and ability to sense and feel ourselves from within grows, so grows our ability to experience the universe within ourselves. By looking deeply into ourselves we grow. Our understanding of our being and body as a microcosmos, and its intrinsic unity with the universe as a macrocosmos, grows.

From Balance through Resonance to Love

As our body and its chemistry and we ourselves are changing, our consciousness and perceptions also change and widen. Then a point will come where we begin to experience ourselves less as separate and isolated from the universe and more in resonance and in tune with the universe.

In this process, we grow more aware of the wave-like nature of our body in and through which the universe pulses within us and how we pulse in and through our bodies with the energies and forces of the universe. At the same time our ability to tune in with the energy of the universe and its frequencies and to absorb and draw this energy into ourselves will grow.

The Fusion Practices serve an essential function in making our being more open through the heightened sensitivity of the body, as our energies become purified and more fine and subtle. The desire rises within the body to enter into the primordial unity with the original energy by which it was originated as a living being.

In the ancient Taoist vision this relationship has always been seen as a love relationship which reveals itself when our body returns to its inner balance and Yin and Yang enter into balance. The ability to attract and conduce the energies from the universe into one body through the network of conduits, represented by the grid of meridians, is dependent on the quality of the inner work towards unity between Yin and Yang.

This meeting between Yin and Yang has in the Taoist tradition been seen as a marriage, born out of love between the opposites, as they move towards unity. The Fusion Practices play an important role in the preparation of a state of being which make this movement towards unity possible.

Enlightenment of the Body and New Physics

The Taoist insight that human beings, with all other phenomena, share common origins in the universe and that our origins are in heaven and originate in the stars is shared in many other ancient cosmologies: those of the African peoples, the indigenous peoples of North and South America, as well as the Australian aboriginal people.

The Taoist tradition, however, is unique in that it has evolved over time concrete practical formulas and practices to work with. These help us to reconnect and in the process rediscover the inherent ecstatic nature of our body, through the process of self-transformation.

These formulas, of which the Fusion Practices are an integral part, are based on the insight of the nature of the meridians and their application in healing the body and restoring its natural functions, which form the basis of Chinese medicine.

A closely related Taoist thesis on the nature of the universe, also to be found in all ancient cosmological traditions, including those in the West (before the scientific revolution did away with them, viewing them as superstition) is the unity, indivisibility and interchangeability of matter and energy.

This thesis finds full support in the new physics which evolved from the beginning of this century with the path-breaking discoveries in quantum physics and relativity theory by the great physicists Bohr, Einstein and Heisenberg.

Their discoveries shattered the foundations of the old paradigm, underlying Cartesian-Newtonian physics, at the basis of modern science. They broke radically new ground in the interpretation of the nature of matter. In the new vision of advanced physics, matter, in its inner nature, is understood as a process and an event. Matter and energy are forms of the same reality. As matter can change into energy, also energy can change into matter. Both matter and energy are viewed in this new interpretation of reality as having their origin in light.

Therefore the Taoist vision on the intrinsic nature of the body as a light body is not a romantic vision, invented by creative minds. The image, underlying it, corresponds to the insights of advanced physics. Thus what has been called in ancient spiritual traditions “enlightenment” refers to a real material process: the illumination of the body.

Here's what distinguishes the Taoist vision from most others: enlightenment is not understood as a process which happens "in the mind", in separation from the body, but the process takes place in and through the body and its progressive transformation.

Thus a true process of spiritual growth in the Taoist vision implies the "enlightenment" of the body. The progression process of illumination is a bodily process, visible to the eye and tangible in the quality of energy which a person manifests and radiates in her/his body. This emphasis on transformation as a bodily process is a principal characteristic of the Taoist tradition. In that respect it differs from other ones, marked by the duality of body and mind and in which the body is viewed as a stumbling block; a hindrance.

This also explains the Taoist insistence on the central importance on rooting and grounding the body in the process of self-transformation. The more one advances in the higher practices, the greater the need to root and ground so that the energies in the body remain in balance. Equally important is centering; the balance between heaven and earth, the energies from above and below are maintained and enhanced.

It is precisely for this reason Taoist practice gives the highest priority to the creation of a healthy and strong body through a healthy and relaxed life style and an intelligent natural diet thanks to which the body can continuously regenerate and rejuvenate itself.

These insights had their basis in a new view on the nature of electromagnetic waves as particular forms of energy and in the insight that light is an electromagnetic field which takes on the form of waves which can travel through empty space as very light vibrations, also called ether. This energy is seen, in both the Chinese and Indian cosmologies, as the mother energy from which the other elements originate and of which the universe, the cosmos and nature are composed: fire and water, wood and metal and water.

In the Taoist system, these elements correspond to the five seasons, temperatures, senses, colors, sounds and positive and negative emotions. They form the theoretical and practical starting point for the Fusion Practices.

Return to Cosmology

The revolutionary implications for our perceptions of the universe, the cosmos, time and space and of nature and ourselves as part of nature are only slowly penetrating into the social consciousness. This social consciousness's view of its conditionings and fixations in cultural patterns and corresponding perceptions of reality prevent it from being open to an understanding our true nature.

There are multiple mechanics at work in present day culture and science and the modern view of reality which tend to prevent us from giving up the mind sets, rooted in the subconscious (and which rule the conscious mind, unaware of the forces by which it is steered). These make it appear as if the universe is composed of an infinite amount of loosely, accidentally assembled particles and solid objects; each having an independent, separate existence, rather than what is actually an ever changing web of unceasingly changing events which are mutually interconnected and interdependent.

The emergence in Western history and culture of the perception of human beings as essentially sovereign and independent from the universe and as its ruler who can alter life and the origins of life at will (with the progress of science and technology) are wholly questioned by the Taoist vision, presented above.

Such a view on the presumed independence and freedom from the laws of motion of the universe also has shaped the basic assumptions on the nature of human beings and social relations which have shaped mainstream social science and psychology, which mirror the basic premises of the Cartesian- Newtonian paradigm.

They support a view of progress and development, the new version of which emerged in the course of this century, which is essentially inspired by the view that reality can be manipulated and engineered without regard for the consequences on Nature. However, with the more recent findings of the adverse effects of such an attitude and the growing concern that the very foundations on which life on earth rest are being jeopardized, the basic premises on which this attitude is based are increasingly being questioned.

At the same time, as a natural consequence, there is a growing interest in the visions which have inspired the ancient cosmologies such as the Taoist one, especially since there is increasing evidence in advanced physics which support such visions. Thus it is

not surprising that one of the leading philosophers of science, Stephen Toulmin, recently published a book, *A Return to Cosmology*.

In his study he traces the process of alienation in Western culture and science, as it came to shape modern life. Especially, he focuses on the relation between body and mind. He foresees a return to ways of looking at reality which help to overcome the duality at the root of this alienation and the imbalances it has brought about in the present day world system and which it feeds through the new communication technologies.

It cannot be emphasized enough that when the Universal Tao system is called a whole of interrelated practices, this is based on the root assumption that it is only in the practice that experience is gained. Therefore, a process of self-transformation is set in motion which makes it possible to come to terms with the patterns within oneself which prohibit one to discover its relevance.

This is the very basis of Eastern epistemologies, not only basic to Taoism but also at the root of other Eastern religious and spiritual traditional epistemologies: that true knowledge can only be acquired experientially and existentially in and through the practice.

Also implicit in the Taoist vision, shared in other ancient cosmologies, is the view is that the universe is alive. Not only as it births life at every instant, but also as it sustains and nurtures life. This view is quite contrary to that underlying the materialist world view, which originated in the West with the advent of modern science, in which the universe is reduced to an accidental anomalous phenomenon .

Religious Nature of Taoist Practice

In the Taoist view, supported by the new physics, the body is not only matter but also a field of consciousness which, by its wavelike nature, is intrinsically related to the whole universe and can also get in touch with it. This provides the very basis for the Cosmic Chi Kung practice as a practice, which helps to enhance and balance the body and which is essential to the Fusion Practices.

These above views are essential to the assumptions on energy underlying the ancient Taoist Practices, contained in the practices of the Universal Tao and which offer a synthesis and which for the

first time have been published in the West. Until recently these were scattered and inaccessible, except for highly fragmented information. Essential to the Taoist tradition is religious practice in the feeling and experiencing of the sacred and the divine, and not in the beliefs about them.

The Taoist view on the nature of religiosity as an experience of connection and reconnection is very much in line with the original meaning of the root of the word religion in Latin, “re-ligare”, to reconnect.

Thus the practice is oriented to rediscovering the intrinsically ecstatic nature of the body in which it spontaneously feels the truthfulness of life as a sacred, naturally ecstatic activity. The whole practice may be summarized in facilitating the process of reconnecting and returning to the state we were in before being born.

Basic to the transformation process which is conducive to this rediscovery is the Healing Love practice by which the sexual energy is retained, its flow is inverted and the nature of this energy is transformed. The Fusion Practices play an essential role in making possible the further refinement of this energy in the Kan and Li practices through new forms of purification and by enhancing the receptivity of the body for higher energies from the universe. The Taoist practice takes literally the Christian tenet that the body is the temple of God by viewing the vital energy or life force energy as a sacred energy through which the body reveals its divine nature as an intrinsic endowment in which heaven and earth merge.

Wisdom of making Friends with the Devil

The three monotheistic religious mainstreams in their institutionalized esoteric form -- the Jewish, Christian and Islamic -- are marked by a deep duality between high and low, sacred and non sacred, right and wrong, good and evil, mind and matter, mind and body, mind and energy. This duality has also shaped other religious and philosophical systems in their social and institutional evolution; systems such as Hinduism, Buddhism, Taoism and Confucianism. These systems have been marked by beliefs and codes of ethics which have tended to split humankind between believers and nonbelievers and between those that are good and those that are bad.

Their focus on the duality between God/ the divine and heaven and earth, God and the Devil, good and evil, mind/spirit and body and on sin and its corollaries, fear and guilt, have created much violence and tend to continue to do so. They have also greatly affected people's sense of dignity, self-esteem and independence, as they have tended to create major dependencies on institutional intermediation with the divine.



Fig. 9.1 Balance of Yang and Yin (Good and Bad)

In many pre-industrial cultures there are proverbs and legends which suggest that it is wise to make friends with the devil rather than fight him. It would seem that such intuitions are based on the insight that it is better to reconcile and accept oneself so that the negative loses its power rather than opposing it, by which its power increases, especially when fear and anger rise and the negative is turned into an obsession. Simple observation confirms the truth of this insight: that the energy of what is viewed as negative and dark increases to the extent that there is an attempt to eradicate it.

This same principle shows up in the martial arts: never initiate the fight but let the enemy come and neutralize him by making use of his own energy, as in the case of Tai Chi and Aikido.

A leading philosopher of culture and humanist therapist in the West, Erich Fromm, has said that the propagation of these views, often in extremely violent ways, has broken the spiritual backbone of the people.

Esoteric systems have, however, never succeeded in wholly eradicating and repressing their esoteric roots, visible in multiple

movements throughout history, in which the body was considered sacred and a temple of the divine and in which sexuality was viewed as intrinsically sacred.

It may be said that all esoteric systems, in their origins, have called on humankind to practice love and compassion and thereby to transcend ego and enter into a state of grace.

Adepts like Jesus who has inspired the Christian tradition, Mohammed in the Islamic tradition and the Gautama in the Buddhist tradition may be seen as great masters. They showed people ways and practices of self-transformation through the practice of love and compassion. By assuming responsibility for themselves, they could attain inner freedom and bliss and transcend themselves.

In the Taoist view, the problem with religion and philosophy is not in the practice, but in the beliefs which often serve to divide rather than unite, inside the person and outside.

Unity of Light and Dark

In the Taoist perspective, there is no sin, as light and dark are two poles of the same indivisible reality. Thus, attempts to eradicate the dark, so that light will prevail, are bound to fail and tend to lead to conflict and violence. Attempts to conquer good at the expense of evil (for example, the Crusades) are bound to generate more violence. And battles to secure good over evil will create more problems than they solve. In the Taoist view there should be neither winners nor losers.



Fig. 9.2 *Light and Dark of the Tai Chi Symbol are connecting.*

Thus, balance between opposite forces and energies, as expressions of Yin and Yang, the positive and the negative, is essential to Taoist perspective, as expressed in the *Tao Te Ching*, attributed to the great Taoist Master of self-transformation, Lao Tzu.

From a Taoist perspective, balance is enhanced by entering into alignment with the universe, when one actualizes the universe within oneself and so is empowered and realizes oneself. This state has also been called a state of Selfhood, as one has returned to one's original Self. This process is also called "returning to one's origins". This means that one has overcome the contradictions and imbalances in oneself, so that Yin and Yang enter into balance and harmonize. The Taoist texts speak of becoming the "Undivided Being". Lao Tzu uses the metaphor of the unhewn log (p'u). It manifests a state of being in which when has returned to the original state of spontaneity, in the old Taoist texts called "Tzu-jan) which can be observed in babies and small children. This reminds us of the saying of Jesus," if you do not become as children, you cannot enter the Kingdom of Heaven".

Thus the Taoist view on harmony does not carry moral overtones, as it refers to a state of being which is intrinsic in the body. This state of being of the body as a microcosmos lies in the balance within and between its major organs, through which our body resonates with the energies and forces of the universe.

In the Taoist perception, there are no heaven and hell outside, above or below us. They are seen as states of being of our bodies and our inner selves and the way we relate to the universe, ourselves and each other. As such they reflect states of balance and imbalance between the positive and the negative. In this view, human beings are responsible for their own state of being, the quality of which depends on their state of self-awareness as the key to self-transformation.

This view is reflected in many ancient spiritual traditions and cultures which suggest that it is wiser to keep the devil as a friend than try to combat him and do away with him.

This liberating view, which frees us from self-condemnation with its tendency to obscure the positive within the negative and its transformational force, is the basis for the Fusion Practices.

Life as an Invitation to Learning

The Chinese character for crisis stands for both a negative occurrence as well as for opportunity and reflects the Taoist view on the unity of the positive and negative. In this perspective, whatever happens in life is to be seen as an invitation for learning and an opportunity for awakening. Theoretically speaking, problems are not problems, but opportunities for self-transformation, since the negative contains the positive, in the same way as the positive contains the negative, like the Yin is in the Yang like the Yang in the Yin. What may be seen and experienced as negative, carries within it the seeds of the positive, just as the light exists within the dark. In this light, all problems of life may be seen as energy potential, which can actually be a learning process.

This is a key premise in the Fusion Practices, and it helps to overcome the duality which we tend to construe, as a result of attachments to our negative experiences and emotions and therefore keep ourselves from entering into balance.

Taoists say that learning is enhanced if the organs feel at ease and find themselves in a state of well being. When a state of disease arises – which in Chinese medicine, of Taoist origin, is seen as a symptom of the breakdown or weakening of the free flow of energy – learning becomes more difficult.

It also points to an attitude which gives primacy to the need to reflect on one's own attitude and perception in resolving problems and to look inward to see in what way one has contributed to the problem and how one can contribute to its solution by changing one's own attitude, perception and way of life.

Thus from a Taoist perspective, problems are not seen as obstacles or difficulties but as opportunities to learn and as learning material.

In this connection, it is interesting to note that the word disaster, common to many European languages, has its etymological root in the Latin substantive "astrum" of which it is a negation by the prefix "dis". This suggests that originally the word had the connotation that if and when one lost touch and became alienated from the stars (as representing our origins), one was in for trouble; imbalances would arise.

Smiling as the Key Taoist Practice

Smiling and relaxation are the beginning practice of the Universal Tao. They are the key to the transformational process and to learning, as a result of which one is enabled to gently and patiently change old patterns into new, concerning oneself and the universe: new breathing, posture, inner and outer movement, and a new perception of reality.

Essential therefore in the Taoist practice to enhance learning and get in touch with the body by turning inward is to learn to relax and smile inward, so that dis-ease, manifest in many forms of stress, is overcome and one returns to a state of ease. Thus it may be said that whereas the Western approach to medicine starts from outside, the Taoist approach starts from within.

It is thus not incidental that the whole practice of the Universal Tao starts with the practice of the Inner Smile. This is actually the first practice of internal alchemy, as it serves to soften our body and its elements in which our consciousness is stored and through which it operates. It is the key agent of the whole activation and transformation process in all the practices. We do not only have a body but we also are our body. By touching it with love and gentleness, its knots and blockages start to dissolve so that the free flow of energy is restored.

Unity of Fullness and Emptiness

It is in this context not surprising that at the heart of the ancient Taoist texts is the emphasis on the practice of turning inward and of stillness. It follows that in the process of meditation as a practice of becoming aware of the inner state of being of the body and its movements, a new and fresh space is created in which renewal and transformation can take place. This space is also called the creation of emptiness and the continuous re-creation of emptiness so that new fullness becomes possible.

In the Taoist as well as in the Buddhist tradition, which historically have been closely related over long periods in Chinese history, emptiness and fullness are indivisible and a condition for each other. In the Universal Tao practices, this view has vast implications. For example, in the universe, emptiness and fullness are indivisible and are the creative source of becoming, evolving and

renewal, so that the universe is reborn in a continual process. We ourselves give thanks to the alternation of the inhale and the exhale, so our body is in a continuous process of dying and being reborn, through which we renew ourselves. The new can only rise if the old dissolves. So it is in Nature with the change of seasons. And so it is with all that is alive in the universe. This is the core wisdom of the *I Ching*.

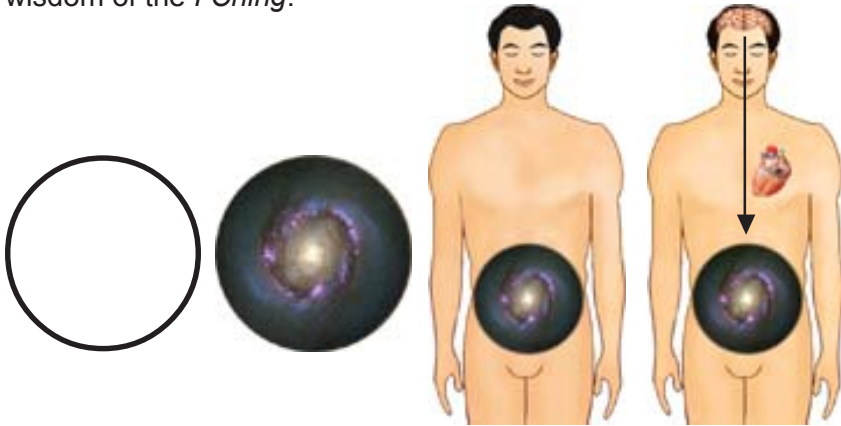


Fig. 9.3 *The core is the center of the universe, earth and the body.*

In the Taoist practice this has a particular application in the counsel to empty the mind and let it come down in the body so that a major source of energy is preserved and can renew itself. At the same time the belly can be filled with Chi, so that the energy streams in the whole body are enhanced and the heart is freed from too much pressure, as the belly helps do its work. Only when we learn to renew ourselves by undoing what has become unnecessary and what obstructs the process of transformation do we renew ourselves and our body. By undoing ourselves from what is no longer needed the new can grow. An ancient Taoist proverb suggests that simplicity comes about by seeing every day what has become dispensable. Then one can walk and move more lightly, both in the mind and with the body.

Jesus often reminded people in His parables of the law of unity and alternation in nature, and in themselves of old and new. In the *Tao Te Ching* this truth is expressed in the use of rich metaphors, for example, the house which acquires its function by being empty and the wheel which receives its function by virtue of its emptiness.

It finds its most pregnant expression however in the law on the unity of living and dying, common to all the great spiritual traditions – Hindu, Buddhist and Christian –, which is also central to Taoist practice. The new can only emerge and grow, if the old dies and is discarded.

Attachment and Detachment

This insight is at the core of the *I Ching* in which nature with its cycles and seasons is held up as a mirror for human beings. It has shaped from ancient times the Taoist proposition that to learn to be and realize oneself, one needs to go with the flow of life and to become like a fish in the water or the clouds in the sky. This insight is essential to give depth to the Fusion Practices and balance attachment with detachment.



A: *Why don't you sit down, relax and let go of the weight and let me take you to the market.*



B: *Thank you for taking me to the market. I don't want to put too much weight on your car.*

Fig. 9.4 *Relax and let go.*

In the Taoist view, attachment and detachment are not to be seen as opposites, which exclude each other. What may be useful and functional in one stage of life, in one particular situation or moment, may well lose its functionality at another time. This explains why Taoists question the usefulness of externally induced and pre-arranged moral codes. Instead, they value, above all, self-cultivation in learning to act in harmony with what is inwardly experienced as genuine and truthful, because it is in tune with the universe in us.

The training in such an attitude in which one frees oneself from fixed rules imposed and determined from outside and one consults one's own body and inner feeling, creates both freedom and flexibility. It helps to avoid being trapped in positions which undermine the capacity to trust oneself, and at the same time raises self-esteem.

In the process of genuine self-reflection and the growth of self-awareness, you learn to look at yourself and your inner life from a distance and as a neutral witness, rather than as a judge. As a result, you grow into a spirit of inner freedom and you learn to look at yourself with a sense of relativity and even with a sense of humor. At the point you are able to truly smile at yourself and have reached the point you can forgive yourself, wisdom is dawning and the knots which you felt were in your way are in the process of dissolving, to create space for new and fresh energy.

Going with the Flow

This view on going with the flow in the universe and within yourself is also the basic principle underlying and inspiring the ancient Taoist arts of self defense. In Tai Chi no position is fixed and the body enters into a continuous flow of movements, as life is movement and in the movement to become one with the universe and its energies and forces one becomes invulnerable. The power gained in the martial arts is not an external but an internal one; it is generated by the process of alignment. It is this alignment through which the body is empowered from below and above and the power can flow from the center.

If you have no center, you can be easily pushed around. A person who is centered has an internal balance. He is more free from external influences and less fearful and suspicious of others, as

he is in tune with himself and the universe. Therefore the fusion practice may be called an internal kind of martial arts by which one learns to playfully bring into balance one's opposites so that a sense of being centered and in harmony arises and thereby self-confidence manifests.



Fig. 9.5 *Balanced, going with the flow*

It should be obvious that the practice of these arts may be most helpful, as they may help you to remember to go with the flow inside yourself and become inwardly soft and flexible. Like all true Chi Kung, the art of moving the Chi and with the Chi, outer flexibility comes from inner relaxation. Only when relaxation deeply enters the body, can it become truly receptive for the energy within and from outside. The same goes for Tai Chi.

In that sense the Fusion Practices may also be seen as an inner play in which you invite your organs as your children to play with each other and see how they can balance and support each other. It may also be compared with an ancient game, which is played by children and adults in different countries in Asia. In Thailand it is called Takara in which the players help each other in keeping the light bamboo ball in the air so that the play can continue. Nobody loses, nobody gains. All share in the joy of the game and in the process train their own ability and help the others to enhance theirs.

Central to the Taoist tradition is that the body expresses and balances both heaven and earth. How could it receive the energies of heaven and earth and become an expression of the universe, if it were not open and flexible and receptive? This explains the crucial role of Chi Kung and the various schools and forms which have been created over the ages, so as to make the body a vessel. As the *Tao Te Ching* says: the function of the vessel is to be empty so that it can be filled.

Secret of Breathing and Relaxation

The essential role of the quality of breathing in all the practices is to enhance detoxification and cleansing, to create new space and openness towards the universe (in the exhale) and to fill the body with new energies and forces, by receiving, enriching and transforming Chi (the life or vital force). Breathing is central to the Taoist practice.

Changes in the quality of breathing from a short, superficial and agitated breath in the upper part of the body to a long, deep and quiet breath in the lower center/ Tan Tien of the body are crucial to the process of inner transformation. This is so because breathing is the bridge between consciousness and the body, and in the breathing process both the body and our awareness change.

The quality of breathing plays a crucial role in the processing and transformation of emotions which is a central theme in the Fusion Practices through the transformation of negative into positive emotions (Fusion of the Five Elements) and the cultivation of positive emotions (Cosmic Fusion). The emphasis in Taoist practice on self-healing is intimately related to the growth of self-awareness with regard to one's pattern of breathing as this determines the ability to regulate, control and balance emotions.

The Inner Smile practice as well as the Healing Sounds practice, designed to balance the negative and positive properties of the organs, are essential as a preparatory practice to the Fusion Practice.

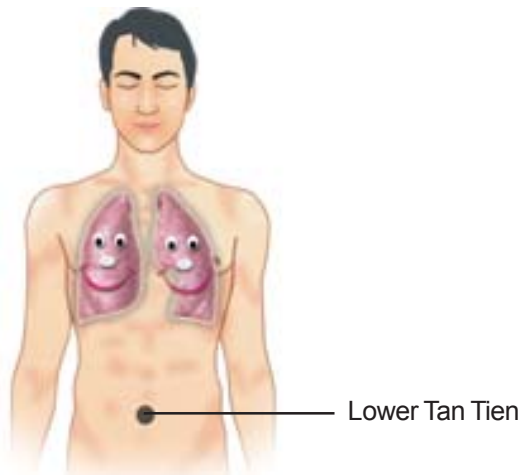


Fig. 9.6 *Smile to the Lungs.*

From the above, it should be clear that the practice of the Inner Smile and the quality of breathing and relaxation – as conditions of the self-healing process – are intimately related.

It is not coincidence that the great sages and masters of self-transformation like the Taoist immortals and the Buddha are always portrayed with an inward-oriented smile, to signify the key to inner freedom and balance and the unity of Yin and Yang. The practice of the Inner Smile as the key to relaxation remains the basis of all the practices of the Universal Tao, from the most basic to the most advanced. It is the key to all forms and stages of self-transformation, as the Taoist masters discovered its secret and its power to initiate and enhance the process of self-transformation. Statues and pictures may remind us of our own transformational potential and may help us to set in motion the internal alchemical process. We may also bring into our mind images of people who have awakened or reminded us in the course of our life of our own potential for transformation and positive qualities, thereby helping us to empower ourselves.

Science of Feeling and the Power of Intuition

In this sense, the Taoist practice is a continuous invitation to turn inward and get in touch with one's own body (and organs). Begin to sense and feel the body's state of being, its expansion and contraction and the state of relations between the major organs and the senses (kidneys/ears, liver/eyes, heart/tongue, spleen/mouth and lungs/nose). Check the state between the major organs and connected organs (kidney/bladder, liver/gallbladder, heart/small intestine, spleen/stomach, lungs/large intestine). Review the overall state of relations between the organs, glands, the nervous system, the spine, the bones, muscles and tendons. How are the relations between the three centers of the body (belly, heart and crystal room)? Check on those between the center and the extremities, the front and the back and the quality of the path routes which carry the flows in the body (the electro-magnetic energy, called Chi, also called the life force or vital force, the blood and the lymph flows).

Any advance in the practice is determined by the growth in ability to feel into the body by going inward and getting in touch with it.

In this context it is of value to realize that the verb "heal", the

substantive “whole”, and the adjective “holy” have the same etymological root. This is in line with the Taoist insight that the process of healing is realized in the process of becoming whole and that holiness is the state of having become whole and in balance with oneself and with the universe within oneself. In this view holiness is not a moral category but an existential and relational state of being.

It is not without reason that Taoist practice has been called a science of feeling, as throughout the ages it has relied on and cultivated it. One may also call the ability to feel the power of intuition or the feeling intellect which exists at every and all levels of our body and bodily awareness in which we are wholly present. In all languages of the world, there are multiple expressions, pointing to the organs, such as the heart or the liver or the kidneys or the blood or the bones or the veins, hands, eyes, ears and feet which reminds us of this intuitive power of the whole body. The reduction of thinking to the mind and the brain, so characteristic of Western reductionism, is entirely alien to all cultural traditions in the East and the South.

It is the feeling that we open the body and open and activate the Chi from within and outside.

It is also through feeling that we can sense, taste, hear and touch the rhythms of earth and heaven and unite with them within ourselves. Becoming aware of our inner movements and what moves us are one and indivisible. In the feeling process, we also become aware of the relativity of our boundaries and learn to experience these not only as limitations and finite but as openings to the unlimited and infinite.

As a result our solitude comes to an end and we become sensitive to our intrinsic relatedness with all that is. In this sense, each practice may be seen as a step to invert the process towards alienation and separation from the sources of life, basic to Western culture and its extension over the world.

Thinking with the Heart

One is reminded of the meeting of Carl Gustav Jung, the famous Swiss psychiatrist and philosopher of culture in the 1920's with an old Pueblo Indian in New Mexico on one of his visits to the United States of America. Jung narrates in his autobiography that his talk with him was unlike any which he had had with a European. When

Jung asked him how he felt about white people, Ochwia Bianco (Mountain Lake) said to him, that to his people, they looked quite cruel in their appearance. "You always have an inflexible expression on your face. You always seem to be wanting something. You are always restless and agitated. We don't know what you want. You all seem to be quite crazy." Jung then asked him why he thought them to be crazy. He replied, "They say they think with their head". Jung, surprised, asked him: "Of course, but tell me, where do you think?" He replied, "We think here." And he pointed to his heart. Jung tells how he sank into deep reflection and he remarks, "For the first time in my life, it seemed to me, somebody had shown me the image of how we really are.... This Indian had touched our weak spot and pointed to something to which we are really blind." Jung viewed the encounter with the Indian as an opportunity, which opened to him a new gate to a primordial and nearly entirely forgotten dimension and form of consciousness which could be revived.



Fig. 9.7 *Smile into the Heart.*

In another passage in his autobiography, Jung narrates a dream which he had during a visit to an Islamic country in North Africa, which deeply touched him. In this dream he had to fight for his survival with a young Arab aristocrat who descended from his horse and wanted to drown him. Jung interpreted the dream as a struggle between his own repressed unconscious (his shadow), which sought to be recognized and accepted and his own consciousness, represented by his rational mind which felt threatened by the unsuspected attack by the young man. He then observes: "In my

unconsciousness, I was in no way aware of such a situation; on the contrary I could not undo myself from a feeling of superiority, as at every step, I was reminded of being a European. I was not prepared to meet the unconscious forces within me, which emerged with such an intensity on behalf of the opposing party and which led to such an intense conflict.”

Only several years later did Jung begin to understand the deeper nature of the dream. He began to see in the dream the resurgence of primordial structures or patterns in himself from a well-known past, but a past he had forgotten. He perceived the resurgence of these images as a renewed awareness of a still available potential for life, which was overgrown by civilization, a potential for life, which had been repressed and marginalized into the sub-conscious. In Jung’s view, Western culture had become alienated to much of what being human represents: the primordial dimension of our being, which had been relegated to the underground.

Jung was a great admirer of the Taoist tradition and expressed his deep appreciation for its originality and wisdom in writing the foreword for the translation of the *I Ching* into German by Wilhelm Reich (the first translation into a European language).

The split between body and mind, thinking and feeling, matter and spirit, at the root of the formation of Western culture and religion and the birth of modern science, has been aggravated in the course of this century.

Feminine Underground Current

Some historians and scholars, like Morris Berman in his path-breaking studies “The Re-enchantment of The World” and “Returning to Our Senses” have argued, that in the course of this process the feminine dimension of European culture greatly suffered and in order to survive had to make itself invisible and so became its undercurrent. He means by this that in religion, with its reliance on external authority and its contempt for the body as well as in science, with its pursuit of objectivity, at the expense of other sources of cognition, the body was devalued.

Subsequently it could be turned into a mere object, an input and an instrument. It was seen in function of externally determined aims, as defined by the forces of competition, economic rationality and rational management and the new forms of communications

technology. This process has also seriously undermined the position of women and has greatly affected their sense of dignity and self-esteem. It has also challenged the Yin values in society, considered to be counterproductive.

Unquestionably, the growing sense of despair and disorientation which large groups of people in the world today experience is directly related to the split and the resulting imbalances which they experience within themselves.

Restoring the Balance

With the growth of a new world culture, with a process of unceasing economic growth and expansion and the simultaneous rise of both minority affluence and mass poverty, these dualist tendencies are being further aggravated. The rise of fundamentalism and dogmatism, both as an instrument to legitimize power and achieve control and as a response to a growing despair and as an expression of the thirst for security is a further sign in the world rocked by imbalances and social fluctuations has become increasingly uncontrollable. This uncontrollability is seen as unavoidable and inherent in the very mechanics of the system and as an inevitable price for economic growth and advance.

Repression of the body and of sexuality and a search to compensate for it go hand in hand. Thus repression and a desperate search for liberation from it are both on the rise. There is a trend to see the body and sexuality as the source of all evil and start crusades against them so as to secure law and order. There is at the same time a growing obsession to secure and maximize pleasure, a trend which has grown to be the object of ruthless exploitation in which the body and sexuality have become mere commodities on the market. As a result, public life is being sexualized, as a source of economic expansion and profit.

Thus the repression of the body and sexuality have precisely an inverse effect and has become a major source of a fast-growing market and rapidly expanding pleasure and amusement industry, which capitalizes on this repression.

The first law of thermodynamics is that energy cannot be created or destroyed. In terms of Taoist theory, all energy comes forth from the Great Void, the original Wu Chi which undergoes a series of transformations in the formation of the universe. Thus the human body is seen as a particular form of transformation of this

original energy. The second law of thermodynamics states that energy in a closed system tends to become disorganized (entropy). Thus there is an automatic tendency for balance to be lost.

Taoist practice focuses on inverting the process of dispersion and disorganization and restoring balance. This process is set in motion and facilitated by the Healing Love practice through which the unity and balance between love and sex is restored.

Essential to the Healing Love practice is the growth of love and compassion within as a result of which love and compassion with others and the universe become possible and emerge as a natural extension. Once the inner balance is restored, it is possible to act as an effective agent of balance outward.

In the Taoist view, conflict and violence in the outer order invariably have their source in inner conflict and violence, as manifestations of inner imbalance. Equally is outward peace viewed to have its source in inner peace and balance. In this process towards inner balance, Fusion Practices, in conjunction with the Healing Love practice and other practices of the Universal Tao, play an essential role; they honor the body and its intrinsic wisdom and potential for self-healing and rebalancing itself, so that it enters into alignment with the universe.

Joseph Needham, one of the great scholars of the origins of Chinese science and civilization, who was an honored member of the Academia of Science, had called Taoism the feminine undercurrent in Chinese history and culture, with its focus on the power of silence, feeling, sensing, compassion, forgiveness, humility, gentleness, reverence for life and nature and the equality of women.

It was however relegated to the margin of Chinese civilization and its practitioners had often to go underground. As a rule they fiercely stood for the ancient communitarian practices of reciprocity and sharing as well as people's freedom and self-reliance. At the same time, they were opposed to interfering with the natural order, to be respected as a manifestation of the higher orders.

World as a Manifestation and Reflection of the Universe

They valued ancient forms of democratic practice, rooted in a vision of village communities in early times, which formed federations, patterned on the very structure of and alignment with the cosmos. No wonder that they were staunchly opposed to any forms

of feudal and hierarchical power in which undue power was exercised by some over the many and the rise of a wealthy aristocracy which lived at the expense of the common people. They were also opposed to any forms of technology which would harm nature or be at the expense of people's sense of well being. Their attitude towards the universe and towards each other is summarized in the words of Lao Tzu:

The Universe is sacred
You cannot improve it
If you try to
You will ruin it
If you try to hold it
You will lose it
Surrender yourself humbly
Then you can be trusted to take care of all things.
Love the world as you love yourself;
Then you can truly take care of all things.

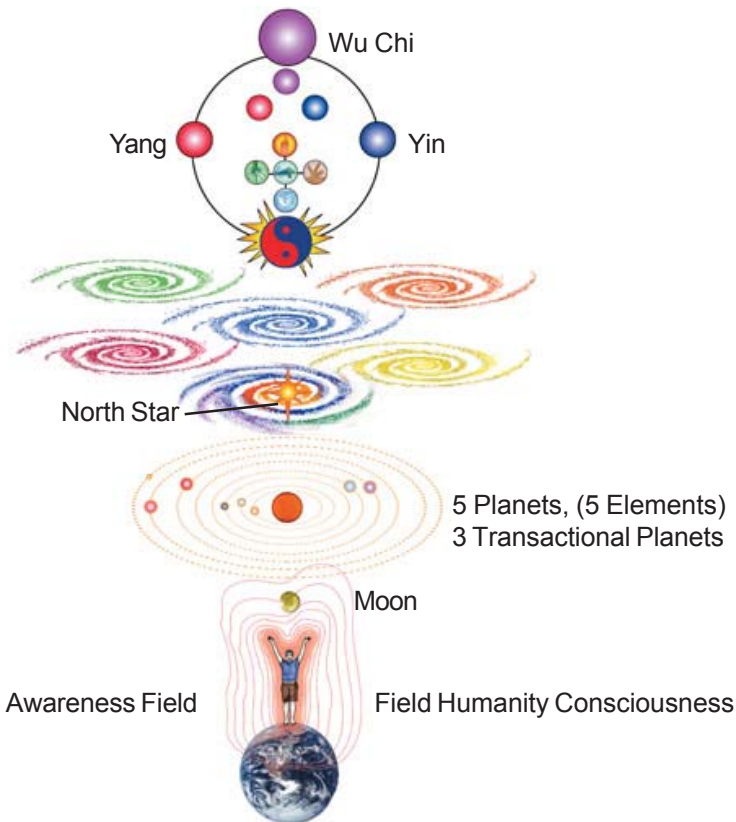


Fig. 9.8 Alignment of the Cosmos

It may well be that, precisely because Taoist practitioners refused to be co-opted by the establishment and were relegated to a precarious position, the practices could survive. As such, these practices, as synthesized in the Universal Tao, constitute a synthesis of several thousands of years of the practice by generations of Taoist masters in the science of feeling and sensing inward and of observing the nature of the universe and our relations with it.

The above provides evidence that Taoists over the centuries had a genuine concern about the well-being of the common people and that their practice was no reason to disengage from the world. The many stories and legends of the Immortals show that they were greatly loved, especially by the common people and the poor whom they often protected and helped. Their practice of gentleness (kidney), of generosity (liver), love and respect (heart), fairness and openness (spleen) and courage (lungs) expressed a strong sense of compassion with those who suffered.

Body as the Primary Source of Cognition

In the evolution of Western culture with its progressive disconnection between body and mind, thinking and feeling, rationality and emotions, mind and energy, inner and outer, matter and energy, linearity and spontaneity, feeling as a source of awareness and the primary mode of cognition has been progressively devalued.

It was seen as a feminine value of little use except in some domains as that of the arts and artistic endeavor. In religion it was looked at, together with the body, sexuality and emotions, as a potential source of evil. In science with its drive for objectivity, it was also looked at with suspicion, as it tended to disturb and undermine the demands for objectivity.

Thus it was relegated to a position of inferiority, as it was supposed to interfere with rationality, discipline and order, needed for progress and the growth of modernity, as well as with the need to control the universe, the cosmos, nature and ourselves.

In the Taoist tradition, feeling as the power of intuition, rooted in the body and the ability of self-reflection has always been considered as the primary source of self-awareness. Jung has named this form of cognition the knowledge of the unconscious, which underlies all conscious activity of the mind.

This capacity to intuit reality (the ability to sense reality in its totality may be called an integral form of knowledge) exists in our whole bodily being. It may also be called a mode of thinking with the body which precedes all formalized codes of thinking which evolved with the advance of formal rationality and the split of body and mind, typical of Western culture.

In that sense it may be called a Yin form of cognition, as opposed to the Yang form of cognition, which characterizes the modern world and its connected forms of education, science and technology. Yet there is abundant evidence that at the source of all genuine creativity and inventiveness, including in the field of science, lies the power of intuition.

In that sense, the practice of the Universal Tao and the Fusion Practices, deeply rooted in the Taoist tradition, may be seen as a way to recover this form of knowledge within ourselves so that the split within ourselves between body and mind, feeling and thinking is overcome. In the great Asian traditions, thinking in its restricted sense as the linear activity of the brain has been viewed as interfering with and affecting awareness as the primary and principal form of knowledge, essential for turning knowledge into understanding.

From a Taoist perspective, the primary learning process does not take place in the brain but in the organs. Recent findings corroborate the Taoist vision of the learning process that the brain only processes what is experienced and known intuitively by the organs, in particular those in the lower Tan Tien.

Our deep memory which structures our patterns of reaction and response to the world lies in the organs. In this view, a learning process needs to be rooted in a relearning and a reprogramming of our subconsciousness in the organs from which all conscious activity springs. In terms of contemporary technology the organs are the software and the brains are the hardware.

Unity of What is Above and Below

In many recent attempts to revitalize and recuperate spirituality, a growing need is felt to counter the ominous trend towards a loss of meaning in the world of today. There is a tendency to continue the split, which inspired many spiritual traditions, which tended to be based on the duality of good and evil, higher and lower.

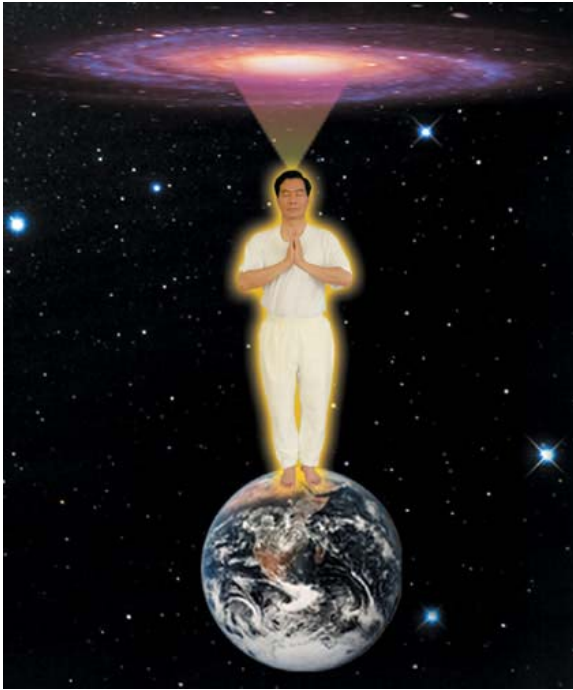


Fig. 9.9 *As Below So Above*

As the lower part of the body and its organs is looked at as associated with the instinctive animal obscure part, connected with sexuality, which prevents the mind and the spirit from its upward vocation, it is ignored and bypassed. The Taoist approach fully honors and recuperates the dignity of the body as a whole. The Tao recognizes the belly and its organs, connected with our sexuality and water energy which is the source of creative power from which all energy transformations flow. By getting in touch with our most intimate parts, we also gain access to the source of our creative powers.

In that sense, the Fusion Practices invite us to reconnect with those parts of ourselves, both physically and psychically, which have been the focus of repression. This repression is not only in most of our cultures but also within ourselves, as we internalized what we learned and accumulated in our culture, at home, in school and though the media. In order to reconnect and truly get in touch with our organs, we need an instrument which is capable understanding them.

That instrument is our intuitive power, which has its roots in our body as earth. It cannot be substituted by any other instrument, including our own intellect through which we are often at risk to become strangers to our own innate wisdom.

Genuine self-transformation can only be realized from within by the one who truly knows her/his personal existential history. We must see the relations between positive and negative emotions as our own most intimate history which we have often hidden from our own senses and which only reveals itself to our own compassionate inner eye and our own loving energy. Only then can we open the path to true healing from within. No medical system, medical doctor, psychologist, psychotherapist or other professional can do what you yourself can do: to observe and understand yourself emotionally and feel what your innermost self needs and longs for.

As such the Fusion Practices are a primary practice to reconnect with the somatic basis of our being and reconnect with the hidden parts of ourselves. Thus the Fusion Practices are exercises in kinesthetic awareness through which we recover our primary form of knowledge which is somatic and is buried in our very body and our gut. For this we need to go deep down into our own emotional history and learn to feel with and within our entire body.

For this we need to let our rationalizing mind deeply sink into our body and let our intuition take over so that we get in touch with the visceral level of our being. Thus the Fusion Practices are not mental or intellectual exercises to clear our debris or accumulate virtues but an existential transformational exercise to which the formal mind only becomes an impediment.

The Fusion Practices provide a unique way to overcome the dependencies you have grown accustomed to and to train yourself in self-reliance and recover your independence and thereby your self-esteem.

Healing Wounds

Often the question is asked: "Where to begin"? Such questions may suggest a hesitation to enter the practice and face oneself. A path opens at the very moment we start to walk. The inner journey is different for all of us, as our histories are unique. The formulas provide an essential guide, which tells us how to go about, which direction to take, when to walk, when to rest and the stations (practices and their sequences) we should visit.

As suggested earlier, the whole Taoist practice has its beginning in the practice of the Inner Smile. The Inner Smile as the key to refresh, create, transform, attract and blend energies presupposes a basic willingness to enter into an adventure and to face the risks in transforming old to new. It requires above all a willingness to love oneself and self-compassion. Such an inner movement towards the opening of the heart is however only possible if there is some willingness to accept and forgive oneself.

Perhaps the primary key to any process of self-transformation is the willingness to forgive oneself, as it opens the heart and sets in motion and frees the flow of Chi, both from within and from outside. That would seem a primary condition for an open space to emerge in which one can enter into dialogue with the organs and let them speak and listen to what they wish to say.

Yet forgiveness is not an act for once and for all but a primary key in a continuous process of turning inward and practicing inner observation. It is not surprising that when Jesus was asked a question on forgiveness, he pointed to its key role by saying that a man should forgive seventy times seven, meaning that it has no limit. Rather than perceiving forgiveness as a virtue which make all other virtues possible, like love and compassion, it is more useful to see it in terms of a growth generated by process towards balance as a whole between positive and negative emotions (Fusion of the Five Elements) and as the fruit of the creative cycle (Cosmic Fusion).

The refusal or inability to forgive and thereby to love oneself and others may be said to affect all the organs, affecting their chemistry and inhibiting cooperation and balance. Frequently it is rooted in a victim consciousness, which sets into motion negative emotions which tend to reinforce each other. This victim consciousness often has its roots in a presumption of betrayal as a result of which the heart closes, as others are made accountable for one's own negativity and suffering.

As a result there is a refusal to even consider looking inward, as the source of misfortune is placed outward. Thus the heart's natural tendency towards love and compassion is obstructed and the wound is cultivated to legitimize one's withdrawal from life, as a result of which both the internal as well as the inward flow from outside are being impeded. All traumas first of all settle deeply in our organs from where they affect our energy flows. They can only be dissolved with patience and gentleness towards oneself. Only when internally energy is accumulating, can it flow outward.

The strengthening of the organs have in the Taoist tradition a vital role to play in mitigating and achieving control over the negative emotions. Forgiving does not mean that the wound needs to be closed. It may remain but it is no more active in generating toxins and preventing positive emotions from growing. Also forgiving does not mean that one forgets. That may be too difficult and is not necessary. Only the charge, which activates to toxins needs to be defused.

The aim of the Fusion Practices also is not to eliminate pain. Pain and joy are intrinsic in life and form a unity of opposites. Attempts to eliminate it create frustration and exasperation and may well make it grow and become more difficult to control, as negative emotions such as fear, anger, worry, sadness and impatience multiply. The more negative emotions are suppressed, the more they have a tendency to run wild.

The purpose of the Fusion Practices is to achieve control and regulate them consciously so that major imbalances can be prevented and the quality of the energies, upon being fused and blended is heightened and transformations into new states of being (the energy body and the spirit body) become possible. Ups and downs are inevitable but as you grow able to accept them and balance them and grow in equanimity, a point is coming when you are less affected by what happens around you; you are less carried away by events and you become less vulnerable.

Rather than to do away with toxins, it is wiser to allow for them and it is easier to control them. This immunity is both raised in balancing positive and negative emotions (Fusion of the Five Elements) and by strengthening the positive emotions (Cosmic Fusion). The unity of the two is of great importance. To make a small tree grow one does not only weed, but also creates optimal conditions for it to grow: that it is planted in good soil, that it receives shade and water and that it is pruned at the right time.

One practical way to effectively deal with the negative emotions is to distinguish between them, so that they can be separated and sorted so they receive the attention they require and they become manageable. We may see them like our children who each have their specific needs. We can give to each one the particular attention they deserve. To deal with them all at once is too difficult and leads easily to discouragement and a sense of powerlessness and defeat. In such a way you more easily work with them.

For each of us, the relations among and between positive and negative emotions is a unique one. So are our needs and styles to deal with them, depending on the culture we have grown up in, our different kinds of education and the ways we have responded to them and have evolved. So we will need to rely on and develop our own imaginativeness to use the formulas creatively so that they may be helpful rather than become an obstacle, as we apply them mechanically. We need to learn to feel what is good for us, and what helps us to be centered, in balance and at peace with ourselves.

Practice of Humor and the Humor of Practice

Crucial to our practice is a sense of humor and playfulness: to avoid the Fusion Practice becoming a reproduction of old patterns in a new form, as we use it as a device to track down our weaknesses in a spirit of self-condemnation. Humor is essential for balancing the energies of and in our organs. Humor is the great regulator which helps us to look with a sense of relativity, playfulness and lightness at ourselves. It is an expression of the compassionate energy of the heart which helps to look with a sense of detachment at ourselves and not to take ourselves so seriously that it becomes difficult to relax and be a witness rather than a severe judge.

With little humor, the Fusion Practice would become an accounting practice in which we record the drawbacks which prevent us from advancing. In focusing on the negative as if it were evil, we lose sight of our creative potential and prevent ourselves to gradually free ourselves from old patterns. Without humor we see no way out except by relying on some external power or force which only further undermines our own original power of self-transformation.

Learning to tend our Garden

What helps is to realize that we do not have negative emotions, *per se*, but that we and our spirit are in them. They are an integral part of us, and when we want to eradicate them, we destroy ourselves and the spirit contained in the organs.

For the Fusion Practices to become effective, we need to learn to dialogue with our organs. We must learn to express our gratitude to them for the miracle that we are alive thanks to their unceasing work. We need to give them a chance to relax and recuperate. Let us give them a chance to get in touch with each other. They are both our parents and our children. They can store Chi and provide us with energy when we need it. Let us protect them from our anger and other negative emotions, so that they do not have to suffer and feel we drain them. Let them breathe freely, accumulate Chi, expel the accumulated toxins so that we can recover, nourish and sustain our health and vitality.

It is a challenge to see the positive in the negative; negative emotions, when freed from their destructive and explosive charge, contain pure energy which we badly need to develop our vital force.

It helps to accept ourselves if we remember that our negative emotions often mirror forms of resistance which at some time early in life, served as a form of legitimate and understandable protection and rebellion. At that moment they might have been necessary, but at some point they lose their function.

Negative energies may be seen as a kind of garbage. If we discharge it on others and the environment, it becomes a major factor in generating toxins, bacteria, viruses and a variety of forms of disease by which negative emotions are multiplied and become more and more difficult to control. Or they can be seen as highly positive and urgently needed for recycling and composting, so that they can be used to help us grow and improve our balance, so that we do not become a burden and a threat for others and our environment, but a blessing, as our energies contribute to a climate of harmony and peace. The more light and Chi that enters our body and the more we radiate it into others and our surroundings, the less bacteria and viruses have a chance to grow.

The Fusion Practice (Fusion of the Five Elements, Formula Four) provides an effective method for composting, as the negative energies from the different organs, after having been separated out in

the collection points, are brought into the pakuas which act as transformers. They can be blended with the positive energies from the organs as well as the energies from the universe, so that they become purified and enriched; energies of a higher quality and order can be generated. These then may be condensed into a pearl as the embryo of our energy body (Fusion of the Five Elements, Formula 5).

Raising the Quality of Our Energies

The Cosmic Fusion Practices basically serve to consolidate, stabilize and enhance the process towards balance, initiated in the Fusion of the Five Elements practices. The creative cycle practice of Cosmic Fusion specifically serves to further the growth of positive energies in the organs and glands, which in turn will be able to mutually support each other to create a higher quality of energy. This energy is concentrated in the compassion energy from which a pearl is formed. Only when all the positive energies merge into the fire of love and compassion by which the sexual energy is steamed and is transformed, its energy will turn into a higher creative and spiritual energy. This higher energy will then serve to nourish the energy body.

This pearl will be more powerful in healing and cleansing the body than the pearl in the Cosmic Fusion practice and may subsequently serve to create and nourish the energy body. The energy body may in the highest practices give birth to the spirit body. The Cosmic Fusion practice also serves to intensify the process of cleansing and healing through the creation of the three Thrusting Channels and by creating the the nine Belt Channels which serve to protect the body and its energies from negative influences.

Marriage of the Light from Within and from Above

All Universal Tao practices, including the Fusion Practices, consist of two dimensions. One is the activity which focuses on the processes of transformation within the body through cleansing, opening, healing and fortifying the body and raising the quality of its energies. The other activity is to get in touch with the universe, the cosmos and nature and attract their energies and the Light in which they originate towards the body so that the body may process these energies and blend them with its own refined energies.



Fig. 9.10 *Connecting with the Universe*

The Taoist view is that the body by its very nature and structure is a microcosmos which is able to attract and receive and use the energies from the universe, the cosmos and nature to transform itself. Quantum physics confirms the view that the mind is faster than light and that consciousness is a form of energies which can move other energies when tuning into these energies and their frequencies.

The process of getting in touch with the universe and expanding love and compassion begins in the same way as the approach to inward transformation of energy: with smiling, feeling and sensing and radiating out love energy. The cleaner and finer the energy which is emitted, the higher the response from the forces and energies from above, below and around us. The relationship with the universe has been likened with that of a love or courting relationship. In all the mystical traditions the experience of the divine is also experienced as a relationship between the lover and the beloved. Frequently such relationships have been expressed by the great mystics in the most erotic and sensuous language, a reason for which they were as a rule hardly accepted and frequently persecuted.

Through its meridians our body may be seen as a grid of light channels through which it is connected with the light grid of the universe and can tap its unlimited energies.

Learning to embrace ourselves and the universe:

The Fusion Practice may serve to visualize oneself as a network of light and as a light body. Then the practice is not only one of cleansing but also one of filling the meridians with light. Mutations in consciousness start in the body visualization and turn into actualization. But the transformation lies not in the visualization. It is only a vehicle. Actualization is the real experience of the energy transformation in the body, when its chemistry changes and energy is transformed. One begins to sense the truthfulness and miracle of being alive and one starts to feel that one is embraced and pervaded by love and a sense of gratitude for the mysterious ecstatic process taking place in the body arises.

But this is not an end term. It is always only a beginning, as the love of the infinite has no limits neither in time nor space. In the process matter turns into what is immaterial and the immaterial as energy to continue its transformation waits again for a new form to contain it and change its nature and composition. Words help to create an image and when the image is there, the word loses its function. The image serves to help us generate the energy and its transformation. When the energy has come into being, the image needs to be given up so that a new space arises for a new experience. This is an unending process. How wondrous is it that our organs, our body, that sacred vessel, as it is called in the Taoist Canon, remembers its origins and longs to be fused and serve as an instrument of the fusions which unceasingly take place in heaven so that our intrinsically divine nature is realized and can be experienced. For earthlings, the learning process starts from outside. In the process of turning inward, the learning process increasingly becomes internalized. We need the structures and the forms and formulas to help us on our path. Then when we become still, it becomes spontaneous and starts to move by itself.

Then our child has been born and just wants to play without end to feel that they are welcome and loved so that they feel at home. For this quality in us to arise, we need to learn to embrace ourselves and the universe, as a mother her newborn child.

Written by: Joost Kuitenbrouwer
Universal Tao Instructor

Questions and Answers about the Cosmic Fusion Practice

Q. *Is the cauldron the point where all the pakuas join together?*

A. Yes.

Q. *Now that we've learned about the cauldron, where do we collect the energy at the end of meditation practice?*

A. You can collect and store energy at the cauldron or you can continue to collect and store your energy behind the navel. When you collect the energy you make a vortex, which is three-dimensional, so it can veer toward the navel or the cauldron. As you do this you may feel it going deeper and deeper.

Q. *Do we always have to do 36 and 24 spirals in the collection?*

A. The numbers 36 and 24 are a guide. There is no speed limit for spiralling the energy when you collect it. Some days you might want to do more than that; on many days you may want to do much less. On those days, 12 and 9 may be sufficient. Eventually it will go by itself.

Q. *How do you collect the energy when there is so much energy all around?*

A. Collecting the energy will eventually become automatic. The safety features are bringing any excess energy from the pelvis up to the navel and any excess energy in the head and heart down to the navel. When you are coming back from the feet to the navel in the belt routes you are also collecting the energy.

Q. *Does the energy stay in the cauldron or does it spread to the organs?*

A. Both.

Q. *Should you see the collection points in color?*

A. Some people see, some people feel, and some people can even taste the energies. If you are visual, great. Then you will see the colors. If you work with the colors, the color will tell you if an organ's energy is healthy or not. If you look within and see dark muddy colors, then you know you have to work to make them clear and bright.

This applies to the organs and the collection points. Because the organs are affected by the emotions the colors will be affected.

Q. *Does the Yin/Yang symbol move inside the pakua?*

A. It spins like a vortex.

Q. *Is there always a pearl you can work with?*

A. If you practice forming a pearl every day, there will be one there when you sit down to meditate.

Q. *Is there a minimum size for the pearl?*

A. The size of the pearl is less important than its density. As you add energy to it you might notice it glowing more brightly or feeling more energetic.

When the energy increases you might want to make more than one pearl. Then you can give it away to an organ or into your own atmosphere.

Q. *Does the belt channel go around both legs or each one separately?*

A. It circles around both legs, although if the energy wants to go around each one, that's okay too.

Q. *You talk about using the thrusting routes for practical purposes. Can you give an example?*

A. To clean the atmosphere in a room, you shoot the pearl out the crown and let it expand and fill the space. That way you declare the territory as your own—it is permeated now with your energy and consciousness. If there is any negative energy, any negative spirit, it will just leave of its own accord. You can't destroy negative energy, but you can work with it to make it leave, by overcoming it with your own energy. But you don't want to anger another spirit, that's not the Taoist way. Either they are using your energy to protect them or they want to tap into yours to get themselves to a higher level.

Q. Is there a breathing technique that will make you more Yin or more Yang?

A. It's not just breathing. If you eat very Yang foods, like meat and you are trying to be Yin, it won't work. If you work with the Fusion I formula you can balance the energy more easily than with outside forms of breathing or food. Fusion I and the Microcosmic Orbit are natural ways to balance your energy.

Q. The meditation seems so long.

A. Once the channels are open you don't need to spend much time. The training period seems long, but the actual practice can be quite short. When the Thrusting Channels are open you won't need to do any muscle contractions, you won't need to do it in stages, you won't need to inhale several times. You will just sit down and in a couple of minutes you will find yourself in a state where the energy will be strong enough and the channels open enough that the energy will flow through the Thrusting Channels just using the mind itself. In fact, you will be able to do it anytime, not just during meditation.

You can imagine the work it takes to connect pipes from a reservoir to each household in a city. But once the pipe is connected all you have to do is turn the faucet on.

Q. What can close the channels?

A. Stress of any kind can close the channels. Tension contracts everything—muscles as well as emotions. Also, if you stop practicing for a long time the channels will close. A path that's walked on every day will be clear, but if no one travels on it the weeds start growing and soon it is covered back over. That's why we stress the importance of daily practice. Even five minutes a day, is better than one hour once a week. Fusion I and Fusion II practice can be combined together, so you can check the organs, smile down, see what you need to do, and in a few minutes you can do some maintenance work. Then when you have more time you can go and clean the organs and the Thrusting Channels. In the beginning, the Fusion practice needs the mind to form the pakua, and collection points. It's like the Microcosmic Orbit: when you first learned it, it took a lot of concentration on each point and even when it started to run by itself it wasn't dependable. But after a while you could wake up in the morning and feel your Microcosmic Orbit running.

Fusion I and II are more complex and at the beginning you have to develop a different technique to get them running. I just look in the cauldron and it's like a slide projector: I can see everything. Then you can add the collecting of the energy and the blending process.

Everyone we know who has practiced Fusion II for a year or so, can do the creation cycle in a couple of minutes. As you practice and keep adding more details, sooner or later it becomes automatic. If you do Fusion II on a daily basis you will begin to get faster and faster. You will be able to look inside and see what's going on. When the process becomes automatic you open a whole area of possibilities. It will give you more time to practice because you will be doing it so fast. It will be there when you sink into sleep. It will be there when you wake up in the morning.

When you tune into your organs, your organs will have more say over what they want and what they do. So when you work with the formula correctly, the organs will love it. They will have the space and time to be themselves. The brain can be overworked and pushed too hard. It can force any organ to work until it's destroyed. You can see this in people who take drugs to control their emotions.

But when the situation is balanced by using the Microcosmic Orbit, the organs get a chance to balance themselves. The brain has a say but the organ also has a say. Then you can achieve a balance of energy when the intellect and the organs are working together. At this stage, when the senses are drawn in, not distracted and running around, you will feel calm. Gathering and conserving energy is good in itself.

The next thing that happens is that you can begin to gain Real Knowledge. Real Knowledge is beyond intuition; it comes from within and you make better choices and decisions. This Real Knowledge is an inner guide which sometimes manifests in dreams from the unconscious. It can show you a direction in life. You know yourself that these dreams are rare. In the past they only came when you were at a crossroads and there was some danger. But through the practice with emotions, organs and mind, you develop that interior communication that allows you access to Real Knowledge, so you're not operating in a state of emergency but from a state of balance and calm. Those

directions will be easy to follow. So this is a process of purification. The energies will be used with purer intentions.

For example, if you have an excess of fear you feel threatened and isolate yourself. Any decision you make from that standpoint will not lead to happiness. This formula is very important and carries a tremendous amount of responsibility, for whenever you learn something that can change your life in a positive sense you will either do it or forget about it. You often hear people say, "I want to change my karma." This formula is something that can change your karma. So this practice, this opportunity has a responsibility. You will have to take the consequences of doing it or not doing it. Because if you do it you will change.

Q. How can I protect myself from negative energy?

A. The belt routes can protect you. When you circulate the energy through the belt routes, the energy centers are strengthened, and can protect you from absorbing outside energy that you don't want. For instance, in a crowd, if there is energy you don't like, just run the belt routes to protect yourself. This will also protect your aura. If you are upset and have a lot of emotions, the aura is very unstable. The aura might expand or shrink. This protection will become automatic through diligent practice of the belt routes.

Q. When you send the energy out like a shower, are you always collecting positive energy? How do we know what energy we are collecting?

A. There is always heavenly energy around you, and there is always magnetism so when you do this work you are working with earth and heaven energy. It's another responsibility when working with the energy. If you are an ordinary person you are absorbing only a certain level of energy. When you start raising your level, you are raising your level of positive energy. This can change the atmosphere around you (an inner pressure of positive energy). Energy has a magnetic quality that attracts. When you have strong positive pure energy you will be repelling negative energy and you won't be affected by negative energy. For example, if someone is angry you will have enough positive energy to handle it. If you practice this and go to higher levels and

then decide to stop, your pressure will again change and decrease. Our bodies always try to find a balance, that's our inner intelligence. So the pressure has dropped and the body tries to restore the familiar higher pressure. To do this you start absorbing anything, and the most abundant source is the garbage energy: anger, fear, depression, etc. As you build up your strength you need to maintain that higher level and that is a big responsibility.

So when you do the shower of energy you have to depend on the strength of the energy in your pearl. Fusion II jacks up the energy of the pearl you made in Fusion I by imbuing it with the positive qualities in the organs. So it's important to do Fusion I carefully.

When you absorb positive energy you can even affect the bacteria in the air. If you've been practicing the Microcosmic Orbit and Fusion I for a year you've probably noticed that colds don't last as long, and you don't get sick as often.

Q. Is it normal to feel pain or discomfort when doing the fusion practices?

A. You can see that some systems are into suffering: staring at the sun, sticking oneself with needles or standing on one leg for a long time. This is so that when practitioners get to the level of great power, they can withstand the pain. This is how some people learn and they suffer a great deal.

Maybe you cannot take all the energy; some people bathe in the river every day to reduce the heat and can't sleep for weeks and months. When you practice to a certain level there are changes in the body—but you can take those changes. Sometimes as new energy pushes through channels you may feel a headache. Some people feel a stomach cramp when they blend the energy at the cauldron. But that is unusual. It's like trying to help a butterfly when it's hatching. Maybe you want to help by cutting the chrysalis with a scissors. But the butterfly won't survive if you do that. It has to struggle at the beginning in order to survive.

So you will have to grow over the pain. Other systems induce the suffering first. In Chinese, they call it qing ku—you don't have anything and you still have to suffer—but that is not the Taoist way. We prefer to grow first and then experience the grow-

ing pains. You may feel imbalanced from time to time—constipation is a real problem. If you have a good bowel movement at least once a day, you will not suffer so much.

Now that you are more sensitive to energy, you will recognize negative energy right away and you have the tools to neutralize and purify the energy.

Some people, after they study, find that they are reacting differently to their love partners. For some of them, this difference leads to a break-up. When they look back on it, they often realize that the break-up was inevitable and that they were dissatisfied before. For others, especially couples who study together, their relationship becomes more solid and more respectful. In any case, it means that you begin to understand yourself better.

Sometimes you begin to see problems more clearly and see the energy that causes the problems. When you can enhance the energy inside, the problem goes away. There are those who get angry but don't realize they are angry and aren't aware of the effect of the anger on the liver. But those who practice Fusion I can become aware of the liver and very quickly the anger will be gone.

The Taoist system can change the course of your life, change your astrology, change your fortune and your fate. We know that because of the experiences of Taoists over many generations.

The energy inside your organs and brain makes your life what it is. So when you know how to control your energy, your organs and senses, that is the beginning of controlling your future. Those who are controlled by substances like tobacco, alcohol and other drugs are not in control of their lives.

In Taoism you don't run away from problems as long as you are in this world. Actually there is practically nowhere on the planet where you can go without being bothered.

When we started to teach Westerners, we found new ways to teach people how to balance their energy through diet as well as through the Taoist exercises. Those who eat only raw foods will be too Yin and those who eat mostly meat and dairy will be too Yang. But the only way to restore your True Knowledge is when you turn to your internal organs and senses for information. Then you will know how to conduct your life. But until you do that it's hard to know what's good or bad for you.

The golden mean, the middle, moderation are all ways of saying that when you know how nature works you will know the Tao. By knowing the Tao you start to know about God and the universe. Anything that's extreme, you have to back away from. The only thing that lasts long is balanced, middle and center.

Q. *Is there a problem if I shake a lot during meditation?*

A. Too much shaking can scatter the energy. Moving and stillness have to be balanced. If you remain still for too long the energy might settle. But if you shake and scream and are never still you risk eventually shaking out all your life force.

If you start burning a fire, it gets hotter and hotter. When the water comes to a boiling point you turn it down and cook it very slowly. That way you can get the essence out. If you don't turn down the light all the water will boil away and the pot will be burnt or broken.

When you are into the meditation and very still, movement starts and many things are activated. If the movement becomes very strong it won't last long and you might want to stop it. You have to know the timing. If you start to shake, you can gain power by stopping the shaking and utilizing that energy inside. If you let the shaking continue, you might lose all the energy you built up.

In some forms of therapy people are encouraged to shake and jump and scream to get rid of their anger or depression or anxiety. When the session is over it seems that everything has been worked out but when they get home they are thoroughly exhausted. The emotions were shaken out along with the life force. How much better to recycle the energy.

Tai Chi balances the Yin and Yang through movement and stillness. This builds up energy and then you can circulate the energy in the Microcosmic Orbit. The whole secret in the Universal Tao is having the channel for the energy to flow.

Q. *Why do you create an Energy Body outside yourself?*

A. When you set up the Energy Body and the spirit body they start to draw out the essence of the physical body. Then it starts to work in space.

It's the same reason that every country wants to set up laboratories in space. You can make a lot of things better in space because there's no gravity, no dust and no germs.

The Energy Body will draw the essence up; you might even feel like it's going to pull your whole body up. And then the Energy Body draws the energy from space and the universe and mixes them in. When you bring the energy back into the body the organs will absorb all this energy and start to transform. But if you sit down without a purpose you won't get this effect.

Everytime you add more of your body's energy to the Energy Body, the Energy Body will go higher. Sometimes I feel like all my essence leaves my physical body. When you practice every day it starts to take the essence of this body and transform and mix it with the universal energy and your progress will be remarkable. There will be no resistance. When you're finished meditating, you just shrink the Energy Body down and each time you shrink it down the pearl becomes more refined.

At one time, the Taoist Masters were afraid of losing the pearl in space and did it all inside the body. This was reflected in the art in China where they worked incredible detail on miniature objects. But later the Tao masters discovered that if they know how to send the energy out the head they can expand the Energy Body and then shrink it down. That way they achieved more perfection—it's the same way they make a computer chip.

If you look inside a chip there's a whole city inside it. They draw every detail on paper the size of a football field and then with a special camera they shrink it down and down.

Set it up, do all the detail you want, then shrink it down and pull it back in.

I had to figure a lot of this out myself. When I heard “transfer your consciousness to the next life” I decided I had to learn how to do this in this lifetime. I kept asking, but everyone had a different answer. They just said it’s very simple. I told one master I’d give him anything for the secret; I’d go anywhere to learn. Either he didn’t have it or else he wouldn’t give it to me. After a while I discovered that I’d have to figure out myself how to transfer whatever I wanted to the Energy Body. I did this because I understood that my Energy Body will live forever.

Focusing on intellectual understanding alone is limiting and stifling. A real practice teaches one how to feel within and derive authentic knowledge based on personal experience. In the Universal Tao, we emphasize the practice of understanding nature, getting in touch with the natural forces, and getting in touch with oneself. Then the principles of philosophy will reveal themselves, and one can have real hope based on what is, not on empty promises that can never be proven.

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Cosmic Fusion

Fusion of the Eight Forces

Mantak Chia

Illustrated by Udon Jandee

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