

Lesser Kan and Li

Enlightenment and Birth of the Immortal Fetus



Mantak Chia

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The meditations, practices and techniques described herein are **not** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Taoist Cosmology

North Star and Big Dipper

Taoists regard the three largest known stars – Polaris (the North Star), Thuban, and Vega – as the collective center of our galaxy (Fig. 1). The earth's axis shifts toward a different one of these stars every 2,150 years as a result of the gravitational pull from the sun and moon. The axis currently tilts toward the North Star, which is therefore referred to as the Pole Star. In other words, if one were to observe the sky from the North Pole, the entire galaxy would appear to be moving around the North Star. As the earth's axis is influenced by its mass, the North Star controls the earth's energy fields, thereby affecting our health and emotional states.

The three stars are known as the Violet Stars because they emanate violet rays throughout the galaxy, which affect every living cell of nature on our planet. Taoists believe that a human's heart tilts 45 degrees toward the North Star, just as the earth tilts 23.5 degrees toward it to receive its energy. They also believe that every planet in the galaxy tilts toward these Violet Stars in the same way, and that the North Star is presently controlling them as well (Fig. 2).



Fig. 1. Violet Stars

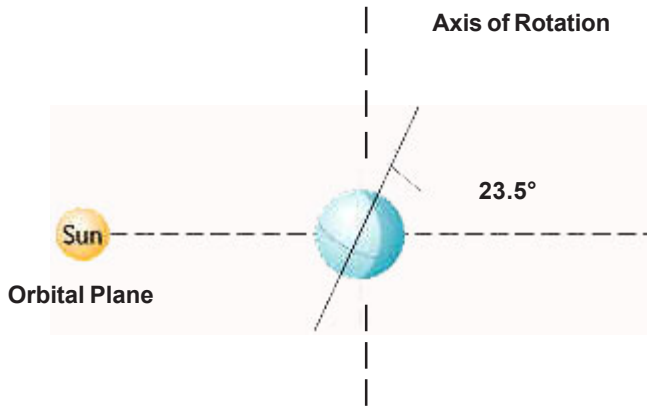


Fig. 2. Earth tilts 23.5 degrees towards the North Star.



Fig. 3. Infra-red emanations of the Big Dipper

The Big Dipper revolves around the North Star, as do other constellations, reflecting the earth's seasonal changes. The Big Dipper is a major source of red and infra-red light, or radiant energy (Fig. 3). Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the Violet Stars (especially Polaris), has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Southern Cross constellation, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

Taoists believe that the soul and spirit come from the stars and ultimately must return to them to find their origins. To do this, one must first gather and refine the energies of soul and spirit until they are as pure as the stars, and eventually as pure as the Original Force. This is the way to achieve oneness with the Tao. The first step is to refine the force internally while practicing detachment from worldly things. This helps to break the bonds that hold us to this world. The second step is to draw in the forces of the planets to enhance our own internal force. This gives us spiritual power in the form of energy to use as fuel for travel to the planets, the constellations (especially the Big Dipper), and finally to the North Star, which points to Heaven. Taoists refer to this process of absorbing, transforming, and combining our soul and spiritual energies as "marrying the force," which means that we purify our energies to merge with the stellar forces.

Nine Sacred Mountains

In the Taoist tradition, the human body is a microcosm of the natural world. Our physical anatomy is an inner landscape with its own rivers, forests, mountains, and lakes that reflect their harmony with the outer landscape of the planet Earth. Fig. 4 is an ancient render-

ing of the inner alchemy practice of the Tao, probably originally drawn by a highly achieved Taoist from China's Tang Dynasty period (7th century C.E.). These mountain peaks function as funnels guiding Universal Energy downward. This energy is then concentrated in the mountain caves. Taoist adepts go to these caves for initiation. In the human head there are nine different energy centers (peaks or points), which are able to extend to Heaven to connect to the Cosmos. The brain marrow cavities, as well as the various energy centers of the body, are like caves in a mountain in which you can concentrate, store, and transform energy.

(16) Top of the Great Peak is located at the back of the head. When we tilt our head and push our chin back, our head reaches its highest point. This peak connects the North Star to the Pineal Gland; it is where we receive the descending Universal Energy.

(17) High Place of Many Veils lies between the Muddy Pool and the Great Peak. It is where the spirit and soul bodies can leave and enter in horizontal flight.

(18) Muddy Pool is located in the center of the crown (Bai Hui or the hundredth meeting point). When it is open it feels like soft mud. This crown point connects the Big Dipper to the Hypothalamus Gland. It is through this center, which functions as a two-way street, that you can project your energy (soul or spirit) upward or receive the energy flowing downward.

(19) House of Rising Yang is the third eye. Located slightly above the middle of the forehead, this center is able to receive the energies of the sun and moon, which it uses to project the soul and spirit bodies into space.

(20) Nine Sacred Realms are directly connected to the mid-eyebrow and have a close connection to the Pituitary Gland. This center is used to receive the Cosmic Force and to launch the soul and spirit bodies into the earthly or human plane for traveling.

(21) Immortal Realm is located in the center just in front of the crown point. It is here that our energy is able to make a connection with the heavens to draw down even more powerful Universal Energies.

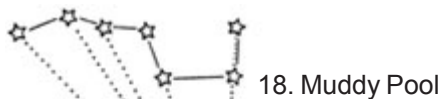
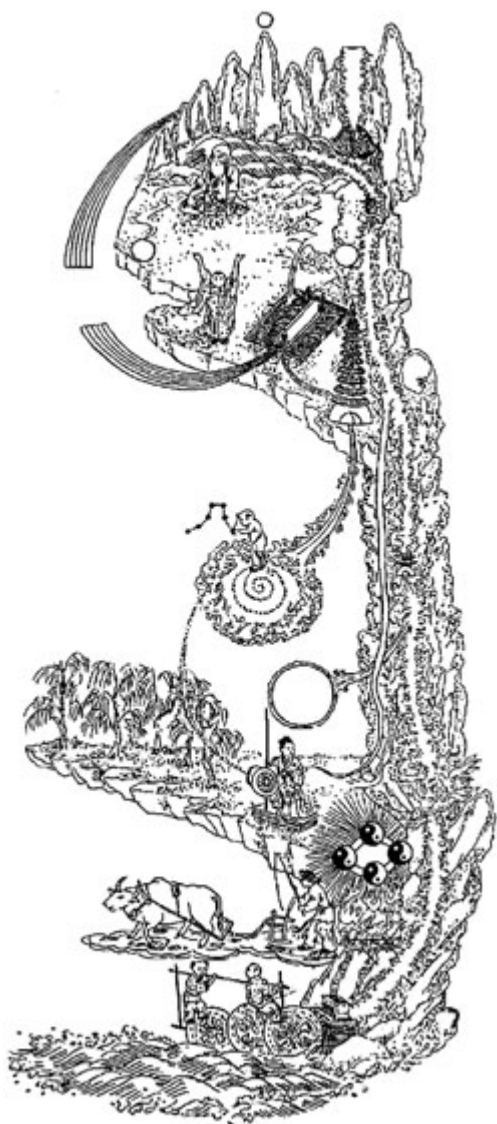


Fig. 4. On the left, an ancient rendering of the inner alchemy practice of the Tao. On the right, two of the nine mountains (16 and 18) correspond to Nine Palace points in the brain.

Nine Palaces

Nine is one of the most commonly used numbers in Taoism being the highest cardinal order in numerical calculation. Lao Tzu once referred to a nine-story-building rising from a clod of earth. A nine-story-building has both architectural significance and spiritual implication. The architectural significance is based upon the order of nine, which implies the highest structure of mental calculation and manipulation. In Chinese architecture, the steps and stories of a building are designed within the function of nine. The nine-story-building refers spiritually to the nine mountain-like palaces crowning the brain (Fig. 5). The cortex will gather all the elixir-making fluid needed for crystallizing into mystic elixir. Lao Tzu's statement also refers to the nine-story tower of vocal cords.

In Chinese, nine means literally the change of yang, which depicts the crawling position and extreme end. This nine-yang is the highest order in heaven and on earth, and it is the power representation of all. Beginning from nothing (zero), at nine we reach the peak stage of performance and begin to return to the original state of inactivity, for either a new beginning or a complete change. As life evolves and changes, there will be nine significant crises to be conquered. These can be referred to as the crises of merging within the structural and dynamic trinity. The nine crises determine nine deaths of old conditioning and established habits that one must walk through. Nine deaths bring about the final new birth, or the returning of pure spirit. When a person consciously dies nine times, the last death must be the spiritual birth of self into cosmic void.

In the beginning of life, we have nine holes that open and close to life in the body: the life of breath, love, and harmony. Seven of these are charged by seven powers of light. The eighth and ninth discharge the water and concrete wastes externally, or internalize the thrusting power of spirit and its mating partner, the sexual fluid, or the holy water in its earthly matured form. Among these nine holes, two form visual receptors and process the maximum on the information highway. As the receptors collaborate with the visual center in the rear of the brain, the neutralized energy activates the single most powerful interior organ: the pineal gland (Fig. 6).

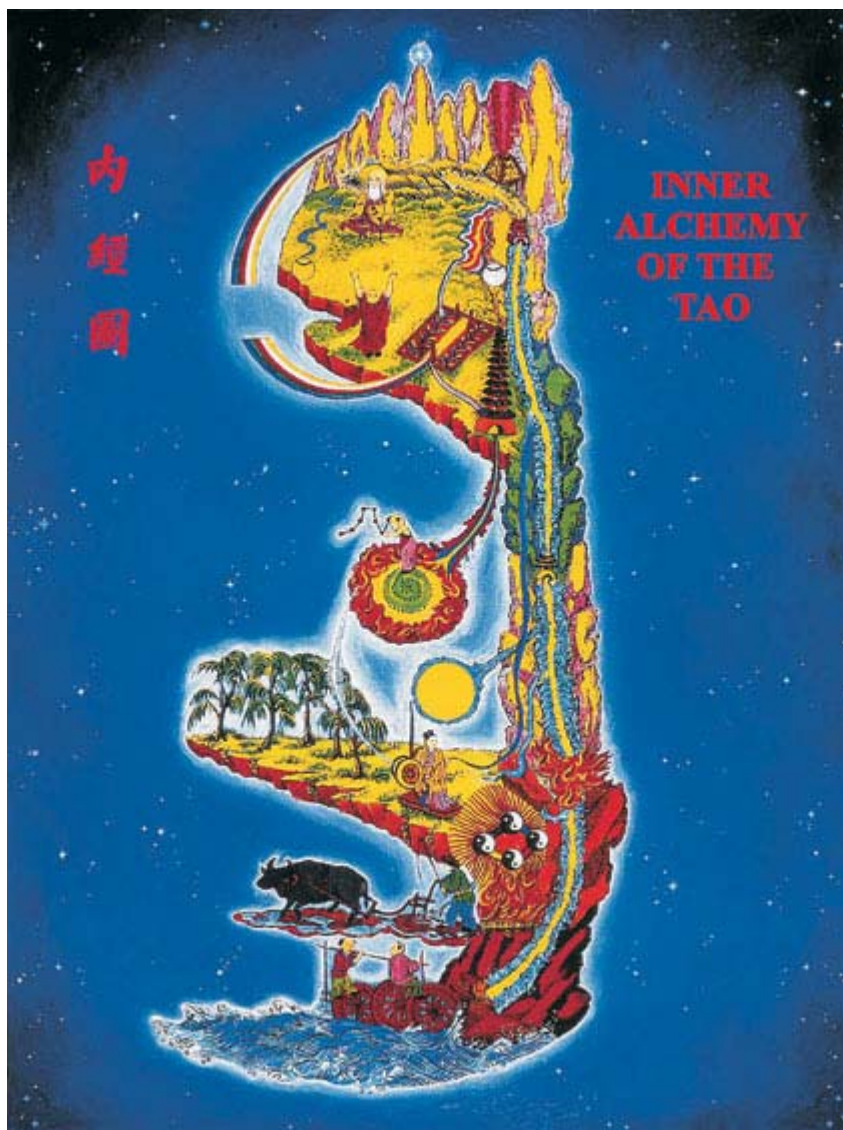


Fig. 5. In Taoist Inner Alchemy, nine mountain-like palaces crown the brain.

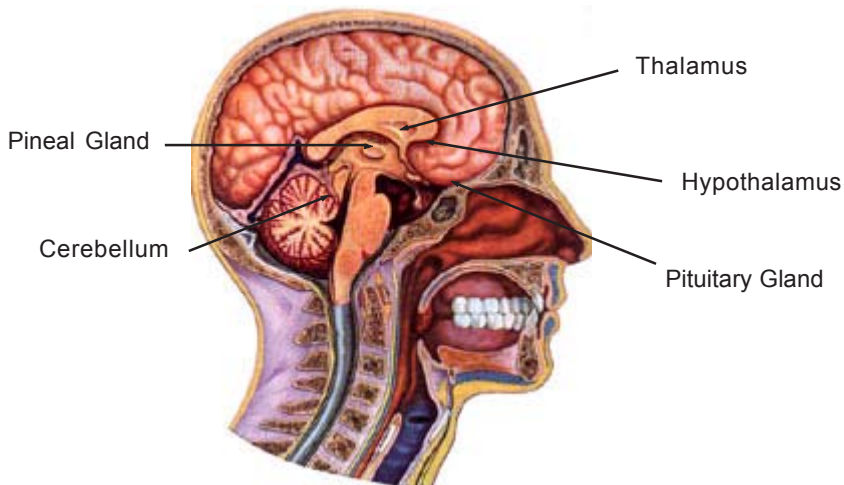


Fig. 6 Brain includes the organs: cerebellum, thalamus, hypothalamus, pineal gland, pituitary gland.

The pineal gland stands side by side with the limbic system and helps the cerebral-spinal-abdominal fluid to form the whitish matter by releasing melatonin and other chemicals. Melatonin is the essential substance required to maintain the hibernation state where spiritual consciousness sustains a peaceful, healthy, loving, and long life. The spiritual vitality producing the biological Jing will be preserved. The person then retains a child-like biological condition where no matured melatonin is wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction of the biological process will be converted into a gentle cooking interaction between the holy water and light.

The sacred water refers to the inner fluid that is responsible for producing bone marrow and other bodily fluids. When the light activates this sacred water, one experiences a born-again mentality. When sacred water and light merge, the faithful mustard seed is planted, and the true teaching and living begin.

The sacred water runs not only in the center of the bones, but also in the midst of the body connecting the Crown and Perineum Points (Fig. 7). The Crown Point emits the fire as the Perineum Point secretes the glacial water. The glacial water is the primordial yang Chi that carries the gender-producing substances. The conscious fire in the brain utilizes the unconscious water in the abdomen as elixir or white horse: a completed product.

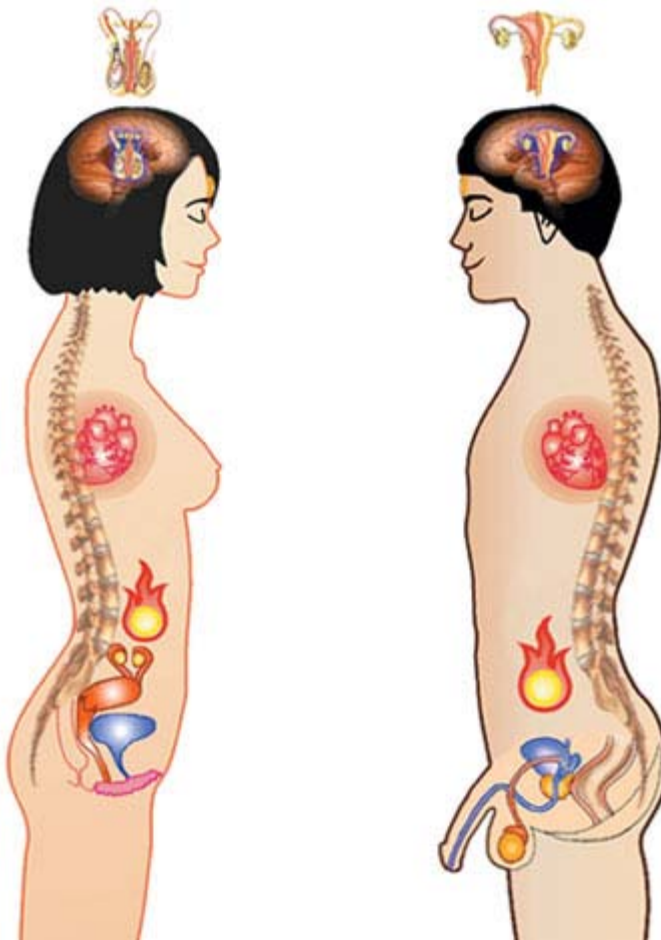


Fig. 7 Crown Point is connected to the Perineum.

Under this condition, the nine structural ligaments that form the vocal cords speak with the power of nine kings being guided by the master king, the tenth king of Miphkad. The nine bodily parts and holes are integrated into nine palaces echoing the power of nine teachings. The sacred water and light unify the seven firmaments. The vocal cords no longer resound with the activation of mouth and teeth, but vibrate directly through the pineal gland and the Crown Point. When the nine vibrations activate the pineal gland, the Crown Point will resonate in the universal and cosmic behavior. The visible biological nine holes in the body will harmonize with the invisible nine holes in the brain. The active nine bodily parts will speak through the inactive nine vocal ligaments. The cerebral cortex becomes the cosmic mud upon which the spiritual elixir can be produced through the activation of the mighty cerebellum. (Fig. 8).

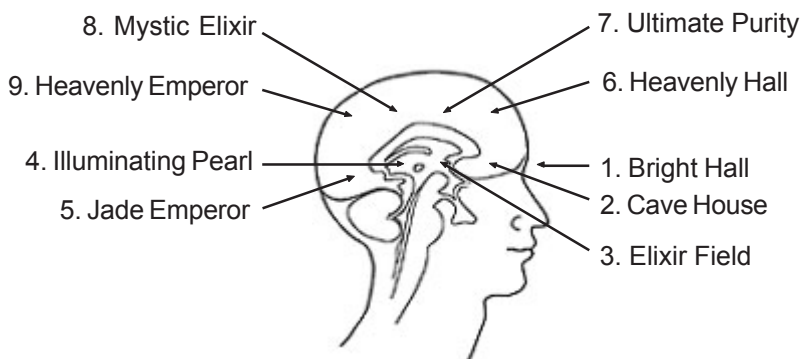


Fig. 8 *Nine Palaces*

When the cerebellum is totally awakened, the instinctive mind behaves through the supervision of eternal peace. Daily activity will unify with nightly rest; the thinking mind will collaborate with the dreaming mind; biological water will balance with sacred water; lustful drive will merge into blissful flow. The inner drumming practice is about to begin. When the glacial thalamus and hypothalamus glands are activated by the holy well of brain fluid under the cave of the corpus collasum, elixir is produced through the interaction of the pituitary and pineal glands. The elixir then travels through the cal-

carine and parieto-occipital sulcus to nourish the entire cortex and cerebrum (Fig. 9). When the time is right, the spirit-elixir will shoot through the central sulcus, the “Crown Point”, its heavenly home. Souls are shocked by this drumming power, and spirit is aroused by the drumming frequency of vibration balancing the entire universe. The body is scorched, the souls are sold, and spirit returns to its original home.

As the vocal cords produce sound, the nine special areas in the body/mind are opened. Among these nine areas, three represent the Tan Tiens, three the “guans” or passes of fire, and three for “qiao”. The three Tan Tiens are located in the third eye area, the Yellow Court area, and the cauldron area respectively (Fig. 10). They charge the frontal body by managing the water-Qi circulation. The lower Tan Tien awakens the Kundalini power for the frozen Jing-Qi to become internalized into sweet dew. The middle Tan Tien expresses love through the falling of sweet dew, while upper Tan Tien reviews the cosmic wisdom with its fresh single eye. In Biblical tradition, the lower Tan Tien constructs the Old Gate. The upper Tan Tien forms the Sheep Gate. The middle Tan Tien manifests the Christ Love. These three Tan Tiens belong to the wood element. They possess the power of restoration and charge the power of growth.

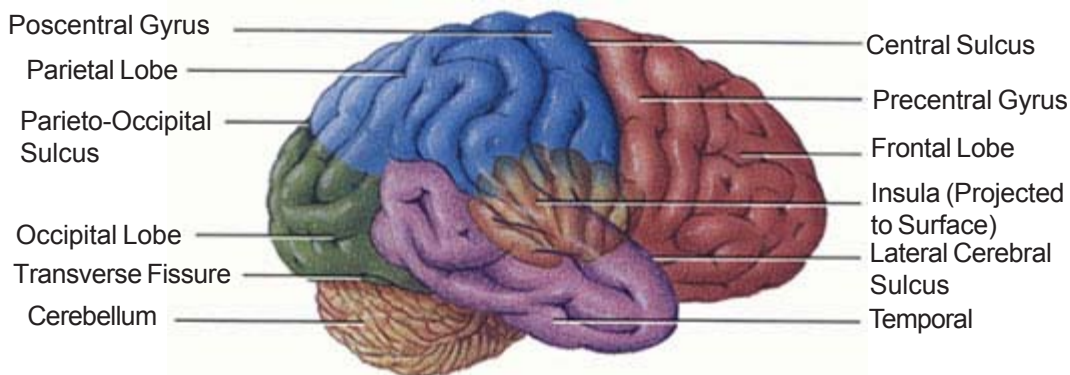


Fig. 9 Brain Sulci: Parieto-Occipital and Central Sulci of the Skull

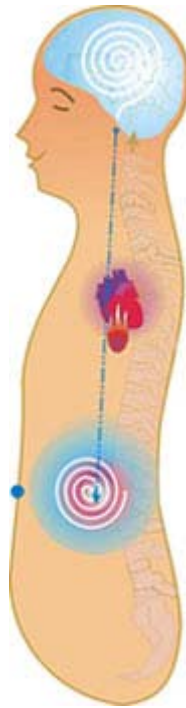


Fig. 10 *Three Tan Tiens*

Corresponding to these Tan Tiens are the three “Guans,” the passes of fire. These passes circulate in the back, facing the three Tan Tiens directly. The Lower Guan opens the life-gate pressure or the Water Gate. The Middle Guan empowers the spirit-platform or the Horse Gate that fires the hands. The Upper Guan, called the Jade Pillow, is located in the center of visual cortex. It is the power of the Master Gate, or the Gate of Miphkad. These three Guans belong to the golden element. They possess the power of openness and initiate the circulation of change.

Circulating between these six special areas are the powers of the three “Qiao” or three Knacks. Each knack constitutes a “gong” or palace. The Yin Gong is the perineum point, and the Yang Gong is the Crown Point. The Central Gong utilizes the cortex as the cosmic earth. The yin qiao/gong belongs to the water element and pos-

sesses the quality of peace. The yang qiao/gong belongs to the fire element and has the quality of action. The Central Qiao/Gong belongs to the earth element and pertains to the quality of harmony.

When these nine special areas are unified in the brain the Nine Palaces are flung open, emitting elixir into the cosmos through nine mountain-like openings. Among them, seven connect with star lights of the Big Dipper. The Moon shadows the eighth through the North Star. The ninth is charged by the Sun, which is controlled by the Southern Star. Allowing the Jade Moon and Golden Flower lights to become the basic nutrients, rather than consuming food and water, the meditative mind and fasting body create their own wonder. At a higher level, the eighth is milked by the cosmic holy water and the ninth is clothed by the cosmic white light. The seven teachings are produced through seven sacred body parts, called churches.

Darkness Practice

The Big Dipper and Nine Palaces are practiced interchangeably: meaning the Big Dipper exercises are done actively as “Wuhuo” or “Military Fire” and the Nine Palaces are exercised passively as “Wenhuo” or “Intellectual Fire.” During the active meditation in the early morning and before midnight while in complete darkness using Darkness Technology (UTS - Booklet), all participants must exercise Big Dipper. During relaxed or sleeping meditation practice, Nine Palaces will be used. Also, practice the Big Dipper first and then the Nine Palaces.

Big Dipper Practice

The names of the seven stars are as followings. 1) Supreme Star-Jing, Mystic axis, or Bright Yang; 2) Prime-star, North Platform, Yin Essence; 3) Truth-Star, Nine extremity, Pure Person; 4) Network-Star, Orbiting Root, Mystic Subtlety; 5) Principal-Star, Supreme Peace, Prime Elixir; 6)Disciple-star, Mechanical Spirit, North Pole; 7) Guard-Star, Mystic Yang, Heavenly Guard (Fig. 11). The names from western Astronomy are in Fig. 12.

The first two stars belong to Hun-Soul, the third and fourth stars are controlled by Po-Soul, and fifth and sixth stars generate Spirit-elixir, the seventh star illuminates for all (Fig. 13). The others names are 1) Hungry Wolf, 2) Huge Gate, 3) Prosperity Storage, 4) Intellectual Art, 5)Honest Chastity, 6) Martial Art, 7) Destructive Army.

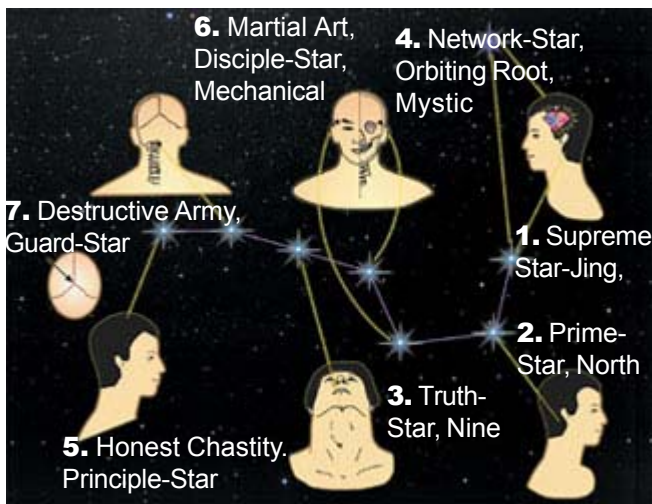


Fig. 11 Taoist names of the seven stars.

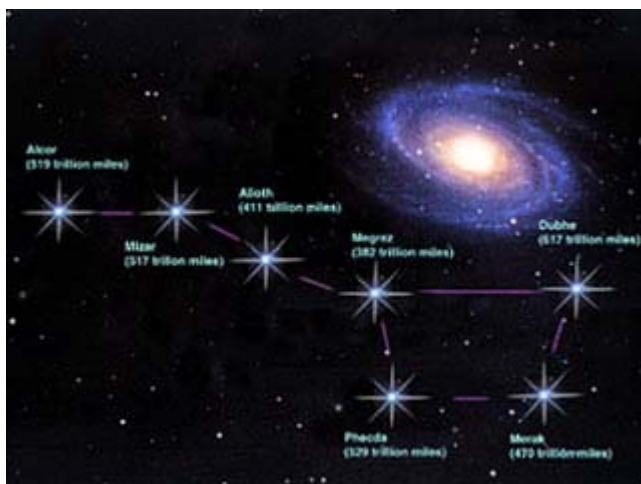


Fig. 12 Stars and their distances from earth.

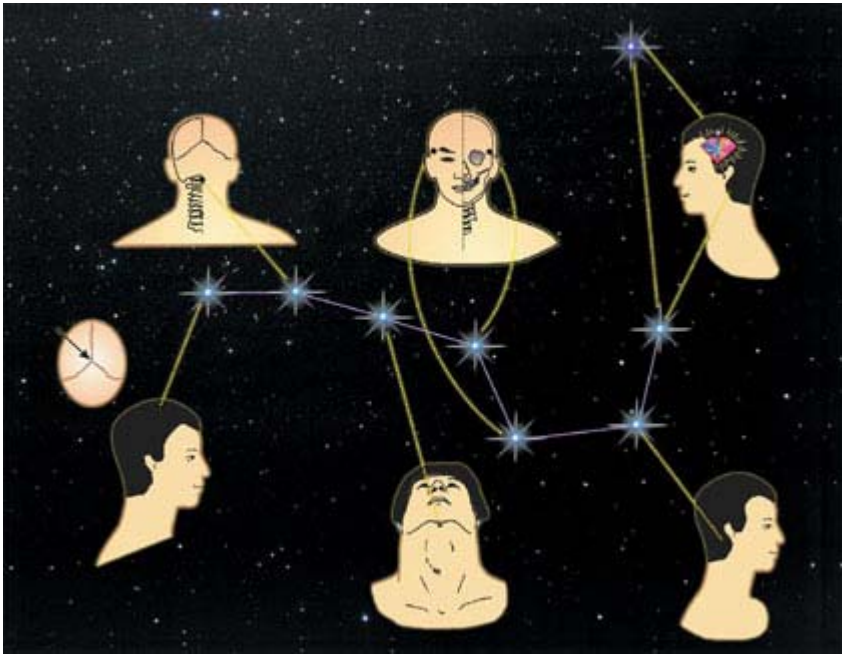


Fig. 13 Soul names of the stars.

According to the Chinese Calendar, each two hours is one time period (Fig. 13). Each person has a birth star, depending on the specific time period: first star 11:00 pm-1:00 am; second star 1:00-3:00 am/pm; third star 3:00-5:00am/pm; fourth star 5:00-7:00 am/pm; fifth star 7:00-9:00 am/pm; sixth star 9:00-11:00 am/pm; and seventh star 11:00 am-1:00 pm. Before any person goes to the dark-room, he or she must know his or her star. Without connecting to the birth star, Big Dipper practice cannot be practiced successfully. The names are given orally. The normal names that are used are Bright Yang/Hungry Wolf; Yin Essence/Huge Gate; Pure Person/Prosperity Storage; Mystic Subtlety/Intellectual Art; Prime Elixir/Honest Chastity; North Pole/Martial Art; and Heavenly Guard/Destructive Army.

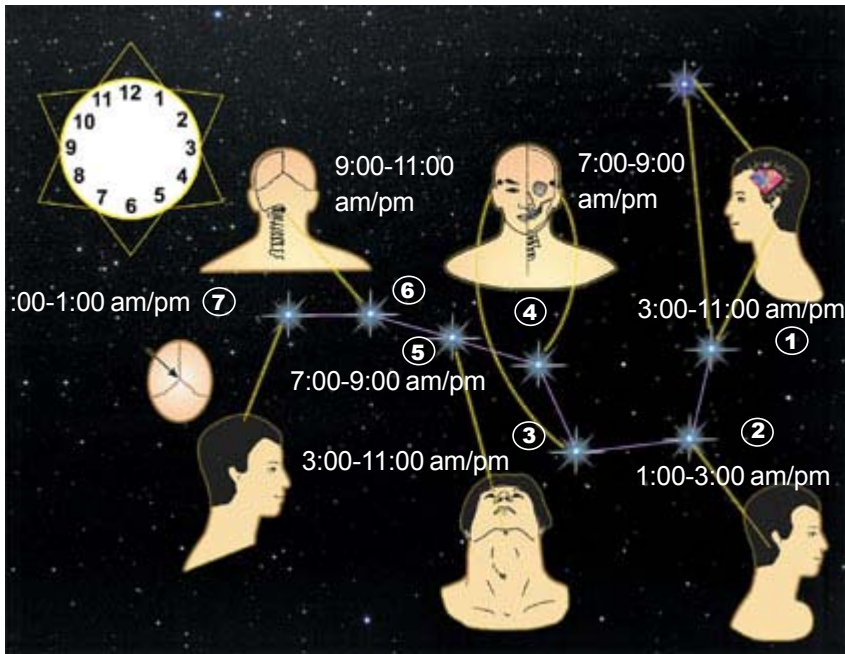


Fig. 14 Times for each Star

Exercises

1. The first exercise, the Big Dipper, should be practiced only during nighttime and sleep. Practice the Big Dipper only in the brain. Each star three times with each breath (Fig. 15).

- a. The first star is located in the Jade Palace, the power of cerebellum. Visualize it as the purple light, inhale gather the purple light into the cerebellum. Hold the breath, condense the light inside the cerebrum, and exhale, relax and observe the energy circulation in the cerebrum.
- b. Then concentrate on the memory center in the brain by inviting the second star. Visualizing it with dark-blue light during inhalation. Hold the breath, let the light circulate around the memory center. Exhale, observe the Chi circulation.
- c. Then concentrate on the pineal gland by inviting the third star with the light-blue light.

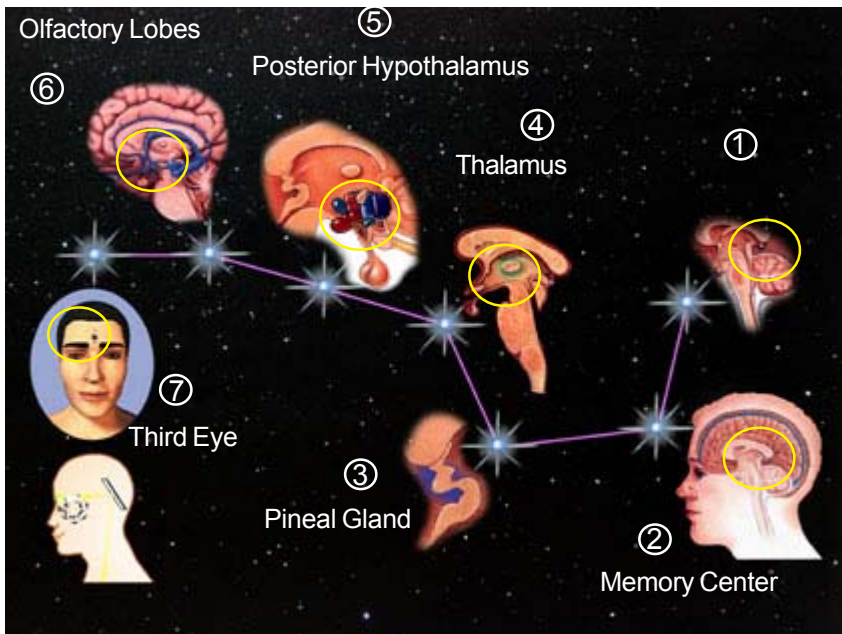


Fig. 15 Big Dipper Stars and the Brain

- d. Fourthly, concentrate on the thalamus glands by inviting the fourth star and green light. This star is the division between the left-brain and right-brain, or animal brain and human cortex.
- e. Then concentrate on the hypothalamus and pituitary glands by inviting the fifth star and yellow light. This star connects to human smell and balance.
- f. The sixth star connects to the olfactory gland and orange light and temples above the and in front of ears. Hearing-palace and Ear Gate pressure points are located here connecting the Small Intestine and Triple warmer.
- g. The seventh star gives ultimately the birth of red fire, the solar light, and passion of sixth sense to mystic awareness. It is located on the yang third eye, or Spirit-hall pressure point.

- h. After meditating on each star three times, then visualize all the rainbow colors/lights showing into the brain. Above the rainbow colors the mystic black light, and below is the white (Fig. 16).
- i. This star exercise connects to the Spleen and planet Saturn, in the sense that the brain becomes the cosmic soil.

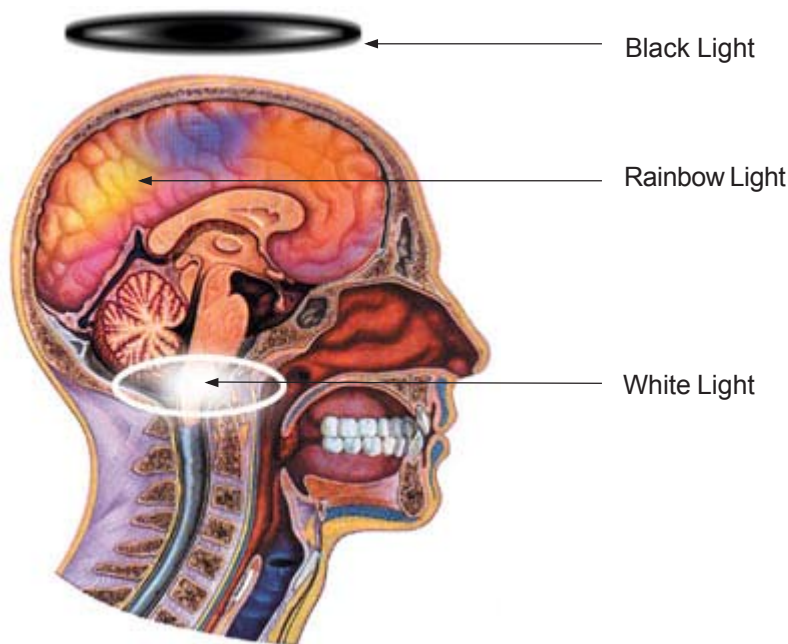


Fig. 16 Rainbow color lights in the brain.

2. The second exercise connects to the south and planet Mars (Fig. 17). During the night time the practitioner must focus on the brain to gather the star power and solar light. The exercise is: 1) The first star connects to the yang-third-eye; 2) second star/Jade palace; 3) third star/C-7; 4) fourth star/thymus gland; 5) Fifth star/Yellow Court; 6) Sixth Star/umbilical cord; and 7) seventh star; Lower Tan Tien. Use the same colors and same format as the first exercise.

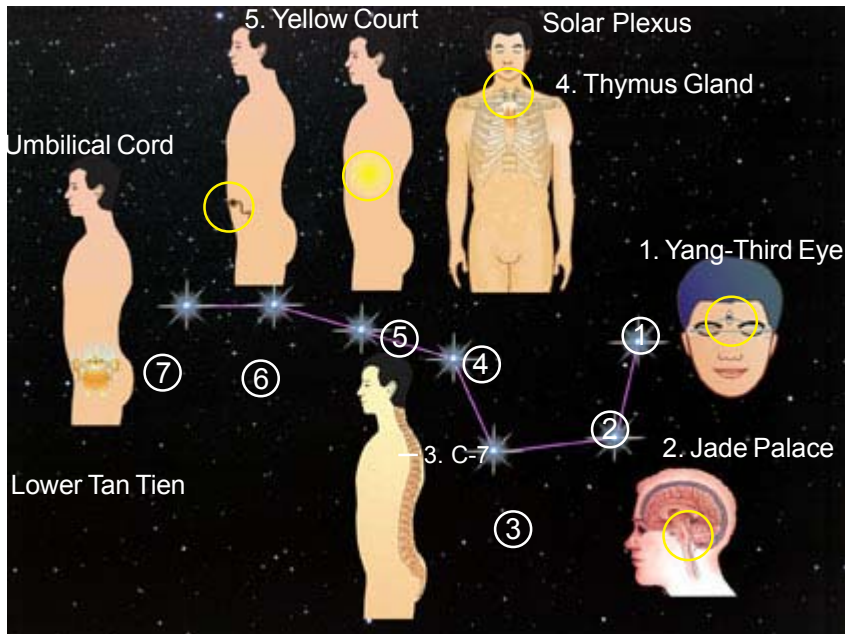


Fig. 17 Gathering star power and solar light.

3. During the daytime, focus on the Lower Tan Tien and moon practice (Fig. 17). The exercise is: 1) first star/tailbone; 2) second star/pubic bone; 3) third star/umbilical cord; 4) fourth star/life-gate point; 5) fifth star/Yellow Court; 6) sixth star/thymus gland; 7) and seven star/vocal cords. The third exercise relates to the north and planet Mercury.

4. The fourth exercise is about the sleeping practice. Lie down on the right side to avoid the pressure exerting on the heart. The thumb and index fingers of the right hand cover the right ear; with the elbow serving as the pillow. The left big toe touches the right inner ankle, to connect the yinqiao/wei points. The left hand is placed either on the left hip or in between the legs. The seven star arrangements are the same as the fourth exercise.

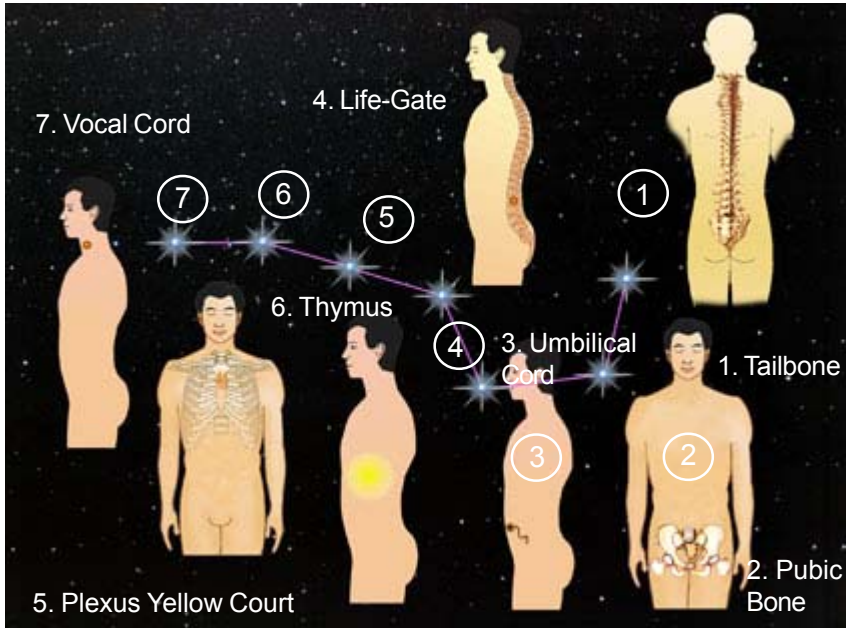


Fig. 18 Bigger Dipper Stars and Related Body Parts

Exercise four alternates between the first star and seventh one, meaning the practitioner can either begin with the brain for descending practice, and gathering the cosmic power; or start with the ascending practice, gathering water-earth-Chi. The standing exercise represents east direction or sunrise, and planet Jupiter. The sleeping exercise represents west direction or sunset, and planet Venus.

After each of these exercises, the practitioner can start with the Nine Palace practice, beginning with the kidney Qi-sound, and observing the vibration in four tones and upper four palaces.

Begin from the standing exercise, then the sun, moon, sleeping and ending up with the brain exercise, to finally gather and condense the five Chi between the body/mind and universe.

After the seven-star and nine-palace practices are completed, the seven stars will connect to the North Star via Vega, the Girl Weaver, the eighth power. The seven-star practice is completed as Cowherd, the Cowboy, the seventh power.

Nine Palaces Practice

In Taoist tradition, the Nine Palaces of the brain (Fig. 19) connect with nine sacred caves and nine sacred mountains, intersecting the nine sacred power lines of Mother Earth. Each Palace serves as a cosmic antenna, and each mountain transmits the vibration circulating in that region. In order to receive these nine power lines, one must travel across the nine sacred mountains and sit finally on the middle one, the crowning mountain, to practice enlightenment. The caves are the Mother's energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. The caves contain the vital essence of the Earth Power. When nine special bodily areas are unified in the brain, the Nine Palaces are flung open, emitting elixir into the cosmos.

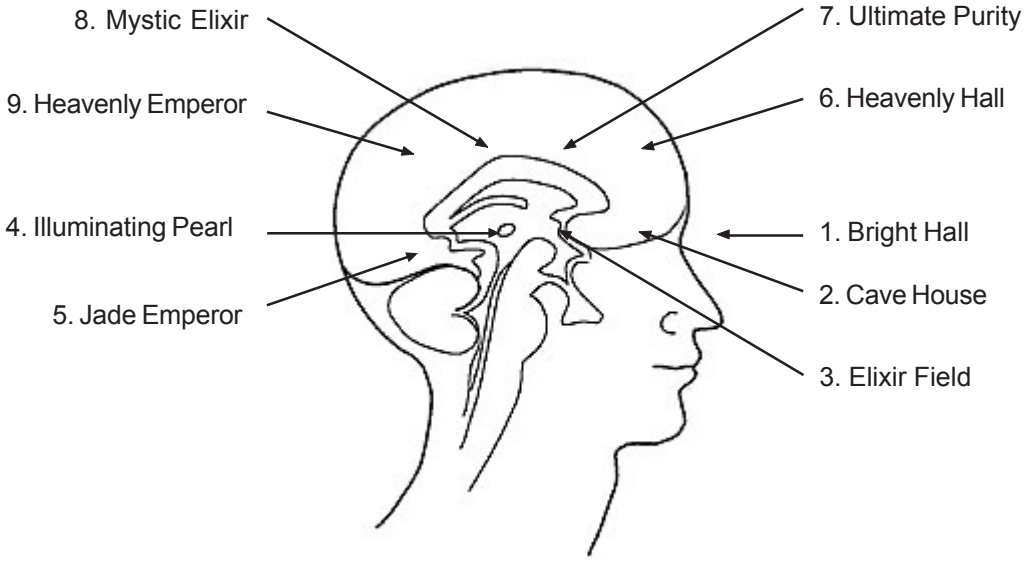
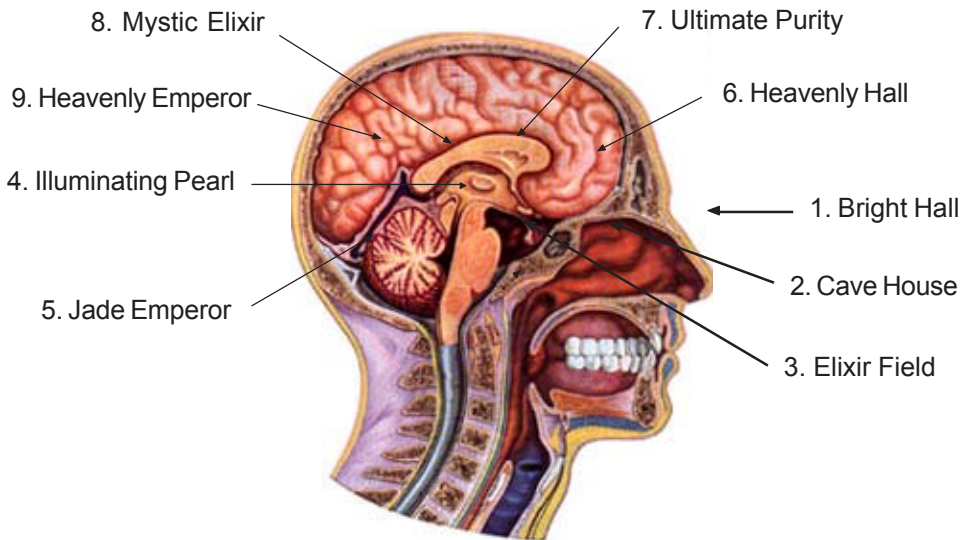


Fig. 19 *Nine Palaces of the brain connect with the nine sacred mountains.*

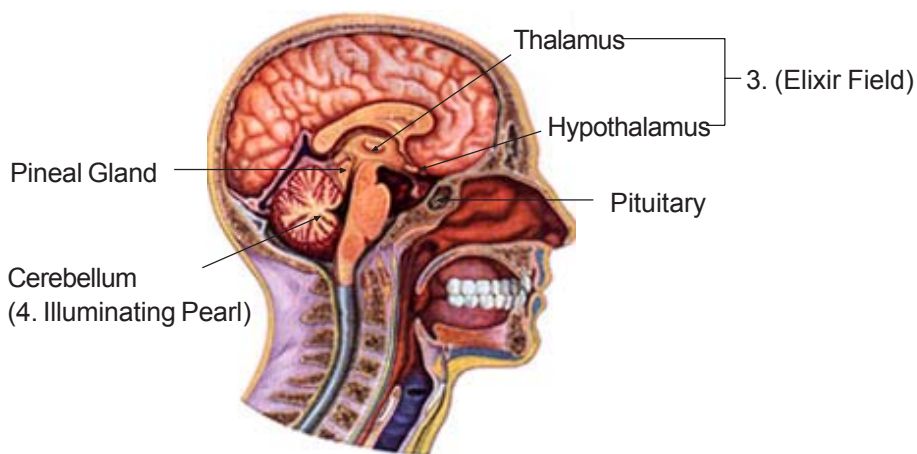


Fig. 20 Brain areas. Functional areas of the brain and the corresponding nine palace points.

1. The first palace is called the Bright Hall and corresponds to the Third Eye (Fig. 19). The Bright Hall connects with the power of speech (Fig. 20). The Bright Hall vocalizes God's power of the Word. [Corresponds with Peak 19, House of Rising Yang, Fig. 4.]
2. The Cave House, the second palace, is about one inch behind the Bright Hall (Fig. 21). It is centered in the optic, auditory and olfactory bulbs, occupied with seeing, hearing, and smelling. The Cave House is the primary sensory power, whether in the cave under the ocean (the fetus stage) or in the cave of darkness (night and advanced spiritual work).
3. The Elixir Field, the third palace, is about one inch behind the Cave House. The Elixir Field generates the crystallized fluid in the brain, making biological and spiritual functioning available. It is the principal field of all bodily glandular functioning as well. This field works directly with the eighth palace of the Mystic Elixir (below). Beneath the cave, the thalamus and hypothalamus glands (Fig. 21) can then generate the bluish crystal glacier to form the basic brain fluid. [Corresponds with Peak 18, Muddy Pool, Fig. 4.]

- The Illuminating Pearl, the fourth palace, is about one inch behind the Elixir Field. The Illuminating Pearl connects with the cerebellum (Fig. 21), connecting with ultimate arousal, uplifting bliss, and the precious momentary joy.

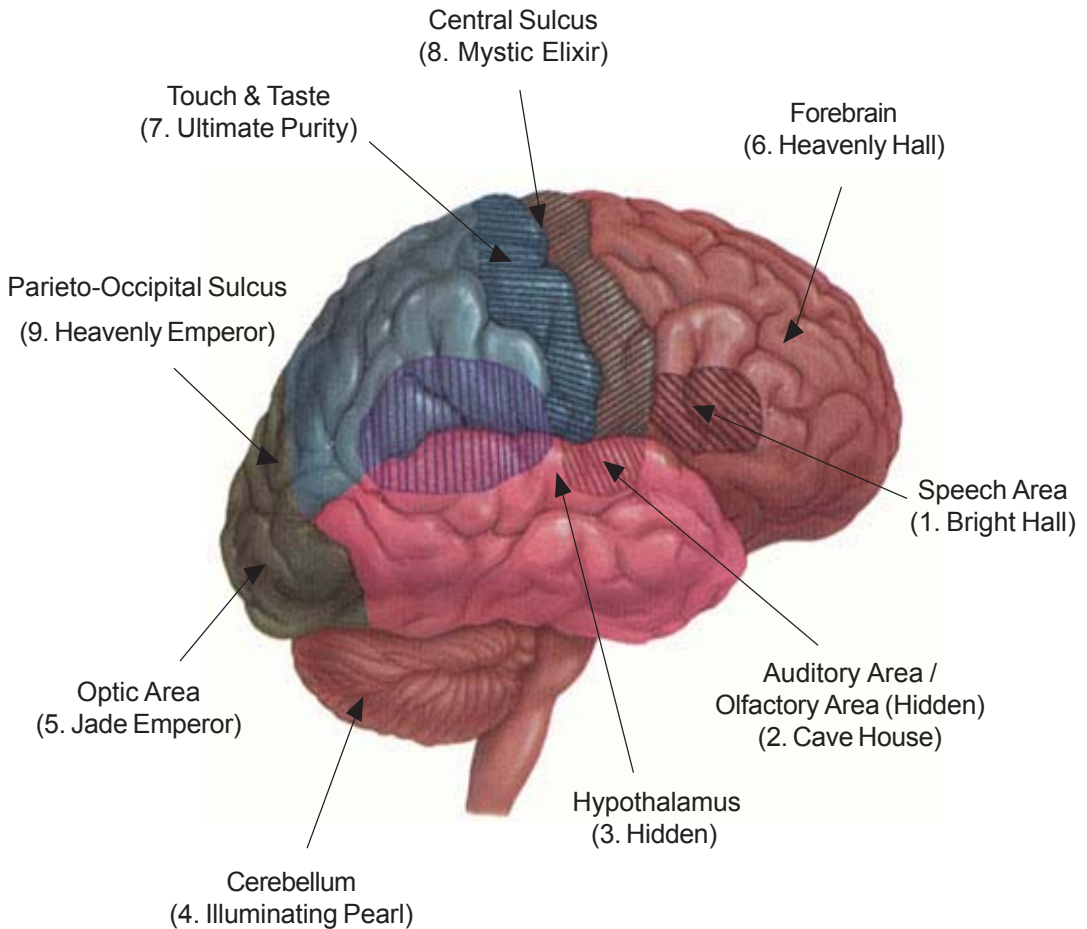


Fig. 21 Brain areas and associated Palaces

5. The Jade Emperor, the fifth palace, is about one inch behind the Illuminating Pearl. The Jade Emperor sees and directs all activities. (Fig. 20)
6. The Heavenly Hall, the sixth palace, is about one inch above the Cave House. The Heavenly Hall circulates within the dipole of the forehead.
7. The Ultimate Purity, the seventh palace, is about one inch above the Elixir Field. The Ultimate Purity controls the frontal operculum. Its power connection is the frontal fontanel. It controls the bodily and cosmic movements of touching and tasting (lightning and rain) (Fig. 20). The energetic power of touching and tasting also come from the Mystic Elixir, the ground base (below).
8. The Mystic Elixir, the eighth palace, is about one inch above the Illuminating Pearl. The Mystic Elixir gathers the elixir-making fluid from the central sulcus. This is the most refined spiritual fluid in the body, ready to evaporate the spirit into the sky. Which corresponds with Peak 16, Top of the Great Peak, Fig. 4.]
9. The Heavenly Emperor, the ninth palace, is about one inch above the Jade Emperor. The Heavenly Emperor occupies the parietal operculum, behind which, heavenly light shoots into the conscious mind through the parieto-occipital sulcus (Fig. 11).

All together, the Jade Emperor supervises all, the Bright Hall sees all, the Cave House hears and smells all, the Elixir Field waters all, the Illuminating Pearl experiences all, the Heavenly Hall idealizes all, the Ultimate Purity balances all, the Mystic Elixir glorifies all, the Heavenly Emperor seals all. Through the cerebral cortex and cerebellum, the Eternal Life and Mystic Elixir give birth to the final end product, Spirit, which is the tenth of all. The cerebral cortex and the cerebellum are the cosmic land in the body / mind.

Exercises

The detailed meditation practice of these nine palaces has to do with the five sonic vibrations purified from the five organs and the four tones within each.

1. To begin with, the yin third eye watches downward to connect the true and false vocal cords as well as the thyroid and parathyroid glands. The distance is about seven inches in between.
2. As the meditator inhales, the true vocal cord generates the green color, while the false vocal cord produces the purple color.
3. While sustaining the breath, the mind gathers the condensed vibration to the corresponding five palaces: the fifth palace connects to the kidney sound, the fourth the liver sound, the third to the heart sound, the second to the spleen and the first to the lungs.
4. Exhale, mentally connecting the sonic vibration from the organs below and the two colors generated by the vocal cords to the four tones of the four upper palaces, then letting the tones vibrate through the left and right brain. The left-brain connects to the blue color, while the right brain to the purple color. Doing so connects the power of the Moon and Sun correspondingly.

Each sound is produced five times. Starting with the kidney sound, the two emotional powers "will and fear" will be balanced and will resonate at the same time. Next is the liver sound, the power of passion and rage; then heart sound, the power of love and hate; then the spleen sound, the power of worry and giving; and finally the lung sound, the power of happiness and sadness.

It is through these sonic vibrations that the person engaging in fasting practice will sustain the power of breath, and the power of mental wakefulness. Even going through the dying process, the spirit mind must be alert all the time. Otherwise, the souls will die into ghost world.

Normally, this set of exercises must be practiced together with the Big Dipper exercise. As the seven emotions are purified through the Big Dipper exercise, the five sonic vibrations will reach to their purest state. The nine palaces will then be fully open.

Preparations for Lesser Kan and Li: Fusion of Five Elements/Creation Cycle

It is important to cleanse the emotions each day so the energies will be pure for the Kan and Li practice. Connect the senses to the organs as you form a pearl and circulate it through the Microcosmic Orbit. Then send the pearl through the organs in the Creation Cycle for at least three rounds. You may use the same pearl or form a new one to send through the thrusting and belt channels (Cosmic Fusion). Finally, if time allows, send the energy through the Bridge and Regulator Channels (Fusion of Eight Psychic Channels).

As you create the pearl, distinguish any negative emotions that may be present within each organ. Look for fear in the kidneys, impatience in the heart, anger in the liver, sadness in the lungs, and worry in the spleen. Transform those negative energies by recycling them in the Creation Cycle, nurturing the virtue energies associated with each organ. Enhance the virtues of gentleness in the kidneys, kindness in the liver, respect in the heart, fairness in the spleen, and righteousness in the lungs.

Foundations of Spiritual Practice

Lesser Enlightenment Kan and Li; Opening of the Twelve Channels; Raising the Soul and Developing the Energy

Lesser Enlightenment of Kan and Li (Yin and Yang Mixed): This formula is called Siao Kan Li in Chinese and involves a literal steaming of the sexual energy (Ching or creative) into life-force energy (Chi) in order to feed the soul or energy body. One might say that the transfer of the sexual energy power throughout the whole body and brain begins with the practice of Kan and Li. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sexual energy.

This formula includes the cultivation of the root (the Hui-Yin) and the heart center and the transformation of sexual energy into pure Chi at the navel. This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and burns the body out. The water (the sexual fluid) has the tendency to flow downward and out. When it dries out, it is the end. This formula reverses normal wasting of energy by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm (sexual energy) with the fire beneath. If the water (sexual energy) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed.

This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus, a warm, moist steam is produced containing tremendous energy and health benefits, to regrow all the glands, the nervous system and the lymphatic system and to increase pulsation.

Kan and Li Characteristics



Kan (Water): Broken Lines are Yin, Darkness. Solid Line is Yang-Light. The Trigram is Light within Darkness or Fire within Water (Yang within Yin).



Li (Fire): Broken Line is Yin, Darkness. Solid lines are Yang, Light. The Trigram is Darkness within Light or Water within Yin (Yin within Yang).

Kan



Lead, Life Essence,
Sexual Energy, Real Knowledge
True Sense, Real Wisdom
Tama the Tiger

1. The Yang within Yin
2. True Lead, True Sense
3. The Lad of the Kan in the Moon
4. North, Moon
5. Water
6. White Tiger
7. Female
8. Kidney
9. Saliva
10. Semen, Sperm
11. Black
12. Self
13. True Sense mixed with arbitrary Feeling.

Li



Mercury, Spiritual Essence
Temper, Ground the Dragon,
Heart of Compassion

1. The Yin within Yang
2. True Mercury, Spiritual Essence and Virtual
3. The Maiden of the Li in the Sun
4. South, Sun
5. Fire
6. Green Dragon
7. Male
8. Heart
9. Chi
10. Blood, Menstruation
11. Red
12. Other
13. Spiritual Essences become adulterated with Temper.



Kan: Lead, True Sense, Life Essence, Orgasm Energy

1. Lead is dense and heavy
2. True sense of real knowledge; when sexual energy cannot be moved senses will be restored.
3. True sense is outwardly dark but inwardly bright Strong and unbending, able to ward off external afflictions. The Black Tiger's strength and vigor are within.
4. The White Tiger's energy is associated with metal.
5. Iron Man is not constrained by anything.
6. Golden Flower- pivot of creation.
7. North Star-it conceals brightness within darkness and metal within water.
8. Rabbit in the Moon-masculinity within femininity.
9. When sexual energy rises (does not leak out) it gets transformed into bliss.
10. Total Body Orgasm: First: Brain; Second: the Senses; Third: the Kidneys; Fourth: the Liver; Fifth: the Spleen; Sixth: the Lungs; Seventh: the Heart; Eighth: the Soul; Ninth: the Spirit.
11. The Orgasm comes from the material
 - a. The material- the sexual organs, the senses, the glands, the organs
 - b. When sexually aroused it transforms the aroused sexual energy into immaterial.
 - c. When it is aroused to the higher level of force, the orgasm has the power to connect with Universal Force (God) and bring the Earth Energy up to human body.



Li: True Mercury, Spiritual Essence, the Heart of Compassion

1. Mercury: Lively and active, bright and buoyant, soft and yielding. It easily runs off like the spiritual essence of conscious knowledge in the human body.

2. Spiritual essence is outwardly firm yet inwardly flexible. Call and it responds; touch and it moves. True Mercury goes in and out unpredictably.

3. Green Dragon- when passing through or tempering by fire it changes to the Black Tiger.

4. The Woman: Yang on the outside and Yin on the inside.

5. The Man: Yin on the outside and Yang on the inside.

6. Wood Mother- Soft and Loving.

7. Raven in the Sun- Femininity within Masculinity.

8. Mercury Within Cinnabar- Its reality is hidden within fire.

9. Flowing Pearl- Its light is penetrating.

10 The Firs of heart compassion come from the material into the immaterial.

- a. The material- the Organs: Heart, Kidneys, Liver, Spleen, Lungs.
- b. Their pure energy transforms into virtue, the immaterial such as love, joy happy, gentleness, kindness, fairness, courage. Which we can not see, cannot touch, but we can feel its reality.
- c. When all these virtues combine at the heart they become the heart of compassion.
- d. When it rises up to the mideyebrow it becomes the spiritual essence.

Afternoon or Evening Meditation

Kan and Li Formulas:

Do each formula for two weeks, then combine them if time permits.

A. Reversing the Hot and Cold Energy

These procedures should be done at the beginning of each meditation.

1. Smile down.
2. Listen to the kidneys - feel gentleness and coolness.
3. Distinguish their cold energy from the hot energy of the adrenals, which are located on top of the kidneys.
4. Form a sphere at the perineum in which to collect the cold energy of the kidneys. Collect the hot energy of the adrenal at T-11 on the spine, and send it up the spinal cord to the crown. From there bring it down the middle Thrusting Channel to the heart center, and combine it with the energies of the heart and the thymus.
5. Pull the hot energies from the adrenals, heart, and thymus into the heart collection point and mentally establish the pulse there.
6. Divide your attention between the hot and cold energies at the two collection points. Bring the hot energy down either the front or the left Thrusting Channel to the lower abdomen. Simultaneously bring the cold energy up the back or the right Thrusting Channel to the solar plexus. Do not allow the energies to shift or move as you slowly reposition them. Think of the hot and cold energies as fire and water contained in two separate cups, both of which must not be spilled.
7. Move the hot and cold energies into the middle Thrusting Channel and carefully couple them at the navel. The fire is the stove, and the water is the cauldron. Be careful not to spill the cold energy into the stove.

8. Establish the heartbeat in the cauldron, and allow the kidneys to pulse with the heart as you pull up the sex organs.
9. Seal the senses down into the cauldron as this will help you establish the automatic pulsing there.
10. Stir the cauldron with your inner eye, and feel the steam arise from the cauldron.

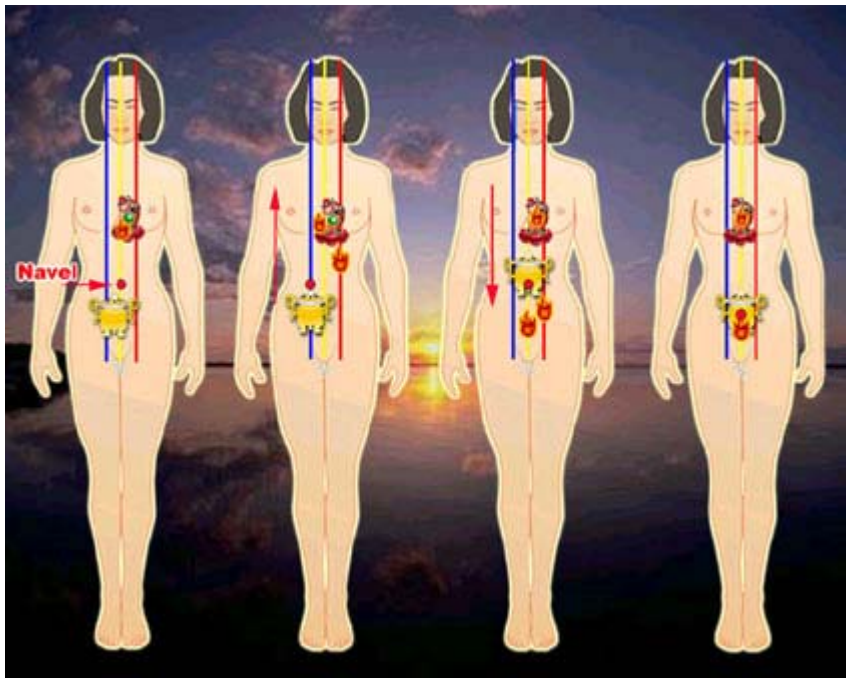


Fig. 22 Reversing the Hot and Cold Energy

B. Steaming the Glands and Organs

As the steam comes out of the cauldron, direct the colored steam or vapor to the following glands and organs for a few minutes each. You may feel each organ soften, expand like a flower blossom, and become cool as the steam surrounds it.

1. Kidneys - Bladder - Blue Steam
2. Liver - Gall Bladder - Green Steam
3. Spleen - Pancreas - Yellow Steam
4. Heart - Small Intestine - Red Steam
5. Lungs - Large Intestine - White Steam

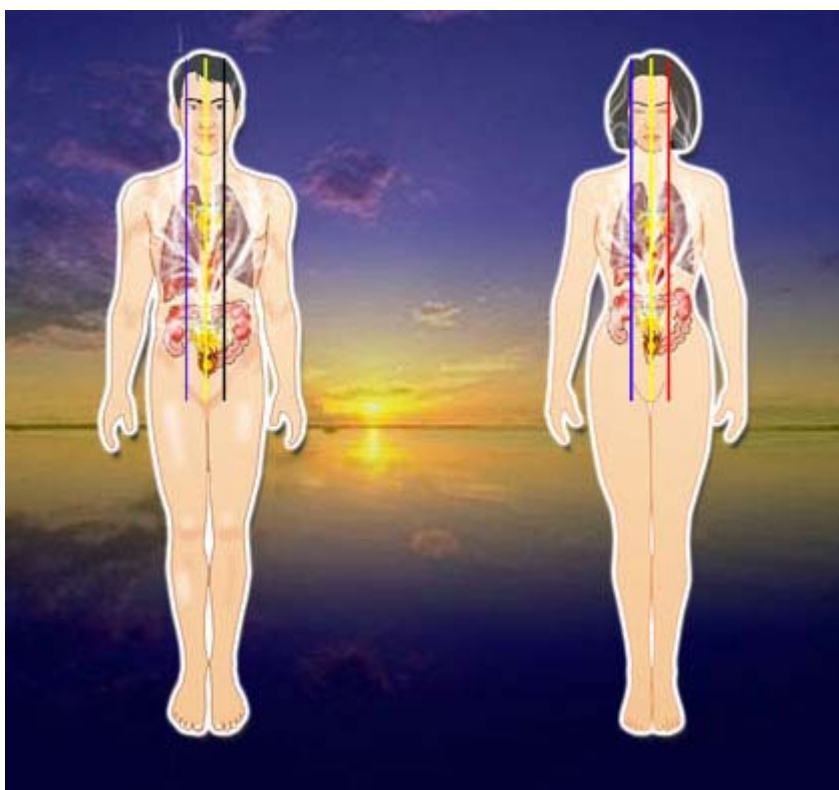


Fig. 23 Steaming the Glands and Organs

C. Spinal Cord Steaming

- If starting fresh, complete the steps in A (one to ten).
- If continuing from B, reestablish the automatic beating at the cauldron.

1. As you stir the cauldron with the eyes and pull up the sex organs, move the cauldron and stove back toward the spine.

2. Direct the energy of the steam into the spine. The abdomen may pull in, and the breathing may stop momentarily.

3. As you feel the steam in your back, breathe the energy up and down the spine.



Fig. 24 Spinal Cord Steaming

D. Lymphatic System

- If starting fresh, complete the steps in A.
- If continuing, reestablish the pulse in the cauldron.

This exercise requires knowledge of the lymphatic system's locations in the body.

1. Direct the steam into the lymph nodes in the navel area.
2. In time, each node will begin to flower or open one by one.
3. Allow each to open, moving your concentration from the navel area into the chest, neck, armpits, etc., following the pathways of the lymphatic system.



Fig. 25 Lymphatic System

E. Nervous System/Spine

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.
 1. Move the stove and cauldron down to the perineum.
 2. Move it carefully to the sacrum and steam up the spinal cord.
 3. Eventually the steam will flow out of the spinal cord into the nerves throughout the body.

Note: Focus on dry areas and moisten them.

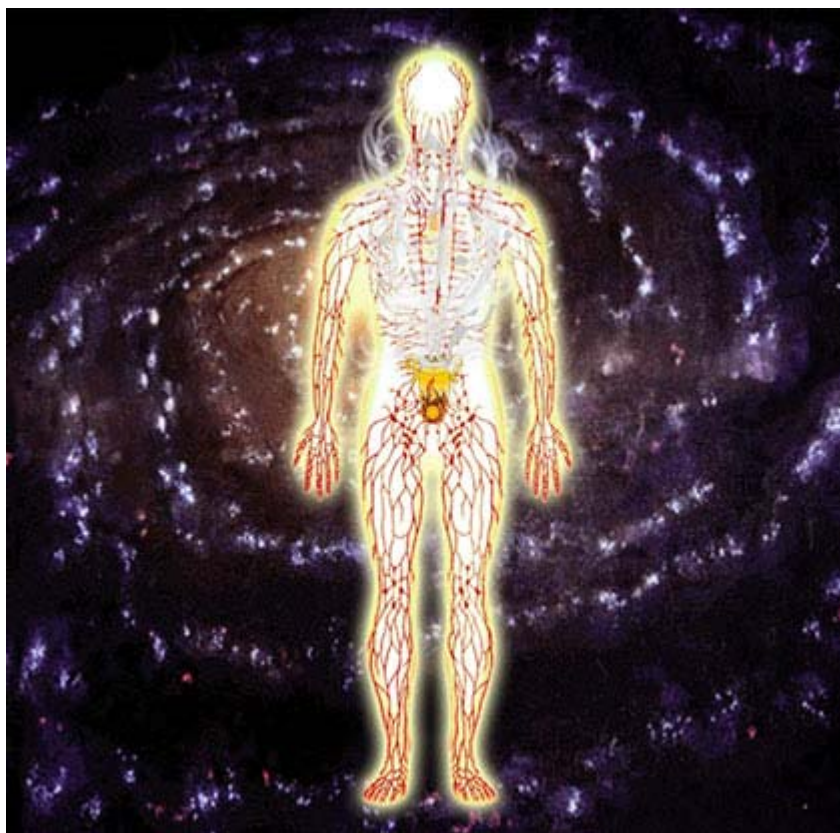


Fig. 26 Nervous System/Spine

F. Thymus/Pituitary/Pineal

- If beginning fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Steam the thymus gland located behind the sternum.

Note: Spend less time on the thymus. Calculate before you steam this and the pituitary gland so that the thymus only receives two-thirds as much steam. In other words, if you plan to steam the pituitary for three minutes, steam the thymus for only two.

2. Turn the eyes up to the point between the eyebrows, and direct the steam into the pituitary gland.

3. Turn the eyes up to the top of the head, and steam directly into the pineal gland.

Note: After the pineal gland has been steamed, the energy may spread into any one of a number of routes: eight psychic channels, twelve channels in arms or legs, or any of the routes in *Fusions of the Five Elements*, *Cosmic Fusion* and *Fusion of Eight Psychic Channels*.



Fig. 27 Thymus/Pituitary/Pineal

G. Opening the Twelve Channels

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

Note: Be sure to steam each organ before passing the steam through the associated channels. Each channel connects to the next in sequence. After opening each channel the steam will automatically be at the starting point for the next. You may feel a numbness as it passes through each.

1. Lungs: Steam the lungs and their channel as you hold the lung points on the inside edges of your thumbs.

The Lung Channel originates at the middle of the abdomen and travels through the arms to connect with the Large Intestine Channel. From near the cauldron, it runs along the upper orifice of the stomach, passes through the diaphragm, and enters the lungs. At the portion of the lungs nearest the throat, it separates and descends along the inner aspects of the upper arms, through the forearms, and ends at the inside edges of the thumbs. A branch runs directly to the inside tip of each index finger where it links with the Large Intestine Channel.

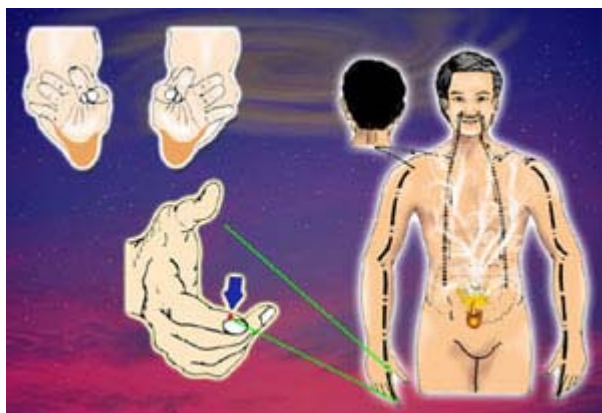


Fig. 28 Steaming the Lungs Meridian with Holding Point

Holding Point: Use the index finger of each hand to reach over its respective thumb and press a point on the inside edge facing the centerline of your body where the thumbnail begins.

2. Large Intestine: Steam the large intestine and its channel as you hold the related points on your index fingers.

The Large Intestine Channel starts at the inside tips of the index fingers, running up between the first and second metacarpal bones of each hand. Following the outer length of the forearms, it reaches the outside of the elbows, ascending along the upper arms to the highest point of the shoulders. It travels along the outer border of the acromion and culminates briefly at the C-7 point. From there it descends over the shoulders as it again separates. Each half splits: one part of each route descends to connect with the lungs and diaphragm, entering the large intestine; the other part branches upward through the neck and cheek. The ascending portions travel up the sides of the mouth, partially connecting at the upper lip as they extend upward through both sides of the nose to link with the Stomach Channel.

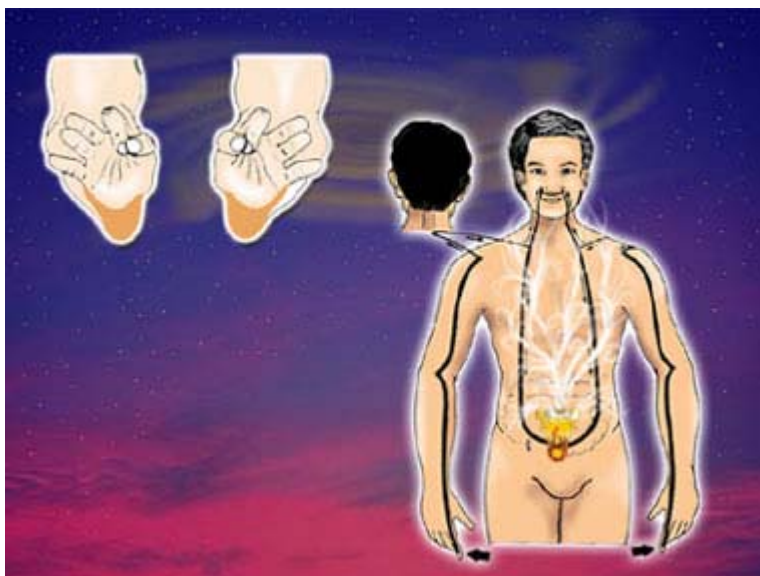


Fig. 29 Steaming the Large Intestine Channel with Holding Point

Holding point: Use the tip of each thumb to press a point on inside edge of each index finger facing the thumb where the finger-nail begins.

3. Stomach: Steam the stomach and its channel as you mentally hold the related points on the second toes of the feet. (These are the longest toes.)

The Stomach Channel starts on both sides of the nose, extending almost to the inside corner of each eye. From the sides of the nose it descends over the mouth, connecting at the chin. It again separates as two branches run across the lower portion of the jaw on both sides of the head, ascending by the front of each ear along the hairline to the forehead.

Parts of these branches descend along the sides of the throat and split again near the collar bone. Two extensions pass through the diaphragm and the stomach as they travel to the groin. (The left side connects with the spleen.) The other extensions run outside, descending through the nipples and near the umbilicus on the inner sides of the lower abdomen. Four branches connect at the middle of the groin, and then divide into two branches which travel down the front of the legs to the dorsal areas of the feet. These branches again split within each foot. One part extends to the outer tip of the second toe (the holding point), and the other to the inside edge of the big toe as it connects with the Spleen Channel.



Fig. 30 Steaming the Stomach Channel with Holding Point

Holding Point: As you hold the lung points with your fingers, focus your attention on points at the outside edges of the second toes facing the middle toes where the toenails begin.

4. Spleen: Steam the spleen and its channel as you mentally hold points located on the inside edges of the big toes facing the centerline where the toenails begin.

The Spleen Channel starts from the tips of the big toes, running along the insides of the feet and ascending up the legs through the inner knees and thighs. The two branches curve around the lower abdomen, combining at the navel before they split into four. One extension connects with the spleen; another flows through the stomach and into the heart to link with the Heart Channel. Two remaining branches ascend through the diaphragm and along the sides of the esophagus until they reach the root of the tongue where they culminate.



Fig. 31 Steaming the Spleen Channel with Holding Point

Holding Point: As you hold the lung points with your fingers, concentrate on the inside edges of the big toes behind the toenails.

5. Heart: Steam the Heart and its channel as you use your thumbs to hold the heart points on the inside edges of the pinky fingers facing the fourth fingers where the fingernails begin.

The Heart Channel originates at the heart and spreads over the surrounding area, flowing down through the diaphragm to connect with the small intestine. One ascending portion of the channel runs along the center of the esophagus to connect with the eye system. Another two branches flow upward to the lungs, curving around to the insides of the forearms and flowing down through the inside edges of the pinky fingers. Here the branches link with the Small Intestine Channel.

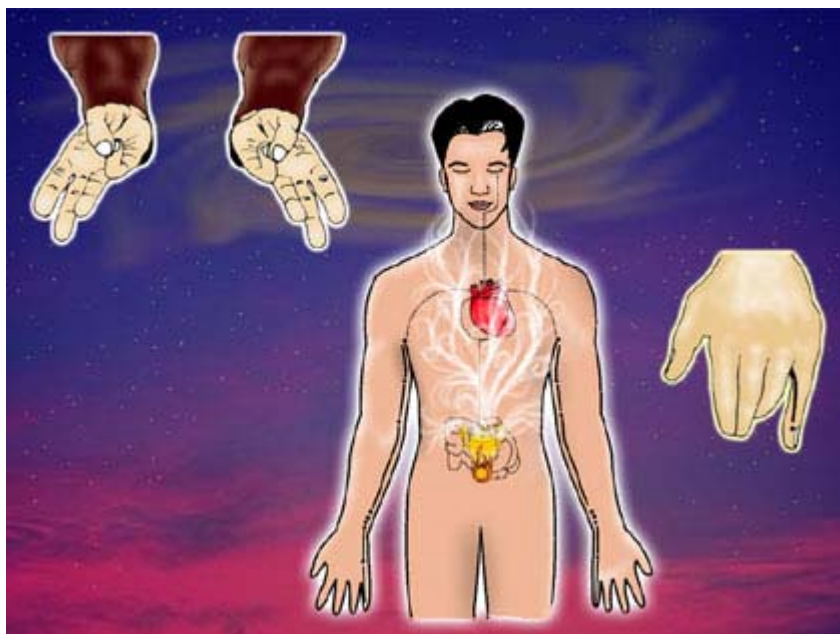


Fig. 32 Steaming the Heart Channel with Holding Point

Holding Point: Hold the heart points at the inside edges of the pinky fingers using the tips of the thumbs.

6. Small Intestine: Steam the small intestines and their channel as you use your thumbs to hold the points on the outsides of the pinky fingers where the finger nails begin. (Curl the pinky fingers to access the points.)

The Small Intestine Channel starts at the outer side of the tips of the pinky fingers. Following the edges of the hands, its branches ascend up the outer sides of arms to the shoulder joints. Then they curve through the scapulae and traverse the sides of the lower neck to the front of the body where the two branches split. Their lower extensions connect at the heart and descend as one channel, passing through the diaphragm, the stomach, and finally the small intestines. The ascending branches extend from the collar bone up the sides of the neck to the cheeks where they also split. Two extensions end at the sides of the nose near the inside corners of the eyes where they connect with the Urinary Bladder Channel. The other two extensions split further at the outside corners of the eyes and cross the cheeks to end at the ears.

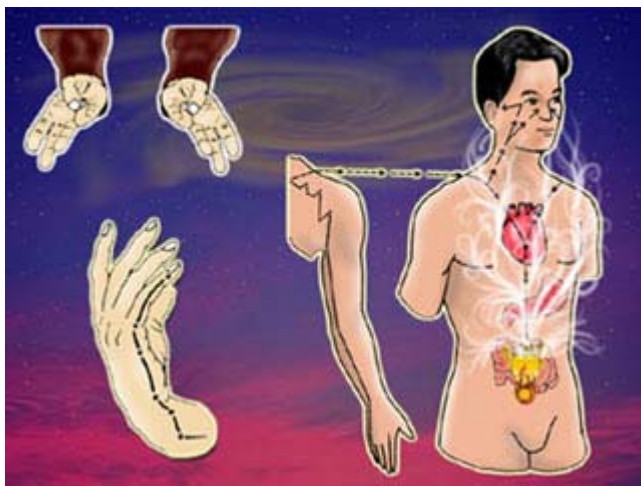


Fig. 33 Steaming the Small Intestine Meridian with Holding Point

Holding Points: Use the tips of the thumbs to depress the small intestine points located on the outside edges of the pinky fingers behind the fingernails.

7. Urinary Bladder: Steam the bladder and its channel as you mentally hold points at the outer edges of the pinky toes where the toe nails begin. The Urinary Bladder Channel starts at the nose near the inside corners of the eyes. The two branches ascend to the forehead, joining at its apex, then split and run across the top of the cranium. On the back of the head the branches split again: routes descend behind the ears and converge at the back of the skull, enter the brain, reemerge, and bifurcate into two extensions of each branch. Near the base of the skull, the channel appears as four separate lines. Two of these run vertically down the insides of the scapulae, descending into the lumbar region as they enter the body cavity and connect with the kidneys and the urinary bladder. They swing back to the sacrum and descend down the inner thighs to join two other branches of the Urinary Bladder Channel at the knees. The other two branches descend vertically from the back of the neck along the edges of the scapulae parallel to the inside channels. Passing downward through the buttocks, they cut outward and descend along the backs of the legs. From where these meet with the inside branches at the knees, the recombined lines descend along the lower legs to the outer edges of the feet, ending at the outside edges of the pinky toes. Here the branches link with the Kidney Channel.

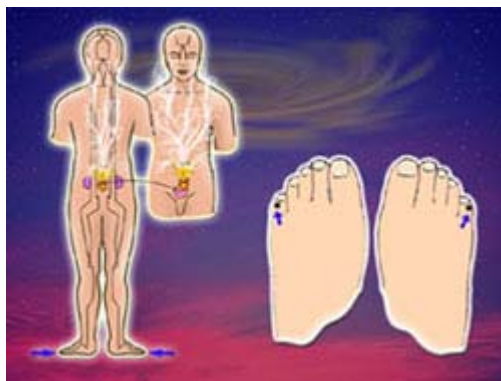


Fig. 34 Steaming the Urinary Bladder Channel with Holding Point

Holding Point: As you hold the lung points with your fingers, mentally hold the urinary bladder points on the outer edges of the smallest toes.

8. Kidneys: Steam the kidneys and their channel as you mentally hold points located on the undersides of the pinky toes.

The Kidney Channel starts at the underside of the little toes and runs across the soles of the feet. From the soles, the branches emerge and circulate around the protruding inner ankle bones and ascend along the inner legs and thighs toward the coccyx. From the coccyx, the channel follows the spine up to enter the kidneys. From the kidneys, two branches run down to the bladder and up through the liver and diaphragm to enter the lungs. The branches terminate at the root of the tongue. A small branch also joins the heart and links with the Pericardium Channel.

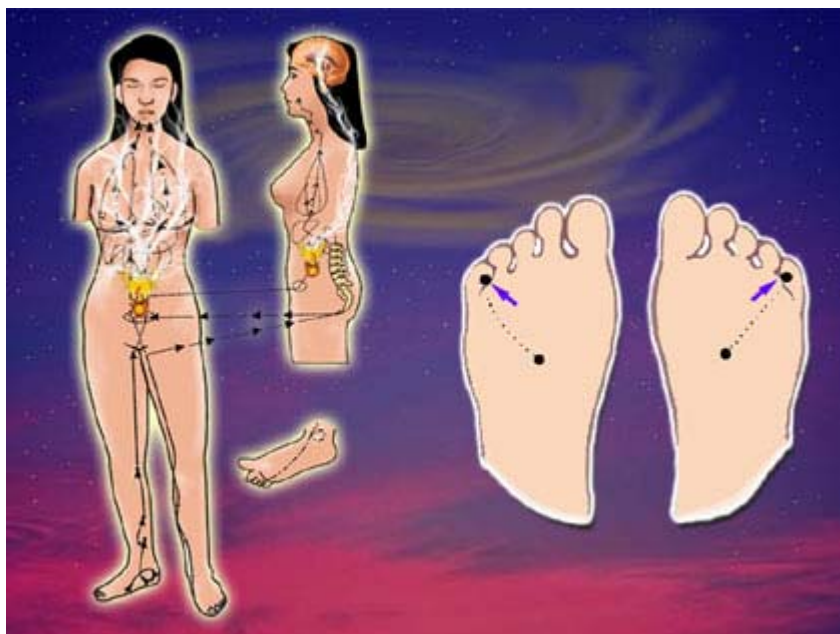


Fig. 35 Steaming the Kidneys Meridian with Holding Point

Holding Points: As you hold the lung points with your fingers, concentrate on the bottom of each pinky toe.

9. Pericardium: Steam the area around the heart and its related channel as you hold points on the tips of the middle fingers using the tips of the thumbs. (Curl the middle fingers to access the points with the thumbs.)

The Pericardium Channel originates in the chest around the heart. It enters the pericardium, then it descends through the diaphragm to the abdomen. Other branches run inside the chest toward the nipples, curving up, and then running down the insides of the arms to the palms. The channel ends at the tips of the middle fingers where branches arise from the palms to connect with the Triple Warmer Channel, which begins at the fourth fingers.

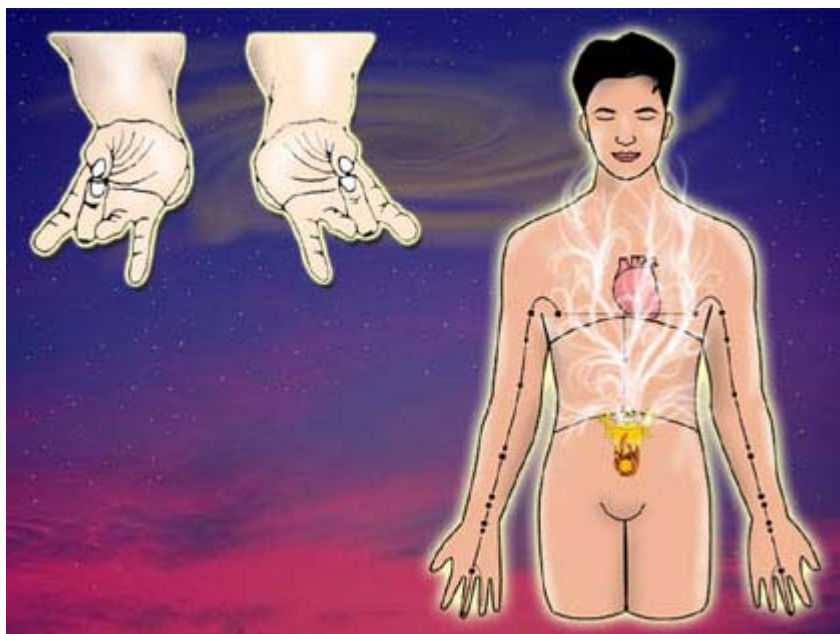


Fig. 36 Steaming the Pericardium Meridian with Holding Point

Holding Point: Hold the pericardium points on the middle fingertips using the tips of your thumbs.

10. Triple Warmer: Steam up the torso upper, middle, and lower abdomen and its channel as you hold points on the tips of your ring fingers with your thumbtips. (Curl the fourth fingers.)

The Triple Warmer Channel originates at the tip of the ring fingers, flowing across the back of each hand and ascending up the outer sides of the arms to the backs of the shoulders. Its branches wind over the shoulders to the supraclavicular fossa where they recombine and split again, spreading in the chest to connect with the pericardium before they descend through the diaphragm to the upper, middle, and lower abdomen.

A branch ascends to the supraclavicular fossa from the chest and continues over the shoulders and up the sides of the neck toward the ears. This channel splits on both sides of the neck. One branch extends around the back of the ear, up to the temple, and down to the cheek, ending at the inside corner of the eye. The other enters the ear, emerges in front of the ear, and crosses to the outer edge of the eyebrow to link with the Gall Bladder Channel.

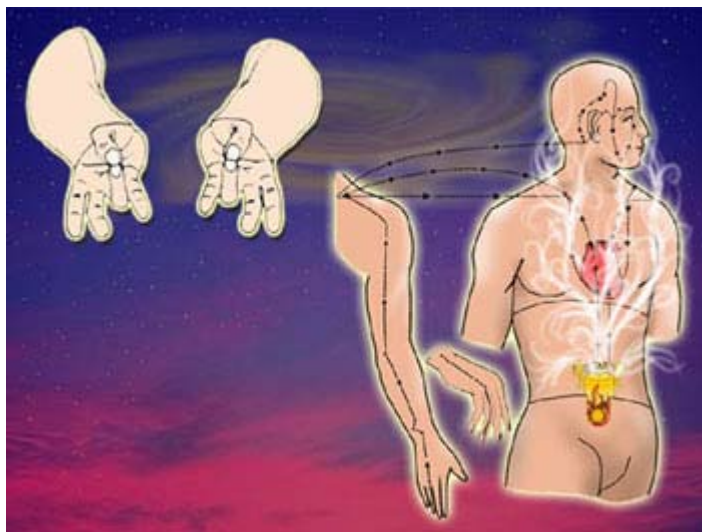


Fig. 37 Steaming the Triple Warmer Meridian with Holding Point

Holding Point: Depress the triple warmer points on the tips of the ring fingers of each hand using the tips of the thumbs.

11. Gall Bladder: Steam the gall bladder and its channel as you mentally hold a point on the outside edge of the fourth toe of each foot facing the pinky toe where the toenail begins.

The Gall Bladder Channel originates in the outer canthus, flowing toward the ears, up to the corners of the forehead, and back down to the tips of the ears. Then its branches curve back around the ears, up over the cranium to the forehead, and back down the neck. They traverse the shoulders and join the other branches descending from the infraorbital regions and the cheeks at the supraclavicular fossa region.

From the supraclavicular fossa region, one branch descends into the chest and passes through the diaphragm to connect with the liver and the gall bladder. From there it runs down the abdomen, superficially along the margin of the pubic hair, and then into the hip region. The other branch runs downward along the lateral aspect of the chest and the free ends of the floating ribs to the hip where it joins the other branch. The channel splits again and descends along the lateral aspects of the thighs, knees, and lower legs to the outside tips of the fourth toes. Branches also run to the big toes where they link with the Liver Channel.

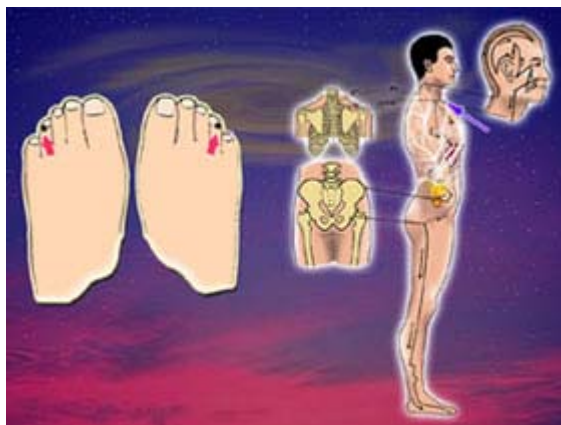


Fig. 38 Steaming the Gall Bladder Meridian with Holding Point

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

12. Liver: Steam the liver and its channel as you mentally hold a point on the outside of the large toe of each foot facing the second toe where the toenails begin.

The Liver Channel starts at the dorsal region of the big toes and ascends up the inner sides of the knees and thighs to the pubic region. It curves around the genitalia and up through the diaphragm to curve around the chest. Then its branches ascend along the posterior aspects of the throat, crossing the cheeks to connect with the eye system. They continue upward, emerging from the forehead above the eyebrow, and pass over the head. A branch comes down from the eye system to curve around the inner surface of the upper and lower lips. Another branch arising from the liver passes through the diaphragm and lungs to link with the Lung Channel.

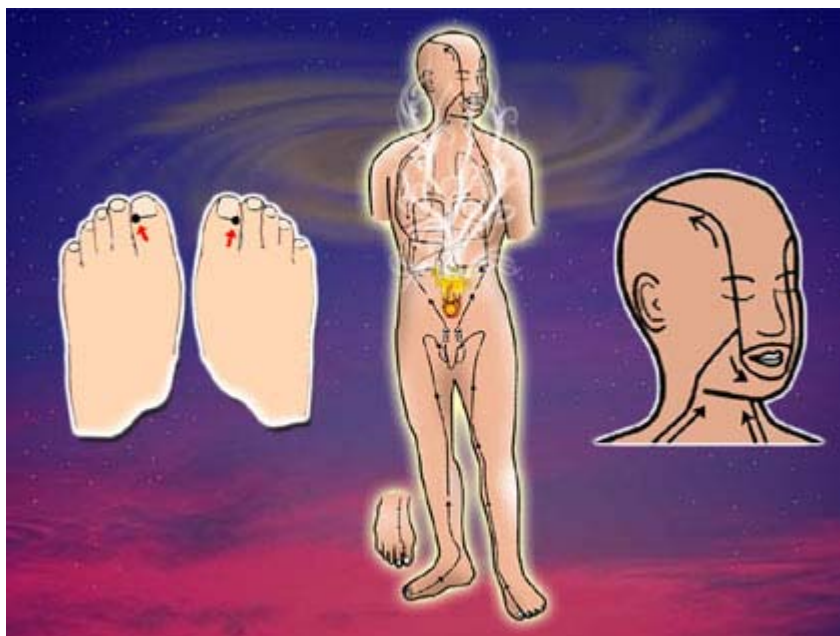


Fig. 39 Steaming the Liver Meridian with Holding Point

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

H. Increasing the Pulses

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the automatic pulsing as you move the stove and cauldron back to the coupling point behind the navel.
 1. Mentally allow the heart rate to decrease.
 2. Amplify the strength of the pulse at the crown and perineum points. This will assist the heart by moving the blood with Chi energy.
 3. Amplify the pulse at the navel, groin, inner ankles, and feet.
 4. Amplify the pulse at the neck, temple, back of skull, arm pits, inside elbows, and wrists.
 5. As you become familiar with this exercise, begin to synchronize all pulses. By recreating the pulse in other areas, you will eventually be able to transfer the heartbeat up to the energy body.

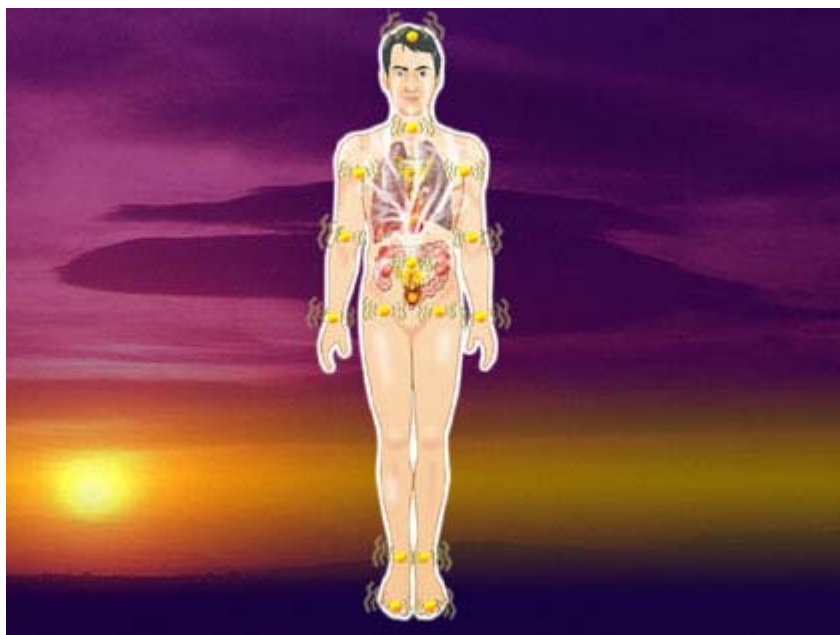


Fig. 40 Increasing the Pulses

I. Inner Eye

- If beginning fresh, follow A (one to ten).
- If continuing, return to the stove and cauldron.
 1. In the junction point between the stove and cauldron, make the eye. You may begin with it as a point of light.
 2. Allow it to grow and strengthen and begin to move it out of the stove/cauldron.
 3. Eventually begin to direct the inner eye on exploratory missions throughout the various routes: microcosmic, thrusting, belt, etc.



Fig. 41 Inner Eye

J. Self Intercourse

- If starting fresh, follow the procedures in A.

- If continuing, reestablish the pulse at the cauldron.

1. Concentrate on the sexual organs and the pineal gland.
2. Practice the Power Lock for several rounds to draw sexual energy up to the pineal gland.
3. In a separate step, draw sexual energy into the perineum.
4. Using the middle thrusting channel, feel the connection between the genitals through the perineum and the pineal gland.
5. Draw sexual energy up from the perineum as you bring down energy from the pineal gland, compressing them both into the cauldron at the navel. As you establish their connection at the cauldron, an orgasm may occur in the navel area extending out to the organs.
6. When the orgasm reaches what feels to be its peak, seed the cauldron with energy from the liver or the liver collection point.

Note: The cauldron may be seeded either from the top or directly into the coupling point.

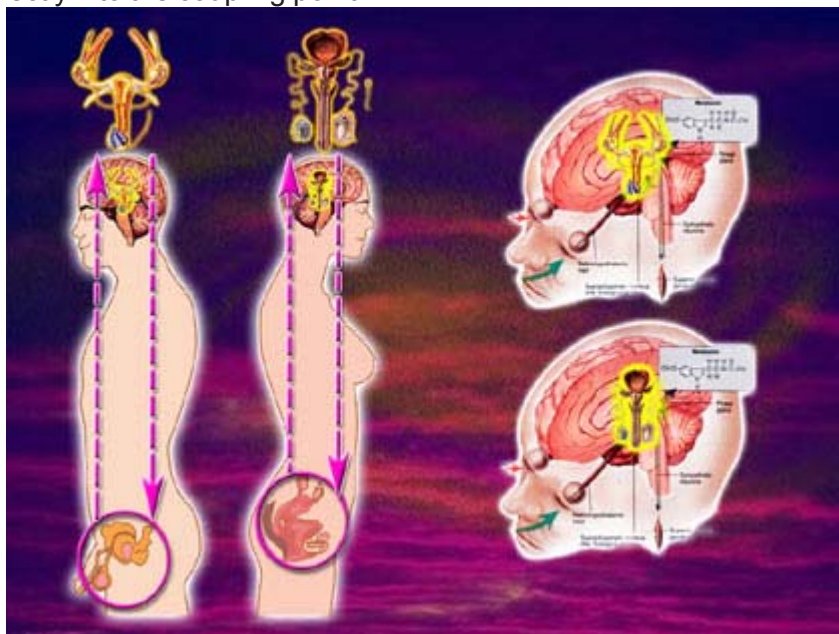


Fig. 42 Self Intercourse

K. Virtuous Animal Pure Inner Child and Planet Protection

Spiral Kidney Essence to Kidney Collection Pt.-Feel Blue Light form Virgin Child & Antlered Deer (Earth Force)-Breathe out Blue Light of Gentleness forming Blue Turtle behind(N) connecting above with Mercury. Spiral Heart Essence to Heart Collection Pt.-Feel Red Light form Virgin Child & Pheasant (Earth Force)-Breathe out Red Light of Joy forming Red Pheasant in Front (S) of Body connecting above with Mars. Spiral Liver Essence to Liver Collection Pt.-Feel Green Light form Virgin Child & Dragon (Earth Force) Breathe out Green Light of Kindness forming a Green Dragon Right (E) connecting above with Jupiter. Spiral Lung Essence to Lung Collection Pt. -Feel White Light form Virgin Child & Tiger (Earth Force) Breathe out White Light of Courage forming a White Tiger Left (W) of Body connecting above with Venus. Spiral Spleen Essence to Spleen Collection Pt.-Feel Yellow Light form Virgin Child & Phoenix(Earth Force) Breathe out Yellow Light of Fairness forming a Yellow Phoenix Above (C) of Body connecting with Saturn. Form protective Outer Ring around Organs with Virgin Children & Power Animals then form Protective Ring & Fiery Dome around Physical Body with Earth Force Animals North-South-East-West-Center interconnecting with Planets & Stars (RS).



Fig. 43 Animal Protection

L. Gather the Pill

Breathe in through the mideyebrow connecting with an outer light by blinking the eye. Draw and gather the light into a pill and move it down to the Solar Plexus. The pill is the essence and nutriment for the Immortal Fetus. Feel the growth of the Immortal Fetus as you draw in the light.

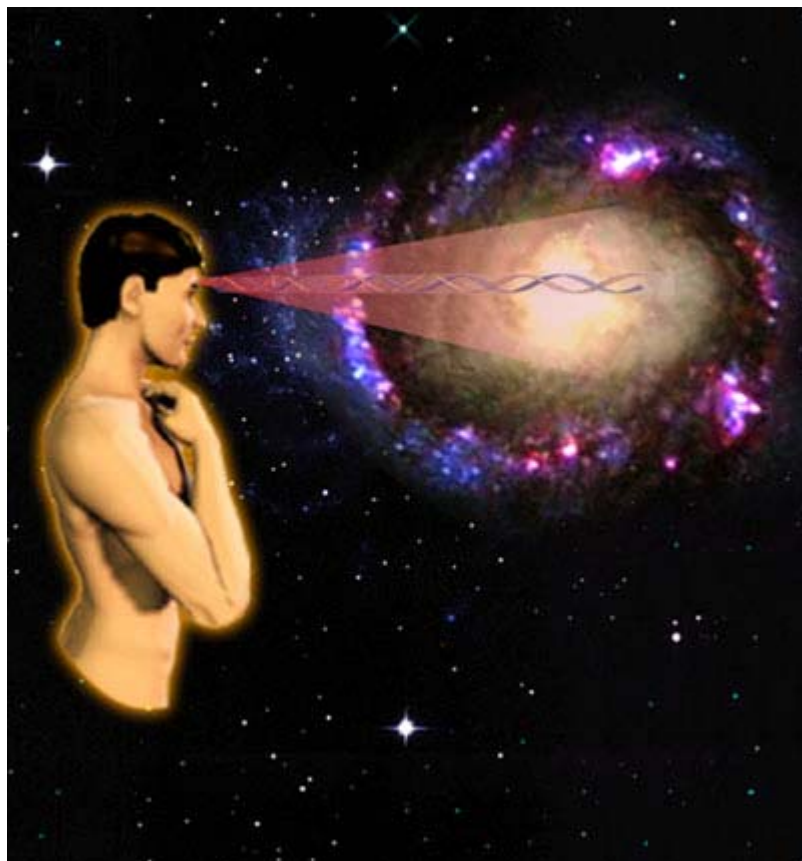


Fig. 44 Gather the Pill

M. Transfer of the Organ's Essence

Feel the organ energy and essence and transfer into the organs of the Energy Body with each of the vital organs: Heart Essence into Energy Body's, Lungs Essence into Energy Body's, Splens Essence into Energy Body's, Liver Essence into Energy Body's, Kidneys Essence into Energy Body's.

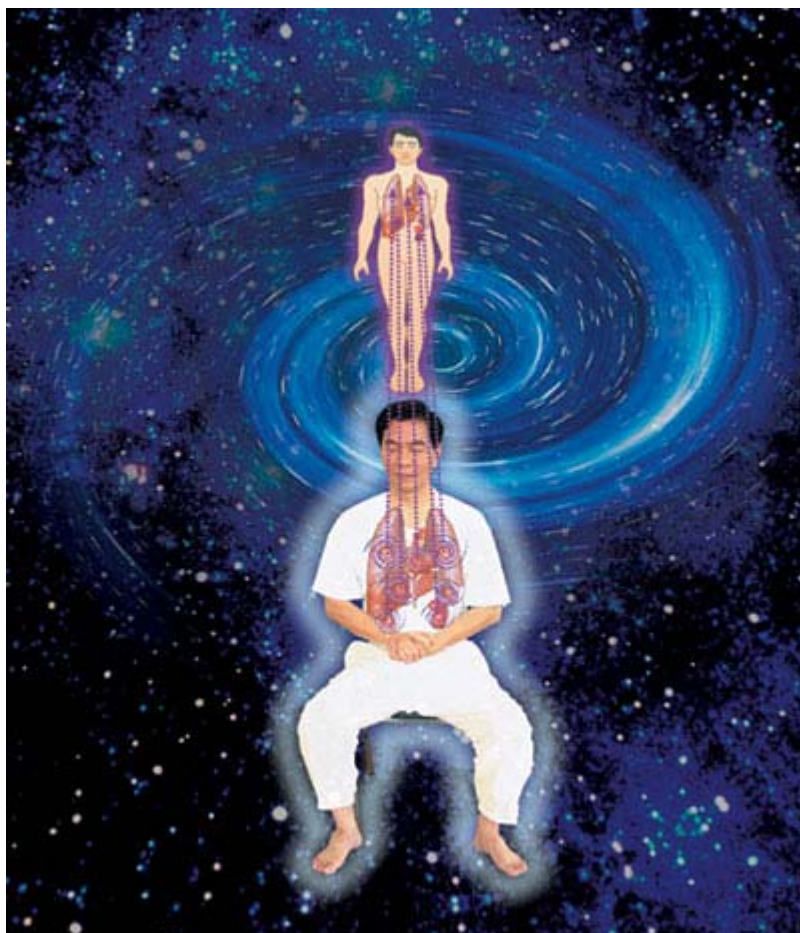


Fig. 45 Transfer of the Organ's Essence

N. Ending the Meditation: Turning the Wheel

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

- If beginning fresh, follow the procedures in A.
- If continuing from I above, reestablish the cauldron and stove, moving them back to the sacrum.

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

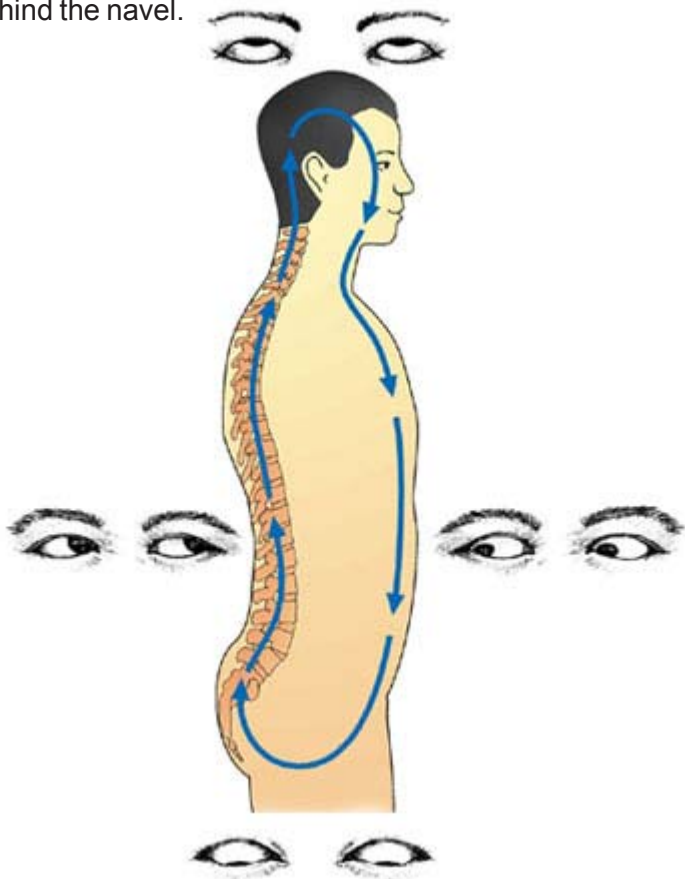


Fig. 46 Ending the Meditation: Turning the Wheel

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

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

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

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

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

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

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for 30 counts in between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.)

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Lesser Kan and Li

Enlightenment and Birth of the Immortal Fetus

Mantak Chia

Illustrations by Udon Jandee

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