

The Secrets of Taoist Alchemy

Notes and Commentary

by

Khadi Madama

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Forward

When I first began my journey in search of becoming immortal, I had no idea that it would take me more than a decade to be able to find all of the components necessary to complete the process. I found that I had to study the texts of many masters who knew the intense knowledge and practice involved as well as the ancient techniques, but that none of them were willing to share the complete extant of their respected lineage teachers. This put me on a wild goose chase over more than a decade in order to find all of the components and how they interact to achieve the long awaited evasive result.

In 1972 I had received a copy of Taoist Alchemy by the esteemed Lu Kuan Yu. This book is part historical data, part instruction, and gave, in great detail, exactly how to go from soup to nuts and coffee in the world of Taoist Alchemy. The drawings alone are to be highly regarded. The only problem with the book is that it is written in a language that although is well-translated into English, is a kind of code. It references aspects of the training that are unseen and unavailable to the average person. And, it took me 3 1/2 years to read through it, take notes and to try to decode it. Did I mention that at the time I received this great gift of a book, I took one look at it, carefully put it away in my library and forgot I had it until somewhere in the mid 1990's? Like the I Ching, studying Taoist Alchemy can take a lifetime. Like the I Ching, one must study it, learn more from an outside and often unrelated source, then re-read it and each time the process occurs, more information becomes apparent. Such is the case of my Sherlockian trail to find the exact code hidden in the mystical texts of Chinese grandmasters who wanted to share the "possibility" of Taoist Alchemy but to maintain allegiance to their own masters by not giving away the pie plate with the prized slice.

I had read through Lu Kuan Yu's book, taking copious notes and at the end of 3 1/2 years still didn't know what I had read. Later I came across Daniel Reid's book, The Complete Book of Chinese Medicine. It is chock full of useful information and included special breathing techniques, explained as clearly as one can explain without having a teacher present and so these were added to my adventure. What I found out later, was Daniel Reid's breathing techniques, although accurate, were not accurate for women. Not that they were harmful, but that they were not in the correct order for them to be affective for women hoping to become immortal. It seems that the practice of Taoist Alchemy had a decided male slant. I found this out because I had signed up for a course from China which was a Martial Chi Gong course. In it, I found the next piece of the puzzle, that is, how to do the breathing techniques in the right order. However, without hearing how they should sound I was still navigating in the dark. By happenstance, I found an old audio cassette from Master Mantak Chia's organization, which included a lesson on the healing breaths and so, I was able to master them. So far, we are at four sources that comprised the informational journey on which I had been traveling. In the Martial Chi Gong course, I also learned the secret of the red candle meditation and how it was essential to eradicate any dormant acid residue in the body that would impede the creation of "cinnabar", the chemical that activates the immortal elixir in the body. Somehow though, the reality of what cinnabar actually meant in terms of becoming immortal was still a mystery.

Like so many, I became fascinated by the story of Li Ching Yen, the Chinese Taoist master who lived past 250 years and still possessing all of his teeth and almost all of his hair. His obituary appeared in the New York Times in 1930. General Yang Shin of the Chinese military had traced Li's genealogy back to a birth in 1678. In a 1930 article

printed in the New York Times, it was reported that Wu Chung-Chieh of the Chengdu University discovered Imperial Chinese government documents that date from 1827 congratulating Li Ching Yen on his 150th birthday. It has also been recorded that at 249 years of age he gave three, three hour, lectures at the University. He was real all right. It took me a number of years to find whatever information I could about him. There is a nice packet of information in Daniel Reid's book, including a couple of recipes. (Recipes are always fun for homemakers who are also on the hot and blazing trail of Taoist Alchemy). However, there were no details about what Li did to stay alive and well and with all of teeth until he was 250. I did have an opportunity to read more about Li Chen Yen in a college thesis written by my lineage Sigung GM Peter Kwok, however, by that time, I had read enough to know that the information was based on the trail I had already followed that had gone cold. That kept me on the journey until I found out about Master Stuart Alva Olsen, who has a book on the Eight Brocades that were performed by Li every day of his 250 years life. Master Olsen mapped out the notes that he painstakingly translated and with them created a very easy to follow course in a book that is easily and inexpensively available at Amazon.com. I was closer to my mark. Unfortunately, the Eight Brocades of Li Chin Yen did not contain some of the other vital information, and so I was still left with an unfinished pie. I was missing the knowledge of where the access points, around the microcosmic field lay, through which to circulate the elixir once it is created. I must mention here that these points are mentioned in Lu Kuan Yu's book, but not in a way that clearly tells you the process, even though it tells you what they are and what you are doing. If you take a look at my sketch of his chart of the points at the back of the book, you can see what I mean. It would take yet another couple of years until I

was exposed to the work of Master Chun Yi Lin. In his innocent and effective Chi Gong teachings he absolutely exposes exactly, not only where the access points are, but how to breath and visualize exactly the correct method to push the elixir through them. In his classes, he is not talking about pushing the elixir through these points, just the breath, but because I have studied extensively, I recognized this as my missing puzzle piece, for which I am eternally grateful. And, were it not to the constant nagging of one of my early students, to whom this book is dedicated, I would not be sharing this journey at all. I mean in no way to reduce even slightly, what these incredible masters have shared and created. And, I don't blame them for not spilling the entire can of beans. This information is not for the easily bored or lazy. It all takes an enormous amount of discipline. It means giving up things that one may like a lot in order to make the elixir happen. Such as regular table salt, wheat, rice, rye and other comfort goodies. It means passing through a portal that most people would not wish to undertake.

My intention in this guide is to encourage you to read all of the works that I have cited, in full and to derive your own notes. Perhaps you will see the path to follow as different than mine. I wish, herein, only to provide a breakdown of daily activity, materials needed, and a practice table from my own experiences. I encourage you to meet with and train with each of the masters who are available so that you can have a first hand knowledge of their extant wisdom that far exceeds my thimble full.

Hang on to the Dragon's Tail, it's going to be a bumpy ride. Everything in your life will change. Nothing will ever be the same again. Get ready and good luck, you'll need it on the Road to Immortality.

About Khadi Madama

Khadi Madama began her quest for Immortality officially around 1999 when she began reading Lu Kuan Yu's book-a task that took her 3 1/2 years just based on the intricacy of the coded phraseology and double meanings used by him. Khadi is a certified affiliate instructor in Tan Tien Chi Gong, a Martial style of Chi Gong, through the National Chi Gong Institute, in Guan Dung China. She is also a Yang Tan (Hatha Yoga) grand master with more than 45 years of experience and continued teaching as of this writing.

Khadi has made the study of Taoist Alchemy her life's hobby along the path to enlightenment, along with the journey to 'vibrationally existing sacred places' available only to spiritually accomplished beings, who's vibrational frequency resonates with these 'heavenly realms" and existing within this third dimensional reality and beyond, for those who are able to access and live within them. She also has other certificates of merit from China as they relate to the study of Chi Gong. Khadi believes and has been taught to believe that the true practice of Chi Gong cannot be achieved without adhering to the precepts set down within these pages, which were taught, practiced and handed down in lineage by those masters who had personal experience of and initiation by those who can be regarded as Earth Immortals; Gold Immortals and Diamond Immortals, IE living saints who have the ability to transcend time, material existence and death!

*The journey of a thousand miles,
begins with the first step.*

~*~

*This book is dedicated to
Scott Aldinger, who made it impossible for me NOT to
transcribe all of my notes!*

Understanding the Dynamics of Taoist Alchemy as it Relates to Microcosmic Orbit and
the Fields of the Elixir

By Khadi Madama

During a meditation and breathing session on December 11, 2005, I had an experience whereby I was able to understand the mystery behind being able to "see into the Ocean of Chi", better known as The Field of the Elixir. For some time, I had wrestled with this conundrum, which seemed both difficult and pivotal to the central core of the Taoist Alchemical practice along the road to becoming immortal. All treatises written over the decades regarding this subject seemed to be missing the main detail. For me, it was the ability to actually know what one is looking for and how to find it, since one's success lay within being able to see into a physically non-existent body part. Also, most of the information given told one how to do it in theory, but not exactly how to find the portal that allows one to actually see inside or through it. Moreover, all references to 'Cinnabar' and the metals inherent in Taoist alchemy seemed to be given, but not how they are actually processed to create the internal components necessary to produce results.

The Middle Tan Tien also continued to be a mystery because of the question of how one sees into that field in order to move the 'fire in the heart' so that it can be connected to the lower "ocean of chi". From old charts in Master Lu Kuan Yu's famous book, we know that breaths are done in a particular order and for a specified number of times, but we are not told why. We are also not told what the inside of the middle tan tien looks like so that we will not waste time looking at something that we are imagining. In other words, we won't know if we are looking at it or just wishing that we are. The imagination can go along way! We are guided through steps in yet other publications without even knowing

for what we are truly looking, or how to access these deeply internal portals and corridors.

It was obvious to me that a lot of work still had to be done in the laboratory if I was going to be able to reach the goal of actually creating the Alchemical Agent and getting it to its rightful home in the Original Cavity of Spirit. I had been reading about Taoist Alchemy for about eight years and trying to find a common thread on which to grasp to move me forward in a practical, not a literal way. Each time I would read one book, it would have something missing from whatever I had previously read. And, no where could I find what the inside of the Ocean of Chi and its counterparts, the middle and upper tan tien centers, looked like.

It was on December 11, 2005, while deep into meditation and focusing on the lower tan tien that I hit once again on the same spot that seemed to consistently look the same and which would disappear the moment I moved my inward gaze even slightly. Not only that, but at this time, I began to receive information during the meditation that I was moved to break my inward gaze and grab any piece of paper and a pen with which to write. Here below, is what I came to understand in that "channeled" experience.

"The Ocean of Chi, or Field of the Elixir is like an ocean of water that becomes an Ocean of Fire when the fire from the middle tan tien, acting like a bellows through the auspices of the lungs (fire and air) breath in accordance with a psychic numerical value. It then becomes like the forging of the steel blade of a sword in the fire. A blade is folded "X" numbers of time in order to become strong. This, the Spirit/Vitality IE Mercury and Lead, bind together forming the Immortal Seed, bringing it to life. The two metals bond, creating Cinnabar (Mercuric Sulfide), the essence of immortality itself. These two

metals, which are present in the body yet isolated, when brought together and forged by the breath, create the spark which ignites the fire in the Ocean of Chi. This is why the diet of the practitioner must be free from contaminating substances. Nothing must interfere with the alchemical process, as it is like turning base metal into gold and all protocols must be adhered to and all impurities eliminated.

The Microcosmic Orbit is like a train track that runs around the body. The furnace or cauldron in the Field of the Elixir is like the train engine, which is forged out of lead and mercury. When this happens, the eyes act like the cogs in the engine to make the train go around the track, carried by the life force of Chi. At some point, the track has to be shifted at the exact moment and the place where the train must slip onto, must be open and ready. This is how the Immortal Seed is able to slip into the Original Cavity of Spirit in the brain, which sends out a beacon of light. Without the beacon of light it is impossible to find that opening and the process is a failure. And before the beacon of light can shine outward, the "pearl of great price" which sits in front of this spot in the brain, must be moved a vibrational force.

Khadi Madama

"It has been said that the journey is more important than the destination, however, in the achievement of complete Alchemy, the destination is the only thing that matters with the journey merely being a means to an end.

Or.....to a beginning, depending on how you look at it."

Khadi Madama

WISDOM & MYSTERIES OF TAOIST ALCHEMY

FOR THE JOURNEY

NOT JUST PRETTY WORDS

(My personal interpretation of each is indicated by "K")

"When the Golden Mechanism begins to move and gives out flashes of light, The Hsu-Shih, devoid of feelings and passion will be illuminated by a White Light, which reveals the mysterious Hsuan Kuan."

K: Here the Golden Mechanism is the microcosmic orbit. The "Hsu-Shih refers to the empty heart, free of emotional movement and the Hsuan Kuan, the upper Tan Tien in the head exists and where the White Light illuminates from when enlightenment is achieved and the "pearl" is moved out of the way letting the light shine forth.

"Death occurs because Spirit without vitality is exhausted as it is scattered."

K: The importance in sublimating the elixir and have it not wasted, impedes death.

A Taoist Poem-Treasure Map for Locating the Original Cavity of Spirit

It is under Heaven

Above the earth

West of the Sun

East of the Moon

Behind the Mysterious Gate

Before the Spirit of the Valley

(see translation below)

The Locations are thus:

Top of the head

Lower abdomen

Left eye

Right eye

Hsuan Kuan (Upper Tan Tien in brain)

Ku Shen (the point on the spine between the kidneys)

~*~*~*~*~*~

You will hear the Dragon's hum in your right ear

The Tiger's roar in your left ear

Your body will float on the clouds and itch all over

You will rise in space and ride on the wind in bliss

And feel as if a spider's web is on your face.

TAOIST ALCHEMY PROVERBS; WISDOM & POETRY

"Keep the heart from moving."

K: If the heart is made pure, free of carbon, which is caused by the combustion of chemicals resulting from emotions, the heart will last forever.

"The Five become three, to become the Two, to eventually be The One."

(K: The five organs/senses/emotions, are stilled and their energy is directed into the Three Treasures of the Upper, Middle and Lower Tan Tien, converted to a Yang state, connected to the two eyes which are the only Yang organ, where the whole body is Yang and ultimately, the two eyes functioning as one, through the one optic nerve are able to achieve the ultimate awareness of the point of light within, where the Primordial Breath and Seat of the Soul resides and enlightenment and immortality are achieved)

~*~*~*~*~*~*~*~*~*

When the eyes see a form, the love of it steals the generative force.

When the ears hear a sound, the desire for it stirs the generative force

When the nose smells a fragrance covetousness of it dissipates the generative force.

When the tongue tastes food, fondness for it drains the generative force away.

When the body feels touch, stupidity arises to injure the generative force.

~*~*~*~*~*~*~*~*~*

"Only the saints and sages know the method of reversing the mechanism of life to return to its very source. They gather up the five, harmonize the four, assemble the three and unite the two."

K: This refers to sealing up the five dragons or five senses of the five organs.

~*~*~*~*~*~*~*~*~*~*~*~*

"When the bright moon from the southwest shines on the road, immortality unfolds its endless path."

K: This is another secret poem that only a true practitioner can comprehend.

~*~*~*~*~*~*~*~*~*~*~*~*

"When stillness is achieved perfectly, a white light will manifest to light up the empty heart and there will be flashes of light. Then the knowledge of the heart of heaven and earth will be known."

K: This refers to the ability of the practitioner to still the heart of emotion. To still the 5 thieves and to have achieved complete control over his material experience.

"After birth, the Sun and Moon are not united due to lack of concentration. When that (concentration) is achieved through concentration on the Cavity of the Dragon (the Lung Kung-lower Tan Tien, Original Vital Force, water) and the Original Spirit (heart, fire) are joined, the Return of Vitality to the Lower Tan Tien will, after one day and one night of stillness, enable the practitioner to abstain from food for one week and by advancing further to be able to stop eating for seven weeks".

K: What I believe is expressed here is the lesser need for and diminishing foundation of material reality during the training process that leads to Immortality.

After looking into the lower Tan Tien for 70 days, there will be heard a sudden sound. Breathing will decrease over time and the heart and mind freed. Removing awareness of the body.....

K: Little by little, physical reality fades as the one becomes more of a spiritual being.

**Commentary by Master Yu in his book Taoist Yoga Alchemy and Immortality
(Publisher Samual Weiser, New York 1973)**

If you want to get rid of wrong thoughts, you should hold onto correct awareness and they will cease of themselves so that your heart will be like the bright moon in space, immaculate and containing no foreign matter. As the heart gets used to the condition, it will be free from all illusion culminating in the death of the heart and resurrection of the spirit.

Master Yu Lists the Seven Passions that Damage Vitality

1. Intense delight which hurts the heart.
2. Intense anger which heats the liver
3. Intense grief which heats the lungs
4. Intense fear which heats the gall bladder
5. Intense love which heats the spirit
6. Intense hate which heats the disposition
7. Intense desire which heats the stomach.

He further continues regarding the effects of the Nine Unsettled Breaths:

1. Anger lifts breath
2. Fear lowers breath
3. Joy slows it
4. Grief depresses it
5. Terror throws the body out of gear
6. Thinking ties it up
7. Toil wastes it

8. Cold collects the breath

9. Heat scatters it.

*The Spinal Marrow is said to resemble a silvery light.

The Five Visceral Organs

1. Lungs are the vital breath of metal

2. Heart are the vital breath of fire

3. Liver are the vital breath of wood

4. Stomach is the vital breath of earth

5. Lower Abdomen is the vital breath of water

Avoid excessive talking and thinking in order to rest the heart. Too much fire scorches the blood and damages the heart.

Six States Which Prove the Immortal Seed is Ready.

1. A white light in the eye appears, which become golden

2. Hearing the Dragon's hum in the right ear.

3. Hearing the Tiger's roar in the left ear.

4. An audible vibration is heard in the back of the head.

5. Blazing fire is felt in the tan tien.

6. The genitals retract back in

When these signs are present, the student has achieved the time for the transformation.

*K: He or she is ready to retreat for the 9 years it takes for the complete change over of his mortal body to that of an immortal.

An Overview and Basis of Taoist Alchemy

Taoist Alchemy is often confused with a practice that is called microcosmic orbit.

Although microcosmic orbit is an inherent part of Taoist Alchemy, it will not achieve the results by itself. Taoist Alchemy is a conglomerate of components that must work together in order to bring alive a dormant aspect of ones DNA that allows for the cells of one's body to regenerate thousands of times more than the typical human lifespan.

As we all know, there are many people who live to ripe old ages into their 90's and many have broken the glass ceiling by living actively above 100 and still vital. However, in order to go beyond that point, one would need not only a purpose, but one heck of a great plan because all of our conditioning since the dawn of man has told us that we're all going to die. However, there are the accounts of the Taoist Immortals who didn't accept that life sentence and who set out to achieve the opposite result and did so successfully. Most of them having a purpose as to why they would want to prolong life, and also having the discipline and the spiritual dedication to extend their lives. Most of them became "Diamond Immortals", shedding their physical bodies for a an exact duplicate that is an atomized version able to exist in this third dimensional reality and yet no longer of it. They achieved this over a long period of time, one that includes nine long years in confinement to prepare for the "egress" of the new atomized replica body that is not susceptible to earth time or elements.

ACCORDING TO LU KUAN YU: THE BASIS OF TAOIST ALCHEMY

Alchemy first consists of controlling the heart, which is the seat or House of Fire, so it cannot be stirred by the seven emotions: pleasure, anger, sorrow, joy, love, hate or desire. It also consists of controlling the enemy known as the Five Thieves: eyes, ears, nose, tongue, body. To obtain immortality, the Three Precious Elements or Three Treasures should be sublimated IE The Generative force, the Breath and the Spirit. The union of the

Three Elements can be controlled and returned to the One Source only in the condition of the Serene Void-ness. When passion and nature unite, it is the union of metal and wood. When thoughts stabilize, this is the fullness of the Five Elements. The Three Families are the body, heart and thought. This (practice) lifts one from the worldly to the saintly plane. Stilling the spirit enables one to give up sleep, dispense with food and drink, feel neither cold in winter nor heat in summer and achieve unperturbed spirit. If the Four Psychic Channels connected for production, circulation, discharge and purification of the Generative Force are blocked **WE GROW OLD.**

The base, Shen Szo Ch'ao (is the Gate of Mortality located at the or within the Perineum) is linked to the brain and the soles of the feet. The breath either accumulates or disperses because of this cavity. If the blood circulates freely and the vital breath is strong; if the yang grows, causing negative or yin to decline, the fire will develop and flowers bloom in snow, meaning, we become youthful. **When blood and vital breath move free, all ailments vanish.**

While putting the generative force into orbit, it is of extreme importance to locate the Original Cavity of Spirit in the brain (behind and between the eyes) where the inner light resides. If this is not done, there is a danger of the radiant inner fire rising to the head during microcosmic orbiting and being mistaken and wrongly driven into a minor psychic center in the head from which it is very difficult to dislodge.

The bright light is the Hsuan Kuan. It shows the exact position of the Cavity of Spirit. (This is your inner light. K) This practice frees the body from all ailments.

The microcosmic inner alchemical agent will then be gathered by rolling eyes from left to right with the microcosmic orbit fire that passes through sublimating phases as the

4 Cardinal points: Root of the genitals where it is gathered; top of the head; spine; front of the body.

The turning of the Wheel of Law/Fa Lun (the practice of microcosmic circulation) occurs after suppressing the Generative Force (the sexual urge-where it is contained), and the gathering of the Vitality and Spirit (lead and mercury which are produced as brain chemicals) in the brain under constant pressure, in time will produce ambrosia. This ambrosia is not the Golden Elixir but produces and nurtures the Immortal Seed of the Immortal Fetus in the lower Tan Tien center. This light reveals the formation of the Immortal Seed. **When this occurs, all breathing stops and the pulse stops.**

When the Immortal Seed has returned to its source in the lower Tan Tien, concentration on it will, in time, produce a white light between the eyebrows. After this, the practitioner produces the macrocosmic alchemical agent and hopefully achieves the final breakthrough achieving the state of sainthood.

The Immortal Breath is linked with physical breathing, however, it does not come from the nose and mouth but from inner vitality (lead) from **Four Fold Breathing, which are in and out breaths** (please see notes from Master Chun Yi Lin on breathing in and out through various points along the Microcosmic Orbit later in my notes) with ascent and descent of vitality (lead) along the microcosmic orbit. It may be helpful for you to make 3x5 cards of the chart while you are trying to remember the locations of the breaths points.

It is important regulate ordinary breathing in order to find its "source". This is key to locating the source of Immortal Breath. The Immortal Breath is hidden in the Original Cavity of Spirit (in the brain) where it will not scatter away when ordinary breathing is

regulated. Just knowing where the spot is, is not sufficient to open or activate it.

There is a chapter on "Freezing and Driving Spirit into the Cavity of the Vitality Under the Navel" in Lu Kuan Yu's book, from which I took exact notes and which I believe can provide a very useful Meditation because with practice you will be able to actually locate the pinpoint aperture in the tan tien center that allows you to see inside the Field of the Elixir through it's portal. It is quite a thing to see when you locate it, in the same way that one is thrilled to see the point of light in the head when the pearl moves and opens up that aperture. It is provided below by virtue of Lu Kuan Yu.

"To fix the spirit consists of concentration which draws the pupils of both eyes as close as possible to each other. Lu Kuan Yu states that this is looking backward uniting the sun with the moon (solar and lunar poles) for the purpose of returning the prenatal state in which while in the mother's womb the two eyes are in unison. Both eyes are in unison looking down into the tan tien. This cavity, although a Gate to Life, has no physical location, but does have a portal, and it is through this portal that we enter the gate.

TECHNIQUE TO FIX THE SPIRIT INTO THE CAVITY (edits from Lu Kuan Yu's notes)

1. In a quiet room, prepare to sit for meditation.
2. Turn back the eyes to look into the Tan Tien
3. The mind should be empty of sense data and remain unattached to thoughts
4. Focus on the breathing to create a comfortable feeling until the gaze falls downward into the tan tien and the body no longer exists to you.
5. After gathering and holding the alchemical agent, roll the eyes left to right 9 times and

pause to see if the inner circle of light has opened it's gate. *you will then continue to repeat this process 4 times until you find the gate open."

K. This version seems to conflict with GM Olsen, however, I include it because it contains the same number of rotations of the eyes totally 36 times. In his book, GM Olsen's Brocades of Li Chen Yen's doesn't pause to see if the gate is open. It is for this reason that I suggest practicing it with this technique so that when you have learned the entire Eight Brocades of Li Chen Yen, it will be very easy for you to see the circle of light. I believe Stuart Alve Olsen's version to be accurate. Not that Lu Kuan Yu's isn't, however, it is possible that the transliteration and translation of the Chinese may not have been communicated as clearly as GM Olsen has been able to accomplish, and this may explain the variation.

Practice Chart for Microcosmic Orbit

In studying the wonderful book, *The Eight Brocades of Li Chen Yi*, by Grandmaster and Lineage holder, Stuart Alva Olsen, I became aware that the instructions for passing the elixir around the Microcosmic Orbit was not part of the lessons. With all due respect, this may be because GM Olsen has included them elsewhere in his extant writings, or because it is something that he only teaches to direct students in an effort to provide accurate transmission of the knowledge. I am not sure, exactly why it is not included, and certainly mean no disrespect. However, I was keenly aware of the lack on my part to understand the ancient Chinese sketch of the M. Orbit in Lu Kuan Yu's book and therefore this portion of my training was always lacking. It seemed imperative that I find the missing information, which I stumbled upon while taking a teleclass with Master Chun Yi Lin. I then found it a necessity to include the information in my notes so that once you obtain GM Olsen's book on *The Eight Brocades of Li Chen Yen* (too lengthy for me to share herein), you will know to insert them after you complete the Third Brocade and have swallowed the saliva as GM Olsen indicates, which is the correct way to swallow it. After completing the "Breathing in and out" process of Master Chun Yi Lin, continue on with the rest of the Brocades, as taught by GM Olsen. Here is the breathing pattern, and I give sincere thanks to Master Chun Yi Lin for his teachings.

- | | |
|--------------------------------|---------------------------------|
| 1. Inhale into the Tan Tien | Exhale into the bladder |
| 2. Inhale into the bladder | Exhale into the bottom of torso |
| 3. Inhale into bottom of torso | Exhale into tail bone |
| 4. Inhale into tail bone | Exhale into lower back |
| 5. Inhale into lower back | Exhale into kidneys |
| 6. Inhale into kidneys | Exhale into spinal column |
| 7. Inhale into spinal column | Exhale into base of head |
| 8. Inhale into base of head | Exhale into top of head |
| 9. Inhale into top of head | Exhale into third eye |
| 10. Inhale into third eye | Exhale into throat |
| 11. Inhale into throat | Exhale into heart |
| 12. Inhale into heart | Exhale into lower tan tien |

UNDERSTANDING THE 3 TAN TIEN CENTERS

(these notes are taken from Lu Kuan Yu's book: Taoist Alchemy, and include some additional commentary to convey my understanding of them)

Upper Center

The Precious Cauldron (Yu Ting)

Located in the center of the brain. It is the seat of the Essential Nature and the Cavity of Spirit (Yuan Shen Shih). It's left and right sides are linked with the pupils of the eyes by two channels. It is also linked to the heart. In the center of the brain, behind and between the eyes is a gateway between heaven and earth. In it is a pearl the size of a grain of rice.

Middle Center

House of Fire (Li) * After exhaustive re-reading, I could not find another name.

Located at the level of the heart. Connected to all of the internal organs that are the receptacles of emotional energy and experience from the outside world, which must then be neutralized in order to facilitate the movement of Chi through the microcosmic orbit in the creation of the elixir. It is directly connected to and located at the Thymus gland. (This section contains an explanation by this author and are not the words of Lu Kuan Yu.

Lower Center

Cavity of Real Vitality (Tan Tien)

Located 3 finger lengths below and 2 finger widths inside the body behind the navel. It exists between the front and back of the lower abdomen. In time when you look into the Tan Tien, you will see a circle of light. This is regarded as the Ultimate Tai Chi.

The Channels

Jen Mo Channel: located in the front of the body

Tu Mo Channel: located in the back of the body

(author's note: Included here is a mention of something referred to as Tu Mo Breathing, which is a special breathing practiced by certain Tibetan monks and which enables them to function in cold and snowy regions without danger or discomfort as it heats the body sufficiently so as to render it impervious to inclement weather. I will not map out the instructions for this practice, and leave that to your own devise, however, because I am referencing Tu Mu above, I felt it appropriate that readers should know that it exists, in that being impervious to climate would certainly indicate a decent amount of physical transcendence even if immortality was not the goal)

Swallowing Saliva Method and Process

(the notes below are from Lu Kuan Yu, however, I include further commentary taken from other sources because they differ greatly from Lu Kuan Yu and therefore I must note that I use the latter technique, which I believe to be more accurate, possibly because of a lack in correct translation)

The quickest way of producing the Generative Force is to touch the palate with the tongue to increase the flow of saliva beyond the usual. When the mouth is so full that you can no longer hold more, straighten the neck and swallow it. * (which then connects with positive force to create a spark. K) It is important to keep the tongue pressed to the palate at all times. Saliva flows from two channels under the tongue. If it enters the Jen Mo

Channel it goes into the lower Tan T'ien and becomes negative generative force, but if it enters the Tu Mu Channel, it enters the stomach and becomes waste. It is important that you are taught this proper method by a competent master so that when you swallow it, it will first enter the stomach, and after being digested, it will be driven into the heart and circulated in the blood vessels before reaching the channel of function where the blood gradually becomes gray, white and sticky; it will then produce the generative fluid which is harmful and disturbs the heart. An example of not knowing the proper procedure for this can be explained from experiences since olden times when many men and women have been ruined by the harmful effects of generative fluid being used incorrectly. When the genital duct dilates, young women may lose their virginity and men may succumb to sexual desires and commit immoral acts. (The above paragraph was taken from Lu Kuan Yu's book, but slightly edited by me for clarity.K)

In GM Stuart Alve Olsen's book of the Eight Brocades, the saliva is swallowed in three steps after specific breathing techniques. This is also what I was taught by my own Kung Fu instructor, a lineage holder of GM Peter Kwok-student of the legendary GM Master Kuo Lien Yang of San Francisco, now departed. Therefore, I feel it essential that you purchase GM Olsen's book of the Eight Brocades so that you have the complete picture since he holds the lineage of Li Chen Yen and Li Chen Yen definitely lived for more than 250 years.

A Chart of the Eight Psychic Channels and Their Location as per Lu Kuan Yu

- | | | |
|---------------|-----------------------|---|
| 1. Tu Mo | Channel of Control | Perineum, coccyx, spine, brain |
| 2. Jen Mo | Channel of Function | Perineum; belly; navel; pit of stomach;
chest; throat; brain |
| 3. Tai Mo | Belt Channel | Both sides of navel to form a belt |
| 4. Ch'ung Mo | Thrusting Channel | Perineum; between Tu Mo, Jen Mo; heart |
| 5. Yang Yu | Positive Arm Channels | Link shoulders with outsides of arms and
centers of palms after passing through
middle fingers. |
| 6. Yin Yu | Negative Arm Channels | Inner sides of both arms, links centers of
palms with the chest. |
| 7. Yang Chiao | Positive Leg Channels | Reaching the perineum from the center of
the soles of the feet to the outer sides of
the ankles and legs and reaching the
perineum to connect to the other channels. |

~*~*~*~*~*~*~*

These Eight Channels, according to Lu Kuan Yu, when clear are inter locked to form a network through which the Generative Force flows freely and the Vital Breath circulates freely. In Yogi Ramacharaka's book, *The Science of Breath*, there is an exercise known as the Grand Yogi Psychic Breath. It is very similar and produces an entire cleansing of the entire body and bones, sweeping it with pure prana or chi in the process. I believe that these two are interchangeable, in my experience and from his book the practice is much more simplified. Therefore I include it below for your convenience, with all respect to

Venerable Grandmaster Yogi Ramacharaka, who says in his book on the Grand Yogi Psychic Breath, "Blessed is the Yogi who can breathe through his bones."

1. Lie down in a relaxed position, completely at ease.
2. Breathe rhythmically until the rhythm is perfectly established.
3. Inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them;

Then through the the bones of the arms and out of them;

Then through the top of the skull; and out

Then through the stomach; and out

Then through the reproductive region; then out

Then, as if it were traveling upward and downward along the spinal column;

Then as if the breath were being inhaled and exhaled through every pore of the skin-the whole body being filled with life force.

4. Then continuing to breathe rhythmically, send the current of the prana to the Seven Vital Centers, using a mental picture of them, as follows:

Breathe in to the forehead

Back of the head

Base of the brain

Solar Plexus

Sacral Region

Naval Region (lower Tan Tien-K)

Reproductive Region

5. End by sweeping the current of life force to and fro, then the Cleansing Yoga Breath.

When I was studying the Tien Tao Chi Gong course from the Chinese National Chi Gong Institute (an excellent course that lasted about 3 years), it included a technique for "Clearing the Eight Psychic Channels". What I discovered, however, was that the instruction was to clear the channels with one single breath. This was impossible, even for me as an advanced Pranayama practitioner. Trying to remember where to move my attention, while holding my breath was a painful and difficult undertaking and it is for this reason that I have included the Grand Yogi Psychic Breath. It is my belief that in so learning it, the Eight Psychic Channels will be more than clear and it will not require holding the breath or mentally straining one in trying to combine the two. Once again, I urge you to purchase the course and study it fervently to draw your own conclusions, but these are the conclusions that I have drawn for myself with 45 years of Yoga and 20 of Taoist Alchemy/Chi Gong under my belt.

BEHAVIOR OF TAOIST PRACTITIONERS

Below is my commentary of the behaviors suggested by Taoist Practitioners. These protocols are taken from the Chi Gong course from the National Chinese Chi Gong Inst.

1. Dwell in singleness of thoughts.

K: Keep the mind focused on one thing at a time. Practice staying in the moment.

2. Eyes and ears disengage from objects

K: This relates to the India Yoga practice of Pratyahara where one shuts off the attention to outside stimuli so as not to excite the five senses/emotions. One does not necessarily close the eyes, but instead, controls where they are looking by utilizing certain eye positions to activate various bodily responses. Closing the ears by shutting the ear flaps or by cupping the ears with the hands is a practice known as Nada Yoga, used to access inner sounds. From a Taoist standpoint, it also means controlling what you subject your listening ears to hear that may be a contaminant to the purity of the practitioner.

3. Regular Diet

The practice of Taoist Alchemy, which is concerned with converting the physical body from a Yin to a Yang state, requires that certain foods be cut from the diet to allow the creation of the inner elixir and the creation of natural formation of cinnabar, essential to the completion of the "diamond body".

K: The below list is also taken from the Tien Tao Chi Gong course of the Chinese National Chi Gong Institute in China of which I hold a Certificate of Completion.

*One meal per day; which will eliminate illness. **Overeating obstructs the energy centers.** (this is a real edict about the inhibition of Chi flow in heavy and obese people)

* Drink only when thirsty

- * No cold foods and drinks, which disturb the breath.
- * No alcohol, which is counter productive to restoring energy and vitality.
- * Avoid fatty and salty, oily and sour foods.
- * Avoid grains other than corn and oats.
- * Avoid meat and smelling meat while cooking.
- * Avoid products made with white sugar and flour
- * Avoid raw fruits; better to eat them cooked.
- * Fast on the solstices and equinoxes
- * No table salt, which contains aluminum compounds and Iodine. Use Sea Salt.
- * Avoid The Five Worms: rice, wheat, rye, sorghum and millet
- * Avoid eating fish which was considered the greatest tainted substance, so powerful that if eaten would render the making of elixirs contaminated.

Lu Kuan Yu's book states that if one practices this for 100 days, ones body can produce gold.

4. Reduce Sleep

"K": Too much sleep allows for stagnant blood in the body and less contact with higher levels of consciousness. The higher level of consciousness, the less need for sleep. I do not think this is something that you can simply arbitrarily decide to do. However, it is something that seems to evolve on its own due to practice of Taoist Alchemy.

5. Refrain from futile talk and jokes

"K": Taoist Alchemy adheres to the concept of the eternal Tao. Never beginning and never ending, always in complete harmony with nature. Although time is eternal, wasting time by useless conversations that waste energy and weaken the body, and too much

laughter makes the heart "move". The more the heart "moves", the more the energy of the embryonic life form that is growing and that will become the new body of the "diamond immortal" is hampered. A moving heart is an aging heart. This is not to say that all good humor or conversation is dangerous or wasted, but that it should have intrinsic value.

6. Stop thinking and worrying

"K": Thinking too much and worrying cause stress to the body and to the mind. It blocks the mental processes from receiving higher wisdom and higher states of consciousness.

7. Cast away soft comforts

"K": Taoist Alchemy Practitioners, are supposed to keep their bodies warm so as not to coagulate blood and chi flow. But here the idea is that if one is to achieve the greatness of a Diamond Immortal, one can go easy on oneself. One must work very hard to change what is, under normal average circumstances, impossible. Letting oneself slip will be the detriment of the goal.

8. Cease to discriminate between the handsome and the ugly

"K": This is to say that if we are attached to our likes and dislikes we are bound to the material world. A Diamond Immortal lives beyond this world, even though he is in it. Nothing here can really touch him and he cannot be betrayed by his emotions or through his personal preferences. He doesn't allow himself to be affected by the illusions of the material world.

9. Gather vital breath in the morning

"K": This is a reference to males because of their biological function. This does not have the same meaning for female practitioners. For females this would tend to be more at night and probably between the hours of 11PM-1AM.

10. Sublimate it in the evening

"K": It refers to sublimating the stirring sexual drive by performing special breathing techniques to push the sexual drive and its inherent internal fluids into the flow of chi in the microcosmic orbit. For women it would be to sublimate in the morning.

11. **Tongue Bagha:** Unless otherwise noted or directed: Keep the tongue gently pressed to the roof of the mouth during all practices. The tongue to the palate stops the drain of Vitality from the Heavenly Cavity in the mouth. This creates a bridge so that Vitality can flow into the throat and chest.

12. **Do not sit on plastics** and other synthetics during practices. Using wool will help to protect the chi from the downward magnetic pull of the earth. This would also include not drinking from plastics or synthetics if at all possible.

13. **Sitting posture:** When sitting cross legged, have the left leg crossed over the right.

14. **Meditation posture:** When meditating, the eyes should be closed and gently looking downward, fixed on the tip of the nose and looking into the depth of the Tan Tien Center.

15. Hand Mudras:

Five Centers Facing Heaven: Placement: Right palm placed over left with thumbs touching.

Mudra of Immortality: Join the thumb and third finger of your left hand together. Place and press the thumb of your right hand into the center of your left palm and place your right hand under your left. This Mudra forms a circuit of the 8 Psychic Channels.

16. **Best time to practice** is 11PM-1AM if once per day. Then, 5PM-7PM if twice.

17. **Breath:** Should be so subtle as to not move a feather.

K: This cannot be forced. It comes in time when the blood and heart have been DE-

carbonized.

18. Coiling the Five Dragons: Sleep in the position with the body on the right side, right knee bent upwards and the left hand alongside the top of the body; right arm bent under the head. This eliminates dreams and drowsiness in meditation.

19. Walking, sitting, standing: Stay centered on the lower Tan Tien.

***Other Thoughts**

Practitioners are also to avoid anything in the common world that can contaminate the energy in their field. This refers to anything that they think, speak, hear, see and do. Their lives become pristine examples of personages who, long before they become complete immortals, became divine presences who immediately cause an uplifting atmosphere to exist simply by their presence and allow nothing to contaminate themselves, moving about free of their previous earthly identity.

PREPARATION FOR DAILY TAOIST ALCHEMY PRACTICE

MATERIALS & SUPPLIES NEEDED

1. Red and white taper candles with candle holder for a height to come just under eye level.
2. Sea Salt (non-iodized because of the aluminum)
3. Wolf-berries (Lysium Barbarum or Goji Berries)
4. Fo-Ti Ting (available in pill form at many Chinese apothecaries-contained Kola nuts, meadow-sweet, hydrocotyla, asiatica, asparagus, sesame, ling chih mushrooms, cinnamon, and Chin-Chih (gold/bronze in trace amounts).

5. Other Taoist Herbs:

Dragon's Gall: Gentian

Tiger Paws: Jack in the Pulpit

Chicken Heads: Euryale

Rat Tail: Sage

Sky Dog: Ginseng

WATER ELIXIRS

Although not listed in any of the books in the reference section at the back, Ayurvedic Gold and Silver Water Elixirs can be made very easily by taking 2 cups of pure water and dropping either pure gold (22 karat) or pure silver pieces into it and boiling it down to reduce it to one cup. Gold or silver coins can be used or a small piece of jewelry. The

water is then taken every several days or so. There is much information about this available on the internet and in Ayurvedic books.

Because the Taoist Alchemists who worked for the Emperors were called upon regularly to create Elixirs, I thought I would include the information herein.

OTHER WATER HEALING ELIXIRS

By using pure water, it is possible, as in the case of ancient Yoga practice to charge water for the purpose of healing oneself and others. Take a clean glass or glass jar and fill it with pure water. Place your left hand on the bottom of the glass or jar and your right ring or middle finger into the water. You may then use a prayer, or simple Taoist mantra such as Om Mani Padme Hum (the 6 true words) and visualize that the water is becoming charged with healing properties. Practice this for a few minutes.

Pure water can also be enhanced by 7-14 drops of lime juice and a 1/4 teaspoon of sugar. Instructing the water to heal you, drink it down each day.

Pink Himalayan or pure Sea Salt. Place about 1/4 teaspoon into a glass of pure water which can also be prayed over and instructed to heal you.

Placing pure water in a glass which is placed on top of a prayer, or near a sacred image where the image is reflected into the water is another means of charging the water.

Water may also be charged in the sunlight, and moonlight. The ancient Taoists were very big on drinking in the properties of the stellar energies.

*Disclaimer: Before using any elixir from these pages, please consult with your physician. No claim is made here for any specific result and provided merely as informational; nor is it a substitute for any medication or medical care.

DAILY PRACTICES:

Tien Tao Chi Gong of the Chinese National Chi Gong Institute

with notations as they relate from other Taoist Alchemical instructors.

All below is taken from The Chinese National Chi Gong Institute course that I studied and from which I received certification. Please understand that what I am presenting here are the daily points that are inherent in a vast body of knowledge from that course that primarily addresses martial chi gong. I have extracted the daily practices that require daily attention along the path to immortality. I encourage anyone reading this to sign up for the total course in order to benefit from the extant amount of knowledge it has to offer.

1. Standing Meditation of the Five Elements to convert the body to Yang in 100 days.

Assume a stance with the feet about hip's width apart and the shoulders relaxed. Allow your arms to be at your sides, slightly away from the body as if the palms of the hands were floating on water at waist height. Relax the knees. Repeat the following Mantra:

Shan ren ken wo yu ju yi (Water)

Shan ren ken wo min li (Fire)

Shan ren ken wo yu shn shr (Earth)

Shan ren kan wo yu liang yang (Metal)

Shan ren kan wo you rou he (Water)

Practice this for at least 5 minutes per day.

K: This is a practice that I discovered in the correspondence course that I took from the Chinese National Chi Gong Institute. I find that using any form of standing meditation such as I Chuan, stationary Ba Gua Jhang, Universal Post or any other aligned stance,

such as Tadasan, or a combination of any of the above will work just fine.

2. The Six Healing Breaths:

It should be noted that although these appear in various treatise on the subject, only the technique that I learned from the Chinese National Chi Gong Institute has taught both the male and female versions in order to be correct and effective. Please find both versions below and remember that it will be essential to meet with an instructor to really get the sounds correctly.

Mens Sequence:

1. Liver:

EYES: closed/ open on exhalation at tip of nose / SOUND: Shh EMOTION: worry FINGER: thumb tip of nose

2. Heart:

EYES: open/ SOUND: Ha (sigh) arms lift and circle down /EMOTION: greed, doubt FINGER :middle

3 Spleen:

EYES: closed/ SOUND: Whooo (like silent whistle) EMOTION: anger FINGER: ring

4 Lungs :

EYES: closed, palms down chest level/SOUND/ Ssssss (hissing)/EMOTION: grief FINGER: index

5 Kidneys

EYES: 45o look at feet/bent knees /SOUND Shiu (blow out candle) /EMOTION: fear/ FINGER: pinky

6 Triple Burner :

EYES: closed SOUND: Eeeee (like air leak) BENEFIT dispels rheumatism and toxins
Rub hands together counter clockwise 36 times with left hand on bottom. Place over eyes for 3 breaths.

It is best to perform these practices according to the special times, however, this is a vast complicated system. The most important point is to avoid practicing these breaths between the hours of 1:AM- 3 AM or 1 PM -3 PM.

For Women, the information is the same but the sequence is in a different order as indicated below:

1. Liver
2. Kidneys
3. Lungs
4. Spleen
5. Heart
6. Triple Burner.

3. Massage the Tan Tien 36 rotations counter clockwise. Women must do another set clockwise. Women must also massage their breasts counter clockwise 36 times then clockwise. (*these two massages will tend to stop menstruation-which is harmless. If you are wanting to have children, you must not pursue this portion of the techniques.

4. Practice Breath Control: Breathing through the nose, inhale for 6 counts into the lower Tan Tien, exhale for 6 counts. Perform for 10 minutes.

5. Clear the 8 Psychic Channels by breathing around the 8 points:

K: This technique refers to moving the chi around the meridian lines. In Yoga it is referred to as the Grand Yogi Psychic Breath, so here again is where the world of Chinese Chi Gong and Indian Yoga join hands.

6. The Red Candle Meditation: Helps to clear latent illness, trains the two eyes to become as one and trains the eyes to see the "point of origin" of the breath where the sixth chakra opens and where the practitioner sees "flower petals and snow falling".

It is essential that the practitioner trains the eyes through candle meditation in order to

learn how to control the inner vision, such as looking into the Tan Tien Center or the Cavity of the Spirit (located in the brain) where the prenatal breath begins. This cannot effectively take place until we are able to control the inner gaze and the outer gaze. If we are not able to control the gaze, the spirit will wander outside the mind and body collecting sense data, which it is designed to do while we are awake and when we are asleep. Candle meditation trains the eyes to hold together, in one place, the single function of sight off the one visual root which is connected to the brain so that the two eyes function as one and therefore able to pinpoint the gaze into that part of the brain. Master Lu Kuan Yu, in his book Taoist Alchemy is quoted as follows concerning this important point: "to fix the spirit into this cavity, sit in meditation in a quiet room. Turn back the eyes to look into the cavity. The mind should be empty of sense data with no attachment to void or thoughts. Feel the breathing to create comfort. Until this eyes fall into the cavity and the body no longer exists".

It should be noted that tears come from the fluid which washes the eyeballs. Below the nasal cavity is a duct which discharges tears and and snivel and is linked with the viscera in the body. Via this duct, latent inner ailments are expelled from the body. According to the National Chi Gong Institute Course: T'ien Tao Chi Gong, this is also the only route available for the exiting of 'residue ash', which is formed from all inhalants, foods, drink and other chemicals in the body which cause sickness and death.

*** USING THE RED CANDLE TO TEST THE SEED OF THE IMMORTAL
FOETUS FOR MATURITY AND EGRESS**

Gaze into the flame of the candle, rolling the eyes left to right 9 times. If the after image is dark in the middle and bright around the edge it is not. If the image is like bright

moonlight, it is mature.

* The Immortal Seed is the crystallization of positive and generative force in the body which combines. It is a the result of habitual restraint of anger and passion, silent meditation and quieting of the mind which will lead to the destruction of the mortal heart and the resurrection of the Tao-Immortal Heart.

(K. There is a reference in Lu Kuan Yu's book about using a lighted incense and also a crystal ball to achieve the same result. However, the experts who created the T'ien Tao Chi Gong Course in China, suggest using a Red Taper candle because of it's ability to clear out toxins in the tissues of the body more effectively.

White Candle Meditation

Although I have not come across the White Candle Meditation in any of the Taoist Alchemy sources that I have studied, I feel that I must insert it here because of it's connection in helping to purify the stomach, which according to the I Ching, is likened to a "deserted city where fear has not entered". It is the stomach which must digest the Alchemical Agent and therefore the stomach should not be a contaminated field, especially by emotions. The Indian Yogic version of this technique is to activate 'fire' in the body for good eye and liver function, however, gazing into the White Candle and visualizing safety and security and success into the stomach is very helpful in purifying it and so I include it here.

Perform the Candle Meditations as Follows:

Place a red taper candle so that it is arms length away and at a height of just under eye level. Dim all other ambient light and begin to stare into the candle flame without

allowing the eyes to close and the eyes begin to tear. Resist closing the eyes even if they burn and practice for about 5 minutes. More if you can stand it. Close the eyes and locate the after image of the flame which will float around your inner vision. Try to keep the image at the center of your forehead, between your eyes until it fades.

For the White Candle, repeat the process, but in this instance you may blink the eyes when necessary for comfort.

7. Palm Lifting Chi: This opens the Gen Mo or front channel in the body that conveys the elixir to the Tan Tien.

8. Neck and Eye Rolls: 5 times starting from the left side, roll the neck slowly, then reverse and perform on the right side. Eyes: Roll eyes around the **4 Cardinal Points: Base of the spine; heart; head, mid-back**. Then bring the eyes to rest at the point between the eyebrows to activate the Pineal Gland, which is the center for all intuition and the seat of spiritual knowledge access point. * If in your meditations you find that the Immortal Seed is, in fact, as described above, you will have to find a proper master knowledgeable in Taoist Alchemical Arts to help you further, as it is impossible to achieve this on your own.

9. Eye exercise to close the chi; right to left, left to right 9 times, tongue in Bagha. Swallow saliva in three portions.

K: My experience is that the above 9 times is divided into sections of 3 that are performed during the Third Brocade of Master Li Chen Yi as instructed by Stuart Alva Olsen. This is followed by Breathing into the points outlined by Chun Yi Lin in the microcosmic orbit.

10. Closing Up the 5 Dragons: During sleep, lying on the right side, bend the right knee

while keeping the left leg straight, left arm on the stomach, or along the leg.

11. Tan Tien Centering: Whether driving, walking, working, or resting, stay centered on the Tan Tien.

12. Be Pure in Thought and Deed: The vulgar and debased cannot practice the art of Taoist Alchemy, according to Taoist scholars, because neither can understand the purity of Taoist Alchemy.

13. Anger must be Avoided: Because it disturbs not only the energy of the heart but also because it disturbs the rhythmic flow of the breath. Still the heart and the body, spirit, intellect, incorporeal soul, and corporeal soul, which are all negative will be still. This is the key IE the heart and self realization comes from transmuting the heart to immortality.

14. Right Posture is essential for the flow if Chi: Without it, Chi cannot flow properly and neither can the blood and other essences in the body,.

15. Avoid wrong or excessive food and drink: These cause a very destructive fire to burn in the body which destroys well-being and progress.

16. Refrain from Yoga Practice: Unless you are training under a competent master, as otherwise, the Yoga breathing may be deranged and therefore very dangerous.

17. All ailments must be eradicated: Through proper Yoga medicine/breathing, red candle meditation and pure thoughts. The body must be free of dangerous energies in order to obtain immortality.

SOME TAOIST EXERCISE PRACTICES

1. **Prone Position**: Lay with eyes closed and hands closed (loose fists) and I would say, with thumbs tucked in. Hold the breath working up to a holding time of 200 counts. (When one can hold the breath effortlessly for 1000 counts, "freezing the spirit" occurs and immortality is at hand).

Needless to say, this is not something that one can arbitrarily perform right away, but must take practice without using force.

2. **Sleep Position**: In a quiet closed room, lay on a bed with a pillow 2 1/2" high. Lay on the right side of the body. Close eyes and keep the breath in the diaphragm of the chest so that the breath would not disturb a feather. (I suggest the Ham So Breathing technique, see below). Place one arm under the head, one leg out, and one bent. The other arm is on the stomach, slowing down the breathing. This is known as coiling up the 5 Dragons.

OTHER HELPFUL NOTES OF INTEREST

The number 36 is a positive number in Taoist Yoga/Alchemy. 24 is a negative number. In practice, the breath is raised 36 times and lowered 24 times, as mapped out.

The eyes are positive and are used to root out illness. The rest of the body is negative.

The Dragon refers to negative energy, the Tiger to positive.

The Immortal Fetus is activated by the practitioner raising and lowering in the thrusting channel the vital breath, until it slips into the cavity. IE, re-entry into the fetus for further creativity.

Pure saliva (Kan Lu) is the most precious thing that preserves the physical strength.

When saliva is adequate, the element of water is full in the lower abdomen, causing the eyes to gleam with the pupils and whites well defined. When ailments are latent in the body, the pupils are not clear and the whites contain red or yellow streaks. The eyes should be bluish white. Only then are you free from latent ailments and thus is the use of the Red Candle Meditation and dietary considerations.

Ham So Breathing (an Ayurvedic practice)

This technique is thousands of years old and completely rests and restores the health of the heart while bringing it into harmony with the respiration which also rests completely.

Place your tongue in the Bagha position and either lay down or sit comfortably

For the length of time it takes for you to inhale naturally, mentally repeat the word "Ham"

For the length of time it takes for you to exhale naturally, mentally repeat the word "So"

Allow the breath to flow without trying to breath deeply or trying to repress the breath.

Also, do not try to make the breath equal, as that will happen on its own with practice.

Simply focus on letting the breath come and go while using the two Sanskrit words. In time you will de-carbonize the heart and enter the breathless state.

The Heart Lock Technique

While prone or sitting, place the palm of either hand over your heart and simply relax allowing your mind to think of prayers, or happy thoughts. After 2-3 minutes, oxygen will increase, as will serotonin, collagen production and oxytocin. Think of this as the Immortality "cocktail".

DAILY CHART TO FOLLOW

1. Observe dietary restrictions: Eat one meal. Avoid meat and smelling meat. Avoid Fish (which is considered to contaminate the Elixir) Reduce liquid intake.
2. The Six Healing Breaths
3. Eight Brocades of Li Chen Yi, inserting Microcosmic Orbit of Master Chun Yi Lin.
4. The Red Candle Meditation
5. The Five Element Standing Meditation with Recitation of Elements in Chinese
6. The Sleep Position at Night
7. The Prone Position for a meditation practice with *Ham So Technique
8. The White Candle Meditation
9. *The Heart Lock

* While these techniques are not taken from any of the referenced books herein, I felt it important to include them because of their powerful effect to create a healthier and Immortallypossible environment in the body.

**AN UNDERSTANDING OF THE 9 YEARS OF SECULUSION
FOR THE PURPOSE OF GROWING THE IMMORTAL FOETUS AND THE
EXPERIENCE KNOWN AS "THE EGRESS"**

A time will come in your progress and practice where you may be ready for the final breakthrough. This is not something that can happen overnight, easily or haphazardly. It is a constant and steady path toward the 9 years of seclusion for the purpose of shedding your earthly body so that the body that you are creating from your new molecular structure, the one that is not merely human, can be grown and then "birthed" while you train it to function in the 3rd dimensional and other planes of existence.

In the movie, *Big Trouble in Little China*, we see a villainous character who has been alive for thousands of years because his body has become "atomized". While this depiction is not really what happens if one is able to complete the lengthy and arduous practice of achieving true immortality, it does offer a limited glimpse of an idea of how these stories have been kept alive. In the movie, his physical body is quite old and deteriorating, while the body he is able to project appears to be only approaching middle age and which can penetrate walls as a non-physical entity.

In true Alchemy, the physical body experiences a death much in the same way that a snake sheds its skin. The 'immortal' has been building his new body over a period of 9 years and finally moves into it, much in the same way that people sometimes build a new home on a piece of property while living in a trailer on the same property. One day the new home is complete and they simply move out of the trailer and into the new home, removing the empty and now uninhabited trailer from the property and disposing of it in

some way.

The Taoist immortals would often stage a funeral so that they appeared dead, while in their newly formed bodies, would look on from afar and then simply assume their new life. Why would they do this? Because trying to explain to the world that they were 200 years old or more, would start to become unbelievable. It was easier to simply assume a new body and live on in that capacity.

One example of that is probably Li Chen Yen. No one knows if he assumed a new identity or not, but it would seem that he terminated his life as Li Chen Yen in 1928 or 1930 as it appeared in the New York times Obituary column in an effort to either give up his life and pass on to a higher existence or to carry on his life in a new identity-for it was certain that he achieved immortality as was proved by all of the research done on him by very reliable sources.

In this last chapter, my intention is not to give you a lot of information about the 9 years of seclusion, because if you get as far as mastering what is in this book and the practices set down by the masters whom I've mentioned, and you are able to arrive at the point where you are ready for the 9 years of seclusion, it will be necessary for you to find a master and his lineage entourage to help you through the 9 year process which you, nor I, nor anyone I personally know can achieve single handed. It is a process that requires constant care of your body as it passes through the many stages, some of which are catatonic and almost deathlike, during the transformation process. It is hardly suitable, or possible for anyone to simply write out a list of "do this and do that", as if it were a cake baking recipe or that can simply be performed like learning how to sew. It is way beyond that and way beyond anything that you or I can even begin to imagine because, truly, it is

otherworldly and this plane of existence is left quite behind, even though the achiever of such a goal can function in this 3rd dimensional plane, he is never actually human again. He is able to mount clouds of chi and float through the air appearing and traveling where he wishes.

With all of that in mind, I have included below my own bare bone notes on the steps of meditating that lead up to having the immortal fetus grow and emerge from your physical body. Can you achieve it by this mere listing of techniques? No! However, it certainly won't hurt to use the steps indicated in your meditation practice, for many other worldly experiences await in the meantime.

Suffice it to say that each of us carries within us a seed which lay dormant, that if activated by means of all I have written about here-and more-begins to grow into another being that is a carbon-copy of us and that at some point, if we have been working the program, are able to open the aperture that allows this other being to "birth" and to be let out of the body, much in the same way that a baby is born connected to the umbilical cord. This 'birthed other self' through rigorous eye training, is able to be retracted back inside ourselves after we have let it out to "play" and experience the outside world for a bit. Eventually, this other self is fully grown and able to survive on its own and we have completed building it and can move in to it permanently. To that end, it is easy to see that no mere list of suggestions, techniques or 'to dos' can be accomplished by ourselves in our regular work a day-people inhabited-world. The world of Taoist Alchemy in it's final stages is where we leave forever, the common life.

That being said, even if one did not achieve the great "egress", one would still be living a very long and healthy life and therefore, none of the efforts will have been

wasted. Here then, below are the notes from Lu Kuan Yu's book, which I entreat you to study like the Dickens and then try to find a suitable and true instructor-not here in the US-but in China in some far off lone and remote place where there still exist those who know how to instruct in these ancient and secret practices.

PREPARING FOR TAOIST MEDITATION: With an exercise in seeing the new body that you are developing, during the "egress".

1. Clear mind of all rising thoughts
2. Sit cross-legged with right leg tucked into the left and the left leg on top of right
3. Loosen garments, belts and shoes. Remove jewelry as it disturbs the flow of energy
4. Do not sit on plastic or synthetic surface
5. Fix the gaze at the tip of the nose with the eyes almost completely shut, but with attention concentrated on the spot between them. (in time the Light of Vitality will manifest)
6. Assume the Mudra of Immortality
7. Assume the Bagha with the tongue 1 1/2" towards the back of the throat to immobilize the Spirit and Vitality (mercury and lead)
8. Practice Immortal Breathing, regulating the breath through the nostrils.
9. Still the heart
10. Move the breath through the Eight Psychic Channels starting at the heel channels.
11. After awhile, close the eyes and bring the gaze together in the center of the forehead. Eventually a bright light will appear.
After that, you will see what looks like flower petals and snow falling.
12. Now, open your eyes and look upwards in your head and imagine leaping into the void. (This forces the Bai Wei point at the top of the head to open if the light soars up.
13. Lower your open eyes to look down before closing them with natural force while you imagine making the jump. At this time you should see your other body, the "egress"

emerging from the Immortal Fetus All of the Five Dragons (heart, spleen, lungs, liver, kidneys) will move downward along the right side of the body toward the base of the spine to shoot straight upward with the gaze of the eyes moving up.

14. Roll eyes clockwise to draw the light into your body in order to transmute it into positive light.

15. Complete the meditation to return the Positive Spirit to nothingness

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From Lu Kuan Yu's book: Taoist Alchemy:

The Yogin and Shen can always leave the body and return, but early on this should be limited to the daytime. For 6 months, this exercise should not be performed more than once in 3 days until a year, when it can be done 2 times per day, and at 2 years may be performed at will.

The Shen faculty, after 3 years enables the Yogin to travel in spirit to distant places. he is then a Shen, Hsien or Earthly Immortal. After 9 years he may rise to a Golden Immortal, the body then being illuminated by a gold light. After may years, the work of transmutation is complete and he can leave the body and wander about to bring salvation to humanity like a saint.

The first principle of alchemy is that no one who has not first healed himself and put his own house in order is capable of helping anyone else.

RESOURCE AND REFERENCE PAGE

BOOKS OR COURSES MENTIONED IN THIS BOOK

1. The Science of Breath by Yogi Ramacharaka
2. National Chi Gong Institute of China; Chi Gong Course
3. Taoist Yoga Chart showing Immortal Fetus by Mantak Chia
4. Taoist Yoga Alchemy and Immortality by Lu Kuan Yu
5. The Eight Brocades of Li Chen Yen by Stuart Alva Olsen
6. The Complete Book of Chinese Medicine by Daniel Reid
7. The Secrets of Chinese Medicine by Rider London

"When the (Immortal) fetus is mature, you'll leap over the mundane"

from Lu Kuan Yu's book Taoist Alchemy and Immortality

Closing Statements:

I told you right from the start, that this would be a bumpy ride. It's more like first finding a dragon and then trying to tame it enough so that you can jump onto it with your backpack of knowledge, and then holding on for dear life while you try to live in the everyday world trying to achieve something that no one, save a very few have ever achieved. And, while the rest of your friends, family and co-workers think you've lost your marbles. I know no one personally who has ever achieved this, although in all fairness to Immortals, once they achieve this, it would be almost impossible for them to exist in the world, as we know it, and hence they all become recluses and go off to mountains and are never really heard of again except maybe by a very limited and select minority perhaps of their top students.

I know that in the 1950's a direct students of Master Li Chen Yen came to America to teach Tai Chi. He was known as Da Liu. Another Grandmaster of Ba Gua Zhang, Lu Zi Jian passed away in Emei Mountain at age 119 years old, still active in 2012. He most certainly achieved, at least, a certain limit of Immortality, for he was still active and teaching his art until he passed on. Most of Li Chen Yen's students were already close to 100 when they began to train with him.

I want to make clear something that I have said in many of my lectures over the years. If you suddenly became enlightened, in the full sense of the word, you would no longer even relate to this third dimensional reality. You would no longer be emotionally attached to anything that happens here or to your loved ones in any way because you would realize it is all a dream. Most of us are not willing to go that far. It is the same thing with

becoming Immortal, which is another way of being Enlightened, except that enlightened beings often pass over at a young age and Immortals live a very long time, untouched by the ravages of time, simply because they no longer live within it. You would never be able to become Immortal and live on your life as you once did. That is the other Pearl of Great Price, so I applaud you on the journey as far as you are able to take it and hope that we may one day meet along the path.

Khadi

February 2014

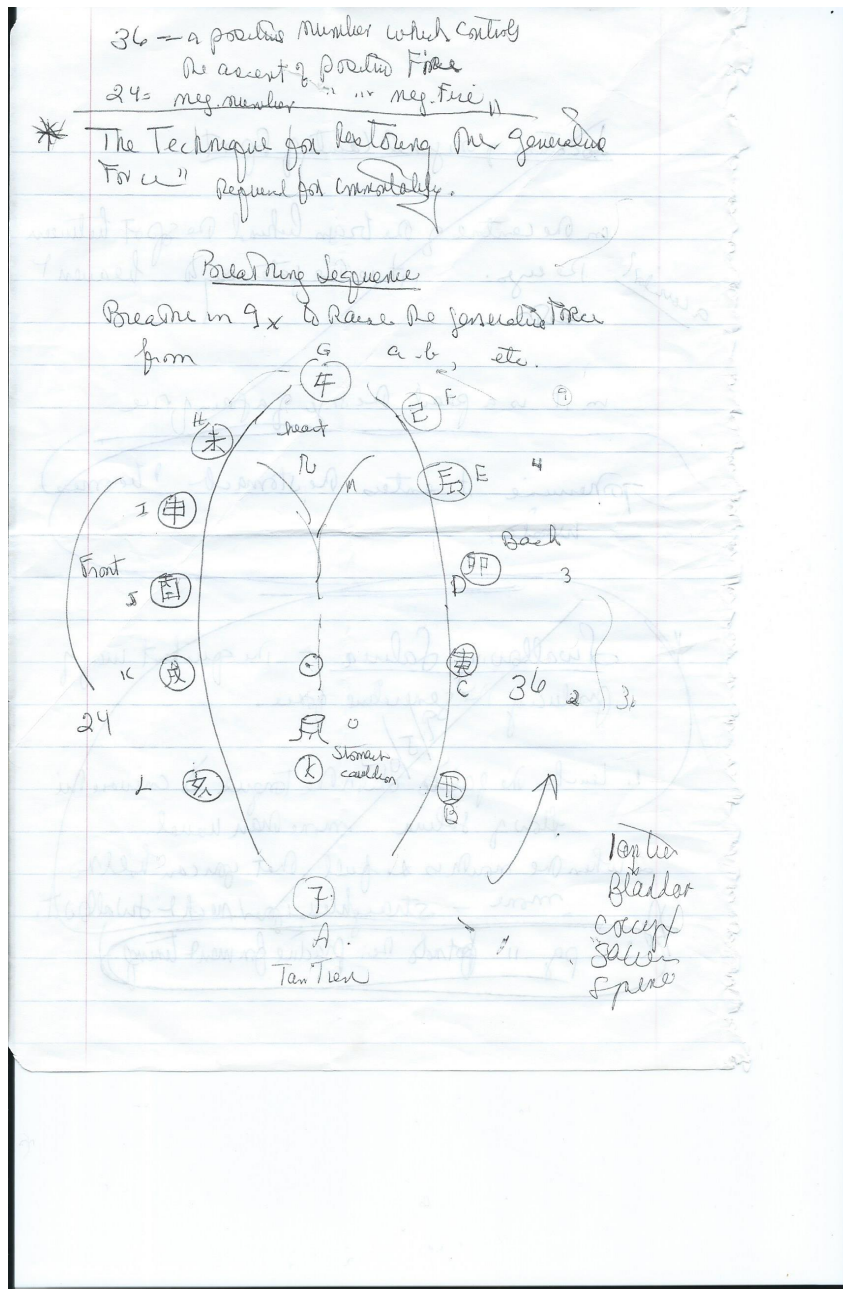
Chinese New Year; Year of the Wood Horse

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"I have read the stories of ancient Immortals who were all liberated after undergoing the same training. Students reading this book will know the 4 secrets of Alchemy. There is no need for them to climb high mountains and cross streams and run to seek instruction from masters. If they are provided with money and have companions with them and practice seriously, they will leap over the worldly to the saintly realm" Master Yu Kuan Yu,
Taoist Alchemy and Immortality



My sketch of the Microcosmic Orbit from Lu Kuan Yu's book. I was never able to make sense of the mathematical equation of 36 breaths up the spine and 24 breaths downwards no matter how I tried to configure it. I'm glad for Master Chun Yi Lin's easy method and provide my sketch here for your amusement. Can you figure it out?