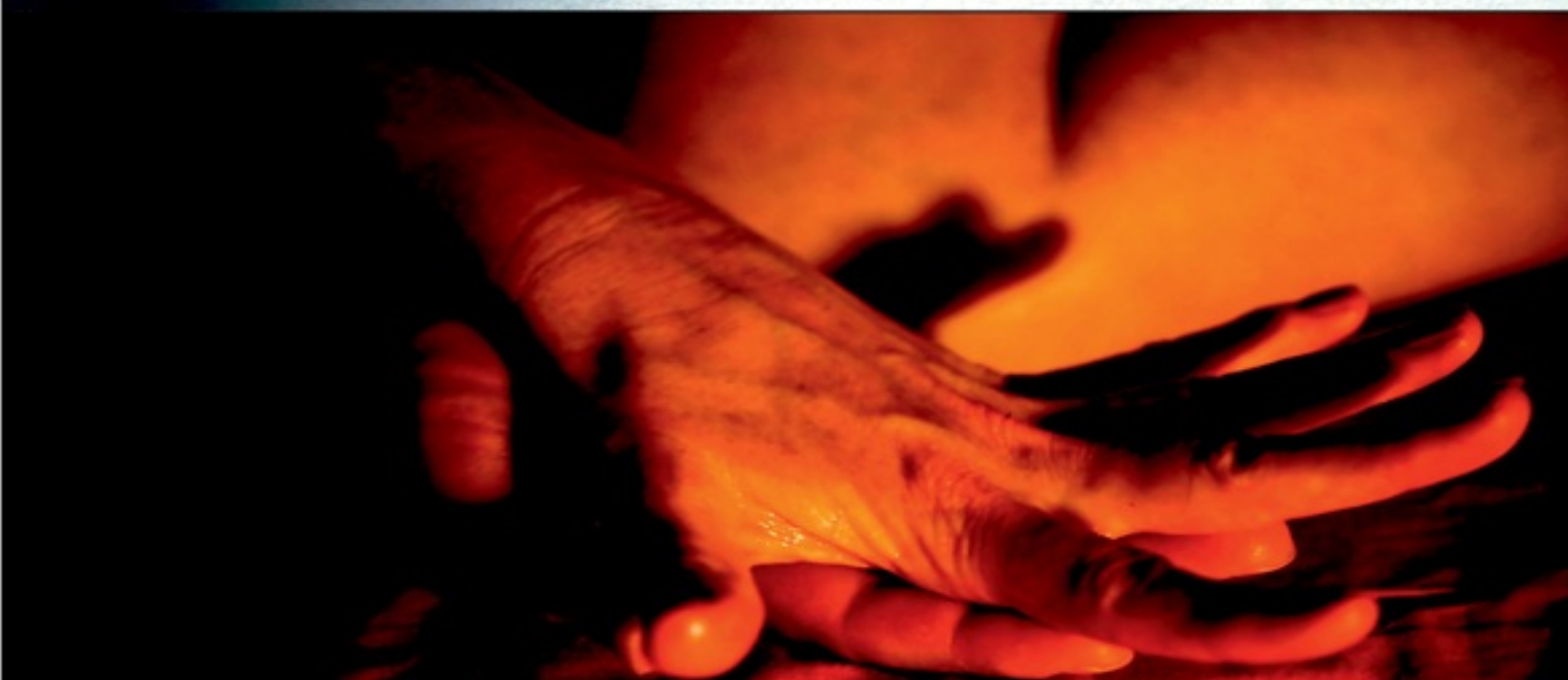




EROTIC CHINESE MASSAGE

The Sexy Secrets of Taoist Teachers

WANG-PUH WEI & CHRIS EVANS



Wang-puh Wei and Chris Evans

Translated by Don McGinnis

Erotic Chinese Massage

The Sexy Secrets of Taoist Teachers



Skyhorse Publishing

This book offers suggestions only, and in no way should it be used as a substitute for consultation with professional therapists. The information provided in this work offers you the knowledge so you can choose, at your own risk, to act on that knowledge.

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Harmony and eroticism

The movement of Tao is to go back;

The use of Tao is to accept.

All things come from the Tao. The Tao comes from nothing.

Sexual energy is the energy of creation. It is the purest form of energy that humans possess and the only one that is capable of creating life. In any case, there are other possibilities. When procreation is not the goal, sexual energy is able to transform and open channels within the body to caches of energy that, for some reason, remain dormant inside us and prevent energy from flowing throughout the whole organism. Finding the balance between mind and body is one of the core ways of feeling good with ourselves and with our surroundings.

According to the *Tao*, the earth and the heavens sustain a permanent sexual union, which maintains balance. Because of this, it is essential that man and woman enter into communion with the cosmos and channel their energy to obtain health and pleasure.

The Taoist philosophy means freedom

According to Taoism, the mind and body must be in harmony. Sexuality and spirituality are inseparable. Taoism does not prohibit any form of sexual activity; on the contrary, it seeks to find lost harmony through the act of love. Sexual energy empowers emotions and shapes them until they become rejuvenating and healing energy that flows through the entire body. The *Tao* encourages a path toward becoming conscious of one's own light and developing enough awareness to allow the consciousness to expand.

This book, far from focusing just on the benefits that Taoism can have for men as other works do, also includes the traditions of the White Tigresses, women who practiced a number of disciplines that incorporated Taoist and tantric teachings.

Prolonged intimate relations allow lovers to rise up to the highest echelons of human perfection. Integrating sexuality into a spiritual context leads to the union of individuals becoming a path toward cosmic illumination. Chinese erotic massage seeks for the sexual act to rise above the physical level and become a deep spiritual experience in which the body and mind become one. As sexual energy spreads throughout the organism, both at the moment of massage and the act of sex, it transforms into a different form of energy that can be harnessed for self-benefit.

In the first chapter, the reader will find a series of exercises that will teach the importance of breathing, good posture, and the power of the inner smile. This Taoist practice allows one to send energy to vital organs and helps change the inner state of the individual. It also contains relaxation exercises that will create optimal conditions at the time of starting the massage.

The second and third chapters contain exercises for increasing sexual vigor, learning how to become multi-orgasmic man or woman, and getting to know the male and female bodies. Upon doing so, you may stimulate the erogenous zones and reach the highest level of sexual pleasure. We often hear of the famous G-spot and the pleasure muscle, which are essential for taking control of ejaculation, as well as increasing pleasure and achieving communion with the body itself. An important section of this book concerns postures with curative properties, which is a knowledge that is essential for using sexuality for therapeutic purposes, as well as learning what the most appropriate positions are for different couples and their individual needs.

Erotic massage prepares the body for the act of sex and stimulates the flow of energy. This is the topic of the fourth chapter. Within it, we will find the knowledge of the ancient Taoist masters, and the readers will be able to avail themselves of the thousand-year-old secrets of Chinese culture. The fifth chapter describes acupuncture techniques, a form of Chinese medicine that, through the application of pressure with the fingers, allows the regulation of unbalanced energies that tend to cause illnesses. It is possible that, at first, locating these points may be slow and require going back often to the manual. However, with practice the process will become simple and rewarding.

The sixth chapter contains a list of Chinese aphrodisiac recipes, famous for their use of herbs, spices, and roots that lend flavor to the dishes. For example, ginseng is a root known around the world for its ability to increase sexual vigor and because its influence allows for greater longevity.

The raw material of the *Tao* is energy, a force that we all carry within ourselves. For this reason, it is worth remembering that the Taoist lessons are not difficult to learn. You need only prepare your mind and body so that the vital energy may flow throughout and manifest itself in the form of health and sexual vigor.

We also advise going over the concepts of masculinity and femininity (Appendix 1) that will allow for a better understanding of some Taoist points of view regarding energy.

And above all, we recommend lots and lots of practice.

The Taoist philosophy

*The movement of the Tao is to return.
The effect of the Tao is flexibility.
All things in the universe are born from being.
Being is born from non being.*

The Tao

Taoism is one of the oldest religions of China. It is based on the *Tao*, or absolute, that is the force and the primordial reason for the universe and the cause of everything's existence. *Tao* teaches us to disregard material things, value life itself, and break the ties that bind us to the material world and the rest of mankind that would disrupt the path to a pure life in communion with nature.

The concept of Taoism as a philosophy is attributed to Lao Tse, who is said to have been born in the year 571 B.C. His doctrine is based on the idea that *Tao is the life force of everything and the energy of both animate and inanimate objects*. Lao Tse established the path as a way to achieve an inner state of emptiness and repose and to avoid falling for the seductions of external things. He created a flexible and dynamic religion that adapts to social change throughout time.

The Book of Tao is a difficult philosophical work that, according to translations, takes one feeling for another. Due to its range, depth, and diversity of points of view, that feeling may not be unique. This book combines the teachings of Lao Tse and the Taoist practices of some of the greatest masters in a way that opens so the world of *Tao* may open itself little by little to the reader. At times, and at first glance, some of the phrases in *The Book of Tao* may seem unconnected, but taking time to consider the meaning of each phrase is the proper way to understand *Tao* as a whole and not just individual concepts. All the same, in this work the approach is natural and will come about with practice.

Lao Tse's *The Book of Tao*

In order to understand the richness and complexities of *The Book of the Tao*, one need only read this beautiful paragraph:

*The Tao that can be known is not the Tao.
The substance of the world is only one name for the Tao.
Tao is everything that exists and could exist.
The world is but a map of what exists and could exist.*

*External experiences serve as a way to feel the world,
and internal experiences serve to understand it.
Both kinds of experiences are the same within the Tao;
they are different only among men.
No experience may contain the Tao,
which is infinitely larger and more subtle than the world.*

~~**Tao for men and women.**~~ In many previous works concerning *Tao* and sex, teachings have been targeted toward men. In those works, it is easy to forget that women are also able to enjoy sex from the perspective and that *Tao* contains important feminine traditions, as well.

These women were known in Chinese tradition as White Tigresses, and they were able to achieve a high degree of sexual and spiritual elevation. This allowed them to reach the height of their female potential and maintain their youth and beauty. (Editor's note: There is an excellent book regarding White Tigresses written by Hsi Lai.) At present, there are only a few White Tigresses left in Taiwan, and they are struggling to keep this wisdom from fading. The White Tigresses employ spiritual and sexual methods to conserve their vigor and obtain immortality. Additionally, there were women that nurtured Taoism as nuns and practiced, as the men did, celibacy and rigorous meditation.

Chinese society was initially matriarchal, meaning that it was not strange to see many women practicing Taoism. When the moralists and Confucians imposed their own points of view, there were lineages of women, and also men, that kept the tradition alive. No other culture in history has so clearly seen that women are the incarnation of spiritual power and men of physical power.

Chinese culture understood perfectly that poorly channeled sex could be a source of illness, weakness, age, and death but that when used correctly, it could also become a great positive force that leads to health, vitality, longevity, and even immortality.

Feminine and masculine traditions

"When water and fire repeatedly intertwine within the Portal of the Heavens and melt into the cauldron, the divine elixir is made."

Water represents woman and fire is man,
the eternal of the *Yin* and *Yang*.

Stillness, the greatest principal of Taoism. "Sitting still while doing nothing" produces mental calmness and clarity. This spiritual state allows for the distinction between desires that are real and those that are not. It allows one to recognize man's basic needs rather than those imposed upon him by television and publicity. It makes it possible to empty the mind and make space for intuition.

The time has come, then, to remember "the path of nature," as put forth by Taoism. Its greatest principal is *ching-jing wu-wei* ("sitting while doing nothing"). In order to use it, we must forget all our Western prejudices, as doing nothing is considered a sin in Western civilization and where a person who is inactive is useless to society and thereby a nuisance. But we should not lose sight of the fact that even though the body remains still and apparently at rest, the mind may travel swiftly.

When one stops walking in order to reflect upon life itself, it is not hard to see how we are immersed in a multitude of artificial desires that lead us to fall into excess and deprive us of a light and harmonious life.

Among all the roads that man may follow during his life, Taoism takes the natural path, the principles of which are *sincerity with one's self* (working from within, without cause or external goals, without observing others, nor demanding attention), *self-discipline* (forcing oneself to do as desired), *spontaneity* and *balance*, and the *harmony of opposites* (the principle of the balanced middle).

Yin and Yang

According to the cosmological concepts elaborated on through Chinese philosophy, everything in nature including man, is made up of *Yin* and *Yang*. All natural phenomena are caused by the interaction between both of these cosmic forces. *Tao* is considered in antiquity as the method of communication between *Yin* and *Yang* and thereby also represents harmony and the balance between man and woman, the sky and the earth, and all other dualities that exist in the world.

Yin is heavy, impure, and favors the earth. *Yang* is light, pure, and favors the sky. *Yin* is associated with darkness, passiveness, receptiveness, flexibility, softness, contraction, inwardness, downwardness, women, water, earth, and night. *Yang* is associated with light, activity, resistance, toughness, expansion, men, fire, sky, day, upwardness, and outwardness.

Yin and *Yang* are contrary but not exclusive, and they exist within everything around us. Both transform each other constantly, a natural tendency that becomes suppressed by homeostasis, a process that seeks to achieve balance through the use of regulatory mechanisms. If we place two receptacles on either side of a porous wall and in one of them we pour an acidic solution and in the other a basic solution, given time, the excess of acid becomes basic and vice versa, thereby balancing the whole system and creating a neutral solution.

Nature has a tendency to regulate its unbalances. So when there is an excess of *Yin*, it becomes *Yang* and vice versa. Just as Liu Tzu said:

When *Yang* has reached its highest point, *Yin* begins to surge, and when *Yin* reaches its greatest height, it begins to decline, and when the moon has grown to its greatest size, it starts to shrink. When the forces have reached their climax, they begin to weaken and when all things in nature have completely gathered together, they begin to spread out. Following the peak of each year is a downward spiral, and the most intense joys are followed by sadness. This is also the immutable condition of man.

This interaction between *Yin* and *Yang* can be understood perfectly through the following image: *Yin* contains in its interior the seed of *Yang* (the potential to become *Yang*), and *Yang* holds the seed of *Yin*. *Yin-Yang* is the polar and ever-changing dynamic that exists in all things.

The symbol of *Yin-Yang* is a representation of the cosmos. It contains the cycle of the Sun, the four seasons, twenty-four segments, and is the base of the *I Ching* and the Chinese calendar. The separation of both halves is sinusoidal, making it impossible to trace a diameter that divides the circle into two halves composed entirely of one color each. Inside each half, the other half is represented by a dot indicating that all things contain both parts.

The constant transformations between *Yin* and *Yang* are what produce all natural phenomena. All elements are related to one another, and in each relation there is a part of *Yin* and a part of *Yang*. The changes produced by this relationship are always an effort to bring both parts into balance.

Sexually speaking, man is *Yang* and woman is *Yin*, but both man and woman are part of both *Yin* and *Yang*. No being is only *Yin* or only *Yang* by themselves but part of their surroundings. Said qualities belong not to the elements but to the relationship that is established among them and to the natural phenomena.

Yin and *Yang* are two opposite forces in constant shift. When the unity between them is broken, there emerges war, sickness, natural catastrophes, inequalities and injustices.

Just as when the relationship between two things tends toward balance, so does the relationship

between *Yin* and *Yang* seek stability within that same object (the excess of one becomes regulated by the transformation of the other and vice versa). In man, this balance is called health. Traditional Chinese medicine classifies sickness according to the excess or lack of *Yin* or *Yang* within a determined meridian. Sexual pleasure can also help balance *Yin* and *Yang* within a person and thereby help their health improve. This is the goal of the masters upon considering sex as a path by which one can reach spirituality and balance.

Through the practice of sex, woman may reach balance by taking from man the energy that she needs and vice versa. If men who practice Taoism must employ meditation and the conservation of semen and sexual energy, then women who practice Taoism (be they White Tigresses or not) must stimulate the sexual flows and energy.

This exchange is what allows men and women to obtain characteristics associated with the opposite sex: If woman is *Yin*, then she represents tranquility and receptiveness while man is *Yang* and represents activeness and creativity. Both sexes may take from their opposites, through sexual activity, the qualities they need to reach their maximum potential. For example, a plant needs water (*Yin*) and sun (*Yang*) to grow. If there is too much water, the plant dies; if there is too much sun, the same happens. A plant that grows with an abundance of sun will need more water to live. And so women, predominantly *Yin*, need masculine energy to flourish and the same goes for men and feminine energy.

If for Taoist men it is recommendable not to waste their energy on one or two women, for the Taoist women it is ideal to take from men, through seduction, the energy they need. The White Tigress seduces the Green Dragons to acquire energy and may live alongside a Jade Dragon when she finds it convenient, and she becomes its benefactor and protector. The relationship between the two is seen as mutual assistance in Taoist practices. These relationships tend to last two or three years.

There are no set rules for treating Dragons. A woman *tigress* may use exhibitionism to encourage the man but also to feel her own sexual power. In order to extract from men the greatest amount of sexual energy, she uses submission and obsequiousness, which also pleases and benefits men in their own way. It is said that this type of woman tends to get down on her knees before the man (he on his knees or standing) to stroke and masturbate him or even to practice fellatio, since it is known that in general this is very pleasing for him and this posture tends to be very stimulating.

Long hair, wide hips, full red lips, long nails painted red, and a shaved Mound of Venus—female tigresses seduce men thanks to their appearance, which emphasizes their femininity. It is also, above all, a symbol of their power and success and of their desire to stay young.

Additionally, upon completing their education the Tigresses receive three emblems from their teachers: a tall choker that represents the collar of a domesticated tigress, a waist chain with a vial of jade that imitates the tooth of a tiger that contains a pearl of coagulated essence for good fortune, and a small tattoo on their Mound of Venus that increases their power.

The relationships between Tigresses and Dragons

“Where the Green Dragon must retain, the White Tigress must absorb. Where the Green Dragon seeks tranquility, the White Tigress seeks activity. Where the Green Dragon must be passive, the White Tigress must be aggressive. Like the two fish of Tai Chi, each one must seek its opposite to be complete.”

The five essential activities

Since ancient times, man has felt the need to observe nature. The stars, the sun, and the moon have awakened their admiration and have led them to invent sophisticated apparatuses that allow them to see the universe more closely. Their curiosity has been without limit, and in their incessant quest to understand the energy that moves the world, the oriental wise men discovered that natural phenomena may be gradually understood. The conclusion is that each cycle may be divided in phases:

- **Water-winter-kidneys.** The energy is found at rest in states of stillness and extreme concentration like the seed of a tree or the reproductive cells of humans.
- **Wood-spring-liver.** The energy is active and begins to expand; this is a short period. As an example we have the fertilization of the seed or the reproductive cells.
- **Fire-summer-heart.** During this prolonged period, the energy is released. This would be during the sprouting of the tree or the growth of the child.
- **Earth-Indian summer-spleen.** This is an inflection point and a time of balance during which the energy reaches the height of its expansion. It is the moment of maturity.
- **Metal-autumn-lungs.** The energy contracts. For example, the falling of the leaves or old age.

Life

All living things have *Yin* and *Yang* energies, and in their relationship with the world there is a constant flow of this energy, which differentiates them from inert beings. The Three Treasures make up part of life; they are the life within itself and they cannot be separated.

- **The *Jing* or vital essence.** It is made up of bodily fluids or moods (blood, lymph, semen, etc.). Natural immunological factors that allow for resistance to illnesses are located inside the *Jing*, which is, in fact, the base of vital activities.
There are various types of *Jing*: the congenital, the acquired, that of the *Zang Fu* organs, and that of reproduction. These four *Jing* interact and change one another.
The *Qi gong* exercises (known in ancient times as *Daoyin* or *Tao Yin*) are used to train, feed, and conserve *Jing* and to exercise the vital energy contained within the kidneys. The exercises and the conservation of sexual potency are useful for increasing the absorption of nutritional elements and strengthening the acquired *Jing*.
- **The *Qi*, *Chi*, or vital energy.** We are all born with an amount of *Qi* originating from our progenitors that with time diminishes. Lost *Qi* is recovered through the intake of food and water (energy from the earth), by breathing (energy from the sky), and through the exchange of fluids during the sexual act. Because of this, it is essential for good health to consume a proper diet, to breathe well, and to have an adequate sense of sexuality.
Qi is the essential substance from which the world was formed. Every form of life requires *Qi*. Life is the fusion of *Qi*, death, and dispersion. *Qi* and *Jing* coexist and neither can exist without the other. *Qi* is stored in the kidneys and circulates through the whole body thanks to the labors of the heart, the lungs, the digestive process, and the stomach. *Qi* protects against illness, activates the circulation

of blood, and maintains the temperature of an organism.

■ **The Shen or spiritual body.** It is comprised of everything that allows us to interact with our surroundings: soul of the animal (*Bo*), soul of the human (*Hun*), thought, intuition and conscience (*Yi*), and will (*Jir*). *Shen* relies on *Qi* and the existence of a corporal form in order to manifest. *Shen* that is acquired (*Shishen*) is related to mental activity and is created through contact with nature after birth. The congenital or primordial *Shen* (*Yuanshen*) is the product of the combination of the masculine and feminine essences of the progenitors and controls vital activity. It is not controlled by mental activity, but both types of *Shen* must work together. By living within society, a very complex and tiring environment, human beings suffer the anguish of the seven emotional factors and the six desires and often must resort to using the acquired *Shen* in an unbalanced way. The *Qi Gong* exercises are used to implant inner peace, thereby exiling the perverse thoughts and ideas that lead to the abuse of the acquired *Shen*.

The Three Treasures are not independent parts of a whole. Rather, they are three different manifestations of the one same reality that is life, where each treasure represents one aspect.

With an example, this concept of life will become clear. If we take three photographs of one object from different perspectives, we will have three distinct images. Each one shows the object differently, but none shows the object in its entirety nor are any of the images the object itself. *Jing*, *Qi*, and *Shen* are three manifestations of life, but none of them are life in its totality. None exists by itself.

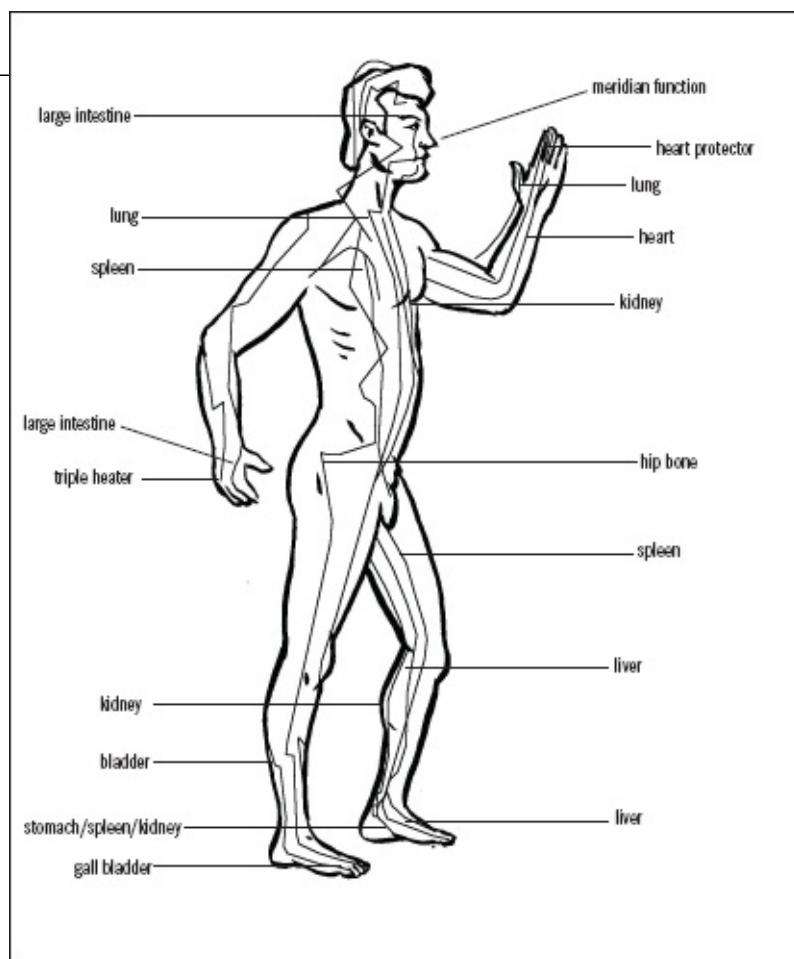
The Three Treasures are interrelated because deep down they are all the same. Every alteration of one leads to alterations in the others. A sickness of the *Qi* will also be present in the entire living being, and when it develops fully, it will also be detected in the *Jing* and the *Shen*. Therefore, it is necessary to cultivate all three treasures in order to obtain good health. Thus, longevity depends upon the care of these three substances.

The meridians of energy

The meridians are invisible channels that are found in the interior of the body through which *Qi* flows. They function as a system different from the circulatory, nervous, and lymphatic.

Through the meridians, *Qi* is able to reach all of the tissues and organs of the body. It takes twenty-four hours for the energy to make the full journey through the web of channels.

There are two principal meridians, each one associated with one vital organ or function, and a number of minor channels.



The concept of health and sickness

In a healthy individual, *Qi* is allowed to flow freely. When there is an excess of energy in one zone of the organism, according to the principle of self-regulation, the surplus energy flows toward the part of the organism that needs it or it exits the body spontaneously.

An organ that absorbs energy (concentration, *Yin*), upon having an excess, expels it spontaneously (expansion, *Yang*). When there is an excess of *Yin*, it suddenly becomes *Yang* and vice versa.

The *Yin-Yang* transformations allow for the self-regulation of the body and the maintenance of balance. But, given that these transformations depend on the flow of energy through the meridians, an obstacle in these channels will create excesses or shortages of energy in organs and tissues. When this happens, sickness is born. For this reason, Chinese medicine seeks to unblock the meridians through techniques such as massage, acupuncture, shiatsu, and breathing and physical exercises. It uses non-aggressive techniques that reinstate the flow of energy, the effects of which can be seen at all levels.

Health through sex

If a man performs the act of sex just once without releasing semen, his vital essence is strengthened. If he does it two times, his sight and hearing sharpen. If he does it three times, all of his bodily illnesses disappear. If he does it four times, his blood circulation is reasonably improved. If he does it six times, his back becomes very strong. If he does it seven times, his thighs and gluteal muscles increase in strength. If he does it eight times, his whole body becomes resplendent and radiates. If he does it nine times, his life expectancy increases.

Yi-Fang; Pi-Chuch

Learning how to absorb sexual energy

White Tigresses know how to “absorb the breath of the Dragon,” that is to say take advantage of the sexual energy of their lovers. This allows them to capture both mentally and physically the energy of the male organism and to use this energy (*Yang*) to complement and strengthen their own feminine energy (*Yin*). During this practice, tigress women must brighten their minds, which in this case is the experience of seeing many small lights moving in harmony inside their heads. They seek to use this experience of illumination nine times during different sexual encounters to produce enough energy to create the spiritual fetus of immortality.

A woman may use this illumination without having to circulate *Qi* through the meridians because she is spiritually and biologically ready for the pregnancy. For men, this is a much harder objective to reach as they are not naturally ready for it. They may reach it through practices that revert *Ching* back to the brain, through the retention of sperm, and through meditation and breathing exercises. In any case, it is also hard for Tigresses to achieve nine separate illuminations in three years, and very few of them are able to.

The objective of their spiritual pregnancy is to exchange their mortal body for an immortal one. In order to progress, the Tigress must achieve the nine illuminations within the first three years of the training. These three years would correspond, when compared to the cycle of the Lepidoptera, to the formation of the larva, during which they dedicate themselves to refining the *Ching*, the sexual energy.

The next three years (the period of preservation) corresponds to the larva encasing itself in a chrysalis. During this, they concentrate on gathering *Qi*, vital energy, while the three years after that (the period of refinement) would end with the emergence of the perfectly formed butterfly. During this time they are almost dedicated to refining the *Shen*, the spirit and the conscience.

White Tigresses learn to conserve their youth by maintaining their bodies in puberty, as it is during menstruation that causes unwanted changes and aging. Through a diverse number of exercises and care, they decrease their menstrual flow and their bodies remain vigorous and young.

- Massage exercises, which include techniques for self-massage, as well as massaging others.
- Specific *Kung Fu* techniques.
- Methods for restoration, such as shaving the pubis, inner cleansings, Ben Wa balls, chest massage, and exercises for tightening the vagina and strengthening the ovaries.
- Diets that manage weight, nourish the blood, and purify the body.
- Plants that regulate the menstrual flow and reinforce the immune system.
- Yoga exercises, willow waist exercises (see [page 28](#)), and back exercises.
- Transformation exercises, such as freezing the Jade Dragon, absorbing the breath of the Dragon, illumination, medicines of the three peaks, and immersion into orgasm.

Period of restoration. During this stage, tigress women must restore their youth completely and undergo absorption. The ideal age during which to initiate is 13 to 15 years old, as it is the time during which the woman still possesses the characteristics of adolescence that she wishes to keep throughout her whole life. The main objective is to completely restore the *Ching*.

This is what is learned during this stage:

- The ability to practice all the restoration exercises.
 - How to decrease the menstrual flow.
-
- Prowess in all kinds of sexual stimulation.
 - Familiarity with the transformation techniques.
 - How to focus on absorbing the Dragon's breath and use the illumination of the mind on nirvanic occasions.

Period of preservation. During these three years, tigress women concentrate on maintaining their youth and moving forward with absorption. Traditionally, they were able to adopt a disciple and gain independence from their teacher. In the past, many of them would become concubines, consorts, or courtesans in order to evolve while under the protection of a man and completely develop their *Qi* and *Ching*.

This is what is learned during this stage:

- Mastery of the transformation techniques.
- How to maintain a complete program of restoration exercises.
- Beginning to teach other future tigress women.

Period of refinement. These are the final three years of learning. During this time, a tigress woman acts of her own accord and decides herself what she needs to progress. It is the stage of contemplative philosophy during which she joins her body (*Ching*), her breathing (*Qi*), and her spirit (*Shen*).

This new initiate only practices restoration exercises and transformation techniques that she deems necessary to perfect her immortality. She may have one Jade Dragon or various Green Dragons (that she no longer needs), or she may teach other women. She may also marry a man to whom she will never speak her secrets as a tigress woman unless he is an ancient Jade Dragon.

Basic exercises for a healthy life

Breathing exercises. When performed on a daily basis, these promote excellent health:

- **Pectoral breathing.** This is what we normally use. It uses only the upper parts of the lungs. The thoracic cage opens and closes laterally, and the abdomen remains contracted during the whole process. This kind of breathing contributes to an increase in stress, anxiety, and hypertension.
- **Abdominal breathing.** This consists of breathing by using the entire capacity of the lungs while relaxing the abdomen. This kind of breathing has a number of advantages: it favors blood and circulation (energy of the body), massages the internal organs, relieves constipation caused by tension in the abdomen, and helps maintain inner calm and tranquility.

Abdominal breathing must be relaxed without forcibly inhaling or exhaling, and there must be a clear separation between one action and the next. The breathing must be fluid and without interruption. It is based on two movements:

1. **Inhaling.** Upon inhaling, the diaphragm (a membrane made of muscle fibers that separates the thoracic cavity from the abdominal cavity) dilates, which causes downward pressure, and the abdomen outwardly expands. It is advisable to contract the anal muscles in order to avoid losing

any *Qi* that the body has gathered.

2. **Exhaling.** Upon expelling the air, the diaphragm exerts downward pressure, the abdomen contracts, and the anal muscles relax.

If you are used to pectoral breathing, it is possible that you will be unable to learn the abdominal breathing technique simply by reading this lesson. This simple exercise will help you understand the process. Lie down face up and relax. Place a heavy book on the lower part of your abdomen (under the belly button). Inhale slowly and deeply through your nose and exhale calmly through your mouth. You will see that when you inhale, the book rises, and when you exhale, it falls.

In this same way, when you are standing your abdomen expands when you breathe in and contracts when you exhale.

You must practice abdominal breathing when you wake in the morning, as you go to sleep at night, and before any stressful situation.

Different types of curative breathing

Tao advises several forms of breathing that are useful for specific situations:

- **Natural deep breathing.** Whenever there is fresh air and open space, one automatically breathes deeply, regardless of whether they are at the top of a mountain or the shore next to the sea. It is an action that revitalizes the entire being.
- **Cleansing breathing.** Inhaling through the nose and exhaling through the mouth. Releasing the air requires more time than inhaling it. It is useful for relieving inner tension or lowering a fever. The sigh is a spontaneous manifestation of this type of breathing.
- **Invigorating breathing.** Inhaling through the mouth and exhaling through the nose. The inhale is longer than the exhale. This method is used for gathering energy and increasing blood flow. Invigorating breathing is appropriate when lifting heavy objects or when preparing to plunge into a swimming pool.
- **Alternating breathing.** Inhaling through one nostril and exhaling through the other. This technique can be learned by practicing with the index fingers in the same way as with pranayama, a technique used in yoga. The right index finger closes the right nostril while air is inhaled through the left. Then the left index finger closes the left nostril as the air is exhaled through the right. Further along, it is possible to do this without the aid of fingers. With practice, breathing becomes long, slow, and deep. This technique may be used to relieve headaches and alleviate dizziness and worrying.

Good posture. Bad posture can cause skeletal deformities, a shortage of *Qi* circulation, and excessive pressure on the internal organs. In order to avoid illness, it is necessary to become conscious of the body and to relearn how to maintain good posture.

A correct body posture may be achieved using the first position of *Tai Chi*, the *Wu Chi* posture:

1. Stand up and feel how the soles of your feet are in contact with the ground. Distribute the weight

your body equally between both feet. If the weight is balanced, there should be no tension in the waist.

2. Relax your shoulders, and let your shoulder blades remain gently curved; don't stretch your shoulder back nor your chest forward.
3. Imagine that a force is stretching you upward toward your crown. You will notice how the base of your skull gently lifts and your chin retracts. Don't lower your head, and keep staring forward. As you feel the stretch, concentrate your mind on your lower dantian, or the center of gravity of the body (the lower part of the torso located between the belly button and the pubis).

In this position, the axis of gravity of the body is perpendicular to the ground and the point of balance travels from the crown of the head to the feet and passes through the perineum. The body's weight is spread out through all the points, the head is not bent, the hands are hanging at the same height, and both feet are holding the same amount of weight.

A good body posture allows the body's center of gravity to stay within the dantian and produces an enjoyable feeling of balance and stability. Keep in mind that there is a direct correlation between posture and mood. A curved posture does not let energy flow and produces pressure in the head, depression, and hypertension. On the other hand, a good posture allows for the circulation of energy and stimulates attentiveness and emotional balance.

Taoist exercises for women

The following exercises are used for strengthening and developing the breasts, decreasing menstrual flow, increasing the sensitivity of the nipples, and preventing tumors from forming in the chest.

These exercises should be done twice a day for one hundred days and afterward once a day only during menstruation.

Recovering the breasts. Sit with your legs crossed and your back straight. Place a cushion under your bottom to raise it up so your legs can touch the ground. It is recommendable to remove all your clothes, but you may place a blanket over your shoulders for warmth.

In order to prevent the loss of any *Qi* through the vagina during this exercise, place one of your heels against the opening or, if you are not flexible enough, place a ball against the vagina and hold it there with your foot. The following exercises are designed to bolster the breasts and keep them healthy.

■ **Rub your hands together** to warm them up, and place one on each breast so that the nipples lie between the index finger and the thumb. Feel how the warmth of the hands enters the breasts. Carefully rotate the breasts. Your left hand will rotate in a counterclockwise direction while the right rotates in a clockwise direction. After twenty-four rotations, change direction.

■ **Rub your fingertips together** to warm them up, and massage your nipples and areolas while moving your breasts in the manner described above. Do forty-eight rotations.

■ **Massage** your entire breasts with your fingertips, making small circular movements. Do forty-eight rotations.

■ **Place your hands back** on your breasts so that the nipples are between the index finger and the thumb. Inhale and pull the nipple away from you a little bit. Exhale and let go. Repeat this twenty-four times.

■ **Warm your hands again** by rubbing them together, and place them back on your breasts like in the previous exercise so that you can feel the warmth.

Quickly contract your vagina and anus thirty-six times. Immediately after, press your breasts together so that they stick out and push them upward. Repeat this thirty-six times. Press your breasts together thirty-six times while at the same time lifting them upward. These exercises are excellent for stimulating circulation.

Tensing the vagina. Remain sitting and extend your legs in front of you. Move your ankles toward and away from each other as you inhale. Point the large toes on your feet outward and hold your breath at the same time as you clench your anus. Exhale and relax your feet and legs. Repeat this twenty-four times. This exercise strengthens the vaginal muscles and increases sexual energy.

Purifying the ovaries. As you lie back down with your legs together, warm your hands up and place them so that your index fingers are resting on your clitoris and your thumbs are touching your belly button, forming a rhombus. Press down on your ovaries using your ring and pinky fingers, and clench your vaginal and anal muscles through twelve breaths.

Next, while leaving your hands in place, take twelve deep breaths. Inhale through the nose and exhale through the mouth.

Open your legs and warm your hands again. Place the outer edge of each hand on each side of your pubic mound and massage vigorously until you feel the warmth. Roll onto the right side of your body. Put your right hand under your head beneath the ear. Place your left palm on your vulva. Move your left ankle over the right and keep your knees slightly bent. Breathe naturally with your attention on the lower part of your abdomen for five or ten minutes.

Willow waist exercises. These exercises are an excellent form of *Qi Gong* and are used to make the waist much more flexible and slim. They stimulate the internal organs in such a way that the body revitalizes itself and regulates the kidneys and intestines, fortifies the vaginal muscles, and strengthens the back. The exercises must be done daily. Your hands must move in a circular pattern in harmony with your waist and your breathing.

Upon doing these exercises, you must remember that when your hands move to the left of your body, your right hip must move to the right, and when your hands move to the right of your body, your left hip must move to the left.

When you inhale, make sure that the lower part of your abdomen is expanding. When you exhale, the lower part of your abdomen must contract. Breathe naturally.

Starting position

- Place your legs together so that your heels are touching.

- Place your hands on either side of your body so your fingers are touching the outside of your thighs.
- Keep yourself straight with your shoulders back and your head straight.
- Keep your tongue stuck against your palate; this will cause your mouth to secrete saliva, which helps with weight loss. Slowly breathe through your nose.
- When you inhale, tighten your vaginal muscles and imagine your nipples and areolas swelling and getting larger. When you exhale, relax your vaginal muscles and imagine your nipples becoming longer.
- Take nine deep and complete breaths to relax and calm your body. During this exercise, you should feel like a tiger climbing or stealthily moving among the trees.

Moving the tail down

- **First circle.** Starting from the initial position, put your hands together palm to palm and raise them to your chest. Move your arms to your left until you reach your right shoulder, which will lower until it is pointing toward the ground. Your hands must be pointing to the right. Exhale while you raise your hands and arms to the right, making a circle over your head.

The palms of your hands will form an open angle with the floor, and your left forearm will be at the same height as your forehead and parallel to the ground. As you are moving your arms to the right, move your head in the same direction. Inhale when your arms and hands pass over your head, and exhale when you reach the final position.

Now trace a complete circle with your hands and arms above your head. When you finish the movement, your fingers should be pointing to the right. Inhale during the first half of the circle and exhale during the second.

Move your waist as described in the previous section.

- **Second circle.** Make another circle with your hands and arms but this time to the left in the same way described by the previous exercise.

Now you must trace another circle, but this time make the movement with your waist wider. Raise your hands and arms up and to the right, and make a circle until you come back around to the left side. When you finish the exercise, your fingers should be pointing straight down and to the left. Your shoulders should be lined up at chest height. Inhale during the first half of the circle and exhale during the second.

- **Third circle.** In this part you will try to make a circle with your arms and hands by moving them from the left to the right and tracing an S as they move down. Start making the S when you go halfway down your body. Don't forget to move your hips to the opposite side of your hands.

Inhale while you raise your hands, and exhale when you trace the S. Immediately after, make another circle with your hands and arms from the right side of your body to the left. Raise your hands over your head, and when you go down, start making an S when you arrive at the height of your chest. Inhale as you go up, and exhale as you go down.

When you finish the movement, your fingers should be pointing downward with your right palm

facing out.

Moving the tail up

■ **First circle.** Start the exercise by leaning forward and tracing a circle to your left with your hands and arms until you reach your right side. As you descend, make an S at the height of your chest, and keep going until you reach your initial position. Point your fingers to the left to finish the movement. The whole movement contains two complete breaths. Inhale during the first half of the circle, and exhale when your hands start descending. Take another breath during the first half of the S, and exhale as you finish it.

Make a complete circle with your arms and hands, moving them to your left side. As you move downward, make the shape of a hook. Finish this first circle leaning slightly forward and with your hands pointing down.

■ **Second circle.** Make a circle around your head with your hands and arms. During the descent, make an S starting at chest height, and lean forward when you get to the lower part of the S. Move backward while tracing a wide circle.

Inhale during the first half of the circle, and exhale when you lower your hands. Inhale again during the first half of the S, and exhale during the second half. Finally, inhale one more time when you move your hands to the left, and exhale when they rise above your head for the last circular motion. You should finish with your hands pointing toward the right at chest height.

■ **Third circle.** Trace three complete circles with your hands and arms, first by taking them from the right to the left and following the circle until they are back on the right side. Make an inverted S starting at chest height and finishing at the knees. Following this, trace another S from the bottom and going up. Your fingers will be pointing straight up at the left side of your body. Your right forearm will be parallel to the ground, and your left shoulder will be away from your body at chest level.

Inhale during the first half of the circle, and exhale when you bring your hands to the front of your body at neck level. Inhale during the first half of the inverted S and exhale during the second half. Inhale again during the first half of the S and exhale during the last part.

To finish the exercise, bring your hands and arms up by the left side of your body until they are above your head. Your legs and feet must stay together. Inhale while you raise your arms and then lower them while you exhale with your elbows bent until they reach chest height. Finally, lower your hands and arms until they are parallel to your body. This last movement also contains a complete breath. You may repeat this series of movements four times. When you finish these exercises, sit down on the ground with your back straight and legs crossed and relax. Smile inwardly and feel your youth. Allow the energy to flow freely throughout your body.

The following exercises must be done after the waist exercises. Don't use too much force, as these are difficult exercises that require flexibility. They provide the body the same benefits as the waist exercises but are more efficient. They were used as an introduction to the *Kung Fu* exercises of the Taoist tigress women.

In Chinese culture, maintaining a strong and flexible back is a sign of youthfulness. Do the exercises slowly and progress little by little. Normally the Tigresses dedicated about six months to completing them, and they achieved a greater degree of flexibility.

Total flexibility. The objective of this exercise is to allow you to arch yourself completely backward until your body is held up by your feet and the palms of your hands. It should also be possible to bend forward until your head is between your legs.

Separate your legs until they are about twice as far apart as the distance between your shoulders. Lean backward with your arms raised and stuck to your head. Try to bring your head far enough back that you can see behind your back. Don't force yourself; when you reach the most that you can stretch, bring your torso up a little bit to relax your body during the stretch. When you are able to stretch far enough to see behind yourself, place a table behind you and lower yourself until you are able to place your hands firmly upon it. Raise your torso a little bit so that the stretch is more comfortable.

As this position becomes more and more comfortable, try lowering little by little the height of the supporting object until you are able to place your hands on the ground.

■ **Leaning forward.** Slightly separate your feet to about half the distance between your shoulders. Slowly lower your torso by bending at the waist. If necessary, grab the back of your knees with your hands to help push yourself. Keep going slowly.

When you are capable of bringing your head to your knees, practice by putting your hands on your ankles until you are able to put your head between your legs.

Finally, you should be able to lift your hands around the outside of your legs until they can take hold of your waist or bottom, and your head should stay stretched out toward the back of your legs.

Grabbing yourself with your own "claws." The goal of this exercise is to be able to completely bend yourself forward from a seated position, grab the soles of your feet with your hands, and place your head between your knees and calves. The second goal is to be able to bend completely backward with your legs bent and a hand on each foot.

■ **Bending forward.** Lie down on your back on a comfortable surface with your legs together and your ankles touching. Raise your torso and lean forward, bending at the waist, as far as you can. Grasp onto your legs just under the knees in order to stretch as far as possible. As you progress with this exercise, you will be able to hold onto your ankles in order to lower yourself. Finally, grab your feet and let your head rest between your knees and calves. It will take several months for you to successfully complete this exercise.

■ **Bending back.** Sit on the ground with your knees bent and your feet placed further apart than your thighs. Lean back gently, placing your hands behind you for support. Keep lowering yourself, and as you practice the exercise, you will be able to grab the lower part of your feet and, further on, stretch until you are completely stretched out.

Stretching the legs. The goal of this exercise is to be able to raise each leg in front of your body until they are close to your head.

Lay on your back on a comfortable surface. Put both hands behind one of your knees and gently push, with your knee bent, toward your chest. When you are able to place your knee on your chest, straighten your leg in order to accentuate the stretch. At first, you will not be able to stretch your knee all the way to your chest; straighten your leg as far as it will go, but do it gently. Later on, you will be able to place your leg next to your head.

Scratching the back part of your head. The point of this exercise is to be able to bring your ankles, together or separately, behind your neck.

Sit on a soft surface with your legs completely bent and your head touching the ground. Place one of your ankles behind your neck. Gradually sit up until you are sitting straight.

When you are able to do this with either leg, try raising the other.

Upon completing the exercises, feel how the youthfulness and energy flow through your veins.

The inner smile

The organs absorb, process, and store *Qi*, the energy of the body, and their good work deserves our thanks in the form of the inner smile. The inner smile consists of taking stock of our organs and including them in our perception of our bodies as a whole, thus allowing energy to flow through the body. This is a powerful and simple relaxation technique that tones and purifies the vital organs.

When any part of our body stops functioning correctly, we repudiate and try to ignore it while hoping that it will not infect the rest. We think that if we mentally isolate this one area, the pain will disappear. What is happening, however, is quite the opposite; we are restricting the flow of energy and making a path for the illness. We cannot fix our problems by shoving them in a corner because they will end up taking control of us without our even noticing.

The inner smile not only helps us change the inner state of our body, but it also teaches us to sense positive energy through our organism and interact with it, which creates an inner state of harmony.

In Taoism, the consciousness reigns not only in the brain but throughout the whole body. And so just like when we act unconsciously and suddenly become conscious thereby creating a sense of inward movement and vibration, the same happens with our vital organs. Once we begin to see our body as one interconnected whole, we may begin to interact with any part of it. In the same way that we say “my heart” and smile as we become conscious of ourselves, we can also say “my heart” or “my liver,” for example, and feel them as we smile inwardly at them.

The inner smile, which helps to dissolve physical and mental stress, is used as a preparation or warm-up for other types of meditation.

Inner smile exercises

- The aperture of fire of the heart, used for burning negativity and regenerating positivity, is the first level of practicing the inner smile. To begin the exercise, sit comfortably on the edge of a chair with your feet flat on the ground. Keep your back straight without straining it. Bring the palms of your hands together in your lap; your right palm will rest on top of your left.
- Close your eyes, and feel your connection to the ground through your feet. Bond with the energy of the earth.
- Become conscious of yourself sitting on the chair with your hands together. Place your tongue against your palate. Conjure up, about three feet in front of you, an image of your own self smiling or that of someone you love and respect.
- Become conscious of the point between your eyebrows from which you are projecting this energy. Relax and open your Third Eye (*Ajna chakra*). Gather the energy of your smile between your eyebrows, and allow it to spread through your whole body.

- The energy of the smile will travel from the middle of your forehead while relaxing your cheeks, nose, mouth, and facial muscles. As it descends through your neck, gently rotate your head from side to side to relax it.
- Allow the energy to flow through the back of your sternum. This is where your thymus gland is, which governs the heart and the circulatory system and is known also as the house of the heart. Feel how it becomes warmer and starts to vibrate as it expands.
- Lift your palms, still together, and place your thumbs against the middle of your heart. Let the energy radiate from the thymus gland to the heart. Don't forget to continue creating more energy between your eyebrows and let it cascade downward through your body to your heart. Smile inwardly at your heart to renew its capacity for happiness. Do not move on until your heart is filled with loving energy. This way, you will disperse the negative energies of stress, cruelty, and arrogance.
- Pronounce the sound of the heart. As you exhale, say "Haaaaaoooo- ouu," and direct the breath toward your heart. The ember of love that you have created inside it will burn the negative feelings and keep the pure red essence of the heart. Feel how the heart becomes redder and stronger each time until it transforms into a precious ruby. Little by little, make it bloom like a great flower and leave behind any negative emotions, such as scorn, hate, arrogance, or resentment. Let the regenerative energy expand to the rest of your body.
- Remember the sensation that this exercise produces so you may recall it at any time during the day when you feel depressed, nervous, or unhappy. The more you feel it, the easier it will be to recall it.
- Conclude the exercise by collecting all the energy in your dantian (or *Tan Tien*) situated one and a half inches below your belly button on the inside of your body. This is where you store the *Qi* that you inherited from your parents. The inner smile helps blocked *Qi* to flow and creates new *Qi* that enriches what is already there.
- Smile at your belly button, and collect all the energy in the palms of your hands and move them in an outward spiral thirty-six times. Men must make this movement in a clockwise direction and women in a counterclockwise direction. Next, switch directions and turn the spiral inward.

Relaxation exercises

These exercises loosen up the joints and allow for a free flow of *Qi* through the whole body. This results in relaxation of the mind. Thanks to this, we will be in optimal condition for performing massage. These are very important exercises for staying in shape and are a great warm up for any aerobic or other muscle exercise.

During every exercise, your concentration must be on your lower dantian, which is the center of gravity of the human body. You must not force yourself; any pain indicates that you have gone beyond your limits and must be gentler. The motions must be done slowly and with concentration.

As you do these exercises, imagine that you have heavy metal balls on your hands and feet that require a great deal of tension and articulation in your muscles to allow movement. After doing these exercises you will feel refreshed and relaxed.

Waist

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