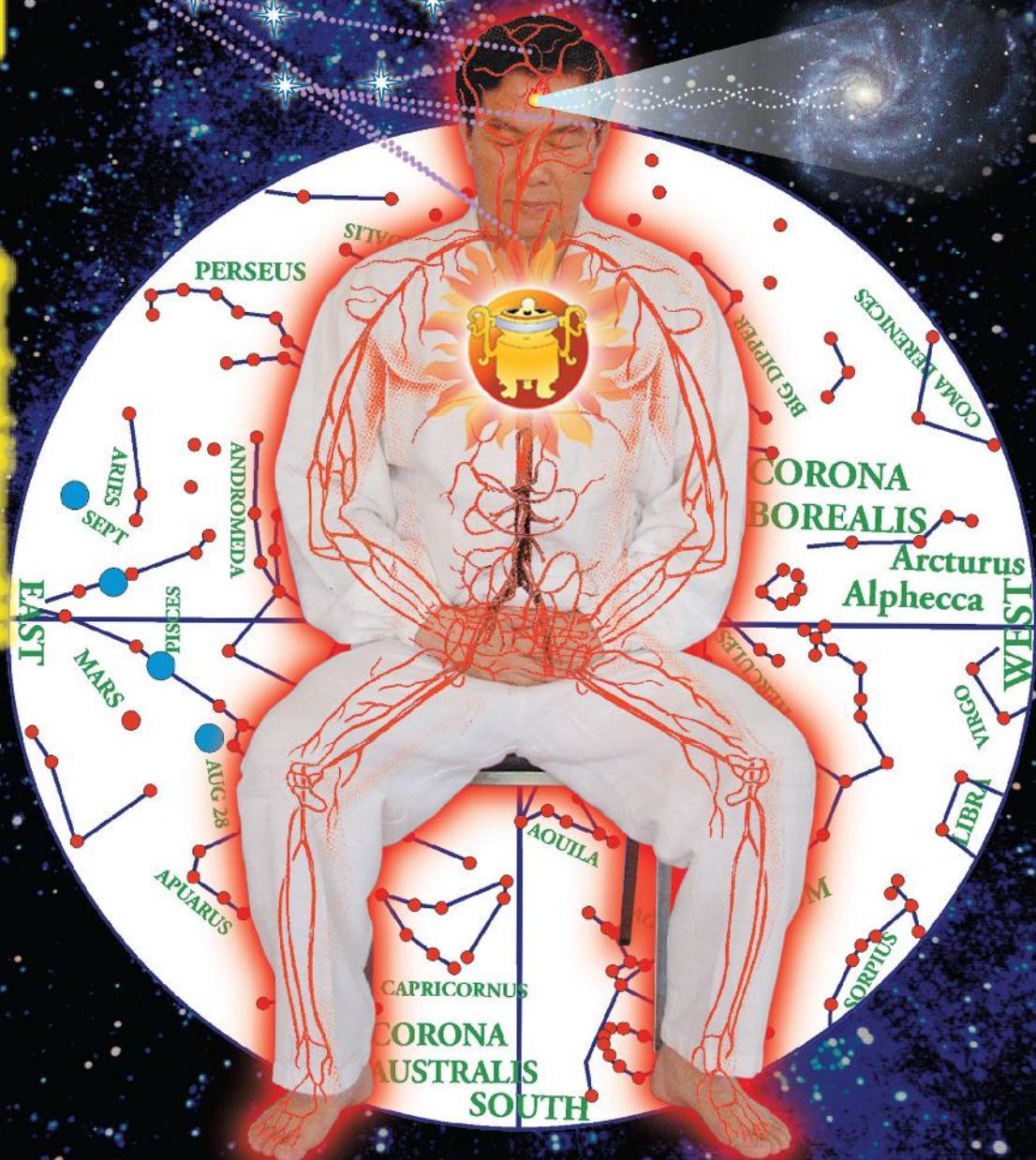


Greatest Kan and Li

Gathering the Cosmic Light



Mantak Chia

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

Introduction

Greatest Kan and Li

Somewhere in the Heavens is the North Star. Looking at the sky at night, one would see it past the top stars of the bowl of the Big Dipper. It lies almost directly above the North Pole, with the Earth angled at 23.5 degrees towards it. To navigators, it appears as a fixed point in the sky, serving as a reliable reference in their travels. It is just one of the myriad stars, rather insignificant and ordinary, but to the Taoists it is the Center, unmoving while all the rest of the constellations revolve around it. It is called by different names—Tian Shu, Tai Yi, the Great One, the Purple Rose, even Zi Gong, the Dwelling Place of the Immortals, because it is believed by the Taoists to be the Gateway to Heaven.

If there is a universe up there, there is one in the body too. To the Chinese, the body is a microcosm of the universe. “As above, so below.” Whatever happens up there happens down here. Hence, the physical body is marked with gridlines of energy and meridians of light around a Center, with different body parts equated with planets and the zodiac. The Center in the body is called Tan Tien, or “field of energy”.

The idea of a Central Axis—the Polestar in the firmament and a Cauldron in the body—is a cardinal tenet in Taoist philosophy and alchemical practice. To get to the Center of the body, open the Tan Tien; to get to the Center of the heavens, enter through the North Star. Both are doorways to the heart of the true Tao, the Wu Chi, from which both Heaven and Earth are born.

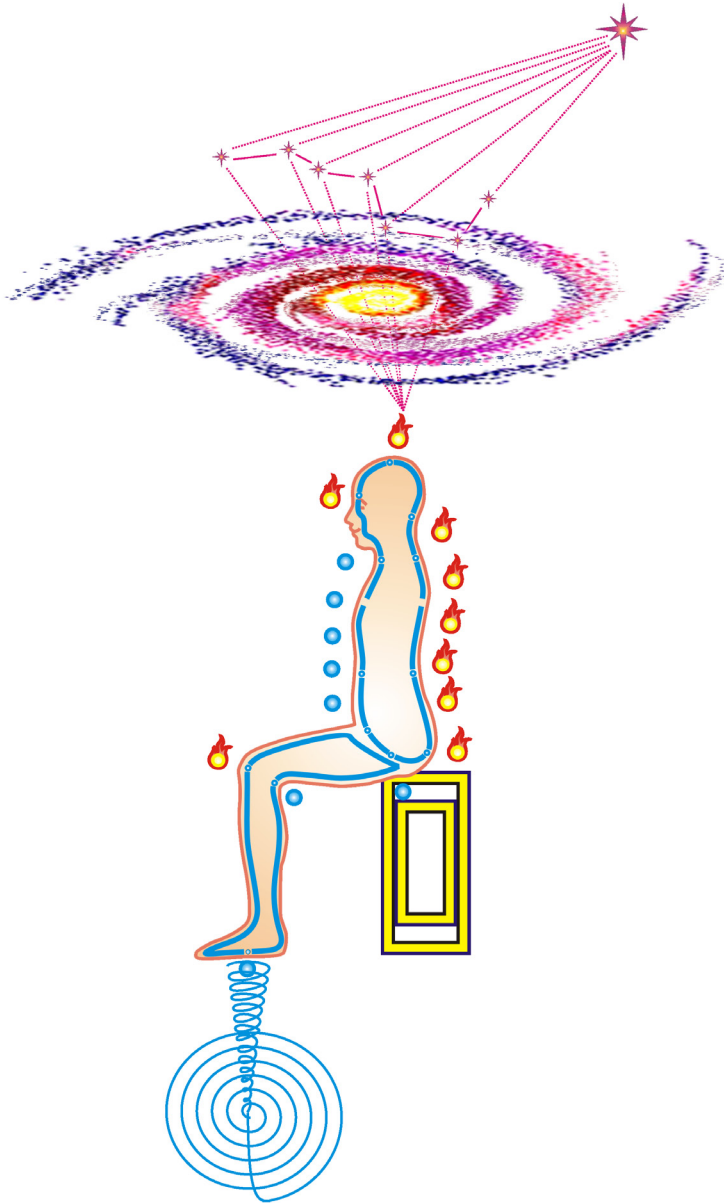


Fig. 1 Connecting to the Earth and the Polestar
by opening the Microcosmic Orbit

Getting to Heaven and/or achieving immortality without going through countless reincarnations is a vision Taoists cherish. How to get there is a problem they have tried to solve in countless ways through the millennia. One school used external alchemy -- the forging or mixing of metals and elements and herbs to produce some kind of philosopher's stone that transformed mortality into eternal life. Another school relied on internal alchemy -- fusion of the body's energies to give birth to a spiritual embryo capable of maturing into a deathless existence and of flight inward, beyond time and space, to the Source.

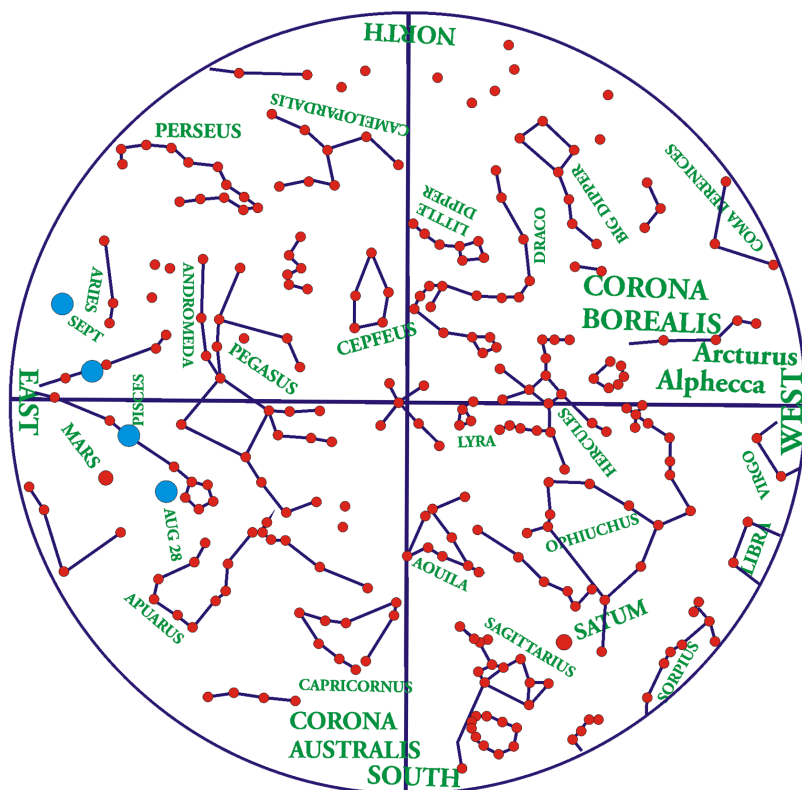


Fig. 2 Central Axis - the Polestar in the Firmament

The internal alchemy path relies on a regime of diet, exercise, virtue, and meditation to achieve immortality. To certain practitioners, the goal is possible immortality of the physical body and definitely of the spirit. In short, eternal life here on earth and survival beyond. Others believe that physical immortality is not achievable, so they aim to prolong life to gain time in surviving physical death.

It is not exactly known how the Taoists arrived at the contemplative practices for which they are justly famous, nor how they tracked the energy lines of the body. Whatever means the Taoists used, it is a fact that to them meditation is not just "sitting quietly, doing nothing". It is actively moving the energy through the channels and organs, mixing the energies of the body with the cosmos, giving birth to the Immortal Fetus, and nurturing its growth into the Divine Child within, which matures into a spirit-body that unites one with the Tao.

The Taoist road to that primordial birthplace traverses a difficult and uncertain terrain. It is necessary to prolong life through nutrition, breathing, herbs and exercises to give the adept more time to cultivate the Immortal Pill. Likewise necessary is the rejuvenation of the body through the reversal of the energy flow (as for instance retaining the sexual energy and using it to nourish the organs and endocrine glands), the development of Wu-Wei (non-action) and a serene mind, and a host of other regimens. As important is the calm acceptance of death, for after all, the physical body is only an ephemeral vessel for the earthly transit.

The Taoist adepts do not, of course, end their meditation within the terminus of the physical body, but expand the Immortal Spirit to explore all space both inner and outer. Like the physical self, the Immortal Spirit starts as a fetus, is born and grows slowly into maturity as it is nurtured. Later, it becomes capable of independent existence.

Kan and Li practice points to the Taoist road to spiritual immortality and Taoist internal alchemy. Understandably, there are various versions of how it is done; after all, the Transmissions are shrouded in mysticism and secrecy. Master Mantak Chia is the first Taoist to introduce this spiritual discipline to the Western public.

Through the years, different Universal Healing Tao practitioners have evolved different versions of the formulas. But we all started from the same beginning. Here then, in outline form, is the highest Kan and Li practice as taught by Master Chia of the Universal Healing Tao Center.



Fig. 3 Necessary is the rejuvenation of the body through the reversal of the energy flow.

Greatest Kan and Li

Kan and Li literally means Water and Fire. In Taoist alchemy, the meaning of each depends on the level of meditation you are doing. In the formulas, it generally refers to the reversal within the body of hot/fiery and cold/watery energies so that an alchemical transformation can occur.

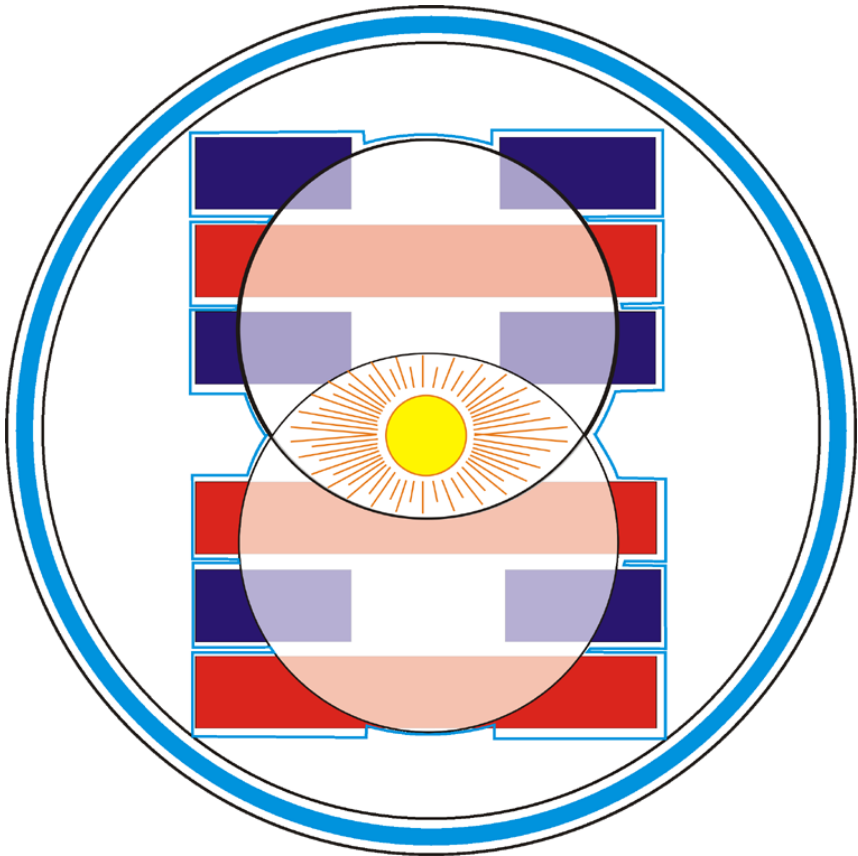


Fig. 4 Greatest Kan and Li

Yet Water and Fire are not defined by the physical glands and organs, i.e. kidneys and heart. Nor do they refer to pure Yin and subtle energy.

Water and Fire are the Yin and Yang energies after they have manifested into a particular energy form, and are functioning somewhere between the extreme poles of Earth/matter and Heaven/spirit. We are not tapping into the body as matter, but for the energetic emanations of the physical (Chi, emotions, temper and sexual energy). We reverse and couple Water and Fire in order to dissolve any dualistic energy pattern that limits our spiritual growth.

On our return journey back to the Tao, there are many seemingly fixed patterns of reality that block our progress. As Taoists, we do not struggle or fight with these seemingly impassable obstacles within our body/mind — we simply identify the polarities present, and Dissolve them. This is a necessary step in our return through the 5 Elements and Yin-Yang dialectics to the Uncarved Block, the Undifferentiated Whole, Wu'Chi, the Tao.

Lesser Kan and Li started the reversal of Water and Fire (the Cauldron and Stove) in the lower Tan Tien, between the navel and the Ming-men near the spine. We gathered our Chi to form a special pearl and seeded it with the wood/thunder Chi from the liver, thereby impregnating our soul.

Greater Kan and Li raised the Cauldron to the solar plexus, or Yellow Court. We added more types of Water and Fire energies, both internal and external, to the equation. Our pearl seed was mixed with earth Chi from the spleen, and our spiritual embryo was formed. The steaming process purifies the organs and helps us achieve emptiness; it also softens and clears the Thrusting Channel for our embryo's passage to the Heart.

In Greatest Kan and Li we move the Cauldron up to the heart center, also known as the middle Tan Tien, or Cinnabar Palace. We will again reverse and couple new and more subtle levels of Water and Fire energy. The spiritual embryo is seeded with the third essential alchemical ingredient, Shen, which is our spirit or higher consciousness that resides in the Crystal Palace. If conditions are right, our inner child is born in the heart-womb in a sea of bliss.



Fig. 5 Greater Kan and Li raised the Cauldron to the solar plexus.

We also gather the inner light to form the Small Pill or the Great Pill of Immortality, which refer to levels of cosmic consciousness attainable from an expanded heart center as the Holy Spirit descends to impregnate the Cauldron.

We continue to tap into the extra-terrestrial sources of power—the moon, sun, planets, constellations, and especially the Big Dipper and North Star—to fuel our Inner Child's growth towards immortality.

In Greatest Kan and Li, we use Water and Fire to dissolve the ego/mind's arbitrary boundaries between our inner world and outer space. We travel to the farthest reaches of the Universe in order to return to the center of our own Tan Tien.

There are three parts to the practice: A. Basic Formula (Preparation), B. Greatest Kan and Li Proper, and C. Supplementary Practices.

A. Basic Formula (Preparations)

It is often asked, "how do we prepare ourselves for the higher practices?" There is no fixed formula for this, but you are advised to regularly clean your energy field using the basic Fusion meditations. As the energy work becomes very subtle in the Greatest Kan and Li, you must develop and maintain a calm mind and a pure, virtuous energy body in order to receive these subtle cosmic frequencies and perform the exquisite alchemical operations.

If you are living in a stressful urban environment you should practice on a regular basis, if not daily, Fusion of the Five Elements and Cosmic Fusion and if time allows, Fusion of the Eight Psychic Channels. These formulae address the basic transformational and energetic needs of spiritual practice; they clear the channels (Governor, Conception, Belt, Thrusting); and in the Advanced Fusion formulae, allow the practitioner to hook up to the available energies around in the environment.

One problem is time. Not everybody has the convenience of time and leisure. There is that job waiting or that test to be taken. Simply, how do we squeeze one more exotic practice into our already harried lives? Finding time is only a matter of self-discipline and setting priorities in your life. We have to give up a few things—that football game, movie, party, or week-end nap.

Practitioners of the Universal Healing Tao follow a flexible regimen. Along with the Fusions, Iron Shirt and Tai Chi Chi Kung are practiced on a regular basis of at least twice a week. Kan and Li practices, with their dissolving processes, could leave the practitioner spaced-out and ungrounded if he/she does not complement them with rooting. A balanced practice will also nourish both the physical and spiritual, the ascending earth and descending heaven energy and include good nutrition.

Caution: A good rule of thumb—only do what you are comfortable with, never rush into a higher practice unless you are ready. You will know how you feel; if you are not sure, call a person who has practiced at your level. Develop a network of people who are your classmates and share your experiences.

If you have not practiced Lesser or Greater Kan and Li, it is useless to study the Greatest, as each builds on the previous. Spiritual dilettantes will waste their time memorizing this formula—it is an empty husk without the self-discipline of daily meditation. If your Lesser or Greater practice has fallen slack, practice it for a few weeks before proceeding.

Strictly avoid any black magical practices. This means do **Not** project any desires for material gain or power over others into your spiritual child. It will corrupt your inner child and derail your spiritual growth into a blind alley. Your inner child is seeking the Tao of Immortality; worldly gain is in the opposite direction.

If you are feeling uncomfortable, consult this manual again or call the Universal Healing Tao Center. Remember that the spirit of Taoism is characterized by joy, humor, compassion, ease, Wu-Wei (loosely translated as patient waiting) and healthy non-attachment. Enjoy your practice, allow for the spontaneous to happen, be patiently aware.

B. Greatest Kan and Li Proper

The essence of Greatest Kan and Li practice is the establishment of the cauldron in the Heart Center and the further refinement of the Soul and Spirit. It is in the Heart Center that most of the Greatest Kan and Li practices take place. The coupling of the energies here, involving macrocosmic-microcosmic energetics, is the central formula. It is therefore important to spend more time on this rather elaborate but enjoyable procedure.

C. Supplemental Practices

These practices are techniques to draw more energy from both outside and within the body, to facilitate the alchemical process. When one becomes familiar with them, they are integrated into the Greatest Kan and Li. They can also be practiced independently as a separate discipline.

All of the above practices will be combined and integrated into one continuous formula for individual and group practice during the week-long retreat.

Liver G. Bladder Wood Green Dragon	Ease Wood Thur Chiao	Water Fri Kang	Earth Sat Oii	Good to Intestines Fang	 Hoin	Fire Tues Wei	Wed Water Ji	31 Stars Energy is Productive Rays are Deep Green
Kidneys Bladder Water Black Turtle	Thur Wood Dou	Metal Fire X Nu	Earth Sat X Nu	Not Good to Start New Thurs X M Sun Zu	Mon X M Wi	Tue Fire Shin	Wed Water Bi	35 Stars Energy is Destructive Rays are Dark or Black
Lung L. Intestine Metal White Tiger	West Thurs Wood Kwei	Metal Fri Lou	Sat Earth Wei	Sun X W Good to Remove Obstacles Mao Mao	Mon M Pi	Tue Fire X Cou	Wed M Water Shen	51 Stars Energy is Astringent Rays are White
Heart S. Intestine Fire Red	South Thur Wood Jing	Metal Fri Kuol	Earth Sat Liu	Sun Im Im Enjoyment Hsing Hsing	Mon IM Chang	Tue Are X Yi	Wed Water M Chen	54 Stars Energy is Supportive Rays are Red

Fig. 6 Twenty-Eight Constellations

Outline of Greatest Kan and Li Practice

A. Basic Formulae Simplified

As stated above, it is necessary to keep up one's basic practice, Microcosmic Orbit, Iron Shirt (especially Iron Shirt I), Universal Love and Tai Chi Chi Kung I. It is also necessary to practice the three Fusions before Greatest Kan and Li. A schedule should be followed.

Suggested Practice:

Fusions should be practiced in the morning and Kan and Li in the afternoon or evening. Iron Shirt I and Universal Love (Testicle or Ovarian Breathing, Scrotal and Ovarian Compression and Big Draw), followed by Tai Chi Chi Kung about 2-3 times a week.

In Fusion practice, it is suggested that the practitioner start with Cleansing the Negative Emotions (from Fusion of the Five Elements) and creating a Pearl, Creation Cycle (Meditation on the Virtues from Cosmic Fusion), Clearing the Thrusting Channels and Belt Routes (also from Cosmic Fusion), Microcosmic Orbit Meditation, the Three Planes (Projecting the Pearl through the Perineum/Bubbling Spring to the Earth, through the Third Eye to the Cosmic Plane and through the Crown to the Universal Plane; Projecting the Microcosmic, Thrusting and Belt Routes into the Three Planes, from Fusion of the Five Elements) and then, if time allows, Fusion of the Eight Psychic Channels (Great Bridge and Great Regulator Channels and Cutting techniques). As one gets familiar with the routine, the practice should take about 25 to 45 minutes or it could be stretched to an hour or two hours if one includes the Advance Practices of Fusion of the Five Elements (especially the two formulae—Calling the Earth Force to Empower and Protect and Calling Forth the Planets' and Stars' Forces for Empowerment and Protection).

We cannot, of course, prescribe one regimen for everybody. In time, if you practice consistently, you will find the right combination of formulae and develop a comfortable routine that is suited to your schedule and temper. Whatever your routine, remember to spend time in creating a Pearl to use in cleansing yourself and growing positive virtues.

Many practitioners of the Universal Healing Tao spend more time on Embracing the Tree, Holding the Golden Urn and Golden Turtle/Water Buffalo than on any other postures and find that with this set of three, they attain the rooting that they need for the higher practices. Find out for yourself what postures are ideal for your practice. Avoid packing with physical breath if you are preparing for Greatest Kan and Li. Understand that Chi has different refinements and meanings; at this level you should be drawing the Chi in your body and using mostly your mind to pack the Earth Chi into your organs and fascia.

Here is a brief Preliminary /Preparatory Meditation:

1. Inner Smile (starting with the eyes and covering the head, neck, shoulder, arms, body, hip, legs and feet with Universal Light).

2. Fusion Outline:

a. Form the 4 Pakua (front, back, right and left).

b. Collect and balance the Negative energies on all 4 sides.

Form the Immortal Pearl.

c. Creation Cycle (Meditation on the Virtues using a Pearl to travel through the different organs/phases).

d. Clearing the Channels (Thrusting Routes and Belt Routes).

e. Microcosmic Orbit (using the Pearl).

f. Three Planes/Forces (Projecting the Pearl, Pakua, Microcosmic Orbit, Thrusting Routes, Belt Routes, through the Perineum/Bubbling Spring, Third Eye and Crown).

g. Closing and Collection of Energy (if further practices are not covered).

B. Greatest Kan and Li Proper

The central focus is the Coupling at the Heart Center. To practice this, however, requires a foundation, part of which we have established in earlier courses.

1. Activating the Cranial and Sacral Pumps
2. Alignment of Three Triangle Forces
3. Coupling in the cauldron.

We will now use these practices on a higher plane. In a way, we have built the structure block by block, starting with the Inner Smile, each piece becoming a new awareness that supports the growth of the next practice level of consciousness.

1. Activating the Cranial and Sacral Pumps

The essentials of this practice have been developed in Iron Shirt and Healing Love. The technique helps to open the Crown by vibrating the bones at the sutures with micro-pressure and to project the Pearl/Soul/Spirit. It has been found that when one holds the breath, the skull vibrates thus loosening the bones, making it possible to open the Crown for the Egress of the Spirit. Basically, the procedure for activating the Cranial and Sacral Pumps (needed in the Alignment of Three Triangle Forces, below) is to:

- a. Clench the teeth and look up.
 - b. Press the tongue to the palate.
 - c. Bring the chin down and gently push the C-7 back.
 - d. Sink the sternum and round the scapulas (muscles stay soft).
 - e. Gently squeeze the buttocks, anus and perineum.
 - f. Inhale, pull up the genitals. Send the energy up the spine to the Crown, look up, and swallow saliva upward as you feel the earth force come up to you.
 - g. Spiral feet outwards into the ground.
 - h. Exhale and completely relax any muscles you have tensed.
- Practitioners who have advanced in Iron Shirt I and Healing

Love should have no problem with this sequence. Practice the sequence until you are comfortable with it. Do not overtighten your muscles. You must be able to totally release all body tension so that the Chi can flow easily through the pumps and throughout the body. Work towards activating these pumps through structural alignment and mental focus only.

2. Alignment of the Three Triangle Forces

This technique is basically the same as Activating the Cranial and Sacral Pumps, except for a few differences.

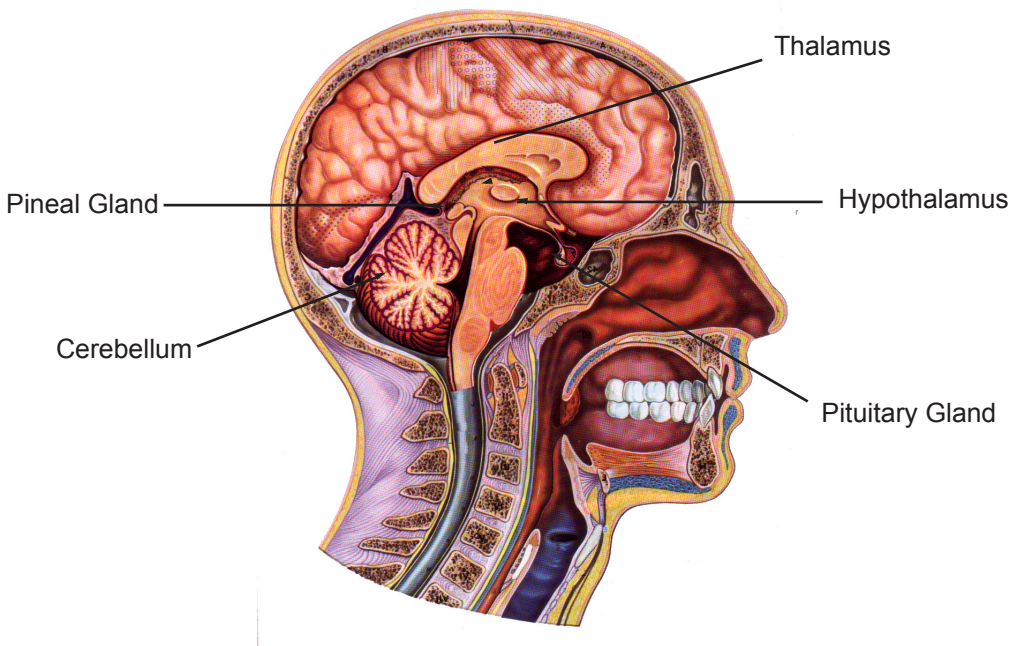


Fig. 8 Activating the Cranial and Sacral Pumps

a. The First (Upper or Crystal Room) Triangle -- Pull the jaw/chin back towards the cervical, thus straightening the Jade Pillow. Gently stretch the neck up and open your C-7 to align them to the Crown. This also aligns the Crystal Room (Pituitary Gland, Pineal Gland, Fornix, Mammillary Body) with the Heart (and the Middle Triangle) and the Sacrum/Coccyx (Lower Triangle).



Fig. 9 Alignment of the Three Triangle Forces.

b. The Second (Middle) Triangle—Allow the sternum to move down or as the expression says, “Softly sink the chest”. This motion moves the Heart Center and sternum (the solid bone joining the ribs in the chest) back and aligns the Middle Triangle with the Sacrum/Coccyx (Lower Triangle) below and the Crystal Room above.

c. The Third (Lower) Triangle—Arch the sacrum and tilt the coccyx down to align the former to the Upper and Middle triangles and the latter to the Earth.

Practice the Alignment of the Three Triangle Forces separately until you are comfortable with it.

Note that the bones of the Three Triangle Forces (chin, sternum/xiphoid process, and sacrum/coccyx) are themselves triangular in shape. Triangle and pointed bones are able to project and attract energy more efficiently than round or flat bones.

When one aligns the Three Triangle Forces, it is easy to see that they create a kind of arrow, a trajectory upwards to the North Star and downwards to the Earth. Thus the physical body and its varied energies and technology become an efficient machine for attracting different forces, projecting and fusing energies between heaven and earth. The practitioner develops himself/herself into a powerful instrument capable of attuning itself with great precision to its purest source.

3. Coupling at the Cauldron

We established the Cauldron earlier in the Navel, then in the Solar Plexus; now we place it at the Heart Center.

To the Taoists, the heart (usually spelled with a capital H to serve as a metaphor for its functions) is like the mind (usually also caps and lower case); it contains and reflects all the emotions. To empty the heart means to empty it of the negative emotions. To control the heart is to control the emotions themselves.

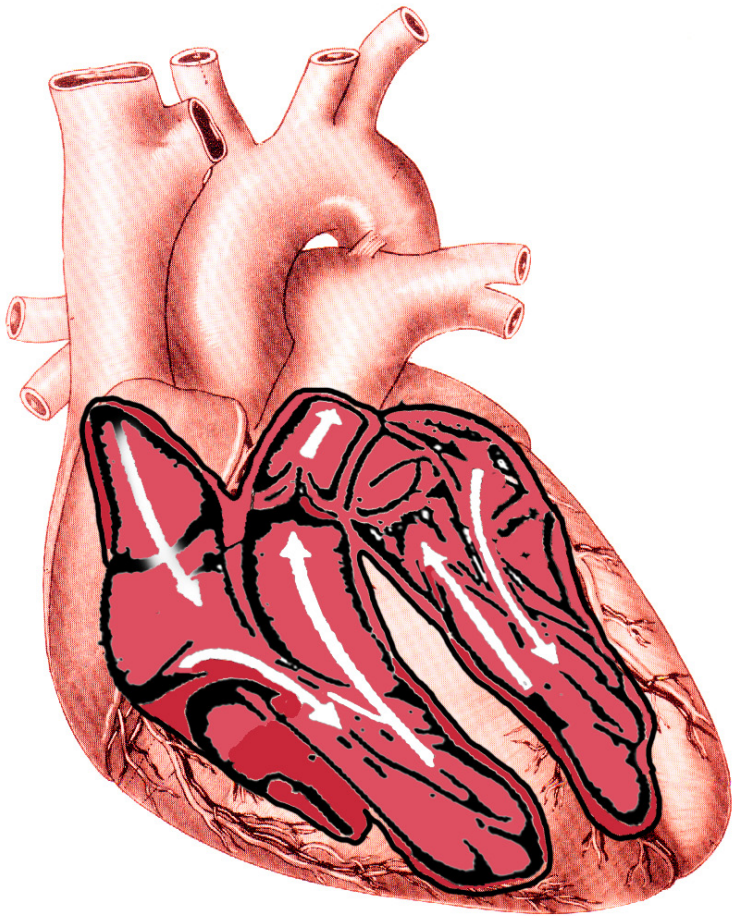


Fig. 10 Heart controls the following a circulation of blood for distribution of nutrients and oxygen.

The Heart is a complicated machine. For our purpose, we need to know some of its basic mechanism and functions (in esoteric practice and in eastern and western medicine). It controls the following: (a) circulation of blood for distribution of nutrients and oxygen. The cleansing and oxygenation of blood through the aorta (sun, Yang), vena cava (moon, Yin), and right atrium, right ventricle, left atrium, left ventricle; (b) Yin Regulator channel; (c) Yang Regulator channel; (d) Yang Bridge channel; (e) Yin Regulator channel; (f) Belt Channels (g) Thrusting Channels; (h) Microcosmic (Governor and Conception);(i) 12 Meridians; (j) nerves;(k) bones.

All the electromagnetic currents come into the heart and are sent out through the heart. The electromagnetic current is directly connected with the brain. The fire in the heart and the water in the kidneys balance the heart. Practicing virtue and compassion is the way to control the heart in order to increase the current. Otherwise, the heart overheats and the kidneys become too Yin. The heart and the kidneys are the step-up transformers and batteries of the body. The universe has all sorts of electric-magnetic energies which the heart and the kidneys can absorb. The circulation of the blood utilizes the same type of electric circulation as the heart and kidneys. The heart is the main generator and step-up transformer of the body.

A few facts about the heart: It beats at an average of about 65-75 times per minute, depending on different factors like age, physical activities, sex, body size, health, climate. As large as a fist, it contains four chambers-- the Right Atrium (into which de-oxygenated blood flows from the Superior and Inferior Vena Cava); Right Ventricle (which receives the oxygenated blood from the Left Atrium and pumps it into the Aorta. From there the blood is pumped to the different parts of the body. There is a system of valves and contraction which regulates the flow of blood back to the heart.

Exercise: Sensing the Heart's Polar Energies.

a. Use the mind to follow the Aorta (Yang) and Vena Cava (Yin) as they move the blood, the former away from the heart and the latter towards the heart.

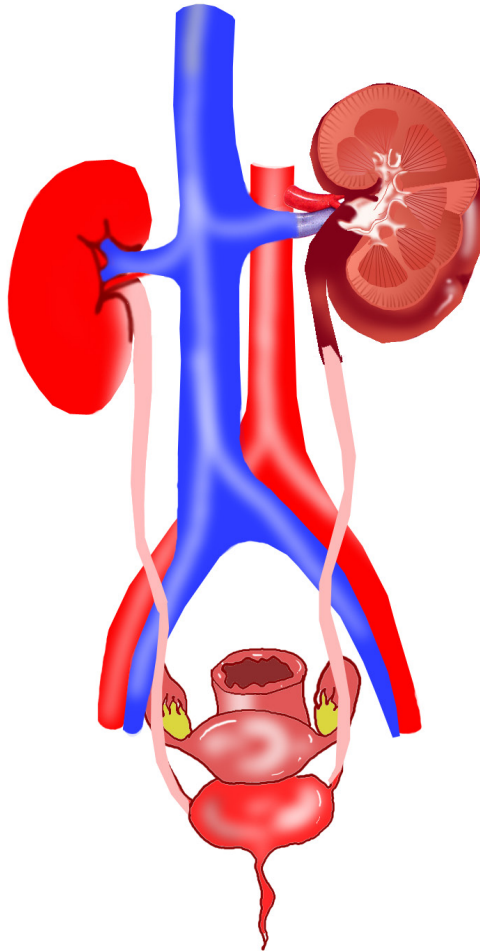


Fig. 11 Kidneys are the transformers of energy of the lower branches of the Aorta and Vena Cava.

b. Collect the electricity from both sides of the head, neck, shoulders, upper chest, arms, hands, and collect it in the heart. Feel the recharging of energy.

c. The Kidneys are the transformers of energy of the lower branches of the Aorta and Vena Cava and they act as step-up transformers of energy. Use the mind to direct the circulation of the blood in the lower part of the legs up to the kidneys and feel the two kidneys become electrically charged. Direct the energy back to the heart.

Exercise: Listening to the Moment of Emptiness

a. Follow the flow of blood as it enters the Right Atrium from the Inferior and Superior Vena Cava. The blood is blue as it moves from the extremities towards the Heart.

b. Follow the flow of blood as it enters the Left Atrium from the Pulmonary Vein. The blood is red as it has just been oxygenated by the Lungs.

c. As the blood enters the atria, there is a relaxation. Two valves open and the blood drains into the Left and Right Ventricles.

d. There is a contraction of the Left and Right Ventricles, closing the two valves. The Right Ventricle forces the oxygen-spent blood into the Pulmonary Artery while the Left Ventrical pumps oxygenated blood to the Aorta and on the rest of the body.

e. There is again a moment of emptiness (relaxation) between the heartbeats (contractions). It is this second of emptiness that we should wait for.

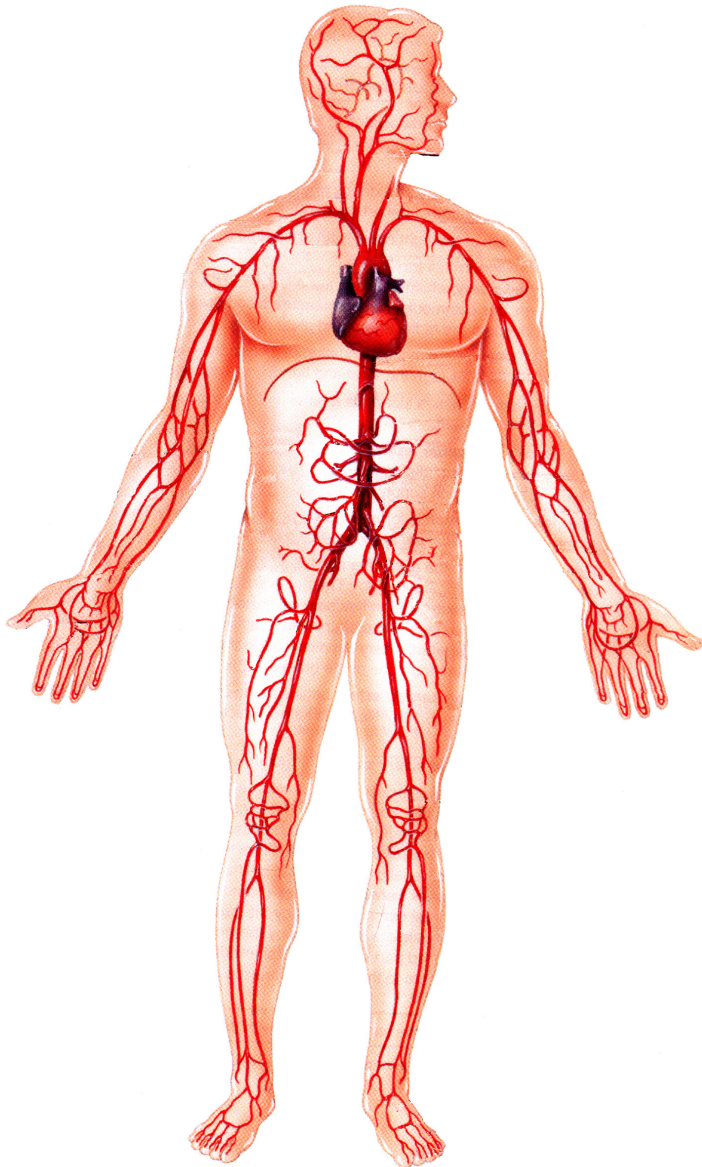


Fig. 12 Heart and main vessels of the circulatory system.

Exercise: Activating the spirals of Heaven and Earth

a. Spiral the vortex in a clockwise direction descending from the Crystal Room to the heart; then spiral back up in a counter-clockwise direction.

b. Spiral the vortex in a counter-clockwise direction ascending from the Earth to the Perineum.

4. Coupling in the Cauldron at the Heart

Note that the same Thrusting Channels are used (Left, Right, and Center or Front, Back, and Center) as before. Note, however, that:

a. We use not only the Cold/watery energies from the kidneys and the sexual organs and the Hot/Fiery energies from the adrenals, thymus and the heart, but other energies as well. The Human (Third Eye) Force and the Universal (Crown) Force are added at the Crystal Room. The Earth (Perineum/Bubbling Spring) is added to the Cool/Watery energy at the perineum.

b. The warm energies of the hands, arms, shoulders, upper chest, neck and head could be added to the Crystal Room just before it goes down to the Solar Plexus.

c. The Cold/Watery energies of the Earth, legs and hips could be added

d. The Hot/Fiery Energies move from their sources up to the Crystal Room first, via the Left Thrusting Route or Front Thrusting Route; then back down to the Solar Plexus via the Right Thrusting Route or the Back Thrusting Route. You may also simply focus on the place you want to draw the energy to.

e. The Cold/Watery Energies move from their sources down to the Perineum via the Right Thrusting Route or Back Thrusting Route and then up to the Throat Center via the Left or Front Thrusting Route or simply draw the specific Chi to the desired point using your mind.

Exercise: To Mix Hot and Cold Energy

1. Be aware of the different energies of the kidneys (cold/watery) and adrenals (hot/fiery). Take your time in distinguishing the quality of each.

2. Send the Cold/Water Energy of the Kidneys to the Perineum Collection Point, taking along the Cold/Watery Energies of the genitals. Picture the Perineum Collection Point as a blue or dark blue sphere, a Cauldron (or Pot).

3. Combine the Hot/Fire Energy of the adrenals at T-11 on the spine and send it up the Left Thrusting Channel to the Crystal Room. Picture a Stove in the Crystal Room to contain the Hot/Fire Energies collected there.

4. Draw in the Earth Energy through the Feet (Bubbling Spring) and combine with the Cold/Water Energy at the Perineum Collection Point.

5. Build a vortex from the Heart to the Crystal Room.

6. Build up a vortex from the Earth to the Perineum.

7. Move the Hot/Fire Energy in the Stove from the Crystal Room to the Solar Plexus. Simultaneously move the Cold/Water Energy from the Perineum to the Throat Center.

8. (a) Add to the Hot/Fire Energies at the Solar Plexus or Crystal Room the energies felt at the head, neck, shoulders, arms and chest.
(b) Add to the Cold/Water Energies at the Perineum the energies felt at the feet, legs, thighs and lower parts of the body.

9 Move the Hot/Fire Energies and the Cold/Water Energies to the Middle Thrusting Channel from the Solar Plexus and the Throat Center respectively.

10. Trace the aorta back to the Heart as you inhale and exhale. Listen to the pulse as you find the times when the Heart empties itself before being filled again. It empties as it pumps blood out. Synchronize the cleansing of the heart, the pulsing of the fire in the Stove and the rising of the steam from the Cauldron to that moment of emptiness.

11. Sink the sternum, round the scapulas, sink the chin, arch the sacrum/coccyx. Move the heart toward the spine. This will assist in the coupling/cupping process.

12. Bring the Fire Energies in the Stove and the Water Energies in the Cauldron towards the Heart Center and couple precisely at that moment of emptiness, that second between heartbeats.

13. Use the rhythm of the breath or the pulse to fan the fire.

14. See the steam rising. Spread it throughout the body, moving to the extreme outer areas and limbs. Steam the Microcosmic Orbit, Thrusting Channels, Belt Routes, Great Bridge and Regulator Channels, the organs and endocrine system, the Crystal Room.

Note: Watch for dripping from the Crystal Room as you steam upward. The drops may come from the Mammillary Body and may taste different, like honey, coconut milk, champagne, something rich and unusual. This is the Fountain of Life. A pool or mirror may form at the Heart, Solar Plexus or Perineum from these drippings. The images reflected there may give you insight into yourself, others, or life itself. Watch for the Crystal Eye in the pool or lake formed by the dripping as the steam condenses.

15. The kidneys as transformers of the heart. Be aware of the kidneys as they are filled and emptied of blood through the Aorta and Vena Cava. Draw the energies of the Earth, feet, legs, thighs and the lower body into the kidneys. Repeat several times. Condense the energies at the kidneys and spiral into the heart. Remember that the Kidneys are the Source of Original Chi (Moving Chi Between the Kidneys, or Pre-Natal Chi) and they transmute Primordial Chi into usable Chi.

<u>Time</u>	<u>Organs</u>	<u>Extremity</u>
3-5 a.m.	Lung	Thumb Forefinger
5-7 a.m.	Colon	Forefinger
7-9 a.m.	Stomach	Middle Toe Second Toe Big Toe
9-11 a.m.	Spleen/Pancreas	Big toe
11-1 p.m.	Heart	Little Finger
1-3 p.m.	Small Intestine	Little Finger
3-5 p.m.	Bladder	Little Toe
5-7 p.m.	Kidney	Little Toe
7-9 p.m.	Diaphragm (Sex/Circulation)	Ring Finger Middle Finger
9-141 p.m.	Umbilicus (Triple-Warmer)	Ring Finger
11-1 a.m.	Gall Bladder	Big Toe Ring Toe
1-3 a.m.	Liver	Big Toe

Fig. 13 Organ Energy flows into fingers and toes.

16. Other procedures could be practiced at this point. See Supplemental Practices, below. If no other formula is followed, then proceed to: Slow down the Pulsing. Collect the energies in the Solar Plexus or Navel.

5. Birthing your Inner Child

Watch for a golden or yellow-green or white light from above. It may come in front of you from somewhere. Feel gentle and loving towards it. Bring it with your mind and heart towards the Cauldron and let it seed the Cauldron at the heart. It is the Pill, the Elixir of Immortality, the Holy Spirit and the Divine Child that the ancients talk about and wait for. It is a rare event in the life of the practitioner. Like the appearance of a miracle, the Inner Child or Pill of Immortality should be held with awe and gratitude. It is a gift from the Tao and a sacred responsibility to protect and nurture. Birthing the Immortal Inner Child or gathering the Pill is an advanced stage that may not happen for a long time. Do not be discouraged; be virtuous and continue the coupling and steaming. We are adding it here as a supplement:

Gathering the Small Pill:

The Small Pill, or Lesser Medicine, is another metaphor for the seed-Pearl and Embryo formed in Lesser and Greater Kan and Li, as it first mixes with the Shen/higher mind. The pregnant meditator has begun the labor of giving birth to the inner child.

1. First Light. When you see a light with your eyes closed in meditation, bring it to the Cauldron at the Navel (in Lesser Kan and Li). Pull up the sexual organs. The Light may be dim at first and look like a cloud. It may appear in the middle of the sky or start at the navel and come up to the eyes. Make it grow brighter. Feel the Light inside and outside. Create a Pakua in the navel, crown, Third Eye or anywhere you wish, even in the palms.

2. Condense the Light through the Pakua. The bright light will disappear and will reappear condensed in the Cauldron.

3. Spiral the Light in the Cauldron and condense it into a Pearl. The Pearl is the distillation of the external and internal forces, and becomes a thick energy ball.

4. Move the Pearl down to the Perineum and then to the Door of Life (Ming-Men) and to the Crown. Stop at the Crown for about 5 minutes. Then move the Pearl down to the Solar Plexus and into the Cauldron at the Navel. This gives your mind great calmness and detachment.

Note: The first Pearl produces the Small Medicine. The Taoists believe that this Pearl can heal many deadly diseases because it is the condensation of the life force. It has the power to rebuild the body and destroy foreign antigens.

Gathering the Larger Pill:

This is also called the Great Medicine, or giving birth to the Inner Child. This is a metaphor for the advanced stage of Greatest Kan and Li, when the spiritual fetus is born and begins breathing on its own. This is true internal breathing, and results in the temporary cessation of outer breath and pulse in the meditator. The Universal Life-Force has entered your divine child, giving it the awareness and power of a baby God. (Also called the Red Baby). You may or may not see the visual form of a child within; some adepts see an ancient adult, others feel only divine sound, light, and vibration.

1. With your eyes closed, see a Light inside. When you see the Light outside, mix the two together. The Light will become red. You may hear a sound. Seal all the senses tightly. You should feel something move in the navel area.

2. When a third Light appears outside, bring it down to the Cauldron at the Solar Plexus (in Greater Kan and Li). Seal the senses and the anus until you feel a stirring in the Cauldron, signifying a pregnancy. Collect saliva: it will have a fragrance. Smell the fragrance. Breathing at this point will become slow and even, long

and light, until you seem to stop breathing. The Light will move up from the Cauldron to the nose. Let the energy build into a vortex. Self-intercourse (Bliss) may happen here spontaneously. The pleasure will be greatly multiplied.

3. Move the Pearl through the Microcosmic Orbit 360 times.

4. Guide the Pearl up the Door of Life and rest. Guide the Pearl up to the Crown and down to the Solar Plexus and Cauldron.

5. Seal the Pearl at the Cauldron.

Note: When you put the Light in the Cauldron, do a slow fire (slow breathing, not Breath of Fire) or you can use the mind to slowly fan the fire. When the second light comes, you'll see a brighter Light and you'll see a Dragon (on right) and a Tiger (on the left). You may also hear their voices-high-pitched for the Dragon and low-pitched for the Tiger. The Cauldron will get hotter. The sexual organ will also get hot and muscles will vibrate. The Light will spiral clockwise. When the third Light comes, blend inside and outside and seal the senses. You can swallow saliva until energy stays with you. Remember that the Light does not come to everyone. When the Coupling and Steaming are correct, we attract the Universal Energy and there is a mating. Our inner child is born instantly. If the Universal Energy comes and you are not ready, then you do not get it, and you will have to remain "pregnant" until you are truly ready to receive your spiritual child.

嬰現形圖

此非丹、氣、更須悉其性情身片

氣穴法名無盡藏

藏包於窈窕包空

我問空中誰氏子

他云是你主人翁

術在坐卧

抱璞守雌

綿綿若存

念茲在茲

夫媾暗之真
孕媿紛之子
傳其情交其
精此其氣和
其神隨物大
小俱得其真

滂龍今已化飛龍

變現神通不可窮

一朝跳出珠光外

一身直到紫微宮

神水沆液

沈澹根株

內外無塵

長養聖腹



他日雲飛方見真人朝上帝

Fig. 14 Forming the Immortal Fetus

C. Supplemental Practices

Notes on the Constellations and the Stars:

1. The Big Dipper controls one's death and the planet Neptune enforces it.
2. The Southern Constellations control the time of birth and the information is sent to Neptune which enforces it.
3. The Northern Constellations control death.
4. The Western Constellations control the family and intelligence.
5. The Eastern Constellations control the Kitchen God who reports on one's life to the North Star every first and fifteenth days of the month. (That is why many Chinese people eat vegetarian diet on these days.)

The outside energies we tapped into in Lesser and Greater Kan and Li and earlier in Fusion of the Five Elements become increasingly powerful as our capacity to absorb and use these energies becomes more developed. Now, we come to a point where we "plug" into a more powerful resource.

Exercise: The Big Dipper and North Star Connection

In this meditation, we connect the bones of the skull to and draw energy from the 7 Stars of the Big Dipper and the North Star.

The 7 Stars of the Big Dipper, their numbers, elements, planets and days are:

- Alkaid (the first star at the tip of the handle), # 7, Water, Mercury, Wednesday
- Mizar, # 6, Metal, Venus, Friday
- Alioth, # 5, Fire, Mars, Tuesday
- Megrez, (the first star of the cup) # 4, Water, Saturn, Wednesday
- Pheeda, # 3, Earth, Saturn, Saturday
- Merak, # 2, Water, Mercury, Wednesday
- Dubhe (the last star of the cup), # 1, Wood, Jupiter, Thursday

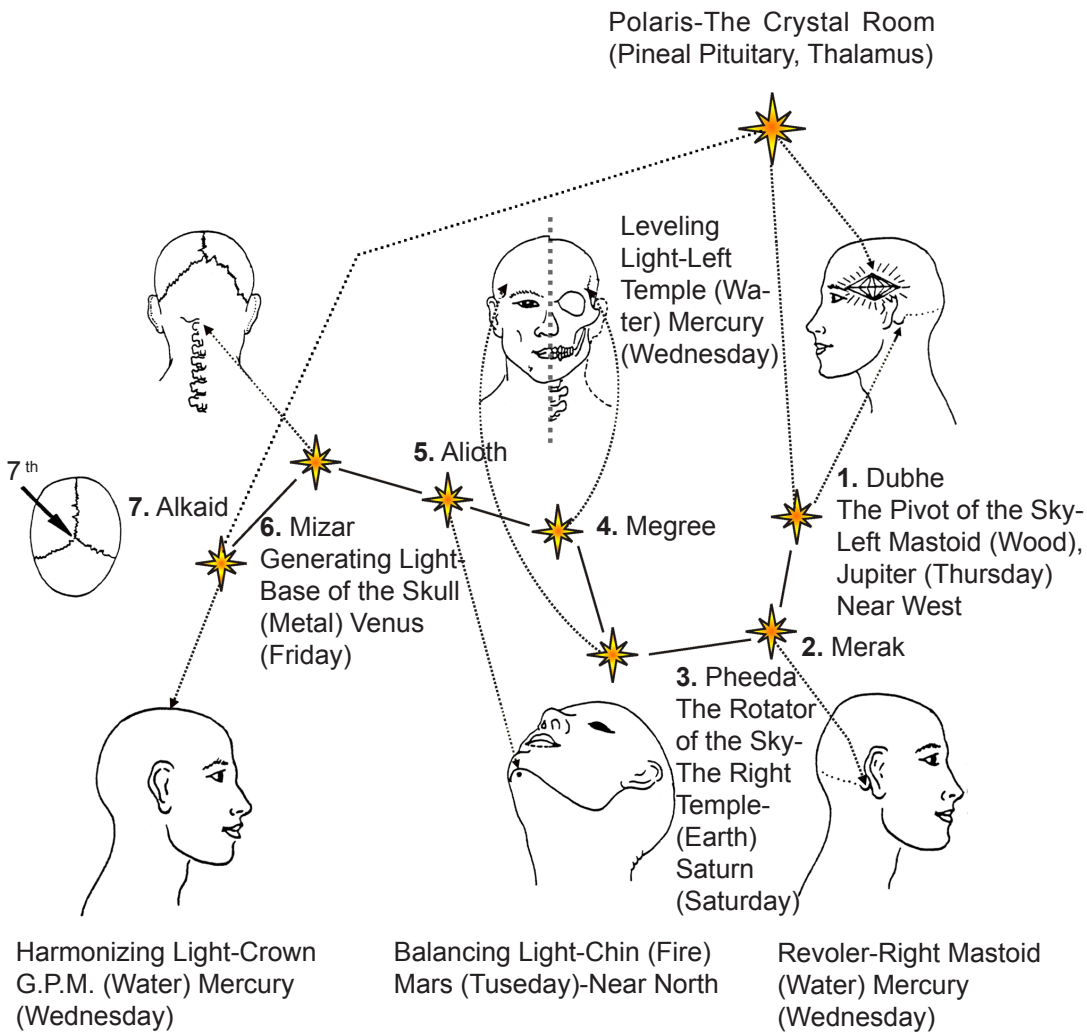


Fig. 15 Big Dipper and North Star Connection

Bones and areas of the skull and their corresponding stars:

- Crown—# 7
- Occiput—# 6
- Chin—# 5
- Left Temple and Left Cheekbone—# 4
- Right Temple and Right Cheekbone—# 3
- Right Mastoid Bone—# 2
- Left Mastoid Bone—# 1
- Crystal Room (Pineal, Pituitary, Thalamus)—Polaris (North Star). The thalamus gland connects with the pole star and is considered the pole of the body. The thalamus also connects with all the 28 constellations.

Exercise: Macrocosmic/Constellation Meditation

a. In this meditation, imagine you have a giant body, billions of light years from head to toe. When done properly, you become the Cosmic Being whose crystal palace is the North Star, who has constellations and planets for vital organs; whose heart is the Sun, whose kidneys are the Moon, and whose lower Tan Tien is the planet Earth. This Cosmic Being—the mind of Tao—beams down its exquisite rays to one cell of its being, the human sitting on a chair on planet Earth, meditating up on the stars. This cultivates the cosmic consciousness and opens the three Tan Tiens to receive energy from their heavenly counterpart.

b. Be aware of the North, South, East and West Constellations. Bring down energy from these constellations through the North Star connection. (It serves as the Center for all of these energies as well as its own.)

c. Beam their combined energies through the crown into the heart.

d. Pull up the genitals and the perineum.

e. Be aware of the palms and the soles of the feet as you draw energy up from the earth through the two bottom holes of the sacrum. (The Sacrum has eight holes called the Ba Liao—where Bladder 31, 32, 33, and 34 are located—and are close to the Governor Channel.

f. Align the Three Triangle forces of the body.

g. Beam or Spiral the virtue energy of the organs back to the heart and up to the Crystal Room. Return it to the Heart and to the Crystal Room again. This process, among others, serves to enhance the development of a more advanced Energy Body.

h. Send this Energy Body to the Crown and to the North Star. Picture a tube or a white cord leading up from the Crown to the North Star for this purpose.

i. Keep drawing more virtue energy from the organs into the heart and up to the Crystal Room and back to the heart again.

j. When you are ready, send this virtue energy to the North Star. Spread this positive energy from the North Star to the North, South, East and West constellations. From the Four Constellations, beam this energy to your own planet. (Materials will be distributed so that you can determine which is your planet.)

k. Then beam the energy to yourself, or if in a group, to where you are sitting.

l. Bring more virtue energy from the organs to the heart, to the Crystal Room, and back to the heart a few times. Send it again to the North Star and bring it back to yourself.

When you are ready, send this good energy to the North Star. Spread this good energy from the North Star to the North, South, East and West constellations. From the Four Constellations, beam this energy to your own planet. (Materials will be distributed so that you can determine which is your planet.)

Then beam the energy to yourself (or, if in a group, to where you are sitting).

Bring more good energy from the organs to the heart, to the Crystal Room, and back to the heart a few times. Send it again to the North Star and bring it back to yourself.

Exercise: Beaming Energy to Yourself

- a. Be aware of your palms and feet.
- b. Receive energy from the Constellations:
- c. Left Palm—Eastern Constellations
- d. Right Palm—Western Constellations
- e. Left Foot (Bubbling Spring)—Northern Constellations
- f. Right Foot (Bubbling Spring)—Southern Constellations
- g. Mentally focus on any problem in your life. Be clear about the problem. Send it to the beam. (If in a group, send it into the center of the circle.) The problem can burn up from the intense energy of the practice. Remember to take only the energy you can use and send out any excess that can overheat you.

Note: Collect saliva and swallow it down if you feel that you are overheating. Swallow the saliva down to the throat, heart, solar plexus, navel, sexual center, perineum, sides of both legs, below the knees, small toes, Bubbling Springs, backs of the knees, coccyx, sacrum, Ming-Men, T-11, T-5, T-6, T-7, C-7, outer elbows, middle fingers, palms, inner elbows, Jade Pillow, Crown, Third Eye, tongue, and return to the throat. Repeat this cycle several times to help you cool down.

Exercise: Cleaning Out of the Heart

- a. Align all Three Triangle Forces.
- b. Beam up the kidney energy to the heart.
- c. Beam up all the energy of the different organs (liver/ gall bladder, lungs/large intestine, small intestine, stomach/spleen/pancreas) into the kidneys and then beam it to the heart.
- d. Force the heart to clear itself by filling it with so much energy that it will act more powerfully to empty itself and create longer moments of emptiness.
- e. When the heart expands to its limit, exhale and spread out all of the energies into the head, hands and body. Rainbow colors should come out of the other organs: receive their respective energies. When the heart is clean, you should feel only joy and happiness-- the virtue energy of the heart.

Repeat this procedure of cleansing and emptying several times, up to 9 times.



Fig. 16 Forming the Cauldron Yang to Yin

Exercise: Drawing the Power

To help draw the power for:

a. The Crystal Room: Pure Yang energy is on the top. Concentrate on the Thalamus gland and collect the Yang energy and concentrate it at the 10 holes of the crown, connecting them with the 10 meridians of heaven.

b. The Navel and the Heart: Yin and Yang balanced in the middle. Pull in the lower abdominal wall and balance the energy and absorb the spiritual energy of the earth.

c. The Perineum: Yang and Yin at the bottom. Contract the anus and pull toward the coccyx and absorb the spiritual energy of the Earth. This Earth energy will be combined at the heart at the moment of emptiness and stillness. Feel the vibration of the heart.

d. The spine connects the Heart, Pons, Brain and Brain fluid. The heart, tendons, meridians, bones, spinal fluids, coccyx and sacrum are connected to the 12 earth meridians.

Note: The soul body is a Yin energy. The spiritual body is a Yang energy. These energies help to balance the Yin-Yang energy of the body. The soul body (Yin) energy serves as an earth cable and absorbs the Yang energy from the heavenly wire to the soul body and down to the human body. It also absorbs the earth energy to balance the Yang energy absorbed from the spirit body.

The soul body absorbs the earth spirit energy and is sent up to the spirit body to balance and increase the power of absorption of the spirit body to connect earth, man and heaven. The triangle forces combine and align the heavenly, human and earth forces.

1. Spiral the perineum counterclockwise and the crystal room clockwise. Slowly spiral the heart clockwise. Tilt the heart back. Feel the body getting light and the heart like a feather. Contract the solar plexus and abdomen and sink the chest. Feel the three empty spaces enlarge. When practicing with a partner you can create a heart-to-heart connection. When you align all three together the wandering mind in the Crystal Room, the restless emotions of the heart and the sexual desire will eventually come under control.

2. Move the heart center near to the spine, slightly contract the anus, adjust the coccyx and align the pituitary gland. The body will become very light.

3. Move your awareness to the left Bubbling Spring, to the right Bubbling Spring, the left palm and the right palm. Feel the Chi coming out of the T5-T7 region. This will make the hands and legs light.

Note: The three empty spaces serve as a most sophisticated instrument and are similar in construction to a crystal and can send out a powerful electromagnetic beam. When all the energy is concentrated in the heart, you can send a strong beam out of the tip of the sternum to the hand, the head, the leg, or to any organ.

Remember to do bone breathing at the end of Greatest Kan and Li practice. The bones constitute the largest storage of energy in the body. Concentrate especially on drawing energy into the spine. Also do the heart sound several times and you can connect your Ten Heavenly Stems to the Universe and the Twelve Earthly Branches to the Earth as you do the practices.

Year Number	1	9	8	7	6	5	4	3	2
Color	Gray	Purple	Brown	Red	Pink	Yellow	Green	Blue	Black
Planets	Mercury	Mars	Uranus	Pluto	Venus	Earth	Neptune	Jupiter	Saturn
Element	Water	Fire	Earth	Metal	Metal	Earth	Wood	Wood	Earth
Direct	North	South	NE	W	NW	Center	SE	East	SW
Male									
Male Number	1	9	8	7	6	5	4	3	2
Direct	North	South	NE	W	NW	Center	SE	East	SW
Element	Water	Fire	Earth	Metal	Metal	Earth	Wood	Wood	Earth
Female									
Male Number	8	6	7	8	9	1	2	3	4
Element	Earth	Metal	Metal	Earth	Fire	Water	Earth	Wood	Wood
	NE	NW	West	NE	South	North	SW	East	SE
Year	00	01	02	03	04	05	06	07	08
	09	10	11	12	13	14	15	16	17
	18	19	20	21	22	23	24	25	26
	27	28	29	30	31	32	33	34	35
	36	37	38	39	40	41	42	43	44
	45	46	47	48	49	50	51	52	53
	54	55	56	57	58	59	60	61	62
	63	64	65	66	67	68	69	70	71
	72	73	74	75	76	77	78	79	80
	81	82	83	84	85	86	87	88	89

Fig. 17 Sacred Geometry

↑
N

NW	1 Mercury Water Gray	8 Uranus Earth Brown	NE	
W	7 Pluto Metal Red	5 Earth Yellow	3 Jupiter Wood Blue	E
SW	2 Saturn Earth Black	9 Mars Fire Purple	4 Neptune Wood Green	SE
	S			

Fig. 18 Magic Square

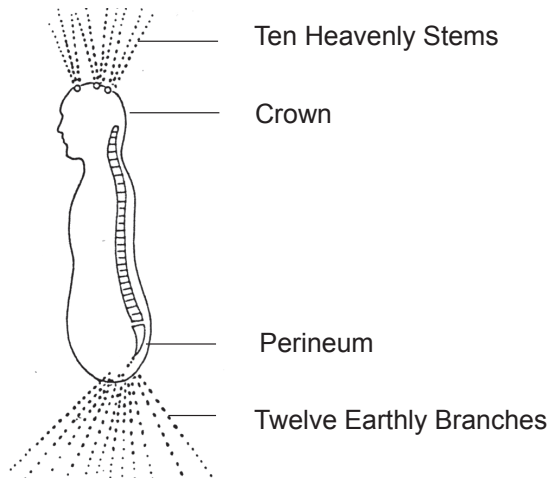


Fig. 19 Ten Heavenly Stems and Twelve Earthly Branches

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 "Greatest Kan & Li" from Inner Traditions' website: www.innertraditions.com or it can be ordered at a local bookstore.**

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Greatest Kan and Li

Gathering the Cosmic Light

Mantak Chia

Illustrations by Udon Jandee

Greatest Kan and Li

This booklet contains instructions for the final of the Kan and Li meditation series, the Greatest Kan and Li. The essence of the Greatest Kan and Li practice is the establishment of the cauldron at the Heart Center, also known as the Middle Tan Tien or Cinnabar Palace, and the further refinement of the soul and spirit. It is at the Heart Center that most of the Greatest Kan and Li practices take place. The coupling of the energies here, involving macrocosmic-microcosmic energetics, is the central formula.

The Kan and Li practices point to the Taoist road to spiritual immortality and Taoist internal alchemy. The immortal fetus is produced, nurtured and finally matures into a spirit body which unites one with the Tao. Master Mantak Chia is the first Taoist to introduce this spiritual discipline to the Western public. As well as the instructions for the Greatest Kan and Li practices, the student is given instructions on the basic formulae to practice in preparation for the higher practices. The practitioner then learns the foundation procedures leading to coupling at the Heart Center; the activation of the Cranial and Sacral Pumps and the Alignment of the Three Triangle Forces. Coupling then leads to the birth of the Inner Child or Pill of Immortality. Other practices described in this booklet help you to draw energy from the Cosmos, enabling you to "plug in" to a resource of limitless power.

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