

Tao meditation

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The meditation technique which will be described and explained theoretically and practically in detail for the first time is a strictly secret one and it is unique in the world for its art and efficiency. It was only handed down orally in the most elitist circles and finally got totally lost. It contains essential elements of Indian kundalini yoga, but goes way beyond that. There were several names for it: Path of the Golden Elixir, Path of the Golden Blossom, Path of the Essential Goldring, Path of the Immortals, Path of the Tao. At the same time it is the path of transformation in the I GING whose actual meaning of the core texts that have become incomprehensible can be made understood for the first time. The roots of this technique of perfection are ancient. The last written notes date back to the Chinese popular saint Lü Dung Bin as well as text collections of the German sinologist Richard Wilhelm (particularly “The Secret of the golden Blossom”).

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- [The following text passage was taken from the comprehensive book:](#)

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“Self perfection technique in ancient China – yoga power over the autonomous nervous system by meditation” BoD GmbH publishing house 2008, 308 pages, ISBN 978-3-8370-6164-2. For more information also look at www.ottonamenlos.de

2.0 The Tao meditation technique to win back mental vitality and to create a new abundance of the beginning of life

The descriptions of the previous paragraph made clear that a life that is too broken in terms of nerves and soul cannot be repaired any more. Not even a considerable exhaustion of the soul-body-power whose level has sunk in both quantity and quality can be reversed. It is not possible to have a direct influence on the inner processes of life via awareness. We cannot give orders to the single body cells and nerve cords, in contrast to our arm muscles. It is possible to put the soul-body-power under stress, but it is impossible to relax it deliberately afterwards.

Nevertheless human beings have certain possibilities to influence unconscious biological processes indirectly with their will and even to affect their soul-body-power, at least in order to relax it more deeply, for example when they go to the sauna or do Hatha yoga exercises that stretch and press particular body parts. There is a particularly deep impact by breathing. Apparently tension and diseases in the body can be influenced in a healing, relaxing and harmonising way by imagining that they are reached by some warming, fulfilling, giving breath. In the west some of this is practised in autogenic training. Popular lore describes this phenomenon as “breathing life into something”.

One of the tools of the Path of the Immortals to eternal life – that is to a life in which one stays young and vital to the end which is only caused by the expiration of biological lifetime - is based on this seemingly simple procedure of breathing to important nerve centres while awareness concentrates intensely on this act. On top of that the path makes life considerably longer. Old masters practising it have often been seen to stay young up to 110 years.

At the same time your life will be more and more guided by the autonomous nervous system and in particular by the regenerating and rebuilding power of the parasympathetic nervous system with its nerves in the solar plexus. The leadership power of the autonomous nervous system is to a certain extent comprehensible and tangible through the thought nucleus, the original initial point of creature of the Non-being Ego in the middle of the head, which has already been described in detail. It is situated in the hypothalamus of the brain stem, the control centre of the autonomous nervous system and life in general. This thought nucleus and centre of the hypothalamus is normally hardly perceived, although it is always present in awareness, in waking and in dreaming. It is the biological and mental management of the autonomous nervous system and life’s control system, and thus an interface between body and soul in life. You can support and increase its strength by concentrating on it in awareness as if to incubate it. Thus the regenerative

power of the autonomous nervous system is supported to revive a life of complete strength, physically and psychologically. Thus its quality is changed, because its highest level of substance and vitality is filled again. So these are the two basic activities of the Path of the Immortals: **1. breathing exercises** and **2. concentration exercises**. What is totally new to us humans in both East and West these days are the following methods: **3. orgasmic re-unification** with oneself to rebirth the soul and the construction work of the psychological and nervous vitality by **back circulation** of the **vitality channel around the torso**.

What awaits us even today is a completely new, powerful science about the neuro-physiological, psychosomatic connections between body and soul that originated in Ancient China and will be explained and described as scientifically as possible on the following pages.

2.1 Parameters of the effect of the meditation work of the Path of the Immortals

2.1.1 Fixing contemplation // spiritual sense of awareness – concentration of one specific point in one's brain

1. What I look at, I melt with, I unite with. Thus one looks at the picture of a beloved one or of a big idol again and again in dedication in order to feel the unification with it and to become like it respectively. At the same time I subordinate to it and become open to its influence.

2. Whatever I direct my awareness to intensively and enduringly, will be intensified and enlarged in its effectiveness. A feeling like pain, for example, or the process of a healing wound, which per se is unconscious, or the growth of a muscle, which I concentrate on perpetually.

3. Whatever I perpetually direct my awareness to, my conscious will gradually gains more and more influence on. By constantly concentrating on my ear muscles, for example, I can achieve that one day they will react to conscious efforts. In the same way, by constantly concentrating on the hypothalamus, the control centre of life, I can achieve that via autosuggestion my will gains at least some minor influence on the vitality control of the autonomous nervous system. And in principle that means a great deal. The whole independent power of the regenerating, rebuilding autonomous nervous system as a whole or partially can be strengthened manifold and even its direction can be controlled. Let us consider that the spirit is above matter and the natural laws and can overcome them. For example, I get frostbites when a very hot coin is put on my hand and a hypnotist tells me at the same time that it is extremely cold. The same can be achieved by hypnotising oneself. There is a huge Terra Incognita of superhuman possibilities of self-control at our disposal and we have not even made the first step yet. Let us think for example of the proven ability of some 19th century yogis who allowed themselves to be perforated by a rapier when they were in deep concentration and afterwards you could not even see a puncture. In the same way some people were buried for many days without being harmed. They spent a winter naked in the snow of the Himalayas.

For the following paragraphs we shall bear points 1 and 3 in mind as basic considerations for the fixing contemplation:

When I concentrate devotedly with an intense present awareness on the point of thought and sense in the middle of the head (the hypothalamus of the autonomous nervous system), then I manage to let go of myself from the field of the ego in the soul body power, the "anima" (Chinese "Po") or the soul control system of the kinetic cerebral nervous system that is directed outwards. Instead I dedicate myself or the guidance of my life to a greater extent to the spiritual system of Hun being of the superior autonomous nervous system. By insistently meditating and concentrating on the control centre of the living organism, the stem brain, the thalamus and the hypothalamus, I build up more and more in myself the power that creates healing and perfection. That takes some time.

At the same time this point of thought and sense and centre of awareness is point of origin for all kinds of experience of the soul that are perceived consciously: feelings, ideas, drives, trains of thoughts and imaginations of any kind. After all they result from a constant, restless productivity of the soul body power under tension and the stream of soul energy drifting above. This makes the awareness create tangible realisation waves like imaginations, wishes etc. These constant sequences of imaginations are to be considered as such, too. We also know that the lifelong distraction and abrasion of soul and spirit that we would like to stop now mainly result from this process. We want these mental powers to stream back by reversing the process. When we fix this silvery nucleus of being of the point of thought and sense in the head, it cannot neither take on any colour (emotional colouring) nor any form (thought images that also contain the alluring images of the drives), but remains an unshaped point of one sense, which does not expand and is empty. Thus we completely stop the abrading streaming out of the soul energy. The whole life of the soul in the awareness of the head comes to a halt – we do not lose more. At least the status quo of the substance level of the soul remains intact.

How does a beginner find this point of thought and sense?

Described in easy words: If you are deep in thought about something you cannot quite remember but that you vaguely have in mind, you automatically - partially unconsciously - fix this point of thought and sense, this very sense, this organ of thought. Part of it is the entire awareness of the forehead inner space which is always independent from us.

This is also the creative heart point of heaven in Ancient Chinese psychology, which can also be felt at the very beginning (“heavenly heart sense”, Chinese hsin = feeling of the sense of the heartbeat, onomatopoeically. Hsin is also synonym for tao, and thus is the non-being heart sense that transcends all being inside and outside).

Once again: We can imagine the human Ego as if it were the shadowy opening of the upper, bright, spiritual awareness of being (Chinese Hun) to the darker soul space below. Through this opening all impulses of the soul, emotions, drives, imaginations, trains of thoughts go up and seize and move the ego. Eventually it allows itself to be carried along and hunts after some goals and drives outside. Thus the soul power gets lost and with it life. The spirit becomes flat and more and more glides down weakly. If I collect the ego in a sense of point and fix it there, I thereby close this opening to the soul below and therefore it cannot be seized anymore by all the anima activities and emotions that are drifting up. I stay protected in a kind of abstract, free, unreachable, positive, warm emptiness and peaceful, bright harmony of the awareness – with all that being concentrated in one point. An independent status of awareness is thus reached. The awareness was free to join itself. The feeling of oneself from the back that is kept still automatically stretches to the skin of the whole abdomen. The basic origin of the thoughts and emotions is simply held on to in a relaxed way, so that it cannot take on any content or form anymore. This is how it automatically stays totally identical with itself. This is the childlike unity with oneself of the first pure and simple beginning.

Buddha comments on that: “...when you can fix your ego to one point, nothing shall be impossible for you”.

Does one thus really reach a free and empty harmonious state of the awareness permanently? No, you cannot permanently stop the fluttering sequences of thoughts, the wishes and emotions of all kinds that surface. Then soon you feel an unconscious inner pressure and will not feel free until you allow yourself to drift again in the distractions. The reason for this is clear. The subconscious permanent tension of the soul body power makes the mobile soul energies that are at the bodies disposal permanently reach the awareness higher up, where they want to and have to abreact in all kinds of emotions and fantasies. To which extent that happens depends on your own soul was heated up or overheated. Therefore the strongest resource in meditation is calmness and composure in all areas of life around the clock.

But let us return to the actual phenomenon of the perceivable nucleus of the awareness in the middle of the awareness of the front head, which plays such an important and central role in this whole path of meditation. There are a lot of names for it: centre amid the conditions, heavenly heart, yellow centre, in Taoteking it is called the small empire in contrast to the big empire, the inner space of the abdomen. Further names: heavenly root nucleus, silvery moon amid the heavenly being, fountain of the being’s vitality, original nucleus of thought, spiritual heart of Jesus, Lamb Star of Jesus, nucleus of the spiritual heart being, origin of the non-being, circulating hub and spinning spokes – or as written here most of the time: the point of thought and sense, the nucleus of thought. In the feeling of the entire head it is the place where the person perceives things.

This thought nucleus can only be perceived very weakly at the beginning. Only if one pauses mentally very tenderly and tries to receive in peace and quiet the felt sense between the eyebrows, it can be perceived there. It is there independently of us, because it cannot be reached by will. It is there very small and fine and pure, separately free and quiet to itself, a small emptiness in the awareness of the forehead and face, a highest sense emptiness, the tiniest sense in itself, just a small Oneness with a tenderly soft heart nucleus in it – the tiny, bright, divine spark, that we were given for all our lives as the mighty point of leadership. Once it has become more powerful in us again, it will become God’s tool again like in a small child.

At least it is possible to look at it inwardly, to become aware of it and to fix on it then. I can so to speak reflect it permanently inwardly, allow it to live permanently in my spiritual ego object and thus keep it. Thus it remains unperturbed, empty and free to itself: No thoughts are generated any more, no drives or other emotional ego lusts. When you feel the presence of the whole body and your intuition directs what it sees and hears to it, while at the same time you hold your breath, then you become aware of this nucleus of spirit and intelligence per se and reach an independent silence of thoughts as such, in me.

The eyelids are half closed and I watch silently and consciously as if my internal intuition was wide awake the path of the nose bridge back and forth to the middle of the head, the important point. Fixing contemplation means that your intuition consciously fixes the thought nucleus **and at the same time** both your eyes following the nose bridge **and** your pure sense of hearing remains silent. Then you create a kind of fixed, shining thought track including the starting point of the thought nucleus. Thus the whole activity of the head is fixed and comes to a halt, held at only one point, always at the very place where you are at present. You have put up your guideline in such a way that you can now turn towards further meditation work in concentration, for example in the abdomen or the lower spine without being disturbed by imaginations. The mouth remains closed, the tongue is united strongly with the roof of the mouth, your sense of hearing is very bright, free and widened. And crystal clear. In the entire head there is nothing apart from the nucleus of the consciousness. The entire body is also conscious and with it all the skin around the body.

This is the moment the meditation has been captured right. The back has been held in a position as straight and as receptive as your sense of hearing so that the entire body is nearly forgotten. If you hold your breath in a mood of reception, there will certainly be no more thoughts in your head, only bright silence. Of course you cannot hold your

breath for a long time and then you can make an observation ...

2.1.2 How the breath is constantly, steadily, consciously accompanied by the sense of hearing

... if you don't hold your breath anymore, you will very soon (as if automatically) lose the fixation of the immobile thought nucleus. Gradually one digresses slantwise down, the consciousness is in a state of half shade, distraught and immersed. With every breath now a few thoughts, imaginations, emotions enter the emotional ego awareness, particularly if the breath is sudden and violent. This increases on a parallel track the course of the half conscious activities of thoughts, emotions and imaginations. Obviously the activity of imaginations is causally determined by the activity of breathing.

Why? When the gorilla in the jungle wants to demonstrate to the others how strong his ego is, it takes a mighty breath and then drums onto his chest. That means, by breathing in deliberately, he sucks ego power = the stream of soul energy up into his consciousness, or it increasingly goes up to his self awareness in connection with the breathing. But we know that this increased streaming of soul energy now leads to vibrations of the stream of sense, i. e. waves are created, which lead to thought images, ideas and emotions of all kinds in the consciousness, where the stream of energy peters out, abreacts and gets distraught. The louder and heavier the breath is, the more the dynamic of emotions, imaginations, and drive-will impulses will heat up the soul body power. The more one will only glide down to the darker, dynamic subconscious.

Thus just by running very fast and wildly next to one another and breathing two people who are in love can drive their passions to the boiling point – at the end of all that running they will certainly lie in each other's arms. And when a car dealer takes potential customers on a wild drive in the car, he will sign the contract of purchase faster.

In meditation we can fully profit from this impact of the breath on the emotional activity of the soul, but in the other direction. It is the most important psycho technical means of calming and thus controlling the soul body power or the Po soul control system, because the influence of the breath on the soul and the state of the consciousness also works the other way round. Thus by consciously breathing very calmly, in a slowed down and fine way, we can decrease the pulse of our hearts, we can smooth acute feelings of pain and calm and normalise all body functions. Moreover in meditation and concentration you can take your emotional state to genuinely calm clarity and relaxation by breathing in a calmer rhythm! All that is left at the end is only free harmony. It is the starting point to refine more and more and finally to dissolve the impulses of thoughts and emotions by breathing and to take them to a complete standstill.

We will use breathing as the main tool in meditation to get our state of consciousness under control by being calm, so that a clear, calm, strong, empty, sense free of thoughts up in the head comes into being. Authenticity of conscious clarity! This is the safe and sound child!

The breath should come into being from the very innermost spiritual human heart. This is more or less what can be found in ancient Chinese instructions for meditation. This often leads to misinterpretations, because heart (Chinese hsin) can also be translated by awareness of ego. What is meant by heart, is something like the centre of the subject, the basic nucleus of the ego of the self. This is the heart. As shown above, there are two centres of the subject inside a human being, two hearts which form the subjective poles of the Po soul control system and the spiritual Hun control system of being. (Chinese hun means the pure, light, spiritual ego of the heavenly being, the "cloud spirit" of humans). The emotional Po heart/ego is physically located in the kidney area, in the abdomen or under the ribs in the fleshly heart. The spiritual hun heart/ego is located around the point of thought and sense in the middle of the head. There are thus two hearts that differ quite a lot.

This leads humans to the vague idea that indeed there are somehow two hearts or souls in their chest and thus two egos. We had called the lower subjective pole the Ego-I of the soul, the upper Point of thought and sense, or the heavenly heart, the spiritual heart, the origin of heavenly, angelic Non-being, or the spiritual Non-being Ego.

As experience shows that every breath prompts an impulse of the lower (Ego-I) ego and thus pulls soul energies up like air, which then inevitably appear as ideas or other emotional impulses in the consciousness.

When they now say that breath originates in the basic nucleus of the heart, or ought to originate entirely from the heart, come straight from the heart, they mean the upper heart, the upper Non-being ego, the origin of the light, neutral, rather kind, angelic non being. Breathing by means of the lower Ego-I would be totally and fatally wrong! That would take you to the opposite direction, to dull animalistic behaviour.

If, however, you accompany your breath with the upper, heavenly non-being ego in a state of inner freedom and without any will and your centre is located in the inner space of the chest and abdomen, then you will automatically breathe very quietly, finely, tenderly and crystal clear in the ear. There will be no more clouding Ego-I impulses and thus no more imaginations and drive impulses. The incoming and outgoing breath will be perceived as being physically crystal, like a bright mountain of glass, which fulfils itself in the chest and in the sense above. Thus the physical shady feeling of life melts with the bright feeling of being to a beautiful, harmonious, mountainous state of consciousness of the torso-head feeling (connection of Ming (soul) life (power) and Sing (being)). This is the wedding of Sing and Ming

followed by a process where they are melted back.

How fine your breathing is can be (deliberately) and permanently controlled by your sense of hearing. The person who breathes in in the most careful, gentle and finest way is me. I, the non-being ego, breathe, the thing that breathes in me last, the man of breath, the Atman, the third ego, the last innermost cosmic spiritual being. Thus my sense of hearing guides my breathing like a bright and kind shadow, eternally loyal. Going back and forth eternally, without any sound, strolling with one another, going out and coming back with one another, expanding with one another and returning home in the finest, imperceptible oscillation in harmony. This is the eternal, light rhythm of the kind, twosome harmony of the spiritual heart sense and calm breath in a pure sense of hearing free of disturbances and emotions.

If you aren't careful and allow breath to glide away, to become dull and rude, the lower half shadowy and half conscious activities of distraction, drive and imagination will set in immediately. And below that in the dark you can somehow feel the originator, the Ego-I. Then once again you have to look intuitively into yourself along the nose bridge to find the point of thought and sense, the innermost spiritual non-being ego, and with this finest, innermost, spiritual heart sense in the head you can make the hearing of the breath finer and gently free it again. Then the Hun system of being, the non-being ego, once again has the hegemony over everything, so to speak harmony.

If I become inert and distraught, however, automatically the Po soul system, the lower ego-I takes control of inner leadership again thus I become aroused by its restless thoughts and drives. It has to speed all the time or at least move, it cannot be any different. The ego-I is only created by the minimal tension of the soul power. Tension, however, means dynamics and thus a tendency to move all the time.

One of the two soul control systems always has the inner leadership power. When I am consciously present in the here and now, then my nucleus of thought, the Non-being ego, the Hun system of being governs and guides. When I lose myself and I glide into absentmindedness, then the ego-I or the Po soul control system automatically takes over inner leadership and activity from below. It always works when the mind is absent and sets in with its activity. What will be ultimately essential is therefore to permanently breathe with the spiritual heart, the spiritual non-being ego, and at the same time to be completely free internally and without any will. Thus one manages that the entire emotional control of life remains under the guidance and control of the Hun system of being, and thus entirely under the control of the autonomous nervous system. Thus activities of the drives and thoughts of the Ego-I or the Po control system are eliminated, and cannot waste soul energies. This way I become free inside and outside and I cannot lose anything internal anymore. The affective, binding entanglement with the environment dissolves more and more. I forget my environment more and more, unconsciously distance myself from it more and more and I am spiritually entirely present in the centre of where I am right now, present and totally conscious.

Your still breath in the entire body is felt identical with your own soul. A common humans feel their soul as something rather shady or even dark. The more soul power is won back in the course of time, the finer, brighter and lighter you will feel your own soul, something kind glides into it and everything approaches the substantial brightness of the original, united condition of the soul life being of the small child. At the same time the soul is permanently felt as being present, half consciously. This conscious permanent feeling of the soul per se induces an increasing awareness of the presence of the thought nucleus in the head. The connection between both is what is called "the embryo of Tao" in the books: a fixed, permanent, pure consciousness of breath soul and head sense, without falling into distractions, laziness and absentmindedness. (Khi-Hsin-connection, Ming-Sing melting). A natural state of beginning... What needs to be done thus is to connect the female soul power Khi with Hsin, the non-being Ego, the nucleus of being in the head and also with Sih as the third part, the breath so that they become a natural unit again that carries itself. A small child and any breathing animal does that without even knowing about it.

Then everything continues unconsciously on its own. Inner nature has found itself. Cosmic being never has to work hard to be itself. It is nature per se. This is where we want to go. Attention, all Chinese phrases are **onomatopoetic!** Just listen to their sound and you will capture their meaning.

2.1.3 Connection between the fixed observance of the thought nucleus and the method of the steady, inaudibly fine breath

It is basically possible to calm the life long and seemingly endless glittery stream of activity of thoughts and imaginations in the course of time and also to make it stop altogether. Then for a certain period of time, you will be carried without any effort and permanently at ease by the full (positively) empty awareness of presence per se. This will be the final fulfilment of the joy of being, although there are no other emotions. Now at the latest you understand that presence, awareness on its own, means joy. And awareness is the whole being, the whole existence, from the subjective view of a creature.

At the beginning it will be helpful to get out of the daily distraction and immersion by asking yourself as frequently as possible and by checking whether you are distracted at the very moment now and which thoughts are going on in you. Then you allow these imaginations to continue, but watch them half consciously. Just by watching you will create inner distance to them. You will no longer have thoughts and imaginations, but the thoughts and imaginations are within your own awareness up in the head. My place, however, then is the permanently calm frame awareness, the centre of

the ego in the chest-abdomen area. I am no longer right in the middle of the restless source of soul imaginations with their permanent ego moves and ego activities. This way automatically the Hun control system has gained the inner control dominance. My location which is more in my own entire awareness becomes stronger and stronger, distraction and immersion withdraw. It feels as if everywhere in the self more light had been put on, and then all the numerous shadow figures disappear in the increasing brightness of the sense. We are able to reach our target, the highest level of a pure and empty awareness by simultaneously combining the technique of intuitively feeling, listening to and watching the thought nucleus on the one hand and by accompanying this watching and listening by half consciously allowing you to breathe harmoniously and steadily. The breath is felt to move inaudibly and stand in a crystal way in the entire body at the same time.

If we don't pay attention and lose the breath on the gentle hill, then the breath becomes more and more rude on its way down and we fall back into distraction and immersion without noticing. The fine peak of the thought nucleus, the heavenly Ego, can easily become clouded by the murky feelings drifting up when the breath is too rough and too loud. Thus the peak of the sense of awareness drifts away from itself, in the same way as the shining peak of a mountain is gradually hidden when winds and fogs drift up. Once the highest, bright leading peak is lost, the restless activity of imaginations and wishes of the Ego-I, the Po soul system sets in again from the dark below and takes control of the inner leadership. One of the two systems is always in control, either the bright non-being Ego Hun or the shady, soul Ego-I Po.

Unfortunately breath per se has the tendency to become rougher and to perceive noises for the sense of hearing. As soon as we hear that, we must get used to feeling an inner kind of warning signal and immediately counteract. We can make breath very fine, free and inaudible again by accompanying our breathing in and breathing out consciously with the spiritual, heavenly Non-being Ego, with the finest feeling of the thought nucleus. Breath automatically originates from the this feeling of the heart sense of the heavenly non-being Ego, which is the utmost spiritual and modest feeling. But the ear has to remain bright all the time, permanently crystal clear, void of emotions during all the movement of the breath. The sense of presence always has to be present outside too, presently capturing and keeping the awareness of the environment. Despite all the concentration on the inside, you also have to incorporate the awareness of the outside into your feeling of the present moment. One is present both inside and outside. The awareness should not become subjectively small-minded and limited only to the inside, but should encompass the entire universe around you as you are aware to be part of it the way it is. You should feel at the centre of the entire being outside around yourself and thus in the future have an effect on the inner area of work from the entire self.

Once the breath is so crystal and fine that it is felt to stand still despite all the movement, then the sense of the thought nucleus which is connected in it very closely stays peaceful and expands into a small, free One-Awareness, light and without any effort carried in itself. Without any other efforts it continues from its own source. It is now connected to its very origin. Only the soul power (Khi) has to be kept in the chest area with the breath (Shi). Then the sense in the head is automatically present permanently. The two can only exist at the same time (connection of Khi and Shi).

For fixing thoughts, it is also a helpful technique to be aware of the point in the head where the nose starts. From the tip of the nose one follows intuitively looking inwardly the track of the nose bridge into the middle of the head, where one feels the nose root might originate. At this starting point the sense of thought can be hung up, as if on a fine thread which then finds – like a fine line from above there - the vertical through the inner house to the bottom of the inner space of the abdomen. Then it is correct. The thought nucleus has a point of reference, where it remains fixed by itself and from where the nose originates to the front so that the sense of awareness permanently remains cornered there. This is where it lives. Otherwise the thought nucleus, which is the most mobile and lively part in a human being, always wants to drift here and there, to ideas, thoughts, escapes of imaginations etc. Then it must be fetched back quickly to the centre of contemplation by incorporating it into the feeling of the entire self of the breath of the sense of hearing. Then the fine and bright breath embraces the thought nucleus and provides it with a harmony shelter that is permanently aware. Or to return back to the metaphor of the mountain peak: the peak is then no longer clouded by the fogs of rough breaths that drift above, but it is surrounded by crystal clear, standing, highest air as if by pure, clear, spiritual breath that has its foundation in the non-being. This is where HE sees HIMSELF fully and clearly and reflects HIMSELF, still and good.

But the constant monitoring of the breath on the background of the sense of hearing has to be present all the time to control carefully without being noticed. Inwardly one consists of two parts which are both present in breathing.

In essential understanding of meditation the meaning of the forehead and the eyes as the most important body parts are always put into focus. Up to now it has not been realised how essential the ears are or the sense of hearing, by which you can fix and permanently keep the thought nucleus which is contained within. From the point of reference of the thought nucleus the shining track of thoughts glides along the nose bridge, which one follows watching humbly with half closed eye lids. The sense of hearing become the highest leading power in the whole meditation process to the same extent as the self power of the back wins back its broad wealth. Eye light is subordinate and falls very quietly on the hearing by its own movement in seeing, and brings along into everything the brightness, the Li. Li then forms the protective circle of non-being around the torso in the vertical at the front from the chest downwards and at the back upwards. Li is here the feeling of the kind shine of the eyes from within the entire self. Li at the same time provides clarity and stability. Hearing is thus also concentrated, selectively sharpened, in the same way a small child would

clarity and stability. Hearing is thus also concentrated, selectively sharpened, in the same way a small child would hear. Together with the Li shine of both eyes, this keeps you in the bright awareness of the outer environment and prevents you from falling down inside into some cloudy, only subjective imaginations.

Look carefully at the descriptions of oversized, beautiful eyes in ancient depictions of meditating people of all Asian cultures.

Summary: It is possible to concentrate completely on the awareness and totally stop thought activity by consciously combining the fixed sense of thought of the non-being ego with the conscious breath of the non-being ego in order to create a common self rich harmony system of unlimited duration. It will then run automatically. The detrimental tendency of the breath to become rougher can be eliminated by consciously making the heavenly heart sense finer and the detrimental tendency of the sense of the thought nucleus to run away into distractions can be eliminated by embracing it with conscious, fine breath Unity. The feelings of the ears (Kan) and the eyes (Li) assist here. Attention: Do not try to fight the concrete contents of the thoughts that constantly drift above, do not deal with the content in any way! Instead look at the inner production of imaginations as a whole as an inner object of observance and allow it to disappear as a whole by breathing in the finest and purest way. No matter which content the thoughts that drift above have, block all this activity of the head inwardly until it is completely quiet.

Work on the meditation technique in a totally relaxed way and unintentionally, but with linear persistence, insistence and endless diligence. The more soul energy you have saved back, the easier it will automatically become to remain here at the place of meditation in complete concentration and free awareness of the presence, as if it was to be taken for granted (according to the law of loss of substance No 1 of being aware, chapter 1). But that takes time. So please be patient and do not torture yourself. Then in the course of time breath will establish itself to be an independent, clear power in the space of the chest and the entire body and in and above it a diamond, sparkling, strong sense of awareness will float with it as an equal counterpart.

But with all the effort in making the meditation technique finer, you should not forget that the main success is to find the big peace and to keep the inner awareness in everyday life and throughout all your life. Only by keeping the peace and keeping the inner world that was won back in contrast to everything outside, one gains control and possession of one's self.

The final target in breathing is purity. Only what is holy and noble and inward at the same time is pure. The pure thing is calm per se. Stillness is per se good. This means complete freedom of the ego. Free of ego tension means uninhibited spiritual expansion and ability to receive the greatest energy treasure in the soul body power according to the principles explained above. Thus the new power of life grows more and more.

2.2 Back circulation of the breath powers and soul energy

A third method will now be added to the two methods of fixing the thought nucleus and of quietly listening to the immobile breath by the brightest sense of hearing: the overall back circulation of the breathing powers.

The thought nucleus is often also called the "circulator" (of the hub and spokes). Li, the eye surface, is shining to the outside and inwardly warm, true and dark and light. Meditation can be described as consciously carrying Li and the "circulator".

Once you become more sensitive by daily meditation work, you will become aware in the course of time that in the body or rather around the body there is a power track. In it the soul power moves in a certain direction, namely when it streams out, it moves from the abdomen in the front upwards to the face and at the same time from the back of the head down the spine to the coccyx. When the soul power streams back, e.g. during sleep or in a relaxed, receiving state of calm, it moves in the opposite direction, namely from the face in the front downwards through the chest to the abdomen and at the same time from the coccyx upwards through the spine into the back of the head up to the skullcap. ...

This circular orbit of soul powers around the body with powers being created one way and used in the opposite way strongly reminds of reports of the so-called laevo-rotary and dextro-rotary lactic acids. They are the smallest elementary pieces of protein in living matter. All life originated from them, all life is based on them. But only if they rotate in the one direction and in doing so apparently create an electromagnetic energy field, life can finally develop by the increased intensity of consciousness of the matter. Thus the rotation of the lactic acids only leads to the neutral energy field of space substance being more dense. This higher density of space substance then also has the higher creative intelligence that is required to restructure dead matter into higher living matter. Furthermore the higher density in the space substance will also have more awareness in the sense of distinguishing oneself in self awareness. Thus the development into life forms could start.... In the following you will find a depiction from an old meditation text on this:

Remark of the publisher of this drawing (Richard Wilhelm)

In this picture you can see the circulation of the power streams during breath. Whereas breathing normally is connected with the lower abdomen sinking when you breathe in and lifting when you breathe out, these exercises are in the opposite direction in that when you breathe in you open the lower gate of power (the abdominal wall) and you let the power move upward along the power track at the back (in the spinal cord), according to the time segments described on the drawing. When you breathe out, you close the upper gate (an imaginary point between the shoulder blades) and you let the power stream downwards in the front line, also according to the time segments in the drawing. Please note that the points for <<washing>> and <<bathing>> are slightly are not directly in the middle of the lines; but <<washing>> is slightly above and <<bathing>> slightly below, as the drawing shows (**from: Secret of the Golden Blossom, R. Wilhelm**).

An example for the back flowing soul power movement on the circulating soul power orbit: Ask a sensitive person who is suddenly affected by some heavy depression, what he feels, what he would say: Does the feeling of power in the chest area tend to sink downwards or move upward at the very moment?

And the feeling of power in the middle of the spine at the back: Does it feel as if it sinks or rises? You can test it yourself in such a situation. In depression you tend to feel a sinking feeling in the chest area in front, the heart becomes heavy, whereas you can sense a fine, rising back drawing of powers at the spine at the back. It shows that in depression there is a back stream of soul energy inside.

In a state of joy, however, it streams outside again. The heart at the front jumps up in joy, rises so to speak, the cheeks become rosy, because there is more blood in them, and in the process of energy streaming out you are full of entrepreneurial courage and zest of action. At the same time, for those who can feel into it very carefully, the lower feeling of the self expands above the bottom, because it is filled with power streaming down from behind and thus becomes active, nearly aggressive.

We now aim at supporting this natural track of nervous soul power, by combining and supporting our normal breathing in and out with the back streaming inner stream movement that strengthens our substance. Our target is to completely fill our soul body power with soul energy. The back streaming, filling direction of the movement around the human body (torso and head) goes down from the face at the front through the two channels of the autonomous nervous system in the chest area through the strands and ganglions of the parasympathetic nervous system down to the solar plexus in the abdomen, below in a great swing around the belly and behind from the coccyx upwards through the nerve channels of the spine into the back of the head and under the skull. There the energy exudes, warming itself and expanding, like something that rises high and dissolves itself in a neutral and fine way in order to stay there forever as something that is there and yet impalpable. This is a gain in consciousness. In the same way, when energy streams down at the front to the solar plexus, the down gliding, warm soul power of the breath is collected motherly in the abdominal wall, as if electric current which penetrates and enriches the earth, wears off. Via the solar plexus of the abdominal wall, the sinking warmth of the breath turns around to the back further down, until it even softly surrounds the lower, "hard" spine and once dissolved collects it within itself.

How can this connection of the three methods: thoughts fixation, rhythmic breathing and back circulation of soul powers be practised in meditation? The procedure is like this:

1. You sit down in a relaxed way, yet upright and you keep the inner spiritual heart intuition of the head in your own female breath power space inside between the two shoulder blades and the breast bone. Here is the quiet, warming, female space of soul power covered by the ribs, where one can keep for oneself a pleasant shelter for a longer period of time. The feeling of the heart must remain finest there. The self of the lower back behind also encompasses the curve of the belly in the front.
2. From there you direct yourself in the middle of the soul body power in full awareness to the reception of the feeling of the thought nucleus above between the two eyes, slightly towards the middle of the head. There is enthroned, though only weakly perceptible, a resting sense of consciousness from the one bright-shadowy. The eyesight of the half closed lids follows quietly, along the inner nose bridge and is fixed and carried of its own in the sense of this line, in the sense of the thought nucleus on this line of intuition, at the innermost beginning of the nose root. The ego is humbly kept still inwardly by the light of the eyesight – the soul of the eyes rests – the self of the sense of hearing listens humbly and godly. Now from the middle of the back you slowly and very quietly direct the listening of both ears to the process of making your breath steady. The breath originates from the finest subjective non-being, the innermost, most humble nucleus of the spiritual heart in the head. Yet the feeling of the centre of the self remains in the chest and the abdomen. This quiet and fixed breath I keep for a certain period of time, loyally and upright, following like my own shadow. I am like the quiet, bright shadow of my breath.
3. Once breath was breathed out again, you direct your inner imagination to the abdomen below, to the erotic space of birth, keep your lung area still and only breathe in slowly by lifting the abdominal wall. Doing so you imagine that you don't breathe in the air through your mouth, but through the lower abdominal wall below, you draw it in and in a retrograde way receiving it you suck it up, as if it came from below your own abdomen. Thus the air soul power streams up from the penis line very slowly and gently through the spine under the skull of the head. There it will exude into all the directions of the cosmic One, while you keep waiting quietly. When you start breathing out then, as if spreading on its own, a downward movement of the breath sets in from the front forehead through the face through the two sinking ways of the chest area (ganglions of the parasympathetic nervous system) down into the thick, warm solar plexus of the abdominal wall – beautiful, widening, exuding, giving pleasant erotic light warmth, now turned into grounded power.

Here you can also increase the impact of the movement by imagining that the downward movement of the activity of breathing out already sets in slightly above your forehead. Once you have breathed out warmly, pleasantly, blowing through the solar plexus accompanied by the eyesight, then in the abdomen, at 2-3 finger's breadth below the navel, the nucleus of sense creation for the desire to breathe in will start budging on its own. It is helpful to imagine that two beautiful wing doors open up widely in a receptive manner, sideways in the right and left half of the abdomen when you breathe in and the abdominal wall is lifted, to the front so that air can stream in below, which then again, as if moved on its own, starts to rise slowly back and around to the spine. This is what was called the opening and closing of the gates of the former motherly heaven. When you breathe out and the energies sink in the front this opening of the abdominal wall is kept closed quietly.

If you have done everything correctly and warmly filled the abdomen, you will feel after a few such back circulating breaths some pleasant exhaustion and you will have a feeling of having experience a light, inner, back circulated enrichment. This feeling comes from the fact that something rises through the spine, exudes and stays there forever (under the skull / feeling of the awareness of the substance of SPACETIME).

Note that the back circulation of the breath powers is also called back circulation of Li in ancient Chinese meditation texts.

By the fact that you are constantly aware of the feeling of Li during back circulation, the feeling of the kind, light, soft, light in both eyes, you create a quiet, continuing shine on the surface of both eyes. This shine encompasses more and more the whole body in the vertical like a protecting circle, like the eggshell that surrounds the egg in a harmonious ellipse. Thus the meditating people are permanently protected during their work in the dark, warm, true feeling of their own breath non-being (Khi power) within the circle and the fixed, bright, friendly, empty awareness being to the outside around this protecting Li circle all around them. Thus you avoid getting lost and gliding down to the lower activity of imagination of the ego.

It is rather likely that you can feel your own light, pure, independent Hun cloud being as something that lives in both eyeballs. To the same extent as you enrich substance of vitality in you through the meditation in the course of time, you will more and more feel your entire body as being as light and pure as the inside of your two eyes. It is important to consider the small line at the bottom of the back circulation orbit in the Chinese drawing. It has a very important meaning, namely that the entire area of genital potency has to be included in the back circulation of the streams, in the same way as it is included in the imaginative breathing in through the entire, lower gate of the abdomen.

2.3 Mechanism of completion to enrich again with soul powers or personality substance – the basic values of the three “treasures in Tao”

We have now seen how you can support and enhance the natural back stream of soul powers by the breathing technique of the back circulation of the reversed body orbit

technique of the back circulation of the reversed body orbit.

What however goes on in the body biologically? ...

The body also permanently creates a surplus of nervous/ psychological life energies by the ingestion of food. In connection with that erotic power is collected inside, together with the production of sperm and seminal fluid. This erotic life power seems like an electric charge that the more it grows, the more it insists on relaxing out of this abundance. Otherwise the inner charge or tension would grow further. We want to call this energy the power of procreation of the abdomen and its state of being charged the potency of the abdominal procreation.

This erotic power of procreation of the abdomen will be at the centre of our future meditation work. It is the psychological base of nutrition, the food, by which we will step by step enrich and rejuvenate the level of intensity of the soul and thus build it up again. The more you win back, the more you will feel brighter, lighter, purer and richer inside. Once this power of procreation of the abdomen has been collected in a natural way, it generally has the effect of an inner, subconscious power pressure – the person generally acts more dynamically, more cheerfully, has more power and courage. Normally a stimulating pressure on the genitals also sets in when the power of procreation of the abdomen increases. But the power of the eros on its own is not necessarily identical with sex drive – it only provides the fuel, the explosive agent in this direction. In practice, however, the direction of the erotic power of procreation of the abdomen is dominated by the sex drive. If it becomes more, the person acutely feels more and more an urge to act, to decrease the inner high tension and to abreact erotically. In principle two methods come into consideration here: On the one hand sexual satisfaction by orgasm as the big discharge valve of the overpressure. At one point in the thick walls that surround the soul body power a flood of soul energy or power of procreation of the abdomen can spill outside in the state of highest arousal, metaphorically speaking in connection with the ejaculation.

The other possibility to get rid of the inner overpressure would be some kind of physical or psychological overexertion or over arousal by which the superfluous energies are pressed outside through the somewhat permeable walls that surround the soul body power, for instance in a wild, ecstatic dance all night or by some dangerous, sportive overexertion, e.g. climbing a difficult mountain top. Popular lore has it that “he sweats it through his ribs...”. The chest symbolises the soul body power and the heart the emotional ego-I and the ribs the walls surrounding the soul.

When power of procreation of the abdomen is gathered, the soul possesses additional wealth in soul energy which it cannot store in itself, however, in order to use it to enhance the soul substance. It has to spend it to the outside by sexual or other activities. The reason for this is the well known inability of the soul body power to relax above a certain, minor extent and to enhance its very substance by storing energy back. According to the law of substance loss no 2 it can only expand back and store substance to a minor extent, which was once spent excessively. Moreover, storing quantity would mean a change of quality of the entire soul body power towards becoming lighter, finer, brighter, warmer, softer, kinder and more aware, if you wanted to store larger amounts of energy. The entire present soul body power would have to go in order to be replaced by one that has a higher quality, is younger and better able to receive energy, one with a higher substance level. The soul in the status quo would have to die and be reborn in a higher kind with more space inwardly for the forward-pressing, backed-up erotic sexual surplus energies.

Once again: We have now reached the core of the problem of our meditation work. By food intake the body produces soul energy of erotic colour and saves it. As the soul body power is permanently in a fixed state of tension unconsciously, it cannot accept additional soul energy or only to a very small extent. Therefore the energy urges to be discharged outwardly in sexual, dynamic, expansive activities. Thus the soul energy that was gained by simple food intake is entirely lost again. And not just that. As humans generally want to increase this pleasant and extremely satisfying experience of soul energy streaming out like in coitus by conscious efforts, additional stress is put on the soul body power and additional soul power is wasted outside, inner substance that is lost additionally. Meditation work now wants to reverse this process. The dynamic soul energies produced by the body through food intake should be taken to feed and fill the solid substance of the soul body power. The three holy treasures of life elixir of ancient Tao that are so often talked about in the ancient books of the wise and the holy in ancient China serve this purpose and we shall now learn to understand them.

They are:

1. Kan (the state of the abysmal, overfull, tense, nearly dusky in the abdomen, the ocean abyss, the dangerous thing about to burst), the seminal fluid, the erotic life energy of food intake stored in the abdomen, the potency of procreation in the abdomen in a state of overcharge.
2. Khi The breath power kept still in the area of the shoulder blades, chest and heart, practically the most alert, internalised, fixed state of intuition of the soul power, below the spiritual, the point of thought and sense, as a state of the entire body. Additionally you let go entirely inside, the spine down is calm and long and entirely relaxed. This takes you to the necessary direction of relaxation when the soul body power is relaxed, so that it is able to receive soul energies. Khi is thus the feeling of the soul body power in a kind and humble state of near reception.
3. Li (-Dsing) The fire of the spirit, the burning, the hypothalamus of the autonomous nervous system, the point of spirit, the thought nucleus, the space amid the two eyes, the middle of the head. With its burning, selective concentration on the abdomen which is tense with erotic power it improves the influence of the autonomous nervous system to have an effect that dissolves tension, reintegrates and harmonises, as if a burning glass was

nervous system to have an effect that dissolves tension, reintegrates and harmonises, as if a burning glass was put onto the ground of some heavily pressing water and as a result at the back in the spine light, rising steam made the amount of seminal fluid lighter and decreased it. This then means the reversed process of enrichment inwardly and high above. Li is always combined with a kind and light feeling of both eyes watching in a state of relaxation.

The precise sequence of meditation is as follows step by step:

1. You eat some erotic food, in particular meat, eggs, fresh leaves, fish etc. until your stomach feels abundantly full.
2. Now the task is not to use this power, but to keep it inside, no excessive efforts, no distractions, and of course sexual abstinence also and above all in your thoughts and imaginations, and wait. In general you keep a certain quiet inwardness in everyday life without talking too much.
3. Thus depending on the vitality of the man, the inner erotic power becomes congested in the lower abdomen very soon. The muscles there then feel a bit hard, nearly as if tense. A feeling of something heavy in the abdomen is created, like a lump, as if leaden, the so-called "Lead at the place of the water (Kan)", as it is called in the old secret writings of Chinese monks. This is the seminal fluid or the sperm in the abysmal water, which gradually turns into the self power of the "divine electric dragon spirit" in the "original castle on the ground of the ocean abyss", to a divinely powerful potency of procreation of the abdomen, to the highest electric erotic over voltage in the inner space of the abdomen.
4. Then meditation work sets in as described in 2.2 and you burn with the thought nucleus right into the lump of the lower abdomen, as if it was a clustered laser beam. At the same time the fine, mild spring breath "Ssuun" caresses as a gentle, unobtrusively insistent ascending air current the tenacious thicket of the solar plexus. As it is warming, it additionally fuels the place of fire that gradually comes into being there and initiates a process of warm and soft melting and streaming there. The fine and tingling main line of the stream imperceptibly directs itself into the right reversed direction back from the navel first downwards though the low, dark transition through the legs behind, where you don't feel anything. Then the feeling of the stream goes from the coccyx perceptibly upwards into the spine ... - this is the sublimating, neutralising collection of the erotic power of potency of the abdomen. This way you eat spiritual power for yourself, soul power actually, your own personality substance, neutral, permanent space substance energy. You have reached the target of your work, the back stream and rebuilding process of the soul power is initiated. After some time of meditation work you will have used up the erotic power of the abdomen, the seminal fluid, and you will feel relaxed erotically sexually and slightly exhausted, but innermost enriched. You can feel that you have won something.

2.4 The psycho-mechanism of the reversed, implosive orgasm to rebirth your life anew as the highlight of the "Path of the Immortals"

In the previous paragraph I described the principle how you can collect and change the dynamic, erotic life energy that is accumulated in the abdomen by warming spiritual concentration on it and simultaneous back circulation of breath into a solid soul substance that shall be permanent from then on, as the permanent basis of the personality of your own core of existence and vitality. You thus nourish the soul body power and gradually fill it up again. But the loss and gain of soul power is not merely a matter of quantity, as if from a heap of stones you take away a few little ones and then add some more, but in its intensity it is predominantly a change in quality of the soul substance according to the points 1-12 in chapter 2. by decreasing and increasing. Clearly speaking: A decrease of soul substance means becoming rougher, cloudier, less aware and death piece by piece. Increase of soul substance, however, means gradually becoming finer, being reborn, having a lighter, brighter awareness and life. And this rebirth, the gift of an entirely new life, does not happen – as it is often wrongly described – in one single, great, glorious enlightening and entire rebirth to a saint, to somebody who reached salvation, to a Buddha, no. Imperceptibly you die tens of thousands of small deaths until you finally disappear again from the surface of the earth. It takes just as many small rebirths of the soul, until you regain you entire, perfect life in all its initial childlike warmth, splendour, brightness and vitality as a result of a tenacious, hard meditation work that often drags on and on over many years.

That means the increase of the substance of the soul body power and the change of the soul do not occur steadily, in small jumps, in quantum, so to speak. One could speak of a quantum jump in psychological metamorphosis, similar to parallels in physics. The reason for this can be explained easily. Once you have added a certain amount of energy substance to the soul body power at its present status quo by practising the meditation method of the back circulating life powers as described above, you will quickly reach the limit of your capacity. If you consistently go on adding substance, nevertheless, the soul body power will be more and more overcharged and finally reaches its capacity of intensity, its volume of quality. At some point the cover of the overcharged soul body power will burst. The old skin is peeled off – a new, younger, more spacious, more receptive, more dynamic soul body power with bright light appears under it. Thus a somewhat different, new, higher, lighter soul is born, lighter, finer, brighter, warmer, softer and more aware. This process of death and rebirth will repeat many times and each time it will lead to a slightly younger, bigger,

richer soul with more integrity. Hermann Hesse's Siddharta who found enlightenment and perfection in one night, is poetically beautiful, but psychologically wrong.

You cannot be radically perfected by the wonderful, religious experience of one night. The real, complete refilling of the soul energy substance will always take more than a year of psychological meditation work. It is possible, however, that at a certain moment the heavenly body of the forehead flashes up in special awareness and that you understand and find your own non-being Ego suddenly as if you had an enlightenment. Even in terms of mentality there might be enormous changes fast. Furthermore you might occasionally have some very moving religious experiences of enlightenment when the nerve centres are relaxed very powerfully. But they are only beautiful side effects and not the actual target of your work.

The old, more inferior dies in a tiny moment of unconsciousness and death. A newly born, better, younger soul appears very fast in its place from the darkest unconscious and now expanding into the entire life space, takes its place. This happens emotionally in the process of the reversed, implosive orgasm.

What is an orgasm, how can it be understood in psycho energetic terms?

We had regarded the soul body power as a close container of energy substance on which pressure can be put via the soul muscle of the Ego-I. This closed container of energy substance, however, has a hidden, unconscious opening like a pressure relief valve on which the human will cannot have a direct effect. But by stimulation and arousal of the genitals and of the soul this pressure relief valve reaches a degree of heat when it opens itself and allows a flood of soul energy stream out, parallel to the seminal fluid of the spinal cord streaming out. At the tiny moment when the soul body power is torn open there is a kind of total paralysis of the body. The person is unable to act or to react. The awareness in the head is interrupted and torn downwards. For the fraction of a second you dive into death, into the unconscious, in order to be then washed and carried up again to the surface supported by the warm, overflowing soul energy that is streaming out. But, those who feel into that, will notice that afterwards your level will not be just as high as it was before the orgasm. The change between the deep downward movement of the sexual over voltage that urges to be relieved into dark death and the strong emotional contrast when you are taken up again into the glittering light surface of the consciousness creates the typical feeling of happiness of the orgasm. On the one hand this results from the relief of the suffering in the state of tension before. Then you have the wonderful bath in the liberating soul energy that generously floods the entire body afterwards. And thirdly the overwhelming experience of contrast between the closely connected process of death and rebirth increases it all in the orgasm of the mysterious death and rebirth tremor. There is a change between highest, blinding, divine brightness of paradise and the deepest, horrible abyss of the night.

But those who are sensitive enough, will feel afterwards when they are exhausted and empty that something was lost, that the person glided down to a slightly deeper, more restricted level. From the centre of the being, which is situated in the non-polar, free One of the head consciousness between the two eyes, a small unit was dragged down under the shady to dark field of addition of the negative, lower ego of the lower sphere of drives of the subconscious human ego complex. Thus the person lost a piece of his freedom of consciousness in his own being. From then on he has glided down more to the heavier, cloudy sphere of drives of desires and emotional passions, and has thus become less free and more addicted, a bit more imprisoned by the shady negative Yin of the Po soul system. The man of great sexual lust glides more and more down to become a mere servant.

"Paradise brightness changes with deep, horrible night". Here, too.

Does the parallel streaming out of seminal fluid and soul energy (at the same time) point to the fact that soul energy essentially is the fluid of the spinal cord or are there at least close connections?

We shall see...

The reverse of the process of orgasm

It was shown that the essential decrease and increase of energy of the soul body power does not occur in a steady change of transition, but in jumps by means of the mechanism of death and rebirth of the orgasm function. Thus one glides across and down to the new existence at a slightly lower level of soul, as if diving into a dark little river called Hades or Styx where you will land on a slightly lower river bank and reappear and have solid ground under your feet.

Nature has planned this mechanism of an orgasm change of soul including a decrease of level only in one direction, as described, outward. When the process of life lived fully falls in general, normal orgasm, or "la petite morte" (the little death) as the French say, means a tiny moment of death of the soul which is replaced in a flash by a new, slightly lower, weaker soul, as there is at the same time a slight loss of inner substance which most people don't even notice.

But an intelligent human being can have the orgasm mechanism in the opposite direction. At the beginning it happens

as if the soul process was raped artificially. Once the inner barrier is widened in this direction, the soul body power opens itself up more and more to receive new, self produced, erotic power of potency and a kind of natural automatism of the process of receiving and collecting your own soul energy to build back the childlike high self. It is now more and more governed by the autonomous nervous system. This leads to a continuing, beautiful, harmonious unification of the "inner bride" your own female soul, with the "inner lust boy", the "puer eternus", the being of unlimited childlike ability to procreate, with both of them growing and becoming younger all the time.

This soul mechanism happens like that in detail: By means of the described meditation work of the fixed, reversed circulation of breath power the soul body power receives more and more energy that can be stored. The present volume of the soul body power becomes fuller and fuller and reaches a dangerous state of being over charged. The entire abdomen then feels as heavy as lead, nearly as if it was paralysed. The tendency to sexually discharge outwardly increases. But the man is determined to fix the free, silvery thought nucleus that cannot be affected by drives and lights and burns with it to the base of the space of the abdomen to the emotional nucleus of the abdomen, which is thus warmed.

The emotional nucleus of the abdomen

Human being do not only have one consciousness, a subjective nucleus of consciousness in the head, which emanates the feeling of being, but a second nucleus of consciousness down in the abdomen, about 2-3 finger's breath below the navel, from which originates in combination with the breath power the feeling of the soul power and breath. That means in analogy to the basic structure of the entire human soul which consists of two soul systems, humans also have a second centre of consciousness in the abdomen, where perceptions, feelings, drives, knowledge and ideas etc. can be created. This is part of the emotional soul body power that is based on human will, the Po soul control system. The nucleus of consciousness in the head, however, is part of the intellectual control system Hun. This means that humans have two control systems, two centres of experience in their bodies, where at the same time ideas, feelings, judgements are born, appear and can under certain circumstances oppose one another. A person might for example feel sad in the abdomen and cheerful in the consciousness of the head. Or: he is courageous and very confident in the head, but in the abdomen feelings of fear, worry or anger appear. The abdomen, the consciousness of the abdomen, which corresponds more or less to the term of the unconsciousness in Western psychology, also thinks. But it thinks with the emotion, with instinct and intuition and its own, innermost antennae of connection to the subconscious all knowing of the cosmic all-being. Thus the abdomen might sometimes instinctively assess a complicated situation very differently and thus might be superior to the assessment of the bright and highly intellectual head. Scientists have recently even called the abdomen the second (subconscious) consciousness and organ of knowledge in human beings.

Note in this connection C.G. Jung's results of research on the collective unconscious of all humans and the collective archetypes. Even contents of memory can be inherited. Obviously humans have inherited in the unconscious a valuable essence of the knowledge of life via a long chain of thousands of ancestors. More about the participation of the individual soul in the "divine" cosmic total consciousness later in the description of the microcosm human being – macrocosm universe. The intuitive, instinctive ability of the soul takes creative depth to the intellectual life. Through it the intellect which only thinks mechanically becomes a creator.

In the future we will have two central points in our bodies that we will concentrate our awareness on again and again in meditation work, the thought nucleus in the head and the emotional nucleus of the abdomen. Thus the power and effect of these organs is supported. In the head it is the "paternal" control centre of life of the hypothalamus and in the abdomen the "maternal" control of energy distribution around the solar plexus, pancreas etc. regarding blood sugar, water supply, resources of the liver etc. of our lives.

Attention: by selective fixation of the thought nucleus you can prohibit that thoughts, emotions and drives are created in the consciousness of the head. But this is only a kind of calming suppression from above, as if you prevented a plant from growing to the day light from the dark earth. It is only the selective fixation of the emotional nucleus of the abdomen that in the first place completely prevents the creation of emotions and drives and thus thoughts and imaginations connected to them. Only then one becomes internally free of them, if you need that.

If you look at it closely, sublime here means sublime all around, because the infinitely lively dsinglike nucleus of the abdomen is kept consciously and permanently within the cover of the motherly khi abdominal wall until it comes to a final standstill, peace and fulfilment.

That you will possess it forever, this eternal elixir of life.

Both states of emotions of the two centres of consciousness in the head and in the abdomen together result in the entity of the present inner state of a person, his emotional state. The great scientific system of recognition of the **I GING** is based on that present state of the person. The Chinese sage would wonder: What am I presently feeling down in the abdomen, what am I feeling up in the head? In the abdomen he might feel Kun, the receiving, and in the head Kaan, the abysmal. So he would open the **I GING** and see, aha, I am now, together with the entire universe, in the sign of change Pi, number 8. There I find a description of the situation inside and outside. I learn how I have to

the sign of change D1, number 6. There I find a description of the situation inside and outside. I learn how I have to behave, receive a complete scientific compilation of my possible personal state at the time. You will find more information about that in the later chapter about the **I GING** which is primarily designed for the behaviour in the different states in the course of the meditation described here.

Whereas you can only perceive the nucleus of consciousness in the head when you concentrate on it by being inwardly completely calm, the emotional nucleus of the abdomen can only be perceived when breath, which originates there, moves. When you concentrate on the lower abdominal wall and it is lifted up when you breathe in, the nucleus of this space bubble of consciousness is created. When you breathe out, it disappears again. It is called the yellow nucleus of the earth or the dragon castle on the bottom of the ocean. Further names are: the valuable shrine of diamonds of the altar under the earth, the nucleus of soul power, the nucleus of breath creation, the lightening erotic door wing of the dark female, bright spark of fire in the dark purifying oven, nucleus of the fire flower in the dark water, bubble of the abdomen nucleus etc.

Whereas the thought nucleus is always present, even though you might not be aware of it for the time being, the emotional nucleus of the abdomen is only perceptible when the feeling of breathing moves there. Once you have breathed out, you cannot feel anything there. Only when the soul body power has become (once again) like that of a small child, you can feel there a permanent, steadily half-conscious, fine emotion of a germ of consciousness.

Once again: Just by fixing the thought nucleus in the head, you will not be able to get the inner life of drives and imaginations under control and permanently live free of it in the being of the self. You can completely choke off imaginations and the drives that start sprouting with it, but there remains a kind of inner pressure and agitation. Sooner or later you will have to live them out, or you will get neurotic troubles in the long run. Only the fixation of the emotional nucleus of the abdomen when breathing in and out will really result in a free domination and an overall sublimity of this then eternal point of life sense that burns in a childlike way. It is also called final **ELIXIR** which always provides us with the freshest and most original vitality.

The climax of the reversed orgasm

Whereas during a normal orgasm there is high sexual arousal, which opens up the existing channels of outflow that are normally closed, there is no sexual arousal in the reversed orgasm. The sexual channels of outflow are thus closed. I'll repeat quickly what the situation is: The soul body power has been put into a state of extreme erotic overcharge by the intake of food and the back circulation of breath and the simultaneous warming and melting fixation of the emotional nucleus of the abdomen. It has to get rid of the burden of this inner over pressure, by sexual orgasm or at least by abreacting acts of compensation like ecstatic dance until complete exhaustion or excessive labour etc. The meditating person, however, continues keeping everything calm and fixed, doesn't allow energy to leave him, even nourishes and warms up the bubble of the abdominal nucleus by "opening and closing" when he breathes in and out. This fans it even more. Finally there is the bang, the crucial point, to a powerful tremor back into himself. What cannot get out, has to go back, further inside. There is a tensed up vacuum of exhaustion after all.

It comes upon you like a sudden, dark, cosmic lightning from the netherworld. In the orgasmic back metamorphosis the old form of the soul body power dies, and as fast as lightning a new, lighter, somehow more expanded soul body power pleasantly takes its place, in which the surplus energy now harmoniously has enough space to expand.

Let us remember: When soul energy is lost to the outside, also through sexual orgasm, the soul body power tightens and cramps a little, negatively contracts and becomes tighter. Voltage and resistance of the soul stream are increased. This is reversed when the soul energy is led back through the reversed orgasm: The soul body power is released and relaxes a little, expands and becomes wider, finer, more intense, lighter and brighter. Volt and ohm decrease slightly, ampere flows a bit more productively and freely. There is a pleasant feeling of inner brightening, liberation and increased enrichment. You feel calm and relaxed after a reversed orgasm, maybe even a bit exhausted, but being fully aware of the inner enrichment that has just taken place. It feels as if there was enormous electric tension within a cloud, which partly wants to discharge itself onto the earth, but cannot. Finally within the big cloud there is a discharge within itself with lots of lightning, but no energy gets lost in the direction to the earth, but the cloud itself is enriched, because the static electricity is permanently increased, when its own dynamic tension energies are permanently changed into statically fixed and compressed ones.

Another example as a comparison: You heat up some gas, but don't let it expand and escape, but compress it permanently until finally the gas passes into solid substance and is thus freed of the over pressure via the enriching compression to a solid state body. Or it seems like the process when in physics mobile wave energy changes into matter, crystallises, becomes permanently compressed, for instance when particles are created.

Once again: The teachings in Ancient China about the reversed orgasm are a gigantic psychological phenomenon, an absolute novelty world wide for science of our times. It has an enormous meaning for the potential human development of the individual. It is the great magic key to creating a completely new, young soul, even at rather old age and when the person is inwardly broken. And it is the actual mechanism of new creation, the great vehicle that can take humans on Buddha's path to the last and complete perfection of the soul and of life. It is by all means a natural process and a path in this world, simply a higher, biological technique. No artificial force of the natural

natural process and a pain in this world, simply a higher, biological technique. NO artificial rape of the natural emotional processes is done, as it might appear at first contact, but only some nervous “obstructive, cramped congestion” against the efforts to bring the autonomous nervous system to perfection are released and disposed of.

Let us look once again at what exactly happens psycho-energetically during the reversed orgasm with its tremor, this ecstasy of lust of all acts of being newly born: A cumulative over charge of erotic power and potency has grown in the periphery of the soul body power, which wants to discharge itself in some direction and put the whole soul body power under pressure and heat in the abdomen.

But the meditating person does not allow the normal way outside via sexual orgasm. The path stays cool and definitely closed. The meditating person, like any adult, has a partly used up, i.e. emptied soul, a black, negative hole of exhaustion so to speak, in the lowest part of his soul. The erotic tension energy could thus also stream inside and discharge itself to fill up this hole of exhaustion. But this is prevented through the degree of permanent tension of each partly used up soul, which at the same time means a completely closed degree of tension to the inside. This has the effect that the soul can fill up soul substance that has only been used up insignificantly. Let us remember that the original, totally perfect soul was still 100 % able to regenerate and to reabsorb. In times of recovery it was able to rebuild and to refill any loss of soul power and soul substance, completely soft within itself. Only when due to permanent artificial excessive demand on the human self state of permanent tension is also created and is increasing in the course of time, to the same extent the ability of the soul to reabsorb soul energies inwardly that were lost to the outside diminishes. The soul has to build this shielding and secluding state of being tense and cramped in order to protect itself. Otherwise too much soul energy would like to stream and fall deep inside at once attracted by the empty hole deep inside. This would lead people to collapse from exhaustion (nervous breakdown) or even to die by falling or being sucked down to their own exhausted emotional abyss. Actually the head, the being, the consciousness, the positive electric pole falls into death, the unconscious, the electric negative field of the exhausted soul. The ancient Chinese would say: Heaven entirely falls and is completely consumed by the dark earth.

Let us not forget: the soul is a motor which always has to provide a bit overpressure and tension force to the stream of life. Nevertheless it is the goal of our work to now open this state of permanent tension, to soften it and to melt it. This mainly happens when the gentle breath that is sucked in glides vertically up the spine – accompanied by eyesight – through the head and then in front through the face, through the chest and the stomach down to the solar plexus in order to then open the soul orgasm opening for a tiny moment via overcharge, over voltage and overheating. But then the erotic surplus energy doesn't flow into the genitals, because this channel is kept closed, but into the inner hole of exhaustion back into the soul, streaming back into itself and thus enriching it. A piece of the head awareness is thus torn down into the soul, the bright heavenly head sense or the being of brightness respectively has again returned a bit to the soul which has become weak and dusky by exhaustion. Being and soul reunite once again to only one life. Heaven has given bright rain water to the dark earth. Once the erotic pressure of potency falls when it streams inside, the orgasm opening of the soul body power automatically closes again. Therefore there is normally no danger that a person who mediates might fall too deeply inside (coma).

At the beginning the experience of the back circulating orgasm is gigantic.

It feels as if you were grabbed by some extraterrestrial powers of the universe and thrown down into death. You have hardly become aware of this frightful moment, completely under shock, when it grabs you again and throws you up brightly into your awareness, spits you out again, up back into life and once you are finally there again, still trembling you cannot believe where you have just been!

Once you have experienced it more often, the procedures become more familiar, more gentle, more natural. Later on they will only move you comparatively lightly, rather like a general tremor of relaxation of the soul including some small enrichment...

In the course of time the unconscious of the autonomous nervous system then automatically takes over the control of the process of the back circulating orgasm and the regaining of accumulated erotic energies, even while you are asleep and thus it becomes a natural part of your life.

Even though it is not a sexual orgasm with ejaculation, it is always a beautiful feeling parallel to erotic feelings. This is also something that makes you like the process more and more. It becomes more and more rewarding. Finally by use of the back circulating orgasm the cruel law of “no return” of the basic stress laws number 5 is overcome. A broken person who has been badly damaged by the world around him can find redemption in the rebirth to a new life of the soul from now on. Clever, interested, intact people can thus enrich their lives to incredible strength and universal ability. And each person finds their happiness.

2.5 Reflections on the entire process of this path of meditation

2.5.1 Initial difficulties

(not translated)

2.5.2 Human life as a task of self-fulfilment

(not translated)

2.5.3 The Faust poem and the ancient Chinese path of life fulfilment

(not translated)

2.5.4 How to interpret and understand yoga correctly

(not translated)

2.5.5 On the first experience of the back-circulating orgasm

In the course of time the student will see effects of his meditation and will gradually start his breath and soul powers to circulate back. Back circulation of breath power means back circulation of soul power, i.e. not spending but leading all the life powers back, particularly the erotic power of potency and life-giving of the abdominal region, which normally flows out by sexual drives.

Thus the beginner will essentially be confronted with a conflict with his sex drive when he tries to live a celibate life in order not to let his sexual energies be wasted outside. Instead in the future he will want to stop them, accumulate them and finally change them to crystal clear permanent soul substance, led back to the innermost core of his own personality. Via many steps of the death/ rebirth metamorphosis of the back circulating orgasm leap one gradually gets higher to the younger, lighter, finer, brighter, stronger soul you once had in your youth.

The person who learns cannot stop the sex drive from one minute to the next. Any violence, any act of will power would be foreign to the nature of the light path to higher freedom, authentic naturalness and spontaneity of life.

In fact you should impact on the potency power of the abdomen which is concentrated hard and darkly in the lower abdomen with constant, incessant perseverance and steadfastness again and again with light mildness and softness, with totally devoting emotions to create a warming, melting, most gently penetrating power. Sooner or later you will have to prove your strength of character, if you want to accomplish your path in the end.

The situation isn't easy at the beginning. You are procreator and donor on the one hand and at the same time recipient within yourself on the other. And this is happening at the same time. Somehow you have to learn to play the part of the top management which encloses and also mediates between the two halves of this space fluid, like a competent servant, like the shining pair of tracks that conveys all the changes in movement and yet is fixed itself. It works as if you yourself were only the catalytic medium and via its mediating mass of self substance all the processes of change are run without it moving or changing.

Whether the back orgasmic unification that is aimed at is achieved depends on two factors. First on the amount of the procreating inner tension of the abdomen, of its potency charge and then on the softest, most open ability to receive it simultaneously. It depends on these two factors whether the accumulated energies can stream back and be reabsorbed within via the back orgasmic flash of lightning of unification.

You can regard it as an electric process: In order to create a flash of lightning, the volt tension has to be increased and the ohm resistance decreased, softened so to speak. The big problem psychologically is that a higher tension at the same time means being more tense which unintentionally increases resistance. This only happens at the beginning, though, when you are still strongly affected by the psychological powers within yourself. Once you reach more and more fulfilment, and thus automatically relaxation and composure, even the most powerful erotic tension in the abdomen will no longer affect you and you will be able to absorb it within yourself motherly softly and naturally.

Modern human being with his active mentality of the maker may emphasise more his soft, passive, receptive, loving, carrying and bearing, female side of the soul in order to absorb the resistance, the hindrance, the hardness of being cramped in the soul body power and the nerves in a melting and softening way. This way he will reach the flash of back unification followed by the refilling that streams in and enriches. As the central master of all this, HE however remains the mere medium, which always remains hidden behind everything. He never steps forward. But he always creates, while being idle himself, everything infinitely .. He carries everything, he is the big space and frame, always, but himself intangible.

Moreover you should never forget that your own (emotional) I is situated in the cerebral nervous system, which is supposed to be filled up, which is why it basically has to stay and long to stay in the position of the recipient, devoting itself, giving itself. Thus it wins the self with all its golden wealth. Attention: Do not strain the heart or circulation in the process of accumulation of procreative potency of the abdomen which leads to hardening. If you start feeling stitches in your heart, breathe in a lighter, softer, more childlike, non being brighter way! Then it returns back to the healing, soft streaming in - and releasing...

2.6 Description and evaluation of the first back circulating orgasm in sign no 3 of the I GING

The method of the “path of the immortals” with its highlights of the orgasmic reunification with oneself must have been common knowledge of the ruling class in ancient Chinese cultures for hundreds or even thousands of years. Otherwise it cannot be explained that such a comprehensive standard piece of work like the I GING could be created about it. By means of sophisticated scientific methods 64 states of the soul are described in detail including 6 subcategories each of the energetic system of the soul body power. These states of change result from the fact that there are two opposing poles of energy in the front head and the lower spine that can be charged with varying intensity. Between these two there are tensions and exchanges of energy. Furthermore in between these two poles there are segments of energy that are charged differently and therefore change and move. These are obviously electromagnetic procedures and changes of the inner density of space substance/ density of being.

The sign of the **I GING** consisting of six lines is the energetic description of the human torso or soul body power. It describes where on the six levels (places, segments of space) there is which charge at which intensity at the moment. More about that later. Now that you understand you should read the texts of the sign no 3 of the **I GING** called initial difficulties, in which all aspects of the first steps of the path of the immortals to a higher, more noble state of the soul is described at exceptional length when the text of the **I GING** is normally sparing of words. Most of the time this is done in a very fine and abstract way comparing the descriptions with images of the outside world. There is not a single indication that this is solely a description of and help with the inner state of the soul in the most important yoga stage of the first orgasmic back unification with oneself, thus the meditation technique of the “Path of the Immortals” which is described here in such detail. Only one sentence in the sign no 3 expresses that a bit more clearly: “the procreating and the receiving part unify for the first time ...” (namely in your own abdomen). And the very difficult situation of the person who practices for the first time is compared with words like: “under many dark clouds and invisible thunder in the sky that has been weighing heavily for some time, there is no rain (no lightning, no streaming compensation by inner release)”.

But one time it will happen that the practising person in a state of lowest humility, softest and most receptive devotion will not have to let the accumulated power of the eros stream outside, but in a state of very soft and devoted reception lightning will suddenly tremor out of itself through the dark abdomen of the former heaven of the abdominal wall and through everything. The practitioner will be flooded for the first time by a liberating, wonderful enrichment. Here as well something has “gone away” as in a sexual orgasm, but this time it is such a minor, created Oneness in sense that has spun inwardly, a dewdrop added to your unconscious reservoir of life power which is a neutral, not yet defined sense oneness. You feel that you have gained something inside yourself, you have received a present by this procedure – you are now significantly raised and more stable, you have gained some childlike oneness, an unspeakable plus. Note that the sense oneness, the space time substance is the inseparable.

You might feel rather exhausted afterwards, because the strong inner tension that has been felt for a long time is now released, but you will also feel liberated and happy. Similar to the experience of the first sexual orgasm in life you can be rather confused about this first orgasmic back unification with yourself, although you feel your goodness in it. Maybe you might even fall into a state of speechless perplexity. That is why sign no 3 in I GING – which is actually sign no 1 as it describes the first state of change after the description of the two original powers Kin (Heaven, Procreating Power) and Kun (Earth, Receptive Being) – is followed by the second actual sign of change, sign no 4: “Foolishness of Youth”. It describes the state of the surprised and confused beginner on the path of the immortals.

After this “juvenile dullness” the learner will then understand what happened in him. He will feel the need to continue and to experience another reunifying orgasm. To do that in his weak initial stage, however, he has to build a broad erotic potency of tension in his abdomen and that means food, sexual abstinence and waiting.

Therefore in the I GING now sign no 5 follows, the sign of waiting and nutrition. The learner experiences the mysterious comments of the I GING in their true sense within his body and he finds out what they actually refer to and mean although they always just paraphrase indirectly. He understands that the whole I GING in fact is a yoga instruction of the TAO kundalini yoga or the highest elitist secret teachings of the path of the immortals with its 64 stages of change written in a secret code. The more general statements about human behaviour are only of subordinate importance, often just a means to an end, in order to explain and to illustrate in an allegory the inner psychological situation of the yoga state the person is in at the time. This way it was possible to completely hide in these elitist secret teachings what was really talked about. This was often necessary for the elitist students in order to survive, because again and again there have been threatened with death by the worldly leaders.

At the beginning the practising student thus experiences bit by bit the first inner states of the first 10 signs of the I GING, which all – at least partially – are in connection with psychological difficulties. Once he intensively experiences sign 11 for the first time, Tai, peace (the indescribably wonderful), then he has left the rough part of the beginning behind (gradual growth of positive sides, increasing momentum of the process) etc ...

2.7 On the path of the immortals in an advanced stage

(translated only partially)

Incidentally you also feel the common phenomena of kundalini yoga like the often quoted fire of the kundalini as a tickling, vibrating sensation as if radio waves were sent from the lower spine upwards and then slowly get lost. The “swelling prime cause” of the point of the abdominal nucleus is created and from there the sparkling sense of vitality in the solar plexus. The hard lump in the abdomen below the belly button is felt more clearly, the “lead at the place of the cold, abysmal water” (Chinese Kaan), the highly electrical power of potency (Dschen), which in the course of time by constant refilling turns into the permanently warming light fruit of your own, erotically perfect abdominal life. This is actually the place of eternal safety where you belong forever, the comfortable final home in the eternally young and lively being of yourself ...

You become aware of the unconscious nerve zones of the lower spine and experience them as a negative, black hole of weakness devoid of power and the walls around it are tense. The all-widening re-penetration of soul energy is initiated by the fact that these hardened cell walls are flooded with the warming, releasing, softening power of breath or soul power respectively accompanied by the gentle power of eye sight. This way the strange feeling of a vibrating movement out of the rigidity of the nerves is created. It feels as if the warm spring wind that glides over the sheet of ice on a lake caused a vibrating singing of the sheet of ice. This mild warmth of the spring wind blows right into the ice. This is why the philosophical books of ancient TAO also call this phase of the meditation process “the melting of the ice”. It’s above all this melting of nerve cells in the lower ego area of the spine which had been completely exhausted, far too tense and hardened for years that ancient Indian texts mean when they mention the mysterious “fire of the kundalini”.

...

During the hours of meditation work on yourself, the chest and the abdomen will more and more become the centre. In the chest you will find yourself in the free sphere of the soul which is the centre of human essence. The denser, the younger, the lighter the soul substance becomes again, the more gentle and the more comfortable this original home of the emotional human heart will become in the free space of the air in the lungs between the earth (below, abdomen) and the sky (above, head) within yourself...

“Releasing the hand” in the final stage

The nucleus of the abdominal feeling thus means all the life energy given to me in my own abdomen. From this inner creative source of my vitality the energies of being that you need to live and to exist wander to where the soul body power is kept, thus to the nervous system of the spine, down below in the back (in the ancient Chinese language of symbols: the dark thing, the dark body, in the back). Unconsciously I have it under control through my subliminally omnipresent, ever tense will and the Ego-I.

If I need strengthening by the energies of being there in the back, I so to speak press on the energy container of the soul body power, i. e. I make a psychological effort and strain my Ego-I more. This was described in more detail at the beginning.

In my efforts to exist I am always based on and supported by my soul body power as a backing. This is also supported from behind by the sympathetic nerve, which gives me energy and is the basis of my ego substance. In the course of time this has the enormous, negative effect – as described above in detail – that this soul body power becomes more and more overcharged, more tense, more closed up, less receptive, emptier, heavier, darker etc. This is why we abandon our Ego-I and the soul body power and the whole lower spine during the final stage of the meditation. We release it and position ourselves in a permanent state of reception directly under the life-giving abdominal nucleus of feeling, the actual and original birth place of our energy of being. From now on our young, new, childlike vitality and freshness will be delivered directly from there and thus given to us freely, without any pressure by efforts of the ego. This corresponds entirely to the original construction plan of the great nature of life which is realised and carried out by the control of the autonomous nervous system or the Hun system respectively, which is situated in the homeostasis centre of the thalamus area in the central brain....

We now know that, have become rich, light and self-sufficient in the meantime, and therefore we now let go of our Ego-I and any tension of the soul body power. This is the beginning of the famous last days of the “release of the hand” as it is called in the ancient TAO scriptures. It somehow reminds me of the method of autogenic training. There you also try to let go of yourself completely, e. g. by telling yourself that in a relaxed way you let go of the arm which has been placed on the table comfortably and in a light way you retreat from it so to speak and let it ally to itself. Then it becomes all warm and heavy.

You will now try the same thing with the area of your whole lower spine and the suprarenal gland, with all the lower area of the emotions, the will and the ego. Inwardly you retreat from it, let entirely go of everything there.

You let the spine become heavier and heavier, longer and longer, more and more stretched and released, until it finally “disappears” altogether and is surrounded, carried and protected by the motherly curves around the space of the inner abdomen. Now the fine and very lively nucleus of the point of the abdominal nucleus of feeling appears fast

and nourishes us directly from the front below...

But the beginner, even if he has the power of autosuggestion, does not manage to let go of the spine, to make it become very heavy. If he manages a little bit, his heart will immediately "suffocate", i. e. his heart suddenly feels leaden and threatens to stop beating. He might also feel imminent stitches of the heart. Stop the experiment immediately. Then the heart will be relieved and go on beating normally. The reason is clear: By releasing and relaxing the spine, he managed for a moment to relax his entire soul body power, i. e. to take away from it the tension that had been adopted artificially in the course of time. It also means that you deprive the motor of life, the heart, above all of the petrol. Thus it cannot go on beating. Releasing is only possible later when the soul body power is refilled, similar to a balloon which can only leave the tenacious, dark gravity of the earth and glide weightlessly higher and higher when lighter, warm, bright gas rich in energy had been added to it in sufficient quantity.

At least the potentially shocking experience of the sudden standstill of the heart teaches the beginner clearly and in a very dramatic way about the functional connections of the soul and he understands which enormous powers he has just touched within himself.

2.7.1 The method of having a break while circulation back and around / counting the breaths and gently slowing down breathing

Once you have practised meditation so much that it is done easily and without any effort, it will be a pleasure to meditate, you will look forward to the hours of inner collection early in the morning or in the evening and you will try to contribute as efficiently as possible to the rebuilding of inner substance. There are some small supplementary techniques to that. After all you can gently feel the nucleus of the sense of consciousness when breath circulates back and upwards along the spine, and downwards in front through your face down to the solar plexus.

But at the two turning points up in the head and down between the legs, you will pass areas that are free of emotions and free of poles. The upper one in the head is rather bright in a yang way, the lower one between the legs is a bit shadowy in a yin way. You should have a little break in these pole-free zones in between, accompanied gently by eyesight up to the curve back and around the next turning point above or below. This technique helps to become more liberated, more neutral, and more stable inwardly and to be better able to keep the position of the centre within you.

2.7.2 counting breaths while breathing is being slowed down gently

In order to keep consciousness in the process of circulating back and around it is helpful to be carefully accompanied by the emotion of your own heartbeat. You breathe in gently in stages of six heartbeats, have a little break when the feeling of strength streams towards the skull of the head and then you carefully allow breath to be sent down to the solar plexus, again in six gentle heartbeats and stages that can hardly be perceived. Under the skull breath itself will let you know once it intends to glide down again at the front. Breathing in from the solar plexus is also a decision of the breath. You only accompany it. Then you will notice, very peacefully, the number of breaths and begin with the next one etc. The six stages of the heartbeat correspond to the 6 places in the I GING, or the 6 chakras in the pranayama of ancient Indian Kundalini yoga. You can stay in the transition areas where you are free of emotions for 2 of the 6 heartbeats each; it takes the breath 4 heartbeats each to rise at the back and to glide down in the front. This supporting technique really increases the genuine calmness. Once you have it, you can gently start to slow down these heart / breathing exercises. You will be surprised as to which enormous effect they have.

2.7.3 The baptism and washing, the bath (translated only partially)

Please have another look at the depiction of the orbit of the powers of the nerves and the soul around the torso in Chapter 2.2. When breath rises in the spine and reaches the height just below the shoulder blades, somewhere between place 4 and place 5, you will now glide into a "sweet flickering" border area of transition from the lower darker, shadowy, heavy, earthly and watery field of power of the Ego I, high to the light, heavenly angelic area of emotion of the Hun system of being, the non being I. When this borderline is passed, a very special feeling sets in, which can be compared to water splashes sparkling when you do the washing at a mountain stream on a sunny day, when you lift the laundry quickly from the dark depth of the water into the air above that is flooded by sunlight. This is why this experience at the place between the shoulder blades is called the washing of the heart (of the self). It is refreshing and makes the senses lighter and higher.

The same thing happens the other way round when you breathe out, when breath glides down the body at the front and the bright breath of the heavenly sense enters the shadowy earthly border area of the solar plexus coming down at the front from the high, light forehead heaven. This is like diving deep down into something comfortable and protecting, like a bath of the light head sense in the beautiful, wonderful, female dark – a fulfilling return home, rich in itself down at the front. Something has been carried down from the forehead and now you have it down in the abdomen. That feels good, it cleanses, calms, provides you with the dark, positive truth of this earthly area of the abdomen. Therefore the initiated called this process the bath or the purification, the cleaning of thoughts, of the attitude towards the self. Coming back to the comparison with the washerwoman at the mountain stream: The piece of clothing glittering in the sun is submerged deeply into the dark water again. This is a very edifying, beneficial inner

process, which guarantees that the newly acquired inner wealth is safeguarded.

Afterwards you can lean back with a good feeling. In this carousel of circulation and unification the inner areas of the soul as heaven and earth are whirled within one another and in the course of time become more stable. This is what the yinyang symbol shows ...

Look again at the depiction of the human body, side view, the back at the right hand side, where the circulating orbit of power is marked and the places "washing" and "bathing" taken from the book "The Secret of the Golden Blossom". ..

When the receptive breath in the back is allowed to flood high, the so-called ebb back, dark soul power is guided up, lifted up from the lower area of the spine. When it arrives in the area of the shoulder blades, it causes a hearty, nearly funny feeling of tickling and being drawn and then turns into a fresh and bright strength of being. Therefore it is called cleaning, or cleaning of the heart, new birth of the I back to the young existence of non-being.

As an equivalent counterpart at the place exactly diagonally opposite in the back circulation, this is then followed by cleaning at the moment when the bright streams of being from the head area sink down at the front of the face in a cloud of breath through the chest to just above the navel where they enter the dark, earthly areas of the soul.

The moment when the streams of being enter the solar plexus or the area of the soul body power respectively is perceived as a cleansing that is pleasant and slightly warming. By rotating back around your own body, the soul area below and the area of being above are thus whirled around, mixed, reunified permanently, which has an edifying, substance increasing effect on the neutral, pole-free core of the personality in the innermost centre. In the self then the bright strength of being and the shadowy power of the soul positively neutralise one another by mysteriously being combined and unified into a basic substance of being that is neither bright nor shadowy. This is the universal SPACE (TIME) substance. It is the original oneness of the sense of vitality, which a human being can experience in himself on the last and highest stage of life as the emotion of the self in TAO, "Dauh" and in the feeling of the I as De, "Dee". As far as all this technique of the back and around circulation of substance of sense and space is concerned, you should remember the turning lactic acids. They are the lowest elementary parts of life and they also create an increased electro-magnetic energy field out of the density of space substance in themselves by spinning, as described at the beginning, by circulating always in the same direction. This is the basic principle to create independent life. When the space substance has a higher density, it means that there is a more intense consciousness and in it correspondingly a more capable, more creative, more intelligent sense of awareness. This is a prerequisite for the development of living organisms.

2.7.4 Method of the incoming and outgoing breath together with going back and forth between the "origin of heaven" and the "moon cave"

I have already reported about the method of opening and closing the gates of heaven in order to experience the original Khi. Now towards the end of the meditation when your own body soul power has become completely young, fine, light and bright again and this small unit of being from early childhood is again perceived gently at the centre of the abdomen, this original state has to be kept. This can be achieved quite naturally by permanently fixing the initial feeling of the sense nucleus of breath creation in the abdomen when you breathe in and in your consciousness you constantly keep it in company when you now breathe out and breathe in again. It is a common going in and out when the abdominal wall is lifted and sunk as if done by two beings and yet unified with oneself. This is what it feels like. This will live eternally. Here you have found a home, a security at the centre of reality within your own life. You will feel that it is not possible to get further inside.

This method of incoming and outgoing breath in combination with the breath coming from and going to the nucleus of the abdominal feeling which is also the point of creation of breath, can now be connected with allowing the breath to let go in the process of the circulation back and around. This will be required when an overcharge of erotic power formed itself in the abdomen, which you do not want to lose in a sexual act, but guide back in a neutralised form to be assimilated within yourself. In this extended method, even while breathing you fix the nucleus of abdominal breath, but at the same time you accompany breath when it rises up through the spine and when it sinks down again at the front as a cloud of breath and is sent to the solar plexus which it warms and enriches in an edifying way. You can imagine this like what a bagpiper does: He moves in the circles of his melody, but always keeps the base tone present simultaneously. It is the thought nucleus that is meant by "the nucleus of heaven" and in the inner space of the abdominal walls where they are felt to be an embracing globe around the dusk, abysmal inside of the abdomen is called "moon cave". The inside of the abdomen is felt to be something dark, which is more and more penetrated by a mysterious sense of light rays, when you incessantly fix the feeling of the dark, of the truth. That is why in the symbol language of Chinese texts they often mention a golden globe, or a golden feeling of blossom light. Other cultures must also have known the secrets of this meditative experience, otherwise names like "solar plexus" would not have existed for such a long time, even before it was known that the nerve centre is arranged like sun rays.

You can feel it in the abdomen, like a point of the sun that is difficult to define, which penetrates from diagonally below through thick, cloudy thicket and can only be perceived and felt weakly in the initial phases. Later on it is possible that a hint of a clear, round, golden shine of a sunflower circle is formed which has a large, warm, dark centre. It is kept as such and spreads the sparkle of the aura permanently. It is simultaneously expressed in the recipient's sparkling eyes

that light up ...

2.7.5 Meditation exercise of the small monkey that clings on from below

(translated only partially)

Nearly everybody has once seen a film about nature in which there was a powerful gorilla mother running along the ground with a weak, frightened, newly born baby clinging on to her belly.

This is our simile. In a state of powerful potency charge of the abdomen, which is to be softened by guiding it back, we shift our consciousness near place (chakra) 2, slightly above the coccyx, slightly upwards to the receptive connection between the hips that can only be guessed at. There we feel like this small monkey that clings on from below, and while lying on the back, we feel above us the curve of the motherly heaven powerfully blown up, which is our own curved abdominal walls above us, felt from inside. With your I you are now under it in an attitude of non-being that is extremely receptive and keen on devoting itself. Then the threads of the motherly net of heaven, the solar plexus, above you will spread benevolently around you in the shape of rays and make you feel comfortably protected. Finally they will entirely melt into the spine there penetrating gently and softly with the inner, motherly side of being of the former heaven of life, the solar plexus. ...

Suddenly the feeling of the I stops, is removed, and the leadership trio of the head (thought nucleus and both eyes) that are on a throne with the feeling of the self of the two shoulder blades, appears in a feeling of a complete state. The leadership trio consists of the thought nucleus that has become powerful in the meantime, the heavenly, spiritual, non-being I (Hsin) in connection with the feeling of the conscious observation of the movement of both eyes and the still sense of hearing. Automatically a slight emphasis of consciousness sets in at the tips of both shoulder blades, where officers wear their golden insignia, or where temple dancers in Southern Asia wear small golden decorations that glitter on both shoulders. You gave your I to the motherly, heavenly feeling of the abdominal walls at the very lowest point at the front and you were lifted again powerfully from behind by the fatherly self-spirit of the leader in the head and the broad shoulders up to itself. This self trio of wise patriarchy, like the numerous images of the trinity of the father, the son and the holy spirit, will stay forever, carrying the self. This is a beautiful, high axis of perfection of the feeling of the self...

The nucleus of the abdominal feeling is situated right in the middle of the area of the solar plexus, the pancreas, the "Langerhanssche" islands, from where the provision with all the energy of life comes, blood sugar, water balance, power resources etc., the area that gives all the nutrition for vitality. This is how you experience this gushing source of being. The soul powers that stream downwards follow the parasympathetic nervous system and the vagus nerve, the ones streaming up follow the sympathetic nervous system. The front abdomen and the lower spine were mentioned as the physical living quarters of the ego being I (Chinese Bo). And indeed you would find there the glands that produce the corresponding hormones like adrenaline and testosterone, which implement the ego tensions physically and distribute them via the distribution system of the sympathetic nervous system in the body and the soul. The ego I can show a hard and a soft side. If it shows the hard side, the human being is more in the attitude of the self, when its awareness is subliminally located in the lower spine where the hard emotions of drives and the ego are created. If it shows its soft, emotional side, then the human being tends to be in the I attitude, when its consciousness is subliminally located in the lower abdomen at the front, where there are the corresponding glands to produce softer emotionality, sympathy, solicitousness, love, mourning, etc. But everything can only be felt very gently, also the bio electric inner shifts and changes along the spine according to I GING.

2.7.6 The last ascension

Ascension is not an invention of Jesus's disciples, but had already existed in religious myth in other religions long before. It is based on the occasional, strange experience of a meditating person to ascend to heaven when in his imagination he wants to be penetrated by the "divine" in the highest heaven in a completely receptive state, when he wants to devote himself.

The situation can only take place in the final stage of the refilling and thus complete relaxation of the soul body power. In order to reach this total sub receptive attitude, the meditating person who is lying on his back imagines that above him in the farthest zenith of the blue sky "the highest divine" shines down on him with most energetic energy of senses. Then he opens himself up completely and devotes himself with his entire body to this all penetrating radiation. It shines on his navel and from there clasps the whole lower body and penetrates into the very depths of the lower spine. Now small, flash like convulsions of relaxation set in there. You expand inwardly and become deeper. There is some trigger in the front forehead as if the sense radiation was amplified. "The small brother inside helps the very big one outside a little bit..." Now in your whole body a real feeling sets in that you float above in the direction of the radiation and towards the highest heaven sense. If you are curious and open your eyes at some time in order to check if you really float higher, this emotional state collapses. You will by the way see that you are still lying on the ground, unchanged...

2.0 The final state in the meditation

(translated only partially)

Once you have completely filled up your soul body power after approximately practising the methods of the back circulation of the life powers and the orgasmic reunification for several years, your own state of emotion will be carried by the following inner cornerstones, as summed up:

For one thing the bright, firm “small being in the abdomen”, the original being of vitality from early childhood there in the middle of the abdomen which is always felt halfway in the subconscious. It is always carried and surrounded safely by the shadowy, spacial Khi of the non-being heart in the chest, the Khi, your own feeling of the power of the soul breath, which is subliminally now present automatically in your feeling of life when you breathe. By constantly keeping the bodily-spacial Khi harmoniously in the background, you have permanently become the elegant sovereign and gentle master of your own breath. What has developed is a new, natural, bodily awareness of the spiritual power of breath (spiritual soul power) of the I, young and vital, strong and natural, coming from the inner wealth that has been recreated. Emotionally, all this is happening in the chest and the abdomen and more and more consciously again. Everything again ends in the initial, childlike naturalness. On the other hand, due to the fact that the feeling of the Khi soul power has become stronger and stronger and more permanent in the presence of the awareness, the feeling of the noble diamond crystal of the thought nucleus, the heavenly heart above in the head, as a golden throne and a glittering top and leader made of glass has automatically established itself. This leading star of the feeling of the entire face in early childhood which in a young being is naturally on the throne, is now the master of the entire, inner soul movements supported as if by two ministers at the right and the left at the foot of the throne, i. e. by both eyes. They now express full rich soul power, I power. And purity. The sense is right there. ..

When you always melt or have the ability to melt from the highest point of your head, it means that you are continuously reunified with yourself in solidity and heartiness. This is how the “immortal body”, also called “Scheli” is created.

Once again: A lot of descriptions of the life elixirs of different origin end their descriptions on the path to life perfection by pointing out that at the end of this path there must be harmony of the right intention, the right being, the right seeing and acting in relation to our environment. In a way this was ethically necessary in order to enjoy a biologically fulfilled life, in the same way as one wing belongs to the other when you want to fly. You have to be immune against the lust of primitive ego emotions like greed, betrayal, and above all sexual lust and anger, underhandedness, greed for money etc. Only then the divine leadership of the thought nucleus in the middle, the eyes to the right and left of it will function, clearly and solidly in the direction of the streaming that is determined by nature itself of the correct circulation back and around your own body, downwards at the face in the front and upwards at the back, in its full and rich breadth and duration.

This results from the following and once again, towards the end, it is very important that you clearly understand this principle: Due to the fact that the “small being of the abdomen”, the point of the abdominal nucleus, is permanently cared for and kept, you create a continuous state of wonderful abundance in this terrific original life directly from the abdomen. But this also means that you will always have within you a freely available surplus of erotic, checked power, i. e. sexual power. There is also an inherent tendency connected with it, namely to follow the drive outside due to the rich inner overcharge, to abreact outwardly, to allow yourself to be ridden by the lower ego. The basis for the natural, harmonious state of perfection of the soul, however, is that this energy is permanently kept inside and therefore the life surplus energy and abundance of consciousness can always be completely free of tension and slightly overfull. The kept energy is at the same time automatically received by life in a completely relaxed way and absorbed in a permanent, happy experience of enrichment due to constant inner overflow back into oneself. If, however, you let yourself be completely taken up again by the lust of the sexual drive, when I let myself be driven by the ego at the back, and in a sexual orgasm I allow all energies to flow outside, then this state of perfection of inner, harmoniously kept, golden overabundance breaks down. Its endless wonderful overflow that gives so much life tension comes to an end. Instead, after the loss due to the flow out of the exaggerated experience of a high, there is an exhausted, negative, inner space of weakness which wants to suck in inner power. If I want to get back to the life tension that is always necessary, I have to foot on my drive ego at the back again and in an ego way exert tension. This has the consequence that the soul body power is forced under the old, subconscious state of permanent tension. Being tense means being increasingly closed up, the soul is closed up, new walls are built everywhere, soul powers that have newly been created are now forced under the ego pressure, they can no longer be completely and completely freely be received back in an enriching way. This way you once again begin to get under the anima animosity of the pressurised ego and its negative dependencies on drives which result in the fact that the free, harmonious stream of energy is reversed or at least disturbed enormously, which ought to follow consistently the stream turned back on the orbit around the body. This only works when the thought nucleus with the two eyes of the non-being ego of the Hun control system clearly guides the direction down the face in all impulses of life, thus purely in the direction that streams back and into oneself. Very broadly and convinced in the stream of duration. An insecure, indecisive back and forth doesn't work here! Any lower ego impulse means a negative, disturbing counter impulse of the Po control system on this orbit around the body.

Let us remember: On the orbit of the soul powers around the body there is, on the one hand, the positive, life creating, back circulating direction of the stream downward at the front body and upwards at the back under the “right” leadership of the Hun system of being with its spiritual non-being. Then on the other hand there is the movement

leadership of the Hun system of being with its spiritual non-being I. Then on the other hand there is the reverse,

negative, life diminishing, direction of the stream out under the “left” ego leadership of the Po soul control system with its emotional ego-I drives. What must prevail is a unified, convinced stream in the right direction, which is at the same time the direction of the conviction. ...

The effect of the meditation becomes more and more successful in the course of time when you concentrate the nucleus of consciousness on the nucleus of the abdominal feeling in the middle of Khi in the abdomen. Everything then develops towards the central experience, the mystical wedding of Dsing, the male, punctual seed, giver of time and Khi, the female, spacial soul, giver of space. It is their unification that creates new being, new strength of consciousness, the orgasmic reunification with oneself via the inner flash of lightning of death and new birth. This is the original tremor that has to be at the beginning of every new being according to the cosmic law of big bang, also here at the beginning of a second, new, your own being human. ... In the ancient Chinese scriptures this is also called the unification of Li and Kan.

Everything in the ancient Chinese scriptures on this topic deals with the core experience of this mystical wedding, the mystical unification of the creating and the receiving in your own abdomen, the unification of sun and moon, of puer aeternus with the eternally motherly bride, or, as it is called in the symbol language of the ancient Chinese texts, the connection of the seed and the light of Li and Kan. Li symbolises the heavenly principle of the creating, burning, and bright being. Kan is the male being, from which the earthly principle of the motherly receptive being, the deeply abysmal, the earthy water like, overflowing being originates, which is dangerous, as it is on the border of the bearable. Here in the abdomen, where all creation and death takes place, the meditating person experiences a completely different kind of pre- world and underworld of life, where all the miracles of the Tao-Dauh digestion change, where basic opposites, like the male and the female, suddenly appear wonderfully identical and without any contradictions, without you being able to say why ... Heaven suddenly appears to be purely motherly, the earth powerful, creating, potent, fatherly. What is where here – who is what here ... everything turns around in the wonderful, everywhere invisible lightning of the original happening of the galaxy births of the soul – Li becomes Kan – Kan becomes Li, embraced most tightly in a lethal, yet life bringing love, like yin and yang, magnetism and electricity that can never let go of one another. ...

The final state of this “Path of the Immortals” is described in the “Secret of the Golden Blossom” (publisher Richard Wilhelm) by the philosopher Lü Dung Bin, one of the eight Chinese national saints, as follows:

“The golden flower (the permanent feeling of a beautiful and powerful golden flower, golden globe in the inner space of the abdomen below) is the life elixir in the end, because it shines always. All changes of the spiritual awareness (and the emotions) depend on the emotional heart (-I) (whose origin is down in the abdomen, the nucleus of the abdominal feeling). Here there is something hidden, secret, magic, which incessantly creates the miracle of the new birth of the light I, which is the often quoted “basic ground that bubbles and streams”. Although it is exactly right and functions precisely, this is nevertheless streaming in such a fine and subtle way and from itself it pours out again and again so generously that in order to finally capture it permanently one need extreme intuitive intelligence and clarity and always also a certain contemplation within oneself and calm.

So far the rather free interpretation of Lü Dung Bin’s description.

[End of excerpt](#)

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