

The Sacred Teachings of the Jade Goddess

*Emergence of the
Sensual Woman*



Awakening Our Erotic Innocence

Saida Désilets

Explore new dimensions of sexuality and consciousness through awakening the erotic innocence of the Feminine

Emergence of the Sensual Woman is an invitation to embody what it means to be an erotically alive and compassionate woman. Learn to live according to your inner voice and skillfully navigate through life's many challenges by accessing your innate feminine wisdom. Enjoy better relationships, more vitality and expand your orgasmic potential by cultivating your vital life force (sexual energy).

- Deepen your integrity and activate your power
- Enhance your life through more conscious choices
- Redefine orgasm to expand your sexual responses
- Experience the ancient techniques of Taoist qi gong
- Cultivate your sexual energy with innovative Jade Egg practices

“Saida's Emergence of the Sensual Woman will permanently change the Tao Of Love-making landscape for women in the West. She opens up new vistas of high-energy sex and reveals a hot passion for the wonders of the female human body. She fearlessly dives into every secret corner of Taoist sexual secrets and pioneers fresh and inventive methods of intensifying the multi-orgasmic pleasures of the body. Although written for women, men should read this book to open up to the amazing potential in their lovers.”

– Michael Winn, Author of *Taoist Secrets of Love* (with Mantak Chia)
President, Healing Tao University



Author Photo: Charles Cantrell

Saida Désilets, Ph.D(c) is a passionate and innovative Universal Tao instructor and the founder of Jade Goddess, an internationally acclaimed program dedicated to the education and empowerment of sexual energy.

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Disclaimer

The information presented in this book is based on the author's personal experience as a Universal Tao Instructor. It is for the purpose of education and for the empowerment of each woman to reclaim her divine birthright: succulent bliss. The techniques explained are to be used with discretion and reader's liability. The author is not responsible or liable in any manner for any body sensations, experiences and possible issues resulting from applying the techniques contained in this book. Success in these practices is directly related to the amount of time dedicated to them.

Emergence of the Sensual Woman

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FOREWORD

It is with joy in my heart that I write this foreword for Saida's *Emergence of the Sensual Woman*. Saida intrigues me with her innovative style of instructing the female sexual practice and her embodiment of a very good quality of yin energy. Her Jade Goddess teachings blend not only the powerful practices from the Universal Healing Tao system, it also brings in a version of the female sexual practice that I have known was missing from the regular Taoist teachings. After extending an invitation for Saida to share her teachings at my Tao Garden Center in Thailand, I also asked her to work intimately with Dr. Rachel Abrams and me as a resource for our book, *The Multi-Orgasmic Woman*.

I believe *Emergence of the Sensual Woman* will be a unique and important contribution to both the Taoist community and mainstream readers. This book fuses both philosophical and technical concepts in an easy, thought-provoking manner, inspiring readers to understand the Taoist way as a practical, life-enhancing path.

The Tao way is the balanced way and, as humanity now moves to bring into balance the yin/feminine chi, this book shall be an essential resource for facilitating this global shift. As more women understand their power and live in harmony with their yin and yang chi, more balance and harmony will be felt within the population as a whole. This book reveals a wealth of techniques expertly shared not only in the words, but equally in Saida's presence. She lives these teachings. A teacher who embodies the powerful qualities of yin is a gift, and it is an honor to have her as a representative of the Universal Tao system.

MANTAK CHIA

Founder of the Universal Tao and Healing Tao System
June 2006

PREFACE

Before investigating a new way of perceiving sexuality and sensuality, it may be helpful to understand a little more about me and how I came to write *Emergence of the Sensual Woman*. In 1999, I was introduced to the Taoist teachings. Within a month of diligent practice, the results were so substantial that my dedication and exploration of qi gong (energy practice) and sexual energy became fully ignited. These results are woven into the chapters of this book as they were integral to my creation of the Art of Succulent Living and Jade Goddess teachings—a deep exploration of the full potential of being a completely activated and vibrantly succulent woman in the 21st century.

I did not wish to write just another sex or self-help book for women, but rather to extend an invitation to the reader to move into herself, into the very essence of the Feminine. Acknowledging that our DNA, the galaxies, and everything we call energy moves in a spiral, I chose my vision and words to reflect this harmonious and natural non-linear pattern. As women, we are guides of this spiral path, weaving our emotions, intuitions, intellect, sexuality and spirit into all that we create, every day of our lives. Falling out of this rhythm results in disease (be it mental, emotional, physical, or spiritual); thus, investing in our return to a natural sense of integration and free-flowing sensuality can only be for our greatest health and wealth.

HOW TO USE THIS BOOK

This book is an invitation to each and every woman to ignite her own inner wisdom, radiant passion, and erotic innocence. It is a work of love dedicated to the light-hearted, fun, juicy, sacred aspects of sexual energy and its cultivation. Whether this is your first time looking into these teachings or whether you have already established a well-worn path, may this book act as a support tool for your unique journey of self-discovery and self-cultivation.

Chapters one through six cover the Art of Succulent Living, a set of concepts and beliefs used to expand our understanding of the world in which we live. Chapters seven through twelve cover the technical practices of the Jade Goddess teachings. If this is your first exposure to these teachings, it would be valuable to read these chapters a few times prior to doing the practices. If you are an advanced practitioner, these chapters will serve as a review and assist you in deepening your embodiment of these teachings. I also welcome male readers to enter the secret world of the Feminine as guests, and I encourage them to view the content with the understanding that it was written specifically as a woman's guide to cultivating her succulence.

"May the Divine Feminine awaken within you and may your path be blessed with an abundance of succulence. Live life fully."

INTRODUCTION

I am delighted that you have chosen to embark on this journey with me. Together we will explore the vast and powerful mysteries of our feminine essence. It takes courage to redefine ourselves beyond the constructs of our current understanding of what it means to be a woman. This path is one of compassion, acceptance and growth. It is a tender moment when we step into ourselves and awaken our erotic innocence. Let's savor this experience by allowing it to unfold through letting go of our expectations and opening ourselves to limitless possibilities. Now let's look at what lies ahead on our path to emerging as sensual women.

THE ART OF SUCCULENT LIVING

When we choose to awaken our true nature as women, we realize that we are in truth very much alive and connected to all of life. This realization as well as the ability to surrender to our innate beauty as feminine expressions of the Divine is part of living a succulent life. To live succulently means allowing our life force to flow freely through us, making us supple, vibrant, inspired, inspiring, and ecstatically alive.

EXPLORING A NEW VIEW OF SEXUALITY AND SENSUALITY

Whether we are venturing into this world for the first time, or we have already carved a path in the realm of sacred sexuality, this book invites us into our feminine essence. Embracing our sexual/sensual nature, opening our heart, radiating out love without fear, and choosing to be a conscious creator of our life is the Art of Succulent Living in action.

SUCCULENT AUTHENTICITY

Some aspects of this book will feel like they have always been a part of what we know and while others may feel foreign. I have made a special effort to include and share intimate stories in a candid way to invite a space of deep authenticity and truth—a space where true healing and learning can occur. When we create a space of openness, acceptance, genuine trust, and curiosity without making anything right or wrong, good or bad, we invite ourselves to experience new levels of self-understanding, self-love, and self-acceptance.

FLOWING WITH SUCCULENT CHANGES

“What happens when I do all these things, and I change in ways I am not familiar with and attempt to live in the real world?” This is a common question often left unanswered by most of the schools that teach the sacred teachings of sexual energy cultivation. Therefore, I have dedicated the first half of the book to addressing this phenomenon, incorporating both accounts from my personal

experience and the observations of thousands of people in workshops and seminars worldwide.

PRACTICAL PATH TO SUCCULENT LIVING

The Art of Succulent Living isn't just theory or philosophy. It also contains practices designed to cultivate aliveness in every part of our being. These practices, that I call the Jade Goddess teachings, are a combination of practices that have been passed down through thousands of years as well as my own innovative techniques. While some practices appear nonsexual-sensual or simplistic in nature, the foundation practices lead to revitalizing and balancing the entire person (body-mind-spirit). Once a strong, clear base is formed, we are free to expand our sexual/sensual experience to its limitless possibilities.

RE-UNION OF THE FEMININE AND MASCULINE

Alive sexuality and sensuality move us from an era when women were suppressed, controlled or diminished in some way, to a new era where men and women live together in exalted harmony. This new time embraces the gift of allowing the Masculine and Feminine energies to exist in harmony both inwardly and outwardly. When our inner and outer realities become more tangibly one, our yin and yang harmoniously function and express themselves throughout our existence.

EMERGENCE OF THE SENSUAL WOMAN

Let's now begin this magnificent journey into ourselves, into the understanding of who we really are through thought-provoking concepts and easy, fun, practical, and transformative techniques. At this point, I want to remind each woman that she already knows all of this and to fully trust her own inner wisdom and guidance above anything written herein. I am simply a guide along the way.

With deepest respect,

A handwritten signature in cursive script that reads "Saida". The letter "S" is large and loops around the beginning of the name.

Saida Désilets
Maui, Hawaii, July 2006

WE LIVE IN A WORLD THAT IS BARREN OF SUCCULENCE, a modern world designed to suck us dry. As youth, we begin our lives plump and vital. Yet just a few years later, many of us have grown into weary, drained, joyless adults. Up until this moment, we have had two choices for defining our feminine **essence**: being considered a slut or frigid. Between these two extremes, however, exists the succulent world of the sensual woman. This world is rich with vibrant, confident, sexually open, magnetic, conscious, and radiant women. In this world, the Feminine has the power to enchant and to heal.

How often do we encounter a succulent, sensual woman? Up until now not very often, simply because it has not been *safe* for us to express our succulence and sensuality. The world we currently live in greets the feminine essence with bitterness, hostility and violence. It is scary to be juicy. To become our sensual selves and embrace our fullness as women, we must realize that who we are will create reverberations in this dry world. How can we not? When rains fall on a barren dessert, the excitement of freshness and new life stirs the dust from the ground and creates a commotion. Similarly, as sensual women entering a space that is barren of life, we excite a reaction. Whether the reaction is positive or negative depends on the environment we are in. As sensual women, we recognize these reactions as natural and through our grace, ease, and joy, we embrace all responses to our aliveness.

The Art of Succulent Living

The Art of Succulent Living is having the awareness and the capacity to live life in such a way that each moment serves to bring greater joy, ease, and vitality to us as women. It is what brings about our true emergence as sensual women. The art of living a succulent life is our choice to create moment-to-moment opportunities that lead to a sense of greater peace, radiance and personal empowerment. It is the ability to choose love, to choose life, and to choose freedom regardless of current conditions. Maintaining an attitude that makes our life as delightful and aware as possible is just one aspect of this art, and just like any art, succulent living incorporates a set of practices and philosophies that aid us in accessing our own innate creativity and unique expression. The philosophies and practices in this book are designed to give us an understanding of our innate feminine essence and provide the skills necessary to develop our own art, to be the master of our own true sensual selves, and to allow our sensual selves to emerge. Thus, living as sensual women is an act of renewing our faith and trust in ourselves while cultivating those aspects of our bodies, minds, and spirits which are **life-giving**.

As sensual women practicing this art, we see each and every moment as an opportunity, rich with beauty, vitality, and the possibility to embrace what is.

Accessing Succulence Through Sensuality

Sensuality is how we perceive the world through our sense of taste, touch, sight, sound, and smell. The more sensual we are, the more enjoyment we are able to derive from the things we are sensing. Succulence arises from our sexual energy and vitality. In order to become more succulent we must become more sensually aware through our heightened senses. Emerging as sensual women naturally occurs as a result of practicing the Art of Succulent Living. This involves accessing and refining our senses, increasing our capacity to experience pleasure, and in turn, awakening our sexuality through transforming these sensations into vitality and succulence.

Many of us walk through life merely experiencing “the same-old, same-old”. This is because our senses are underdeveloped and we see life through the lens of “life is bland, boring, or mundane”. On the other hand, as sensual women with awakened sensual selves (or essences), we perceive the world through a lens of heightened and developed sensuality. It is this part that allows us to experience the fullness and abundance of our own sensuality and to live succulent lives.

The Different Aspects of the Art of Succulent Living

Every art is multi-faceted. To master an art, well-rounded training in all its facets is essential. For example, training as a dancer requires knowledge not only of dance techniques, but also anatomy, nutrition, music, dance history and cultivation of one’s own unique creative expression. Similarly, the harmonious blending of the Art of Succulent Living principles with the practices of the Jade Goddess teachings encompass an array of concepts which include:

- ✧ living in the world as sensual women
- ✧ understanding and managing our power with integrity
- ✧ living with more conscious awareness
- ✧ creating more effective and meaningful interactions with our communities.

Discovering a wealth of physical practices based on the Jade Goddess teachings which include:

- ✧ the potential of Omni-Orgasm
- ✧ dynamics of the Divine Masculine and Divine Feminine energies

- ✧ sexual qi gong for changing one's sexual/sensual physiology
- ✧ sexual anatomy
- ✧ sexual reflexology
- ✧ the phenomenon of female ejaculation (ambrosia)

Without a thorough understanding of how the cultivation of sexual energy works within our modern-day reality, its practical value would be next to nothing. This is why the Jade Goddess approach is two-fold, balancing the physical practice with grounded philosophy.

How did the Jade Goddess and the Art of Succulent Living Teachings begin?

Before we begin tending to the gentle emergence of our sensual selves, it is helpful for us to first understand how these teachings originated and what their modern-day applications are. That said, let's briefly take a look at the history of this lineage before we embark.

Ancient **Taoists** were both scientists and artists who explored the vast potential of the body and all its energetic attributes. After thousands of years investigating human nature, they discovered that the key to a long, healthy life resided in the cultivation of their sexual essence. This led them to create the Taoist way or what we currently know as **Taoist sexual qi gong**. As a modern Taoist, Mantak Chia explains, "Ancient Taoist sages believed we were born to be immortal. We become mortal by draining ourselves of chi through engaging in excessive sexual activity, indulging in negative emotions, and depending only on material sources to supply our life force." These ancient Taoists teachings, however, were not available to the general public as they were considered to be very potent and powerful—too powerful for the average person. Thus, sexual qi gong remained a well-kept secret, reserved solely for royalty and the lineage holders that inherited the tradition.

In the 1970s, something occurred which had not happened before. Master Yi Eng authorized his student, Mantak Chia, to bring these teachings to the West. Master Chia agreed and continued to investigate and develop the Taoist practices through his understanding of Chinese medicine and the use of Western scientific research. In 1979, he brought these teachings to the United States and created the Universal Tao System, a blend of ancient Taoist wisdom and modern medical research, giving us all access to this ancient wisdom.

With both increased sales in female sexual qi gong literature and in the attendance in female sexual qi gong seminars, it has become evident that this sexual practice is rising in popularity as more and more women are drawn to exploring their sexuality through this respected and natural system of the Universal Tao. Mantak Chia, a Taoist master, along with Dr. Rachel Abrams, a Western medical doctor, produced a valuable book: *The Multi-Orgasmic Woman*. Together they interwove the Taoist wisdom with current Western medical research to produce a thorough resource for women desiring to explore the women's Taoist practice of sexual energy cultivation. They found that women who work with the **Jade Egg** (an egg-shaped piece of Jade used for exercising and harmonizing the female sexual organs) and the other practices found in this book could lessen or eliminate **PMS** and menopausal symptoms, aid in fertility and cancer prevention (of the breasts and genitals), and stimulate a much wider range of orgasmic experiences. According to Dr. Abrams, "In my personal and professional experience, Taoist sexual practices are the most powerful techniques for sexual healing and transformation that I have encountered."

Keeping in harmony with Chia's and Abram's work, this book not only uses the ancient wisdom of the Taoist sexual qi gong practices, but it also contributes to the lineage by deepening and expanding the Jade Egg practice.

The Jade Goddess is the name of the women's sexual teachings I developed using the Jade Egg. The Art of Succulent Living philosophy accompanies these teachings to serve as guidance for how to live with the changes that occur when practicing these sacred teachings. While this approach to teaching ancient Taoist practices may be considered modern, I have chosen to retain some Taoist words to describe different qualities of our sensual energy in order to expand both our understanding of our sensual selves and our vocabulary to describe it. I have also included a glossary at the back of this book clarifying the pronunciation and meaning of these Taoist words.

The Jade Goddess teachings address every aspect of our Feminine, including:

- ✧ the physical: improving pelvic health, tone and suppleness
- ✧ the emotional: healing wounds of past trauma
- ✧ the mental: accessing limiting beliefs and replacing them with **life-enhancing** ones
- ✧ the spiritual: connecting with the Divine Feminine essence.

Through many years of sharing with women the Jade Goddess teachings and the Art of Succulent Living, I have acquired an intimate understanding of women, their sensual natures, and how powerfully transformative these practices truly

are. Within my classes, I have successfully instructed doctors, nurses, psychologists, counselors, PhD's, teachers, authors, mothers and women of all ages, backgrounds and experience. The core sentiment from all my students has been gratitude for the new understanding and experience of their sexual/sensual selves as it is integrated into their daily lives.

Developing Our Sensual Self and Awakening Our Life Force (Jing)

To effectively express our sensual self and understand how these ancient practices work, we need to understand how to awaken our innate life force (also known as Jing). Jing is found in our kidneys and is responsible for our natural libido and orgasmic experiences. All Taoist practices, including the Jade Goddess teachings, focus on nurturing our Jing for better health, longevity and greater orgasmic experience. As stated by Mantak Chia, "The kidneys store our sexual and energetic essences and purify the blood. The kidney center is called the Door of Life because it is also the center of Prenatal Chi, our inborn vitality."

Jing refers both to the *inherited* or *prenatal chi* (the energy created when the sperm and egg meet to form a human being) and *acquired* Jing (the energy taken in through air, food and positive life experience). This life force is the *vitality* that animates life in our body. Without it, we say that a person is deceased. Accessing and cultivating our Jing energy is one of the core Jade Goddess teachings. Sexual qi gong teaches us to conserve our *original* Jing while activating, cultivating and circulating our *acquired* Jing. This way, we can become more alive and sensual, while accelerating our evolution as human beings and attaining higher levels of self-mastery.

The Jade Goddess teachings cultivate Jing initially through the Taoist foundational practices. These practices (discussed in Chapter 7) are the essential groundwork we use to access and integrate succulence into our daily life. In addition, they also provide us with greater understanding and mastery of all our internal energies. By understanding how this life force works, we can direct it in creative ways to consciously increase vitality rather than deplete it. This ability to increase vitality, pleasure, ease and radiance within us is all part of the practice of the Art of Succulent Living.

The wondrous mystery and exploration of our bliss and ecstasy are not a passing fancy. They are our natural birthright as women. Through combining our knowledge with practical techniques, we embody our sensuality with the courage to live in a world that may not yet fully accept the Feminine. Now is the time for us to emerge as sensual women.



The Jade Goddess Foundation Practices

Techniques to Awaken and
Hone Our Energetic System

*The journey begins
with one small step
that's all it takes to create
a new resonance
Along the way
each step so precious
so huge and perfect
Mindfully I walk
stepping lightly upon the Earth
leaving no mark
other than a gentle sigh
as my toes massage
the skin of our Mother
All too soon
the steps shall transform
into the beats
of my wings
as I lift off
into the wild expanse
of the boundless heavens*

CHAPTER GUIDE

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IN PART ONE, WE EXPLORED the Art of Succulent Living, a philosophy that touches many aspects of our life. We explored what it is like to live as sensual women in a barren world, the relationship between integrity and power, the philosophy of conscious living, the expanded experience of multi-orgasms and omni-orgasms, and our relationship with the Masculine/Shiva. Now we are ready to explore the Jade Goddess foundation practices, the practical application of the philosophy. The roots of these practices come from a Taoist lineage that is thousands of years old, yet their application in the present remains as powerful as ever, as they prepare the body-mind-spirit to exist on a higher frequency of vitality, bliss and peace. They are essential for our emergence as sensual women.

How to Use This Portion of the Book

This portion of the book is designed to be a self-teaching manual to facilitate the learning and practice of powerful techniques that have been proven to aid in the emergence of our sensual selves. It is important to read through this part of the book slowly, one technique at a time, taking the time to absorb and practice each technique before moving on to the next. If we are already experienced with this material, there is a page guide at the beginning of each chapter to facilitate our navigation through the material. All the exercises are described in full, some with images. There is also additional information in italics to indicate what is happening to us when we do each particular exercise.

I encourage everyone to master the foundation practices before taking on more sexual practices. This will ensure our success in the cultivation of our most potent chi, our sexual energy. Do not feel obliged to read each practice chapter from start to finish. Pacing ourselves, we will experience a gradual, yet powerful transformation.

Introduction to the Foundation Practices

The foundation practices embody a combination of meditation and conscious movements that serve as tools for sensual women. Whether we are seeking better health and a balanced lifestyle or a more profound activation and experience of our own sexual energy these practices, while seemingly simple, are in fact very powerful.

A common misunderstanding that people sometimes have about sexual teachings is that explicit sexual acts equate sexual cultivation. An average person with little or no formal sexual education and a desire to understand sexuality will

often quickly jump right to the obvious *juicy stuff* (**aroused practice**) and may have little patience or knowledge of the *non-juicy stuff* (**un-aroused practice**). As sensual women, we understand that sexual energy is an innate part of our being. By the simple practice of moving energy in a non-sexual manner, we can experience profound positive shifts in our sexual experiences.

Questions: Have you ever thought of ways in which you might be able to cultivate your sexual energy? In what ways do you think a non-sexual practice might enhance your sexual energy?

Why Practice Something Non-Sexual if Sexual Enhancement is Desired?

From my experiences of teaching the Art of Succulent Living, I have observed that those who do not have a foundation tend to have less success with sexual practices. Of course, this is not the case for everyone. But I have observed that women who are very ecstatic with their sexual energy yet do not have a strong foundation tend to experience a pattern of imbalance that manifests itself in a variety of forms, from physical illness to premature aging to psychological and spiritual issues. Often, we can reduce or eliminate these symptoms by strengthening the body and its energy systems using the following basic foundation practices.

The Three Foundation Practices: Opening and Protecting the Body During Sexual Practice

The foundation consists of three practices:

- ✧ The Micro-Cosmic Orbit
- ✧ The Inner Smile
- ✧ The Six Healing Sounds

Initially, these practices focus on cleansing, purifying and strengthening the body by releasing trapped heat and gases, transforming negative emotions, and literally reprogramming the way our nervous system receives input. The foundation practices also energize and revitalize our body by helping it to digest large amounts of sexual and other energy, circulating this potent energy throughout the rest of our body (not just our genitals) and storing this energy so it doesn't get lost. The Taoist masters view chi as the key to attaining good health and believe that good health enables us to condense and transfer more chi to a higher grade of energy.

Question: What images come to mind when you think about moving your own energy to heal, balance and enhance your body?

For those of us interested in living succulently, these practices will give us the foundation we need to handle higher volumes of orgasmic energy/chi. Practicing with sexual energy without the foundation practices is like building a house without grounding wires and a solid foundation. It leaves us vulnerable to short circuits and electrical fires, and if we add more floors (higher inner alchemy practices), the whole structure may even collapse. These basic foundation practices rewire our body and clear both potential and existing blockages so that we can enjoy the fruits of our practice.

The Warm-Up Practices

Before doing the three foundation practices (the micro-cosmic orbit, the inner smile, and the six healing sounds), it is good for us to warm up our body and bring our awareness fully into the present moment. When our body is warmed up and our awareness is centered in present time, our ability to perform the practices increase. Repeat each of the following warm-up exercises three or more times, while keeping in mind that the more we do the exercises, the more results we receive.

Spinal Warm-Ups

CRANE NECK

We begin (either seated or standing) by sticking our chin out and moving it in an arc downwards, extending the spine. Next, we roll up through the spine, keeping our chin close to our chest. Exhale as we roll down and inhale as we roll up. Remember: the chin leads down and the head is last up. See fig. 7.1 and 7.2.



Fig. 7.1
Crane Neck, Exhale

ADDITIONAL CRANE NECK

Twist from the lumbar spine (the lower part of our spine, above the sacrum) to the right and repeat the exercise facing in that direction. Having one hand on our heart and one on our belly is helpful. Repeat this exercise twisting to the left.



Fig. 7.2
Crane Neck, Inhale



Fig. 7.3
Turtle Neck, Exhale



Fig. 7.4
Turtle Neck, Inhale

TURTLE NECK

This exercise is reverse of crane neck. We tuck our chin in and roll down through the vertebrae, sticking our head out of our imaginary shell, then lead with the head as we come up. Exhale down, inhale up. Look at the floor as we roll down, and at the ceiling as we come up. See fig. 7.3 and 7.4.

SPINAL CORD BREATHING

Making our hands into fists and moving our elbows back, we open our chest as we inhale. Let's make sure our tailbone is also tilted back and our chin tucked in. Then we curve forward, tucking the tailbone under and bringing our elbows into our solar plexus, keeping the chin tucked into our chest. On the inhale, open and arch. On the exhale, close and tuck. See fig. 7.5 and 7.6.



Fig. 7.5
Spinal Cord Breathing
Inhale



Fig. 7.6
Spinal Cord Breathing
Exhale

SPINE SIDEWAYS JIGGLE

Initiate the movement with the coccyx/sacrum (the tailbone and triangular bone connected to it) by wiggling or jiggling it side to side. Slowly continue jiggling from side to side, vertebrae by vertebrae, and making sure they all move. Go all the way to the top of the spine (the base of the skull), then back down. If we have any stubborn areas, we just spend more time there. Inhale and exhale slowly and deeply as we do this.

HORSEBACK RIDING

This one is done seated on the edge of a chair. Imagining that we are riding a horse and moving our pelvis forward and back, we allow the motion to move up our back. Relax and let the rocking naturally move our spine. Breathe slowly and fully.

All spinal warm-ups will induce a para-sympathetic or relaxation response in our body. These movements encourage the flow of spinal fluid and activate our cranial and sacral pumps. They help to release excess tension along our spine and

in our back, enabling us to have better access to the subtle chi movements in our body. Removing blockages in our body will further facilitate the movement of our chi/energy.

Questions: How do you feel after releasing the tension from your spine? How do you see relaxation serving you in your sexual practice?

Beginning the Foundation Practices

Let's now begin the Jade Goddess foundation practices. As with all qi gong energy practice, the results will be equal to the time and energy we invest in them. The first foundation practice is not really a technique so much as it is an attitude. It is the attitude of completely honoring ourselves as sensual women: beautiful, succulent representatives of the Divine Feminine energy. All other techniques stem from this core attitude. To increase the depth of our understanding, the three foundation practices are presented here with theory first, followed by their practical application.

Foundation Practice One: The Micro-Cosmic Orbit Theory

The first foundation practice is called the micro-cosmic orbit. The micro-cosmic orbit is the major path through which energy moves in our body. We all have this orbit; however, it is not fully activated in most of us. Consider our orbit like a super highway and our sexual chi as a fancy sports car. If the highway is covered with roadblocks and debris, we can still get to where we are going, but only if we slow down and take side roads. Before opening our micro-cosmic orbit, however, we will not be able to use our energy (car) to its full potential, and we will not be able to benefit fully from this pathway. When we open and clear this orbit or super highway, we can move our chi (fancy sports car) a lot more efficiently and effectively. In essence, the micro-cosmic orbit practice is simply placing the tip of our tongue on the roof of our mouth. There are a few different points along the palate where we can place our tongue. I recommend starting with the place that feels the most comfortable.

Exercise: Discovering our palate

By gently curling our tongue back we can feel the roof of our mouth. Finding a comfortable place to rest our tongue allows us to play with this new exercise throughout the day. If our tongue gets tired, we can simply rest, relax and do the exercise again later.

As a result of this practice, we may notice a shift in our energy. In general, the entire body may experience a harmonizing effect.

Shifting Gears

When we become more adept at sensing energy, we can start to move our tongue along our palate until we find a place where we sense some kind of sensation. When we do, we may experience tingling, warmth or electricity, or even taste a metallic flavor. There are typically three main areas of the palate where the tongue is placed. The lung access point is found just behind the teeth and is responsible for moving our energy to the surface of our skin. The heart access point is found on the hard palate and is responsible for moving our energy into our muscles. The kidney access point is found where the hard and soft palate meet. This is the most desirable point to place our tongue, as it moves the energy deeper into the bones and directly connects us to the **crystal palace** (the master glands). When the energy is being transformed properly, a flow of very sweet nectar (liquid) will fill our mouth. See Fig. 7.7.

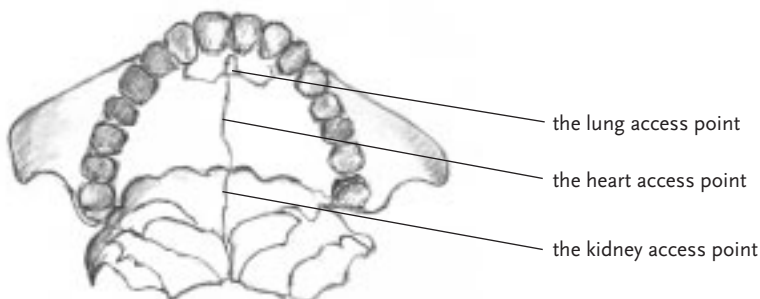


Fig. 7.7 Sections of the palate to move energy in the body

When this nectar begins to flow, a few things can occur in our body: one, our body's craving for sweets diminishes, and two, our body rejuvenates and regenerates itself.

Mantak Chia emphasizes that, "the saliva is considered a precious fluid in Taoism. It has been called the *Long Life Wine* or *Jade Fluid*." The more saliva we produce, the better our health will be. Also, Taoists understood that the closer to the teeth we move our tongue, the closer to the surface of our skin our chi will move, the closer to the soft palate (kidney point), the deeper into our body our chi will move. Where we choose to hold our tongue is guided by how we feel and how much saliva we are able to produce.

The other important part of this practice is rooting the feet into Mother Earth. The kidneys and their meridian system are activated through key points:

one, touching our tongue to the kidney point on the palate, and two, being aware of the kidney point on the balls of our feet (called the Kidney-1 or K-1, or the bubbling springs point, see Fig. 7.8). Rooting occurs when our K-1 points are activated by massage, and then through focused awareness of the feet resting on the ground. This is important because the kidneys rule the sexual (Jing) chi in the

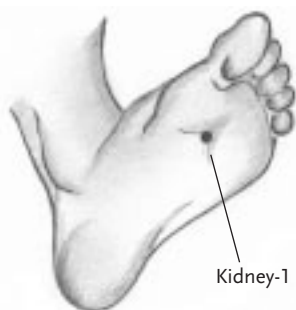


Fig. 7.8 Kidney-1, bubbling springs point

body, as Mantak Chia confirms, “we believe the kidneys store part of the Original Chi. They also store sexual energy.”

Another important reason for having our tongue on the kidney point of our palate is that this helps to keep our body cool. This is particularly important because our body generates a lot of heat when doing qi gong practice, more so when we are doing our aroused sexual practice. During qi gong practice having our tongue up on our palate helps us to move the chi from the surface of

our body into deeper parts of our body, as we are activating our kidneys which rule the deeper parts of our body.

By using the micro-cosmic orbit to circulate our aroused sexual energy through our body, we not only rejuvenate our body, we also prevent possible imbalances known as the **Kundalini syndrome**. The Universal Tao (Mantak Chia’s organization) describes Kundalini syndrome through its symptoms: “Symptoms of Kundalini syndrome: complications that arise because of energy congestion in the head include: sudden baldness, headaches, ringing in the ears, seeing flashing lights, and psychosis.”

Important note: We can prevent Kundalini syndrome by practicing the foundation practices described in this book.

Questions: Based on what you have just learned about the micro-cosmic orbit, how is this method safer than basic meditation for moving orgasmic energy? How has your view of meditation changed now that you understand its relationship to sexual energy?

Harmonizing Yin and Yang

The union of the yin (feminine) and yang (masculine) channels (or the front and back channels respectively) is achieved when our tongue is placed on the roof of our mouth (see Fig. 7.9 on the next page). This circuit enables us to move the hot and cold energies throughout the body, removing excess energy from over-heated areas and organs, and redirecting it to areas which are in need of

more energy. This in turn creates a greater sense of harmony and balance in our body's organs and tissues. Performing the sexual practices without opening the micro-cosmic orbit can lead to problems as the raw, sexual energy may disperse throughout the body and lodge itself in the organs, tissues or bones creating imbalances. We must always make sure that we refine our sexual energy and give it a direction in which to move. This is very important if we are to fully benefit from our sexual practice.

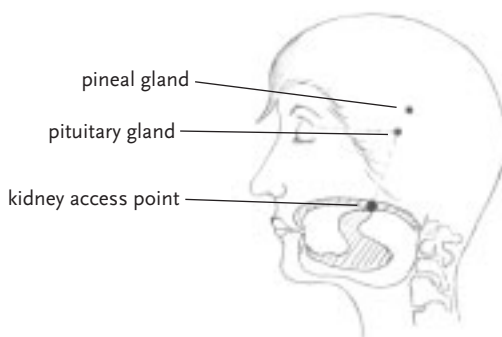


Fig. 7.9 Master glands with tongue on palate

Important note: Why do we have to refine our sexual energy? Sexual energy is like raw fuel. When it moves up our spine, it becomes refined into a subtler energy that can be used by our brain.

The wonderful advantage to this practice is that it teaches us how to move and direct this energy anywhere in our body, allowing us to benefit from its healing or orgasmic effects. Advanced practices use the orbit for doing energy exchange and for healing others.

Foundation Practice One: The Micro-Cosmic Orbit Practice

Now that we understand why the micro-cosmic orbit is an essential part of sexual practice, let's do this practice. We will begin with a pre-meditation warm-up:

Exercise: Warming up before meditation

Let's shake our body and release any tension we might have. It's great to loosen our clothing and do some spinal cord warm-ups (pages 97-98).

ACTIVATION OF EACH POINT

We begin by sitting comfortably on the edge of a chair—planting our sit-bones firmly on the seat, rooting our feet into the Earth (touching the floor)—and by bringing our awareness to our perineum. Our perineum is located between our genitals and our anus, and we activate it when we squeeze the muscles used to stop our flow of urine. We imagine a golden ball of light forming there, and we breathe into this ball of light for a few moments until we feel our perineum grow warm. If we want to create more sensation, we can squeeze and release our perineum.

Then we inhale and bring this ball of light up to our tailbone and leave it there, holding our breath for just a moment. Then we exhale and bring it back down to our perineum. We can do this several times until we feel comfortable with this movement of our attention and energy. We continue by inhaling again to our tailbone, bringing the ball to our sacrum and holding it there, then exhaling, we bring it back down to our perineum.

By continuing with this pattern, we can activate and open each point along our micro-cosmic orbit, using the pattern of inhaling the ball up, holding it for a moment, then returning the ball to our perineum.

Inhale to each of the following points along the yang or back channel:

- ✧ tailbone
- ✧ sacrum
- ✧ door of life or **meng mein** (across from our belly button, in the back)
- ✧ **T-11** (across from our solar plexus in the back)
- ✧ wing point (between our shoulder blades)
- ✧ **C-7** (the big bone that sticks out at the bottom of our neck when we bend our head forward)
- ✧ jade pillow (occipital ridge)
- ✧ crown (**bai hui** point: we can find this point by placing our thumbs in our ears and letting our middle fingers touch on our crown)
- ✧ mid-eyebrow point (ajna)
- ✧ palate

Once we have opened each point along our yang channel, we make sure the tip of our tongue is on the roof of the mouth, and this time, instead of exhaling back down the spine to the perineum, we exhale down the front or yin channel. We do this by bringing the ball of light from our mid-eyebrow to our palate, then down from the tip of our tongue. Then we move it into our throat and each of the points along our yin channel.

Exhale down through each of the following points along the yin or front channel:

- ✧ throat (thyroid and parathyroid glands)
- ✧ thymus gland
- ✧ heart center
- ✧ solar plexus
- ✧ navel
- ✧ sexual palace
- ✧ perineum or **hui yin** (found between the vaginal opening and the anus)

When we reach our navel point, we can continue down to our sexual palace and return the ball back to our perineum, or we can stop at the navel and collect the chi.

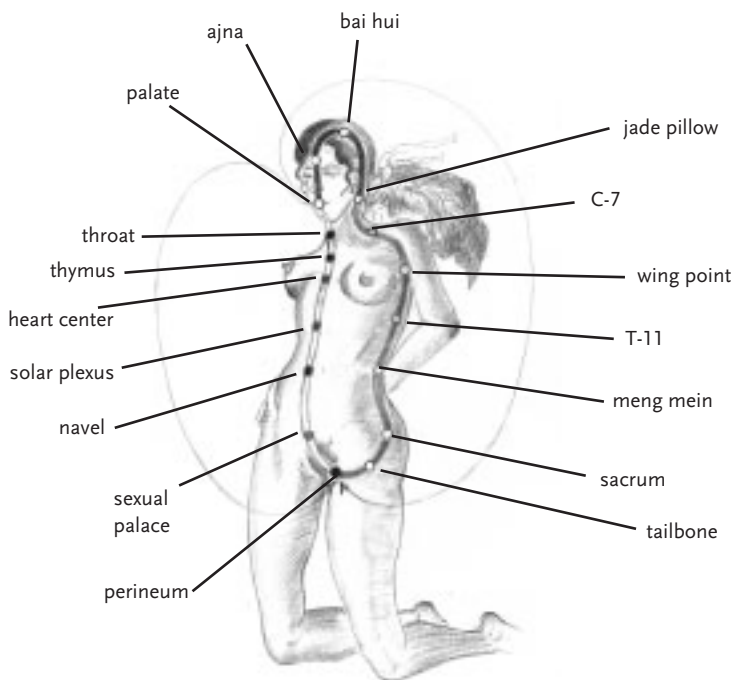


Fig. 7.10
Micro-cosmic orbit points

FULLY ACTIVATED ORBIT

Once we have practiced moving the chi ball from point to point along our orbit, we are ready to move our energy through our fully activated orbit. We begin to do this by inhaling up our spine (no need to stop at any of the points), holding our breath at the top while spiraling the chi/energy like a top in our brain, around the master glands. These glands are referred to as the Crystal Palace in Taoist qi gong. Then we exhale down our front channel. This process of breathing in, holding, then breathing out slowly and smoothly is the practice of moving our energy through our fully open micro-cosmic orbit.

We may experience tingling, warmth or other sensations indicating the movement of energy through our orbit, or we may feel nothing at all. We must not

be attached to experiencing these sensations in our meditation as some never happen and some are temporary. However, we will know our orbit is activated when we feel more harmonized, balanced and energized, either in the moment or throughout our day.

Helpful Hints for Successful Practice

- ✧ We activate each point by touching each one with our finger tips or lightly tapping them.
- ✧ Activating the yin channel even more as we exhale, our finger tips can trace the channel: starting at the tip of our nose then running our fingers down the midline of our body.
- ✧ If we cannot feel the orbit or specific points on the meridian, taking the time to meditate just on those points until we sense them will help to open them up.
- ✧ We must also make sure we are breathing with our belly and not our upper chest.

Safety tip: Having our tongue on the roof of our mouth will act like a grounding wire and ensures that our energy is moving properly. Some of us experience headaches when moving energy through the orbit. This is due to chi staying in our head. If this happens, we can simply focus on our navel and brush our hands down the front of our body. This helps our chi move back down our front line to our navel.

Jade Goddess Orbit Practice

As we do all the practices presented in this book and as we journey deeper into the cultivation of our succulent life, we can remember to keep our tongue lightly touching the roof of our mouth at all times. The more we do this, the more our chi will be able to circulate. This is a very important point to remember, especially when we feel a lot of energy being generated in our body and our yoni.

Questions: Were you able to feel energy moving in the orbit? If you did not feel any energy, have you noticed a change in your overall wellness after practicing this meditation over a period of time and what are those changes?

Storing the Chi

The following step, storing the chi, is the most important step in all the practices and it allows us to fully benefit from the practices.

Breathing into our navel center, we visualize a lasso or spiral of energy moving counterclockwise around our navel. We continue to breathe normally and smile down to our navel as we spiral three, nine or thirty-six times counterclockwise. Then we reverse the spiral, three, nine, or twenty-four times clockwise. Once we are done spiraling, we imagine the collected chi moving into our **cauldron**, which is located at the secondary navel chakra or 1.5 inches below the navel and a few inches inside our body. We form our energy into a pearl and leave it there for future use (see Fig. 7.11).

Spiraling counterclockwise will draw in the chi/energy from all parts of our body, while spiraling clockwise will condense the chi/energy into a smaller and smaller ball of light or a pearl. This is the most important part of our practice. Like a rechargeable battery that doesn't keep its charge, even after twelve hours of recharging, our body does not benefit from our practice if we do not make a habit of storing our chi.



Fig. 7.11
Cauldron for storing chi

Foundation Practice Two: The Inner Smile Theory

The inner smile meditation is the second of the foundation practices and is equally important for the exploration of our sexual potential. As women we typically know more about the outer world than our own body, and often trust experts (such as doctors, therapists and scientists) to tell us what is going on internally after only a five to ten minute examination. How can these professionals really know what is going on inside of us? They can only give a professional and intuitive guess. By relying on these experts, we have come to lack the ability to know ourselves from the inside out. The Jade Goddess teachings help us to get back in touch with our inner wisdom. From this place of knowing our innermost selves, we can collaborate with health professionals in the goal of maintaining our vibrant health.

*Questions: How well do you know your body and all its organs and systems?
What is the value in accessing this knowledge?*

The inner smile helps us to build a strong relationship with our physical body and increases our ability to understand its language. This simple practice of smiling inwardly to ourselves is actually designed to create a mind-body connection to our internal organs and chi. The inner smile also cultivates our ability to redirect our senses inwardly which increases sensitivity and awareness of the subtle movements of energy within our body. In turn, this helps us to develop an ultra-sensitivity to our body's orgasmic activity.

The ability to direct chi enables us as sensual women to move our orgasm from our genitals to any part of our body that needs healing or activation. That said, *just smiling inwardly* is one of the simplest and most powerful meditations I've come across. The ability to internally transform energy is one of the most important skills for cultivating renewed aliveness in our lives. By making a regular practice of converting external stimulus into internal vitality, we will be well on our way to emerging as vibrant, sensual women.

The inner smile makes us more receptive, more aware, and thus more capable of expanding our experiences. The more relaxed and receptive we are, the greater our pleasure and experience will be.

Foundation Practice Two: The Inner Smile Practice

Our power to deepen our capacity for intimacy through the practice of the inner smile is an essential part of our sexual cultivation. There are a few different stages to this practice that can be done either separately or together.

Exercise: Warming up before meditation

Let's shake our body and release any tension we might have. It's great to loosen our clothing and do some spinal cord warm-ups (pages 97-98).



Fig. 7.12

Ajna or mid-eyebrow point with tongue on palate

ACTIVATING OUR GLANDS

We begin the inner smile meditation by closing our eyes and imagining a person we love, or ourselves, grinning at us. Feeling the warmth of this smiling energy touch our face, we relax our face fully. We draw in more smiling warmth into our **ajna** (mid-eyebrow point, see Fig. 7.12). Allowing our mouth to curve into a soft smile, we feel the smile enter the center of our brain and light up our crystal palace (master glands). Letting the smile

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