What if you could become a better lover, increase your pleasure and accelerate your spiritual awakening all in one? This groundbreaking book gives you a way to do just that. Bruce Frantzis guides you through Laozi's inner tradition of Taoism, revealing the secrets of sexual qigong and meditation, toward the ultimate aim of merging with your partner and the Tao.

Included are 37 practices with more than 140 detailed illustrations that will help you:

■ Become a more sensitive and effective lover
■ Release stress and become more comfortable with sex
■ Enjoy multiple, whole-body orgasms
■ Use qi and orgasms to heal and revitalize your body
■ Learn how the five elements affect your relationships
■ Awaken your psychic and spiritual potential

US $24.95 / $28.95 CAN
ISBN 978-1-58394-495-0

“Bruce Frantzis leads his readers on a journey of sensational discovery through the world of energy-generating sexuality. I am delighted to see more light brought to the world of sexual meditation.”
—NICOLE DAEDONE, author of Slow Sex: The Art and Craft of the Female Orgasm

BRUCE FRANTZIS
Connecting Love, Energy and Spirit
TAOIST SEXUAL MEDITATION
MULTIMEDIA COURSES WITH BRUCE FRANTZIS

Tai Chi Mastery Program
Bagua Mastery Program
Hsing-i Mastery Program

OTHER BOOKS BY BRUCE FRANTZIS

Opening the Energy Gates of Your Body:
Qigong for Lifelong Health

Dragon and Tiger Medical Qigong:
Health and Energy in Seven Simple Movements

Tao of Letting Go:
Meditation for Modern Living

Relaxing into Your Being (Taoist Meditation, Vol. 1):
Chi, Breathing and Dissolving Inner Pain

The Great Stillness (Taoist Meditation, Vol. 2):
Body Awareness, Moving Meditation and Sex Qigong

Chi Revolution:
Harness the Healing Power of Your Life Force

Tai Chi: Health for Life
Why It Works for Health, Stress Relief and Longevity

The Power of Internal Martial Arts and Chi:
Combat and Energy Secrets of Ba Gua, Tai Chi and Hsing-i

Bagua and Tai Chi:
Exploring the Potential of Chi, Martial Arts, Meditation and the I Ching
This book is dedicated to yin and yang—woman and man—and what they can achieve together in sexual union.
# Contents

ACKNOWLEDGMENTS  
FOREWORD by Caroline Frantzis  
PREFACE by Geralyn Gendreau  
AUTHOR’S INTRODUCTION  
  TAOIST PRIESTHOOD TRAINING  
  LIU HUNG CHIEH AND THE TAOIST WATER TRADITION  
  SEXUAL MEDITATION: THE WAY OF LOVE, ENERGY AND SPIRIT  
  THE RELEVANCE OF TAOISM AND SEXUAL MEDITATION TO MODERN LIFE  

SECTION 1: THE TAOIST CONTEXT  
CHAPTER 1: Ordinary Sex, Energy Sex and Spiritual Sex  
  ORDINARY SEX  
  Becoming a Better Lover - Special Topic  
  Sex and Tension  
  Practice 1: Gently Releasing Sexual Stress - ORDINARY SEX  
  Choice of Sexual Position - Special Topic  
  SEXUAL QIGONG: ENERGY SEX  
  Directing Qi into the Body  
  The Meaning of Qi or Chi - Special Topic  
  Benefits of Sexual Qigong  
  Working with Subtle Energy  
  Practice 2: Hand, Foot and Head Holding - SEXUAL QIGONG  
  The Nature of Energy Blockages  
  Affection, Unattached Love and Universal Love  
  SEXUAL MEDITATION  
  Accelerated Meditation Methods  
  A Living Spiritual Path  
  Dissolving Energy Blockages  
  The Superior Man or Woman of the I Ching
## CHAPTER 2: Laozi’s Tradition of Taoism

### TAOISM AND RELIGION
- Water and Fire Traditions: Two Branches of Taoism
- Why Buddhism Is Mentioned in a Book about Taoism - Special Topic
- Why Taoism Is Less Well Known than Buddhism and Hinduism
- Contrasting the Taoist Fire and Water Sexual Practices
- Why I Teach the Water Tradition - Special Topic

### EIGHT PRINCIPLES OF LAOZI’S WATER TRADITION
1. Naturalness
   - Natural Breath - Special Topic
2. Internal Balance
3. Relaxation
4. Making Your Body Conscious
5. Seventy Percent: Do Neither Too Much Nor Too Little
6. Letting Go
7. Wu So Hui and You So Hui
8. When the False Leaves, Only the True Remains

### LAOZI’S MEDITATION TRADITION
- Four Practice Areas in Taoist Meditation
- Taoist and Tantric Sexual Traditions - Special Topic
- Experiential Knowledge: The Cornerstone of Learning

## CHAPTER 3: Taoist Energy Anatomy

### EIGHT ENERGY BODIES
- Physical Energy Body
- Qi (Etheric) Energy Body or Aura
- Emotional Energy Body
- Mental Energy Body
- Psychic Energy Body
- Karmic (Causal) Energy Body
- Reincarnation - Special Topic
- Body of Individuality (Essence)
- Body of the Tao

### ENERGY CHANNELS OF THE BODY
- Central Channel
- Right and Left Channels
- Neo-central Channel

### THE THREE TANTIENS
- Lower Tantien
- Middle Tantien
- Upper Tantien
### Contents

**ENERGETIC ANATOMY OF THE GENITALS**
- Men's Energetic Anatomy 75
- Women's Energetic Anatomy 78

**THE FLUX OF YIN AND YANG**
- Masculine and Feminine Essences 81
- Primary Qualities of Yin and Yang 83
- Feeling Yin and Yang 84
- Balancing Yin and Yang in the Energy Bodies 85
- *The I Ching: Book of Changes - Special Topic* 86

#### CHAPTER 4: Taoist Morality—Mind of Man, Mind of Tao 87

**ANCIENT SOURCES OF TAOIST MORALITY**
- The Dilemma of Rigid Rules 90
- Guilt in the West, Shame in the East 90
- Taoist Sages and Universal Morality 91
- Limitations of Being Human-centric 93
- Only Acquire What You Will Use 93

**MIND OF MAN VERSUS MIND OF TAO**
- Mind of Tao 94
- Mind of Man 94
- *Settling the Red Dust - Special Topic* 95
- Sexual Conditioning and Burdens 95
- *Modern Media, Sex and Youth - Special Topic* 97
- The Permission to Have Sex 98
- Sexual Freedom and the Mind of Man 99
- Awareness and Your Moral Compass 100

**Practice 3: Becoming Free of Conditioning** - ORDINARY SEX 101

**SPECTRUM OF TAOIST PRACTITIONERS**
- Conservatives, Moderates and Liberals 102
- Crazy Wisdom 103
- *A Radical Approach to Depolarization - Special Topic* 104
- Sexual Noninterference Principle 105
- The Karma of Sex 106

#### CHAPTER 5: The Path of Taoist Sexual Practice 107

**GUIDELINES ON THE TAOIST SEXUAL PATH**
- Focus on Feeling, Not Thinking 108
- Go Inward to Face What Is There 108
- Develop Emotional Stability 110
- Be Consistent and Steady 110
- Overcome the Fear of Sexual Rejection 112
- Avoid Becoming a Sexual Savior or Martyr 112

**Practice 4: Preliminary Questions to Ask Yourself** - ORDINARY SEX 113

Copyright © 2012 Bruce Frantzis
HOW TAOIST SEXUAL PRACTICES WERE TRADITIONALLY TAUGHT

Five Modalities of Taoist Practices
Taoist Sexual Training Methods
Learning Taoist Sexual Practices in the West - Special Topic
Connecting to the Heart-Mind
Learning Curves
How Taoists Would Teach Adolescents about Sex

SEX ACROSS THE LIFESPAN

Youth
Midlife
Seniors
Elders

COMMON QUESTIONS ON THE PATH

What If Your Partner Isn’t Interested?
What If a Woman Is Nonorgasmic?
What If He Can’t Get It Up or Maintain an Erection?
What about Sexually Transmitted Diseases?

CHAPTER 6: Five Elements, Sex and Relationships

FIVE ELEMENTS AND SEX

Earth Element
Water Element
Wood Element
Fire Element
Metal Element
Sex for the Nonsexual - Special Topic
Practice 5: What element am i? - Ordinary Sex

SEXUAL COMPATIBILITY IN RELATIONSHIPS

Attraction versus Sexual Compatibility
Natural and Conditioned Responses
Looking at Someone: Appearance and Reality - Special Topic
Letting Go of Conditioned Mind Images
Complementary Elements in Relationships
Yin and Yang within Relationships
Five Elements and the Spiritual Path
Compatibility: The Nose Knows - Special Topic

SECTION 2: TAOIST ORDINARY SEX

CHAPTER 7: Enhancing Ordinary Sex

SEXUAL SENSITIVITY SKILLS

Nerve Weakening and Overstimulation
Overall Pressure and Nerve Strength
| Practice 6: Developing Finger Dexterity - ORDINARY SEX | 154 |
| Slow Down to Recover from Overstimulation | 158 |
| Practice 7: Cultivating Finger Sensitivity with Tofu - ORDINARY SEX | 158 |
| Using Hand Sensitivity Techniques | 160 |
| Practice 8: Tongue Strengthening for Kissing and Oral Sex - ORDINARY SEX | 161 |
| Sex and Pregnancy - Special Topic | 163 |
| Mitigating Nerve Strain with Pillows | 163 |
| Arousal through Biting | 164 |
| TAOIST VIEWS ON MASTURBATION | 164 |
| For Women | 165 |
| For Men | 165 |
| For Adolescents | 166 |
| PROSTATE MASSAGE | 166 |
| FLUID HIPS FOR BETTER SEX | 166 |
| Practice 9: Move That Pelvis - ORDINARY SEX | 167 |
| The Value of Hip Exercises for the Physical Body | 170 |
| The Value of Hip Exercises for Sexual Qigong | 171 |
| CHAPTER 8: Orgasm—Hers and His | 173 |
| ENERGETIC MECHANISM OF A TENSION ORGASM | 173 |
| FEMALE ORGASM: MAXIMIZE THE YIN | 174 |
| Expanding Western Views of Female Orgasm | 175 |
| Barriers to Female Orgasms | 176 |
| Practice 10: Relaxing into an Orgasm for Her - SEXUAL QIGONG | 177 |
| Possible Reactions from Strong Orgasms - Special Topic | 179 |
| MALE ORGASM: MAXIMIZE THE YANG | 179 |
| Semen Retention: A Hallmark of Taoist Sex Techniques | 179 |
| The Case for Semen Retention | 180 |
| Classic Taoist Techniques for Prolonging Sex | 181 |
| Differing Views on Ejaculation - Special Topic | 186 |
| The Case against Semen Retention | 186 |
| Ejaculation and Bonding | 187 |
| Regularity Is Best | 187 |
| Dead jing | 187 |
| TOTAL RELAXATION ORGASMS | 188 |
| Practice 11: Total Relaxation Orgasm - SEXUAL QIGONG | 190 |
| SECTION 3: TAOIST BRIDGE PRACTICES | 193 |
| CHAPTER 9: Breathing into Intimacy | 195 |
| TAOIST LONGEVITY BREATHING | 196 |
| Continuous Circular Breathing | 197 |
Extending the Length of Your Breath 198
Breath as a Barometer in Life and Sex 199

Practice 12: Breathing from the Belly - ORDINARY SEX 200

BREATHING IN ORDINARY SEX 201
Yin and Yang of Breathing 201

Practice 13: Breathing from the Belly, Sides and Back - ORDINARY SEX 202

BREATHING IN SEXUAL QIGONG 203

Practice 14: Breathing into the Lower Tantien - SEXUAL QIGONG 203
Heating and Cooling Dragon Breaths 205

Practice 15: Taoist Dragon Heating Breath - SEXUAL QIGONG 206
Practice 16: Taoist Dragon Cooling Breath - SEXUAL QIGONG 207

BREATHING IN SEXUAL MEDITATION 208

Practice 17: Etheric Body Breathing - SEXUAL MEDITATION 209
Taoist Neigong Yoga: A Spiritual Meditation Practice - Special Topic 211

CHAPTER 10: Tai Chi and Qigong—Foundations for Sexual Practices 215

THE ART AND SCIENCE OF NEIGONG 216
Sixteen Neigong Components 216

Energy Arts System of Qi Cultivation - Special Topic 218
The Process of Feeling Qi 220
Qi Practices for Healing 221

BUILDING BLOCKS FOR QI CULTIVATION 221
Physical Foundations 222
Energetic Foundations 222
Integrating the Sixteen Neigong Components 223

TAI CHI AND QIGONG 224
Selecting a Qigong or Tai Chi Style 224
Teacher Considerations 226

Dragon and Tiger Medical Qigong - Special Topic 227

INTERACTIVE PRACTICES—TAI CHI PUSH HANDS FOR SEXUAL SENSITIVITY 230
Sticking to Your Partner 231
Listening 232
Stages of Push Hands Practice 232

Spiritual Martial Arts - Special Topic 235

SECTION 4: TAOIST SEXUAL QIGONG 237

CHAPTER 11: Energy Clearing and Dissolving 239

EXTERNALLY ACTIVATING AND CLEARING QI 240
Energy Clearing for Lovers 241

Practice 18: Clear Your Lover’s Aura - SEXUAL QIGONG 242
Sex Drive and Libido 245
Yang Fire of the Eyes 247
Practice 19: Opening a Man’s Heart—Yang Fire of the Eyes - SEXUAL QIGONG 247

OUTER DISSOLVING MEDITATION METHOD
Ice to Water, Water to Gas 249
Practice 20: The Feeling of Dissolving—Ice to Water - SEXUAL QIGONG 250
Three Stages of Dissolving in Sex 251

SCANNING AND DISSOLVING BLOCKAGES
The Four Internal Conditions 252
Practice 21: Outer Dissolving and Scanning Your Body - SEXUAL QIGONG 255
Resolving and Dealing with Repression 257
Practice 22: Outer Dissolving to Release Repressed Sexual Pleasure - SEXUAL QIGONG 258
The Small Heavenly or Microcosmic Orbit 258
Practice 23: Transfer Sexual Energy around Your Body - SEXUAL QIGONG 260
Sexual Qigong Is Not Inherently Spiritual - Special Topic 263

CHAPTER 12: Energy Foreplay and Sex 265
YIN AND YANG IN SEXUAL QIGONG
Yin and Yang Surfaces and Acupuncture Meridians 266
Practice 24: Activating His and Her Yang and Yin Energy - SEXUAL QIGONG 268
Ancient Texts Describe How to Maintain an Erection - Special Topic 275
ENERGETIC FOREPLAY TECHNIQUES
Kissing, Dissolving and Merging 276
Nuzzling, Tonguing and Rubbing 281
Blowing 282
Possibilities, Not a Cookbook 282
Practice 25: Moving Energy during Intercourse - SEXUAL QIGONG 283
Cautionary Note: Opening to the Psychic World - Special Topic 284
ENERGETIC ERogenous ZONES
Primary Sexual Areas in the Body 286
For the Love of Breasts - Special Topic 288
Practice 26: Extending Lovemaking for Men - SEXUAL QIGONG 291

CHAPTER 13: The Power of Internal Orgasms 293
GENERATING INTERNAL ORGASMS
Opening and Closing: The Pulse of the Universe 294
What Makes an Orgasm Internal? 295
How To Have Internal Orgasms 296
Practice 27: Creating an Internal Orgasm - SEXUAL QIGONG 297
ADDITIONAL GUIDELINES FOR INTERNAL ORGASMS
Considerations for Men 298
Pregnancy and Internal Orgasms - Special Topic 299
Considerations for Women 300
Learning to Have an Internal Orgasm 300

CHAPTER 14: Sex as Energy Healing 303

HEALING WITH INTERNAL ORGASMS 303
Healing Orgasm Process 304
Cooling Down after Healing Sessions 304
Healing Qi and the Lower Tantien 305

INTERNAL ORGASMS IN SPECIFIC LOCATIONS 306
Locations to Consider 306
Locations to Avoid 308

LOWER BACK PROBLEMS 309
Strategy 1: Subluxations in the Vertebrae 310
Strategy 2: Pump Your Kwa 311
Pain Means Stop! 311

HEADACHES 311
Practice 28: Relieving a Lover’s Headache - SEXUAL QIGONG 312

SECTION 5: TAOIST SEXUAL MEDITATION 315

CHAPTER 15: The Inner Dissolving Meditation Method 317

A NEW MEDITATION PARADIGM 317
Sexual Energy to Accelerate Meditation 318
Accessing Four Times the Energy for Meditation 319
Three Levels of Taoist Meditation - Special Topic 320
Preliminaries to Sexual Meditation 320

LAOZI’S INNER DISSOLVING MEDITATION METHOD 322
The Process of Inner Dissolving 322
Yin and Yang Qualities of Inner Dissolving 323
Practice 29: Inner Dissolving to Release Blockage within Yourself - SEXUAL MEDITATION 324
Why There Are More Male Than Female Spiritual Adepts - Special Topic 326
Practice 30: Applying Inner Dissolving to All Previous Practices - SEXUAL MEDITATION 328
Stages of Inner Dissolving 328
Connecting with the Mindstream 329
Making Space for a Regular Sexual Meditation Practice - Special Topic 330
Practice 31: Partner Inner Dissolving - SEXUAL MEDITATION 330

TEN WAYS TO USE INNER DISSOLVING 331
1. An Antidote to Spiritual Stress and Deep Repressions 331
Practice 32: Dissolving the Fear of Sexual Rejection - SEXUAL MEDITATION 332
2. Eliminate “Ghosts” in the Bedroom 332
Practice 33: Dissolving Psychic Residue before and after Sex - SEXUAL MEDITATION 333
3. Connect to the Sheer Joy of Life 336

Copyright © 2012 Bruce Frantzis
Maintain Your Intrinsic Nature 373
The Emerging Inner Space of Two Becoming One 374
Rest to Allow True Spiritual Friendship 375

THE MICRO COSMIC ORBIT: PREPARING TO ACTIVATE THE CENTRAL CHANNEL 376
Preparation Phase 1: Small Heavenly or Microcosmic Orbit 377
Ten Phases of Using the Microcosmic Orbit to Awaken the Central Channel 380
Preparation Phase 2: Link Microcosmic Orbits 381
Linking with Nature, Natural Forces and Planets - Special Topic 381

AWAKENING THE CENTRAL CHANNEL 383
Method 1: The Three Tantiens Link to the Spine 383
Regular and Instantaneous Jump Method of Linking Energy - Special Topic 385
Method 2: Transfer of Energy from the Side Channels into Central Channel 385
Method 3: Spinal Pumping to Move Energy in the Central Channel 392

CHAPTER 18: Two Become More than One 395
LINKING THE CENTRAL CHANNELS OF BOTH LOVERS 395
Upper Tantien and Beyond 397
Linking within the Etheric Field above the Head 398
Inter-Dimensional Jump-Gates 399
Surreal, Out-of-this-World Experiences - Special Topic 400

SOUL MERGING: CREATING A COMBINED NEO-CENTRAL CHANNEL 401
Experiencing Super-bliss States - Special Topic 402
Opening, Closing and Dissolving the Neo-central Channel 403
A New Pulsing Energy Ball Arises 403

HOW THE COMBINED NEO-CENTRAL CHANNEL PULSES 405
Going into the Core of Your Being 406
Going beyond the Physical Body: Inner and Outer Space 406
Space of Pure Consciousness and Spirit 407
Universal Morality and the Body of the Tao - Special Topic 408

EMPTINESS: YOUR ULTIMATE DESTINATION 409

SECTION 6: APPENDICES 411
APPENDIX A: The Politics of Sex 413
CELIBACY 413
MARRIAGE 416
MONOGAMY 417
SAME-SEX RELATIONSHIPS 418

APPENDIX B: Man-Woman Concerns 421
CONTRACEPTION 421
CONDOMS 421

Copyright © 2012 Bruce Frantzis
MENSTRUATION 421
AGING AND MENOPAUSE 422
HETEROSEXUAL ANAL SEX 422
PORNOGRAPHY AND GETTING REAL 423

APPENDIX C: Ancient Texts on Sex 425
PROCREATION AND RELATED HEALTH ISSUES 426
SEX AND FOOD ARE NATURAL NEEDS 426
AGE-APPROPRIATE SEX 427
GOOD AND BAD WAYS TO HAVE SEX 427
CHINESE AND WESTERN SEXUAL LANGUAGE COMPARED 428

APPENDIX D: The Spelling of Chinese Words in English 429

APPENDIX E: Glossary 431

APPENDIX F: Frantzis Energy Arts System 445

TAI CHI, BAGUA AND HSING-I 445
Tai Chi Chuan 446
Bagua Zhang 446
Hsing-i Chuan 447

QIGONG/NEIGONG PRACTICES 447
Taoist Longevity Breathing 448
Dragon and Tiger Medical Qigong 448
Opening the Energy Gates of Your Body Qigong 449
The Marriage of Heaven and Earth Qigong 449
Bend the Bow Spinal Qigong 449
Spiraling Energy Body Qigong 449
Gods Playing in the Clouds Qigong 449
Shengong 450

TAOIST NEIGONG YOGA 450
HEALING OTHERS WITH QIGONG TUI NA 450

TAOIST MEDITATION 451

TAOIST SEXUAL PRACTICES 452

TRAINING OPPORTUNITIES AND EVENTS 452
Instructor Certification 453
Train with a Frantzis Energy Arts Certified Instructor 453
Energy Arts Email List 453
Contact Information 453

BIBLIOGRAPHY 455

INDEX 457
I was a nineteen-year-old hotshot martial arts champion. It was the 1960s, and I had managed to get myself introduced to the legendary tai chi, hsing-i and bagua master Wang Shu Jin. Amazingly, he was willing to take me on as a student. On a hot and humid afternoon, we were sitting together in his living room in Taichung, Taiwan. Bald-headed, big-bellied, with arms and legs like tree-trunks, the old man, speaking in Chinese, proceeded to lay into me. “I can fight better than you. I can eat more than you,” and then, hitting me way below the belt, at least metaphorically, he added, “and I can fuck better than you. There’s more to being strong than youth. It’s all to do with how much qi you have.”

Later, in the middle of sparring practice, Wang took the idea further: “You look like a sexually high-spirited young man,” he said, “but do you really know how to do it?” I didn’t like where the conversation was going. Here was a man in his sixties, carrying three hundred pounds on a 5 foot 8 inch, rotund frame—not the body type you might commonly associate with the buff, macho sexuality paraded about in the West. Who was he to challenge my youthful enthusiasm and what I thought of as natural prowess?

In fact, I knew full well who he was—one of the best fighters in all of China. When I realized that his intent was not to insult me but to open my mind, I began to get curious about what he might know. I’d already experienced the remarkable power of Master Wang’s qi firsthand when he had first invited me to spar with him. Even though I had black belts in judo, karate, jujitsu and aikido, I couldn’t get near him. When he asked me to punch him in the gut as hard as I could, he bounced me right off his big belly like a rubber ball. As
a martial artist, he was matchless. That much was abundantly clear. Equally remarkable were his older students, some in their sixties and seventies, including women, who could spar with me and hold their own. Without a doubt, Wang was an extraordinary teacher, skilled at teaching people how to use qi.

Although he never discussed the matter with me directly, I also knew that the venerable Master Wang lived with nine women, only one of whom was his servant and housekeeper. The other eight, loosely speaking, were his concubines. Clearly there was something about the old man that made them want to stay with him.

Wang talked to me about a secret Taoist group with a comprehensive knowledge of sex and meditation far beyond what I could imagine. He gave me a personal introduction to this group that trained adepts to become Taoist priests.

**TAOIST PRIESTHOOD TRAINING**

Although I had practiced Zen Buddhist meditation in my youth, my primary interest was in experiencing the world rather than retreating from it. I grew up in New York City, where the word “priest” evokes strong images: the black and white collar, the man at the altar with an offering raised overhead. Like most of my generation, I associated priests with the Catholic Church, the tight confines of a confessional and vows of celibacy. I did not in any way aspire to become a priest. In fact, I wasn’t even interested in spirituality at that point in my life. As a martial artist and a healthy, sexually-active young man, celibacy was the furthest thing from my mind.

Wang, to my astonishment, completely demolished my cultural stereotypes. I was ushered into a world where priests were not encouraged to renounce their sexual nature—quite the opposite.

Through Master Wang’s personal introduction to this Taoist community, I quickly came to realize that my youthful enthusiasm for sex was largely an automatic, unconscious activity, driven by instinct. As a lover, I was on autopilot, unaware and out of touch, not only with whoever was my partner, but also with my own body, mind and heart. I could not yet recognize that sexual attraction and fulfillment was beyond looks, personality and thinking. Rather sexual joy and satisfaction were determined by how well the invisible energy flowed between lovers and on how many levels those energetic flows were compatible (for more on this subject, see Chapter 6). I was completely oblivious to the multidimensional experience everyone can access by consciously engaging sexuality.

Moreover, this unconsciousness and almost naïve lack of awareness of my inner Being also, at the time, extended into my personal relationships. Perhaps this more
than anything else persuaded me to embark on a seven-year course of study to be ordained as a Taoist priest.

The word “priest” is used completely differently in the East than in the West. In China, training to be a tao shi (literally “spiritual teacher,” the Taoist word for “priest”), involves total immersion in multiple Taoist energy arts. A tao shi is, first and foremost, a master of internal energy or qi. At each stage of development, an initiate is required to undergo practical, in-depth training, during which he or she must embody and demonstrate the ability to work with qi within his or her body and later with the qi of others. An elaborate sequence of spiritual rituals and vows is involved.

The course of study, utterly foreign in the West, includes a complex array of subjects:

1. Comprehension of the classic Taoist texts, especially the I Ching, which is studied in depth, much as a Christian studies the Bible.
2. Qigong (energy work) for mastering the energy circuits and flows in the body and becoming healthy.
3. Meditation methods for health and vitality, releasing karma, and developing psychic capacities to move toward enlightenment and the Tao.
4. Healing arts such as herbs, acupuncture and my particular specialty, qigong tui na (bodywork that uses both physical and qi techniques), one of the eight branches of Traditional Chinese Medicine.
5. Spiritual martial arts—tai chi, hsing-i and bagua, with their physical, martial, psychic and healing skills, and then the entire meditation process that leads toward the Tao.
6. Performing or assisting with exorcisms.
7. Spiritual midwifery—ushering sentient beings into the world by working with women during pregnancy and delivery, to enable the soul to fully enter in the healthiest possible spiritual condition.
8. Death and dying practices—to guide people through the pre-dying process and help them cross over to the other side—and, if appropriate, teach them what happens and what to do when consciousness permanently leaves the body.
9. Rites and rituals that minister to the spiritual needs of the community.
10. All aspects of sexuality, from improving relationships to resolving physical, mental, emotional and spiritual blockages, and opening the door to higher levels of consciousness through solo and sexual meditation practices.
In this particular Taoist priesthood group, an initiate was required to engage in sex as a vehicle for personal transformation. This particular training was not exclusively for men; women were also allowed to train as a tao shi. Understanding sexual energy and all that goes with it was a vital part of the training. In fact, the vows of the tao shi placed initiates under a mandate to be sexual in many circumstances even when they felt disinclined.

This training also involved total secrecy. The methods were to be shared only with initiates of an exclusive, nonpublic group. Outside my group of initiates, I was not permitted to mention my membership in the group or any of my activities to anyone, including my family and closest friends, sexual or not. Likewise, I was never allowed to elaborate what transpired in the priesthood except in the broadest terms.

It was considered a great honor and privilege to gain access to this sacred knowledge. Receiving the teachings generated an unprecedented level of personal responsibility, because the subject matter dealt with the core of each person’s inner life. The teachings were not a matter for casual consideration or gossip. Only after I became ordained was I able to share the Taoist work, not to fulfill anyone’s idle curiosity, but only to help alleviate deeper human and spiritual needs.

It was while training to become a tao shi that I learned the depth of knowledge that the Taoists hold about sexuality. Here in the West, it was the advent of birth control that sparked the free-love movement. Contrast this with ancient Taoist communities, which didn’t need modern medicine and “the pill” to prevent pregnancy. Having perfected the techniques of semen retention, the Taoists have had reliable birth control for thousands of years. That’s two thousand years of uninterrupted sexual exploration. Far from a fad or new innovation, Taoist sexual qigong and sexual meditation is grounded within one of the world’s great religious traditions.

Before I lead you further into this unusual and fascinating realm, I want to offer an important point of clarification. I want to state, right here at the start, that while the Taoists may appear unrestrained in sexual matters, the behavior prescribed for priesthood training does not involve selfish indulgence or sexual exploitation at all. Its primary purpose is spiritual acceleration and advancement with consenting partners. An exalted understanding of human sexuality is what makes this possible.

**LIU HUNG CHIEH AND THE TAOIST WATER TRADITION**

After seven years of priesthood training, studying a wide range of energy practices, including martial arts, qigong, meditation and healing modalities with Wang
Shu Jin and other masters, I met Liu Hung Chieh. He was a master of a different Taoist lineage who was considered a Spiritual Immortal, or what is often termed “a fully realized Being.”

With the exception of one Chinese student, Liu had not been teaching, much less taking on new students, since the Communists rose to power in 1949. However, shortly before we met, he had a prophetic dream in which a big foreigner arrived at his doorstep to study with him. Because of this dream and a personal letter of introduction I had brought with me, Liu agreed to take me on as a student.

Just as in Tibetan Buddhism, within the Taoist arts, a lineage is a line of teaching that runs from one master through successive generations of worthy students, who
become masters in their own right and pass on the knowledge. As Sogyal Rinpoche writes in *The Tibetan Book of Living and Dying*: ¹

“Lineage serves as a crucial safeguard: It maintains the authenticity and purity of the teaching...It is not a question of preserving some fossilized ritualistic knowledge, but of transmitting from heart to heart, from mind to mind, an essential and living wisdom and its skillful and powerful methods.”

Liu would fully teach me yet another Taoist tradition unknown in the West—the Water method, based on two classic Taoist texts, the *Tao Te Ching* by Laozi, who is also known as Lao Tse or Lao Tzu (see Appendix D, “The Spelling of Chinese Words in English”) and the *I Ching*. Liu would also complete my education in the Fire methods of Taoism that I had learned during my Taoist priesthood training and from other masters.

Liu Hung Chieh took my learning to extraordinary levels, for which I have deep gratitude. From Liu I received authentic lineages in bagua, tai chi and hsing-i (the three internal martial arts of China), as well as in qigong and Taoist meditation. One of the responsibilities of my lineage was to teach and carry the knowledge forward to this and future generations, if I so chose.

I have written this book for the same reason as my previous ones—to ensure that even if I should die tomorrow, important parts of the Taoist lineage to which I belong will be not be lost but instead will be available to people in the West. My aim is for this profoundly transformative material to continue to benefit future generations over multiple lifetimes.

**SEXUAL MEDITATION: THE WAY OF LOVE, ENERGY AND SPIRIT**

Taoism has a well-worn phrase, “If there is the real, then there is the false.” In this book I have attempted to write only about the “real,” as my lineage and personal sense of integrity require. This book introduces the Taoist view on sexual meditation as a direct method to the highest attainments of Eastern spirituality. More than just another sex manual, it is an entry point into the largely untapped potential of human sexuality.

Sexual energy is the single most powerful, natural internal force that is readily available to a human being to foster his or her spiritual development. For thousands of years, Taoists have harnessed that supercharged energy using precise and very pragmatic methods. By introducing these multidimensional methods, I hope to

---

help people become comfortable talking about sex and engaging in it, a subject that is both natural and profound. Then couples can begin to see and actualize the dormant possibilities sex offers as a method to reach their highest human and spiritual potentials.

Becoming a better lover is not just about physical techniques. It is mostly about becoming energetically aware of and sensitive to increasingly deeper dimensions within you and your partner. As this occurs, sex not only becomes increasingly pleasurable and emotionally satisfying, but it also becomes a method to broaden intimacy between you and your partner, both in the bedroom and in your day-to-day relationship. Each chapter explores the context and theory of sex from the Taoist tradition. As you move through the book, you may be surprised by Taoism’s pragmatic approaches to solving some of the sexual hang-ups and conditioning that get in the way not only of pleasure but also of having a relaxed and satisfying relationship with your partner. You may also be intrigued by the Taoist view of morality in the larger context of karma and of sexuality as a means to achieve enlightenment.

Learning Taoist sexual practices is a multilevel process. The beginning level can be called “ordinary sex” or “the way of love.” The intermediate level is what Taoists refer to as “sexual qigong” or “the way of energy.” This involves intentional engagement with the subtle energy dimension of sexuality. The advanced level is “sexual meditation” or “the way of Spirit,” an accelerated path to full enlightenment. Most of what Westerners have come to know as “Tantra,” in Taoism falls under the category of energy sex or sexual qigong rather than sexual meditation.

Although the practices in this book are not necessarily easy, they are not too difficult to consider trying, even if certain aspects may seem way out of your reach. Many normal human beings, just like you, have successfully engaged in these methods for millennia. Most began working with ordinary sex and progressed step-by-step over time. Rather than thinking sexual qigong and meditation were impossible, they adopted the attitude that “if others have done it, I, too, may get there in time.” They recognized that “not yet” is quite different from “never” or “impossible.”

According to an old Taoist saying, “If time is limited, don’t ask a master whys or wherefores. Rather, ask how to do what is being proposed.” In other words, focus on the practices that give you the direct experience rather than only explanations. Only by doing what is suggested can you discover what the practice is meant to reveal. To this purpose, the sexual practices in this book are sequentially numbered to give you the ideal order in which to experiment with the material. Nevertheless, I leave it to your judgment to decide how to proceed.
Many specific exercises will provide you with an understanding of Taoist sexual arts and how to learn them. Each exercise is categorized according to its level of practice:

- Ordinary sex, symbolized by the Chinese character jing (sperm/ovary generative energy that governs the physical body).
- Energy sex or sexual qigong, represented by the Chinese word qi (vital energy, including thoughts, emotions and psychic energy).
- Spiritual sex or sexual meditation, denoted by the Chinese character shen (Spirit or karmic and essence energy).

The techniques within these practice sections form the essence of the book. Each new level includes methods of the previous ones. In order to reach the higher levels of practice, some degree of skill and competence at the earlier levels is required. In the transition phase between two levels, the methods tend to mix and match before they become more complete and stable at the next level.

Although ordinary Taoist sexual practices can be learned by almost everyone, this may not be the case for advanced methods of sexual qigong and meditation. These require a higher level of commitment to learn the subtle energy skills that provide a pathway to success. The necessary foundation is commonly gained in such preliminary practices as qigong, tai chi and tai chi push hands, explained in more detail in Chapter 10. For Taoist sexual meditation work, it is necessary to have had significant training and practice in both the Taoist methods of meditation and the energetic techniques of neigong, the Taoist art and science of how to consciously move energy through the body, which consists of sixteen components (see Chapter 10, “The Art and Science of Neigong”).

The Taoist Water tradition is not rigid, however, and fully recognizes that readers are likely to experiment with methods from different levels to satisfy their natural curiosity. Nonetheless, it must be stated that reading about Taoist sexual practices from a book does not have the same power or subtlety as learning under the guidance of an experienced master. It does, however, allow for a worthwhile start, as actual masters of this material are difficult to find. At the very least, it may inspire you to learn some of the other energy practices, such as qigong, that can not only dramatically improve your sex life but also help you become extremely healthy and vibrant.
THE RELEVANCE OF TAOISM AND SEXUAL MEDITATION TO MODERN LIFE

This book introduces Taoist spirituality through the lens of Taoist sexuality, a subject little known about, much less taught. Developing and strengthening life-force energy through sexuality is one of the Taoist paths toward spiritual awakening.

During the final years of my Taoist studies in Beijing, I once asked Liu Hung Chieh why he didn’t teach more people meditation. His answer was, “Not many want to learn.” Today, Liu’s words reach across to Eastern and Western cultures that are deeply mired in a malaise of anxieties and fears. Modern life for many feels out of balance and continually stressful. Few people set aside the time for a regular spiritual practice, meditation or otherwise.

For many couples, sex has become just another task or chore for which they can’t seem to find the time or energy.

Imagine how much better the world would be if everyone was having thoroughly satisfying sex. In their daily lives, both inside and outside the bedroom, people would feel happier and more relaxed, as well as less prone to negative emotions such as depression, fear and anger.

Prolonged, sustained commitment to a spiritual path is never easy. However, Taoist sexual practices can allow you and your partner to work together and gain accelerated access to that path. Using Taoist meditation, as you release that which energetically binds you, pure states of awareness, joy and love can begin to arise naturally. This becomes your new baseline. The goal is to explore who you are at the level of your soul or Being.

This book gives you a systematic way to improve the quality of your lovemaking on a variety of different levels, and, if you so choose, to begin working toward becoming more spiritually awake. More fulfilling sex is just a tiny fraction of what Taoism, one of the world’s great religious traditions, has to offer. Its potent, transformative techniques can benefit you in all kinds of ways, from the everyday to the esoteric.

I wish you well on your journey towards the Tao.

Bruce Frantzis
Marin County, California
September 2012

Copyright © 2012 Bruce Frantzis