

MEDITATION PRESENTATION TO BLACK SUN

Introduction

Introductory thoughts

1. This presentation assumes nothing; it is meditation 101 and it only presents one of many meditation methods
2. The languages are problems, so, much like with Hebrew, you will see multiple spellings for the same word if you read the references, e.g.,
 - a. Du = tu
 - b. Jen = ren
 - c. Chi = qi
 - d. Tao = Dao
 - e. Chi Kung = Qigong
 - f. Tai Chi = Taiqi = Taiji
 - g. These are transliterations, and they always fail over time and across writers
3. When this lecture is over you should intellectually know these things:
 - a. A basic technique for quieting the breath
 - b. A basic place to start for quieting the mind
 - i. What to do with your mind to teach it to quiet
 - ii. New techniques to add to increase the productivity of your practice as you become more familiar with the techniques
 - c. A few techniques for moving your body's energy during meditation that are known to have tremendous physical and enlightenment benefits
4. What this presentation cannot do is do the work for you. If you learn this information intellectually but never practice it, it will be knowledge for you but will not benefit you any more than if we had discussed Chinese philosophy, or brands of tea
5. This all gets much easier with practice, and there is no such thing as BAD practice. Every effort has benefit
6. General attitude: Be as a child. "Play" the meditation forms, don't "do" them. Stay light, easy, and simple. Avoid feeling heavy and avoid thinking this is a chore.

Why this study? Some general ideas:

From "Speech in the Silence" presentation of "The Miracle of the Mass," by Lon and Constance DuQuette: "After each of our Minerval initiations, we always tell our new member the story of Nuit and Hadit, how Nuit is the goddess of the infinitely expanded universe, and how Hadit, her lover, is the infinitely contracted point at her center. As both infinities are infinitely everywhere, they are infinitely touching, rubbing together, love making on a truly cosmic scale. This is the continuous romance of existence. With every thought, word, and action, we are continually creating our existence. So, if we are all doing this with every thought, word, and action, shouldn't

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we be more mindful of what we are doing? That 's perhaps why Crowley tells us that great magicians must be great yogis.”

Consider Crowley: Eight Lectures on Yoga, Science and Buddhism, and Book4: Chapter1.

Ancient Chinese saying: The term “emptiness” embraces the entire teaching.

Buddhism: Thinking is considered to be a servant, not a master. In the West, almost everyone has let the servant become the master, so it runs the show. It is constantly active, rather than being selected by the Master to be used as a tool for a specific task, and then put away until needed later.

From The Treatise on Cultivating Life by Hui-ming ching: “Inside the body is a pathway called the Dharmic Wheel . . . If the two meridians are open, the hundred other channels in the body will also be open. The deer sleeps with its nose against the anal orifice to complete the circuit of the tu [du] meridian, and the crane and the tortoise connect the circuit of the jen [ren] meridian naturally. If these animals can live a thousand years, there is no reason why humans cannot. If those who cultivate the Tao can turn the Dharmic Wheel, they will be able to circulate the energy of life, attain longevity, and realize the Tao.” Commentary by Eva Wong: “The Original Gate and the path of subtle breath are revealed. When all thoughts cease, the Dharmic Wheel will circulate in the hundred channels.”

Lu K’uan Yu (Charles Luk), The Secrets of Chinese Meditation: “The Buddha Dharma is useless if it is not put into actual practice because if we do not have personal experience of it, it will be alien to us and we will never awaken to it in spite of our book-learning.”

One Way to Engage in the Great Work:

Creation, according to the Qabalah, occurs through the breaths of the Ineffable. Breath creates. “The Word (Logos) became flesh.” Every word we utter is a prayer. Everything we say creates something somewhere. It is only a small step to realize our thoughts create also. Therefore, having random thoughts creates random things. Every system of meditation teaches that the random things are not beneficial to our longevity or our illumination. So one of the goals of meditation is to stop random thinking. This is the same goal for Buddhism, Taoism, traditional Chinese meditation, and potentially every meditation teaching worldwide.

Another goal of meditation is to awaken. I can go through my life reacting without ever noticing that sometimes I seem to be more present than at other

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times. When I am most awake, my random thoughts are minimal. There are many schools that teach ways to awaken, or to become one's most fundamental self. Certainly Crowley and other initiatory systems developed techniques to hasten or clarify the process of finding one's "true self" as a part of the Great Work. The Qigong practices outlined here are excellent ways to approach the point where one can actually "awaken."

Awakening cannot be done using our cognitive functions. Intuition plays a larger role than cognition. How do we reduce our cognitive functions? Here in the West, we are taught that our thoughts are what can save mankind. We are wrong about that. I can only reduce my cognitive activity through meditation. Intuition then happens automatically.

So, to stop random thoughts, to awaken, and to allow intuition to teach us who we are, we meditate. When we know who we are, we know our true Will.

Chinese Qigong, Taoist Meditation

Why practice this Qigong, Taoist meditation? Any school of meditation would work. I fell into Taoist meditation and Qigong because I learned Taiji to manage back and orthopedic issues. Qigong is a sister disciple to Taiji, and my Taiji teacher brought almost all of his students into Qigong meditation.

For Scientific Illuminism, we need to KNOW, not have faith in, the validity of what we do. How do we know this Qigong works? We can choose any number of modalities to try to accomplish the goal. What makes the most sense? It makes most sense to choose something that has been done successfully for thousand of years, in various forms, across all indigenous cultures. This seems the most scientific choice. And Taoist or Qigong meditation meets that criterion. So would Yogic meditation or Buddhist meditation. But I only studied Taoist/Qigong meditation, so that's the subject of this discussion.

Theory: Chinese Philosophy and Mysticism

Goal: Longevity for enlightenment

In the Chinese system, incarnations are infrequent. When you have this opportunity, don't squander it. There are two goals for meditation/qigong/taiji in the Chinese system: Longevity and enlightenment. The former is important because that's the *sine qua non* of achieving enlightenment. You have to live long enough to do the Work required for enlightenment. The latter is important because, well, there is simply nothing else to do.

The basic force: Qi

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Qi is the elemental energy that manifests as hot, cold, pain, touch, tingling, numbness, lightness, heaviness, “jump about,” etc. It permeates everything. It is the fundamental life energy. Much of the Qigong meditation involves intentionally moving the energy within your body. Why? Because good health is tantamount to a good energy flow in your body; poor health is blocked qi. Acupuncture is an aggressive way to stimulate the body’s energy. Taiji is an active way to stimulate qi. And meditation techniques are a mental, or more passive way to stimulate qi. Meditation requires no equipment, no place other than room enough to put your body, and theoretically can be done anywhere at any time. So meditation is the method easiest to practice.

A fortunate side effect of moving the energy in your body is relaxation, slower breathing, and a natural quieting of the mind. Thus, moving qi, whether by acupuncture, taiji, or qigong, increases longevity and leads to enlightenment. The genius of these techniques is that the two most fundamental life tasks (longevity and enlightenment) are aided by the same activity.

Where to Begin

Environment: It needs to be comfortable, quiet, and peaceful until you master the techniques.

Relaxation: Tense-release relaxation; imagery; be aware of shoulders/back; gustatory (smell) is the sense most closely related to creating a quiet mental state by accessing one’s memory

Posture: Any will do; be comfortable and try to remain in that position for the entire time of meditation; let the tongue gently touch the roof of the mouth; slight smile; eyes closed or “soft eyes,” nearly closed

Breathing: Some say this is sufficient to achieve enlightenment. I’m not so sure. Breathing one breath per minute is a high-bar goal of some of the breathing techniques, but that level of attainment is not necessary to benefit tremendously from breathing techniques. Other teachers say one should strive for one breath in three to four minutes, but this is rarely achieved.

- Diaphragm breathing: Uses the diaphragm. Stimulates the parasympathetic nervous system that results in stopping the fight/flight reaction and adrenalin responses. When done properly, the stomach distends on the INHALE, and contracts on exhale. The chest hardly moves
- Contrary breathing: Reverses the above, so the diaphragm (lower abdomen) withdraws inward slightly on inhalation, and distends on exhalation; the breath is visualized as entering the lungs on inhalation, but filling the lower dantian on exhalation; the energy is not exhaled from the body; this allows the lower energy center to fill

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with energy and to be seen in the mind's eye as a hot, flaming fire; menstruating women are advised to leave the energy in an upper energy center (e.g., the "solar plexus") rather than in the lower dantian to avoid too much edema in the lower abdomen—blood tends to move to wherever the mind sits in the body, or "blood and Qi follow the mind"

- Slower is better
 - Minimum: 30-second breath (in and out in 30 seconds)
 - Adequate: 1-minute breath (in and out in 60 seconds)
 - Goal: 2-minute breath (in and out in 120 seconds)
 - Turtle breathing: 5-8 minutes per breath in and out; this allows a turtle to live 100s of years; it will do more than that for you
 - Some teachers say that breathing alone is enough; if it becomes slow enough everything can be achieved without any further technique or knowledge
 - Slow breathing alone allows for remote viewing, heavily researched by the Soviets in the 1950s for espionage purposes; the USA did some research but not as much

General Practices

1. Think of one thing for reducing mind activity; in this practice, keep the awareness in the shia dantian (see energy points, below)
2. When the mind jumps to anything else, bring it back to shia dantian
3. The Chinese refer to the mind as "mind monkey" because it jumps so quickly
4. Ignore whatever you "see, hear, or feel" in meditation; do not engage any images or follow anything experienced; this differs from what astral travel or astral activity would teach; ignore and maintain the activity quietly, returning the mind to the shia dantian whenever it moves away

Meditation Techniques after Relaxation and Breathing

A. Energy points

1. Energy points
 - a. Shia [lower] dantian [energy field]: about an inch and a half below the naval, about 1/3 of the way into the body from the front; it is where you gained nutrition while you were a fetus, it is a natural gathering place for energy in your body; this is the major energy center of your body and is the well that produces innumerable benefits and energy activities in and around the body
 - b. Hua yin: between legs, between genitals and anus

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- c. Mingmen: Kidney energy point, at the back, across from the shia dantian
 - d. Shenzhu: at T11, in the middle of the back
 - e. Dazhui: at C7, the spine bump on the back of the neck
 - f. Yu Zhen: at C1, the base of the skull
 - g. Baihui: Top of the head
 - h. Yintang or Zhung dantian: the “3rd eye”
 - i. Zong dantian: at the heart chakra
2. Breathe in and breathe out at the energy points, one by one, a few breaths for each one before moving to the next

B. Small heaven

1. Circulate qi in a circle from the hua yin up the back across the energy points, over the top of the head (baihui) and down the front of the body across the energy points back to the hua yin; be sure the tongue is gently touching the roof of the mouth to connect the du and ren channels up and down the body
2. Best time: 11:00 p.m., the traditional time of meditation, to catch the energy wave of others across the globe who meditate at 11:00 p.m. their local time

C. Big heaven

1. Breathe in and feel the body fill with breath (energy); breathe out and feel the energy continue to fill (remain in) the body
2. Best time: 11:00 p.m., as with small heaven

D. Standing like a tree

1. Morning, facing east
2. Stand with feet shoulder width apart, knees slightly bent
3. Toes gently grip the ground, best in bare feet outside
4. Best time: when the morning sun rays first break the horizon, before the sun actually rises; there is a wave of solar energy that pushes just ahead of the rising sun, and is evidenced by the light of the sun before the orb of the sun is seen; once the orb is seen the energy is still there, but the wave of high energy is quickly moving away
5. Begin with hands at the sides
6. Allow your feet to extend into the ground nine feet
7. Think of your head as being gently suspended by a string from above
8. When breathing in, pull the energy from the earth into the shia dantian
9. Breathe out to the finger tips
10. After three breaths, breathe down from the sky, as if pulling energy from above through the top of the head into the shia dantian

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11. Breathe out to the finger tips
12. After three breaths, allow the arms to rise to waist level, the hands facing palm to palm in front of the body as if holding a large ball in front of your body
13. Now breathe up from the ground and down from the sky simultaneously, breathing out to the finger tips
14. Ponder that you are the connection between heaven and earth
15. Continue for at least 15 minutes, 40-45 minutes is maximum benefit
16. My teacher told me this is the single best meditation form to do, because it has the most health benefits of any technique he taught

E. Meditation for two

1. Small heaven with a partner
2. Best during sex, partners face-to-face
3. Best with male/female, not male/male or female/female, because the goal here is to mix yin/yang, not yang/yang or yin/yin

Side Effects

Any emotion

Peace

Ecstasy

Visions, sights, sounds

-e.g., "Blazing sun at midnight" is referenced in some old Chinese poems; this refers to the experience of having a bright light in front of you when in a fairly deep meditative state in a darkened room
-In this system, all sights and sounds are ignored [I was trained at a fairly high level, with "inner door" teachings but certainly there were levels of teaching I never learned; it is possible at higher levels there would have been a different instruction on what to do with images or "things" one encounters during meditation]

Illumination: What are you if you extinguish awareness of your body, your thoughts, and your emotions; what remains is closer to your true essence

Emotion that remains after extensive practice: "The peace that passes all understanding"

Mental health: You can't be anxious or depressed if you aren't thinking

Last Idea:

Do this everywhere. E.g., Yu Lu K'uan (Charles Luk): Meditation while experiencing five senses. Once the basics are mastered, it is possible to meditatively eat, drive, shower, clean the house, make love, etc. Then it is easy to reach the 100 consecutive days of meditation that is a traditional benchmark for consecutive days of meditation to reach a new level of meditative experience.

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Summary

Here is a recommended outline for what to do for any single meditation practice:

1. Try to start with even 5-10 minutes for practice time; eventually this should get to 45 minutes or more. Crowley, when discussing the solar adorations (I forget the reference), said to do an hour meditation after each adoration, thus an hour at sunrise, an hour at mid-day, an hour at sunset, and an hour at midnight. That's a lot
2. Begin by relaxing physically, usually a minute or two is enough
3. Then focus on breathing for a few minutes
4. Then do whatever technique you might add
5. Then just sit quietly without regard for anything, just enjoy the experience and forget about how to breath or what to do

Here is a recommended outline for things to practice, gradually, over the next many weeks:

1. Start with breathing, slow it, make it quiet; start with even 5-10 minutes and gradually increase
2. Add sitting quietly, meditating on the energy points and "breathe in and breathe out" through those points
3. Add small heaven
4. Add big heaven
5. Play with the standing form at any time during the above 1-4

There are innumerable fun things to do after the fundamentals are experienced and learned and we can always discuss other techniques at other times. It's great fun to add some of the Qigong pieces to rituals or adorations. For example, the standing form is really great after the *Ra* solar adoration first thing in the morning. The quiet form is perfect after a banishing ritual or Star Ruby.

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