



THE SPLEEN CHONG MAI PRACTICE
THE NINE FLOWERS



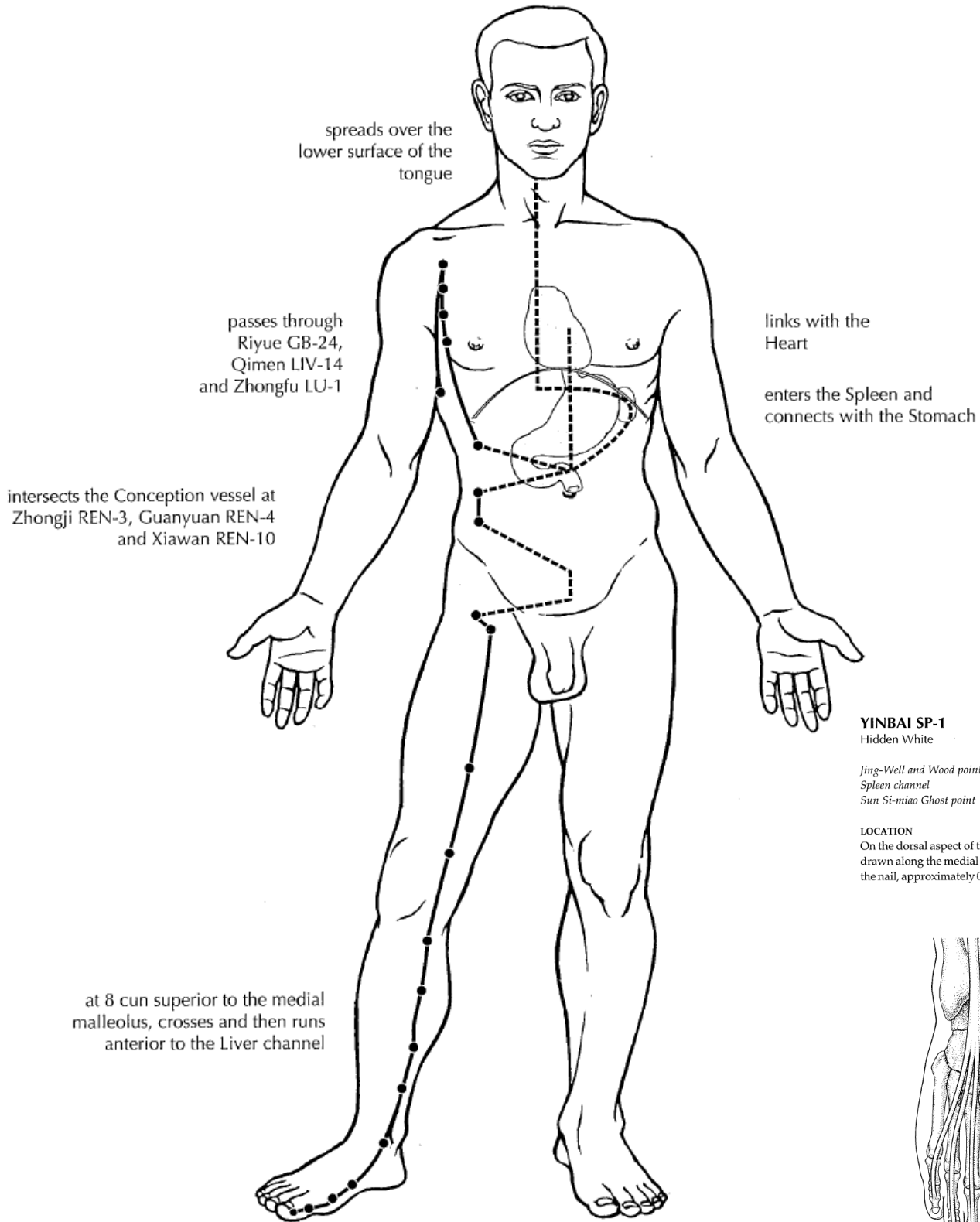
SPLEEN & CHONG MAI





THE SPLEEN MERIDIAN

THE SPLEEN CHANNEL OF FOOT TAIYIN

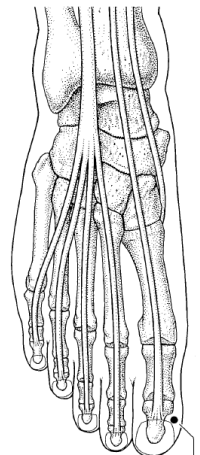


YINBAI SP-1
Hidden White

Jing-Well and Wood point of the Spleen channel
Sun Si-miao Ghost point

LOCATION
On the dorsal aspect of the big toe, at the junction of lines drawn along the medial border of the nail and the base of the nail, approximately 0.1 cun from the corner of the nail.

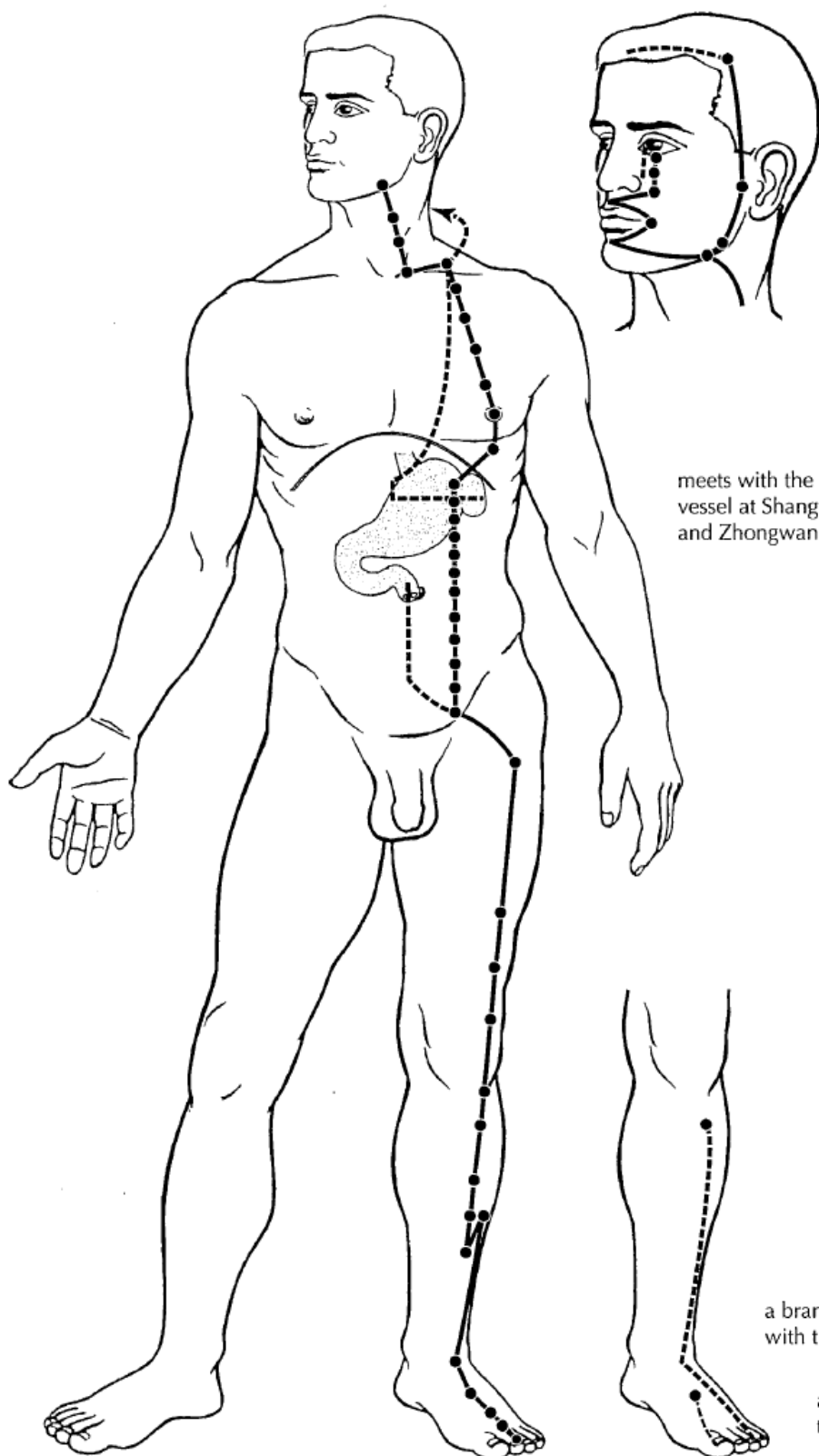
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THE STOMACH MERIDIAN

THE STOMACH CHANNEL OF FOOT YANGMING



meets with
 Jingming BL-1,
 Yingxiang L.I.-20,
 Renzhong DU-26,
 Yinjiao DU-28,
 Chengjiang REN-24,
 Shangguan GB-3, Xuanli GB-6,
 Xuanlu GB-5, Hanyan GB-4,
 Shenting DU-24 and
 Dazhui DU-14

meets with the Conception
 vessel at Shangwan REN-13
 and Zhongwan REN-12

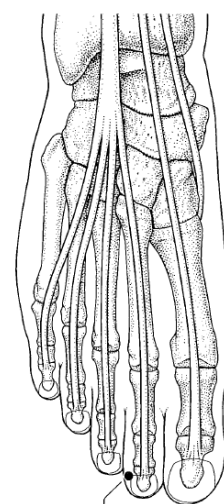
LIDUI ST-45
 Strict Exchange

*Jing-Well and Metal point of the
 Stomach channel*

LOCATION

On the dorsal aspect of the second toe, at the junction of
 lines drawn along the lateral border of the nail and the
 base of the nail, approximately 0.1 cun from the corner of
 the nail.

厲兌



Lidui ST-45

a branch connects
 with the middle toe

a branch connects with
 the big toe at Yinbai SP-1



THE CHONG MAI

THE PENETRATING VESSEL

a branch ascends alongside the throat, curves around the lips and terminates below the eye

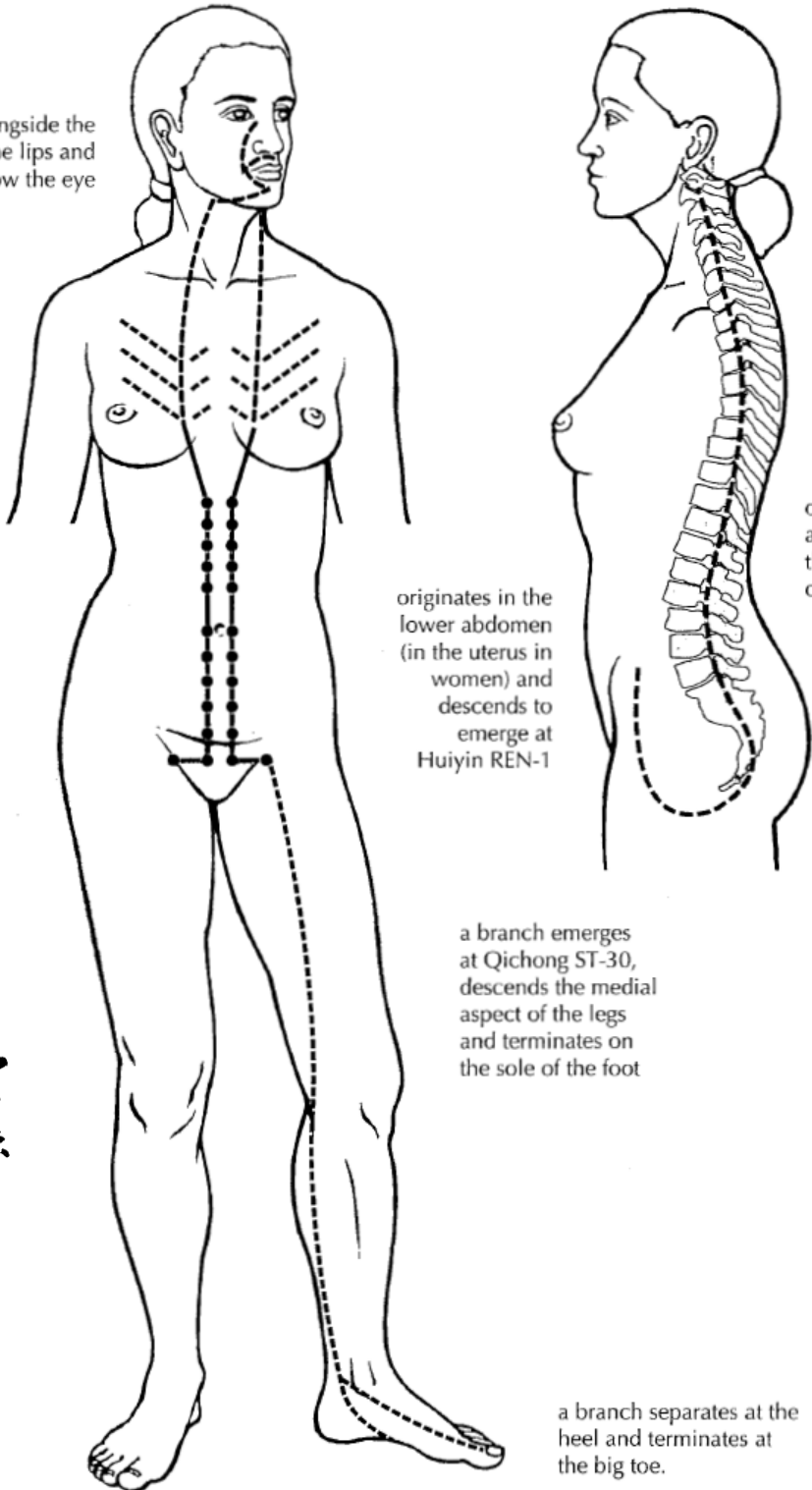
a branch emerges at Qichong ST-30 and ascends via Yinjiao REN-7 through points Henggu KID-11 to Youmen KID-21 then disperses in the chest

originates in the lower abdomen (in the uterus in women) and descends to emerge at Huiyin REN-1

one branch ascends inside the spinal column

a branch emerges at Qichong ST-30, descends the medial aspect of the legs and terminates on the sole of the foot

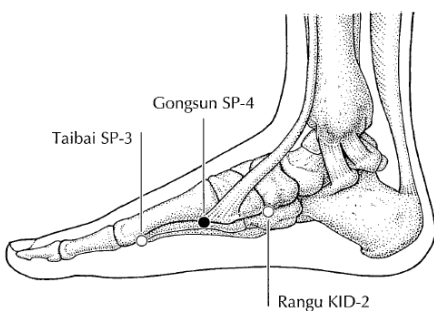
a branch separates at the heel and terminates at the big toe.



GONGSUN SP-4
Grandfather Grandson

*Luo-Connecting point of the Spleen channel
Confluent point of the Penetrating vessel*

公孫





THE YIN WEI MAI

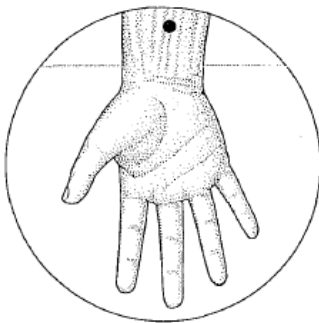
THE YIN LINKING VESSEL

ascends to the throat to meet the Conception vessel at Tiantu REN-22 and Lianquan REN-23

NEIGUAN P-6
Inner Pass

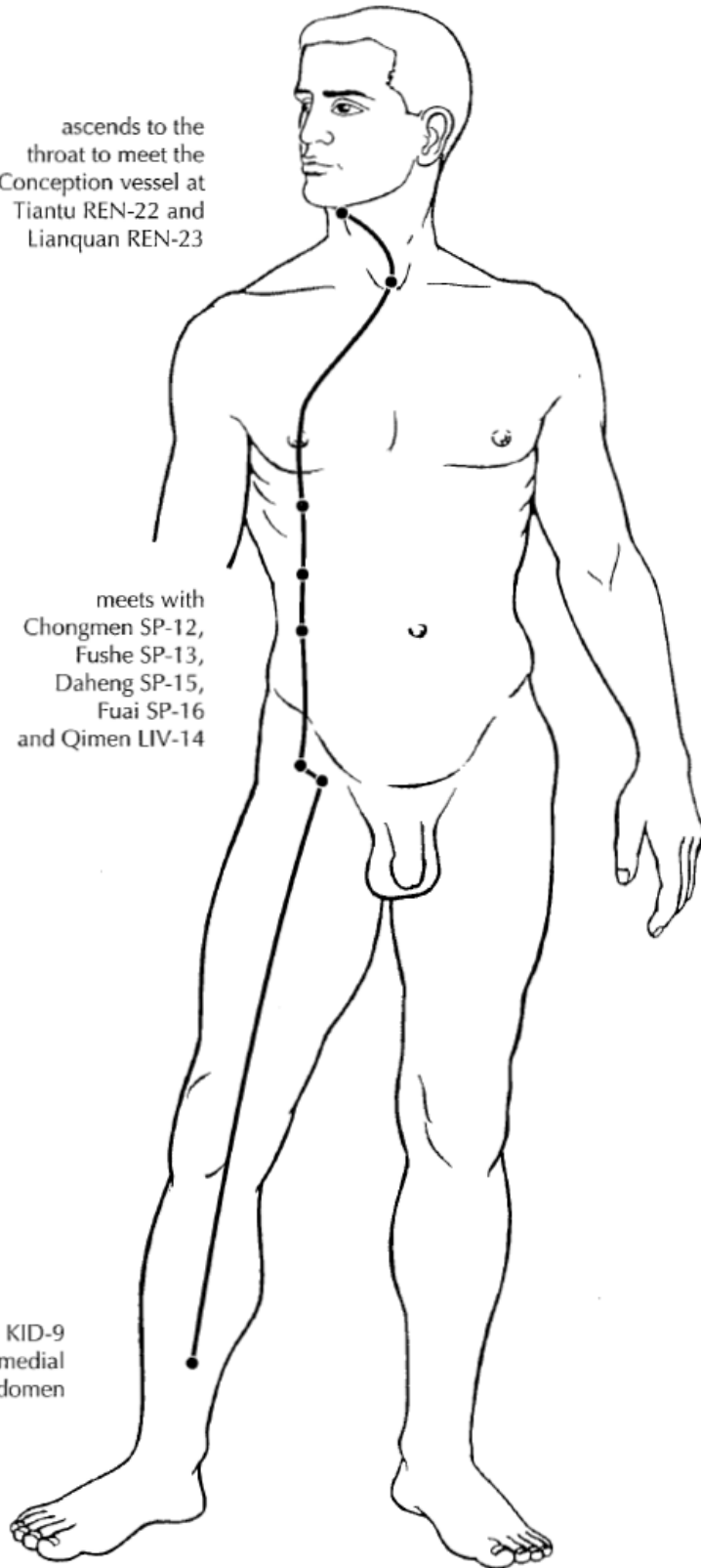
*Luo-Connecting point of the Pericardium channel
Confluent point of the Yin Linking vessel*

內關



meets with Chongmen SP-12, Fushu SP-13, Daheng SP-15, Fuai SP-16 and Qimen LIV-14

originates at Zhubin KID-9 and ascends along the medial side of the leg to the abdomen





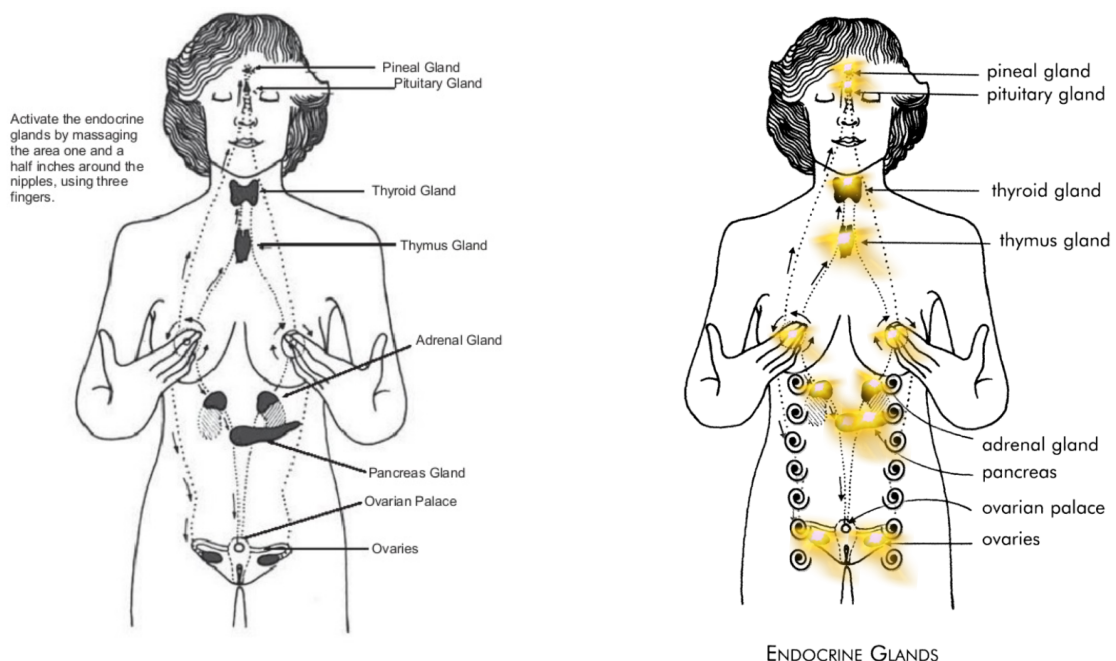
THE NINE FLOWERS

The Nine Flowers meditation, which we use as the Chong Mai Meditation is a very traditional Taoist meditation which focuses on 9 points on the front of body - along the partner meridian of the Chong Mai; the Yin Wei Mai. The Yin Wei Mai crosses over and converges with points along the Liver Meridian, the Spleen Meridian (and for this meditation, we focus on those points) and the Stomach Meridian. The Nine Flowers represent specific points for hormonal balancing along this cycle; addressing the breasts, the pancreas, spleen, adrenal glands, the ovaries, and eventually the womb and pelvic bowl. The following pages take us on a journey of the Spleen points along the Yin Wei Mai, and how we move from our incarnation story of our biological beginnings and biological Mother, towards receiving from our own stores, our own harvest, and entering into our own Palace and home as a child of the Divine Mother and Father, and further into our Queen vibration. The journey of the points mirrors deeply the emotions of the Spleen, of individuation, and ultimately, of coming home inside one's Self with our identity firmly engrained in the consciousness of our flesh being made not of the cells of our parents, but from the material of the Earth.

✧ Notes on Variations and (Re) Sources ✧

Below you will find two images from Mantak Chia's books which suggest variations of these practices; one (on the right, from Golden Elixir Chi Gung) suggests simply massaging all along the line between the nipples and the ovaries, in a circular motion. This actually stimulates the energy more, albeit less specifically, so if you are having trouble tuning into the organs, perhaps try this stimulating technique. Other techniques are more specific, and variations of this practice hold that the adrenal glands, being higher than the pancreas, are the first of the flowers to be massaged after the nipples, (3 & 4) whereas other sources put the pancreas and solar plexus first (3&4), and the adrenal glands second (5&6). I have added these sources for you, so that you have a sense of the variations out there, and that you can choose what feels the best for your body at this time.

The transmission I have received with Golden Lotus puts the Solar Plexus first, and the Kidney/Adrenal glands on either side of the belly button/navel which is in alignment with the placement of the "Kidney Fire" and the MingMen. This has been the version which works best for me, and I am continuously guided to. It was not until much later I found out about the variations in this practice, so for transparency sake, and so that in the future you don't feel conflicted or confused should someone ask you about this, or you should come across these variations, I've included them below in these images and Golden Elixir Chi Gung in your resource list - but I will now go on to extrapolate the points we are using in our Golden Lotus version of this sacred, ancient hormonal balancing technique.





THE NINE FLOWERS

❖❖ *Flowers 1 & 2: The Breasts* ❖❖

❖❖ *Flowers 3 & 4: Spleen 16 - Fu Ai* ❖❖

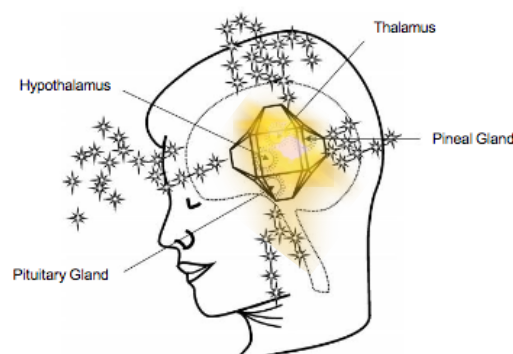
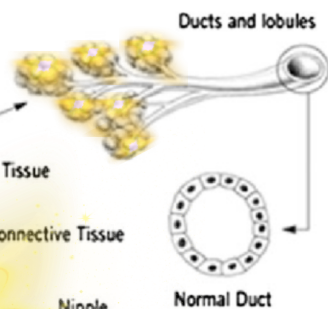
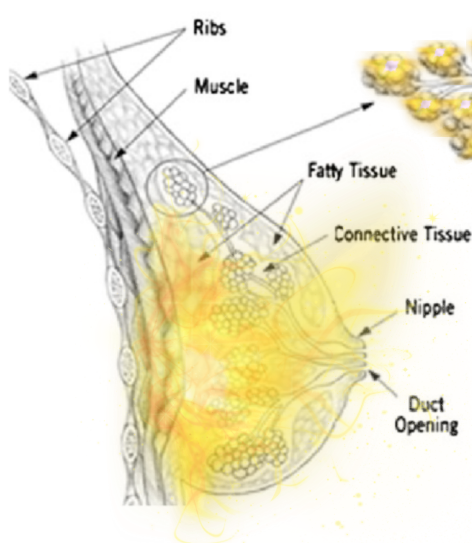
❖❖ *Flowers 5 & 6: Spleen 15 - Da Heng* ❖❖

❖❖ *Flowers 7 & 8: Spleen 13 - Fu She* ❖❖

❖❖ *Flower 9: Ren 3 & The Clitoris - Yoni Mudra* ❖❖

❖❖ *Flowers 1 & 2 : The Breasts* ❖❖

❖❖ *The Breasts; The meditation starts by igniting Golden Light from above, pouring this through the master glands of the head; the Crystal Palace - and activating the major regulators of our endocrine system; the thalamus, hypothalamus, pituitary and pineal glands. We then allow this light to pour into the thyroid, the thymus, and then spill into the breasts. The breasts are seen, by the Taoists, as beautiful flowers which bear the capacity to channel and transmit the loving energy of the Heart, and also represent the only external connection with the ovaries. Men's genitals hang on the outside, but as women we have no direct physiological way to connect with our ovaries; the Taoists believe that the nipples give us a direct connection to the ovaries, and that the nipples and the ovaries blossom in tandem. I would like to invite you into pinching, stimulating and activating your nipples for as long as necessary during this meditation to truly experience the activation of the ovaries and also the clitoris through your nipples. It is a delightful, integrative, and joyful experience which gives a strong sense of command over our energetic system, and when integrated fully, brings a new sense of joy and Heart centred orgasmic energy to our love making - whether alone or with a partner. The stimulation of our nipples and ovaries also makes for an easier ovulation, a more expansive ovulation, and a more thorough and releasing moontime, for those of us experiencing moontime.*





THE NINE FLOWERS

✧ Flowers 3 & 4: Spleen 16 - Fu Ai ✧

✧ Fu Ai, or Spleen 16, is the next point along the Nine Flowers channel - which we understand to be the Yin Wei Mai. We can see underneath the breast that Liver 14 is also part of the Yin Wei Mai, however we move to the Spleen points along this line - nourishing our Chong Mai & Yin Wei Mai via passage of the beautiful and bountiful Earth element energy of the Spleen. Let's explore this point and the passage of energy as it pertains to our process. Here we are balancing the hormones of the pancreas, the organs of pancreas, stomach, and spleen in the region of the solar plexus.

This point Spleen 16 is called Fu Ai - "Abdomen Sorrow" (in Deadman's Manual of Acupuncture) - and as we know is a place where the Spleen & the Yin Wei Mai meet; but let's explore, from Debra Kaatz's more esoteric and Taoist perspective, what this point really means, and holds, so that as we apply our understanding this is beautiful meditation, we have a deep sense of the emotions and experiences which can arise, as we are balancing our angelic body of light here.

Sp 16 - Fu Ai "To Caress Our Laments with Compassion"

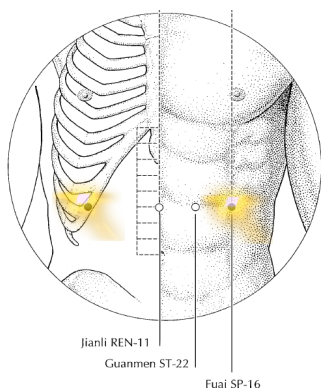
Debra Kaatz writes: "There are many sorrows in life including loss of life, loss of opportunity, and loss of love and care. Often, at these times, the pain within is totally devastating and we are filled with deep distress and unhappiness. Sorrow needs its time for the tears to flow. The rains must come and wash into the Earth. Then through the clouds, a faint glimmer of sunlight appears again and slowly the healing comes. Here, when there is deep sorrow, we can find nourishment and care and be cradled in the lap of our Mother Earth. At this point the spleen meridian joins the Yin Wei Mai, which like a great net joins together all the yin meridians so they have good harmonious relationships with each other. The Yin Wei Mai is said to protect and support all of the influences moving and circulating between the yin meridians so everything remains in equilibrium. This point brings us back to our inner peace and calm when there is great distress.

Fu Ai means to bear in the arms our laments, pain and sadness with compassion. Fu is drawn as flesh and to return for the second time. It means to bear in the arms, the abdomen, belly, solid and thick. Ai is drawn as the howling of mourners where there is a mouth and the clothes of mourners underneath. It means to grieve for, to have pity, compassion, sadness, pain, to sympathise with, to lament, and to bewail. Sorrow comes and must be cared for. When it has been given the warmth it needs, then like the weather, it will pass and the brighter days will come again and our hearts will flow into other emotions. Here we can regain the harmony of the heart's affections. Fu Ai means to caress our laments with compassion."

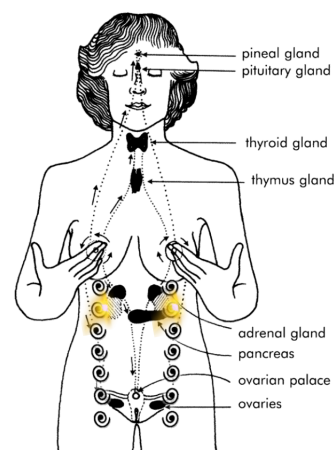
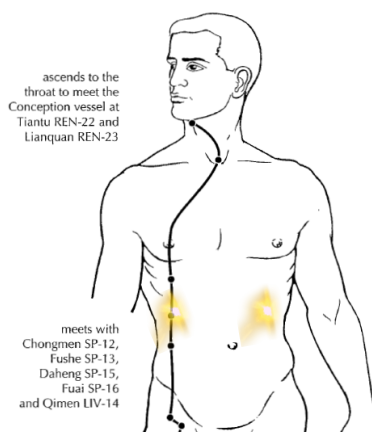
FUAI SP-16

Abdomen Sorrow

Meeting point of the Spleen channel with the Yin Linking vessel



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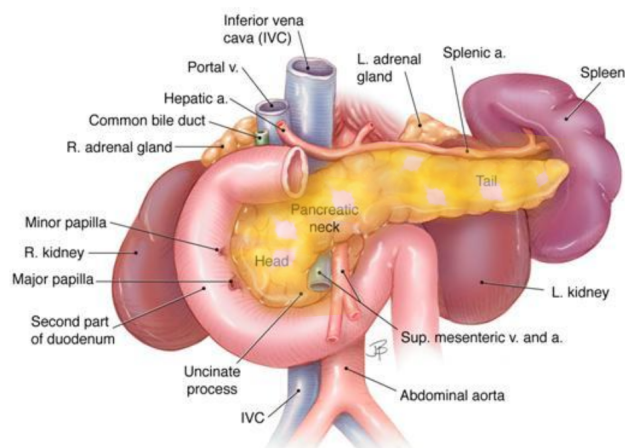
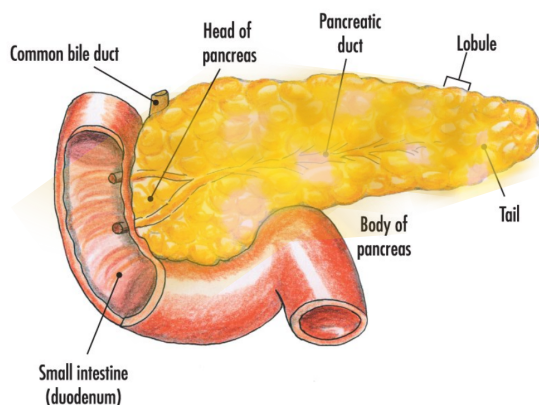
THE NINE FLOWERS

✧ Flowers 3 & 4: Spleen 16 - Fu Ai ✧

This beautiful extrapolation of the point's function speaks directly to the nature of coming back home to our truest Self in the area of the solar plexus. It also speaks directly to the nature of the glands and organs we are massaging in this area of the body. In the Taoist system, the stomach, spleen, and pancreas are the Earth Element - the centre of our being. As we have explored previously, the Earth element in certain versions of the Taoist cosmology, sits in the centre of everything. Therefore, this area of the body - this "as above, so below" forms the foundation of our Self in the flesh - where the material/physical engages with the energetic and the spiritual, allowing this to merge together to be one embodied, divine and human experience. This is what gives us steadiness and strength to function as human Beings. The spleen is the major organ that processes the receiving of nourishment - on all levels, from the digestive process to the energetic and spiritual reception of energy. The stomach is related to receiving, and grounding energy and nourishment - which relates to our capacity to digest and generate, and the pancreas is responsible for supporting our whole body through regulation, and the storing of energy, sugar, and light. The Pancreas is intimately connected with the physiology of the Soul, and indeed even the name itself suggests the importance of these three major organs as the lessons of the Earth, Centre, and incarnation into physical form. The word "pan" means "whole" - and "crea" means "flesh". The word itself means "made of flesh" and speaks to the role of the "spleen organ system" in the solar plexus to translate all of our experiences, both material, energetic and spiritual, into the body and the Being. The pancreas plays a specific role in our beautiful Spleen system and spleen studies - it is related immediately to the taste of the Spleen, which is sweet (where Kidney is salty like miso and seaweed, and Liver is sour like lemon) - and where we are exploring the exocrine glands in the spleen meditation, and the endocrine glands in the Chong Mai - the pancreas actually falls under both. When we look at the lymphatic system and add the solar plexus (nerve bundles) to our exploration of this space at a later stage, we will understand why this area of the body is so potent in balancing our experience of grounding and receiving.

All traditions recognise this to some degree; in the Theosophical Society model of energy, the spleen centre is the major "energy digester" of the whole body - the Vedic system recognises the Spleen system and the Manipura chakra as an intrinsic chakra for balancing the higher and the lower chakras - the Taoists recognise this centre as related to the internal Yang, the sun, and in the Kan & Li practice, it is not possible to raise up our energy for awakening to the Heart, until we have Mastered this seat of the Self - even the Prophet of Islam Muhammad (saw) said "the stomach is the root of all illness".

So here we can see that by massaging and drawing light, energy, and wellness into this point we are facilitating the absorption of Golden light into the body via the Solar Plexus region, and the energies of these three organs transmit the sense of harmony, comfort, and balance, emotionally, physically, energetically, spiritually, and even nutritionally.





THE NINE FLOWERS

✧ Flowers 5 & 6: Spleen 15 - Da Heng ✧

✧ *Da Hang, or Spleen 15, is the next point along the Nine Flowers channel; moving down the body in line with the nipples and the ovaries to either side of the navel now, Da Hang translates to the Great Horizontal - or "A Great Balance Beam". This point is also part of the Yin Wei Mai trajectory and sits proximal to Stomach 25; Tianshu or Heaven's Pivot - yet another point of Earth energy reflecting both the pivot point, and balance. Circling Spleen 15 will gently stimulate St 25 simultaneously - which impacts the regulation of the Kidney, Liver and Spleen system. These two points - Sp 15 & St 25 - each Earth points, each pivot and balance points - balance the organs of the solar plexus (middle burner) in relationship to the lower burner; and this "great horizontal" divide across the waist and navel line is the point where the middle burner and lower burner meet; regulated through the passage of the adrenal glands. The adrenal glands take the Kidney energy and translate it into the middle and upper burners, into healthy nervous system energy, into energy of the solar plexus, into a balanced endocrinological response to stress and fear, and support our sense of holding and safety underneath the heart.*

Think back to our Kidney meditations - the Kidney meridian rises up by traversing through the adrenal glands, which in a healthy system gives our energy power and fire to rise upwards; and in an adrenalised or imbalanced system pushes our body forward, affecting our thyroid. Therefore here we are massaging Spleen 15, and being mindful that we are focused on balancing and nourishing the adrenal glands in terms of our endocrinology. Let's explore once again from Debra Kaatz's more esoteric and Taoist perspective, what this point holds for us as an emotional and energetic passage "home" - so that we have a deep sense of what can arise by balancing our angelic body of light in this region. We will follow this explanation with an exploration of ST 25, which will compound our understanding and sense of the energy we are working with in this region of the body.

Sp 15 - Da Heng "A Great Balance Beam"

Debra Kaatz writes: "Da hang is the balance point of our inner Yin. At this point the spleen meridian joins the Yin Wei Mai, who like a great net joins together all the yin meridians so they have good harmonious relationships with each other. The Yin Wei Mai is said to protect and support all the influencers moving and circulating between the yin meridians so everything remains in equilibrium. When we look at the horizon at sunrise or sunset, we see the world and its vast expanse in beautiful light. We can feel the harmony of the moment and know that the cycle of one day will flow into the next. At sunrise we are inspired by the new day and all its promise. At sunset we have the memories of the past day and look forward to the next. Here on the horizon we can imagine our voyage step by step throughout the years and feel the stability that Earth brings in all these changes. Here we can gather what we have accomplished and visualise the next harmonious step. In this way we can move like the sun which passes overhead each day. Here we can see further into where our life can develop and move on with confidence and a wider vision. Da Hang means a full, great, noble, important and extensive passing of east to west or horizontal. Da is drawn as a grown man with a knot in his hair representing his experience and maturity. It means great, tall, elder, noble, best in quality, eminent, important, vast, very, extensive, much, full grown, and to make great. Hang is drawn as wood next to the brightness of many fires and a field. It means east to west, sideways, unexpected, cross-wise, and horizontal. Here is the harvest of late summer where we can sit and watch the sunset and dream about making our lives greater. here we can feel the fullness of our horizons and bring that richness into our lives. Da Hang means a great balance beam where we can feel the unity of opposites and feed our lives with harmony."

This piece speaks to having traversed the sadness and the sorrow of the journey back to self, and now reaching a space of equilibrium where we are ready and prepared to move forward into the journey of the Self with renewed energy and balance. This is a point of maturity on our journey of Self Mothering.



THE NINE FLOWERS

☯ Flowers 5 & 6: Spleen 15 - Da Heng ☯

☯ Tian Shu St 25

Debra Kaatz writes: "Tian Shu is the axis of a central point that turns with the heavens. Here is the axis of our Earth within, where we can turn in harmony with the Heavens just as the Earth does each day beautifully balanced on her axis. In this way we can see all angles and move forward with balance having seen things from all directions. Here we can find our centre and like Earth revolve throughout the seasons in a perfect orbit. When we can't go the old way then we have to change and this is the secure place where our lives can pivot in a new direction with balance and support.

Life itself is constantly revolving and we can't go back even for one minute. It is when we come to our limits that change has to occur and at this point everything suddenly pivots in a new direction. This is an anchoring point that gives us security as we grow and open up more. Tian Shu is a great pivot and it's balanced orbit. Tian is drawn as a mature man who is reaching for the Heavens above, which are drawn as a line above him. The Heavens are a vast expanse of space overhead which governs man. It means the highest of all things, the firmament above, nature, sky, heaven, the seasons, weather, celestial and the Supreme Ruler. Shu is drawn as wood and to dispose of or stow away things. It means pivot, axis, the central point and fundamental. Here we can find the stability and flexibility to move where life takes us. Tian Shu means to pivot with the Heavens."

What is intriguing to note here, and most important, is that we address the Chong Mai, as the deepest midline in our body and Self twice in Golden Lotus. Once is these two outer lines - the Spleen lines - and then later, we work with the direct, inner channel of the Chong Mai (following the Kidney lines, externally, and penetrating deep within, internally. Addressing the Chong Mai twice on our journey speaks to a similar concept of the bladder line on the back; where we have the physical shu points on either side of the spine and then the emotional points pertaining to similar organ systems further out. Here, by contrast, while the Spleen 15 rendition of meaning found in this mid-point - this naval point - speaks to the personal journey of the Nine Flowers, just proximal, as we reach the great center of the Chong Mai's main channel, we approach an ever more cosmic sense of our pivot. Both of these points allude to the layers of our work - and they also speak directly to the role of the Earth element (yin yang partners of the Spleen and Stomach) and it's relationship to the other organs in the cosmological sequence of the Five Element theory. In the Spleen meridian we find a meaning continuous with the Nine Flowers meditation we are doing; we are speaking to the personal experience of balancing states within the physiological being, and we are nourishing each part of the endocrine glands and their meanings; moving from the Upper Burner with the breasts, to the Middle Burner with the Spleen centre, to the Adrenal Glands and the lower burner - the transition being both physiological as well as metaphoric, emotional, energetic, and spiritual in a personal way. When we look at the body in this aforementioned series of layerings, similar to how the two lines of the bladder are focused on the physical and the emotional, we can look at the outer and inner layers of the Chong Mai as the outer layers (the Yin Wei Chong Mai) being more physical, energetic (endocrinological) and personal, within our body - and towards the inner lines of the Chong Mai beginning to call on a more cosmic sense of Union which occurs much more deeply and Universally simultaneously; the meeting of our inner and outer manifested realities. Therefore, as we move inward from the spleen/yin wei mai lines, towards the stomach, and finally the Kidney which converges with the deepest Chong Mai lines, we will notice a more cosmic, yet deeper & more embodied, nature to the points. Therefore it follows that just inside from Spleen 16 we find the centre of the solar plexus, and Ren 15 (which we cover in Lung) and other points of extraordinary cosmic import - just as when we move centrally from Spleen 15 we find another mirror of that cosmic nature - an extrapolation of those same principles. The Chong Mai proper is the main vessel of self love and Self care, running through the middle of our being - not the mirror of our ovaries and nipples - but through from our Womb to Heart. As we are awakening our lateral channels and balancing our psychology in Earth element, we are also slowly preparing our Earth for the final awakening of our heart and cervix connection - the Union with our Divine Self and the Universe - when we address the surging fires of the Chong Mai when we revisit this channel in the months to come.

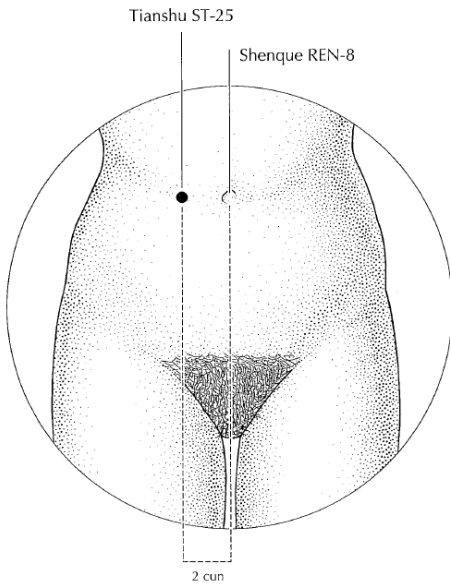


THE NINE FLOWERS

TIANSHU ST-25
Heaven's Pivot

Front-Mu point of the Large Intestine

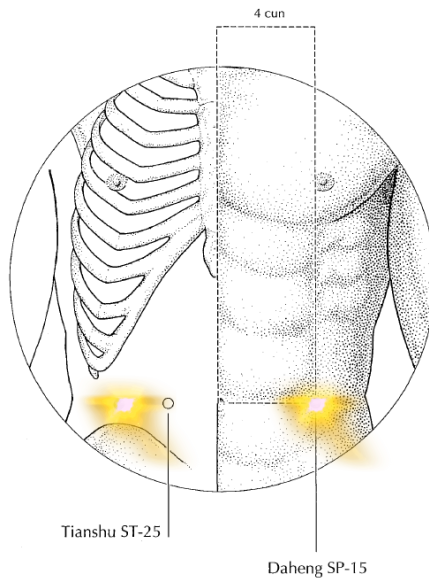
LOCATION
On the abdomen, 2 cun lateral to the umbilicus.



天
枢

DAHENG SP-15
Great Horizontal

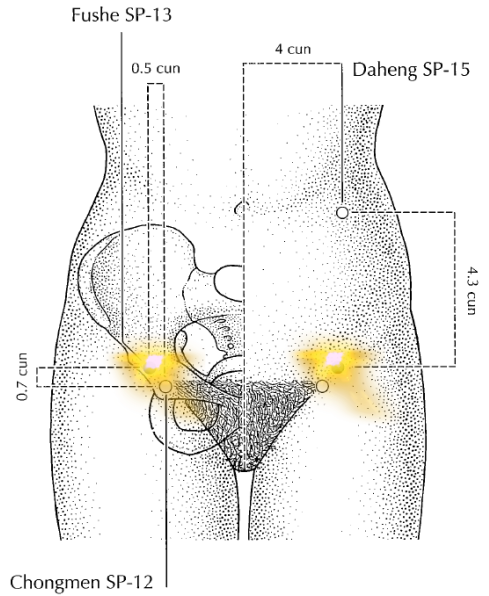
Meeting point of the Spleen channel with the Yin Linking vessel



大
横

FUSHE SP-13
Abode of the Fu

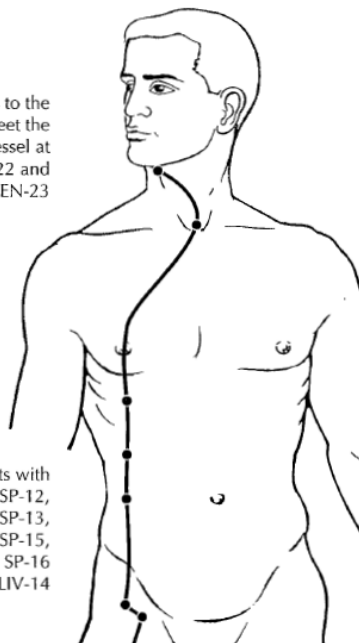
Meeting point of the Spleen and Liver channels with the Yin Linking vessel



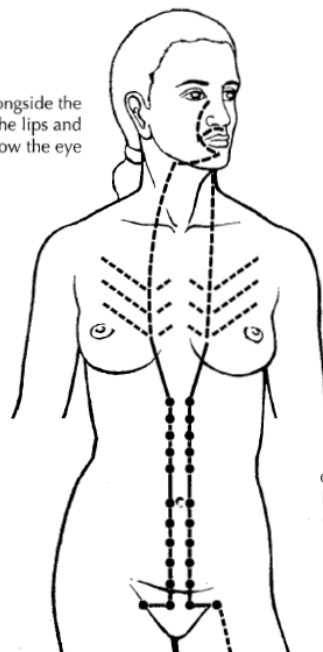
府
舍

ascends to the throat to meet the Conception vessel at Tiantu REN-22 and Lianquan REN-23

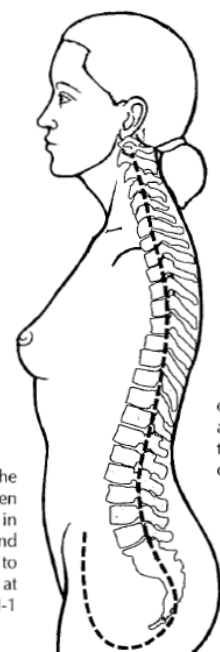
meets with Chongmen SP-12, Fushu SP-13, Daheng SP-15, Fuai SP-16 and Qimen LIV-14



passes inside the lips and above the eye



originates in the lower abdomen (in the uterus in women) and descends to emerge at Huiyin REN-1



one branch ascends inside the spinal column

Yin Wei Mai, along the Spleen Channel - and The Chong Mai, presenting externally along the Kidney points. In between the Spleen and the Kidney channels (the yin wei mai and the chong mai) sits the Stomach channel.



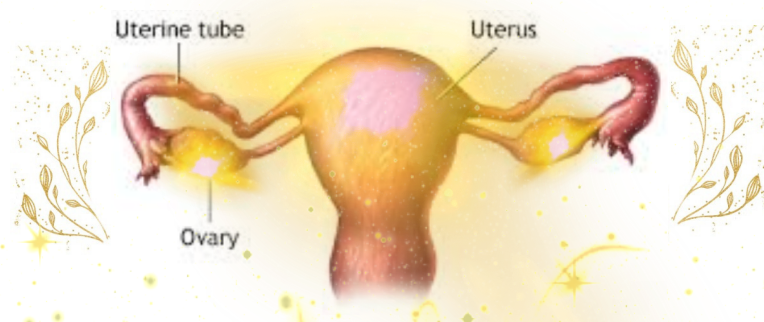
THE NINE FLOWERS

✧ Flowers 7 & 8: Spleen 13 - Fu She ✧

As we continue to traverse the 9 flowers, we come now to the ovaries - these amazing endocrine glands, these spiralling chakras of feminine energy. Debra Kaatz calls the arrival at the point Fu She to "The Dwell In the Inner Nourishing Palace". This is where we can cultivate and grow our spiritual sexual energy, continuously, and where we can generate an abundance of purity, comfort and nurture within our feminine beings. This is where we root, we remain, this is where we fully come home/arrive within Self on our journey of Mother & Earth.

"Fu She is the harvest palace where we can find our centre of balance and dwell in our home within the Earth. It is where we can receive the Earth's bounty and feel a real sense of belonging to the Earth beneath our feet. Here we can experience the spirit of our Mother, the Earth. At Fu She our storehouse can be filled with a full harvest so we have the security and stability to build our lives. It is our Earthly dwelling place. It is the loving nourishing and caring lap of the Mother Earth herself where we are safely held in her arms. At Fu She the spleen meridian joins the Yin Wei Mai, who like a great net joins together all the yin meridians so that they have good harmonious relationships with each other. The Yin Wei Mai are said to protect and support all the influences moving and circulating between the yin meridians so everything remains in equilibrium. This point contains a wealth of vitality and harmony. Fu She means to rest at the Palace and be nourished. Here we are refreshed at a warm welcoming inn after a hard day of travel. Fu is drawn as a building and inside the building is a hand that gives to man. It means a palace, treasury, storehouse, to collect those things necessary to live... she is drawn as four walls beaten together out of Earth and a thatched roof. It means to bestow, to set aside, to release, to stop at, inn, stage, a stopping point, to rest a while, to lodge, to reside and a dwelling place. Here is the inn where we can rest and find our comforts of home. At this wayside lodge we can feel warm, secure, and safe. This gives us the solid strength to journey well through life. It is our inner dwelling place and the palace of our Earthly residence. Fu She means to dwelling in the inner palace of Mother Earth where we can receive an abundance of nourishing care and security."

This is a beautiful piece to read when we come to consider that this is the point correlating with nourishing and nurturing the ovaries; at the end of all of these points, these practices, we know that our sexual energy is where and how we are growing our spiritual strength and energy in our body - so to remember that this pouring down of heaven's energy through the body comes to this deep resting place, this yielding, this energy in our pelvis is a beautiful reminder of what home really means in the feminine body. Of where, within us, we arrive in resonance with the Earth. This is a palace of abundance; we have traversed the sorrow of coming home to the Self in Spleen 16, we have reached the horizon and a new day, a point of balance and transition at Spleen 15, and now here at Spleen 13 we have arrived home within ourselves; to the palace of the harvest - the place in which we can finally rest, reside, and live in an abundance of energy, nourishment and light. This is our feminine resonance - through our womb - with the womb of Mother Earth and our Goddess/Shakti energy. This is where we can inhabit, build, generate, and spread, our immortal and Divine light from, within - expanding through our womb, and then pouring that through our glands such as the clitoris and the perineal sponge, to be recycled once again through the Du Mai, and down through our endocrine cycle. This is the place our treasures are stored, and transformed; where our feminine cycles converse with Mother Earth. Here, we come home.





THE NINE FLOWERS

✧ Flower 9: Ren 3 - The Clitoris ✧

Zhong Ji - Utmost Limit of Balance

To complete our journey here, we return to Debra Kaatz's writing of the point Ren 3; Zhong Ji. This gives us a beautiful sense of the final point from a Taoist perspective, and then we will explore the elements of the clitoris and the energy pouring down through our base with the additional explanation of the way in which our fingers are placed.

“The ancients knew if they remained entered, then whatever destiny brought, they would be able to move with it. Zhong Ji is the centre of this balance of life within us. We change and grow throughout life like a flower. Flowers bud and then open with a sweet scent and the beauty of myriad petals. The flower is fertilised in this full glory. It then dies back forming the seeds that fall to the ground to begin the cycle again. It is a natural process to open gracefully and slowly from the special qualities of our inner source. While walking our path the worst thing is to lose our balance. Life needs to move like an arrow that flies straight and true so it hits the centre of the target where it obtains its one and only correct place. Zhong Ji is the third point along the Ren Mai where Heaven and Earth penetrate each other to produce new life. Zhong means the centre, the middle way and inside. Ji is drawn as wood and a man struggling between Heaven and Earth with his words and deeds to grow into who he is. Trees grow and transform the space all around them and then leave a new space when they die. Ji means extreme limited, utmost point, highest point, and to reach the end of. Zhong Ji is this very centre of our special qualities. It is able to take us to our utmost limits but also keeps us balanced in the moments when life is difficult or impossible. It is a centre of vitality enabling us to grow with the vibrance and natural ease of the natural world around us. No matter what comes we can then remain like a tree slowly growing in all weathers. Zhong Ji means the utmost limit of balance and harmony.”

Here we reach the final ninth flower - and we allow this energy to pour into Ren 2 and the clitoris - allowing the clitoris to blossom like a flower. This is the only meditation in Golden Lotus we do - the spleen - where we liken the labia and the outer lips of the yoni to a beautiful lily, and we encourage and invite women to see them blossoming with dew drops, as we encourage the glands to release, to excrete, to become nourished with their own sacred waters, releasing toxins, and encouraging the body to be open and free. In this moment, as we reach the final Nine Flower, we are also blossoming, and we are sending this blossoming and this nectar down to the clitoral head, with our index fingers resting just just above it.

Try to see golden liquid pouring down over the clitoral head; pulse your fingers gently over it, and really feel that connection with receiving this light through your crown, into the pineal gland - and feel that connection with the pineal gland, as it pours golden light down into your mouth, your lips, your jaw, your throat, all of these erotic, sensual structures, nourishing your whole body in a journey of coming home through receiving, through meeting yourself, through these nine flowers and points, and finally, pouring that rarified liquid gold down over your clitoris.

See and feel the bulbs of the clitoris unfolding; notice if there is any sense of tightness, or a little bit of pain in that process; maybe even grief... as this beautiful energy comes to a halt at the Bartholin glands, the two glands on either side of your introitus, and then you can pour it back inside the pelvis, through the vaginal canal, into the spleen area, and then higher, through the penetrating vessel, or notice if this liquid pours all around the perineal sponge, and back into the tailbone, sacrum, and up the spine, to cycle around once again. Pay attention to where this blossoming light takes you, and how it feels for you, to honour the beauty of what it means to be luscious, ripe, and open to receive the light, explicit, and beauty you have taken such care to cultivate.



THE NINE FLOWERS

✧ Flower 9: Ren 3 - The Clitoris ✧
 Zhong Ji - Utmost Limit of Balance

You will notice here we are making a mudra (yoni mudra) with our hands; the meaning of this mudras is exactly as it feels with the channeling of energy. It is a grounding mudra, which directs energy downwards. This is a symbol of the feminine cycle, and a perfect and natural ending to our Nine Flowers. The meaning of this mudra mirrors the meaning found in Ren 3.

Ren 3 is also a beautiful meeting point of the three yin meridians of the lower body; the Spleen, the Liver (hence the downward energy and the tree connotation in the writing) and the Kidney; nourishing all of the pelvis and the bones and structures of the pelvic bowl. It is also a front point of the bladder, which makes sense as this is where we plant the energy finally before we bring it up around the back once again; and here we are also filling and nurturing all of the structures of the pelvic bowl, and tying together all of the work of the lower and middle burners.

