Entering the Rosy Clouds

The Taoist Art of Sexual Pleasure, Restoration, and Transcendence

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Introduction

The title of this book, *Entering the Rosy Clouds*, is borrowing an ancient Chinese term for a sexual teaching and practice, more specifically about sexual activities focused on health restoring benefits and the possible inducement of spiritual experiences. This doesn't mean that the practices contained within this work are not directed at creating heightened pleasure and recreational sex. They are, but ancient Chinese traditions of sexual practice, especially those having Taoist roots, treated the subject of sexual activity as being equally about procreation, recreation, restoration, and spiritual transcendental states.

People benefit their health from love and sexual affection, which was always considered crucial to the balancing of a person's Qi. Chinese medicine (TCM) and Taoist health regimes present many ways to harmonize the Qi, such as the stimulation of meridians and Qi points, following specific diets, taking herbs, and performing various Nourishing Life Arts exercises,[1] all of which make the understanding of Chinese medicine quite complex for the average person. No matter the method, however, all of

[1] *Nourishing Life Arts* (養生術, Yang Sheng Shu) is a broad term, encompassing everything from acupuncture and herbs to practices like Taijiquan, Eight Brocades Seated Qigong, meditation, and Waidan (外丹, External Elixir) and Neidan (內丹, Internal Elixir) exercises. Basically, it's an umbrella term for all the Chinese arts directed at health, longevity, and immortality.

them are are about balancing and harmonizing one's Qi—and sexual balance is the most critical to a person's well being. It's no accident that the works attributed to the Yellow Emperor contain so much sexual advice. They emphasize sexual teachings because they are a crucial aspect of all health regimes, as sexual vitality is directly connected to a person's well-being (physically and psychologically) and aging process.

It was during the Tang dynasty (618–906 CE) that a great deal changed in attitudes about sex. The Tang dynasty is considered the golden age of China's history as it was a period of renaissance, especially concerning social and sexual attitudes. It was an era when the professional classes ascended and found favor with the aristocratic and imperial class. One of the bigger changes was the lessening of emphasis on family disciplines and more on personal freedoms and expressions concerning sex. From this developed the rise and honoring of the professional consort. Actually, what we presently view as China's more purist and restrictive attitudes towards sexual freedoms and expression didn't really develop until the Qing dynasty (1644–1912 CE), a period when Confucian and Buddhist ideologies viewed sexual matters as taboo, so a negative presumption about Chinese culture and Taoism concerning sex unfortunately developed. It was during the reconstruction of the *Taoist Canon* (道藏, Tao Cang) in 1844 when all sexual teachings were removed, and to this day some Taoist sects and teachers claim sexual teachings were never taught

Book V

Sexual Techniques and Therapies

性 療 法

Xìng Liáo Fǎ

Part 1: Nine Methods [Sexual Positions]

The Yellow Emperor said to Plain Maiden, "You have given me the specific knowledge for the correct approach and behaviors for sexual activity, which also entails using nine specific positions. Please enlighten me clearly on these, so that these treasures for practicing sexual activity may be recorded for my future reference, and so I can correctly practice these precious secrets of sexual joy."

Plain Maiden then detailed each sexual position for him:

[1]

Circling Dragon

龍 宛 轉

Lóng Wǎn Zhuǎn

"The first position is called **Circling Dragon**. With the female lying on her back with her legs raised upward towards her head and the feet together, the man hovers over her from behind in a crouching fashion on his knees and begins rubbing his Jade Stem over her clitoral area while holding her ankles upright. When the Jade Stem is fully erect he inserts

it into her Jade Gate using the Eight Shallow and Two Deep method. When the erection reaches its peak and the feeling of the pending ejaculation is experienced, he withdraws his Jade Stem from her. When the sensation of ejaculation has subsided and the erection has softened slightly, he reinserts the Jade Stem and begins the Eight Shallow and Two Deep method again. He repeats this procedure ten times.

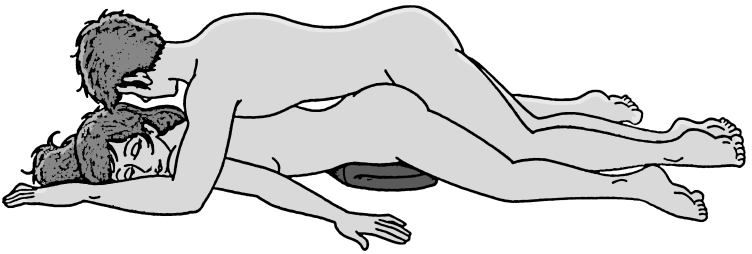
"This technique will strengthen the Jade Stem and provide him with greater staying power, and the female will experience intense sexual pleasure from the contractions of her Jade Gate. This technique will also cure any stomach disorders either partner may be suffering from."

[2]

Forest Tigers

林 虎

Lín Hǔ



"The second position is called **Forest Tigers.** The female lies prostrate with a pillow under her stomach to raise her buttocks. The man positions himself on his knees behind her and places his arms alongside her shoulders, resting his weight on his elbows and forearms. He inserts the full length of his Jade Stem into her Jade Gate and proceeds to swiftly withdraw and thrust the entire length of his Jade Stem, repeating this movement of the Jade Stem thirty-six times. The man must prevent his ejaculation. After each set of thirty-six repetitions he rests until the Jade Stem softens slightly and there is no sensation of ejaculation, at which point he begins the technique again. He does this ten times in succession.

"This technique will strengthen and eliminate any disorders the man might have of the heart and liver."

[3]

Playful Monkeys

猴 玩

Hóu Wán

"The third position is called **Playful Monkeys**. The female lies supine with a pillow underneath her in order to slightly raise her buttocks. She positions her thighs against her abdomen with the calves and feet raised straight up. The man, kneeling and facing her, uses both hands to support her legs on his shoulders

Chapter Three

Thirty Sexual Types of Skills by Consort Tong Xuanzi

洞 玄 子 性 技 三 十 種

Dòng Xuán Zi Xìng Jì Sān Shí Zhǒng

Tong Xuanzi was a very famous consort and member of the Tang dynasty Broad Cauldron[28] Taoist Sect, and the body of the text presented here is credited to this sect. *The Book of Tong Xuanzi* (洞玄子經, Tong Xuan Zi Jing), attributed to Tong Xuanzi, was compiled sometime in the late Tang dynasty (618–906 CE). The author's real name and her birth information are very difficult to determine, and other sources are unable to provide any further textual verification for the actual person of Tong Xuanzi.

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28 *Broad Cauldron* (張 鼎, Zhang Ding) is an interesting term. *Zhang* means to "broaden, extend, enlarge, and expand." The ideogram *ding* translates as a "cauldron, a receptor of spiritual essences." Zhang carries a masculine meaning and ding a feminine meaning. So it appears the school's principle objective, within the confines of the traditions of sexual alchemy, literally means "the male expands [his penis] and the female receives it into her cauldron [vagina]." Simply put, Zhangding means sexual intercourse.

Image from *The Book of Tong Xuanzi* (洞 玄 子 經).

The most important feature of Tong Xuanzi's attributed work is its exposition of the ancient bedchamber art, providing a comprehensive summary of the postures and methods of sexual intercourse. In contrast, the *Plain Maiden* text could be considered a work explaining the joyousness to be found in engaging in transcendent and restorational sex, while Tong Xuanzi's book presents the methods for joyousness of just engaging in physical recreational sex. The former being more aligned with the

[7]

Somersaulting Butterflies

空 翻 蝶

Kōng Fān Dié

Butterfly Somersaults: The man lies on his back with his legs spread open. Facing the man the woman sits on his pubic region with her right hand pressing on his abdomen and the left hand on his right thigh. With his penis inside her vagina she moves her body up and down the shaft of his penis.

Chapter Four

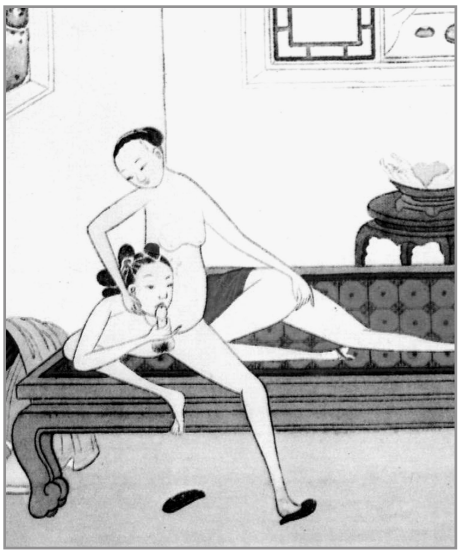
Three Oral Treasures

三口交寶

Sān Kǒu Jiāo Bǎo

The instructions for this practice are attributed to Wu Jiangxian (吳絳仙, Crimson Immortaless Wu) of the Sui dynasty (581–618 CE), an imperial concubine in the palace of Emperor Yang Di (煬帝), who ascended the throne in 605 CE at the age of twenty-four and was murdered in 618. Yang Di built the Grand Canal linking the rice fields of southeast China to Beijing in the north. He undertook three important expeditions to extend his empire during his reign—heading into Korea, northern inner Asia, and to the south in what is now Vietnam. Yang Di also became more decadent as he grew older and consigned hundreds of concubines to his ranks, much to the displeasure of his wife, Princess Xiao, and his five main consorts. These were the conditions in which Crimson Immortaless Wu lived during her life. Despite his accomplishments, Yang Di was one of Chinese history's worst tyrant emperors.

Wu Jiangxian predominately resided in Yang Di's palace in Jiangdu (江都, present day Yangzhou, 陽州). She did not leave the palace for a long time in order to cultivate her Three Treasures and reportedly had several



Ming dynasty depiction of an oral sex position called *Tigress Sips From the Stream* (虎 溪 于 啜, Hu Xi Yu Chuo), which in other bedchamber texts is referred to as *Playing* (literally, "blowing") *the Jade Flute* (吹 玉 笛, Chui Yu Di).

Ming dynasty painting of a man performing cunnilingus with a technique called *Strumming the Zither* (彈 琴, Tan Qin).