A traditional Chinese ink and wash illustration of a woman in elegant attire, including a black high-collared robe with blue floral patterns and a black hairpiece adorned with a white flower. She is holding a white flower in her hand. The background is a vibrant red with a tiger's paw print.

# The Sexual Teachings of the WHITE TIGRESS

Secrets  
of the  
Female  
Taoist  
Masters

Hsi Lai

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Destiny Books  
Rochester, Vermont



*If you cannot face directly into your sexuality,  
You will never discover your true spirituality.  
Your earthly spirit leads to discovering your heavenly spirit.  
Look at what created you to discover what will immortalize you.*

**—White Tigress Manual**

# Disclaimer

Since very few Asians actually have any knowledge of White Tigress practices, the reader should not judge the Asian culture as a whole or assume that any Asian person condones or believes in them. Most Asians will be hearing of these practices for the first time and will react to them as any other person would, with acceptance, disdain, or indifference.

The author and publisher disclaim any responsibility or liability for individuals who engage in any of the sexual practices described in this book. The materials presented here are meant to serve solely as a record and description of White Tigress ideology. Neither the author nor the publisher promotes any of the sexual methods or practices mentioned in this book, nor do they encourage any individual to engage in them.

It is the author's hope that anyone who would decide to undertake any of these practices, especially those requiring a sexual partner, would do so with great caution and consideration. None of the practices described in this book should be considered as sexual amusements. Most of the practices described are very powerful psychologically and physiologically and therefore need to be approached carefully.

*Note:* The names of teachers and students of these teachings have been altered so as not to reveal their true identities or to jeopardize their privacy.

# Acknowledgments

Without the tenacious encouragement of Dr. Chen I would have never found myself or been allowed into the beautiful world of White Tigresses, nor would this book have ever become a reality. My deepest appreciation to him.

To Madame Lin, her daughter, and all the Tigresses under her tutelage. When I stayed in Taiwan to research this book all of them showed me so much kindness, provided me with so much support, and above all they so genuinely granted me all their trust. They changed my entire perception of not only sexual matters, but on women and love as well. I will forever be in their debt.

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To everyone at Destiny Books who helped get this book to print. The enormous amount of time and effort everyone spent made this book so wonderful, so readable, and so beautiful.

With utmost gratitude and respect I bow deeply to everyone.

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# Foreword

The White Tigress teachings originate from the ancient practices of the Western Royal Mother (Hsi Wang Mu), and have been handed down and refined over many centuries within the Asian consort societies and certain Taoist sects that adhere to feminine and sexual ideology. Sadly, the world has changed and we no longer have the comfort of these sanctuaries in which to pass along our teachings. But now, with this wonderful record of White Tigress teachings compiled by Hsi Lai, we are assured that our philosophy and knowledge will not pass into oblivion.

Over the ages we have been ridiculed, banned, imprisoned, and even killed for our sexual beliefs by zealous moralists and political thugs who attempted to gain favor with the masses. Yet we have survived the incriminations of taboo-breaking through the courage and determination of an endless stream of adherents, both male and female. My utmost hope is that this book will, with great clarity, provide evidence of our true purpose: physical youthfulness and spiritual immortality.

Until present times, Asian culture had openly maintained the practice of keeping female concubines and consorts, the primary conduits through which the White Tigress teachings were transmitted. But now that the tradition of secondary wives and consorts has been made illegal—and driven deeply underground for those who still engage in the custom—I fear the White Tigress teachings would suffocate if some measure were not taken to preserve them.

Change is necessary for all things. For the teachings of the White Tigress this is definitely true. The lineages and secret societies cease to exist, as does support for female Taoist convents. Our past avenues for-propagation of the teachings have disappeared very rapidly in this century, so the options for preserving the teachings cannot exist as they have in the past. This book represents the modifications that are necessary in order for White Tigress teachings to exist within future generations.

Admittedly, the traditional practices of the White Tigress were extremely difficult to maintain. Many of the women I have taught over the years did not succeed simply because the practices required too much dedication, with a minimum initial requirement of three intensive years. Times have changed, and so have the lives of women. Women now seek their own careers, many are single parents, and, generally, they no longer find their finances completely provided by men. Independence has its price—in this case, a lack of freedom to engage fully in the traditional practices of the White Tigress.

I am happy that Hsi Lai has done such a remarkable job in presenting the White Tigress teachings to the world. Not only does this work serve as a record of the traditional teachings of the White Tigress, but it also makes the practices and philosophy accessible to modern-day adherents. It is not important that every woman become a White Tigress, it is important that every woman be aware of her potential. Each female who reads this book and puts into practice just one restoration or spiritual exercise will preserve these teachings and honor the centuries of women who transmitted them.

I suspect the White Tigress practice is as difficult as that of our male Taoist counterparts who sit for long hours in meditation and practice specific internal alchemy to retain and restore their sexual energy to attain immortality. The White Tigresses are equally dedicated to their practices. Yet there is so much about us that is unseen, a story behind the story. We are what the *Tao Te Ching* refers to as “the mysterious female, the gateway to the sublime Tao.” Herein lies our biggest secret, but only the

most dedicated can discover its truth.

Sex is like a poison, and like most poisons it is also its own antidote. Tigresses are not emotionally attached to sex; we simply see it as a very effective and powerful vehicle by which to restore and enhance our physical beauty and with which to delve into the sublime Tao to attain immortality.

The White Tigresses are Taoists who have discovered how to harness the most powerful energy of human experience—sexual energy—and apply it to the pursuit of health, youthfulness, longevity, and spiritual immortality. The White Tigress sexual practices and beliefs are but the means, not the end. Sexual energy is our springboard, propelling us to a more youthful and spiritual state of being.

My deepest respect and gratitude goes to Hsi Lai for his years of dedication in compiling this book. Undeniably he has provided a far more lucid record of the White Tigress than we could have done for ourselves. He has set the stage for yet another chapter in the history of White Tigress teachings, giving me the great hope that the teachings will now find a new fertile ground on which to grow.

**Respectfully,  
Madame Lin**

# Introduction

White Tigress is the name for a female who has undertaken disciplined sexual and spiritual practices for the purpose of restoring her beauty and youthfulness in order to realize her full feminine potential and the condition of an immortal.

The sexual teachings of the White Tigress were initially developed in ancient China by female Taoists, and this book provides an overview of the fundamental, transformational sex practices and philosophy of the White Tigress, revealing the teachings a female would receive during her first three years of practice. *The Sexual Teachings of the White Tigress* clarifies the historical context and Taoist developments of the White Tigress methods, includes modern Western medical correlations to substantiate the Tigress's beliefs and practices, and is framed in a modern English perspective so it can better be evaluated and the validity and merit of the White Tigress's philosophy determined. This volume can be viewed then as a philosophy book, a sexual-health medical review, and a modern look at the sexual practices of the White Tigress.

The term *White Tigress* is applied to small, secret, and elite societies of female teachers (a male teacher is called a White Tiger) who have inherited very ancient and unique sexual teachings. Developed and established long ago in China, the White Tigress teachings continue into our present times, having adherents throughout Asia and Europe, and now in America. The societies of White Tigresses are not large, nor do they have a structure other than the teachings and methods.

A White Tigress may appear and function in any walk of life. She is not restricted by either her social environment or her religious beliefs. In the past, however, Tigresses usually lived as Taoist nuns, consorts, or concubines.

Although Tigresses followed certain guidelines in their practices of acquiring male essence, specifically sexual energy, it was entirely up to each adherent's discretion in maintaining them. The only real structure for a Tigress was provided by her teacher. It was also extremely rare for one Tigress to befriend another Tigress, as all their practices and true identities were kept in secrecy, and they never revealed their practice to anyone outside their elite society.

Tigresses, as a rule, avoided contact with other Tigresses, other than a small number of students who knew each other because they shared a teacher. None of them knew any of the teacher's previous students, nor would they know any of the students who would have followed them.

The White Tigress society was so secretive that, at most, a single adherent would be aware of only a handful of other adherents within her own lineage—and would never be aware of how many other lineages were still flourishing, if any, or where they might be practicing. A well-established and accomplished teacher, for that matter, would know only her own teacher and her own students.

Although a Tigress could be identified by certain physical characteristics, you would need to be a full-fledged White Tigress to know them all and to recognize another true White Tigress.



The information provided in this book comes from a White Tigress lineage dating back to 1748. Even though this lineage can be traced to that date, it was obviously developed from other lineages under a different name, or possibly no name at all, from much earlier times.

The name White Tigress is borrowed from a Chinese term indicating a female with a hairless vagina. Historically these lineages were usually named after the teacher and her place of residence. In this case, the 1748 manual on which this book is based had “Chin Hua’s Tigresses of Nanjing” inserted on the title page. With each succeeding teacher and lineage, the name would change. For reasons of clarity, Madame Lin and I decided to group these teachings under one common name, and we thought “White Tigress” would be the most appropriate, as all past lineages regarded the secret meaning of this name as the symbolic ideal for its adherents.

## **A Definition of Terms**

The following terms appear frequently in the text, and brief explanations of them are provided here in order to prevent any confusion.

***Courtesans.*** Forerunners of geishas in Japan, courtesans were professional entertainers of men. Their standing in Chinese society was one of the most respected and revered for women. Courtesans were normally well trained in the love arts as well as in music, poetry, art, business, and social ethics. In many cases, courtesans served as business confidants and advisors. To have the assistance and loyalty of a courtesan was considered a very high honor and was a sign of a man’s great wealth and influence.

***Consort.*** Women who had no standing claim as a wife but who lived more or less as our modern conception of a mistress were called consorts. They normally lived separate from the man’s family, providing him respite from all the troubles of maintaining family and business affairs. Consorts were usually acquired because of their beauty and charm, and for the most part they led very opulent and easy lives.

***Concubine.*** A term that means a secondary wife. Men in earlier China were allowed to have as many secondary wives as they could afford. Concubines normally lived within the family compound, had household duties, and served primarily to provide a male child for the posterity of the husband. Depending on the wealth of the man, he could have numerous concubines, most of whom never served him in a sexual manner. In many cases a concubine was taken on because of some arrangement between two families, often so that she could be schooled and could later help her family. Some very powerful and wealthy men had so many concubines that they never met them all, as they were scattered around in different countries attending schools or running businesses.

Overall there were four main reasons for a man to take a concubine: (1) to ensure the birth of male children to carry on his family lineage; (2) to provide financial support for a family and daughter of lesser means; (3) to offer assistance to the number one *t’ai t’ai* (wife) in managing and running the household; and (4) purely as a means of sexual pleasure and entertainment.

Westerners have long confused courtesans, consorts, and concubines, as well as geishas of Japan, with prostitutes. This is as erroneous as saying a wife in Western culture is a prostitute because her husband earns money and supports her and they have sex. These three classes of women might have had sex with and been supported by men, but that in no way made them prostitutes. The term for a prostitute in China is *sing-song girl* or *wild pheasant*, and it was applied only to women who provided sex purely for money.

***Female Taoists.*** In Chinese history there were female Taoists who practiced spiritual cultivation as

nuns, undergoing the same rigors of celibacy and meditation as their male counterparts. There were also other female Taoists who did not dwell in the temples and hermitages but practiced within mainstream society, and it is from these females that the White Tigress teachings derived.

White Tigresses practiced spiritual sexual methods for the restoration of their youthfulness and to achieve immortality. Over time the various practices of these women eventually led to the development and formation of the White Tigress societies. Though they were never established as an organized school of learning, White Tigress lineages were passed down in secret to certain women—and men—who rejected the views of the moralists and Confucians, who for most of China's history dictated the moral behavior and structure of China's masses.

**Taoism and Confucianism.** The two indigenous philosophies of China. Taoism, at its heart, presents a philosophy of living naturally within the world, a doctrine of noncontention and noninterference with the world—Taoists were the original freethinkers in Chinese society. Taoist philosophy is primarily based on the work of the Yellow Emperor (Huang Ti, the attributed author of *The Yellow Emperor's Internal Medicine Classic*), and on Lao Tzu and his work the *Tao Te Ching*, Chuang Tzu's writings in the *Chuang Tzu*, and Ko Hung's *Pao P'u Tzu*. These writings and teachings experienced a great deal of interpretation throughout China's history, and so Taoism has been divided into many sects, schools, and divergent practices. These divisions were also created because Taoist classical writings in the main can be and were interpreted and practiced in any of the three following manners: as spiritual alchemy, as contemplative philosophy, and as means for sexual regeneration. The more traditional Taoist schools recognized and adapted all three interpretations simultaneously and did not discard one in favor of another. The White Tigress adheres to all three as well, first undergoing the sexual regeneration, then the spiritual alchemy, and lastly the contemplative philosophy—blending and developing all three over a nine-year period.

The Confucians, on the other hand, believed in an orderly and moral society in which duty and righteousness were considered the proper functions of a man's life—nature was nature and man was man. The Confucians did not bother thinking that man needed to work in accordance with nature. They were conservative moral fundamentalists who believed men were superior to women. Confucianists believe in immortality as well, but only in terms of a biological immortality, namely the posterity of one's family lineage. This is the reason acquiring sons was of such great importance to the Chinese. Taoism, however, emphasizes a physiological immortality, wherein creating a spiritual embryo and child within oneself held the greatest importance.

Taoists, however, viewed men and women as equal partners in the interplay of creating supreme harmony—just as Heaven and Earth and yin and yang forces of nature must balance each other to achieve any form of fulfillment or harmony. It might be said that Taoism is similar to the way in which Native Americans lived, and Confucianism is even more similar to what Native Americans called the white man's government. This analogy should make clear the wide divergence between Taoism and Confucianism in early China.

**Immortality.** A wide divergence of meaning is given to the concept of immortality in the many schools of Taoism. Some schools believe in actual physical immortality, wherein the body can be preserved as long as a person deems necessary. Another meaning is that the spirit and consciousness remain intact and lucid during death and so would be able to direct the self to immortal paradises or heavenly realms of existence rather than its returning to this earthly realm. The most practical meaning

is that the person lives beyond one hundred years in good health, or as the Chinese say, “retaining youthfulness within old age.” To the Tigress, however, immortality carries the ideas of living with optimum health, living longer while maintaining a youthful physical appearance and disposition, and achieving lucid consciousness upon death.

**Restoring youthfulness.** The object of restoring youthfulness is to recapture the physical condition of the adolescent years, not to revert back to the original height of a fourteen-year-old, or that the breasts will become smaller, and so on. Rather, the skin, hair, vagina, breasts, muscle tone, hearing, and eyesight will all feel and function pretty much as they did during late adolescence and early womanhood. Some of the physical sensations and energy of the adolescent years are likewise reexperienced. The White Tigress believes that a woman can restore herself back five to fifteen years, depending on the age at which she begins practicing and how much aging damage has occurred. As an old Taoist saying runs, “No one can cheat death and old age, but death can certainly be impeded and life can be prolonged.”

**Qi.** “Energy,” “breath,” and “vital force” are all interpretations of *qi*. In brief, it is the internal vital energy that is stimulated in acupuncture and it is what the Asian considers the energy that animates all life forms. The very warmth of the human body is a result of *qi*, which is thought to be like an inherent oxygen in the body and blood that stimulates vitality and stamina. In Chinese thinking the body can live for a certain period of time without food, breath, or blood circulation. But without *qi* it cannot exist for even a moment.

**Ching.** The very primal urge people have to reproduce themselves, the behavior we apply in expressing sexual desire, the substances contained within sexual fluids—the regenerative force—are all *ching*, or sexual energy.

The orgasm is a person’s most intense experience. No other experience is as totally focused or concentrated, providing not only a great sense of pleasure, release, and relaxation but also a powerful enhancement of all of one’s senses. Of all the forces within humans, sexual energy is the strongest, and it is expressed in our daily life in countless ways—from consumption of food to sexual activity.

The orgasm emits sexual energy from the body, not only in fluids, but also as a substantive psychological force. The Tigress discovers how to absorb and make full positive use of the fluids and energies of her own orgasm and the male’s orgasm to benefit her health and well-being.

It is because sexual energy is the strongest force and influence on the human condition that the Tigress chooses to make use of it to expedite her attainments of youthfulness and immortality. We, in the West, have yet to fully comprehend the intrinsic connection between sexuality and spirituality. To the Taoist the sexual and spiritual refinement of *ching* (sexual energy, physical functions), *qi* (vital energy, breath), and *shen* (spirit, consciousness)—the Three Treasures—is the secret with which to unlock not only the restoration of our youthfulness but our immortality as well.

Sexual energy, if directed in a negative manner, can cause numerous ailments, from eating disorders to psychological traumas. Sex, no matter your preference, whether you desire it or abstain from it, is still the undercurrent of both your physical condition and your psychological temperament. Each human being has the choice to use it either positively or negatively.

**Jade Dragon.** A male counterpart that the Tigress might sometimes have. He was not only her co-practice partner in the sexual activities but her benefactor and protector as well. They normally

stayed together for a three-year period and then decided whether or not to part. Their entire relationship was structured on an agreement to help each other with the practices.

**Green Dragon.** Male sexual partners seduced by a Tigress purely for the purposes of acquiring sexual energy and semen. Unlike a Jade Dragon, Green Dragons are indispensable and crucial to a Tigress's practice and success, for even if she had a Jade Dragon he would be unable to provide her with the necessary sexual energy and semen needed over a three-year period. Encounters with Green Dragons are very disciplined sexual affairs, and a great deal of preparation and emphasis is put on finding and meeting them.

## **Becoming an Immortales**

The physical goal of the Tigress is first to re-create the sexual responses in her body that were initially developed during adolescence, which would aid the development of her physical restoration. In doing this she would retard the aging process.

She then proceeds to develop her practice and experiences of Absorption of Male Sexual Energy, also referred to as Absorbing the Dragon's Breath, for developing a state of hypersensitivity through an intense sexual stimulation. Absorption is the ability to mentally and physically induce the energy of the male orgasm into herself, whereby she then uses that masculine (yang) energy to both fortify and enhance her own feminine (yin) energy.

It is her practice of Absorbing the Dragon's Breath then that leads to her spiritual goal of achieving Illumination of the Mind, which is the experience of seeing numerous, small, lanternlike lights swaying very gently inside her head. The Tigress needs to experience this illumination nine separate times in order to produce sufficient energy to create her Virgin Immortales's Spiritual Fetus, and for the sake of progress she attempts to bring about these nine illuminations within a three-year period. Like her counterpart, the male Taoist, she needs this spiritual fetus in order to undergo the metamorphosis from mortality to immortality. It is best to think of this as a spiritual pregnancy wherein giving birth to the spiritual fetus is like shedding the mortal body in exchange for an immortal one—or like a caterpillar shedding its cocoon and emerging as a butterfly. So in looking at the Tigress's practice in light of the butterfly analogy, the Restoration Period (first three-year practice period) is synonymous with a developing caterpillar, the Preservation Period (second three years) with the caterpillar wrapping itself in the cocoon, and the Refinement Period (final three years) with the emergence of a butterfly.

*Qigong* literally means, “working the breath.” However, *qi* also means “vital energy,” and *gong* also means “skillful means.” The whole idea of qigong is to make the breath and vital energy of the body strong enough to benefit one's physical and mental health. The majority of Taoist and *qigong* books popular today contain some erroneous impressions, evident primarily in what is normally referred to as the Lesser Heavenly Circuit, which is the practice of circulating the qi up the spine and down the front of the body. According to these books, the goal, whether for a male or a female, is to practice visualization and breathing techniques to achieve the circulation of qi through two meridians—*jen mo*, along the spine, and *tu mo*, on the front of the body.

The intent of this is correct, but not the process or the way it has been presented. First of all, these books give the impression that a person can achieve this circulation of qi by simply visualizing and breathing. Nothing could be further from the truth. Experiencing a circulation of qi even one time on one occasion, let alone having the sensation of its circulating nine times on nine separate occasions,



can take a whole lifetime of practice, and very few Taoists even achieve this. It is the reason Taoists practice things like tai chi chuan, qigong, internal alchemy, meditation, and so on, their whole lives. What many writers have done is take the old Taoist diagrams and explanations and present the idea of circulation as something immediate, commonplace, and easily achieved, when in actuality it is a result, or effect, of long-term practice.

Second, and even more important to understand, this process of circulating qi nine times is relevant to the male's cultivation but not for the female's progress. Illumination, on the other hand, is of utmost importance to her.

A male has to experience a circulation of qi through the meridians before the illumination experience can be triggered, but experiencing the circulation is still no guarantee illumination will follow. A female, on the other hand, can experience illumination without having to circulate the qi because she is already biologically and spiritually prepared for pregnancy. A male is not, and therefore he needs to open his *tan-t'ien* first to achieve qi circulation. *Tan-t'ien* means "the field of the elixir." Physically, it is a human being's center, a point in the lower abdomen where the breath is to be directed and focused so the qi will accumulate and develop. More important, it is where the spiritual pregnancy, or spirit embryo, occurs. Only after a male has opened his *tan-t'ien* can he experience illumination.

The Tigress must put forth a great effort, however, and to experience nine separate illuminations in three years is not easy. Few Tigresses can achieve it—just as few Taoist males ever achieve creating their spiritual fetus. Both, however, do acquire great health and restoration within their efforts of attempting to achieve illumination and circulate the qi, so no one should think the journey is fruitless or unattainable.

Because females don't need to circulate the qi in order to experience illumination, they have, in one sense, an easier task. An analogy can be drawn to becoming physically pregnant, where initially a woman has only to receive the sperm in a fertile egg to become impregnated. The real work for her is then to incubate the egg for nine months in order to give birth to a child. Likewise, she need only absorb the *yang shen* (male sexual/spiritual essence and energy) to experience illumination, and she must then experience the illumination on nine separate occasions, to create her spiritual fetus.

A man, on the other hand, has to reinvent himself, so to speak, for the goal of creating a spiritual pregnancy within himself. This is why he needs to circulate the qi nine times on nine different occasions, and why he needs to inject a drop of refined *yang shen* (refined sexual essence—analogue to a sperm cell attaching itself to the fertile egg) into his *tan-t'ien* in order to create a spiritual embryo, or fetus.

The processes that need to happen for him to create a spiritual pregnancy, however, cannot be practiced as such. Circulating the qi and illumination occur more as a result of his practices of Reverting Ching to the Brain, sperm retention, meditation, and breathing regimen—just as getting a woman pregnant occurs from the process of the sperm's reaching and attaching to an egg, not simply because of the act of physical sex. Therefore, Tigresses see their process in creating a spiritual fetus as absorbing male sexual energy in much the same way her fertile egg absorbs the sperm cell to create a new life. Males, on the other hand, need to unite seminal fluids and sperm in the testes and then ejaculate the sperm, enabling the sperm cell to go on a journey to find the fertile egg. This is analogous to his process of sending the qi on a journey so as to end up in his *tan-t'ien* to create his spiritual pregnancy.<sup>1</sup>

To the true Taoist and Tigress, physical impregnation imitates spiritual impregnation: they see physical sex and spiritual sex as macro-micro mirror images of each other. They both understand not

only that sex is the most powerful force within them but that males and females have a different role in creating material and spiritual fetuses. The male creates by *giving* sperm; the woman creates by *receiving* it. Therefore, the male must create (refine) his drop of *yang shen* to spiritually impregnate himself. The woman needs to receive (absorb) the *yang shen* to spiritually impregnate herself. Physical sex involves sexual intercourse, with the female egg and male sperm cell joining together. Spiritual sex involves the mental processes of the yin essence gathering and fusing with the yang essence for women, and the yang essence gathering and fusing with the yin essence for males.

In light of this information, it is interesting to point out how the typical Taoist books emphasize the male's point of view, implying that cultivation is, and has been, a practice dominated by men. But when looking from the Tigress's perspective, females have a more natural ability for achieving immortality and the goals of Taoist cultivation because they are biologically more adaptive and receptive to it. To assume that a female is superior at spiritual cultivation, however, would be erroneous, because males and females must each take the approach that suits them. The problem has arisen from a lack of knowledge about their differences, with some females engaging in Taoist cultivation methods that are more conducive to men and thereby being at a disadvantage.

To accomplish her goals, the Tigress makes periodic use of Green Dragons, men who are seduced purely for their sexual energy. She is with them no more than nine times in a given period and is often secretly or openly watched by her Jade Dragon during her seduction of Green Dragons. Though many Tigresses do seek Jade Dragons, a Tigress does not need a Jade Dragon to accomplish her goals. Such a male partner is acquired for three reasons: for financial support, for physical protection, and as a trusted partner for the more advanced Transformational Techniques.

In essence, the Tigress first begins her practices on a purely physical level, for restoring and preserving her youthfulness. Once she achieves the physical aspects and goals, she moves on to the more spiritual level, the transformational period, of which the absorption experience is like the bridge connecting the two. As in any spiritual practice, the physical aspects must be mastered prior to mastering the spiritual—the very same premise taught in all meditation, martial art, and yoga practices.

The White Tigress practice is disciplined both in sexual activities and in the time involved. A Tigress only engages in certain disciplined sexual acts. She adheres to a schedule that does not greatly interfere with her normal daily life. Though the practice schedule and time spent are not intense, her sexual encounters are.

As with the majority of ideologies and practices of the Chinese, strictness and discipline are at the foundation of the White Tigress practices. However, Tigresses, despite the strictness and discipline projected on them, are very passionate and giving—passionate not only about their practice but also with the men they come into contact with. Passion for the Tigress is the means by which she can realize her end goal. So when reading this material, it should never be forgotten that Tigresses seek to be embodiments of passion and giving.



White Tigress philosophy goes to the very heart and origin of a woman's sexuality and spirituality. The contents are challenging, to say the least, but there is no escaping the fact that no matter what your sexual preference is, from sexual obsession to complete abstinence, sex is aging you. Sex is like a drug—abusing it withers and destroys you, while using it correctly restores and preserves you. The Tigress focuses on using it correctly as a medicine.

The Tigress views sex just as someone would view seeking out a profession, which means setting aside time for learning that profession. Her practices are not merely exercises in sexual prowess or to attain a goal of becoming beautiful. Rather, and more important, she becomes a Tigress so that she can truly know herself and apply her newfound energy and confidence to any task she may embark upon.

The majority of us have no idea how powerful and positive sex can be, especially if we learn how to harness and direct it. Sex to the Tigress is a discipline in overcoming her greatest enemy—her own self.

Many people may not agree with the methods of the White Tigress, but it is an undeniable fact that sexual energy is the reason we are born and it is the reason we age and die. The White Tigress lifts the dark veil of sexual conformity and morality to see the truth and potential of sexual energy, thus finding the medicine to cure herself of the mortal condition, namely aging, illness, and unnatural death.



PART ONE

*The White  
Tigress  
Teachings*

白  
虎  
教

# Meetings with White Tigresses



## Early Influences

My initial interest in the matter of transformational sex occurred when I was around eighteen and read an article on Mahatma Gandhi that indicated he periodically slept between two twelve-year-old female virgins. He didn't do this for the purpose of actual sexual contact but as an ancient practice of rejuvenating his male energy. I found out later that Taoists called this method "using the ultimate yin to replenish the yang." I didn't understand it then, but there is a profound theory and purpose behind such a practice.

The automatic rejection of such ideas in our Western culture is evidence of how abusive our thinking and actions toward sex are, as we immediately leap to negative assumptions about anything that might be construed as sexual. Since Westerners tend to focus on the negative first, we are often prevented from viewing sexuality and spirituality in the same instance. Even though Gandhi was completely innocent in this practice, which was held in high esteem by many spiritual adepts throughout Asia's history, it would be irresponsible to advocate its use in the world today, especially in countries that lack a tradition, or law, providing for such things.

Reading that article, however, planted a seed of awareness in me about how much I didn't know about sexual-spiritual alchemy, but wanted to learn.

Many years later I had an experience that firmly fixed my attention on transformational sex. For about six months I had been dating a girl of Indian descent who had knowledge of and a great interest in Tantric sex. One evening she encouraged me to try a technique involving oral sex, which she claimed would change my whole view about sex and what it could do.

Leading me to a reclining chair, she motioned for me to say nothing and told me to sit there quietly and relax while she left the room. When she came back, she lit some mild incense and a candle, played a tape of some very faint Indian music on her stereo, knelt between my legs, and began her Tantric fellatio.

She told me to just lie there quietly and listen, feel what she was doing, and gently roll my eyes back to internally view the top of my head. After fifteen minutes or so, I had one of the most intense orgasms I had ever experienced.

Weeks later, after the eighth or ninth occasion of her doing this, a whole new experience occurred although I did not have an orgasm. I saw what I thought were a thousand tiny whitish-yellow lamps swaying gently inside my brain. Never had I experienced such a state of joy or utmost contentment as I did during that moment—euphoric would be a mild description.

I didn't realize it at the time, but I was actually in that trance state for more than an hour. To me it seemed like minutes. When I returned to normal consciousness, I had no urge whatsoever to have an orgasm, only to go back to that state of mind.

The next time we were together she told me that after orgasm I was to go sit quietly in the living room and not bother her for any reason. On this occasion she sat cross-legged, motionless, for nearly forty-five minutes with the countenance of a deep inner smile. It was a most incredible sight.

As a result of this and subsequent encounters with her, I decidedly wanted to know more about Tantric, transformational sex, finding that I preferred it. Indeed, the experience was more a mental orgasm than a physical one. The interesting aspect of these encounters was that I didn't have to apply any of the normal aggressive male behaviors. Having to lie motionless and just sense was astounding to me. Just as astounding was the fact that my girlfriend then revealed and proved to me that she was actually forty-four years old. She looked every bit to be in her midtwenties. Though she told me later that she looked so young because of her practice of Tantric sex, she refused to say much more about it—other than telling me of old Tantric and Chinese texts to research.

Over the next couple of years I found myself in discussions with various people on these matters of Tantric sex. In my reading and translating of old Chinese texts, I would periodically come across statements about these practices, mostly in footnote references, but never found anything substantial.

Surprisingly, I encountered many others who shared my same interest in this subject. When I first started lecturing on Taoism at various educational institutions and organizations, I would more often than not mention the ideas and practices of Tantric sex—and the interest was always astounding to me. At that time, however, I knew very little of these matters and couldn't really conduct any meaningful discussions on them. My hope was somehow to find legitimate sources for these teachings, but I also knew that even if I had possession of such teachings, it would be most difficult to practice them in our culture. As my former Hindu girlfriend once commented, “If I told people in this country what I did to stay young, they would call me a whore and insane and lock me up for good. It is better to keep quiet about such things.”

In Asia it is culturally easier for a female to practice transformational sex, but in the West it is much more difficult because we don't grow up with the same philosophical undercurrent or the same view of human sexuality—we still retain a great deal of Victorian guilt and negativity about sex.

## **Madame Lin and the White Tigress Manual**

After many years of searching to learn more about these Tantric teachings, I reached a point of stagnation for lack of reliable books and teachers. Fortunately, I had an Asian friend who knew of my experiences and interest in such teachings and was able to introduce me to a woman he said was an expert masseuse, a Taoist, who came from a long lineage of family courtesans.

My introduction to the White Tigress society occurred in 1986 in Taipei, Taiwan, with a woman whom I choose to call Madame Lin. She then lived in a district of Taipei called Peitou, which since the early fifties had been famous for its very wealthy resident prostitutes. Madame Lin saw this as the perfect place in which to conceal and practice her White Tigress arts, as no one in that area would question the comings and goings of various men and women into her home.

The only reason I was fortunate enough to meet Madame Lin, the matriarch of a very distinguished White Tigress lineage, was because of a close friendship I had made with a Chinese man, a doctor by profession and a Taoist by predilection. Dr. Chen had been Madame Lin's Jade Dragon for three years, and his longtime dream was that the White Tigress teachings be put into writing, as he feared this small, secret society was doomed to disappear. He decided, without telling me, that I would be a good choice for compiling those teachings into English, and so he contacted Madame Lin to request her consent and her collaboration in getting me to write this book.

He set me up by asking me to go to Taiwan and learn a type of Taoist massage from some woman he used to know. Once I was there, however, it became abundantly clear who she was and what it was she taught. I could not have been more excited and grateful to learn her secrets.

Madame Lin was sixty-three years old when I met her a little more than fourteen years ago, and, honestly, I could not determine her age. Her manner was that of a well-experienced and educated lady, but her body and face were those of a young woman. If I had just seen her walking down the street, I would have said that she was thirty years old. Her hair was very long and glossy black, her breasts were incredibly firm and uplifted, and her body was well shaped and trim, with a tiny willow waist and no age spots anywhere on her. But the most incredible things about her were her eyes and lips. Looking at them made you believe you were gazing at a teenage girl.

During one of the first visits I made to her home, she began to tell me about the philosophy of the White Tigress. While I listened and took notes, she talked and cooked. Though she never seemed to eat at all, she was always cooking—which was strange to me because she had three female servants, one of whom was the cook.

I soon asked her why these teachings were so hidden and so lacking in the richness of textual literature. She smiled, put down her pestle, with which she was smashing seeds, and left the room for what seemed like quite a long time. When she came back, she held a very old and tattered handwritten book, which she carefully placed before me and said, “You can read Chinese, so open it to my bookmark and read.”

The title of this rather large book was *Hsi Wang Mu Nan Tsin Ching Pi Chieh* (Western Royal Mother’s Precious Secrets for Absorbing Male Sexual Energy). Many times in the following months, Madame Lin let me examine this tattered old book, with its bindings badly in need of repair. On the inside cover was a notice explaining how the book had been hand copied by Madame Lin’s lineage ancestor Chin Hua (Golden Blossom) in the year 1748 during the reign of Emperor Chien Lung of the Ching dynasty.

The full notice read “Chin Hua’s Tigresses of Nanjing,” as the book had been passed down through eighteen consecutive White Tigress teachers, five of whom were men and thirteen women. Their names, places of residence, favored initiate names, and dates of birth and death were all recorded neatly in order on separate ochre paper slips and kept within a special silk pouch fashioned inside the book cover. Madame Lin indicated that she will pass the book on to one of her most accomplished students, who is living and teaching in Japan. This book will be referred to as the *White Tigress Manual* throughout this work.

The book was divided into two parts, the first part of which contained a series of texts dealing primarily with philosophy, herbal potions, astrology, martial arts, and massage techniques. The second part contained various texts on transformational techniques of sex. The writings in each section, however, were pertinent to the other writings in the work, which made reading the book and taking notes very difficult. I had to keep flipping the fragile pages back and forth, each time fearing that they would tear or fall apart.

The entire manual was constructed in a manner similar to the Buddhist work *The Kuan Yin Sutra*, which is a collection of writings that either mention or explain various teachings or events surrounding the bodhisattva Kuan Shih Yin. The *White Tigress Manual*, in similar fashion, included many passages from various Taoist sexual manuals and writings from various teachers—seemingly a work in progress for many hundreds of years.

What is interesting about the *White Tigress Manual* is that it contained two rare and ancient Taoist sexual manuals that in Taoist circles were believed to have been lost. Although in 1903 fragments from these two works—*The Precious Secrets for the Jade Room* and *The Essentials for the Jade Room*—were published in two separate books, the entire texts were just part of many others within the extensive work Madame Lin possessed. For many days and hours I poured over this astounding

book as much as I could. Knowing its value, the sheer privilege and honor of even gazing upon it—not to speak of being able to study it as, well—made me feel incredibly grateful.

One of the conditions for this open access was that I could write only about matters concerning the Restoration Period of a Tigress's training—the first three years—and I was not to include the teachings a White Tigress would receive upon initiation. Madame Lin also stipulated that I was not to reveal any actual family names of persons associated with White Tigresses.

At the time of agreeing to all her conditions, I hadn't realized the scope of what she had done to me. Although she encouraged and supported the dream of my friend, her former Jade Dragon, that I publish a book about White Tigresses and their practices, she protected herself and her lineage by making me an honorary part of it. I was then subject to all those vows of secrecy as well. Thus she ensured what I would and would not reveal—and, in effect, as all White Tigresses learn to do, she ended up in complete control.



When Madame Lin first instructed me to read Chin Hua's book, I opened it and turned to the following bookmarked passage:

Hsi Wang Mu obtained immortality through restoring her feminine energy. Her forces became so strong that when she lured a man's Jade Stem [penis] near her mouth, with even one union he would fall exhausted, while her face glowed radiantly with his essence upon it. She no longer has need for any type of cosmetics. She can absorb the essence of a hundred men without causing her any exhaustion, as her body is like that of a young girl full of vitality and stamina. This spiritual mother has no use for husbands. Loving men the way they wished to be loved and knowing the secret of yin convergence made her an immortales. Most certainly these men dared not divulge the true nature of the spiritual mother's techniques.

My first thought after reading this passage was Why did the men who had been with Hsi Wang Mu dare not divulge the true nature of her techniques? When I asked Madame Lin about this, she provided a very interesting answer:

Well, it should be obvious from the words that she used oral sex techniques. In early China a man was supposed to practice sperm retention and gather the female's yin forces during intercourse, so that he could promote his health. Only on certain auspicious dates during a month would he release his emissions into his wife or concubine, and that was done purely for procreational purposes. This is a very old and long-standing tradition. The Confucianists promoted this idea for the reason of producing male children and so continuing the process of ancestor worship. The Taoists promoted it as a means of prolonging and preserving health. It was one of the few practices these two religions agreed upon. But the underlying rule was that all this took place in the bedchamber and was never revealed publicly. Even kissing is considered a sexual act to the Chinese, and so you never normally see Asian couples kissing in public.

Oral sex was considered merely a foreplay to enhance intercourse; to engage solely in it meant the man was not honoring his ancestors because he could not impregnate his wife [in



this manner]. It was not forbidden to enjoy this act, but the goal was intercourse so he could gather her yin sexual energy for his benefit. This is a very ancient and deeply seated perception of the Chinese, even though in present times it is gradually losing favor.

Also, some men were afraid to admit publicly to having and liking oral sex, because of a long-persisting rumor that they would become homosexual if they practiced it too much. Oral sex is very powerful, as Hsi Wang Mu proved.

Chinese men of past ages were afraid of it because of all the terrible, superstitious stories Taoist males created about spirit females who would suck you dry of your life essence. So a Chinese man rarely encouraged or taught his wife or concubines the methods of oral sex, fearing they would become sperm she-devils and would drain him of his life if they became angry with him, or worse, [that they would] engage in it with other men. Since oral sex could not impregnate the woman, she might have considered it a safe and untraceable indiscretion. Wives and concubines were supposed to bear male children for their men, and they were rarely taught methods of the bedchamber, which would be considered disrespectful to them.

Chinese men have throughout history preferred to go to flower houses [of prostitution] or procure a consort or courtesan to experience their lustful desires but never [indulged them] with their wives or concubines. So daughters, and their daughters, and so on, grow up thinking oral sex is dirty, evil, and something only prostitutes do. Publicly, oral sex in China was considered taboo, but not behind the closed doors of the flower houses or in the private affairs with consorts and courtesans.

Because of this, Chinese men rarely admitted their love of oral sex. All the taboo of oral sex, the idea that he was not honoring his ancestors or not gathering yin forces, is why no man would dare divulge what technique the White Tigress used. But from the text it is obvious she was using oral sex. I've seen other texts that were supposedly Jade Room texts, but many things had been altered or left out to encourage methods for intercourse rather than oral sex.

My lineage goes back to 1748, but who Chin Hua learned from or where she received the text I do not know. I suspect she copied it from another White Tigress and began a new lineage. But why or from whom I cannot answer.

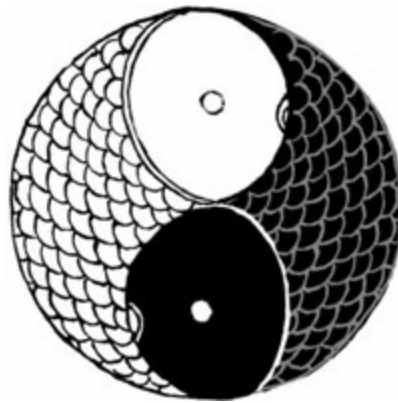
My other question to Madame Lin that day was about the statement, "Knowing the secret of yin convergence made her an immortales." The term *yin convergence (yin fu)* is a very old Taoist concept about achieving immortality. However, Madame Lin's answer was very interesting and shed a new light for me on the meaning.

Women are yin by nature, and men yang. Each must seek to absorb the other if they wish to ward off nature's process of aging and death. Within yin there is an aspect of yang, and within yang an aspect of yin. Or, more understandable, within every female there is a male aspect, and within males there is an aspect of the female. When men draw out their feminine aspect, the yin, and harmonize it with their yang nature, they can achieve immortality. This is why Taoist males practice concentrated stillness and put a great deal of emphasis on tranquillity, thereby necessarily conserving their sexual fluids and energy. Women, on the other hand, must draw out their masculine aspect, the yang, and harmonize it with their yin nature, so they can then achieve immortality. Taoist females must practice concentrated

activity and put more attention on movement, thereby necessarily stimulating their sexual fluids and energy. When either a male or a female learns to completely fuse and harmonize the yin and yang within, immortality can be achieved.

Much, much more could be said about this, but this is the essential meaning of yin convergence. It may confuse you right now, but when you learn to take what is unseen [yin] and interfuse it with what is seen [yang], then you control the workings of Heaven and Earth. For the White Tigress this means taking sexual energy [unseen] and interfusing it with sexual activity [the seen]. I hope by the time you leave, this will be clear to you, because it is the basis of Western Royal Mother's secret for achieving immortality, called Absorbing the Dragon's Breath.

This talk then led to a discussion on the t'ai chi (yin-yang) symbol, the full importance of which escaped me at that time, as her explanation went further into Taoist theory than I had previously been subjected to or understood. She related that this symbol was originally depicted as two fish, one female and one male, chasing each other's tail, so to speak. Female fish are impregnated by the male releasing his sperm onto her scales, which she then absorbs into her body. (Whether a female fish actually absorbs milt through the skin or whether a male comes along and fertilizes the eggs with milt, the idea to the Chinese is the same—the milt is external to her.)



Fish in Chinese mythology have long symbolized good fortune, abundance, and harmony, and also the sexual act itself. Interestingly, the ancient idea of a female fish swimming in cloudy water (sperm) was a metaphor for complete restoration of youthfulness. *Fish* and *water* thus came to mean the penis (a fish) and secretions (water) when engaged in intercourse. Madame Lin considered that females thus gain more benefit from absorption of sperm than from the injection of it, adding that human beings most likely developed from sea creatures (evidenced in the remnant reptilian aspect within the brain) and that skin is our largest and most sensitive organ.

She also pointed out that since males are yang, they are represented by the actions of fire and are easily heated up and quick to burn out. Females, on the other hand, are represented by water, slow to boil and cool. Through the interaction of heat and water comes steam, which can be very powerful. Actually this is an accurate description of the Chinese ideogram for qi, which depicts the steam rising from the pot of cooked rice. From this idea Madame Lin made the correlation between semen, which is hot, and saliva, which is cool, and how fitting that was concerning the early depictions of the yin-yang symbol: yang represents daytime or sunlight and thus heat; yin represents night time or darkness and thus cold.

Her correlations of the yin-yang symbol and the White Tigress teachings went on for well over an hour, and I had great difficulty in keeping up with her. She concluded this whole discussion by saying,

Deep in our brains are the influences from when humans were first stepping out of the sea. When we realize and draw from this influence, our life transforms. Just as when the child leaves the watery womb of his mother, we can begin to breathe new life into ourselves. It is no small wonder that all great spiritual leaders have in one form or another an association with fish, as well as with their cousins, dragons and reptiles.



Many times while sitting at a table in the room connected to Madame Lin's reception area, absorbed in study of the *White Tigress Manual*, I would observe some very beautiful women come through her house for what I assume was their Suckling Tigress lessons (the initial six-month training period). I never once, however, saw another man enter. The presence of a male, round-eyed foreign devil sitting there would sometimes cause great fright in these women. On a few occasions, Madame Lin had to run outside and chase them down, yelling out, "It's no problem! He is our friend. It's okay! Come back." She always laughed so much when this happened.

Madame Lin would take these women across the inner courtyard to one of the private rooms situated across from the main house and sometimes not return for three or more hours. I was forbidden to go across the courtyard.

One particular girl, Hsun Li, seemed to be more intrigued by my presence than the others. She liked trying to speak English with me and so always came early to her lessons. Bringing wonderful delights like *baotzu* (sweet rice-flour dumpling filled with lotus paste), she was so beautiful and soft in her manner that it was difficult to be alone in a room with her and not want to have her.

She was kind enough to show me something I never thought I would see. Since Hsun Li knew I was compiling a book on White Tigress practices, and as she was soon to be initiated as a White Tigress, she thought it would be good if I witnessed, rather than just read about, the last of her three initiate ceremonies—the ritual shaving and tattooing of her mound of Venus and receiving of her collar.

After her initiation, Hsun Li received an initiate White Tigress name from Madame Lin, who named her Hsiao Lian (Little Lotus). *Lotus* in Chinese is a euphemism for vagina.

Hsun Li left that same week, for where I did not know, and I was ignorant enough to ask Madame Lin where she had gone. Madame Lin just smiled and said softly, "She went to Hsi Wang Mu's Heavenly Palace to prepare herself for immortality." With a sharper tone she retorted, "Why? Do want to go there and be with her?"

I said nothing, taking her response as a polite Chinese way of saying "None of your business."



Madame Lin spent a great deal of time explaining many of the specialized terms in her book that I simply could not understand, especially those concerning the potions. One section of the book mentions more than three hundred potions for everything from sexual ailments and diseases to aphrodisiacs—potions for enhancing sex glands, abortion potions, love attraction potions, potions for inducing trance and spiritual states, potions for producing psychic abilities, and so on. Without her help, I could never have understood some of them.

She made a point of repeatedly going over what I could and could not reveal in the book I was to write someday. She had experienced persecution and ridicule in China when Mao's thugs raided

Shantung, so secrecy for the White Tigresses, both individually and collectively, was her biggest concern. However, she also had a vivid dream of White Tigresses practicing in America and understood that without some sort of reference guide, non-Asian women especially would never have the opportunity to know of these practices. Her greatest concern, however, was for Asian women born in America. She was hoping not so much that they would all become White Tigresses as that they would have access to what she considered one of their culture's greatest feminine developments, which in every sense of the word was what Madame Lin considered feminine liberation.

Interestingly, Madame Lin held little approval of the feminist movement in America, finding no virtue or true long-lasting benefit for women who use the methods of protest, separation, and confrontation. She believes that if you engage in a fight, then the fighting will never cease. Wars have never accomplished any long-term solutions for the human race, and fighting would never help the feminist movement either.

She believed that feminists needed to go beyond male and female issues so as to rise above what women consider suppressive and unfair. She likened women's issues to a caterpillar undergoing metamorphosis into a butterfly. The caterpillar may not like being confined in the cocoon, but this process is what eventually frees it and changes it into a beautiful butterfly. If the caterpillar sought to fight its way out of the cocoon before the metamorphosis was completed, it would wither and die.

American women, she believes, would be better off if they spent their time understanding nature and imitating it, rather than simply blaming male dominance for their suffering and injustices. Men and women suffer equally. Suffering is relative to the one undergoing it, and she saw no wisdom in trying to fight with that suffering or to lay blame outside oneself. Rather, she considered it better for women to embrace what causes them suffering while simultaneously using their suffering to go beyond it. To her, this is exactly what the White Tigress teachings do—assist women to embrace and use men to achieve their own feminine liberation. Needless to say, her views are very Taoist, and without question they have proven very successful for her.

Madame Lin then explained to me the secret reasons for White Tigresses' making almost exclusive use of oral sex in their practices, which were completely contrary to those in popular Taoist sexual manuals for Dual Sexual Cultivation. One time, as she was talking about this subject, I had to interrupt and tell her that if her comments were published there would be an uproar in the orthodox Taoist community, because nothing so far published on Taoist sexual arts, meditation, and alchemy even hints at these things. I thought that no one would believe it and that the book would be crucified by mainstream Taoists and the moralists. Her response,

Good, then we will have accomplished something.

She then went on to explain her views on how others might react to this work, particularly mainstream Taoists.

You are forgetting something very crucial, and that is you will have to first research Tigress beliefs before you publish your book, right? You can then decide whether to write the book or not. If you come to the conclusion that these teachings are worthless, then don't write the book. But if you discern that they are valuable and legitimate, then write the book. If this is the case, then no matter what anyone says, you will know of the correctness. So don't worry about those who might be critical about these teachings, for if they are critical, their cultivation and immortality are nowhere anyway. If they were, they would have no reason

to criticize, because a true Taoist never contends with things. Besides, most Taoists are males and they suffer from a superiority complex, as all men do. Since they are not women, they should not pretend to know what is best for us.

My former Jade Dragon, your friend, has achieved his immortality. But he did not initially gain it from mainstream Taoism; he acquired it with me. Tell me honestly, have you ever seen him act like a mainstream Taoist? Of course you haven't. Why do you think he was so persistent in getting you here? As a true man of immortality, he knows the correctness of all this, and he wants you to have it too. So stop all this nonsense about what mainstream Taoists will think; the majority are just running around all dressed up in traditional Tang dynasty robes, putting on a false air of being an immortal. It is how they make a living—always remember that. Real Taoists are much harder to find.

Later that day, while she was pounding more seeds with her pestle, she came over and sat next to me, opened the top of her dress, and told me to suck on her breast until I could taste a sweet liquid coming from the nipple. After about ten minutes I could taste it and it was incredible. I had never tasted anything like this from a woman's breast before.

She then gently moved my head away, rebuttoned her dress, and got up. As she walked back to the kitchen area she said,

Your eyes will feel better now. Too much book reading is no good for them, or for your Jade Stem.

Interestingly enough, my eyes stopped hurting shortly thereafter.

On one occasion after a massage lesson, Madame Lin gave what I think is one of the clearest elucidations of the virtue and reasoning of the White Tigress. I cannot quote every word perfectly, but I did write down her statements as best I could remember when I returned to my hotel later that day.

She said,

No one can deny how powerful and intrinsic sex is to a human being. But does that power mean we should suppress it or indulge in it? Because of its power, religions call for either total abstinence or limited exposure to it. Then there are those, the sex addicts, who believe in total indulgence, that all urges and desires should be acted upon.

The White Tigress views both of these extremes as wrong and harmful. But most of humankind fall somewhere in between—going through periods of moral guilt about indulgence, periods of denial, periods of pleasurable indulgence, and periods of frustration over the sexual experience's being either more or less than what they want. It can all be summed up as confusion of what to be and do and what not to be and do. Men and women generally have very diverse interpretations of what sexual intimacy is, and this causes many problems and frustrations in a relationship.

Sex to the White Tigress, however, is nothing more than a natural and effective means to gain youthfulness and a catalyst for physical and spiritual transformation; we use it much like we would use a boat to cross a river. Once on the other side, we can discard the boat, as it serves no use on solid, dry land. There is no need then to carry the boat with us.

Sex to the Tigress is also like a powerful wild horse, which must be trained and harnessed if it is to be useful. Otherwise the horse will always kick, stomp, and run about

seeking escape. Ignoring the horse is fruitless, as it is still wild and will act up again as soon as you try to ride it. Letting it have its way will only result in causing injury.

The White Tigress methods are very similar to taming a wild horse. You must get on the horse to train it and calm it down, so its energy can be harnessed and disciplined. Once that is done, you can get on the horse easily and ride peacefully, going where you want to go.

The methods are both disciplined indulgence and calm methodical indifference. She can ride the horse when the need arises or let the horse graze peacefully when there is no need. The wild horse will find contentment in its fenced-in pasture. Anyone who has ridden a horse senses its incredible power. Anyone who has been with a White Tigress knows of her incredible power as well.

Madame Lin was really saddened by the fact that it was getting more and more difficult for White Tigresses to practice in the modern world. Most young women had no interest in the teachings, as Western thinking was too much in vogue for women to consider anything that hinted at traditional ways, and even worse, moralists lumped Tigresses into the category of whore. She said that presently most of her students were between their midthirties and their early fifties, and they came to her for training because of divorce or simply because they wanted to be beautiful again and learn how to sexually recharge their marriages. Those who were divorced knew that becoming a White Tigress could provide them with an income from massage or help them become the mistress of a man, who would then be more than eager to take care of them.

Madame Lin had started her White Tigress training at age thirteen in 1936. Her great-aunt was a White Tigress and many women in her family lineage were actually accomplished courtesans, two of whom served as royal consorts in Beijing during the Ching dynasty. At age sixteen she was initiated as a White Tigress. In 1942 she became the consort of a powerful warlord but saw little of him, and she spent five years teaching a couple of his concubines. Shortly after Mao's takeover of China in 1949, the Communists went into Shantung province in order to make public arrests of the members of several sexual cults. Madame Lin was arrested and briefly imprisoned during this raid.

The newspapers, controlled by the government, falsely claimed that these people were engaging in open mass sexual orgies with children. None of this was true, but it convinced the masses that Mao was a decent and moral leader. The truth was that Shantung was one of the wealthiest provinces. Arresting wealthy people and falsely charging them with engaging in deviant practices was the Communists' way of demonstrating to the poor masses that wealth was evil. Personal wealth is never conducive to communist thinking and propaganda. The taking of concubines, consorts, or courtesans was made illegal and punishable by having to serve ten years in a work camp. Though Mao created such laws to win public favor, he kept concubines for himself, unbeknownst to the public until after his death.

In early 1951, Dr. Chen's father helped Madame Lin and her parents escape to Taiwan. When she first began teaching in Taiwan, she had more than sixty female students, all between fourteen and twenty years old. She married her second Jade Dragon and has led a very comfortable and opulent life. I never saw or met her husband the entire time I was there. Little Lotus told me that he was on a year-long meditation retreat.

During my time at Madame Lin's, I did manage to meet and have several discussions with her thirty-year-old daughter, who studied and practiced medicine in America. During one of our conversations she remarked that when she was a teenager she wanted to become a White Tigress, but her mother wanted her to go to school first. So she left home at eighteen and went to America to get

her medical degree. At her school she met a Chinese man whom she later married, much to the disappointment of her mother. Her husband, she told me, turned into a fanatical born-again Christian and had little interest in lovemaking, especially oral sex, which he considered an evil act of sodomy. The marriage lasted only three years.

She regretted not taking her mother's advice about not getting married and wished she had studied more about White Tigresses. She was embarrassed to go places with her mother and have people think Madame Lin was her sister, and in some cases her younger sister.

With a great deal of shyness she confessed that she had tried practicing Absorbing the Dragon's Breath on some men she dated in America but felt that she really wasn't that good at it and would need to train as a Suckling Tigress first. This turned out to be the reason for her long visit with her mother, to discuss her possible training. But because of her medical practice, she wanted to be a Tigress to a male teacher who would arrange all her Green Dragon encounters for her.

I cannot say how this turned out because we never discussed it again, but knowing Madame Lin's resourcefulness, I can imagine her daughter got exactly what she wanted.



One evening I sat in Madame Lin's courtyard drinking some tea before calling a taxi and heading back to my hotel. A man is never allowed to stay overnight in a house where White Tigress training takes place, unless he is the husband of the White Tigress teacher or a Jade Dragon who teaches a White Tigress. As I sat enjoying the cool night air, a young female came out from one of the compartments on the other side of the courtyard. I had caught glimpses of her several times before as she hurried through the front door of the house and darted across the courtyard.

She was so beautiful, with her perfect willow waist and long black hair below her buttocks. When she passed me this time, she stopped momentarily, turned, put her palms together, and politely bowed down from her waist, saying to me, "It is an honor finally to have the chance to properly greet the Hsi Lai Bai Hu (Coming from the West White Tiger). Would it please you if I sat with you and chatted for a moment?"

How could I refuse? But I was more than embarrassed about the honorific title she placed on me and told her to please call me by my American name.

When she said she wanted to sit with me, I didn't realize she meant she would sit on the ground right next to my leg. She then politely asked if I wanted to stroke her hair while we talked, claiming it helped her feel calm and that it would make us closer friends. As I did this, she lay her head on my thigh and said how much better she felt already.

As we sat there for a long time, I answered her questions about America, especially about American women, whom she thought were so beautiful. If they were, I had forgotten, considering the company I had been keeping.

I eventually managed to turn the conversation toward her and asked how she had become Madame Lin's student.

I married very young, but my husband was bad—a gambler and womanizer. He had no ambition to do good with his life. He beat me a lot and always blamed me for our problems. I was nervous all the time and got really fat. My face was like an old hag's. I cannot tell you how I met Madame Lin. She said it is not necessary to tell anyone, but I was in a most horrible situation when I finally ran away from my husband, and meeting her is

still like a miracle to me.

Anyway, she took pity on me and brought me here. I lived here nearly nine months before I figured out who she was and what she was teaching. Even though I begged to be a student of hers, she would not let me. She told me that I could not do so out of gratitude for her helping me. For almost another year I just did whatever I could for her—cleaning, running errands, whatever. She never asked anything of me and always gave me money for clothes and to go out for entertainment. Not once did she ask what I wanted to do with my life or when I would move out. Finally I could not take advantage of her kindness anymore, so I decided to leave secretly one night.

But I was so stupid and ended up at a bad place down by the harbor area. Two men grabbed me and pulled me into an alley. They ripped my clothes off, slapped me around, put a knife to my throat, and made me do lots of bad things to them. They called me a fat *yeh chi* [wild pheasant, or prostitute] and said I had to work for them as a prostitute and if I didn't agree they would kill me. I didn't know what to do. Never had I been so scared. I hated myself for leaving Madame Lin's house and cried profusely. Just then a man came along and yelled out, "What's going on there?" I screamed for help, and this man came running and began beating these men so badly that I ended up begging him not to kill them.

He gave me his jacket and was kind enough to drive me back to Madame Lin's house. When we got to the front gate, Madame Lin came running out immediately. She looked at the man and thanked him for his help and remarked that it was good he hadn't lost my trail. Startled, I then realized that Madame Lin knew I had left and had sent this man to fetch me back. I was so ashamed. I lay on the floor and cried.

She knelt down next to me and said softly, "I surrender; the training starts tomorrow." She then helped me up and walked me to my room and held me all night.

Anyway, in one year everything about me began to change; even I cannot believe how much. One day I was shopping and saw my exhusband, but he didn't recognize me at all, even though I walked right by him. Do you think I am fifteen or thirty-six years old? Don't answer, I am thirty-six.

I was going to guess nineteen or twenty, but I had learned the first month there not to guess any woman's age, as I was always wrong.

Eventually Madame Lin walked by and coughed to get her attention. The girl immediately stood up, profusely thanked Madame Lin for her lesson that evening, and quickly scurried away. When she was out of earshot, Madame Lin said,

In three months she will be leaving for Japan, taking a consort position with a wealthy family there. So please give her no reason to fall in love with you. She is really a wonderful person with many skills and has a real knack for business matters. But to be happy she needs to feel she is taking care of a man, and this opportunity in Japan will fulfill that need. So please discourage any romantic inclinations she might develop toward you.

Before saying good night to me and walking back to her house, she looked up into the clear night sky and chuckled,

She is living proof that a sow's ear can be made into a silk purse.





The week before I left Taipei, Madame Lin arranged a wonderful dinner party for me, inviting five of her Tigresses and three other women, one of whom I discovered later that evening was Little Lotus's second aunt. I never learned of the connection between the other two women and Madame Lin.

After the dinner Madame Lin made a very kind speech, first thanking Dr. Chen, her former Jade Dragon, for sending me there. She spoke of how glad she was that he had chosen me to help preserve White Tigress teachings and then made further flattering remarks about my conduct and openness about White Tigresses.

When our mutual friend requested that this young man should come here and learn about White Tigresses I originally had many reservations. We Chinese think all Americans are sex maniacs and believe only in free love, not disciplined love. Dr. Chen many times requested me to accept him, and many times I refused. But finally, because I owe him my life and my parents' lives as well, my heart and lips could not forever deny his request.

I made many conditions and told Dr. Chen that he must be tested, to see if he was honorable. We did this by sending beautiful Little Lotus to him almost every day and let him be in the room with her alone many times. I was certain that he would try to take advantage of her, but he didn't. He was always a gentleman. I am now very ashamed of what I thought about American men, and especially about him.

Talking directly to me, she now said,

Please forgive me, Please take your time writing your book. No one is in a hurry, for many things will have to change and be adapted to your culture. It cannot be the same as here.  
*Chang sheng bu lao* [May you have youthfulness in your old age].

Later that evening I managed to talk with Little Lotus's aunt and asked her how her niece was doing. She said fine, that she was okay, and thanked me for my concern—but cut short any further discussion about her. We had chatted about trivial matters for nearly twenty minutes when Madame Lin came over and whispered something into her ear, and then auntie took me by the hand and said, “I have something I want to show you.”

We walked across the courtyard to a room I had never seen before. Actually, I was never shown any of the rooms across the courtyard, as these were Madame Lin's teaching quarters, and men were normally never allowed there. Auntie told me to knock gently and go in, then turned away, giggled, and sped back to the dinner party.

For some unknown reason I hesitated and glanced upward at a plaque that hung above the lacquered doors, displaying the characters: *Hsi Wang Mu T'ien Ku* (Hsi Wang Mu's Heavenly Palace). I then opened the doors and saw, kneeling on the floor with her palms together, Little Lotus with a very large grin on her face.

I was about to tell her how happy I was to see her again, but with a finger over her lips she motioned for me to be quiet and said, “Tonight you will not be served *baotzu*, but me, Little Lotus.” The details of my evening with her are better quoted from a Ming dynasty Taoist erotic manual:

*You, I consider the most adorable*

*With your springtime skirt revealing your thighs  
Bringing pain to my passion  
Your waist resembles a supple willow  
Your fragrance is like the orchid  
And your face like a flower  
There is not one bit of difference!  
Night and day my thoughts are of you  
When shall we imbibe the Ambrosia, Ambrosia?  
Even one moment of this spring night  
A thousand gold pieces could never buy!*



Before my departure from Taiwan, I asked Madame Lin what she thought the future of White Tigresses might be. She said that Japan might be the last real refuge for traditional White Tigresses, and she knew of a few young women there who were training and practicing.

As for America, she thought it might possibly happen, because oral sex is commonly practiced here. But she expressed reservations because she thought most American females would have too much emotional difficulty with the submissiveness practices and with acquiring Green Dragons, adding that they would erroneously confuse the White Tigress practices with being a prostitute, nymphomaniac, or whore.

Many American women desire to be young and sexy, but they are not very sexually adept or mature and are very self-absorbed. They think too much of liberation from men, when they really should be thinking about liberation from themselves.

Many American women are conditioned to wear lots of makeup, dye their hair, put on tight-fitting clothes, have shelves full of chemical cosmetics, and when looking into a mirror they convince themselves they look young. When they get to be thirty-five or so they start going to doctors for surgery to tighten and tuck. The sad fact is that they begin to look ridiculous and hideous at age fifty and look more like a seventy-year-old hag. How sad it is. Maybe there are some American women who can do it, but not many.

America is still a young culture, with lots of money and power. Youth, money, and power always lead to arrogance and self-righteousness. [Americans] have never experienced foreign invasion, famine, or political turmoil on their soil—which is a wonderful thing and I pray they never do—but it also means that they lack real inner survival strength, having little tolerance and patience for even minor suffering. The accumulation of material wealth is how most American women attempt to escape suffering. I think they would rather get married, buy a house and a new car, than be a White Tigress. When they get old they will find comfort in all their surgeries, fad diets, and chemical cosmetics to cover up the damage. That is their way of dealing with it.

# The Origins and Basis of Practice

## 元 習

Without a background explanation of how White Tigress methods came into being, it would be difficult to understand both the purpose and the benefits of the practices. The history of the White Tigresses provides a means of seeing more clearly and correctly.

To understand the practices and motivations of the Tigress, it is very important first to understand that in ancient China the search for health, youthfulness, longevity, and immortality were the most important sciences and undertakings of the entire culture. Indeed, this type of physical-spiritual alchemy was the origin of modern medical sciences. No culture ever went to such extremes as, and put forth more effort or research than, China has done concerning these matters. The early Chinese understood clearly that sexuality was not only the cause of sickness, aging, and death when misused but also, when used correctly, the greatest positive force for acquiring good health, vitality, longevity, and immortality.

Taoism at its inception was matriarchal, as was Chinese culture as a whole. Taoist philosophy is predominantly feminine in content. The *Tao Te Ching* (The Way and Virtue Classic), the main text of Taoism, claims that the Tao is accessible only through feminine power. Chapter six of this text is referred to frequently in the *White Tigress Manual*, where it says:

*The Valley Spirit is deathless,  
It is called the Mysterious Female.  
The door of the Mysterious Female  
Is called the origin of Heaven and Earth.  
Continuously sprouting forth, she maintains her existence.  
Yet in activity she is inexhaustible.*

It's clear from this passage that Taoism held the feminine as its gateway to the Tao. The Valley Spirit has long been considered in Taoist sex manuals as the uterus, and "The door of the Mysterious Female" as the vulva. Taoism on one hand revered and emulated the feminine ideal, yet also sought its power for its own patriarchal ends.

The last two lines are of particular importance, as they reveal, on a sexual interpretation, that through continuous stimulation the female can maintain her life and that her sexual prowess is inexhaustible. This cannot be said of males, however.

In the language of very early China, we find evidence of feminine superiority. For example, the term for "woman" is *nü*, which depicts a fully robed, half-seated and kneeling female with exaggeratedly large breasts, and when this ideogram is extended to mean "mother," *mu*, two dots for nipples are added, showing bared breasts. The fact that the woman is seen seated and kneeling indicates not only submissiveness and humility but equally a powerful queen in royal repose. The large breasts were undoubtedly visual expressions of her power. When nipples were indicated by two dots, the idea of "giver of life" was implied.

The term for *man*, on the other hand, shows the ideogram for fields with the character for work underneath it—obviously meaning the worker of the fields, and thus a provider of nourishment.

There are also two further interesting evidences of matriarchical superiority in early China. The first is that surnames for newborn children were derived from the mother's surname, not the father's. Somewhere during the period of the Chou dynasty this practice was completely discarded, probably due to the influences of Confucianism. The second evidence is the early Chinese association of menstrual blood, associated with the color red, representing good fortune, as well as power and virtue. Most cultures have long associated menstrual blood and the color red with misfortune and anger. But to the early Chinese the whole notion of virtue, power, and good fortune were associated with the color red and the female.

No culture understood more clearly than the Chinese that the female was the embodiment of spiritual power, and males embodied physical power. The idea of taking a wife is revealed in the Chinese ideogram showing a male taking a woman by the ear, an expression of having both to physically subdue her and to convince her. Lastly, all the early sex manuals written in China's antiquity depict females as the holders of sexual information, both on an alchemical and a health level. Even though present versions seem to accentuate the male benefits of sexual practices, they were undoubtedly derived from the time when sexual practices were predominantly matriarchal.

There is a tremendous amount of evidence for making the claim that China's antiquity was matriarchal, but the references mentioned above are too brief to convey their full significance in connection with White Tigress teachings. I can only stress the importance of this claim and hope that the reader does not dismiss it as trivial. The reason for mentioning this is that much of what White Tigrisses and Taoism teach originates from these faint matriarchal times in Chinese culture, and much that a White Tigress does in her practices is a reasserting and recalling of her matriarchal roots.

During the Chou dynasty, with the philosophy introduced by Confucius, the perception of women changed. Confucianism is patriarchal at its core. Women were more or less viewed as potential givers of male children in order to carry out the posterity of the man. This was all tied in with Confucian ancestor worship, for which males were absolutely required. Confucianism has long been part and parcel of Chinese culture, and is even today. But concerning Chinese sexual attitudes it is fair to say that publicly a man and woman conduct themselves primarily with Confucian ideals, but in the bedchamber they are more inclined toward Taoist ideals.

Most of what Westerners perceive of Chinese sexual attitudes is really not Chinese at all. When the Manchus took rule of China in the Ching dynasty, the sexual attitudes of the Chinese became ever more secretive and moralistic, at least publicly. The problem, in general terms, came about when the common family attempted to emulate the royal family with all its protocols, sexual and social, and where Confucian ideals were taken to their extreme. It is really quite unfair to view the sexual life of the Chinese based on this period of their history. For the most part early Chinese attitudes and practices on sex were very healthy, probably more so than in any other culture in history.

With a history dating back more than five thousand years, the sheer magnitude of Taoist discoveries is still relatively unknown to Western cultures—which in part is evidenced by this book, which presents for the first time the restorative sexual practices specifically engineered for females. Most of what we see in early Taoist sex manuals contains the idea that men should release their emissions into a woman for the sole purpose of gaining a male child. In all his sexual encounters, with his wife or a concubine, the male would exercise sperm retention unless the calculated time was right for her to conceive a child. In this way he could preserve not only his health but his posterity as well. Women were to be fully satisfied with each sexual encounter but not always receivers of his emissions, which

were viewed as too valuable to his health to just dissipate with each encounter.

The Taoist sex manuals do include the practices of fellatio and cunnilingus. Fellatio, however, was seen more or less as just a prelude to intercourse. Orgasm by fellatio was not perceived as useful to the male, not only because the female could not be impregnated but also because he could not absorb her yin essence via the penis without intercourse. Therefore, males eschewed it and considered it merely a stimulant and precursor to intercourse. The great majority of women throughout China's history adhered to this plan of preserving a man's health and posterity and were basically ignorant of matriarchal teachings of Western Royal Mother (Hsi Wang Mu). But a few were not, and this led to the lineages of White Tigress teachings.

The White Tigress teachings are not the imaginings of a few female fanatics seeking sexual utopia, but were developed from a long cultural experience of investigating how nature and sex work and how we as human beings can function and benefit optimally within them. Therefore, when reading this book keep in mind that the material is but a capsulation of several thousand years of Asian experience and knowledge and that within this process I am attempting to make it understandable to a much different and modern society.

In general, White Tigress practices grew out of a combination of Taoist teachings of China and Tantric teachings of India. Which culture influenced the other more, and when, and who the influences were we must leave for historians to uncover. However, it is known and recorded that during the Tang dynasty many Indian monks, artisans, and traders visited and lived in western China, especially in the city of Xi'an. This city was also well known for its many prostitutes and high-class consorts and courtesans. It would not take too great a stretch of the imagination to suggest that Tantric sexual arts could have been introduced to the Chinese, especially the women, during this period. These women would also have been fully exposed to Taoist ideology, as it was in full bloom during that period. Taoists were the world's first naturalists, investigating and learning how to best live within nature, and striving for perfect union with it. The incorporation of Tantric arts and Taoist arts would not have been difficult to understand for the Chinese, as they are in many respects quite similar.

The Taoist philosophy and practices were for the most part based on two interdependent goals: first, to restore youthful energies, and then to use those energies to attain immortality. The Tantric teachings developed mostly within the philosophy of Hinduism from India, which explored very deeply the psychological meaning and importance of human sexuality, so as to attain perfect union of male and female forces within each human being. From these Taoist and Tantric sources, the ideas and methods of spiritual-transformational sex were developed and brought to their highest level within the secret societies of the White Tigress.

## **The Founders**

If we are to attribute a literary founder of White Tigress practices in China, we would have to first consider the Yellow Emperor (circa 2500 B.C.E.). He is the supposed author of four works dealing with the subjects of sexuality, medicine, longevity, and immortality. *The Yellow Emperor's Internal Medicine Classic (Huang Ti Nei Ching)* is still required reading for all medical students throughout Asia. He had three immortal concubines who reportedly taught him everything he needed to know sexually for restoring youthfulness and achieving immortality. These women were called Mysterious Girl, Multihued Girl, and Plain Girl. They all claimed to have been disciples of the legendary Hsi Wang Mu (Western Royal Mother), the matriarch of Taoist teachings, who, having gathered the sexual essence and energy of one thousand males, attained perfection as an immortal. In Chinese

mythology, Hsi Wang Mu is considered the heavenly keeper of the Peach of Immortality, along with her two young female attendants. In Taoist mythology the Abode of the Western Royal Mother is synonymous with the concept of Shangri-la, or Shambhala, places of absolute harmony, peace, and immortality.



**Huang Ti**



**Hsi Wang Mu**

No single source can be cited for the origin of the White Tigress practices. They were certainly the product of a cumulative process. Most definitely, however, the teachings were extracted in part from the works attributed to the Yellow Emperor and his three concubines, and from the legends of Western Royal Mother.

The Yellow Emperor himself supposedly achieved immortality by having acquired the feminine sexual energy from twelve hundred young females, retaining his sperm at the point of orgasm during each encounter so he could revert the energy back into his brain, a technique taught to him by his three immortal concubines. So in early Chinese mythology we are shown two examples of how both a male and a female attained their immortal status through sexual activity with a large number of partners. The female absorbed the essences of men, and the male retained the essences of the female. The female did so primarily through oral measures and the male through sexual intercourse.

The famous Taoist Ko Hung wrote in the *Pao P'u Tzu*:

The Dark Girl and Plain Girl compared sexual activity as the intermingling of fire [yang/male] and water [yin/female], claiming that water and fire can kill people but can also regenerate their life, depending on whether or not they know the correct methods of sexual activity according to their nature. These arts are based on the theory that the more females a man copulates with, the greater benefit he will derive from the act. Men who are ignorant of this art, copulating with only one or two females during their life, will only suffice to bring about their untimely and early death.

This same advice is given to females in the *White Tigress Manual*, wherein it states:

A female can completely restore her youthfulness and attain immortality if she refrains from allowing just one or two men in her life from stealing and destroying her essence, which will only serve in aging her at a rapid rate and bring about an early death. However, if she can acquire the sexual essence of a thousand males through absorption, she will acquire the great benefits of youthfulness and immortality.

In 1621 the book titled *The Annals of Advancing and Illuminating the Yang* was written in China. This book contains the story of a female fox spirit who lived in a mountain grotto. For many years she practiced Taoist disciplines in order to acquire the Elixir of Immortality. But she could not acquire it, as she was lacking one key ingredient: the pure male sexual essence, which she needed to complete her yin and so become an immortale. She eventually did acquire it, however, by turning herself into a beautiful woman and seducing and stealing it from a man who had been quite accomplished in his Taoist sexual practices. By using magic (hypnosis) she was able to drain him of almost all his sexual energy and thus absorbed it into herself and became an immortale. The Taoist adept then went into Heaven and complained to the Jade Emperor (God, in Chinese), but to no avail because she was now an immortale and the Jade Emperor had no more influence over her.

This story, like most Chinese stories, is filled with metaphors and intermixes locations between heaven and earth. But the important idea here is the obvious indication that a female cannot attain immortality without acquiring the male essence—male sexual energy. The story likewise made it clear that the male must discipline himself in yin practices, to replenish his yang. This story shows that the author was aware of teachings practiced by Tigresses.

I also mention this story to illustrate how White Tigress teachings were more or less hinted at throughout Chinese literature but were never fully expounded as were the teachings regarding male sexual practices.

The basis for Taoism in general also finds its roots in the teachings of the Yellow Emperor and likewise grew and developed over time. Taoist teachings have various avenues for practice, as the tenets of those teachings can be applied equally to meditation, medicine, spiritual alchemy, martial arts, herbology, and sexual practices.

For the most part, all these interpretations and expressions of Taoist practices have openly thrived to present times. The sexual practices, however, had to take a backseat, because the moralist Confucian thinkers of the early Sung dynasty made the sexual interpretations and practices taboo, as they did not fit into their orderly society wherein women were subject to and inferior to men. A woman's proper function was considered to be a dutiful wife and bearer of her husband's male children for posterity. Men of the pre-Mao era were allowed to have as many wives as they could afford, and women were but disposable property under the Confucian-controlled government.

Many Taoist women and concubines, consorts, and courtesans, however, rejected the moralist views and continued their White Tigress practices in secret. Consequently, in a society that was male dominated and becoming ever more regulated and confined by doctrines of Confucian moral righteousness, these women were never given the equal attention of their Taoist male counterparts.

So within Taoism, this unique tradition developed: Females learned the practices of the Western Royal Mother and her later female followers. Taoist females, taking their cue from this long line, interspersed their Taoist learning with their sexual arts. They journeyed about the mountains and valleys of Taoist hermitages and retreats in search of men who would part with their sexual fluids and energy, so that they could cultivate their process of achieving youthfulness and immortality.

In blunt terms, the female Taoist sought the semen (essence) and sexual energy of Taoist males who



had been engaged in refining and retaining their sexual fluids and energy. These men were considered the best, as their essence and energy were purer and more effective than those of common men. Therefore, acquiring sexual energy from Taoist adepts would lessen the time in which the female needed to achieve her goals. However, getting these men to part with their refined sperm and energy proved a most difficult task—so she had to resort to developing many ultraseductive means with which to entice these spiritual men.

The practices of the White Tigress did find a certain degree of acceptance with the populace because of stories associated with the Buddhist goddess of compassion, Kuan Shih Yin, who appeared in one of her transformational bodies as a prostitute in order to enlighten and bring salvation to certain persons. Buddhism, like Taoism, extolled the equality of women and men, much to the ire of the Confucianists. Indeed, this was one of the prominent reasons that Confucianists sought to rid China of Buddhism and Taoism.

In the late eighth century a woman going by the name Yen Chou was considered a saint by both Buddhist and Taoist traditions, being greatly revered as both an immortalesse and an embodiment of compassion. She reportedly would offer and provide sex to any man who desired her. Her biographer, Chun Fang Yu, claimed that she knew the sexual secrets of the Western Royal Mother and could bring spiritual salvation to any man she engaged in sex with. Her sexual skills were considered so great that men would go into a trancelike state after being with her, and for days afterward when closing their eyes they would be as if in Heaven or some paradise realm of immortals. The most unique claim made of her is that after a man had sex with her, all his ailments and any illnesses he may have had would disappear completely. These skills and effects that Chun asserts were equally indicative of Western Royal Mother.

There are numerous stories of the sexual prowess of many courtesans throughout Chinese history, as well as within all other Asian cultures, especially Japan. These alone would fill a very large book. What makes these stories unique, however, is that they all point at some sort of transmitted knowledge of sexual matters that went well beyond the procreative aspects of sex. Although Madame Lin could trace her lineage back only a little more than two hundred years, so many stories written in antiquity reveal very similar themes to that of White Tigresses. These stories of the sexual practices of female Taoists, concubines, consorts, and courtesans give a great deal of credence to a secret lineage now called White Tigress—no matter how they may have referred to themselves prior to the formation of Chin Hua's lineage in 1748.

## **Absorbing the Dragon's Breath**

*When the Dragon plays near the Tigress's mouth, the Tigress seizes the fallen jade.*

*The Red Lotus lures the Dragon into the Tigress's mouth.*

*Once the Dragon is captured the Tigress absorbs its qi.*

*When the qi of the Dragon is absorbed, her spiritual embryo is congealed.*

*This is the meaning of replenishing the yin with the yang.*

*When the Green Dragon intermixes with the White Tigress, immortality is achieved.*

—**White Tigress Manual**

## **The Necessity of Oral Sex**

The main sexual activity of the Tigress is oral sex; it may seem confusing why this is so, especially considering that all the other Taoist sexual manuals almost exclusively advocate intercourse. There

are many benefits, however, from the female's use of oral sex, the most important having to do with her technique for Absorbing the Dragon's Breath, the crux of her first three-year training period and doorway to the initiate teachings. Although the details of this practice, as well as the other sexual techniques, are outlined in part three, the fundamental reasoning behind her use of oral sex and its function in absorption are described here.

Oral sex simulates many of the oral fixations we had as adolescents. It is the most powerful stimulant of the body memory and intelligence in re-creating many of our youthful energies and conditions. Nothing has as much influence on our health, and also on our psyche, as oralism does—in all its forms.

In Western psychoanalysis, oralism is considered the first stage of libidinal development, at which time sexual desire is undifferentiated from the desire for food. Aside from mother's milk, saliva is actually an infant's first ingestion of nourishment. It is an undeniable fact that body fluids are the initial source of nourishment for the survival of human life—namely mother's milk and saliva.

As infants and children we spend an inordinate amount of time licking things. Almost every object we grasp must first be licked. As infants our first sense organ to develop is the tongue, so we judge everything first through the sensations of the tongue. Using the tongue creates saliva, and to infants saliva means nourishment. Hence the frequent occurrence of drooling in infants. The tongue is not only our first sense receptor but is also the last organ to deteriorate after death. The importance of the tongue to our health and well-being could never be overstated.

When a woman takes a man's penis in her mouth, it is in one instance a symbol of both control of and power over a man. Unlike with intercourse, wherein a man maintains the control and power over a woman and can express his aggressiveness and feelings of dominance, with oral sex a woman finds her power within her submissiveness, whereupon the male loses his tendencies of aggressiveness and dominance. In one sense this is very much like the biblical saying "The meek shall inherit the earth." Men may not understand fully the idea that it is a woman's submissiveness that is her and nature's greatest power. Dominance is always short-lived.

It may sound odd at first that oral sex can be a woman's portal to realizing not only her spirituality but also the very force that retards her aging processes. But when we look closely, as this work does, we shall see clearly how these acts and behaviors deeply affect a woman's entire biological and spiritual natures.

When speaking of oral sex, two body fluids are immediately apparent: saliva and semen. Saliva is a body fluid, not excrement—an erroneous view held by many Westerners. Saliva is full of nutrients that benefit the body in numerous ways. In women it can aid digestion, produce weight loss, heal the skin, restore the teeth and gums, and cleanse the esophagus, to name just a few of the benefits.

Semen is likewise a body fluid, not an excrement, and it is primarily protein. Its warmth draws fresh blood to where it is applied on the body, acting like an astringent in the generation of new skin cells and tissues. The warm semen simultaneously affects the pigments, called melanin, that lie underneath the skin, keeping the skin and hair healthy. With the activity of oral sex, more blood is produced in the face, which in turn opens the pores and creates the situation whereby the semen can enter to beneficially affect the melanin pigments.

Western biochemists have found that fresh semen contains high quantities of vitamin C, phosphorous, calcium, and iron, and it even has antibiotic properties—all within a high concentration of protein. The ancients surely did not know the breakdown of these essential micronutrients, but they did know that semen was without question the very best of skin rejuvenators. After the fresh and warm semen is spread over the face, especially the nose, forehead, and oily areas, it dries and then

closes the pores. This drying effect is like an astringent reaction that will tighten and shrink wrinkles, feed skin cells, and leave the skin feeling light, clean, and smooth.

A Tigress views the act of oral sex and the application of sperm on her body as a means of physical and spiritual restoration. Within her experience of absorbing male sexual energy and the warmth of the semen on her face, she becomes anew, establishing within the womb of her spirit a virginal spirit embryo of her immortality. In simpler language, she triggers all the hormonal and sensory intelligences of her body and mind to rejuvenate and restore her condition as it was before the menstrual cycle appeared and/or before having lost her virginity.

In *The Sacred Mushroom*, a book by the theologian John Allegro, the author makes a very interesting revelation about the Greek word *Christ*, stating that it derived from an earlier Sumerian meaning of “smeared with semen” and came to mean “to be christened.” With the advent of John the Baptist, the rite of christening became a baptismal, exchanging water for semen as the spiritual cleanser. In ancient Greek schools, neophytes were anointed with an unguent mixed with semen in order to accelerate their spiritual growth and preservation. So not only in ancient India and China do we find traces of semen being viewed as a giver of physical and spiritual restoration, but also in early Christian and Jewish beliefs.

It is also interesting to note the Roman Catholic rite of Communion, wherein the subject first kneels before the priest to show submission before God’s will. The tongue is then extended to receive a symbolic wafer (the bread of life), which is swallowed to represent the ingestion of the body of Christ. Wine is then taken to symbolize drinking the blood of Christ, and holy water is anointed upon the head to symbolize purification into the spirit of Christ. Similar communion rites are found throughout early and pre-Judeo-Christian times, wherein the now symbolic bread, wine, and water were initially the substances of saliva, blood, and semen—the three givers of life.

Semantics aside, we need not investigate too far to see the obvious similarities between communion and the practices and ideologies of the White Tigress.

In Taoist meditation practices the tongue is always placed on the upper palate, which is done to help stimulate the production and flow of saliva during the long periods of motionless sitting. This prevents dryness of the throat and thus eliminates undue coughing and lung congestion. The Taoists also practiced a technique called ingestion of saliva, as they knew this would cure hunger pains during long hours of meditation and fasting, and more important, because saliva, like semen, when restored to the condition of an infant, was considered an elixir of optimum health, as it is a human’s initial source of nourishment.

According to the biomedical science department at King’s College in London, saliva (an exocrine secretion) extracts from the body through the salivary glands high concentrations of proteins, calcium, potassium, chloride, and sodium—staples for human nourishment and development. The actual fluid of saliva comes from the metabolism of the proteins called urea, not actual water. The interesting thing about the salivary glands is that they literally, through a process of osmosis, extract the nutrients mentioned above from the body and redistribute them throughout the body.

Saliva in Taoism is called “divine water” and “jade juice,” as its healing and nourishment properties are considered exceptional. Most people in Western cultures confuse the nourishing fluids of the body with the waste materials. Saliva has long been considered by Taoists as a key ingredient for optimum health and for forming the Elixir of Immortality. When stimulated and ingested, it will enter the bloodstream through the stomach, cleansing and regenerating the body.

The accomplished Taoist’s saliva would turn pure white and thick, looking similar to semen itself—thus through its consistent ingestion, the adept would create a spiritual pregnancy. The Taoist male,

in conjunction with this, would also practice semen retention, forgoing ejaculation to help restore his vigor and youthfulness. So, for the male Taoist, semen and saliva were substances that needed to be retained internally to further the quest for longevity and immortality.

The Tigress likewise refines her saliva and seeks to produce great quantities of it for both ingestion and application to the skin. Semen is sought by her in large quantities for the regeneration of the skin and, as discussed later, to aid her in Absorption of Male Sexual Energy (Absorbing the Dragon's Breath).

Oral sex is the most visual and submissive of all sexual acts, creating greater sexual energy and more intense orgasms for both partners, which again aids the Tigress's ability to absorb male sexual energy. Applying semen to the face is the physical practice, and absorption falls into the transformational practice. The term *Absorption of Male Sexual Energy*, or in Chinese, *Tsin Ching*, means "imbued with or soaked in sexual essence."

The method of Absorbing the Dragon's Breath is the female counterpart to the male's technique of Reverting Ching to the Brain. Both practices serve to restore the sexual energy to the state and condition it was at puberty; stimulate the Three Treasures of ching, qi, and shen; and illuminate the brain. Absorption follows the same process as the male's method by redirecting the sexual energy into the kidneys, then up along the spine and into the brain. The energies of the ching and qi then move upward along the spine and into the head, whereupon the One Hundred Returnings (*Pai Hui*) cavity (the area of the soft spot on the top of the head that we had as infants) is stimulated. When this occurs it triggers the Spirit of Vitality (shen) so that it can be viewed internally—referred to as the Illumination of the Mind experience, or as the One Hundred Returnings. (See the Absorbing the Dragon's Breath technique in part three for more information.)

The activity of oral sex produces and attracts new blood for nourishing the teeth, gums, hair, facial muscles, and tendons. It also enlarges the breasts because of its hormonal effect on the milk glands and has beneficial effects on the thyroid gland. When the thyroid is stimulated and exercised, women experience a decreased chance of contracting breast cancer and are less likely to experience the ill effects of menopause.

Oral sex also exercises all the facial muscles, most of which normally never get exercised. The muscles used for sucking are especially beneficial in slimming fatty tissues from the face and removing or preventing wrinkles and aging spots. The Tigress also makes use of a special series of massage techniques for rejuvenating the face and preserving a youthful appearance.

Oral sex draws more blood into the cheeks, lips, and gums, thus making the lips fuller and restoring their natural color. The gums are strengthened and cleansed through both the sucking actions and the increased amount of saliva. To the Tigress there is no such thing as too much saliva when performing oral sex. The more that is produced the greater the benefit toward her restoration.

Breathing through the nose is strengthened by oral sex, thus creating deeper breathing. Deep breathing is something we all did as children that we lost as we became older and more tense. In brief, bringing air in through the nose into the abdomen causes the diaphragmatic muscles to push air into the lungs, which is the natural and more beneficial manner of breathing, rather than inhaling through the mouth and into the lungs, which can cause illness, shortness of breath, and loss of balance.

Oral sex stimulates association with many childhood experiences, and the body memory and intelligence will react in kind to them. If the body is reminded of how it was before puberty, it will seek to re-create that condition.

Sucking a penis is very similar to sucking a mother's breast, the thumb or fingers, pacifiers, and a milk bottle as an infant. As infants we cry when we are unable to satisfy our oral needs by sucking on

something, whether to acquire nourishment or for the security of feeling something in our mouths.

As we develop into adolescence, our oral fixations, such as sucking a thumb, change focus. We begin kissing, chewing on objects such as gum and candy, and placing objects such as pencils in our mouths to satisfy our oral urges. Girls begin using lipstick to accentuate their femininity and attract attention to their lips and mouth. Boys begin spitting saliva to express and accentuate their masculinity.

Then as young adults we satisfy this primal urge and oral fixation with all sorts of oral objects and habits—putting cigarettes, pipes, or toothpicks in our mouths; biting our fingernails; licking our lips, and so on. Kissing, biting, licking, eating, and communication are all generated by the mouth and lips.

Our existence depends more on the mouth than on any other body part. We not only nourish ourselves through the mouth, we communicate with it. We tactilely express emotions and love with it. It is undeniably our most used and most important organ, next to the brain itself. And whatever the brain processes is almost always expressed through the mouth.

The tongue, surprisingly, is one of the strongest muscles of the human body. The Tigress strengthens her tongue not just through repeated fellatio. She also exercises her tongue so that the frenulum (the membrane that attaches the tongue to the floor of the mouth) can be stretched and the tongue can be placed back into the nasal-pharynx area. This not only serves as an autosexual practice but also allows her to use her tongue to guide a man's penis into her throat while simultaneously stimulating the underside of it (see *Red Dragon Returns to the Void* in part three).

The tongue and mouth are like a great magnifier of tactile oral experience, as the fingertips and skin are for nonoral experiences. Both are our most sensitive receptors of tactile information. The eyes can see objects, the ears can hear the sounds of objects, the nose can smell the odor of objects, but it is the tongue and the skin that feel and sense those objects.

The mouth, tongue, and lips are where we find the most obvious evidence and representation of male within female and female within the male. The tongue is like a penis, able to sense and feel, and it externally moves outward when doing so. The lips are like the entrance of a vagina, and the mouth and throat like the interior of the vagina. The tip of the tongue represents and acts like the clitoris or the nerve endings under the penis head. Saliva is like the sexual secretions produced in the vagina, and when expelled it is like the semen of the male. When we experience fear, the mouth parches; when we experience excitement, it produces saliva. The vagina likewise parches its sexual secretions when a woman feels fear and floods with secretions when she is excited. The penis and semen function in the same way.

The tongue in Chinese medicine is considered the small spine of the body, as its structure and appearance simulate it well. In the tongue are thousands of sensing nerves, which are connected to every part of our body. When the tongue feels, the entire body senses it. By stimulating the sensory nerves in the tongue, especially with the acts of deep passionate kissing and licking, all the erogenous centers of the entire body are stimulated, which sets off increased blood flow and hormones throughout the body, especially in the breasts and face. This is important, because if the stimulation reaches a very heightened level of intensity, it will cause the pituitary-pineal-hypothalamic complex to spread not only estrogen and progesterone hormones but also a rare hormone of the gonadotropin class. Even though Western physiology hasn't pinpointed exactly what the hormone is, its effects on the human consciousness have been obvious because intense sexual stimulation causes the pituitary-pineal-hypothalamic complex to surge in activity. Although Western research might be weak on this subject, all this sounds very similar to what Hindu mythology speaks of as *Amrita*, the nectar or elixir of life. Tantric teachings have for thousands of years recognized that, symbolically, a drop of this

nectar, which is produced by intense and sustained sexual stimulation, is the key to rejuvenation. We see the same idea in the Buddhist allegory of the Kuan Shih Yin Bodhisattva anointing the head of a devotee with a “drop of dew” (ambrosia) and so rejuvenating the person spiritually. This idea is seen in Taoism as well, “depositing a drop of yang shen” after having circulated the qi nine times through the jenmo and tumo meridians (front side and back side of the trunk of the body), whereupon a congealed and purified drop of this qi enters and attaches to the tan-tien. This then represents in a spiritual fashion the sperm cell attaching to the egg, thus forming the spiritual fetus.

The pituitary gland is responsible for aging, if it is not stimulated, or stabilization of youthfulness if it is stimulated. A heightened intensity of oral stimulation of the tongue produces a hormonal release that is capable of restoring youthfulness. The key here is the idea of heightened stimulation—not just being excited but a very intense heightening of stimulation.

The application of intense heightened stimulation to achieve absorption is what female Taoists discovered long ago. What orthodox Taoism chose to ignore is that females cannot accomplish intense levels of stimulation through intercourse. A woman achieves her highest states of sexual stimulation via the clitoris and tongue, which the Taoist views as her two representative penises. Intercourse rarely brings a woman to complete orgasm, but clitoral stimulation and tongue stimulation, namely cunnilingus, fellatio, and deep passionate kissing, can. Intercourse is too damaging to a woman’s body and negates the benefits of the hormones. The more a woman uses her tongue when engaged in sex, the greater her stimulation. Knowing this, the Tigress primarily uses both the clitoris and the tongue to produce intense heightened states of stimulation in order to experience menstrual reduction (a short, spotty menstruation) and Absorption of Male Sexual Energy.

Oral sex stimulates the sensory cortex of the brain, or as the Taoist would call it, the One Hundred Returnings cavity (the fontanel). According to Taoist medicine, the bone tissue of this area hardens during adolescence in order to protect the parietal lobe, which is the portion of the brain that interprets all sensory input of the body and controls body movement. Keeping in mind that the tongue is our most sensitive organ, it stimulates this sensory cortex area of the brain more fully than any other sense organ. When a female has stimulated the sensory nerves in the tongue through fellatio, hormones in the endocrine system are released. The sensory cortex becomes highly acute, bringing greater clarity to the brain and the entire sensory nervous system. This all opens the way for increased hormones and qi to spread throughout the body. When this happens, the immune system is strengthened, embryo energies are stimulated, and body cells regenerate at an increased rate. This is one of the reasons the ancients said oral sex recreates childlike affinities.

To the Taoist this soft spot, the Pai Hui cavity, is where the spirit of a new life enters the body, and it hardens so that the spirit cannot leave until the body dies. This cavity is also what illuminates during absorption. The illumination is the first stage of achieving immortality because the effects of it create ultraclarity of mind (shen, the spirit), restoration of the sexual energy (ching, the body), and full restoration of the breath (qi, vital energy). The more the Tigress experiences this illumination during absorption, the greater her progress toward becoming an immortalese and the greater her progress toward retarding her aging process.



During the mid 1970s, Dr. John Mumford, a well-respected tantric yoga researcher in Sydney, Australia, did a three-day research experiment on the ability of sexual desire to combat illness. The experiment entailed putting a man in an apartment, injecting him with a cold virus, and then hooking

him up to a monitoring device that would detect changes in his blood flow, heart rate, body temperature, mucous level, and so forth. The target subjects of this study were told only that they would be injected with a cold virus and that they would be monitored to see how long it took for the virus to lose its influence on the body.

Directly across from the test apartment, in another building, was the apartment of a young, beautiful girl placed there for the experiment. She would periodically undress and walk around with the windows wide open, so that the test subject could see her movements perfectly. When the girl was naked and in the subject's view, the monitors showed that the virus had no effect on his body. Shortly after she disappeared from the window, however, the effects of the virus reappeared.

The last phase of the experiment involved having the girl come home late one evening with her boyfriend. They sat on the couch in perfect view with the lights on and kissed and fondled for a while. She then got up, took off her dress, and knelt before her boyfriend and fellated him in full view of the target subject. The result was that the virus left the target subject completely.

Several studies have been done at various universities on the brain activity of persons watching erotic films: one of two people having intercourse and the other of two people engaged in oral sex. The oral sex film always created a far more substantial increase in brain activity than the images of intercourse.

A number of years ago, the Hebrew University Medical School performed a number of studies on semen. They found that it had a great ability to regenerate cell tissues on the skin, thus clearing skin imperfections, eliminating wrinkles and acne, and preventing aging spots—but in women only. For men it had the opposite effect, creating new skin irritations. The conclusion was that women are genetically equipped to accept semen onto and into their bodies. The DNA of a woman attracts sperm cells and processes them for rejuvenation. The results also showed that facial skin and neck and breast areas reacted better to the placement of semen on them than any other skin area on the body—because these are the most sensitive skin areas.

The study was conducted in part because of an old Hindu Tantric method wherein women would seek large quantities of semen, applying it to their facial skin in order to rejuvenate it, in their hair to restore luster and thickness, and on their breasts to firm and enlarge them. These traditions claimed that it would make a woman's skin, hair, and breasts comparable to those of a young girl. According to the studies by the Hebrew University, these theories seemed to be true.



In the late 1960s the movie *Deep Throat* became one of the most popular pornography films in cinema history. Although it was not the first pornography film to show women performing oral sex, with facial application of semen, the unique premise of the film was that the female star could reach orgasm only with the penis deep in her throat. The director claimed that he got the idea for the film while in Japan, where certain Japanese women could do this with great expertise. This is interesting because White Tigress teachings that are hundreds of years old discuss these same ideas.

*Deep Throat* in many ways started an oral sex revolution; before the film oral sex was still considered an act of sodomy and was not a popular practice in America. The movie definitely changed that perception and reflected a deep, sexual, psychological cultural change. Whether the makers of this film realized it or not, their film marked the end of our Victorian age and the beginning of what some have called the Age of Aquarius. It is unfortunate, however, that such a poorly made film, underscored by the fact that it was conceived within the porn industry, was the source of this

cultural change.

Since being introduced to White Tigress teachings, I have been amazed by the similarity between White Tigress methods, which were developed over a long period in China, and the activities and images of modern-day pornography. Even though the purposes and goals are very different, the acts have a surprising similarity. What is really interesting, however, is that the White Tigress methods were invented by women, not men, while pornography in our present time has been almost exclusively the invention of men.

The Tigress uses submissiveness, exhibitionism, voyeurism, and oral sex both to excite and give pleasure and to re-create and restore her youth. She uses sexual excitement and pleasure to return to the most youthful period of her sexuality. Modern pornography simply hopes to excite and promote pleasure. Both Tigrisses and porn stars seek to create intense sexual encounters, however, and this is where they have great similarity.

I feel that these ancient Tigress teachings are a deep-seated truth within all humans and that pornography is but a blurred vision and attempt at reconnecting with this truth. The human consciousness somehow always finds a way in which to express and experience the truth of itself. So, depending on the person, this book might be viewed either as pornographic or as something of an inner human sexual truth.

The pornography actress and the Tigress have much in common—and much that is not. The majority of porn actresses are motivated largely by two things—fame and money. The Tigress, however, is motivated by anonymity and attaining youthfulness. Both engage in providing heightened sexual pleasure for others and themselves. However, the Tigress engages in sexual activity for the stimulation of her sexual energy and for the accumulation of male sexual energy. Money is not an issue for a Tigress, as in most cases her financial needs are already met before she even begins her training. The restoration of her youthfulness, often for her Jade Dragon, should she have one, is her primary motivation.

None of what is said here implies that the porn actress is inferior to the Tigress. They have different goals and purposes. No matter the motivation, both Tigrisses and porn stars provide a great deal of pleasure and stimulation for themselves and others—but that is where the similarity ends. Although both may perform oral sex and both may create intense sexual stimulation, the porn actress does so for erotic image purposes only. The Tigress takes this practice further, as she knows what to do with that sexual energy to restore her youthfulness. The Tigress's methods are always multitiered in practice and purpose. Like a secret hidden within a commonplace activity, the commonplace is used to veil the uncommon.

Two important events in our lives can help us understand our basic need for oralism. The first is that period beginning after we are weaned from our mother's breasts and ending when we develop sexual desire and again seek oralism with another human being. From approximately age three to thirteen, we are cut off from oralism via human contact, other than an affectionate kiss to the cheeks by loved ones. We are left to our own devices to express and satisfy our oral needs. It is in this period, from infancy into adolescence, that we have to seek for ourselves both security and nourishment from things external to our mother. But what we soon discover is missing is the love within our oralism. Since mother won't allow us to breast-feed, we seek new forms of oralism with love, and this is the dawn of our sexual desire.

The second important oral event is when we begin courtships. The process normally starts with couples talking to each other, then eating together, then kissing each other, and finally mating. Oralism is always the primary activity in all courtships. People cannot express affection without the initial



processes of talking, eating, and kissing. These are our primal aphrodisiacs for perpetuating the species.

The Tigress makes great use of the knowledge of these two events, as she knows fulfillment of her femininity lies in the expression and activities of oralism, her youthfulness is expressed and depends on oralism, and her spiritual progress is achieved and realized through oralism.

For males to achieve these ideals they must reverse their oralistic tendencies and direct them internally, as a male's natural tendencies are outward: erections and orgasms, external physical strength, and physical aggressiveness. Such external expressions are indicative of masculinity. Again, because masculinity expresses itself externally, orthodox Taoism calls for males to practice stillness and conservation of semen and sexual energy rather than the outward expression of them.

For the female, oralism must be expressed externally, as her natural tendencies are inward orgasms, internal dilation of the vagina, inner mental strength, and mental passiveness—all internal expressions of femininity. Because of these tendencies, Tigresses assert that females must practice external activity and stimulation of sexual secretions and energy.

There are, of course, many other reasons for the Tigress's use of oral sex, and those will be dealt with later in the book. However, it must be made clear that the Tigress does not perform acts of oral gratification simply to engage in sex or just to make a man feel good. Rather, she is using the poison of what ages her to create the medicine for curing aging.

## **The White Tigress Goals**

*Sexual energy is the reason a human is born,*

*Lack of sexual energy is the reason a human dies.*

*Within this sexual energy is the secret not only of health but of immortality as well.*

*In men the secret lies in conservation and retention of sexual energy.*

*In women the secret lies in its development and activity.*

*Lao Tzu himself states, "The mysterious female is inexhaustible." How the Yellow Emperor achieved immortality and how Western Royal Mother achieved immortality cannot be compared. Each has its own path, each seeks the other's essence to become complete.*

*The male retains, the female absorbs.*

*Heaven [male] creates, Earth [female] is receptive.*

*The male is active, and so seeks stillness. The female is still, and so seeks activity—each must acquire the essence of the other to be complete.*

*The yin absorbs the yang, the yang absorbs the yin—this secret is so simple it goes unnoticed and undetected.*

*Like all of nature, it must fuse and intermingle with its opposite to achieve growth and potential; as a tree cannot exist without both sun and water, humans cannot exist without sexual energy. Immortality can only be achieved through the disciplined use of sexual energy.*

**—White Tigress Manual**

Everything a Tigress learns and trains for has a threefold purpose: to restore her physical youthfulness, preserve her mental adolescent energy, and advance her progress toward becoming an immortal.

These three purposes are primarily accomplished through the Tigress's efforts toward stimulation of estrogen, which in turn retards menopause. Menopause is without question the landmark for aging in a female and for her declining sexual interest. Those practicing modern medical science are now hoping to begin experiments to extract the single gene that triggers menopause in women. It is felt that this will give females greater longevity and better health and eliminate the ill effects of menopause. Whether science will be able to remove this gene remains to be seen, but the ancient Chinese knew that if a woman keeps herself sexually stimulated, producing estrogen, she will retard the aging process. All the practices a Tigress undertakes have as their primary goal the retardation or elimination of the menopausal phase.

To the Tigress it is futile and damaging to maintain a youthful appearance through cosmetics, surgeries, and drugs. Those who do so pay a heavy price physically, mentally, and spiritually in later life. A Tigress uses all her own natural body and mental processes for restoring and preserving her health, youth, and beauty.

A Tigress dies young—not at a young age, but youthful in her old age. In the West we take our youth for granted and despise our old age. The Tigress is fortunate; she is taught to cherish her youth and to preserve it throughout her life. When old in years, she is still young and attractive in appearance, and above all she carries the wisdom of her years. To her it is sad and frustrating that young girls and boys are allowed, and even encouraged, to live a life in which only the experience of aging awaits them. As Taoist Ko Hung long ago stated in the *Pao P'u Tzu*, “There is absolutely no reason for a human being ever to suffer illness, aging, and death. These are but the retributions of conformity to society and our own ignorance of the powers within ourselves to eliminate them. The earlier in life these natural powers are developed, the more pronounced the preservation.”

Aside from the benefits achieved within the sexual practices, the Tigress also learns and practices various supplemental exercises to ensure her physical restoration. A female could decide to practice just these, without the sexual practices, but the long-term preservation of youthfulness and becoming an immortal would be much harder to achieve.

The first and immediate goal of the Tigress is to strengthen her immune system, not just in the hope of preventing sexually transmitted diseases, but to ensure optimum health of all the body's organs, tissues, bones, and functions. All viruses, be they sexually transmitted in origin or of the common cold and flu types, as well as cancers, can be prevented and cured if a person disciplines and nourishes his or her body correctly. The immune system is an incredible healing facility, but only if we allow it to be so. Following are the six aspects of the restoration training a Tigress initially undertakes to ensure that her immune system is fully operational:

1. Specialized practices of White Tigress massage, which include self-massage techniques that advance her own restoration as well as techniques applied to others
2. White Tigress kung fu techniques, which are not only effective in self-defense matters but help stimulate her qi and mental awareness, reducing the menstrual flow and developing intuitive skills
3. Specialized diet for weight loss, blood nourishment, and body purification
4. Specialized herb formulas for reducing the menstrual flow, strengthening the immune system, nourishing the hair, and increasing her energy
5. Unique yoga exercises called the Restoration Methods; Healing Tigress Exercises, Willow Waist Exercises, and Tigress Back Exercises, which strengthen the spine and central nervous system, increase the pliability of all her muscles and bones, develop the breasts,

strengthen the eyesight, and lessen the menstrual blood flow

6. Specialized techniques of sexual stimulation; the Tigress learns various techniques and behaviors for ensuring complete and intense sexual experiences for both herself and her male counterpart

It is a well-known medical fact that female athletes have reduced menstrual effects, both physically and mentally. Likewise, it is also, in part, the Tigress's physical activity in her sexual encounters, in her practice of kung fu, and in giving massages that helps her reduce her menstrual flow.

For some Tigresses the first concern is weight loss, and the methods listed above are very effective in this regard. The sexual practices of the Tigress alone, however, can be even more effective. Recent studies have shown that the average person loses about six ounces of body fat with each sexual encounter. This is due to the stimulation of the salivary and olfactory glands, which aids digestion, eliminates water weight and hunger pains, and reduces body fat. Simply stimulating the saliva will reduce hunger, and saliva itself breaks up fatty tissue for digestion.

Maria, who had a very severe weight problem before becoming a Tigress, states:

When I learned to produce lots of saliva during oral sex, and to prolong the time I spent fellating a man, I noticed how fast I was losing weight. I am not a medical student or dietitian, but I can attest to the fact that oral sex, for whatever reason, is the fastest and surest way to lose weight. Besides this, after becoming a Tigress I was actively seducing men and wanting to please them. To me it was kind of like becoming a teenager again. So I think psychologically I wanted to appear sexier and thinner, and I know this played a big part in my losing weight as well.

The end result of successful practice is a Tigress's achievement of physical restoration and becoming an immortales. Indeed, the goals are lofty and difficult to achieve, but the benefits achieved just from the attempt to reach those goals are more than worthwhile. The walk, it might be said, is more important than the destination.

Maria also states,

I am not so concerned about becoming an immortales. If it happens that would be incredible, if it doesn't that will be fine too. The benefits I experienced from my first three years are more than enough to satisfy me for the rest of my life. Unless a girl goes through a long period of being seriously overweight, depressed, and unwanted, she could never know the joy I experience and realize from being a Tigress. Not since I was a teenager have I felt so alive. Now when I see attractive women, I can't help but feel sorry for them. To me they are like a fool and her money. Soon they will age and in desperation attempt to cover it all up with cosmetics and surgeries. And it is not just that they throw away their youthful appearance but, more important, they lose their youthful attitude as well.

## **Female Cultivation versus Male Cultivation**

*Where the Green Dragon must retain, the White Tigress must absorb.*

*Where the Green Dragon seeks tranquillity, the White Tigress seeks activity.*

*Where the Green Dragon must be passive, the White Tigress must be aggressive.*

*Like the two fish of the t'ai chi, each must seek after its opposite to be complete.*

Although White Tigress practices developed from Taoism, it should be reemphasized that there are Taoist nuns belonging to many orthodox sects of Taoism whose practices are more or less the same as those of the monks, relying heavily on the methods and effects of seated meditation. Nowhere in this material is there an attempt to deny the legitimacy of those sects.

A Tigress, however, makes a clear distinction between what men and women should each practice in order to achieve the goals of optimum health, youthfulness, and immortality. And even though her teachings may have developed from Taoism, she is not required to be Taoist, only a Tigress.

The gist of these differences in practices lies directly in the theories of yin and yang. Women are by nature yin—representing stillness and receptiveness. Men are by nature yang—representing activity and creativeness. Within each male there is an aspect of yin, and within each female there is an aspect of yang. Therefore, to achieve ultimate harmony, to restore her youthfulness and become an immortal, the female needs to develop and enhance her yang aspects, which means she must engage in both activity and creativeness.

Men, in contradistinction, need to engage in stillness and receptiveness, which is why the male-dominated schools of Taoism practiced meditation and the conservation of semen and sexual energy. Females, Tigresses assert, need to stimulate their sexual fluids and energy.

A good analogy for these theories would be the process by which a plant grows to fruition. Plants need water (yin) and sunlight (yang) in which to grow. If there is too much water, the plant withers and dies. The same is true if there is too much sunlight. Human beings need a balance of yin and yang energy as well, in order to grow and be healthy. Just as a plant growing in very moist soil will need to be exposed to more sunlight, a plant growing in plenty of sunlight will need more exposure to water. With this in mind, the White Tigress, being female (yin), realizes she needs more masculine energy (yang), and males need more feminine energy in order to realize their fullest potential. This, then, is the basic premise from which a Tigress finds logical reasoning for her practices.

A man exhausts his youth and life through the dissipation of semen. A woman exhausts her youth and life through menstrual discharges. When a man's semen dries up he is headed for death. When a woman's menstrual flow dries up, she is headed for death. All schools of modern science and Taoism agree on this.

The disagreements lie in the methods and processes for restoration of youthfulness and immortality, which the Tigress adamantly asserts are completely different for women. Therefore the Tigress does not engage solely in the practices of orthodox Taoism, because she views them as more legitimate for men than for women. Claiming that as a woman she is already yin, why then should she consider practicing the yin methods of orthodox Taoism?

In a section of the *White Tigress Manual* titled "The Precious Secrets for the Jade Room" is found the following passage, an admonishment to men who practice sexual cultivation:

Master Ch'ung Ho said, "If a man is competent in cultivating his yang essence, he should not let a woman know of his art. If she comes to know of it, there will be no benefit for him and he may even become ill. This is the meaning of the old proverb: 'A dangerous weapon should not be lent to others. For if later they decide to use it, even if you roll up your sleeves, you cannot win.'"

Also, Peng Tsu said: "If a man seeks to gain great benefit from the sexual act, he should do so with a woman who is ignorant of this art."

Master Ch'ung Ho said: "It is not only male sexual energy that can be cultivated; the female can cultivate hers as well. Western Royal Mother is a female who obtained immortality by replenishing her yin forces with the yang. Every time she engaged in sex with a man, he fell ill, but her own face would be so smooth and glowing that she had no use for facial powders or rouge. She nourished herself on milk and played the five-stringed lute [allusions to semen and the penis], and while she did so her heart was harmonious, her thoughts composed, and she was without extraneous desires. Western Royal Mother had no husband and enjoyed having sex with men of all ages. Her secrets, however, must not be revealed, lest other women want to imitate her methods."

It should be obvious from the above excerpt that male Taoists were not in favor of women practicing sexual arts and especially those of Western Royal Mother. The text goes on and makes several more arguments about why a man should keep his practice secret from his female lover, and to that extent it is correct. But it is also equally correct for women to do the same—which Tigresses certainly accomplished in their practice, seducing men who had no idea of their goals and purposes. What is not correct, according to a Tigress, is keeping women in the dark about the methods of Western Royal Mother.

The reference to milk and the five-stringed lute has been taken literally by most male Taoists, but the Tigress sees them as symbolic of both semen and the penis—the penis having five basic parts: the glans penis, shaft, two testes, and scrotum.

The idea that men fell ill after sexual congress with Western Royal Mother was refuted by the writer Chun Fang Yu, who stated that this was yet another example of how Confucianist ideals and scare tactics were inserted into texts that alluded to a woman's sexual cultivation and personal freedom.

The intent to keep women ignorant of sexual practices should not be construed as an implication that women in Chinese culture were considered an aspect of original sin, as held by Christian religions. Not even staunch Confucianists held that view. Women in Chinese culture were long viewed as an aspect of Earth, and men of Heaven. Both held an equal standing in the natural process of things. Taoism in particular viewed women as the source or gateway to the Tao, not as a hindrance to it. The Christian notion of "abomination of the flesh" does not exist in Taoism.

Taoists feared only that wantonness would lead to distraction or disruption of spiritual growth, and therefore sexual activity needed to be disciplined and given a purpose and not used merely as a means of physical gratification. Women, or feminine aspects in particular, were viewed by Taoists as the key to a man's spiritual growth. Hence, they were not viewed as either inferior or sinful, as is found in Christian beliefs and in part in Confucianism.

There is also an interesting observation in the *White Tigress Manual* about the birth of men and women, claiming that females are born facedown, looking at the Earth, and males faceup, looking up at Heaven. I could not find any medical material to substantiate this theory, but it is interesting. The Confucianists used this observation to substantiate their view that women were biologically inferior, but orthodox Taoism claimed it was just a natural process of the interplay of yin and yang.

But in the writings attributed to Western Royal Mother, this was seen as evidence that women were descending from Heaven and men were ascending from Earth. Or as the *White Tigress Manual* eloquently states:

Women, the goddesses of Heaven, seek to descend toward Earth to acquire the yang

essences of males to maintain their goddess position, as men seek to ascend upward to Heaven from Earth to attain the yin essences of females to become gods.

To the uninitiated this may sound too metaphysical, but in more practical terms it means that women are already biologically and spiritually superior and are in a constant state of attempting to nourish their position. Men, on the other hand, are in a constant state of attempting to acquire biological and spiritual superiority, but as long as women keep taking a man's yang essence from him, he can only fall to Earth again in hopes of making another attempt to reach Heaven, and once in Heaven he can acquire the yin essences of the goddesses there.

Because of this natural interplay of yin and yang, the Tigress understands that to maintain her role of goddess (immortales) she must seek to nourish herself on male yang essences (male sexual fluids and energy). In the story of Western Royal Mother it is said that she took the essences of one thousand males unto her body to finalize her immortality, so that she would no longer need to descend to Earth (to be reborn) to nourish her yin essence. This, then, is the basic ideology of White Tigress teachings. Although much more could be added here, it is too philosophical for the purpose of this work. It is interesting to note, however, that we find these types of aphorism in almost every philosophy and religion, from Christianity to Greek mythology; they are not unique to Taoism.

## **The Development of the White Tigress**

Tigers in Chinese lore are considered the most dominant earthly animal. Their counterpart, the dragon, is considered the dominant heavenly animal. In a metaphorical sense they are always at battle, attempting to dominate each other. Once they join together and intertwine in blissful ecstasy, however, they realize ultimate harmony.

This relationship is also a symbolic representation of how women (tigers) and men (dragons) behave, but once in the midst of passion (orgasm), they can experience ultimate oneness together.

Much of the initial White Tigress practices were actually based upon the sexual behavior of female tigers. For example, female tigers need to copulate many times, normally one hundred or more, before achieving pregnancy. Female tigers need large quantities of male tiger sperm to become impregnated and so will mate with as many male tigers as possible. The female tiger is very seductive and will go to great lengths to get the attention of a male tiger. She will actually stalk male tigers for miles, and when she encounters one, she performs acts of exhibitionism by rolling over in front of him, showing him that she is ready to copulate. She will also perform a great deal of licking, especially to the male's face, head, and groin area to stimulate him.

Male tigers like to copulate only once, and afterward they attempt to run off to cool down in a pond or a shady spot, as they know females will attempt to copulate with them as many times as possible over a several-day period.

The human Tigress also engages in exhibitionism, seeks large quantities of semen, is very oral, very seductive, and persistent about finding men—to achieve her restorative and spiritual pregnancy. Even though White Tigresses rarely copulate—imitating more the behavior of young, suckling tigers—they are as oral as a mother tiger cleaning her cubs or herself or when seducing males.

Albino tigers in the animal kingdom are not only rare but are an oddity within their species. The same could definitely be said about human White Tigresses. Certainly there are very few females who would devote portions of their lives to these practices, just as there have been very few men who have devoted their lives as monks or hermits in the spiritual quest for immortality—not because such

things are unattainable, but because they are the most difficult of all undertakings for humans. To become immortal one must give up one's mortal behavior.

Most of us are simply satisfied with leading normal lives. Some of us attempt to attain wealth, influence, or power. Others are content raising children, and the majority are resigned to just surviving as best they can. An ancient Taoist monk once said:

Most people's lives are just a confused attempt at struggling to survive and engaging in amusements until they die. It's as if they were born drunk and died blind. Few seek to leave this world in better condition than when they arrived. It is so sad that so few have either the courage or the wisdom to make that great leap beyond aging, sickness, and death.

—**White Tigress Manual**

Tigers are for the most part solitary animals, hunting for prey and associating with other tigers only when the need arises. They do not hunt or live in groups, except when young and needing to suckle with the mother. The Tigress shares many of these traits and once through her first three years of practice forgoes contact with other Tigresses, preferring to complete her cultivation on her own. This is one of the most unique aspects of White Tigress practices, the unfailing recognition that it is the individual who cultivates and achieves immortality, not a group. Groups, the Tigress recognizes, always tend to become political and so can hinder her progress. So, other than her contact with her teacher and possibly another Tigress during her first three years, she is on her own, just like a tigress wandering in the forest and going about her business.

## **The White Tigress and Green Dragon Diagram**

The fundamental theory behind White Tigress practices, beyond those handed down from the Western Royal Mother, is seen in their interpretation of the diagram of the White Tigress and Green Dragon.

In the diagram on the following page, “A Diagram of the Dragon and Tiger Refining Their Essences,” the man is riding the tiger and the woman is riding the dragon, a symbolic representation of the male within the female and vice versa. Although this diagram first appeared in the Taoist manual *The Imperial Jade Tablet of Life* during the Ming dynasty (1368 to 1628 C.E.), the theories of the Green and White School of Taoism long predated the diagram shown here, as the Western Royal Mother's cult was very prominent during the early Han dynasty (206 to 23 B.C.E.). The White Tigress claims that the origin of this school dates back to when Taoist sexual teachings were matriarchal, namely to the teachings of Western Royal Mother as propagated by her three female immortal disciples.

According to the White Tigress interpretation of this poem and diagram, the first line symbolizes the man, Green Dragon, and “to whiten the face” (with semen) of the White Tigress he sits “bestrides,” above her.

The second line depicts a “green-robed” (covered in youthfulness, as green symbolizes youthfulness) “girl” (again, youthfulness) who sits astride the “Green Dragon” (meaning her legs are together and she sits next to the penis [dragon]).

The “lead and mercury” means the ching (sexual energy) and the qi (vital energy) of both the Green Dragon and the White Tigress. She fuses these together in the cauldron, which is symbolic of the shen, mind and spirit.

龍虎交媾圖

白面郎君騎白虎  
青衣女子跨青龍  
鉛汞相逢相見後  
一時閤鎖在其中



*To whiten the face the boy bestrides the  
White Tigress.  
The green-robed girl sits astride the Green  
Dragon.  
The power of the lead and mercury fuse  
in the cauldron, at once the gate is  
locked from within.*

A Diagram of the Dragon and Tiger Refining Their Essences

“At once the gate” (of aging) “is locked” (restoration and preservation are ensured) “from within” (her immortal spirit).

Within the diagram the White Tigress also sees that the female is looking directly at the dragon emitting its essence and is holding the head of the dragon (penis). The man is looking at the essence emitting from the dragon as well, with his right hand extended outward as if reaching for the dragon.

These interpretations of the diagram and poem are the very heart of the White Tigress’s practices and philosophy and are crucial to the understanding of her motivations and beliefs.

There are many other interpretations that the White Tigress deduces from this diagram, but these ideas should be sufficient. Male Taoists have their own interpretation of the diagram and poem, especially the first line, which is usually interpreted in terms of sexual intercourse. The male-dominated schools interpret the first line of the poem as “The white-faced boy rides the white tiger.” But since the Chinese language, especially concerning poetic writings, does not use prepositions as does English, the meaning could actually be both, and the poem may have been written this way purposely. This makes perfect sense when it is understood that men primarily need coitus to replenish their yang with yin, and females primarily need oral sex to replenish their yin with yang.





Because of the application of White Tigresses' seductive and oral measures, male Taoist recluses began to view some female Taoists as evil spirits, a type of sexual-semen vampire who appeared in the night and drained them of their very lives. Such a female was called a White Tigress because one of the means for restoring her youthfulness was to completely shave all the hair from her mound of Venus and body, except for the head hair, which was grown exceptionally long. Shaving the pubic and body hair lent itself to her seductive image—that of a young girl with a prepuberty appearance.

Stories of evil female succubi and White Tigresses were then created, mostly to put fear into younger monks, whom the older teachers knew could not resist the charms and energy of a real White Tigress, should one appear. Hence, such women were depersonalized and made into ghostlike, evil she-spirits, succubi, or fox spirits. These myths and stories then worked their way into the general population so that later if a common girl did not produce hair on her pubic mound after puberty she became an out-cast, considered an evil omen and not fit for marriage or child rearing, just as the albino tiger is shunned by other tigers in the animal kingdom.

Such misconceptions and superstitious beliefs are still prevalent in Asian society today. Oftentimes parents will disguise and falsify the birth date of a daughter who was born in the Year of the Tiger, saying she was born in the following Year of the Rabbit or the previous Year of the Ox—for the very idea of a female child born under the influences of the Tiger year made her suspect of a wild temperament and immoral behavior.

The appearance of the albino tiger is rare, and to the Chinese it looked hairless with its pure white fur and long black stripes. Hence the female who had a hairless pubic mound and long black hair simulated the appearance of a white tiger, which was considered a bad omen by the Chinese, as were all albino animals, because they were outcasts from their brood. However, they were also considered very rare and valuable, and in that sense they were sought out as being very auspicious. This double standard is not uncommon among Chinese myths and is especially prevalent concerning White Tigresses, for even though they were, on one hand, considered she-devils, they were also held in great esteem, and men greatly treasured the chance to have sexual relations with them.

Despite their skillful ways of seduction, Tigresses were more often than not unsuccessful with Taoist males and so had to rely on acquiring sexual energy from common men—who were far easier to entice and seduce. Their methods for doing this were quite remarkable, considering their times, and it was within the development of these methods of seduction that they also discovered more effective and powerful means with which to restore their youthfulness—and as a consequence discovered how to help men restore theirs as well. Thus the Jade Dragon came into the Tigress's realm of practice. Because of such discoveries, Tigresses were able to forgo seeking out Taoist males in remote locations and could focus entirely on acquiring sexual energy from common males, as the following story clearly relates.

In the Taoist manual *Lieh Hsien Chuan* (Biographies of Immortals) is found this story of the immortalese Nu Chi, in which she acquired a copy of sexual instructions from a man who later turned out to be an immortal himself. The story runs in the *White Tigress Manual* as follows:

Nu Chi sold wine in the marketplace of her village. Her wine was considered to be of excellent quality. One day a man, an immortal, came by her shop and drank great quantities of her wine but was unable to pay for it. So, for security until he could pay his bill in full, he left with her the *Book of the Plain Girl*, which contained five chapters on how a woman could nurture her youthfulness through special sexual techniques [this is alluding to a different text from the *Plain Girl Classic*, which remains and primarily contains techniques

for men]. She studied the book intensely and then prepared a special bedroom in her wineshop. Thereafter, when a handsome and congenial man came to her shop to drink wine, she would entice him to enter her special room and seduce him so she could practice her special arts upon him. Even after thirty years of practicing, she still looked twenty years old. One day the immortal who gave her the book returned to her wineshop. Smiling in approval of her success, he said, “Ah, but to steal the Tao by studying without a teacher is like having wings but being unable to fly!” She then left her wineshop with the immortal, going where, no one knew.

Just as her female counterparts in Hindu Tantric traditions discovered, Tigresses learned that if a common man was brought to a very high state of sexual excitement, his sexual energy was as useful as that of a sitting monk, who might have been indifferent to her seductive measures. This knowledge, acquired over a long period of time, has led to the present-day practices of White Tigresses—and is the reason that in the past Tigresses switched from roaming the mountains searching for remote Taoist hermitages to taking up positions as concubines, consorts, and courtesans living in secure environments.

Most women today would have a difficult time relating to the life of an average concubine in China. She was, on the negative side, owned by a master and had no human rights as we know and understand them today. Protest and disobedience could have meant death or punishment. Her life and welfare balanced on the string of her master’s whims, and for the most part she was lonely and in constant competition with other concubines and the *t'ai t'ai* (number one wife).

On the positive side, however, most concubines, according to their own admissions in surviving records, enjoyed their lives very much. They had no financial worries, were able to study art, music, and literature, and received the finest clothing and jewelry from their keepers.

Consorts, and courtesans especially, held the most respected positions in all of Asia, equaling the status of officials and ministers. But all in all, a beautiful prison is still a prison—although, I think, many women in modern times could view their occupations and relationships in the same light. And interestingly enough, the majority of women I have had discussions with on this subject, especially Asian females, consider these “kept” lifestyles as their preference. So in some sense I believe the difference is cultural, because Western females generally think it is demeaning and merely a guise for prostitution, an obvious influence of their cultural and religious upbringing.

Somewhere within the situation of being owned by a male and the security this provided, these kept females wished to find and liberate themselves. Instead of protesting against men, they had to learn how to rise above them. Instead of denying sex, they used it as their springboard to freedom and liberation. Instead of fighting with words and weapons, they fought with their own inner power—their primal femininity. The power of Tigresses thus became so great that men would do anything to acquire and keep them. Their skills were so unique and effective that their masters actually became their minions. They enabled this change of influence by understanding themselves, nature, sex, and men.

A Tigress gave her master more than he ever imagined he wanted, making him a prisoner of his own desperation and desire to keep her. Because of her skills, she was free and independent. But as most freedom seekers throughout time have discovered, freedom is more a state of mind than a change of environment. Tigresses generally did not desire to escape their society or traditions; rather, they wished to blend in and remain secret within them. Many Tigresses, in fact, willingly chose to become concubines, consorts, or courtesans because it afforded them security and the means to cultivate their

practices.

As Taoist females discovered the benefits of heightening the intensity of their encounters with common men, they soon made themselves available to be kept. They could then practice their secrets in comfort and financial security, rather than in homeless, wandering poverty. They were also provided with the means for passing on their teachings to their associate concubines, consorts, or courtesans, and so propagated their tradition. Their practices, then, survived within worldly society and soon withered in the remote mountain retreats and hermitages of Taoist adepts.

Some clever women, however, sought employment as masseuses within a “flower house” in the towns and villages below Taoist mountain retreats. They were thus able to receive both common men and younger monks who left the mountain periodically to enjoy their favors. Massage being one of the great talents of a Tigress, this not only proved financially rewarding but also gave her greater access to more men. Most Tigresses in more recent times have chosen to practice massage for these very same reasons, especially those who choose not to have a Jade Dragon to support them.

As Tigresses shifted their focus from searching for Taoist recluses to living as kept women or masseuses, the personal quest to remain young and beautiful became the first and more important goal. For without first restoring her youthfulness, a Tigress could not achieve immortality. Her long-lasting beauty also served to ensure that her male keeper would continue both his affection and his support of her. In this environment she could ensure having the time and means to practice.

The prevalent image of a male Taoist immortal has long been that of an older man with a large belly (full of qi energy) and long silvery white hair and beard, but who also has the rosy complexion and energy of a young man. The ideal being, youthfulness within old age.

The practices and goals for the Taoist male were entirely based on achieving immortality through meditative stillness, accumulation of qi, the cessation of sexual desire, and the retention of semen and sexual energy. Women, on the other hand, needed total concentrated activity, accumulation of qi, the reduction of the menstrual flow, and the stimulation of their sexual fluids and energy in order to achieve immortality.

Hence, the prevalent image of an immortales is of a youthful female who has seemingly unending physical beauty and sexual vitality. Even though she may be senior in years, she maintains a very thin and shapely waist, firm breasts, a small hairless mound of Venus, long black hair, rosy cheeks and lips, and the complexion of a teenager.

In standard Taoist books you will always find a few token pages dedicated to women, but on the whole such books are geared toward men. Likewise, very little, if any, information is presented on oral sex. Sexual intercourse allowed men to better control and retain their semen and sexual energy. Oral sex, on the other hand, created too much energy and made it more difficult for men to retain and harness that energy. Also Taoist men, in order to achieve immortality, had to develop within themselves a spirit embryo, an alchemical process of creating a spiritual pregnancy (the reason their stomachs would swell). Oral sex could not enhance this process for them, so it was shunned and rarely practiced within the male-dominated schools of Taoism and within the Chinese populace.

The very premise of male Taoist sexual practices was to restore and preserve not only sexual energy but breath and spirit energies as well. The first stage of practice was to restore the sperm back to its original condition, to that of a young boy before his first ejaculation. Women were used only to help stimulate orgasm and sexual energy. The man would then prevent his semen from being expelled externally but experienced an orgasm internally. By doing this he could, over time, completely restore his youthfulness, even in his old age, and set the course for further development of immortality. None of his methods, however, were really applicable or beneficial to women.

For men, the key to restoring youthfulness meant retention of semen (and thus ching) and infrequency of sex. For women it was the reduction of the menstrual cycle before menopause and increasing the sexual secretions. All men reach an age wherein they cease having orgasms, and all women at a certain age stop menstruating. All males before puberty experience no ejaculation of semen, and females no discharge of menstrual blood. The secret for both males and females was to restore themselves to those conditions that prevailed before puberty, not to advance to the conditions that occur in old age. The dichotomy that these two distinct processes for restoration of youthfulness presented was for men to prevent excessive discharge of their semen (and lessen the production of testosterone) and to accumulate female energy, and for women to encourage discharge of her sexual secretions (to increase the production of estrogen) and to accumulate male sexual energy. Briefly put, she seeks his semen, and he seeks to keep it.

It was the Tigress's use of men to stimulate her sexual energy in order to decrease the menstrual flow and to increase her sexual secretions and energy that triggered so much resentment toward female Taoists and White Tigresses, as in Confucian thinking, women should concern themselves only with childbirth.

Confucian undertones of female inferiority made it unimportant for men to concern themselves with female restoration. Since a man could take as many younger concubines as he liked, there was no need for his wife or concubines to restore their youthfulness and beauty. They could simply be replaced with younger ones. So it is fortunate that many courtesans and Taoist females preserved the methods of the Western Royal Mother for restoring youthfulness, which they did in secret and without any support from the established cultural powers.

In early Taoism there was a secret sect called the Red-White, which symbolized blood and semen. This sect taught the restorative methods for both males and females, but the pressures of the Confucian-held government abolished it. Later on it revived again as the Tigers and Dragons, which represented the interplay of female and male forces. But this school predominantly taught Dual Sexual Cultivation (sexual intercourse) methods, not White Tigress methods.

There were also various sexual cults that promoted the use of group sex in order to enter trancelike states so the men could gather as much female (yin) energy as possible both to enhance their health and for the attainment of congealing the Three Treasures—essence, energy, and spirit—for immortality. But these cults and practices were very undisciplined and more often than not became mere acts of lust and sexual bar-barism for men.

The Tigress shunned such undisciplined activities, knowing they would only damage her practice and herself. She saw a huge difference between two people restoring their youthful energy through sexual activity and adults engaging in group sex for the mere sake of satisfying sexual urges and having multiple partners.

Eventually, through the influences and ignorance of the Confucian moralist schools, Taoist female sexual restoration practices were either discarded or interpreted solely for meditation purposes. Much effort went into making the male sexual restoration practices legitimate forms of interpretation. Even in present times the bulk of Taoist publications address the issue of male restoration, not female.

Taoist female adaptations had to go underground and remain hidden within the bedchamber—thus becoming the secret school of White Tigresses.

Even though their numbers are small, Tigresses have continued to practice in Taiwan, Japan, Thailand, Hong Kong, Korea, Europe, and now in America.

# White Tigress Sexual Philosophy

## 情學

The key to understanding the philosophy and practice of the White Tigress is contained within the following verse:

*With sexual intercourse the female creates a material child.  
With oral sex, her past childlike affinities are re-created.*

—White Tigress Manual

This verse implies that through oral sex a woman is able to reestablish and regain her youthfulness. Hence, White Tigress practices are almost exclusively oral in nature. For a White Tigress to access the benefits of oral sex, she first has to initiate the three following conditions: Re-creating Adolescent-like Sexual Behavior, Re-creating Physical Adolescent Likeness, and Intensifying Orgasms.

In the *White Tigress Manual*, the comments on the verse above run:

*The Heavenly Portal [mouth] when used sexually stimulates the shen [mind/spirit] and is thus spiritual in its effects.*

*The Jade Gate Opening [vagina] when used sexually stimulates the ching [sexual energy/physical body] and is thus physical in its effects.*

Within the White Tigress ideology the mouth (Heavenly Portal) is clearly distinguished as the gateway to the cauldron (abdomen) for refining the elixir. Taoists believe that the menstrual flow of blood is a primary contributor of qi and ching dissipation for the female; for the male it is the ejaculation of semen. Therefore, the Tigress seeks to preserve the vagina through reduction of sexual intercourse, lessen the menstrual flow, and increase the flow of sexual secretions, as it is the secretions, in part, that she believes produce the embryo of youthfulness within her body and mind. In modern science, this embryo might be thought of as hormones and embryo cells. In Western medicine, the term *embryo cells* refers to cells taken from infant children. These cells are often used to replace old and damaged cells in adult organs, for example, a diseased kidney. In Taoist thought, however, the term *embryo cell* refers to ching qi, a merging of ching and qi energies in the Pai Hui that stimulates dormant embryo energies throughout the body.

The Tigress firmly believes, like orthodox Taoists, that the first step is to gather and circulate the qi, and for her that means making full use of oralism.

Again, the *White Tigress Manual* says:

*Swallowing from above and quivering from below gathers the qi.*

# Re-creating Adolescent-like Sexual Behavior

*When the tigress plays, the dragon wisps its tail.*

—White Tigress Manual

When a Tigress re-creates her playful sexual behavior with a man, the man acts like an intoxicated dragon happily waving its tail. More precisely, he becomes erect and wants the woman to play with his penis.

The Tigress clearly understands her original adolescent sexuality and so re-creates the motivations and conditions that to a large degree help her body and mind remember its way back to its youthfulness. To a Tigress, a man pushing his penis in and out of her vagina to orgasm is not sex. To her, sex means re-creating feelings of adventure, romance, and playfulness so that the exhibitionism and oralism can be fully experienced and used to her benefit.

In simple terms, she changes her perception of sex and sees through the eyes of a young girl seeking the adventure, not an adult woman seeking to satisfy her emotional sexual desires and urges—nor as a young girl filled with all the mental misgivings of engaging in sexual play. Briefly said, she seeks the excitement of sex. In fact, a verse in the *White Tigress Manual* states:

*One hurried and passionate clandestine encounter with a stranger outside the home is more beneficial than a hundred quiet and relaxed engagements at home with one's mate.*

Before puberty, most children begin experimenting with sex. Two girls might kiss each other, hug, suck on each other's breasts, or touch each other's vagina. It is always kept within the realm of innocent fantasy. Boys will engage in exposing themselves, touching, simulated masturbation, and attempts at anal penetration. None of this means that girls are naturally lesbian and boys are homosexual. It means that they are expressing their sexual nature within the comfort of their own gender, as the opposite sex is still too foreign and frightening. But at some point, boys and girls do normally engage in mutual exhibitionism, touching, kissing, and oral play. Intercourse may be attempted, but is too difficult to accomplish physically and emotionally. All of this is very innocent, mild, and natural for children to go through during puberty.

The White Tigress makes use of her adolescent behavior of dressing up, showing, touching, sucking, and fantasizing, as these are the very things that stimulate and re-create youthfulness. This sexual playfulness is far more beneficial to her than all the worry and concern she expresses as an adult. Rather, focusing like a child engaged in play provides a much easier and healthier approach to sex itself and triggers responses in her body and mind for restoration.

In the Christian Bible there is a statement about having “childlike faith” as the basis and means for being reborn. The White Tigress believes that restoring childlike affinities is the basis and means for achieving immortality. The *Tao Te Ching* asks, “Can you acquire the pliability of a child?” This is not so much a question as it is an instruction on restoring youthfulness. All religions and philosophies when studied closely reveal this requirement for imitation of childlike behavior, to restore the idealism, innocence, and playfulness of childhood and not be hindered by skeptical rationalism and critical analysis.

If we look clearly at what occurs during our initial sexual experiences, we see three primary activities being developed in adolescence: oralism, exhibitionism, and voyeurism. It is these acts that White Tigresses use to stimulate themselves, but in a much more adult and mature manner, so that both

the body and the mind can assimilate them. White Tigresses recall body and mind memories of youthfulness within a consciousness able to perceive and preserve them—which was not possible with the adolescent mind.

With children, for example, the acts of exhibitionism and voyeurism can be seen in games like strip poker and spin the bottle, where ultimately the goal is to see the genitalia and to experience some form of sexual contact, because children have a natural curiosity about such things.

Children, more often than not when simulating sex, initially think urine is what gets a girl pregnant, since they have no experience or knowledge of ejaculation. This is also why many females grow up with the idea that urine and sexual secretions are both undesirable fluids, unaware that the urinary tract and reproductive tract are two completely different systems in the body. Because they share the same area, however, the negative association is erroneously made. Parents and religion, not wanting children to engage in sexual curiosity or experimentation, frequently impress upon children the idea that the genitalia are dirty and bad.

It is these early acts of curiosity and excitement and impressions of sex, however, from which a White Tigress re-creates her youthfulness. She sees the need and benefit of re-creating the same sensations and intense mental experiences as in her first sexual encounters.

To the White Tigress, the most important prelude to restoration is the re-creation of the mental perceptions of time that she experienced during her adolescence. When we were adolescents, our perception of time was much different. Summer vacation to a child is an eternity, and a day feels truly long. But as we get older time seems to speed up. Days, months, and years are experienced as exasperatingly short. Why? Because our mental activities of dealing with emotions, tensions, and anxieties all cause the mind to race, thus speeding up our perception of time. Get rid of these mental states and the perception of time will likewise slow down.

Along with her conception of time, a Tigress's perception of sexuality is also reverted and changed. All of us can remember what it was like when we first began dating. We kissed a lot, hugged, fondled, touched, got nervous, excited, and so on. Foreplay was sex. Sexual intercourse was a very rare occurrence. A boy would be lucky if he could even rub his penis near a girl's vagina, and later if she did allow it there was always the idea that he could just put the head of his penis in her vagina and that would be okay and safe. We went much slower with sex, with time, and with play. Everything sexual was an adventure, and everything was playful, and we had the perception of more time. The adventure, the playing, the time, were what motivated and allowed the expressions and acts of exhibitionism and oral gratification.

The Tigress treats her sexual encounters in a fashion similar to what she did when she had crushes on boys. She was playful, aggressive and yet shy, and fantasized about their eventual secret romance. The Tigress adapts this type of behavior in seducing a man. She flirts and plays, she shows herself off in order to get his attention, puts all her attention into acquiring him, and allows for extended foreplay time—just like she did with the boy of her dreams when she was a young girl.

In modern research it has been reported that children playfully laugh about three hundred times a day. In adults playfulness and laughter can have positive results that can last two to three days. Playfulness and laughter stimulate hormones in the endocrine system, which aids in decreasing stress and helps prevent aging as well. The Tigress makes full use of playfulness and laughter in her methods of seduction.

None of this means that she attempts to actually re-create the true sexual experiences of her youth or to act irrationally. Rather, she simply adapts the behavior and motivations of her youthful playfulness. In her practice, the Tigress allows for periods of engaging in mild exhibitionism, periods

for flirting and showing off to acquire men, and periods for secret sexual interludes. She does all this, obviously, within the context of being an adult but attempts to be childlike in her energy and actions.

## **Re-creating Physical Adolescent Likeness**

*When the tigress turns white and the whiskers grow long,  
Her waist thins and so she hunts for prey.*

—**White Tigress Manual**

The first line above means the female has restored her youthfulness, as her vulva is free of discoloration and is hairless (turns white), and the head hair will naturally be grown long. The long hair of a traditional White Tigress is symbolic of a tiger's long whiskers and black stripes. The thin waist is representative of the White Tigress's Willow Waist, and the Willow Waist is a physical sign of her having achieved the initial stage of an immortal because it is indicative of the same response she experienced during puberty when ovulation first occurred, in which there is a thinning of the waist as well. The Willow Waist is not what was called in early China the wasp waist, wherein the waist was bound and squeezed until it achieved a size where a man could literally put his hands around it. The wasp waist methods more often than not caused liver damage, and many women died or fell seriously ill from attempting to acquire it. The Willow Waist, however, is a natural thinning of the waist, but flexibility is the goal. Combined with the Tigress Back, the Tigress who acquired the Willow Waist could literally perform cunnilingus on herself.

“Hunts for prey” means she is now capable of seeking whatever she needs. Her power is so great that whatever she seeks, she most likely will find. Like a hungry tiger's, her senses become increasingly sharp. In fact, because of the high level of positive sexual energy a White Tigress develops, her ability to attract money becomes equal to her propensity to attract men—and women. In many ways, people are attracted to her as if she were a film star, but her submissive nature has the great effect of making them feel totally comfortable and relaxed with her. A White Tigress never inflicts arrogance or excessive pride on others.

The White Tigress's first act of practice as a Suckling Tigress and again at her initiation as a White Tigress is to remove all her body hair except the head hair, including all pubic hair. As stated earlier, she does this to stimulate the body memory of her adolescence.

The White Tigress really advances her restoration when she begins developing her Willow Waist. In men, a sign of restoration is the development of the expanded qi belly, where the lower stomach swells and has the ability to be made very soft or very hard at will. But in women it is the thinning of the waist that marks their advancement.

The Willow Waist is accomplished through specialized yogalike exercises and a technique called the Tigress' Back. (See pages 185–207 for these exercises.)

White Tigresses have very few encounters with actual sexual intercourse. Again, this is to signal the body of adolescent behavior. In her practice a Tigress does engage in some sexual intercourse, but it is limited.

The idea that sexual intercourse—if it is engaged in too frequently—is damaging to the female body has a lot of scientific support. At the entrance of the vagina is a ringlike muscle, and though there are several rings of these muscles in the vagina, the first one is the most important. When the vagina undergoes frequent penetration, this ring either breaks or is stretched so badly that it loses its



elasticity, leaving the labia area looking haggard. Also, when this ring is damaged, blood flow is obstructed and trapped and thus cannot properly function to restore the vagina.

Even more important, because of the obstruction of blood flow the vagina likewise loses the hormones needed to help prevent the aging process. The hormones of the sex glands are the key influences on retarding the aging process. This is why prostitutes and pornography actresses who engage frequently in sexual intercourse age very rapidly. When the labia minora and clitoris become constantly visible and protrude, it is the body's way of reporting that a woman's life is being greatly shortened.

Another problem associated with sexual intercourse is the extreme physical force being exerted on the female's body, which must endure the violent physical actions of the male until he reaches orgasm—regardless of whether the woman already has. Sometimes the sexual secretions dry up in the vagina during sexual intercourse, and this can cause damage to the vaginal tissue.

The menstrual flow of blood moving down through the vagina can also cause damage. Menstrual blood is a body excrement, just as feces, urine, pus, and sweat are. Women who bleed heavily suffer more health problems than females who bleed lightly. Menstruation itself is the natural cleanser of the female body, but when the bleeding is too heavy and irregular, many health problems can ensue. The Tigress seeks to lessen the flow or eliminate the menstrual cycle in order to restore her youthfulness. During the first twelve to fourteen years of a female's life she has no menstrual cycle, but just as the initial ejaculation of semen triggers the aging process in males, the initial menstrual discharge signals the aging process in females.

Female sexual secretions, on the other hand, are the best and most natural cleanser of the vagina—which is why the Tigress seeks more frequent sexual stimulation in order to release these secretions.

Heavy menstrual periods also cause premature graying of the hair and induce poor eyesight. Women who use internal devices to soak up the menstrual blood put themselves at a greater health risk (toxic shock syndrome), as these devices trap the menstrual blood within the vagina for a longer period of time. Frequent sexual intercourse also stimulates increased menstrual blood flow, thereby stimulating the aging process.

Sexual intercourse can be and is a wonderful act between two people. The Tigress does not forgo it entirely but greatly reduces it, as will be seen in the practices presented in part three. For her goals, intercourse is treated much in the same way a normal young girl would approach it, with infrequency.

Because of the Tigress's diminished indulgence in sexual intercourse, she can lessen the effects of the menstrual period. However, this is accomplished by having more frequent orgasms and stimulation of her sexual secretions and by increasing her physical activity through kung fu practice and sexual activities. Just being celibate has little effect on either restoring her youthfulness or lessening her menstrual blood flow. She also practices exercises that support the body in this endeavor. The Restoration Methods and Healing Tigress Exercises, for example, were developed by Tigresses both to enlarge the breasts and to reduce menstrual blood.

## **Intensifying Orgasms**

*When the Tigress crouches before the Dragon,  
the Dragon is lured into the Tigress's mouth.*

*The Tigress's Red Lotus seizes the Dragon's precious pearl  
and the Tigress leaps away with its prey.*

“The Tigress crouches” refers both to the Tigress’s acts of submissiveness and to her actually going onto her knees to fellate the Green Dragon. His penis is then brought (lured) into the Tigress’s mouth. The “red lotus” is her tongue, and through its stimulation of the penis the sexual essence and energy (precious pearl, or sperm) is seized. “The Tigress leaps away” means that through absorption of his sexual energy the Tigress enters the abyss of her mind, and her countenance appears as if she had left for some faraway place.

It is also stated:

*When the Dragon’s head moves [climaxes],  
the Tigress’s mouth retreats [absorbs].*

—**White Tigress Manual**

The conditions of re-creating the mental and physical aspects of adolescence are the basis of the Tigress’s ability for intensifying orgasms. These two conditions serve her purpose on many levels, such as stimulating her sexual energy, influencing her ability to seduce and sexually excite men, and enabling her to engage in the Transformational Techniques. She accomplishes her goals through intensifying both her own orgasms and those of her partners. In doing so she enters a condition of absorption, which, in part, in the language of Western psychology, would be called “sexual hypersensitivity.”

The act of achieving sexual hypersensitivity for the Tigress relies mostly on her ability to focus and concentrate intently on the fellation occurring. Just as a meditator who totally focuses on his method of meditation, trance states or absorption into abstract states can occur. The Tigress’s ability to reach this state depends on being totally engrossed and focused on the act of fellating the penis. There are, as will be seen later, some breathing and visualization methods used in conjunction with this, but for the most part, hypersensitivity, or absorption, is accomplished through intense concentration. It might also be said of the Tigress that she puts herself in the orgasmic state of mind during the entire fellation period, wherein all her senses are heightened and intently focused. This is also seen in Tantric methods, where the female develops such a keen sense of orgasm sensations that she can place her mind there for as long as she wishes. This is true of the Tigress as well.

# Western Medical and Taoist Alchemical Correlations

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## Sperm

*Within ching [sperm] lies the essence of creation and nourishment, the essence of youth and longevity, and the very elixir of immortality. When it is dissipated out of the body, death grows ever closer. When it is retained and reverted into the brain, immortality grows ever closer.*

—White Tigress Manual

Semen has two ingredients, sperm cells, or spermatozoa, and seminal fluid. The sperm cells are produced in the male testes, from where they travel up the vas deferens into the seminal vesicles, where they are stored until orgasm occurs. During orgasm the sperm cells enter the prostate, a producer of seminal fluid that in turn carries the sperm out the urethra during ejaculation.

Because of these anatomical biological processes, the Tigress seeks to stimulate the prostate and testes so they produce as much ejaculate as possible. When testes become overheated, the sperm production decreases, which is another reason for the use of oral sex: the testes receive more cooled air than during intercourse, and through the Tigress's application of saliva onto the groin area, she can greatly reduce the temperature in the testes. Also, to acquire the most semen from the male's orgasm, she keeps the erect penis pulled slightly downward. When the penis is hard, the erectile tissues are filled with blood. The urethra lies under and between these tissues, which are connected to the prostate and pubic bone. The tighter these tissues are kept, the harder the erection and the greater the force of the ejaculation, which means that more semen can be ejected.

The testes also produce the hormone testosterone, which is responsible for sperm production and quantity, and for the erection itself. Testosterone is developed in the pituitary gland in the brain, which, among various other bodily developments, stimulates the male reproductive organ and prostate. The Tigress's use of extra stimulation in her sexual seductions is primarily to ensure the full development of the male's testosterone levels. In addition, by keeping the testes cooled with air and saliva, she ensures a more intense orgasm and larger quantity of semen.

Sperm cells are of the utmost importance to the Tigress, as they carry the restorative elements she seeks. Semen, according to biochemistry, is almost entirely pure protein, with liberal quantities of phosphorous, calcium, and vitamin C. It even has antibiotic properties. All in all, semen contains many of the micronutrients necessary for the health of the human body, especially the skin and hair.

Semen also carries testosterone, which is most abundant in preejaculation fluid, the clear seminal fluid that secretes out of the penis before ejaculation. Whether or not this preejaculation fluid or testosterone has any curative effects for women if ingested is unknown, but the Taoist places great value on it. They call this fluid Dragon Tears and consider it very effective in aiding the restoration of a female's youthfulness if ingested in large quantities. Therefore, the production of this preejaculation

fluid is important to the Tigress and is one of the reasons why she attempts to allow the man to ejaculate only on his third sensation of orgasm. For the more times he is brought near orgasm, the more Dragon Tears are produced for her use.

To the early male Taoists, blood and semen were one and the same, as semen was considered a distillation of blood. One text claimed that forty-nine drops of blood equaled one drop of semen. It was for this reason that Taoists sought to preserve their semen, for they were preserving the very essence of life. Considering the ingredients of semen, this ancient intuitive diagnosis may not be far from what biochemistry has discovered about semen as well.

## Saliva

*When the jade juice [saliva] is refined through cultivation, it will turn into a thickened white elixir, nourishing the entire body. When it can be swallowed as a solid substance, immortality is near. Just as when dragon essence falls to the earth it turns to jade, the jade juice falling into the lower abdomen [the body's symbolic earth] congeals with the qi into the Elixir of Immortality.*

—White Tigress Manual

Saliva is produced in the mouth and throat through a series of salivary glands within the mouth. Saliva has two main functions: to lubricate and dissolve food and, most important, to kill bacteria with an enzyme called lysozyme, which aids in protecting the gums, teeth, tongue, palate, and throat.

Taoists believe that if saliva is produced in greater quantities and made thicker, or as they would say, refined, this substance when swallowed could rid the body of many illnesses, and if applied to the skin could heal imperfections.

Saliva, as discussed previously, marks the first stage of libidinal development, and to the Taoist the production of large quantities of saliva signals the restorative energies of our body. Taoists were correct in this assumption because saliva stimulates and is part of our immune system. Therefore, when saliva is produced and travels through the esophagus and down through the stomach and digestive system, the lysozyme kills bacteria trapped in the mucus and tiny hairs that coat these passages.

But Taoists go much further in their praise and application of saliva. In their refinement of saliva it becomes very thick and whitish in color, appearing much like semen itself. Taoists were known to live off this refined saliva for long periods, living on “air and dew” (breath and saliva), as they phrased it. They claimed this was a catalyst for achieving immortality.

The Tigress also makes great use of her saliva by producing large quantities of it when performing fellatio and letting it soak into her face and breasts, as well as allowing it to cleanse her esophagus and digestive system. On one hand the saliva protects her from bacteria, and on the other hand she uses it for rejuvenating herself.

## Hormones and Qi

*Swallowing from above and quivering from below gathers the qi,  
Continual refinement of these will harmonize the qi.*

*Follow natural tendencies of absorption and the qi will circulate.*

*When the qi circulates, an illumination will occur.*

*The ancients said, “Ingest the Dragon to move the Tiger; absorb the Dragon to*

*Qi* has two primary meanings: breath and vital energy. Adolescents have increased stamina and vitality because their breath is naturally kept low in the abdomen, which induces greater blood circulation, which in turn enhances greater *qi* flow. In adults the breath, because of tension and anxiety, rises into the front upper chest area of men and the back upper chest of women. When we die, the breath leaves from the throat in a last desperate effort to breathe life.

Taoists claim that when *qi* is properly stimulated it will create increased blood flow and a warming of the blood. The *qi* within the blood can then move freely throughout the arteries, veins, and capillaries. The *qi* can then attach itself to the tissues surrounding the bones, and because of the warmed blood cells, it will penetrate the bone, producing increased marrow. Infants have very pliable bones because of the high content of marrow. The Taoist sought to restore that condition. For this reason all Taoist practices adhered to the requirement of abdominal breathing.

Hormones are the chemicals produced in the endocrine glands. They basically attach to cells that cluster around blood vessels, veins, and capillaries. When released into the bloodstream, hormones are distributed to the various organs and tissues of the body. The sole purpose of the endocrines is to produce hormones that make the body function correctly and efficiently. Without them the body would simply shut down and we would die.

For hormones to spread throughout the body, a person needs sufficient blood circulation, as well as a constant regeneration of new and well-nourished blood cells.

To the Taoist the idea of hormonal production has some similarities with *qi* production. One aspect of *qi* theory is that it is likened to a latent oxygen within the blood and tissues, that enhances both stamina and vitality.

Even though the concepts of hormones and *qi* share a common function, the subject of *qi* is far more extensive. *Qi*, in the Taoist view, is ultimately the animator of life, giving motion and function not only to the body and mind but, to a greater extent, to all life. Hormones could be considered the motivator of life, but they still need *qi* with which to be activated.

## **Puberty and Embryo Force**

*The qi is strongest at puberty. In males the qi begins dissipating with each emission of ching. With girls the qi strengthens with each stimulation of ching.*

*At birth we become a prisoner of the earth with a loud shout, and so the qi enters our body through the mouth. When we die we let out a gasp, and so the qi escapes our body through the mouth.*

*Hsi Wang Mu said, “The secret to immortality is never to allow the qi to escape; through the continuous absorption and ingesting of sexual energy, breath, and saliva, the qi is constantly preserved and refined, as will be youthfulness and longevity.”*

Girls normally reach puberty about two to three years before boys do, usually around the age of eleven. What triggers this change and sexual development is the growth of the ovaries, which then release the hormones estrogen and progesterone. There is usually a one- or two-year period in which the girl menstruates lightly and sporadically, but eventually she settles down to a roughly twenty-

eight-day monthly cycle.

During puberty soft hair will begin growing under the arms and around the vagina, the breasts will begin to enlarge, the hips will grow larger and the waist will narrow, the uterus expands, and the girl begins having sexual urges. When her menstrual cycle settles into a monthly rhythm, she is ready to reproduce.

The enlargement of the ovaries is brought on by the pituitary and the hypothalamus glands' secreting two specific hormones—follicle-stimulating hormone and luteinizing hormone—into the bloodstream. When these levels of hormones rise high enough, the ovaries are enlarged and the process of ovulation begins.

During sexual stimulation the female produces great quantities of estrogen and progesterone hormones, which stimulate her sexual secretions, much in the way that salivary glands produce saliva. These secretions are as valuable as saliva, and like saliva their function is to lubricate and to kill bacteria within the vagina.

The Tigress sees this stage of ovary development and puberty as the first step in the rapid aging process. Instead of engaging in intercourse and reproduction, which will only create more aging processes, she forgoes intercourse and reverts back to her original libidinal stage of oralism in order to stimulate her body memory of youthfulness and thereby activate what the Taoists call embryo force. This may well be what science has recently discovered and named embryo cells. As we grow older we lose more of these cells with each passing year, until finally none are left and the body can no longer function.

The Tigress believes that during puberty and the enlargement of the ovaries this embryo force is at its apex, and that by engaging in intercourse this force is diminished. This type of thinking is not too far off from what modern science is now discovering.

When we grow old the hair grays because the pigments dry up, our bones become brittle from lack of calcium, the eyes weaken, the hearing diminishes, the testes and ovaries dry up, we become physically shorter, our senses and muscles weaken, and we lose sexual desire.

The Tigress views this demise as the result of losing embryo force. Science is now saying we age because we lose embryo cells. The White Tigress methods are aimed primarily at restoring and preserving them. Science is hopeful about harvesting these cells in the laboratory and then being able to inject them into damaged organs or tissues to restore them. The Tigress seeks to stimulate them naturally within herself.

## **Menstrual Reduction**

*When the crimson flow becomes like dew, her youthfulness is restored.*

*When the returning moon is barely visible, her beauty shines forth.*

*When the Mysterious Female preserves the Valley Spirit, immortality is gained.*

**—White Tigress Manual**

In males sperm and testosterone are produced within the testes. In females the egg and progesterone are produced in the ovaries. Taoists associate these processes with the production of ching, or sexual energy. If a male practices semen retention and a female menstrual reduction, the resulting energy is absorbed in the kidneys, or more precisely, into the adrenal glands that rest directly on top of the kidneys—called the Gates of Life by Taoists. Semen retention and menstrual reduction heat the kidneys and adrenal glands, which then excite the ching and cause it to rise up the spine and into the

brain, creating Illumination of the Mind.

Before getting too far ahead of this subject I must briefly make clear what the ideas of semen retention and menstrual reduction (the reduction of menstrual flow) are. First, semen retention means that the male seeks sexual stimulation but forgoes the experience of ejaculation. At the point just before orgasm he prevents the ejaculation and reverts the semen mentally back into his body, specifically into the kidneys. Like a young boy who has just discovered masturbation, he does not ejaculate, but he achieves a very heightened sense of energy.

A reduction in menstrual flow is sought so as to restore and achieve the condition the female experienced during her first menstrual activity. It is during this period that she experiences the swelling of the breasts, a narrowing of the waist, widening of the hips, and sexual desire. It is also the time when she begins ovulating and numerous health-giving hormones begin spreading throughout her body. These first sensations of ovulation give her a very heightened sense of energy, and menstruation is normally sporadic and light. The ill effects of menstruation, such as mood swings and bloatedness, are not yet fully apparent.

The Tigress aims to reduce the flow and the duration of the menstrual period. Through stimulation of her sexual secretions and hormones, the menstrual flow and duration can be reduced gradually over time, for example, from five days to three. To the Tigress, the more her ching (meaning, in part, estrogen and progesterone) is stimulated and released from the body, the greater the reduction of her menstruation.

So, for the male, *semen retention* means to sexually stimulate ejaculation but stop it right before orgasm so that he can revert the semen into the body, visualizing the energy of the orgasm going to the kidneys and then up along the spine and into the brain itself, thus creating the illumination of the brain effect. For the female, it is the release of her sexual secretions that stimulate the ascent of her sexual energy from the kidneys to the brain to produce the illumination effect. Since a male's orgasm has the natural tendency of moving upward and outward, he must prevent the outgoing ejaculation and revert it mentally and physically back into the body. A female's orgasm, however, has the natural tendency of moving downward and inward, so the releasing of her sexual secretions through orgasm will naturally revert her sexual energy back into her body. In summary, a male will by natural tendency discard and dissipate his sexual energy, but a female will naturally preserve them. Hence, the process by which each revert ching to the brain are identical, except females do not need to consciously or physically concern themselves with the retention of sexual secretions. For the male it is detrimental to dissipate them, for the female it is beneficial.

The idea implied here is that the female mentally envisions the energy of her ovaries going into the kidneys. Since the female's orgasm already travels inward and down, her ability to direct the sexual energy back into the kidneys is far easier than it is for the male, who has to reverse the whole upward and outward progression of his orgasm. Also, since the sexual secretions of the female are not the same as semen, she need not engage in the preservation of them as a male must preserve his semen. Rather, the releasing of them aids her health and restoration. Therefore, she releases her orgasm and sexual secretions to her fullest capability, which helps her actually draw more sexual energy back into the kidneys.

Ching, or sexual energy, is not wholly hormonal; rather, it is an energy that can excite or stimulate hormones, and in this case the adrenal hormones. The kidneys are the main filters for our blood, and therefore the Taoists have always considered them the repository of our sexual energy (ching) as well. Ching does not mean the substances of sperm and egg but refers to the energy of them. Call this hormonal if you wish, because in part that is accurate.

Filtered blood coming from the kidneys, in the view of Taoists, will contain refined ching from the retention process and, in Western biochemistry views, adrenal hormones. The adrenals create what is called the flight-or-fight response when we become fearful, but they can also create the “super-human” response. In both cases these adrenal responses override the nervous system. In part, when the energy of the orgasm is added to the adrenal response, a powerful stimulation and experience within the mind can be produced—in essence, producing and sending a large quantity of ching (sexual energy) throughout the entire body. During the heightened sexual experience, the Tigress is then able to absorb male sexual energy as well.

## **Workings of Absorption of Male Sexual Energy (*Tsin Ching*)**

*The substance ching [sexual secretions] is warmed by the qi [breath], and thus water [saliva] is produced. Each becoming a part of the elixir, then congealed and swallowed. When the entire focus of this act of converging occurs within the Mysterious Pass [third eye] a spirit embryo results. The embryo then confers youthfulness and longevity.*

—**White Tigress Manual**

Within the brain there are three areas that can help us better understand some of the processes a White Tigress experiences in her state of absorption. These are the pituitary, hypothalamus, and sensory cortex.

To better understand the White Tigress’s experience of Absorption of Male Sexual Energy, I must first try to clarify the neurological processes that occur during the simultaneous dual effects of her hypersensitivity and a male’s intensified orgasm. What follows is an attempt to explain and compare Western medical views with the Taoist view so that the reader might more firmly grasp the experience of absorption.

Some women have informed me, after hearing of the absorption experience, that they have had similar experiences during and after orgasm. The majority of these women claim that it occurred only during their early teens and twenties when they first began experimenting with sex.

Absorption to the Tigress is not entirely a spiritual experience but a physical one as well. She sees this experience as a bridge on which to cross from the physical to the spiritual, or in Taoist language, from mortality to immortality. Hence, the absorption experience is the primary goal and focus of all Tigresses.

But before providing these comparative explanations it must be made clear that Western physiology and psychology can only in part explain some of the absorption aspects of the White Tigress’s experiences. Since no real studies have been done on this, it is quite difficult to make a solid scientific case for her absorption experiences. However, people who have achieved the higher mental states, as experienced in meditation and yoga, will be able to relate to the absorption experience of the Tigress.

There is much that Western science still does not understand about Eastern alchemical-mystical practices. This is not meant to denigrate Western science, which has certainly been on a path that appears to validate many ancient Eastern views and practices. The difference is that the Western researcher studies the conditions of other human beings through intense physical inspection. Eastern researchers study the condition of themselves through deep mental introspection.

Although the semantics may differ, numerous correlations can be made between ancient Taoist and



modern Western sciences. The Taoist approach, however, has always been primarily termed in the language of the spiritual (mental), not the material (physical). The layman, unfortunately, rarely understands little of the specifics of either language.

Actually, both interpretations are one and the same—as they mutually support and condition each other. It really makes little difference to those who are sick, for example, whether they view their illness as a chemical imbalance or virus or as a malignant spirit or karmic retribution. The only concern for a sick person is the cure, and whether that cure occurs through spiritual means or material means has little importance to the sufferer of the illness. Keeping this “nondistinction” of spiritual and material in mind, I would like to discuss briefly some of the physical and neurological functions of the body and brain and how they relate to the Tigress’s experience.

## **The Hypothalamus and Pituitary Gland**

The hypothalamus is very important to the pituitary gland because when people have sex or experience an intense mental state, the hypothalamus stimulates the pituitary gland to secrete hormones called gonadotropins, which in turn affect the sexual glands (penis, scrotum, and vagina, which encompass glands, and breasts). Science has discovered that gonadotropins also have a great effect on retarding the aging process—whereas the lack of them enhances the aging process. Though it has recently been discovered that it is the pituitary gland that actually produces the gonadotropin and other hormones that slow down the aging process, these cannot be released unless the hypothalamus is intensely stimulated and induces the pituitary gland to do so. The hypothalamus can signal the pituitary gland to secrete these unique hormones only during intense neurological stimulation. When this occurs, the pituitary gland passes these hormones on to the other endocrine glands, which in turn causes them to be distributed throughout the body.

Modern medical science has recently discovered what are called embryo cells, the cells taken from infant organs. These cells, according to researchers, can rejuvenate and restore damaged organs and tissues within an adult body. As we grow older these embryo cells gradually lose their preservation effects on the body and its organs, and so we begin aging. The idea is that if embryo cells were periodically injected into damaged organs and tissues, the body could be rendered almost immortal.

In Taoist teachings, the notion of restoring youthfulness and attaining immortality lies in the ability to restore both blood and cells to the condition of one’s youth. Taoists call this process refining ching (sexual essence). Embryo cells and ching have great similarities. The Taoist claims that when a man begins dissipating his semen (another aspect of ching) he begins aging rapidly, and when the ching is exhausted he will die. Western science is now implying the same view, except it has not completely grasped the idea that embryo cells dissipate not from some natural aging process but from sexual dissipation. Taoists have long held the view that sex is the reason we are born and sex is the reason we will die. Western researchers are now working on retrieving these cells from human embryos so they may be injected into adults to prevent aging and deterioration of human organs.

Whether this will actually work remains to be seen. In the Taoist view, ching must not only be restored but be preserved as well. Preservation of ching requires a refinement process. Taoists view this process through the comparison of refining base ore into wrought iron, wrought iron into iron, and iron into steel. The Western scientists see using embryo cells by simply harvesting them, but the Taoist would argue that without refinement they will have little long-term effect.

According to Taoist views, embryo cells and the effects of restored ching are the same. Ching, when restored, affects the blood and naturally re-creates these embryo cells. However, the Taoist

takes this re-creation of ching/embryo cells far beyond just applying them for restoration. In the Taoist view the process of maintaining youthfulness only begins with restoration and continues on through a preservation and refinement process. While Western science is attempting to repair the damages of aging through a process of injecting harvested embryo cells into a specific region of the body that needs restoration, the Taoist sees the entire body as one entity and therefore not only sees cause to restore the whole body with ching but seeks to maintain that restoration through a preservation and refinement process as well. The former is a short-term repair and the latter a long-term restoration.

## **The Sensory Cortex**

The sensory cortex is the small band of brain matter that wraps around the brain between the motor cortex and the parietal lobe. It is this portion of the brain that processes bodily sensations and perceptions. All our tactile, visual, auditory, and olfactory impulses are processed in the sensory cortex. The brain is somewhat split on the upper portion, creating right and left sides. In between is a crevice of sorts that contains the largest amount of cerebrospinal fluid. The greatest concentration of this fluid is in the area where our fontanel—the soft spot—was as an infant. Taoists believe that the hardening of this soft spot marks the beginning process whereby we initially distinguish the senses as separate experiences. As infants we experience stimuli but have no ability to distinguish or have a consciousness of each of the senses.

Taoists refer to this area as the Pai Hui cavity, in which during intense meditation states all the senses would fuse and the mind could then perceive absolute clarity—Illumination of the Mind, as they termed it.

In Taoism this area of the brain would be stimulated both by sensing a light and sensitive energy on top of the head and through internal gazing at it in order to heighten perception of it. This area was not only important as a means of restoring youthfulness and experiencing Illumination of the Mind but was also where the spirit would leave the body at death.

When the sensory cortex is intensely stimulated, the body's ability to perceive, sense, and absorb physical and mental sensations is greatly enhanced. This heightened receptiveness to sensation also results in the hypothalamus's response to intense sexual stimulation, which sends signals to the pituitary gland to secrete gonadotropins into the endocrine system.

This condition occurs only when the brain has experienced some form of ecstatic state of heightened concentration—and is the basis for almost all the mystical experiences described within meditation and yoga practices. Sex, being the most powerful of all human energies, provides the best and most effective means for experiencing this hypersensitivity.

The entire spinal cord and brain are surrounded and protected by cerebrospinal fluids, and it is these fluids, the Taoist asserts, that are responsible for providing a pathway for sexual energy stored in the kidneys to reach the brain. The combination of the heated blood and sexual energy arriving at the top of the head is what causes this illumination experience. Keep in mind that this fluid area sits right on the sensory cortex.

Both the Tigress and the Taoist seek to stimulate the sensory cortex area. The method may differ somewhat, but the end goal is the same. The Tigress achieves Illumination of the Mind via Absorption of Male Sexual Energy, called in Taoist books Replenishing the Yin with the Yang. The male Taoist achieves illumination via Reverting Sexual Energy to the Brain, or Replenishing the Yang with the Yin.

The Tigress, through total concentration on sexually stimulating a male orally, can achieve the state of hypersensitivity that results in her ability to perceive and absorb the male's sexual energy and so

experience the internal perception of illumination. The added benefits of this are the heightened stimulation of the pituitary and hypothalamus to react to their fullest capacities, releasing hormones that can restore her youthfulness.

## **The Orgasm Experience**

By having discussed above both the perceptions of Western scientific and Taoist alchemical basic processes of absorption, we can now more clearly examine the experience and sensations of the hypersensitive orgasm.

Right before and immediately after a person has an orgasm the mind is in a state of hypersensitivity, wherein it becomes acutely aware and sensitive to everything in its immediate field of perception and touch.

During orgasm the mind experiences a suspension of time, and the entire nervous system brings all the attention solely to the sensations and emissions of sexual secretions. The entire nervous system is then bypassed, or short-circuited, in a sense. The greater the intensity of the orgasm, the greater the bypass, and the greater the sensation, sensitivity, and perceptions.

The orgasm also intensely stimulates the occipital lobe (which controls vision) and causes the motor cortex (which controls voluntary physical movement) to freeze. During an orgasm, we see and feel things with an optimal and completely focused sense. Colors are brighter and the mind floods with lucid images. The body no longer has control over voluntary physical movement; it allows only those movements conducive to experiencing the orgasm. Even the hearing and speech centers of the brain are heightened.

In regard to this heightened hearing, speech, and vision, many sexual disorders result from a sexual partner's saying the wrong thing during the other partner's orgasm. The mind is so sensitive at this point that words of insult or disapproval go very deeply into the consciousness and affect a person's sexual performance from then on. This is why, as you will read later on, the Tigress throughout a sexual act is always speaking positively about and showing her approval of her partner's penis, semen, and actions.

After orgasm the body reacts as if it had been tranquilized, which is why most sexologists call it the great tranquilizer. This happens because the pituitary gland, which also controls hormones for sleep, immediately sends these sleep hormones into the endocrine system, as a natural protection for the body so that it does not experience continued sensations of orgasm and hypersensitivity. Reactions to the sleep hormones are less pronounced in women than in men, as their bodies and systems are better equipped to handle multiple orgasms, and it usually takes more than one orgasm for the pituitary gland to emit sleep hormones into a female's system. This explains why women can actually be energized after having an orgasm, as they are still being affected by the gonadotropins.

Men can be multiorgasmic to a certain degree, but only if the subsequent stimulation is intense enough and there is enough time between orgasms and the renewed stimulation, a period needed for the sleep hormones to wear off. The intensity of the first orgasm determines the amount of sleep hormones sent into the system from the pituitary gland.

For men who ejaculate often, the sleep hormones have less and less effect as they grow older. To test the theory of these sleep hormones, a man should cease all ejaculation for two weeks or so. After which, when he ejaculates he will hardly be able to keep his eyes open. These sleep hormones are essential in the restoration of a male's youthfulness, so he should not ejaculate frequently. Then when he does, these hormones will have a greater effect on his endocrine system.

The Tigress benefits not only from her own orgasm but from her partner's as well. By intensifying a

male's orgasm, she is able to place herself in a heightened receptive state in which to absorb both his orgasm and his sexual energy. She accomplishes this by focusing totally on making the man as stimulated and erect as possible, then entirely focusing on his climax—meaning she puts her attention completely on making and seeing the semen eject from his penis.

Like a child in a frenzied and completely impatient state about opening a birthday present, she begs and moans for his orgasm. Holding the penis only two or three inches from her face, she gazes directly at the head of the penis as the semen shoots out and imagines the energy of his orgasm penetrating directly into the back, upper part of her head.

When the man finishes ejaculating, she then closes her eyes and rolls them back and up as if to gaze at the topmost portion of her brain. She puts all her attention into feeling the warmth of the semen on her face. With just the head of the penis in her mouth, she sucks and draws it inward nine times (very gently and without pressure if the penis is too sensitive) and again imagines the energy of the penis being drawn up into the back of her head.

In this practice she makes full use of imagination. As we get older and become adversely influenced by our environment and social pressures, we lose this ability to use our imagination. The imagination is one of the most powerful tools we human beings use to function in our world. When we are children, our imagination causes us to make no distinction between our imaginary friends and real friends and allows us to fantasize all our goals and hopes. In our adult years, we use our imagination less and less, though it does carry over into our religious beliefs, as we sense and perceive our god(s) as real and material. In this light we call our imagination faith, but it functions in the same manner.

A child uses the imagination more than rational reasoning, and rational reasoning is what destroys the power of imagination. The White Tigress uses the imagination and therefore can eventually perceive and sense sexual energy as a material thing. We must remember that anything created in this world materializes from an idea first, not a physical substance.

Just as some successful athletes, businesspersons, and film stars say that they dreamed of becoming rich and famous in their adolescence, often saying that they felt it just had to happen, Tigresses also imagine and perceive themselves as achieving youthfulness and immortality—and likewise just know that it will happen. Through the use of her imagination, the Tigress is able to intensify not only her orgasm but her partner's as well—so that she re-creates the mental and physical conditions of her adolescence.

The Tigress maintains and enhances the intensity of her sexual encounters by using different men, referred to as Green Dragons. She uses them in order to avoid becoming complacent about stimulation or routine—the negative consequence of being a long-term sexual partner, for whom the intensity more often than not becomes less and less. Or as the saying goes, familiarity breeds contempt. With just one man, her sexual urges will tend toward procreational sex and not recreational. Once the re-creational aspect is lost, she cannot enter the transformational. She also uses other males to stimulate her primary partner, the Jade Dragon, through voyeurism, so that he too may build the intensity for his orgasm through his natural voyeuristic tendencies. Her practices of enhanced exhibitionism and oralism are all directed at creating both the stimulation of sexual energy and the enhanced experience of hypersensitivity to absorb the sexual energy.

Therefore, intensifying her sexual orgasm and that of her male partner is the key to her restoring, preserving, and refining youthfulness. In this light, sex becomes the Tigress's medicine.



PART TWO

*The  
Sexual  
Triad*

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# The White Tigress (*Bai Hu*)



This section of the book deals specifically with the definitions and purposes of the White Tigress, Green Dragon, and Jade Dragon, focusing as well on the stages of the Tigress's regulations for practice and issues concerning the engagement of practice.

*The Tigress first learns from her mother how to survive.*

*She then has three paths in which to begin her hunt.*

*No matter which path she walks, the Green Dragon is her prey.*

*She gathers the essences of the Dragon and Tiger.*

*When the essences fuse, the spirit embryo manifests.*

*The spirit embryo carries her to the Heavenly Abode,*

*Where Hsi Wang Mu happily bestows the Peach of Immortality upon her new daughter.*

—**White Tigress Manual**

## **The Four Gates**

Following are the explanations of the four training classes of Tigresses. The first type, Suckling Tigress, was the more traditional manner in which a female would begin her training. The remaining three classes—Wandering Tigress, Dened Tigress, and Leashed Tigress—were three different approaches to how she would live and practice. But no matter which class she chose, she would be required to practice for three full years before being allowed to become an initiated White Tigress.

### **Suckling Tigress**

Suckling Tigress is a euphemism for a young tiger cub, the term for a trainee. A Suckling Tigress was not required to practice with Green Dragons, or even to select a Jade Dragon. Rather, she prepared for practice by undergoing a six-month training period. Her teacher would have provided male surrogates on whom she could practice.

During the first month of this training period the new Suckling Tigress began learning the Disciplinary Rules and the Restoration Exercises. She then moved on in the second month to studying the sexual practices and techniques and the philosophy of the White Tigress. The basics of absorption were also taught during this month.

In the third month she began her training in the kung fu exercises.

In the fourth month she learned the massage techniques.

The fifth and sixth months were reserved for her to review all her training and to prepare for her role as a Wandering Tigress, Dened Tigress, or Leashed Tigress.

Traditionally, this is how most women started, as it allowed them to become fully knowledgeable about the practices before engaging in a three-year practice period either on their own or with a Jade Dragon. Most Jade Dragons preferred that a Tigress complete a training period before finalizing all

the agreements with her. A Suckling Tigress needed to have either a sponsor or the means with which to support herself during training. Sometimes this support came from her own resources, a Jade Dragon in waiting, a benefactor, or as discussed later, even the teacher.

Lastly, a female who was accepted by a teacher for training was required to be diligent, respectful, and trustworthy. Teachers could only teach so many students at any given time, and so their time was very valuable to them. Since they did not receive money for teaching, it was difficult for them to retain too many students. Teachers would immediately dismiss students who showed laziness, disrespect, and untrustworthiness.

These student behavior requirements were not based on a teacher's ego-based authority but were necessary for the teacher to be able to trust a student with secrets that have long been guarded. The student's ability to receive these secrets depended solely on her sincerity, conduct, and willingness to be taught.

## **Wandering Tigress**

Like a tigress roaming the forest and returning to check her den, this type of White Tigress was on her own and consulted with her teacher only periodically, usually every three months or when she felt she needed advice.

A Wandering Tigress could start out as a Suckling Tigress, undergoing the six-month training period before being released to practice on her own, or if the teacher felt that she was capable, the woman could practice and learn simultaneously on her own. This type of Wandering Tigress took intermittent counsel with her teacher to learn everything the trainee learns, but she did so over the three-year practice period rather than in an intensive six months.

*Wandering Tigress* is a term applicable only to women practicing on their own, with no Jade Dragon. They must provide their own means of support. Some modern-day Wandering Tigresses work, and some perform massage to provide for themselves.

## **Denned Tigress**

Like a tigress following a male tiger over a long period to keep mating, a Denned Tigress would live and practice with a Jade Dragon. In this case she still met with her teacher every three months. She may have been a Wandering Tigress first or she might become a Wandering Tigress later.

A Denned Tigress would engage in a three-year agreement with the Jade Dragon and her teacher. Some Denned Tigresses were completely supported by their Jade Dragons, and some worked, but working Denned Tigresses were not required to use their earnings for the support of the Jade Dragon. Usually the Denned Tigress saved her earnings for when the agreement ended and she was on her own.

## **Leashed Tigress**

Like a tiger captured from the wild and released into a protected area, being a Leashed Tigress was the highest avenue for becoming a White Tigress. Sometimes a Tigress would decide, whether after her six-month training period or during her first three years of practice, that she did not wish to be apart from her teacher and so requested to be symbolically leashed to the teacher. Leashing could happen whether the teacher was male or female, but it was a rare occurrence because the teacher, like a Jade Dragon, would have to provide all means of financial support for her.

There were three situations for leashing: (1) A female requesting training as a Suckling Tigress

could simultaneously request to be leashed to the teacher, which would be for a period of three years. (2) During her first three years on her own, a Wandering Tigress could request to be leashed to her teacher; in this case she would be leashed for the remainder of her three years. (3) After nine years of being a fully initiated White Tigress, and having had a Jade Dragon for three of those years, she could become his Leashed Tigress. In this case the agreement would be for life, and so they usually married as well. Finding and seducing men was very difficult in earlier times in China, and so a Jade Dragon was ideal for a Tigress. He would not only understand and support her practice, but would help put her in a position where it would be easier for her to find suitable Green Dragons.

The difference and exception for a Leashed Tigress is that she did not seek Green Dragons in the same fashion as would a Wandering or Denied Tigress. Rather, her Green Dragon encounters were all arranged by her Jade Dragon or teacher. This rule existed for three reasons:

1. Some females' temperaments were such that the process for procuring Green Dragons on their own caused them too much mental anguish, and they preferred to be a Leashed Tigress so that Green Dragons would be provided for them.
2. When a Tigress became a Leashed Tigress to her teacher, she could no longer be in charge of her own practice. So her practice schedule and all Green Dragon encounters had to be arranged by her teacher.
3. White Tigresses who completed nine years of practice sought to be a Leashed Tigress to a former Jade Dragon for reasons of financial security or because they simply wished to lead a life based on submissiveness. In fact, most White Tigresses were encouraged to marry and have children at the end of their nine years.

Madame Lin had five Leashed Tigresses during the time I spent with her. They assisted her with teaching, performed massage, helped her with business matters, and traveled with her when the occasion arose. But teachers normally were very cautious about permitting this because of the financial burdens and the problems of emotional attachment, which could hinder the woman's practice.

Becoming a Leashed Tigress was considered the highest honor, as it was the ultimate in the submissive side of White Tigress practices. Both the Leashed Tigress and her teacher would have to adhere to many specific rules and conducts for such a relationship, however.

## **Becoming a White Tigress**

How does a female actually embark upon the path of a Tigress? It is more a matter of the practices finding the female than of her actually going out and seeking them. Since the White Tigress society is for the most part secret, it would be quite difficult for any female just to become a Tigress. Fortunately, the White Tigress Tomiko was kind enough to share her story of how she started.

When I was about seventeen years old and still living in Japan, I remembered overhearing my father talking with a local Taoist teacher one evening at our home. My father was a professor at a major university and our house had many such people over for dinners and late-night conversations.

In their conversation I remember my father talking about some of the sexual societies associated with Taoism. At seventeen, the word *sex* caught my immediate and undivided attention, and my ear grew closer to my bedroom door.



The Taoist man made a reference to several Taoist orders of women and a society of women who practiced special techniques developed by courtesans in China, who traced their lineage to Hsi Wang Mu and used oral sex to remain youthful and other secret techniques to achieve immortality. Now they really had my attention, because my girlfriend and I had many pillow talks about sucking a man's penis. The Taoist went on to tell my father that there was an immortal teaching in Taiwan.

My father asked if he thought they were legitimate or just another sex group hiding under the guise of Taoism. I remember well the Taoist laughing and responding, "Legitimate?" he said. "Very much so. But they are very secretive and not easily brought into the open."

My father asked if it were possible to learn of their methods. The Taoist curtly answered, "It is very dangerous for a man to gaze into the mouth of a tigress." My father then said, which at the time I could not believe it was him talking because he was always so proper and dignified, "My wife and I would most certainly like to contact this woman because we have long wanted to practice a legitimate form of this type of Taoism."

The Taoist responded, "Wouldn't we all. But contacting her would be like pulling the whiskers of a tiger. You can only do that when they are dead." They both laughed and my mother interrupted the discussion when bringing tea into the room.

I had hoped they would talk more about sex, but my mother called for me to help with the dinner dishes and I heard no more.

During my last year of college, while living in America, I took up studying Taoism, especially in the area of natural healing methods and the philosophy, an interest developed from my father back in Japan. Fortunately, I met Dr. Chen and was able to become his student.

I studied with him for well over a year and became very good friends with him. When he was to go on a quick trip for one week, he asked if I would do some data entry for him while he was gone and said that I could use his computer and studio to do so. I was always happy to help him with his work, especially concerning books, because it usually meant I got to read stuff that no one else had seen.

One night I stayed late typing out his work but grew tired and decided to take a break. Anyway, I got snoopy and was flipping through some of his files. Actually, I once saw a file on his desk that contained information on herbal treatments for women and I wanted to find it and look through it. But instead I came across a package that had been mailed from Taiwan. Curiosity got the better of me and I opened it. It turned out to contain a letter from a woman named Madame Lin, along with a document titled *Bai Hu* (White Tigress), written by some American man. Excitedly, I flipped through the pages quickly to make sure that I was looking at was what I thought I was looking at.

I took the huge stack of papers and went over to the couch to sit and read. The more I read the more I could not believe that this was exactly what I had overheard my father and the Taoist priest talking about. How could this be? How could Dr. Chen know of this stuff? He had never said a word about any of this, ever. And because of our close friendship, I felt that he didn't completely trust me. However, I also felt guilty about reading the manuscript without his permission. Regardless of such concerns, I read until four in the morning, falling asleep on the sofa.

For the remaining days of his trip, I was beside myself about what to do. I had made up my mind to ask if I could learn White Tigress practices, but the question was How? Should

I or should I not let him know that I had snooped in his files and found the package? If I told him, maybe he would be mad and kick me out and then I would never learn. If I said nothing, then for sure I could not learn.

The day he was to return I actually cried, being so upset and confused about my dilemma. I had to learn this stuff, but I knew I might have blown it with the only one who could teach me. My mind ran a gamut of weird ideas of how to solve my problem. I thought maybe I could just cry and beg forgiveness so he would feel sorry for me and not get too mad at me. Or maybe I could just mention the name White Tigress and act like I knew about all this, and seem really surprised when he told me he knew about it too. Nothing I thought of, however, felt like it would work. I had no answer and was really perplexed.

That evening he came back and went to his studio to drop some things off. I was there typing away. We said our hellos and talked about his trip and how things were with me.

After about ten minutes he went and sat behind his desk, rubbing his face as he usually does before he says something you might not want to hear. “So,” he asked, “what did you think about the White Tigress stuff?”

“Huh!” I gasped. “You know?”

“Of course,” he said. “I left everything in my file cabinet and I knew you would find it. You are my snoopest student.”

He looked at me a long time and then said, “No question, if you really applied yourself you would be a great Tigress. You are very intelligent and knowledgeable. But you are looking at nine years of absolute dedication, living a dual, secret life, doing things that the whole world thinks immoral, experiencing things people don’t understand, and becoming what others do not accept as true. Are you absolutely sure?”

I stood up and backed away from him a bit. Putting my hands together in gassho, I bowed three times to the floor. On the last bow I said, “Please be my teacher.”

He smiled at me and laughed. “God, you are so damn Japanese sometimes. You’ve always known how to impress me, but I cannot be your teacher. We’ll have to find an actual White Tigress to teach you.”

Three months later a White Tigress contacted me and my training began.

## **The Initiate White Tigress**

Only after three years of successful practice and with the teacher’s consent could any Tigress be allowed to be initiated as a full-fledged White Tigress. Being initiated meant she had successfully studied all the areas of practice and so could be trusted to continue her practice and teach if she wished.

She would then undergo an initiation ceremony. After the initiation ceremony occurred she was on her own to just practice as she deemed and/or to start her own lineage and begin teaching. An Initiate White Tigress no longer needed to consult with her teacher and would rarely have any more contact with her teacher or other Tigresses of that lineage.

Becoming a White Tigress took place purely under a secret initiation ceremony, which took three days to complete. These three days consisted of three initiation ceremonies, three transmissions on the final teachings of absorption, and three ceremonies to receive the three emblems of a White Tigress.

Once all this was accomplished, she left like a tigress leaving the mountain to find its own territory, never to return. Only her teacher could make the decision to contact her after this, and would

only do so on matters of real importance. This disassociation was the rule for two important reasons: First, it enticed all Tigresses to practice and learn everything they could during their first three years, as they knew guidance from a teacher would then come to an end. Second, this would allow the time and freedom for the teacher to move on to teach other Tigresses.

## **Symbols and Signs of a White Tigress**

Traditionally a White Tigress obtained three emblems from her teacher after she had successfully completed a three-year practice period. The first was a specialized neck choker, representing the collar of a tamed (trusted) tigress. The second, a waist chain with an attached jade vial shaped like a tiger's tooth (and sometimes a real tiger's tooth), which contained a pearl of congealed essence—used for protection and good fortune. The third sign was a small, specialized tattoo placed on the mound of Venus, which supposedly would increase her power. It was considered the highest honor to bear this tattoo, as it meant the woman had received the higher initiate teachings of absorption.

Physically, a White Tigress maintained five distinct features, which revealed her success in restoration of her youthfulness: (1) very long, straight hair; (2) a very narrow waist; (3) deep, full, reddened lips; (4) long painted nails (usually red); and (5) a shaved mound of Venus.

In regard to an actual tiger, these physical traits are symbolic of the following: the long hair represented the tiger's long whiskers; the tiny waist symbolized the thinned stomach of a young female tiger; the red lips symbolized the tiger's mouth; the long nails were representative of the tiger's claws; and the shaved pubic area simulated the appearance of the rare white tiger.

Sexually these five features helped ensure the attraction of Green Dragons. The long hair would attract men. The thin waist would also excite men. The red lips would accentuate her oralism. The long red nails would likewise stimulate a man. The shaved mound of Venus would appear more virginal and youthful looking. For her exhibitionism, all of these features made getting the attention of men much more effective.

Spiritually these five features were imitations of the appearance of devas, the goddesses of the heavenly realm, or the immortaleses of paradise. To the Chinese the imitation of an ideal is equal to the ideal. This idea is best defined in a saying of Chinese Buddhism, "If you sit just like a buddha, you are at that moment a buddha." A White Tigress imitates the immortal and thereby is and will be an immortal.

It should be noted that the distinctions of a White Tigress are very popular features to have for many females throughout Asia, even for women who have never heard of White Tigresses and are not adherents of their methods. The ideal of beauty is really not always just in the eye of the beholder, as many of us were told. There is a recognition of beauty that is universal. A White Tigress seeks that ideal, as do many other women in many other cultures and in many different periods of time.

## **The Three Practice Periods**

*The caterpillar first crawls the earth;*

*It then suspends itself between Heaven and Earth in a cocoon.*

*Gathering its essence, it emerges as a butterfly and becomes free.*

—**White Tigress Manual**

The White Tigress went through nine years of practice, but only during the first three was she required to associate with her teacher. These three periods of practice can roughly be dissected as follows:

- *Restoration Period*. First three years, primarily focused on refining ching (sexual energy)
- *Preservation Period*. Second three years, primarily focused on accumulation of qi (vital energy and breath)
- *Refinement Period*. The final three years, reserved almost entirely for refining the shen (spirit and consciousness)

Even though each period contained aspects of the other two, there was an accentuation given to the respective period in which the Tigress was currently practicing.

## **Restoration Period**

During the Restoration Period of practice the Tigress sought to completely restore her youthfulness and to experience absorption. Whether she did this as a Wandering, Dened, or Leashed Tigress was of no importance. She had to pass through these three years before being initiated as a White Tigress. This period is what Taoism normally called sexual regeneration, wherein her ching (sexual energy and body) are fully restored.

A Wandering Tigress was not to practice the Transformational Techniques with a Green Dragon during this first three-year practice period. If she wished to do so, she would either request a surrogate Jade Dragon from her teacher or would have to receive permission from her teacher to use a specific Green Dragon for that purpose.

Only if she was a Dened Tigress would she practice the Transformational Techniques, and only if her Jade Dragon wished to engage in them as well. This first three-year period was entirely reserved for the Tigress to accomplish the following:

- Practice all the Restoration Exercises
- Become competent in all sexual stimulations
- Train in and experience menstrual reduction
- Familiarize herself with all the Transformational Techniques
- Focus on the Absorption of Male Sexual Energy and experience Illumination of the Mind on nine separate occasions

## **Preservation Period**

During the Preservation Period the Tigress sought to maintain her youthfulness and further progress with her experience of absorption. She no longer associated with her teacher, as she was completely on her own as a White Tigress and could, if she decided to, teach Suckling Tigresses. Only a Leashed Tigress would remain with her teacher during this period. In traditional Taoism this period is called spiritual alchemy, wherein the Tigress's qi (vital energy and breath) and ching (body and sexual energy) are fully developed.

The emphasis of this three-year period was primarily on accomplishing the following:

- Becoming competent in all the Transformational Techniques
- Maintaining a consistent practice schedule of Restoration Exercises she deemed necessary and useful
- Beginning to teach other Tigresses as a surrogate for her teacher, if deemed necessary

In the past, many White Tigresses sought to become a concubine, consort, or courtesan—in modern

terms, a mistress—during this period. The Tigress then had the option of practicing her White Tigress knowledge in secret from her male benefactor, who would obviously benefit not only from her sexual skills but from her physical beauty and submissive demeanor as well.

If she chose to get married or to have children during this period, she was advised to alter her White Tigress practices, and only engaged in practices that would not conflict with her duties as a wife and mother. Unless she was marrying a former Jade Dragon, she was never to discuss her past as a White Tigress with her husband.

## **Refinement Period**

In the final three years of the Tigress's practice, all her schedules and choices of practice were entirely her own. During this period she sought primarily to engage in only those Restoration Exercises she thought necessary, and only those Transformational Techniques that she felt would ensure her refinement as an immortales. In traditional Taoism this is called the contemplative philosophy period, wherein she fully fuses the sexual and alchemical through contemplation. In simpler terms she fuses her body (ching) and breath (qi) with her spirit (shen).

Green Dragons would not be needed at this time, but many White Tigresses, as an act of kindness, would bestow their sexual prowess on men or women they felt inclined to help.

Such a Tigress could decide to have either a Jade Dragon, a trusted Green Dragon, a male benefactor, or a husband with whom to maintain her Transformational Techniques.

At the end of her nine years the White Tigress could decide to continue teaching other females or simply blend in with the world and live her life as she saw fit.

## **Issues and Conditions of the Tigress**

### **Prevention of Sexually Transmitted Diseases**

*There is no illness, disease, or pestilence for which both nature and mind do not have a prevention and cure.*

*Heaven and gods do not come and bestow these sufferings on people; they alone invite them in.*

*The White Tigress makes no invitation, using nature and her mind to prevent illnesses.*

*She fears no illness and so overcomes the spirits that disperse them.*

*Like a fierce tigress in the wild, nothing dares attack her.*

**—White Tigress Manual**

The possibility of contracting a sexually transmitted disease (STD) is a very legitimate concern, especially for anyone who has multiple sex partners. Tigresses, having multiple sex partners, are very cautious and adhere to various preventive measures against contracting an STD.

Tigresses, however, never use condoms except in the cases of intercourse and anal sex. This may at first sound strange and dangerous, but a Tigress needs the physical application of semen, and condoms obviously hinder her from accomplishing that. A Tigress rarely allows men to ejaculate inside her body—only on it, which in itself makes her encounters far safer than the average woman's.

When we see how a Tigress actually engages in sex, it becomes clear that she does so in a very disciplined and safe manner. Her processes are thoughtful and cautious and without question solidly focused on the side of safe sex. Given the sexual practices of Tigresses, it may not be readily

apparent how careful a Tigress is when having sex and in choosing with whom to have sex. She is by no means frivolous or irresponsible in selecting her partners.

Interestingly enough, when I was learning from Madame Lin, she remarked that all the females she taught were instructed to take aspirin about four times a week, claiming it would protect them from contracting social diseases. I admit that I didn't really believe this, at least not until recently. In an August 1999 issue of *Time* magazine there appeared an article indicating that a long-term study proved that the coating used on non-prescription medicines, aspirin included, had the unusual effect of warding off STDs if they were taken daily. I am still dumbfounded that she knew this fourteen years earlier. This alone might explain why many people have not contracted an STD from an infected partner.

In ancient Asia, STDs were not a major concern and so are never mentioned in any detail within the texts—other than the practice of cleaning a penis with cucumber juice before sexual activity. Tigresses used cucumber not only as a means to sanitize the penis of all viruses and bacteria but also to excite themselves—since the odor of cucumbers was, and still is, considered an aphrodisiac.

Cucumbers are very acidic, and many viruses cannot exist in an acidic environment. When a person is getting or has a cold, the best medicine is to eat cucumbers or even coleslaw, as they are both highly acidic.

STDs are obviously a real concern in present times, and no one should treat their prevention lightly. However, there has been a somewhat misleading and erroneous media hype about contracting them. If we took the evening news seriously, we would believe that STDs are spreading like the Black Death and that if you have sex with anyone other than your spouse you will surely catch a disease. The truth is that only a small percentage of people, less than 1 percent of the population, have an STD.

When it comes to oral sex, a woman has four choices of what she can do with the man's semen: (1) direct it away from her body, (2) direct it onto her body, (3) spit or drain it from her mouth, and (4) swallow it. The first and second manners are entirely safe. (Semen exposed to oxygen cannot enter the bloodstream and transmit HIV.) The third manner is questionably safe, and the fourth presents the greatest risk.

Swallowing semen is defined by the woman's having the penis deep in her throat passage when the man ejaculates or applying deep suction with her lips and mouth on the head of the penis as the man has his orgasm, which in both cases means no oxygen is present to neutralize infected semen. Swallowing semen is simply something a Tigress rarely consents to do, as it serves no purpose for her with Green Dragons. But she would do so in specific transformational techniques with her Jade Dragon.

In many cases a Tigress will, during a man's orgasm, have semen on her lips and tongue, but there is little risk of contracting anything when this happens because the semen is exposed to the air. If a woman, as in swallowing semen, has her lips tight around the man's penis when he climaxes, there is a greater risk of her contracting an STD. But if the woman's mouth is open when the man climaxes, and she allows the bulk of the semen to drain from her mouth, the risk level is greatly reduced.

Lastly, simply having a man ejaculate on a female's face or body presents no risk whatsoever for her, providing she has no open lesions that would allow an infection to enter her bloodstream directly. This is the key to all STD prevention; never allowing it to enter the bloodstream.

If infected sperm did get in, however, the Tigress would most likely suffer no ill effects because her practices make her blood and immune system so strong.

Of the Tigresses I communicated with, none have ever contracted an STD. Some of these women

have been with well over a hundred men, and with many of those men several times. Why is it that they have not contracted an STD, especially since they are far more sexually active than the average woman? The answer lies in the fact that they nourish their blood and immune systems to ward off viruses, never ingest semen, find out if a man has an STD, and neither believe nor accept the idea that they can contract an STD.

Tigresses believe that contracting an STD is due primarily to a woman's lack of knowledge of what to look for, her fear of getting an STD and of asking direct questions, the type of men she has sex with, and most important, the ignorant act of letting men ejaculate in her throat, anus, or vagina without protection.

They also give great credence to their practices of nourishing both their blood and their immune systems, by daily ingesting an herbal formula specifically designed to strengthen the immune system; a daily intake of coating from aspirin or pain-relief medicine; drinking green tea, two glasses of fresh orange juice, half a glass of carrot-parsley juice, and half a glass of cucumber juice each day; and ingesting ginger, garlic, and pepper kernels each day.

A Tigress's diet is almost entirely fat- and dairy product-free and is rich in proteins. She definitely avoids beef, which contains the most bacteria of all meat products, supplementing with soy products and seafood items. Tigresses also practice specialized kung fu and qigong exercises that develop what is called protective qi.

The Tigress strongly believes that no one catches an STD; they actually open the door and invite it in—meaning the body's immune system can ward off anything if the right preventive measures are exercised. Su Mei, a White Tigress, addressed this issue quite well when she wrote to me,

If we allow ourselves to live in fear of contracting a sexual disease, that fear will most likely attract it. Just as a woman who fears being raped will sometimes attract the rapist, or like the pessimist who forever attracts misfortune. It is far better to be optimistic about sex than live in dread fear of it. Sex can be very safe and wonderful, but not if we are ignorant and irresponsible and live in fear.

Many great advances have been made recently in the prevention and curing of STDs, and one hopes that within the coming years they will no longer be an issue. For now, however, they must still be a concern, and we must all use common sense. A Tigress feels safe with her sexual activities, exercising more preventive measures than the average female might. So it would be inaccurate for anyone to assume that the Tigress is putting herself at risk.

## **Age Issues**

Records showed that females traditionally and preferably began the Suckling Tigress training between the ages of thirteen and fifteen. This was considered the proper age to begin because the girl's breasts were just beginning to develop, sexual urges were manifesting, and the menstrual cycle was starting. Starting at this point, before any damage was done to her youthfulness, she could bypass the entire Restoration Period and begin with the Preservation Period immediately after her six-month Suckling Tigress training.

It must be kept in mind that the cultural dictates and habits of those early years in China demanded that a girl marry or become a concubine around the age of fifteen. Girls who were trained to be courtesans especially needed to be ready for their position at an early age, just as geisha training in Japan would start in a girl's early teens. But since the White Tigress training had more to do with

becoming the Taoist ideal of an immortal than with becoming a proper courtesan, the earlier a girl started, the better her chances of achieving that goal, because she didn't need to work through a Restoration Period.

In the White Tigress way of thinking, a female virgin starting her training before twenty years of age would be able to forgo most of the burdens of a Restoration Period. If she was not a virgin, however, she would then have to undertake the entire three years of the Restoration practices. Those who could begin at an early age, however, were better able to keep their youthful appearance as they got older. Upon reaching the age of fifty, for example, these women would appear to be twenty to thirty years younger. So the earlier a female started her training, the easier it was for her to retard the aging process.

Many young girls naively attach themselves to the first man who says he is in love with her. She has no idea if she is really in love. Society and families pressure women to get married and have children long before they have any idea of what happiness, commitment, and love are. To the White Tigress these are not just ideas or a young girl's dreams, but are earned only through effort and discipline.

In former times a White Tigress began her training around fourteen, primarily so that she might limit her training to just six years rather than nine and so that by the time she was twenty she could decide to marry and have children. Modern readers should not judge this tradition too harshly. Almost every culture in history has considered that when a female began menstruating she was ready for marriage and sex.

The majority of cultures today still take this approach. Also, almost all spiritual and religious teachings claim that it is best if a boy enter a monastery, or girls enter the convent, around age fourteen, because spiritual training is far easier and more effective if the child has not been tainted by worldly matters and sexual desires. I could go on to give dozens of examples of how present-day cultures still practice early marriages. But for those of us born in the West, this idea creates all manner of difficulties and concerns. White Tigresses encouraged girls to begin at an early age but never demanded it. Traditionally, no girl could begin learning unless she met the following requirements.

First of all, the girl had to want to be a White Tigress and make that request to a teacher, which could be done either in person or by letter, but in the majority of cases, a White Tigress introduced and recommended a female candidate to her teacher. Since almost all White Tigresses came from the environment of concubine, consort, or courtesan, requesting to be taught or being sponsored by a practicing White Tigress used to be the only requirement. But in the last fifty or so years, two other requirements have been added.

The first of these was that the aspiring Tigress attend school. Whether it be high school or college, she was required to complete the studies of her choice. Going to school and training simultaneously meant that she needed to have a sponsor, which could be a relative, benefactor, Jade Dragon, or her teacher. This requirement came about because the keeping of concubines became illegal in China, and since a female could no longer rely on such arrangements, she needed to be skilled or learned so as to make a living for herself.

The final requirement came into effect if a candidate was below the legal age. If so she needed her parents' permission. In modern times, teachers fearing reprisals from the girl or her family, as well as being concerned with other legal issues, began requiring certain agreements to protect themselves.

The *White Tigress Manual* claims that if the practices are done consistently and correctly for the three-year period, young women between the ages of fourteen and twenty-one will stabilize and preserve their youthfulness. Women twenty-one to thirty-five could restore their youthful appearance



to that of their early twenties. Women over thirty-five could restore the youthful appearance of their late twenties. Women between the ages of fifty and sixty could restore the youthful appearance of their late thirties or early forties. Undertaking a complete nine-year practice period will have even more pronounced results for each age group.

## **Women with Children**

Women with young children were rarely allowed to engage in full White Tigress practices, as the care of children took precedence over any other activity. It was considered too selfish to sacrifice the attention and happiness of a child for the youthful restoration of a parent. But there was still much a mother could do toward restoring her youthfulness, and she could engage in any of the practices and exercises that did not interfere with raising the child. In some cases, teachers would allow single-parent women to become either a Suckling Tigress or a Leashed Tigress.

Women whose children were grown and did not live with them could engage in all the White Tigress practices. But they had to take special herbal remedies for nine months to restore and repair the damage created by having endured childbirth and refrain from all intercourse during that time.

## **Married Couples**

Married couples are normally encouraged to engage primarily in the Dual Sexual Cultivation practices and only partially in those of the White Tigress. This is not a traditional regulation but one that has been adapted over the last century. In earlier times men had both wives and concubines, and possibly a White Tigress as well. The acceptance of the morality of this situation was much different from today. Therefore, to prevent separations, conflicts, and divorces, especially in marriages where there are children, White Tigresses and Jade Dragons are best as single, unmarried persons. Keep in mind, marriages today include the vow of fidelity, and those vows should be taken seriously and maintained while married—just as the vows of White Tigress practices should be taken seriously and maintained. But each marriage has its own considerations, and couples can best decide for themselves which form of practice to undertake. According to Madame Lin, there have been many married couples who have managed to practice the teachings in full. Her feeling on this was that if the husband could enjoy watching his wife with a Green Dragon, then they should have no problem getting through the practices. But if his temperament contained too much jealousy, then they would fail.

Many women who are married may decide that they cannot engage in the practice of acquiring Green Dragons because it would mean being unfaithful to their spouses. This is a matter of personal discretion for each female and her spouse. If they can hold the view that her being with another man is purely about restoration and not love for another man, then they can expect to be successful. The husband must also view her actions as faithfulness to the marriage. Meaning, if he truly loves her, then he would naturally want her to be healthy, beautiful, and young and would therefore give her the trust and support she needed to achieve those ends. The wife must constantly make sure that her husband is assured of her love and that she would never leave him for any Green Dragon she might be with. She must view all Green Dragons simply as persons with sexual energy and not become emotionally attached to any one of them. In the briefest sense, she can and should like them but resists falling in love with them. When this is understood clearly between both the Tigress and the Green Dragons, they can engage in these practices as any Jade Dragon and Tigress would.

Tigresses believe that love and sex turn disappointing to most people because of their obsession

with and their attachment to the ideal that there is some sort of perfection of happiness and never-ending commitment to be attained from them. They do not realize that, not unlike in a profession or art, love and sex must be trained and disciplined if any form of perfection or commitment is to be realized. Most people, the Tigress feels, are only in love with the idea of being in love and are not actually in love.

Madame Lin once remarked to me,

Personally, I wish every man and woman could undergo these practices for three years before getting married. The understanding that each would gain of the other would be so valuable, ensuring both sexual and spiritual happiness for each. Too many marriages are entered into without the prime intent of satisfying these two aspects. Life is too short and too precious not to grasp firmly those things that bring us the greatest happiness and sense of achievement. When I discovered how to love everyone unconditionally, my life blossomed beyond even my own expectations. The old adage “You must first give up yourself to truly find yourself” could also be phrased, “You must first give up love to truly find love.” A White Tigress seeks to give unconditional love to everyone, giving up selfish love so that she may truly find love within herself. Too often love is clouded with the ideas of self-gain, which is nothing more than greed. It is little wonder so many marriages end in divorce and unhappiness.

## **Female Virgins**

Virgin females who became Suckling Tigresses were encouraged to remain virgins as long as possible. When and if the Tigress decided to end her virginity, the hymen was preferably to be broken by her Jade Dragon, if she had one, or by someone her teacher selected if her teacher was female, or by the teacher himself if male. The breaking of the hymen could not include insertion of the entire penis, just the head.

The blood from the broken hymen was collected in a small cup by a female attendant, usually a White Tigress. With the head of the man’s penis still inserted in the vagina, the attendant would use her hand to bring him to orgasm. The semen was then released onto the Tigress’s vulva, where it would be allowed to run into the small cup containing the blood. Once the cup was filled, it would be removed. The mixture was then allowed to congeal and was fashioned into a small pill, which the girl would swallow. This was considered the Pill of Restoration that would enable her to forgo the entire Restoration Period.

This practice of breaking the hymen is possibly a remnant or influence of the early Hindu traditions in India, where a female who was to be married would first have her hymen broken by a priest, not her husband-to-be. The reason for this was so her first sexual experience would be spiritual and ceremonial, as it was feared her new husband would be too violent or insensitive. They placed great importance on the idea that a woman’s first sexual experience should be as comfortable and spiritual as possible. In the Hindu practice the priest was not allowed to ejaculate or have continued intercourse with her; once the hymen was broken the sexual activity ended.

## **Secrecy**

The first and most important reason for secrecy was so the teacher and student could acquire trust and respect for each other. If a student was untrustworthy, the teacher could not teach her. If the teacher

was untrustworthy, the student would not want to learn from him or her.

All information given to a student was to be kept secret, unless the teacher permitted otherwise. The same was true of anything a student might share with her teacher. The requirement of secrecy was the most important rule between the student and the teacher.

In regard to secrecy and restoring youthfulness, as children we were always engaged in secrets and secrecy. It was a means of playfulness and bonding with friends and siblings. Secrets kept as children were not lies but a means of fantasizing about our importance and acceptance with other children, and we did the same when we kept secrets with our parents. Keeping secrets as children meant having power and control within an environment where we had little or no control.

When we were young and a friend told us a secret about something even as trivial as which girl liked which boy, it made us feel as if we had power. When we took that knowledge and teased the girl or boy about knowing the secret, however, we began to learn the repercussions of revealing secrets. All children want secrets—actually most adults do as well—because secrets make us feel accepted and important. Keeping secrets showed us at a very early age who we respected, and not keeping them revealed who we didn't respect.

With the use of Green Dragons, especially, White Tigresses sought to keep their practice a total secret from everyone except their teacher, Jade Dragon, or other White Tigresses, should they have known any.

It cannot be expressed enough how important secrecy was to the White Tigress and Jade Dragon. It would be very difficult for others to understand the practices of the White Tigress and Jade Dragon, and if it were general knowledge to a White Tigress's friends and family what she did, they would ridicule and seek to stop her. Most societies consist, more or less, of an organized mass of conformists, doing and saying whatever is the norm and seeing that norm as the means to their happiness. A White Tigress's behavior would be seen as outside the norm and therefore threatening. This especially holds true for friends and family, who would be the first to attack her for living outside their understanding of what is normal, acceptable behavior.

Our Western culture can be very hypocritical. Sex, nudity, exhibitionism, voyeurism, and pornography are denounced as bad, yet mainstream advertisers and businesses use sex to sell their products so cleverly and openly that we can sometimes miss their intention entirely.

We take as truth advertisers' portrayal of their products as a means to a healthier and more fulfilling sex life—buy their deodorant, car, or toothpaste and you will fulfill your sexual fantasies or attract happiness and the mate of your dreams. In the case of religion, sexual relations are considered acceptable only in the context of a moral, heterosexual, and God-approved relationship—marriage. The government also dictates how and when we should have sex through laws on age of consent, what sex acts are considered legal, and the issuance of a marriage license. The problem in all of these approaches is that they render a distortion of how to acquire sexual fulfillment. The advertisers tell us to use materialism to get sex, religions tell us to use morality to get sex, and the government tells us to use laws to get sex.

To the advertiser, flesh is beautiful and good. To the religious, the flesh is sinful and unclean. To the law, sex is a matter of licensing and restrictions. We should all stand up and scream at the same time, "Which one is it?"

We are at the point that when a female physically expresses the images of the advertisers, she is immediately labeled a whore. Those who stand on the religious view are labeled as fanatics. Those who stand up for the political consensus are labeled idealistic. Considering this social climate and history's lesson of people attacking ideas that run against the norm, it is best that White Tigresses and

Jade Dragons not reveal themselves.

We are driven to find outlets for sexual activity because we are constantly being bombarded by natural impulses as well as the media's images of it, and then because we desire it, we are made to feel guilty and led to believe that our very desires, our biological impulses, and our efforts to experience and understand sex are wrong.

Traditionally—and presently—the biggest and most important reason for absolute secrecy was that the White Tigresses were trained to be worthy of receiving other teachings upon completion of their three-year practice period. These other teachings could not be entrusted to persons who proved untrustworthy and unable to remain secret within the world. Like all worthwhile and good things in life, they had to be earned and regarded with the highest respect.

Another problem, and one that should not be overlooked, comes from the negative nature of men who look down on women for having sex with multiple partners. Men are strange characters. A man will call a woman a whore or a slut if she sleeps with him, if she rejects him, or if he rejects her, and even if he has had no contact with her.

Nothing feels worse to a woman than when a man tells other people she is a whore—a term I personally have never understood. First of all, it is none of his business what she is or isn't. Second, if a woman likes to give pleasure to men, why turn on her and degrade her for it? What is even more confusing is that men, whether they want to believe it or not, are constantly searching for the whore ideal. The majority of men seek in a woman the ideal of both a mother and a whore, neatly blended to serve his concept of happiness and the perfect woman.

White Tigresses therefore avoid the stud-macho male, and seek men who are nice, considerate, and mature as their Green Dragons. Such men appreciate what a Tigress does for them and see her in a realistic, non-judgmental light. They understand that her desire to fulfill her sexual needs is no different from their own desire to fulfill theirs. Her methods for finding Green Dragons that suit her are purely a matter of her own discretion. Each female has her own taste in men, her own manner of comfort in meeting men, and her own concerns of safety.

Also, a White Tigress rarely uses friends, acquaintances, neighbors, coworkers, or anyone else as Green Dragons who can connect her to her real life. As a rule, this will save her a great deal of pain and anxiety. The practice is not forever, and when she quits, she will want to do so cleanly and not have to deal with any rumors or problems later.

# The Green Dragon (*Ch'ing Lung*)

青  
龍

*The white must seek the green, when fusing the yellow is seen.*

*The Tigress must seek the Dragon, when uniting the illumination is seen.*

*All nourishment must enter through the mouth before reaching the stomach.*

*The cauldron as well can only be entered from above in the Heavenly Portal.*

*When the water and fire are gathered repeatedly in the Heavenly Portal and then fused in the cauldron, the elixir is formed.*

—White Tigress Manual

A Green Dragon serves no other purpose than to be a provider of semen and sexual energy, and he does so unknowingly. A Green Dragon is led to believe that he is being seduced by the Tigress purely for sexual pleasure.

These men are called Green Dragons for two reasons: In earlier Chinese history the color green represented the hue of a new sprouting plant, and this was associated with ching and youthfulness. After a Tigress had sexual interplay with a Green Dragon and she depleted him of all his sexual essences and energy, he would be considered symbolically a “fallen dragon.” This is taken from an allusion in the *I Ching*: “a fallen dragon withering away upon the earth.” The penis is associated symbolically with the dragon, the female is associated symbolically with the earth. The image of a flaccid penis, drained of sexual energy by a female, was seen symbolically as a dragon lying down and withering upon the earth.

The other symbolic idea of a Green Dragon is that of green reptiles: snakes, lizards, crocodiles, and so on. Chinese medicine has for centuries considered the oils from these animals highly effective in treating skin imperfections and diseases as well as in curing blood disorders. Green “dragons” were considered the earthly species of heavenly dragons and so could provide numerous health benefits to human beings.

The ideal Green Dragon would be a man who ejaculates a large quantity of thick, white semen. Semen that had a grayish color was to be avoided because it meant he was suffering from some illness. Semen that was clear would also be avoided because it indicated that the male was an alcoholic or masturbated too frequently, ejaculating only seminal fluid.

Semen that contains a hint of red is normal. Men can sometimes have some blood in their semen, but it happens very infrequently. The Chinese say it is a minor sign of the feminine, or menstrual, aspect in all males—just as females can produce a whitish, semenlike sexual secretion, which is a minor sign of the masculine, or semen, aspect in all females.

The Green Dragon is in every sense a worker bee for the queen. In traditional records, a Green Dragon was not released until he had a minimum of three consecutive orgasms in a single encounter, and the Tigress would fellate him daily until his strength was depleted and he could take no more—so hurried and fanatical were some Tigresses. Modern-day Tigresses follow practices that have been modified in some ways, but the essential elements of the tradition remain.

## Procuring Green Dragons

One of the first things a Tigress must develop is her method for procuring Green Dragons. These women have found that it is good to have one particular method and stick to it, except when using an alternate one for experiencing change and different stimulation. Having too many methods opens the door to error and confusion. A Tigress treats her method like a business plan and sticks to it in order to be successful.

Many problems can be avoided if the Tigress learns to select a Green Dragon not so much on looks as on personality and her own good feelings about him—and never allowing Green Dragons to dictate or decide where the encounters are to take place. Our present times and culture are different from that of early China, and many issues for present-day Tigresses did not exist then. Tigresses today must adapt to those differences, and the main one is that she needs to exercise more caution, preparedness, and common sense.

The first rule for an encounter is that a Tigress never engages in sex with anyone she has a bad feeling about or who is unclean. Tigresses do not just rush to make any man have an orgasm. They are not nymphomaniacs. Even though the majority of Green Dragons she seduces would not be the type of man she would normally seek for a romantic relationship, he is not just a penis either.

She looks for three things in Green Dragon candidates: politeness, cleanliness, and a good feeling about him. She doesn't just choose men whom she swoons over; rather she picks men who really want her and oral sex.

Over the last century, the practice of using of Green Dragons has mellowed considerably, and nowadays the vital energy of the Green Dragons is not to be injured or harmed. The number of orgasms per encounter is not to exceed three, and only nine encounters are allowed. Limiting the number of encounters prevents the Green Dragon from becoming too attached to the White Tigress. Nine times is also the limit of her ability to heighten his sexual arousal, as it will diminish after that as he become familiar with her method of stimulating him. Usually he will no longer be able to accept just having oral sex performed on him and will become frustrated about not having intercourse.

Men over sixty-five should never be used as Green Dragons unless they are longtime cultivators (practicers of retaining their semen through meditation or similar practices of health and longevity), in which case they would be very difficult to seduce anyway.

In traditional practices, Green Dragons were sexually entertained as long as they could maintain themselves. With each sexual encounter the intensity was increased by the Tigress, until such time as the man could take no more and would never return. This was done primarily because most concubines practicing secretly as White Tigresses had little opportunity for finding enough men. One man would, in essence, be used as if he were three.

In the *White Tigress Manual* there are three terms for a Tigress's procurement of Green Dragons: (1) Playing with a Dragon and Leaving, which means a one-time encounter; (2) Capturing a Dragon in Its Den, which refers to having nine ongoing encounters with a Green Dragon; (3) Wandering Dragons Enter the Tigress's Den, which is the case when a Tigress is a masseuse and men make appointments to be with her; and it also refers to Leashed Tigresses whose teachers arrange all their Green Dragon encounters.

There is no rule about adhering to only one method or another, as some Tigresses have actually practiced all three simultaneously. However, most do begin with the first one because it involves little planning and limited explanation and makes backing out of a situation much easier. Being a masseuse, however, has proven to be the easiest of all the methods, and provides an income as well.

Even though the Green Dragon is unaware that he is a Green Dragon, there are rules placed upon him. If he created any of the following problems, the White Tigress would discard him—and he would no longer be privy to her favors.

A Tigress would discard a Green Dragon if he became too demanding and aggressive about wanting to have intercourse. Unless he agreed to cease, he would never be allowed to return.

A Tigress would discard a Green Dragon who was too adamant about wanting to date or create a relationship with her. If this became a problem, she should never let him return.

A Green Dragon who wished to stay and talk too much with the Tigress after their encounter would be discarded. If he continued to act this way after he had been advised against it, she would never let him return, as he would only get more and more difficult.

A Green Dragon who became aware that he was being watched by another man, or suspected it, and angrily brought this to the attention of the White Tigress would be discarded and never allowed to return.

A Green Dragon who complied with all the Tigress's wishes, however, could be seen nine times in succession. After the ninth encounter the Tigress would stop seeing him for a six-week period, whereupon she could engage in another nine subsequent encounters with him. Not seeing him for six weeks allowed the Green Dragon time to miss her favors, prevented him from becoming personally attached to her, and gave him enough time to regain his sexual energy.

If a particular Green Dragon was used over a three-year period and abided by all the Tigress's wishes, she could recommend him as a Jade Dragon candidate to her teacher.

Tigresses were very guarded about any contact with a Green Dragon beyond their sexual activity. They kept dating, socializing, or any extracurricular activities and conversations with him to a minimum and never indulged in them outside the intended purpose of their practice.

A Tigress never accepts a Green Dragon who is drunk or whom she knows is a heavy drinker. The Chinese have long believed that drinking alcohol is very harmful to the semen and blood; men who drink excessively suffer from watery, weak semen. Also, she keeps far away from men who use drugs, as they are a higher risk group for STDs and will want to get her into sharing drugs with them. People who use drugs want to justify their addiction by getting others to use them as well. Tigresses are not flexible at all about this. Drugs are so damaging, not only to one's health and spirit but also to men's sperm and women's ovaries. Children can suffer birth defects from parents who use drugs. A Tigress doesn't want to absorb the sexual energy or semen of someone who uses drugs.

A Tigress selects a man for her comfortable feelings about him. She trusts her instincts more than her eyes. A man's look and physical stature have nothing to do with the sexual energy she wishes to acquire.

## **Concerns of the Jade Stem**

Men have either a circumcised or an uncircumcised penis. The circumcised penis has less sensitivity to stimulation and therefore needs more of it in order for the man to ejaculate. The positive side of the circumcised penis is that it is easier to clean and can remain erect longer after ejaculating. Men with uncircumcised penises reportedly have a larger quantity of semen and are more sensitive to stimulation.

The original reason for circumcision was purely religious, and in modern times it has been performed in the United States on almost all newborn boys for reasons of hygiene. But circumcision rates are now on the decline, and medical researchers have determined that circumcised penises are

no more hygienic than uncircumcised ones. With the foreskin removed, circumcised penises have a greater incidence of cancer and infections because the tiny corpuscles that lie closer to the skin surface are more easily damaged, thus allowing a greater chance for infection. The foreskin has proven to be a natural protector of the penis.

Some circumcised males have complained about soreness and irritations created during sex and masturbation, and sometimes they do not respond as well to oral sex, claiming it takes too long to reach orgasm, and so they desire intercourse more. Men with uncircumcised penises are more sensitive to stimulation and therefore on average produce more semen and have a greater ability to have multiorgasmic encounters. Hence, they respond better to oral sex than to intercourse, as intercourse causes them to ejaculate too rapidly. The negative side is that men with uncircumcised penises must make additional effort to be sure the foreskin is completely cleaned. The Tigress makes sure when fellating an uncircumcised penis that she uses one hand at the base of the penis to hold the foreskin back slightly so it does not cover the penis head.

No matter the penis, a Tigress would always examine and clean it before ever putting it into her mouth. If she saw any suspicious sores, open lesions, or large reddish bumps on the penis shaft or head, she would not fellate the Green Dragon; rather, she would stroke his penis with her hand, and might then have him ejaculate onto the side of her face or her breasts. But no matter her attraction to the Green Dragon or feelings about him, she would never see him again.

Older men can have brownish or small white speckled bumps on the groin or base of the penis shaft, all of which are signs of aging or heredity. These are similar to the whitish bumps women can have on their areolae and nipples, and they are not harmful or infectious. Some men will have a redness around the base of the penis head, which is normally a sign of recent masturbation or excessive masturbation.

## **A Tigress's Story**

A Tigress always tells a Green Dragon at some point before an encounter that she is married or engaged so that the Green Dragon never thinks he can have a long-term relationship with her. Tomiko writes about how she protects herself from creating too much attachment with Green Dragons:

I make sure at some point to mention how much I love my fiancé, and how good he is to me, but I also tell the Green Dragon of my oral desires and that my fiancé doesn't share the same interest. Talking about my fictional fiancé keeps the Green Dragon from attempting to date or see me socially too frequently. Also, it provides me with a ready excuse to quit seeing him after any encounter, and definitely after the ninth time, because I can tell him that my fiancé is getting suspicious and I have to stop seeing him for a while. I am very polite but firm. I let him know that I will miss him and will call again when things settle down. If I wish to use him again, I wait at least nine weeks before doing so.

I always emphasize that my fiancé is the jealous type and that he knows nothing of my secret oral desires. I make it very clear that I don't like intercourse that much and that I fear getting pregnant. I say that I prefer oral sex and don't want to be asked to have intercourse—ever. I claim that I reach orgasm far better with oral sex, and I make sure to have an orgasm during each encounter so he sees how much I love oral sex.

I always imply that my fiancé is coming back soon or that I have to get home by a certain time—depending on where the encounter takes place—always creating an excuse not to



allow the encounter to be too lengthy. I limit my time and don't engage in too much personal conversation. I do my best not to share information about my personal life, true occupation, or interests. I keep it entirely sexual—and secret.

Despite the extensive etiquette the Tigress maintained in stimulating a Green Dragon, the only real rule for the encounter was that she created the highest level of sexual submissiveness and intensity in order to draw out as much sexual energy from him as possible.

One of the ways in which she accomplished this goal when engaged sexually with the Green Dragon was to forget about him and put all her focus and attention on the penis. All penises, a Tigress concludes, no matter the size, shape, or color, have one thing in common: they emit sexual energy. A Tigress needs that energy, so getting emotionally involved with a Green Dragon who bears that penis would do her no good.

An old Chinese adage says, “A boat will carry you to the other side of the river. But once landing on the other shore, leave the boat and don't carry it with you.” This is not to say that a Tigress had no personal regard for a Green Dragon, but she was just focused on the true goal—acquiring sexual energy—not on creating a romantic relationship, just a short-term sexual one.

# The Jade Dragon (*Yu Lung*)

玉  
龍

*For the tigress to let out her roar, she must soar with the dragon.  
When the dragon's essence falls upon the tigress it turns to jade.  
The tigress is then indestructible and can roam the Heavenly Abode at will.*

—White Tigress Manual

The term *Jade Dragon* is a euphemism for both the penis and the partner of a female Tigress. In these practices he is the one whom she performs for, confides in, and depends upon for protection, support, and discipline. The Jade Dragon essentially engages in sexual practices with a Tigress for the following reasons:

- Through the voyeuristic practices he can build his sexual energy to levels that will ensure their full potency. This will also cause him to identify with the female so as to draw out his yin aspects much more readily and fully.
- The Transformational Techniques he engages in with her ensure his ability to complete the Reverting Ching to the Brain technique.
- The practices restore his semen and sexual vitality so that he can regain his youthfulness as well.

Jade as a mineral has long been considered by the Chinese as the semen of dragons, called “dragon jade.” Dragons, like some fish, do not ejaculate inside their female counterparts but on them, and by absorption the females are impregnated through their gills or scales. Dragon semen that is not absorbed falls to earth and congeals as precious jade.

To the Chinese dark green jade, the most precious of all, is symbolic of longevity. To a female who is a representation of earth, the semen of the dragon (male) should be congealed on her to produce the jadelike elixir of health and longevity. Hence, in connection with the earlier explanation of White Tigress (see diagram on page 78), the dragon (penis) deposits semen (white) onto the face of the tigress (female). When it congeals it becomes the essence for restoring youthfulness (jade).

A Tigress sought a Jade Dragon to assure herself of physical protection, financial security, and emotional support. For three years he was considered her lover and benefactor, and she did nothing sexually without his foreknowledge. He in turn needed to be assured of her total commitment and affection toward him during the practice period and that she would never use the practice as a means of just attaining his wealth or material possessions. In repayment for what he provided her and her ability to practice, she provided him not only with a perfect mistress relationship but with the means to restore his own youthfulness and begin his cultivation of immortality as well.

The relationship of a Jade Dragon and a Tigress was based on a sexual practice, and as in many relationships, money and love were intrinsically connected. The Jade Dragon had to be able to meet the financial demands of the relationship during the period of practice. The Tigress had never to take

advantage of his role as the financial provider and never to ask for anything beyond the agreed conditions. If the money issues were taken care of from the outset, they both could practice more easily and comfortably.

This was a most important point and had to be dealt with and agreed upon in writing before their relationship and practice period could begin.

The Jade Dragon and Tigress normally lived separately, even if in the same house, where she had her own room for sleeping. One night per week she was to enter the Jade Dragon's bedroom and request to sleep next to him for the whole night. If they both agreed, the White Tigress would use this opportunity to have intercourse with him. On no other occasions did they ever sleep in the same bed, unless they were traveling together. When this was the case, she would sleep with him each night. When they returned home, they resumed their usual sleeping arrangement.

Traditionally, a Tigress stayed with her Jade Dragon during the three-year practice period and then continued on without him. Others, however, would choose to try to secure a new Jade Dragon or stay with the same one for another three-year period.

For the Jade Dragon, the Tigress practices are like a curtain that is drawn open to let him see women, sex, and himself from a completely different and transcendent perspective. When the Jade Dragon engages in secretly watching his Tigress with Green Dragons, he can achieve an incredible experience—for in watching, he cannot help but begin to identify with her. Even if he is not aware of it, the visual images and energy of her actions are bringing his feminine aspects to the surface.

Some sexologists have claimed that a man who derives pleasure from watching a woman have sex with another man is a latent homosexual. To identify with a female engaged in sex is neither latent homosexuality nor actual homosexuality. His identifying is not in the context of wishing he was with the man—which would be latent homosexuality. Rather, he is identifying himself with her, which is heterosexuality. He simply could not find pleasure in watching a female and male together sexually if he were a latent homosexual—no more than a child who happens to see his parents making love wants to have sex with his father or mother. If he were a latent homosexual, he would want to see two men together, not a female and a male. Sexual curiosity is a tendency in everyone but has nothing to do with wanting to change sexual orientation.

Traditionally, after their three-year practice period ended, a Jade Dragon would go into seclusion to meditate and refine his essences for longevity and immortality—and drop sexual activity altogether. Or he remained with his wife and concubines to enjoy their newfound sexual vitality and youthfulness. Some also became teachers and trained Tigresses.

The Taoist ideal for a man has always been to join a hermitage or monastery and begin his meditation and alchemy practice when still an adolescent—thus he would never have to go through any sexual restoration practices. However, most males were not fortunate enough to undertake spiritual practices in adolescence. Their sexual energy from going through puberty would then become too destructive for meditation practices, and they would have to wait until such time as they were stable and calm enough to undertake them.

In present times, there are two unbreakable rules for a Jade Dragon. The first is that he must only have sex with the Tigress during the practice period. If he does secretly or openly have sex with another woman without the Tigress's permission, she can end the agreement, take the money set aside for her, keep the gifts and property, and leave. If that is his character, then he isn't serious about the practice or about her. Such actions would not only negate any benefits they had both received from the practice but would also be very damaging to them psychologically. For, once a White Tigress cannot trust her Jade Dragon, there is really no use for him—and keeping him would only cause her harm.

This rule is not a traditional one and in earlier times fidelity was not required.

The second unbreakable rule was that no physical violence could be directed at a Tigress. This was truly a forerunner of antiabuse and harassment laws that we see today. A Jade Dragon who did physically harm a Tigress, however, would suffer greatly for his abuse. The punishment, which was clearly stated to the Jade Dragon candidate, would be instituted by the Tigress's teacher, who would hire thugs to administer a severe beating. Depending on the severity of the abuse, the Jade Dragon could be rendered a eunuch. Other rules included that he could not force a Tigress into prostitution, he could not force a Tigress into having sex with anyone she did not desire to be with, he could not force a Tigress to have intercourse if she chose not to, and he could not end their agreement for any other reason than her having broken the rules.

Because of the stringency of these rules, the records show very few reports of any abuses. Madame Lin thought the main reason for this was that men who was interested in becoming a Jade Dragon were usually more interested in Taoist alchemical disciplines than just sex. Therefore, the breed of men was of a much gentler persuasion than what a sing-song girl (prostitute) would attract.

No man should ever take on the responsibility or honor of being a Jade Dragon without total commitment to the Tigress. How they decide to lead their lives after completing the practice period is up to them, but during the practice period, the Jade Dragon must be completely loyal to and encouraging and supportive of the Tigress.

A Jade Dragon who successfully completed a three-year practice period with a Tigress was considered to be qualified to instruct Tigresses. That is, if the Tigress recommended him to her teacher and he made a financial contribution to both the Tigress and her teacher for that privilege, he could then receive the further teachings and was allowed to begin his own lineage. When a Jade Dragon becomes a teacher he is then called a White Tiger.

The Jade Dragon and Tigress did not engage in the more popular Taoist practices of Dual Sexual Cultivation, even though some of the Transformational Techniques within White Tigress practices are quite similar. Dual Sexual Cultivation methods are primarily for the male, and although they provide some aspects of restoration for the female, they are not nearly as effective or focused as the restorative benefits of the White Tigress practices.

## **Gazing at the Green Dragon**

*The Dragon peeks into the Tigress's den.*

—**White Tigress Manual**

It was not absolutely necessary that a Jade Dragon watch his Tigress with Green Dragons—although it was helpful to both. He would, however, always try to be in a nearby room or within earshot of her, if for no other reason than to help her feel protected, aiding her in being able to indulge herself to the fullest extent with the Green Dragon.

Some Jade Dragons preferred just to hear about the Tigress's encounters when alone with her. But whether a Jade Dragon actually watched her encounter, wanted to hear about it, or did not want to know was purely up to him. A Tigress would always honor his request concerning this aspect of their relationship.

Watching her with other men may have been the most difficult part of the practice for a Jade Dragon, as some men have emotional problems both with sharing and with watching their mate pleasure other men. A Tigress helped her Jade Dragon, however, by constantly reminding him that it

was he whom she loved, and not the Green Dragon. After her encounter with a Green Dragon, she discussed the experience with her Jade Dragon, being very descriptive and positive about her enjoyment. She also questioned him on what stimulated him the most.

The Jade Dragon would always hide himself from view while she fellated the Green Dragon. He could only allow himself the pleasure of rubbing his groin and twisting his penis while watching her, but he was not to masturbate and absolutely must not ejaculate. He must retain it until the Tigress fellated him to orgasm.

Much to the dismay of some men, Tigresses were never to be the watcher of a Jade Dragon having sex with other women. He had to make her the sole focus of his attention. Men are by nature inclined to infidelity, and women to monogamy. Here again, a changing of roles: these practices applied only to the Jade Dragon watching the Tigress with other men; never was it the case of the Tigress watching the Jade Dragon with another woman, unless in rare cases she was sharing her bisexual lover. This rule was in place because the man could weaken his ability to gather female energy if he were allowed to dissipate his sexual energy with numerous women, and the woman would weaken her ability to gather male energy if she was not allowed to expend her sexual energy with numerous males.

Although the Jade Dragon's practice of being with only one woman contradicts the Taoist ideal of males using several women from whom to gather feminine forces, the Tigress teachings contend that a man who is intensely stimulated through voyeurism and then put under the discipline of a Tigress's favors will acquire far greater sexual energy than if he engaged in sex with numerous women.

It was also considered very important for men to rid themselves of jealousy and possessiveness, and equally important for the woman to discipline her biological need for bonding, accentuate her sexual appeal, and be in control of the sex.

The man, Tigresses considered, would need to depend and thrive solely on her sexuality, not his own. She in turn made it her sole responsibility to gratify him sexually and ensure his progress in achieving the goal of illumination. Tigresses believed strongly that men needed to learn to discipline the frequency of their orgasms and women needed to learn to discipline and increase theirs. Too many orgasms hurt the man's physical and mental health, and too few for the woman likewise damaged her physical and mental well-being.

## **The Agreement**

No Tigress ever engaged in a twenty-four-hour-a-day practice of finding and being with Green Dragons. This would be too undisciplined and considered fanatical, which could destroy her chances of achieving restoration and absorption. Rather she, or she and her Jade Dragon, decided on a scheduled time allotment weekly for finding and being with Green Dragons. Having a schedule didn't mean she couldn't be flexible about those times, but it provided her the freedom and time to pursue other interests or duties she might have.

The remaining time outside the practice schedule was hers and she conducted herself as she deemed fit and necessary. It was very important for her to have both disciplined practice times and time free from those practices. Both the Tigress and the Jade Dragon would promise in their agreement to abide by this separation of time between practice and nonpractice.

The most serious of all unbreakable rules for any Tigress was that she was never to be with any other man or woman sexually without the foreknowledge and permission of the Jade Dragon—and without the sole purpose of advancing her progress as well as that of her Jade Dragon. There was no

separate spontaneous or secret sexual activity—ever. All encounters had to be prearranged and both had to be aware of the acts.

If a Tigress did secretly engage in sex or seek the affections of any other men, the Jade Dragon could immediately end the agreement with her, just as she could end the agreement if he broke the rules.

If the termination of the agreement was her fault, she could then receive no further financial support from him and was to return all gifts and property she had received. It was considered that if this was her ill character, lack of sincerity, and lack of discipline, then the Jade Dragon was wise to end the agreement immediately, for nothing would ever be gained once the trust and discipline were broken.

She then had to report the ending of the agreement to her teacher. Depending on the seriousness of the transgression the teacher could sever the student-teacher relationship entirely, but it was more likely the Tigress would be allowed to remain and practice as a Leashed Tigress solely under the teacher's supervision for the rest of the practice period. If this occurred, she could redeem herself.

The Jade Dragon never reported his Tigress's transgressions or his own to the teacher. This was the sole responsibility of the Tigress. The Jade Dragon, except in rare cases, would never know who her teacher was. He was never included, welcomed, or invited to her trimonthly visits to her teacher. The Tigress bore the solemn responsibility of keeping her teacher's identity and lineage secret from everyone—other than her own students, should she decide to teach and create a new lineage.

Men who wished to be Jade Dragons had to find a female who wanted to be a Tigress and who would then seek out a teacher, or if he had some contact with a Tigress and she recommended him, the teacher could pass on his name to a Tigress who was seeking a Jade Dragon.

Teachers, normally, endured the worst position when it came to the ending of an agreement between a Jade Dragon and a Denning Tigress, as they more often than not ended up supporting the woman financially and emotionally after the breakup, no matter who was to blame. Teachers naturally wanted to see their students complete their practice, and they understood that all relationships can encounter problems, so when an agreement failed between a student and a Jade Dragon, it usually wasn't considered reason enough to end the teacher-student relationship. The *White Tigress Manual* called these women Wounded Tigresses Returning to the Den. Unless a student committed some heinous crime, wherein the teacher would sever the relationship with her, the teacher would almost always take her on as a Leashed Tigress for the remainder of her practice period.

Because teachers usually ended up being a student's refuge when things went bad for her, they put great care into selecting their students. Whether she was a Denning Tigress or a Wandering Tigress, each student could experience hardship or other problems and return seeking the teacher's help. Refusing help, once a student was accepted, was not an option, as a teacher made vows to help a Tigress as long as she wished to remain practicing.

Madame Lin once remarked that her teacher's teacher had had eighteen Leashed Tigresses under his care. This was mostly due to all the fighting and poverty induced by the Boxer Rebellion in China. He spent most of his fortune on just supporting his Leashed Tigresses.

## **Age Compatibility**

The Chinese have always, like most Asian cultures, deemed that a man should marry around the age of thirty to a female around the age of twenty. This was not just a matter of men acquiring younger females for their sexual gratification but was a practical matter. A man needed time to build his fortune and stabilize a career with which to support his new bride. Young women not only benefited

from acquiring a financially stable husband but also had more years in which to provide him with a male child. Since there are many Chinese ideologies that are beneficial to the older male/younger female marriages, these ideas correspond to the White Tigress/Jade Dragon relationship as well.

It is best for a young Tigress to seek an older man as her Jade Dragon. Younger men are too emotionally unstable and will exhibit too much aggressive, violent, jealous, and attached behavior—and their sexual energy is still too undisciplined to be useful in the transformational sex practices. She needs to get through three years of practice, and a younger man is very unlikely to continue that long, opting instead to have sex with other women and to drink and party. In general, a man who is younger than thirty-two will be too distracting for the Tigress to accomplish her goals. An older man brings stability and calmness to the practices of the Tigress.

Older men normally masturbate less and will appreciate and cooperate better with receiving just oral sex. They usually prefer it, and will not reach orgasm as quickly. As Jade Dragons, they are far more preferable because their voyeuristic tendencies and desires for younger women are also more developed. They will also be more supportive, financially and emotionally, of a younger woman. A Tigress will need clothing, money, and a stable environment in which to practice and live. Older men are much better able and more willing to provide these things than a younger man could or would, and in general will go to much greater lengths to take care of the younger Tigress than a man her own age would.

Tigresses normally seek out men of all ages as Green Dragons, not discriminating between young and old. There is no rule here, and mostly it is a matter of discretion rather than regulation, and it also depends on where a Tigress is seeking men and their availability.

When choosing a Jade Dragon, it is extremely important for a White Tigress to seek her teacher's advice and have the proper astrological correlations made to ensure their compatibility and ability to work together harmoniously and successfully.



PART THREE

*The  
Practices  
of the  
Tigress*

白虎習





Like orthodox Taoists, Tigresses cultivated their practice through Restoration Methods, Stimulation Skills, and Transformational Techniques. With the various Restoration Methods, she strove to prepare her body and mind for undergoing the rigors of practice and recapturing her youthful and spiritual energies. She employed Stimulation Skills and behavior for creating very intense sexual encounters to achieve her goal of experiencing Absorption of Male Sexual Energy, the bridge for crossing over into experiencing spiritual states and energies. She practiced the Transformational Techniques to further refine and develop her spiritual energies.

Although a Tigress would use some Transformational Techniques with Green Dragons, she practiced the majority of them only with her Jade Dragon. They can be very powerful when done correctly, and she needed to practice them with someone she could trust.

A Tigress didn't need to jump into any of the Transformational Techniques immediately, and she may have practiced them for a while before actually engaging in them seriously. Some Tigresses didn't even begin these techniques until their second year of practice, first wanting to focus entirely on their Restoration Methods and perfect their Stimulation Skills. It is a matter of personal discretion as to when any Tigress engages in them.

The following chapters outline the Tigress's tripled-sided sexual practices and behaviors. When reading about them keep in mind that there is always an inherent dual purpose—that is, the enhancement of both sexuality and spirituality.

## **A Word of Caution**

The effects of some of the Transformational Techniques can be quite powerful psychologically. The author suggests that if couples try them, they should do so slowly, with caution, and in a step-by-step manner until both parties are completely comfortable. Keep in mind that Tigresses had teachers and the opportunity to receive instruction on obstacles or confusion they may have encountered. Therefore, it is strongly advised to proceed with great care and self-discipline with these techniques.

# Restoration Methods

## 歸法

### **Restoring the Female Genitalia**

#### **Shaving**

Shaving the hair from the pubic area was a mainstay for Tigresses. Continued removal of the pubic hair, besides its restorative signals to the body, helps keep the skin smooth and healthy. Pubic hair collects many types of bacteria, oils, and excrements, which cause the skin to wrinkle and itch, and scratching embeds the bacteria, oils, and excrements deeper into the skin.

Although some sex hygienists make the claim that shaving the pubic area is harmful because pubic hair is a natural protector against bacteria, nothing could be further from the truth. This claim may stem from the fact that women in America, despite all the health-maintenance fads and equipment, are not necessarily as hygienic as women in some other countries, where it is a common practice to wash the entire genital area after urination rather than just wiping it with chemically perfumed toilet paper. Shaving the pubic hair is not the cause of increased bacteria collection; this results from not washing properly after urination.

Also, if pubic hair is so natural, then why do we not acquire it until puberty? Are we then to believe that all children are subject to bacterial infections because they don't have pubic hair? Body hair is no more needed or natural than acne is. The human being has long been evolving into a hairless animal. Only the hair on top of the head has any health benefit to the human being. All other body hair is totally unnecessary.

#### **Reducing Sexual Intercourse**

The Tigress rarely allowed full insertion of the man's penis into her vagina or allowed a man to reach orgasm through intercourse. During a Suckling Tigress's training period, she would either cease all incidents of penis insertion or greatly reduce the frequency.

By keeping her mound of Venus shaved and reducing intercourse, the Suckling Tigress would make rapid progress toward restoring her genitals. She would also use snake-venom oils or ginseng-based lotions to heal any dark skin discolorations, a result of too much blood being drawn to the the area from past intercourse. The snake oil or ginseng creams can help bring back the light pinkish color, as when the Tigress was in puberty.

Too much intercourse ruins the entire genital area. It causes the skin color of the labia and pubic mound to darken, dries up the internal sexual secretions, and creates skin sacs that hang downward from the vulva. Too much intercourse may cause premature graying and loss of pubic hair, sagging of the breasts, widening of the hips, flattening of the buttocks, aging spots of the body, vaginal cysts, yeast infections, and cervical cancer, and also aids in easy infection from a variety of STDs. All women should be very reserved about how much intercourse they have.

We can see the ill effects of excessive intercourse in street prostitutes and women suffering from

nymphomania. They age very rapidly and die young because of their high frequency of intercourse. In the case of street prostitutes especially, the added problem of alcohol and substance abuse further augments the damage to their health and youthfulness.

In China one of the older terms for intercourse was *hua yen*, flowery combat. It is called this not only for the beauty of intercourse but also for the violent actions that occur during it. Intercourse is very hard on a woman's body, and over an extended period of time it takes its toll on her entire physical appearance and health.

The stimulation of the vagina and production of sexual secretions, however, are beneficial to the vagina, bringing many restoring hormones and nutrients to it. All contact with the vagina should be approached with the idea of not damaging it, and women and men should always seek to be gentle with it.

When a White Tigress has intercourse, she attempts to control the energy of the penis penetrating her vagina. Whenever engaging in any act where her vagina is being touched or penetrated, she always thinks of herself as a girl of twelve or so, so that the energy applied will be reduced and avoided. The verse "Stimulate the lotus but do not harm the petals" was recited for good reason.

## **Semen and Saliva**

Every week a Tigress would apply a mixture of semen and her own saliva to the outer skin surrounding her vagina and anus, letting it dry for thirty minutes before removing it. This more than any other cream or ointment would help regenerate skin cells and remove dead ones.

## **Oils and Creams**

When first shaving, the mound of Venus will itch for the first two weeks or so, but this goes away as the female continues shaving. Skin creams made with vitamin E, ginseng, aloe vera, or snake or alligator extracts are very helpful in nourishing the skin surrounding the vagina. If possible, a woman should use one of these daily. She would not apply these creams inside the vagina but would allow her sexual secretions to cleanse the vagina and urethra area.

## **Cucumber Insertion**

Once a week, except during menstruation, the Tigress would take a small peeled cucumber and insert it into her vagina. With twisting and in-and-out movements she cleansed the vagina.

She also used a larger peeled cucumber to cleanse her mouth and throat of any bacteria or viruses.

The best method for preparing the cucumber is to obtain one about eight to ten inches long and peel only five inches or so of it, as this will leave enough room at one end for the hand to firmly hold the skin of the cucumber.

## **Dragon Pearls**

In China, Dragon Pearls were called *mien ling* (stimulation bells). In Japan they were originally called *rin no tama* (tinkling bells). Now, however, they are commonly referred to as *ben wa* balls, the most popular and recognized name for the two small balls that a woman inserts into her vagina. Originally, they were designed with a smaller ball inside the hollowed-out globes so that they would produce a tinkling sound. But this has been abandoned for the preferable designs that have dragons and tigers engraved on the outer casing. The cheaper ones are made of spring steel, but these are not

recommended. The second-best are those made of ivory, which are illegal to import into America and so are very difficult to obtain. The absolute best, however, are those made of jade. These balls have a string attached to them, and when inserted into the vagina the string is left outside for easy removal.

Placed in the vagina for at least six hours per day, Dragon Pearls create a mild stimulation of sexual secretions. In China, Japan, Korea, and other Asian countries, they are in wide use by many women, especially those who have factory and office jobs that require lots of sitting. As the woman shifts, moves, or walks, the balls move within the vagina and stimulate it.

The purpose of these Dragon Pearls is mainly to promote the health of the female, not for sexual arousal, though many women claim that the balls can be very stimulating if they move actively while they are inserted. Dragon Pearls are highly recommended for all women. They also have a very good effect for women with genital herpes, as the mild increase of sexual secretions decreases stress, the main cause of genital herpes outbreaks.

## **Restoring and Enlarging the Breasts**

The cessation of intercourse and the stimulation of oral sex, both giving and receiving, alone help restore firmness to the breasts because of the increased secretions of the endocrines. The stimulation of the vagina and experience of orgasms also helps enlarge the breasts. Most women, however, do not have frequent-enough or strong-enough orgasms to realize much difference in their breast size. In addition, in present times some bras can be damaging to a woman's breasts.

White Tigresses in earlier times did not seek so much to have big breasts as perfectly shaped and firm ones, just as they were when they were young. It was considered more sensual and attractive to have larger, swollen nipples than large breasts. Restored firmness of the breasts and increased size were accomplished in part by wrapping a silk cloth band around the neck and then bringing it under the breasts so that they would be pushed upward and inward. The band would then be fashioned around the back and to the front, so the breasts would be pushed together. The nipples, however, were left uncovered. This is because the nipples need to breathe and not be pushed into the breasts, as many modern-day bras do. In essence, the early White Tigresses created the first Wonder Bra, with the exception of allowing the nipples to stand out freely. The White Tigress would also sleep in the moonlight with her nipples exposed, as doing so supposedly makes the breasts fuller.



**Step 1. Restoring Firmness**



**Step 2. Restoring Firmness**

The first part of the breast to deteriorate and fall is the upper fleshy part, which causes drooping of the breasts. The second problem is the falling of breasts to the sides of the body, which causes flattening of the breasts. White Tigresses performed special exercises, described below, to help nullify this damage. In addition, the Healing Tigress Exercises were also designed to restore the breasts as well as lighten the menstrual flow.

### **Tightening the Upper Breast**

Exercising the muscle behind the fat tissue of the upper breast can help restore the firmness of the breasts. For this part of the breast to be restored, however, all the other exercises must be used in conjunction with this one.

Sit upright on the edge of a chair. Remove any clothing. Rub both hands together vigorously to make them warm. Place one hand on the outside upper edge of each breast and make firm movements of pressing in and pushing diagonally upward. Do so at least forty-eight times per day for one hundred days.



**Tightening the Breasts**

### **Uplifting the Breasts**

This exercise helps firm the milk glands in the lower breast and strengthens the muscle behind them. This will help overcome the sagging of the breasts and also helps tighten the upper breast. It is important not to let the hands pass over the nipples, as this will cause discomfort.

Again, after sitting upright and rubbing both hands together to warm them, place one palm under each breast as if cupping it. Without trying to move the hands, and relying more on the movements of the arms and shoulders, press in and push the breasts upward and in. Do so forty-eight times for one hundred days.



**Uplifting the Breasts**

## **Squeezing the Breasts Outward**

This exercise strengthens and firms the upper breast, all the milk glands, and the muscle behind the breast. It also aids in making the breasts fuller and more extended.



**Step 1. Squeezing the Breasts**



**Step 2. Squeezing the Breasts**

Again, while seated upright, warm the hands. Place one hand over each breast, with the nipples placed between the index and middle fingers. Squeeze the breasts and pull outward. Do so forty-eight times per day for one hundred days. Be careful not to pinch the nipples between the fingers.

## **Enlarging the Nipples**

This exercise is for making the nipples longer and more protruding. Be cautious about how much outward tension is applied.

Place the pads of the index finger and thumb around each nipple. Pull gently outward about one inch. Hold this position and then breathe in deeply and extend the chest and breasts outward. Hold the breath momentarily and then exhale, but do not bring the nipples or hands back with the exhale. Maintain your hold and the distance of the nipples. Breathe in again as before. Repeat this procedure thirty-six times, and do so for one hundred days.



**Enlarging the Nipples**

## **Swelling the Areolae**

This exercise is more difficult and usually takes a partner unless the woman is able to place her own nipples in her mouth. The exercise helps give the areolae a swollen appearance and will make the breasts firmer, with a greater protruding look. It is okay to have a man do this, but is better if a female helps, as she will have more sensitivity in applying the sucking pressure to the entire nipple area.

First sit upright and cup both breasts from underneath, with the thumb over the upper part of the areola and the index finger below it. Have the partner place his or her lips over the entire areola. With firm but gentle motions, the breast is sucked into the mouth and held there long enough for the woman to breathe in and fill her chest and lungs with air. Then she exhales and the partner releases the sucking action but does not let the breast leave the mouth. Repeat this procedure at least forty-eight times per day for one hundred days. Thereafter, the Tigress would perform these exercises once or twice a week.

## **The Healing Tigress Exercises**

The exercises that follow are for enlarging the breasts, lessening the menstrual flow, increasing the sensitivity of the nipples, and preventing lumps and cancer of the breasts.

Portions of these exercises are sometimes referred to as the Doe Exercises in other schools of Taoism.

If possible a woman should perform the Healing Tigress Exercises twice a day for one hundred days, and daily after that during her menstrual days only.

## **Restoring the Breasts**

Sit cross-legged in an upright position. Place a pillow under the buttocks to help raise the hips so the knees can touch the floor. For those familiar with such things, a meditation mat and cushion are best used here.



**Sitting position. Restoring the Breasts**

It is best if all the clothing is removed, but a blanket may be draped over the shoulders and body or comfortable clothing can be worn to keep warm.

If possible, draw in the left heel and place it directly up against the vagina. If not flexible enough to

do this, use a small penislike object and place it about one to two inches into the vagina and let it sit there, just as if a man's penis head were inserted. If experiencing a menstrual period, place a ball of some sort between the heel and vagina. The important thing is to block off any leakage of qi from the vagina during these exercises.

This technique involves four separate exercises:

1. Rub both hands together until warm and place one over each breast, with the nipples resting between the thumbs and index fingers. Take a moment to sense and feel the heat from the hands penetrating into the breasts. Next, rotate the breasts gently and slowly upward, outward, and then inward. The right hand will first turn clockwise and the left hand counterclockwise. Perform at least forty-eight rotations of the hands.



**Step 1. Restoring the Breasts**



**Step 2. Restoring the Breasts**

2. Rub the fingertips together until warm and then, with just the four fingers, massage the nipples and areolae of both breasts simultaneously in the same circular movement as above. Again, perform forty-eight rotations.
3. Rub the fingertips together until warm and then, again with just the four fingers, massage around the entire breast area, using small circular motions as above. Again, perform forty-eight rotations.



**Step 3. Restoring the Breasts**





#### **Step 4. Restoring the Breasts**

4. Rub the hands until warm and again place the nipples between the thumb and index finger of each hand. Inhale and pull the nipple outward slightly, exhale and release. Repeat this twenty-four times.

*Benefits.* These exercises are primarily meant to firm and enlarge the breasts and to keep them healthy, thus it is a great measure against the formation of breast tumors. But the exercises also increase sexual energy and secretions.

### **Increasing Sexual Energy**

In the same seated position, begin contraction and locking of the anus and vagina. Draw them in and upward with the inhalation of the breath and feel the breasts expand when doing so. The abdomen will likewise be drawn in. Hold the breath and contraction for the count of ten and then release the breath to exhale, expelling out the mouth. In all exercises, breathe in through the nose.

Perform this a minimum of twenty-four times, but it is better if done forty-eight times. It may take practice, however, to build up to that number.

*Benefits.* This exercise primarily stimulates the entire endocrine system, thus increasing the level of sexual energy and secretions, and as well as regulating the menstrual cycle.

### **Enlarging the Breasts**

Again in the same position, rub the hands together until warm and place on the breasts as before, with the nipples between the thumbs and index fingers, and feel the heat penetrating the breasts before proceeding.

Holding the breasts as before and with the penis object or ball still in place, make thirty-six quick contractions of the anus and vagina. Don't worry about holding the breath or timing it with the movements.

Then apply thirty-six quick outward movements with the hands by pressing the breasts out and then pushing them upward.

Then make thirty-six quick inward movements by pressing the breasts in and pushing them upward.

*Benefits.* The outward movements are meant to firm the breasts and disperse any lumps that might be forming in them. The inward movements are meant to enlarge the breasts and to stimulate blood circulation into the breasts.

### **Tightening the Vagina**

While still in the seated position but with the legs outstretched, make twisting motions of the ankles inward and toward each other—do so while inhaling.

Pull the toes toward the body and hold the breath (performing the anal lock as well) while doing so.

Lastly, exhale and relax the feet and legs.

Repeat this at least twenty-four times.

*Benefits.* This particular exercise is used for tightening the vaginal muscles and increasing sexual energy.



**Step 1. Tightening the Vagina**



**Step 2. Tightening the Vagina**

## **Restoring the Ovaries**

This exercise has three parts.

- 1 Lying down with the legs together, place the hands (after rubbing them together to warm them) with the index fingers meeting over the clitoris, the thumbs meeting at the navel, and the ring and little fingers bent and placed directly over the ovaries—thus the hands make a triangular shape.



**Step 1. Restoring the Ovaries**

With attention on the ring and little fingers, massage the ovaries in a circular manner forty-eight times. Next, press in on the ovaries with the ring and little fingers and perform the anal and vaginal lock for twelve breaths. Lastly, just hold the hands in place and perform twelve deep breaths, inhaling through the nose and exhaling out the mouth.



**Step 2. Restoring the Ovaries**

- 2 While still in a supine position, open the legs wide, and again warm the hands. Place the outer edge of each hand on each side of the pubic mound and massage vigorously until the area feels warm.
- 3 Roll onto the right side of the body. Place the right palm directly under the head, beneath the right ear. Place the left palm over the entire vulva. Place the left ankle over the right foot with knees slightly bent. In this position breathe naturally, with all the attention focused in the lower abdomen, for five to fifteen minutes.



**Step 3. Restoring the Ovaries**

*Benefits.* These exercises are designed specially to help regulate and reduce the menstrual flow, to stimulate increased sexual secretions in the vagina, and for the prevention of cysts and other similar problems.

## **Willow Waist Exercises**

The following series of movements, besides being an excellent form of qigong, is designed to make the waist more slender and flexible. The underlying purpose of the exercise is to stimulate the internal organs to function properly—specifically, to break up fatty tissue in the abdomen, to help regulate the intestines, and to strengthen the spine.

At first glance the exercises may not appear to be effective for slimming the waist, but one of the main reasons the waistline expands over time is because the internal organs begin functioning at a slower rate as we age. The metabolism rate slows, so we do not burn up food and fat as quickly as when we were young. When the waist and spine become flexible and strong, the internal organs do so as well. Remember, the five primary internal organs (the Five Viscera) are all situated in the trunk and lower abdominal area of the human body. If they are not functioning properly, then fat accumulation and muscle deterioration are allowed to ensue. If one organ dysfunctions, it affects all the others. The movements of this exercise, over a three-month period, stimulate the organs to begin functioning properly again.

The Willow Waist exercises are very beneficial for limbering up the entire body and have a great effect on regulating the kidneys and intestines, firming the breasts, and tightening and restoring the vaginal muscles. They are also very useful in preventing curvature of the spine and aid in keeping an older woman's back straight. In general, these methods are ideal for preventing a female from acquiring an oversized waist and the slackening of the pelvic muscles, thus keeping her cervix aligned as well. The Willow Waist exercises help promote strong and pliable back muscles and bring grace to the female body and movement.

The movements of this series are quite simple to perform; all that is needed is discipline in doing them daily. They are best performed twice a day after bathing, while undressed, though they should not be performed during the period of menstruation. Do them in a quiet and clean place, and it is best if no one is allowed to observe you doing the exercises so you feel no outside pressure. It is also best if this exercise precedes the performance of the following Tigress Back exercises.

This series is seen in various forms throughout different Taoist schools; it is not exclusive to the White Tigress, even though the manner in which they are performed here is unique to the White Tigress training regime. These methods have a long history in Taoist practices for both men and women. In connection with men, the exercises are normally referred to as the Swimming Dragon or Triple Bracelets Encircling the Moon. In connection with women, the exercises are called either Willow Waist or Tigress Twisting Its Tail.

Throughout Asia in the Later Chou dynasty (770–222 B.C.E.) there was the tradition of women acquiring what is known as the wasp waist, a very, very thinned waist that was considered perfect if the male partner could literally encircle the woman's waist with his hands, which was perceived as highly erotic. This type of waist reduction was achieved primarily through wearing a tightened corset or bandages around the waist. This, however, more often than not created liver cancer or serious intestinal disorders. The Willow Waist exercises, on the other hand, are completely safe, and the narrowed waist is achieved solely through natural twisting motions in order to regulate the internal organs.



The heart of the exercises lie in the circling of the hands in conjunction with the waist and the breathing. The legs and hips also must be stretched and pulled to follow the motion of the hands. All the circling must be practiced to achieve a very high level of accuracy and symmetry.

The entire series takes but a few minutes to perform. The rate of speed at which you do perform it

should be somewhat slow, but not so slow that the breath is taxed. It is very important to work gradually toward fusing the breath with the movements, so that the motions of the circlings flow uniformly and naturally.

The exercises are divided into two sections, *Tigress Twisting Its Tail Downwards* and *Tigress Twisting Its Tail Upwards*, and within each of these sections there are three circling maneuvers. In the first three circlings (*Tigress Twisting Its Tail Downward*) the body is moving downward in three stages, and it is moved upward in three stages during the last three circlings (*Tigress Twisting Its Tail Upward*).

Hip movements should start small and increase very gradually in order to prevent beginners from creating soreness in the waist, spine, and kidneys. Over the period of three months, with daily practice, the hips can be jutted over more extremely. Initially beginners should concentrate on learning the hand movements, the breathing, shifting of the weight, and comfortable hip movements, rather than on extreme stretching and twisting, which their body may not be ready to handle.

There are two general rules for the movement of the hips. First, there are no motions in these exercises that call for pushing out the buttocks to the rear or thrusting the pelvis forward. The motion called for is simply to jut the hips out to the left or the right. Secondly, when the hands move to the left side of the body, the right hip moves out to the right. When the hands move to the right side of the body, the left hip moves out to the left. When the hands are positioned centrally (over the head, middle of the body, or pointing directly down) the hips are held even, with no jutting out in any direction.

There are three important aspects of these exercises and accompanying photographs the reader should take note of when following the instructions below.

1. The arrows in the photographs indicate both the path of the hands circling movements and the level to which the body should squat or bend over. Also, the arrows show the path of the hands from the end of one movement to the beginning of the next. For example, looking at the photograph for step 2, the arrows indicate the next movement of the hands to that of step 3, and so forth.
2. The Tigress in the photos is not demonstrating big hip movements out to the side, as would be possible for more advanced students, in order to remind beginners not to overdue the hip motions when first learning these exercises.
3. Mastering the proper breathing is very important as the Willow Waist exercises are primarily a qigong regime. Each instruction indicates the breathing that is to take place. When making full circular movements with the hands, the first half of each circle or movement should be an inhalation, the second half, an exhalation.

After becoming competent with these exercises, remembering the movements without too much thought, incorporate the following four instructions into your practice.

1. When inhaling sense the lower abdomen expanding, when exhaling imagine it contracting. By keeping your attention in the lower abdomen, the expanding and contracting will occur naturally. Do not force these actions.
2. When inhaling draw the vaginal muscles upwards and inwards, and imagine the areolas and nipples are expanding as if becoming larger.
3. When exhaling release the vaginal muscle and imagine the nipples extend outwards

becoming longer.

4. Keep the tongue on the roof of the mouth. This will help produce saliva to keep the throat moist throughout the exercises.

Always maintain the weight of the body on the soles of the feet, shifting the weight in accordance to which side of the body you are moving toward. The palms of the hands stay attached throughout the series, but they should not be pressed together too tightly; keep the pressure light and relaxed. Keep the tongue on the roof of the mouth, curl it upward along the palate to do so, while keeping the lips and teeth together. Breathe calmly through the nose and with the movements. Feel like a tiger climbing and twisting through the branches of a tree when performing the movements, and maintain an inner smile in which you feel youthful and energetic.

## **Preparation**

Place the legs together tightly, with the feet held together so that the heels touch each other. Place the hands firmly alongside the body so the fingers touch the outer thighs. Slightly tuck the chin inward so the head is situated straight, and imagine a thread on top of the head lightly pulling it upward (this will straighten the neck). Stand momentarily, smile, and think about being young, while breathing calmly with all the attention placed in the lower abdomen. Breathe at least nine complete breaths to relax and calm the body before beginning the exercise.



**Step 1. Willow Waist**

## **Tigress Twisting Its Tail Downwards**

### ***First Circling***

While keeping the arms slightly pressed against the body, bring the arms and hands upward by bending both arms at the elbows. Keep the knees just slightly bent, so they do not lock.

*Inhale* as the hands are brought up to the chest. When reaching the position in front of the breasts place both hands together (steps 2 and 3).



**Step 2. Willow Waist**



**Step 3. Willow Waist**

Next, move the arms to the left and raise the right elbow so the forearm is parallel to the floor and the left elbow points directly down (step 4). The palms are positioned at an upward angle. Keep the knees slightly bent. As the arms are lifted, move the head leftward and jut the right hip out to the right.



**Step 4. Willow Waist**



**Step 5. Willow Waist**

*Exhale* as the arms and hands are raised upward to this left diagonal.

With the palms still attached to one another, continue raising the arms up to the left, circling over the head, until the arms reach the right side of the head (step 5). Keep the knees slightly bent.

The palms are positioned at an upward angle to the right. The left forearm is brought to the level of the forehead and positioned parallel to the floor, the right elbow points directly down.

While the arms circle to the right also move the head to the right and jut the left hip out to the left.

This movement contains one complete breath. *Inhale* as the arms and hands are brought up and over the head to the right upper diagonal. Pause the movement when reaching the end position and *exhale* without any body movement.





**Step 6. Willow Waist**

Now trace a full circle with the arms and hands, bringing them down and over toward the left side, and once again up and over to the right side (step 6). Keep the knees slightly bent.

At the end of this movement the fingers are pointing directly out to the right side. The left elbow and forearm are held parallel to the floor and the right elbow points directly down.

While tracing this circle, jut the right hip out to the right when the arms are moving toward the left, and jut the left hip out to the left when the arms move to the right.

This circling movement contains one complete breath. *Inhale* the first half of the circle and *exhale* the last half.

### ***Second Circling***

Trace another full circle with the hands and arms, bringing them down and over toward the left side, up and over to the right side, and then across to the left side again (step 7). Bend at the knees, or bend over, in order to squat down slightly as you move across to the left. (When moving toward the left jut the right hip out to the right, when moving right jut the left hip out to the left, and when coming back across to the left side jut the right hip out to the right.)

At the end of this movement the fingers are pointing directly out to the left side. The right elbow and forearm are held parallel to the floor at breast height, and the left elbow points upwards diagonally.

This circling movement contains one complete breath. *Inhale* the first half of the circle and *exhale* the last half.



**Step 7. Willow Waist**



**Step 8. Willow Waist**

Now, trace another full circle with the hands and arms, bringing them up and over from the left side to the right side, and then across to the left side again. Bend further at the knees, or bend over, to squat somewhat lower than in the last circling movement as you move across to the left side (step 8). Remember that when moving toward the left jut the right hip out to the right, when moving toward the right jut the left hip out to the left, and when coming back across to the left side jut the right hip out to the right.

At the end of this circle the fingers are pointing directly down on the left side. The right and left elbows are held on line with each other at breast height.

This second circle movement contains one complete breath. *Inhale* the first half of the circle and *exhale* the last half.

### ***Third Circling***

Trace a circle with the hands and arms, bringing them up and over from the left side and down on the right side. On the descending circular motion make an “S” shape figure with the hands and arms until they reach the relative height shown in step 9. Squat as low as possible, or bend over, when descending with the “S” shape movement. When performing the “S” shape move the hips to the opposite side of where the hands are moving to, just as is done in all the movements.

At the end of this movement the fingers are pointing directly out to the right side. The left elbow and forearm are held parallel to the floor at breast height, and the right elbow points directly down.

This circling contains one complete breath. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while performing the “S” shape movement.



**Step 9. Willow Waist**

Now, trace another circle with the hands and arms, bringing them across from the right side to the left, then up and over the head to the right side. On the descending circular motion make an “S” shape figure with the hands and arms until they reach the lowest position shown in step 10. Squat low as possible, or make use of bending over, when descending with the “S” shape movement.

Remember, when moving to the left side jut the right hip out to the right, when moving right jut the left hip out to the left, and when performing the “S” shape move the hips to the opposite side of where the hands are moving.

At the end of this “S” shape movement the fingers are pointing directly downward, with the back of the right palm facing forward. The left and right elbows are held at breast height.

This third circling movement contains two complete breaths. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while bringing the hands and arms down and moving across the front of the body. *Inhale* during the first half of performing the “S” shape movement and *exhale* during the last half.

At this point pause the movement, hold the breath for as long as is comfortable, then inhale and exhale three times before beginning the following movement.

## **Tigress Twisting Its Tail Upwards**

### ***First Circling***

Starting from the last low squatting or bent over position, once again trace a circle to the left with the hands and arms, bringing them up along the left side, then up and over the head to the right side. When moving to the left side jut the right hip out to the right, when moving right jut the left hip out to the left.

On the descending circular motion make an “S” shape figure with the hands and arms until they reach the relative height shown in step 11, bringing the body up slightly from the lowest position of step 10. Once again, move the hips to the opposite side of where the hands are moving to, as is done in all the movements.



**Step 10. Willow Waist**



**Step 11. Willow Waist**

At the end of this circling the fingers are pointing directly out to the left side, with the back of the right palm facing downward. The right elbow and forearm are held parallel to the floor at breast height, and the left elbow points upwards diagonally.

This circling contains two complete breaths. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while bringing the hands and

arms down and moving across the front of the body. *Inhale* during the first half of performing the “S” shape movement and *exhale* during the last half.

Now, trace a complete circle with the hands and arms, bringing them across from below up along the left side, then up and over to the right side. But on the descending circular motion make a small hook-like figure with the hands and arms until they reach the position shown in step 12. Squat down slightly, or make use of bending over, when bringing the hands and arms down at the end of the hook-like movement.

When moving to the left side jut the right hip out to the right, when moving right jut the left hip out to the left. When performing the hook-like shape move the hips to the opposite side of where the hands are moving to, just as is done in all the movements.

At the end of this hook-like movement the fingers are pointing directly downward, with the back of the right palm facing the body, and the back of the left palm facing forward. The right and left elbows are held in line with each other at breast height.

This circling contains one complete breath. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while bringing the hands and arms down and moving across the front of the body and making the small hook shape.

## ***Second Circling***

Trace a circle with the hands and arms, bringing them from below up along the left side, then up and over to the right side. On the descending circular motion make a larger “S” shape figure with the hands and arms until they reach the position shown in step 13. Squat down low when making the lower circle and “S” shape movement, and then bring the body up slightly when bringing the hands and arms up when making the final circular movement.

When moving to the left side jut the right hip out to the right, when moving right jut the left hip out to the left. When performing the “S” shape and the final circular movement move the hips to the opposite side of where the hands are moving to, just as is done in all the movements.

At the end of this movement the fingers are pointing directly out to the right side, with the back of the right palm facing downward. The left elbow and forearm are held parallel to the floor at breast height, and the right elbow points directly down.



**Step 12. Willow Waist**



**Step 13. Willow Waist**

This circling contains three complete breaths. *Inhale* the first half of the circle (until the hands are stretched up and over the head (fingers pointing straight up), and *exhale* while bringing the hands and arms down and moving across the front of the body. *Inhale* during the first half of performing the “S” shape movement and *exhale* during the last half. *Inhale* as the hands move up toward the left, *exhale* as they move up and over the head toward the right in the last circular movement.

Now, trace three complete circular movements with the hands and arms, first bringing them across from the right side up along the left side, then up and over to the right side. Then on the descending circular motion from the middle of the body (neck level) make a large reverse “S” like figure with the hands and arms until they reach a level below the knees. Squat down low as possible, or make use of bending over, when performing this movement. Then as if tracing the letter “S” from bottom to top, bring the hands and body upward into the position of step 14.

Remember that when moving to the left side jut the right hip out to the right, when moving right jut

the left hip out to the left. When performing the downward large reverse “S” shape and the large backward “S” shape movements the hips are to be jutted out to the opposite side of where the hands are moving to, just as is done in all the movements.

At the end of this “S” movement the fingers are pointing diagonally up to the left. The left elbow is held slightly lower than the right at breast level.

This circling contains three complete breaths. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while bringing the hands and arms down to the front of the body (neck level). *Inhale* during the first half of the large reverse “S” shape movement and *exhale* with the last half. *Inhale* during the first half of the backward “S” movement, *exhale* with the last half.

### ***Third Circling***

Trace three complete circular movements with the hands and arms, first bringing them up along the left side, then up and over the head to the right side. On the descending circular motion from the middle of the body (neck level) make a large reverse “S” like figure with the hands and arms until they reach a level below the knees. Squat down low as possible, or make use of bending over, when performing this movement. Then as if tracing the letter “S” from bottom to top, bring the hands and body upward into the position of step 15.

When moving to the left side jut the right hip out to the right, when moving right jut the left hip out to the left. When performing the downward large reverse “S” shape and the large backward “S” shape movements, the hips are to be jutted out to the opposite side of where the hands are moving to, just as is done in all the movements.



**Step 14. Willow Waist**



**Step 15. Willow Waist**

At the end of this “S” formation the fingers are pointing directly upward and held off onto the left side of the body. The right elbow and forearm are held parallel to the floor and the left elbow is held out from the body at breast level.

This circling contains three complete breaths. *Inhale* the first half of the circle (until the hands are stretched up and over the head, fingers pointing straight up), and *exhale* while bringing the hands and arms down to the front of the body (neck level). *Inhale* during the first half of the large reverse “S” shape movement and *exhale* with the last half. *Inhale* during the first half of the backward “S” movement, *exhale* with the last half.



**Step 16. Willow Waist**

## ***Conclusion***

Bring the hands and arms up along the left side until they reach the position over the head shown in step 16, the finger tips pointing straight up. The body is now fully upright, knees just slightly bent.



Weight is held equally between both feet.

*Inhale* as you bring the hands and arms up over the head.

Next, bring the hands and arms directly down, with elbows bent and off to the sides of the body, to breast level (step 17). Weight is held equally on both feet. *Exhale* as you bring the hands and arms down to this level.

Finally, lower both hands and arms down to the sides of the body (step 18). Weight is held equally on both feet.



**Step 17. Willow Waist**



**Step 18. Willow Waist**

This movement contains one complete breath. *Inhale* first, without any movement occurring, and then *exhale* as you lower the arms down along the sides of the body.

Stand quietly and perfectly still for a period, smiling and thinking of being young. *Inhale* and *exhale* at least nine times before ending the exercise.

The entire exercise series can now be repeated a total of four times.



Throughout the Willow Waist exercise the Tigress is instructed to both smile and think of being young. This is a very important aspect of these exercises. The smile is, in practice, more an inner smile, wherein she feels content, calm, perfectly at ease with everything. Just a faint smile is seen on her lips.

Thinking of being young has two aspects. First, the Tigress sees herself physically in her mind exactly the way she wants her body to be. Second, she feels and senses how desirable and beautiful she is—not arrogantly but in a humbled and honored frame of mind.

## **Tigress Back Exercises**

These exercises should be performed right after the Willow Waist Exercises, but they are much more difficult not only to perform but also to become competent at. They must be performed daily for at least six months to gain the benefits inherent to them.

The main purpose of these exercises is to strengthen the spine and to bring optimum flexibility to the body; they have basically the same beneficial effects as the Willow Waist Exercises but make them even more pronounced.

In the *White Tigress Manual* these two exercise methods are joined and called Twisting the Tail of the Tigress and Tigress Rolls and Stretches Its Back. They are not only necessary exercises for the Restoration Methods but also preliminaries for both White Tigress kung fu and massage techniques.

In the Chinese view, the attainment of health resides first in the ability to make the spine pliable yet strong, just as when we were young. Drawing from the abilities and practices of tigers, the Tigress understands the importance of stretching and remaining flexible. Without it, aging sets in at a very rapid rate. The incidence of arthritis, inflexibility, and muscle deterioration plays a huge role in setting the aging process into motion. Stretching keeps the muscles pliable and enhances greater blood circulation through the joints and muscles.



Since these are primarily stretching exercises, practitioners are cautioned to proceed slowly and gradually. Normally Tigresses spent six months working toward the completion of these stretches.

It is always a good idea to bathe before doing these stretches and to perform them in a clean, comfortable place. Do not eat before stretching; allow at least two hours after the last meal before performing them.

## **Inverted Tigress**

The first goal of this part of the exercises is to be able to bend completely backward so as to support the body on the soles of the feet and the palms of the hands. The second goal is to be able to bend completely forward, with the head placed between the legs.

### ***Method***

*Bending back.* Separate the feet so they are about double shoulder width apart. Lean back with arms outstretched over the head. Attempt to bring the head far enough back to see to the rear, but do not force it. When extended and stretched to the maximum, gently bounce the torso in an attempt to relax

the body into stretching.

When you're able to stretch to the point of seeing directly behind you, place a table or chair to the rear and bring the palms onto it for support. Once the hands are firmly placed, again bounce gently to further the relaxed stretch.

When these actions become easy, have someone support your middle back so you can completely bend back with the hands touching the floor. Gradually use less and less support so that you can perform this all on your own.

*Bending forward.* Separate the feet about half shoulder width. Lower the upper torso down as far as possible by bending at the waist. At first some exercisers may have to grasp the back of their knee joints with both hands and gently pull and bounce their way toward the knees.

When the head can be brought comfortably to the knees, then use the hands to grasp the ankles and practice gentle stretching until the head can be brought between the legs.

Lastly, both hands are brought upward from outside the legs so that each hand holds onto the waist or buttocks, with the head extended through and upward onto the back of the legs.

## **Tigress Grasping with the Paws**

The first goal of this part of the exercise is to be able to bend completely forward from a seated position and grasp the soles of the feet and place the head on the knees and calves. The second goal is to lean fully back with the legs bent and the hands grasping each foot.

### ***Method***

*Bending forward.* Lie completely flat on your back on a comfortable surface, legs together and ankles touching. Bring the entire trunk upward and bend at the waist as far as possible. At first grasp behind the knees and use gentle stretching by bouncing lower and lower. When possible, grasp the ankles and again stretch gently. Finally, grasp the bottoms of both feet and lay the head down directly on the knees and calves.

*Leaning backward.* Sit upright with knees bent and feet positioned outside the thighs. Lean back using gentle stretching, placing the hands behind you for support. When this is comfortable, grasp the bottoms of both feet and perform gentle stretching until you can bring the body to lie down completely.

## **Tigress Stretches the Legs**

The goal of this exercise is to be able to bring either leg fully up and back so it is positioned next to the head.

### ***Method***

Lie completely flat on your back on a comfortable surface. Place both hands behind the knee of one leg and gently pull the bent knee toward the breast. When the knee is brought to the breast, straighten the leg so it is outstretched and gently stretch it toward the back until you can place it alongside the head.

## **Tigress Scratches Back of the Head**

The goal of this exercise is to be able to bring the ankle of each leg separately and together behind the neck.

### ***Method***

First seat yourself on a comfortable surface with legs outstretched and bend over completely so the head touches the floor. Place one of the ankles onto the back of the neck. Gradually with gentle stretching bounce your way into an upright sitting position.

When one leg can accomplish this, you can then remain in a seated position and begin lifting the other leg upward, through gentle stretching, so that it likewise is placed on the back of the neck.

## **Tigress Cleans Herself**

The goal of this exercise is to be able to bring the arms between the two legs and bend so that the chin rests upon the crotch.

### ***Method***

When the four previous exercises have been comfortably accomplished, proceed to this exercise. In the position of the previous exercise, Tigress Scratches Back of the Head, grasp the buttocks with the hands and begin gently stretching the head toward the crotch, doing so until the chin can comfortably rest there. The ankles of both legs should be behind the head with the knees underneath the arms.



Just as when finishing the Willow Waist Exercises, the Tigress sits upright and again takes a few moments to smile and think of being young.

## **The Red Dragon Returns to the Void**

The Red Dragon Returns to the Void is a technique for both reversing the tongue and extending it back into the nasal pharynx. Tigresses trained in the ability to draw their tongue back into their throat. Doing so stretched and wore away the frenulum, the fold of mucous membrane that connects the tongue to the floor of the mouth. This membrane runs from the back base of the tongue to the front incisor of the teeth. Stretching this membrane also created the ability to extend the tongue outward much farther.

In Tantric practice this method is very important and is called *khechari mudra*, which translates as “wandering-in-space method.” This meaning implies that the adept explores her own inner and mental space. The *White Tigress Manual* also calls this the Red Dragon Soars to Heaven.

The whole practice was intended not only to provide greater sexual pleasure to the man but also to enable the Tigress to practice the oral autosexual technique wherein the tongue could be drawn up into the nasal pharynx. To the Tigress the importance of this exercise is twofold. First, it creates much greater dexterity to the tongue and so provides much heightened pleasure to the penis. Second, the actual placing the tongue into the nasal-pharynx region behind and above the soft palate, produces a

powerful and profound psycho-physiological response, a mind orgasm. Tigresses believe that this method fuses yin and yang psychic forces within the head, which produces a very euphoric trance-like state of mind beneficial for stabilizing her emotional and intellectual forces, as well as the ability to master yogic breath retention without experiencing hyperventilation.

This technique is a symbolic auto sexual intercourse act. The tongue representing the penis, the nasal-pharynx the vagina, the soft palate (uvula) the clitoris. This oral autosexual technique can create very profound psychophysiological experiences, as the neural connections of the autonomic and central nervous system to the tongue are very accentuated and profuse when stimulated. In Hindu yogic terms this method is associated with a serpent swallowing its own tail, thus withdrawing completely into itself. But the full particulars of this practice are too powerful to elucidate here and are reserved for initiate White Tigresses. All Tigresses practiced this technique, even though in the beginning it was purely on the level of achieving the ability to draw the tongue back and up into the nasal pharynx.

The restorative aspects of this technique are reportedly quite profound. Tigresses claim that it not only strengthens their central nervous system and all mental functions but nourishes the lungs and spleen as well. The most unique claim is that it aids in digestion and suppresses the appetite.

Sexually, Tigresses found this technique extremely beneficial because when the tongue acquired the needed flexibility and elasticity for drawing it up into the nasal pharynx, it also meant she could place her tongue back deep into her throat and so allow the penis to be stimulated while completely engulfed, a very unique sensation.

Most important, though, this technique provided the most efficient means for ensuring illumination during Absorption of Male Sexual Energy (for women) and Reverting Ching to the Brain (for men). A Tigress would have to be proficient with this technique before she could become an initiate White Tigress.

## **The Method**

The initial training for this had three parts. First, the Tigress would place a cucumber on the underside of her tongue and then use her hand to gently push the cucumber back into her throat, while keeping the tongue on the underside of the cucumber. She would continue to do this daily until the tongue could be drawn back into the throat without the aid of the cucumber. Second, she would with the fingers of both hands grasp her tongue and stretch it forward several times, and when it was being stretched forward she would shake the tongue side to side rapidly, yet gently. Third, she would open her mouth as wide as possible, extend the tongue out, and attempt to draw it down to touch her chin, and then extend it upward to attempt to touch her nose.

From these three exercises, she would in a matter of months have full use of her tongue and begin training the actual oral autosexual technique, the Red Dragon Returns to the Void.

## **Supplemental Restoration Methods**

### **Headstands**

Standing on the head is a great way by which to reverse some of nature's gravity damage. Standing on the head brings fresh blood to the brain, hair roots, face, and breasts. It is probably one of the most efficient means of generating blood circulation. Women who can eventually stand on their head for five to ten minutes each day experience a lessening of coldness in the feet and hands, common to most

women, and a very noticeable difference in the texture, luster, and growth of their hair. It is best to do this near a wall so the legs and feet can support the body. Start out with one minute per day the first week, two minutes per day the second week, and then three minutes per day the third week. During the fourth week progress to ten minutes each day. After one hundred days of practice, a woman will need to do this only once or twice a week.

## **Steam Baths**

Steam baths are really an effective way to rid the body of toxins and increase the blood flow. They also have a great effect of swelling the breasts and nipples. A woman should enter a steam bath and sit upright with her legs widely opened and her right index finger inserted into her vagina to the knuckle. She then performs thirty-six quick contractions of the anus and vagina. A towel should be placed under her breasts and secured tightly so that the breasts are pushed upward and can breathe and sweat. As the body sweats, perform thirty-six upward and inward circlings of the breasts, which will also allow the nipples and areolae to swell, as in the Healing Tigress Exercises.

## **Roaring Tigress**

This exercise is similar to the yoga technique called the Lion Posture, with a couple of added variations.

First the woman positions herself on her hands and knees, with the legs held close together, and performs twelve push-ups, bringing her chin to the floor.

Next she extends her legs back, raises her body up with her arms, and brings her head back as far as possible. In this position she opens her mouth as wide as possible and lets out a roaring sound from her lower abdomen, doing so 12 times.

Push-ups are exceptionally good for firming the breasts and extending the body. Stretching in the pose strengthens the spine, and the roaring releases all tension and anxiety stored in the body. A Tigress would perform this exercise almost daily.

## **Peach Brandy**

Tigresses should never drink alcohol to get drunk. Alcohol is much harder on women than on men. Women's body mass is smaller than that of a man, and women suffer from poor blood circulation and high blood pressure more than men. The effect of alcohol is only compounded by these problems. Women who drink excessively age much faster than women who don't drink.

Tigresses, however, are allowed and encouraged to drink one small saki-size cup of peach brandy before a Green Dragon encounter or before engaging in the techniques of Twirling the Lotus, Consuming the Peach of Immortality, and Soaring Dragon, Roaring Tigress. Peach brandy can be bought, but it is much better to purchase one quart of good brandy and ferment six chopped peaches in it, including the pits and skin. Ferment for ten days before drinking. This will not intoxicate, but will provide a heightened euphoric state for those techniques, as well as stimulate blood circulation.

I don't fully understand why, but the Tigress claims that peach brandy in particular is excellent for firming the breasts and tightening the vagina, as well as being an excellent preventive medicine for all heart concerns.

## **Dong Quai Herb**

Dong quai, a Chinese herb readily available at any herb store, is very beneficial for women (but dangerous for asthmatics and women who are pregnant). Tigresses normally drank one cup of dong quai tea every morning. This herb is well known for its incredible effects of lessening the menstrual flow, increasing energy and vitality, and restoring the milk ducts within the breasts, thus making them firmer.

### **T'ien Ho Pills**

T'ien ho (heavenly happiness) is a very popular herbal compound that was used primarily by women of wealthy households and was originally a pill that all royal consorts ingested. These pills are readily available in any Asian herbal store. The reason the pills became so popular is that they have a remarkable effect on relieving the irritability preceding menstruation, eliminating blood clotting, increasing sexual desire, and preventing insomnia. The Tigress takes these pills seven days prior to her menstrual period.

# Stimulation Skills

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功

## Submissiveness

*The Tigress crouches low beneath the dragon,  
Then leaps to seize the Jade Essence.*

—White Tigress Manual

If there was one key principle to being a Tigress, submissiveness was it. But she exhibited her submissive persona only when engaged in acquiring a Green Dragon and during her sexual encounters with him.

Submissiveness, for the most part, was a tool she used to make sure the orgasms of the Green Dragons were as intense and as strong as possible. For her own benefit, she saw submissiveness as a means by which to discover different sides of herself. Madame Lin liked to compare being submissive to an empty glass, to which new experiences and wisdom can be added. Dominance is like being a full glass, to which nothing can be added. She considered submissiveness to be the most natural and beneficial state for a woman to engage in, as the act of submissiveness is the most powerful of all human influences. The power of submissiveness can be seen in the Christian statement “The meek shall inherit the earth” or in Gandhi’s “active nonaggression” or Taoism’s aphorism “The strongest and most powerful thing in the world is also the softest: water.”

The idea of submissiveness here, however, is limited in its meaning. The Tigress ultimately never did anything she didn’t want to do, as she was really the one in control. She played the part of a young, innocent woman who desperately wanted to make her partner as happy and excited as possible.

Tigresses found that submissiveness was a much more effective tool for controlling men than direct confrontation or a demanding attitude.

The White Tigress Sung Kuan shows how well she has come to understand this in the following letter:

It was never in my nature to be submissive toward men. I’ve always considered myself very independent and self-sufficient, finding little reason for or benefit in pleasing a man unless I was in love with him. I had always associated submissiveness with being kind of like some guy’s dog, obliging his every whim. However, after learning White Tigress practices, my whole perception of submissiveness changed drastically. Now I see it as a very powerful tool.

Before becoming a Tigress I approached sex with my boyfriends much like a job, performing my duty well enough to get by. I’ve always liked sex, but in a relationship it always seemed to get so routine. In my mind I wished my lovers would get more creative and do something more exciting for me—not realizing, or maybe lacking courage to see, that my sexual happiness and orgasm were my responsibility, not my lover’s.



Being a Tigress and having a Jade Dragon have taught me a lot about myself, mostly that my sexual happiness is totally up to me. Before, I always hoped someone would fulfill me. Now I fulfill myself. My submissiveness causes my partner to want to satisfy me. Submissiveness now has a new meaning to me. To me it is a state of mind that ensures that a man gives himself to me totally. Being polite, seemingly vulnerable, and alluring creates the appearance of submissiveness but certainly makes me nobody's dog, rather, his master.

When I totally immerse myself in pleasing a Green Dragon, I can feel this surge of energy and clarity of mind that I experience with nothing else. To me it feels like making a great leap to seize a priceless prize. Making a man just reach orgasm is easy and usually feels quite good, but to cause him to almost lose consciousness, that goes right through you and gives you a sense of energy that is beyond words.

Absorption does not really describe the sensation. It makes me feel so young, strong, vibrant, light, and fulfilled when this happens. It has become my goal each time. It doesn't happen each time, but I keep trying. The more I try, the more I experience it.

But it really doesn't matter either, as the experience of absorption is with me now forever, and I have learned to enjoy making men have an orgasm no matter the degree of ecstasy I experience. Sometimes it is the feeling of just making some man happy about his sexuality and life. To me this is the real goal of submissiveness, making others feel good. I wish every woman could learn and experience all this for herself.

I have come to believe that submissiveness is actually a symbolic act of what others might see as religious piety. Kneeling down before a man and giving my utmost love is really no different from kneeling down in prayer.

Religion always entails being submissive, wherein you must entrust your entire being in order to surrender and communicate with your god. These things are exactly what I do when performing oral sex. I surrender to the penis and I communicate with it.

This may sound strange, but I learned how to communicate with a penis by sucking on a raisin. My teacher taught me to put a raisin in my mouth and just close my eyes and feel the raisin in my mouth, paying total attention to the taste, texture, and sensations it created in my mouth. Interestingly, I began to really understand that little raisin. For thirty minutes I explored that raisin until it completely dissolved. I learned how to sense it totally. It was no longer just a raisin that I would normally have swallowed without a second thought. It became my teacher.

Later I applied this same idea to the head of a penis, and from that day on I knew what submissiveness meant, surrendering and communicating. Whether it be with a god, a raisin, or a penis, the mind-set is actually the same.

To the Tigress, the idea of submissiveness does not mean being told what to do by a man or following his every whim; rather, it is giving a man the experience of a woman who fully desires to provide him with intense pleasure, while secretly doing so for her own benefit as well. Submissiveness for the Tigress is purely a matter of putting her total attention into drawing out as much sexual energy as possible from the man.

## **Exhibitionism**

*The Tigress stretches its back,*

During a practice period, the Tigress would set aside a period within each day to perform exhibitionism, seeking to create the opportunity for men to catch glimpses of her breasts, legs, buttocks, and even vagina. She would dress in a way that would stimulate and excite men, though she normally never consummated any activity with these men, unless the opportunity was such that she determined it safe and useful. She performed exhibitionism purely to build and develop her own sexual energy and self-confidence.

Although the Tigress would certainly use exhibitionism to flirt with and seduce Green Dragons, her set periods of practice for exhibitionism were not intended for that purpose, and she would not actively flirt during those times. Exhibitionism was done in a manner in which she appeared to be totally unaware of the men looking at her. If a man did happen to comment to her on what he had seen, she simply and shyly laughed it off with a quick embarrassed apology.

Exhibitionism for a Tigress was playful yet disciplined. This means she had fun while doing it and maintained a good attitude—much like a young girl in a teasing mood—but disciplined herself by engaging in it only during specific periods of time. There were many times when she would forgo exhibitionism, since there was a prescribed time to engage in this activity. Tigresses were not full-time exhibitionists but, rather, disciplined ones.

Maria writes:

Every day to and from work while driving I raise my dress or skirt high, so that men passing me in trucks or vans can see the tops of my legs and stockings. At first this made me very nervous. But now I get so excited when I know a man is looking at me. I never turn to look at them or acknowledge that I know they are watching me. I just continue driving. If a man honks his horn or gets my attention I push down my skirt and drive away from him. But all day I feel alive and desirable just thinking about the men that watched me from their vehicles. I can't really explain why this is so stimulating, but it is. Maybe for me it is because I spent so many years feeling unattractive and undesirable, and now it is like rediscovering how beautiful I really am, and that it was so simple. It was purely a matter of changing my attitude about my sexuality.

Minh writes:

My favorite practice of exhibitionism, which I also use on some occasions to find Green Dragons, is going to a movie theater alone wearing some revealing dress. I will try and sit somewhat in close view of a man I find attractive and safe looking. Seating myself in the row ahead him, I let the tops of my legs or stockings be fully exposed, with my dress hung completely over to the sides. I sit pretending to be engrossed in the movie and periodically adjust the top of my stockings or place a finger seductively in my mouth.

On a few occasions, a man has come and sat next to me. If I liked him I would smile shyly and say hi to him very politely. If I thought he would make a good Green Dragon, I would get his telephone number so I could call that evening and then immediately leave.

It is so exciting to do this, I find myself being stimulated for days afterward, even if I don't meet a potential Green Dragon. I have grown to love the feeling of knowing men are

looking at me, desiring me, but in a situation where they must control themselves. Sensing their nervousness, their apprehension, and their wanting is so invigorating to me that I leave the theater so incredibly stimulated.

A Tigress would always carefully choose her clothing for an encounter with a Green Dragon, and in many cases she would ask a trusted Green Dragon how he would like her to dress for their encounter. Clothing was used both to create a lot of excitement for the men, as well as make the female feel more attractive and desirable.

In ancient China, Tigresses wore silks, elaborate brocades, and facial decorations and makeup—some also had bound “lotus” feet. In present times, these practices are seen in the form of revealing dresses and blouses, lingerie, and thigh-high stockings accompanied by high heels. Clothing was used to make the Tigress’s body accessible for both touching and unveiling.

A Tigress used very red ochre lip color to draw as much attention as possible to her lips and mouth. Her nails were kept long and matched the color of her lips. However, she didn’t apply too much face powder before an encounter, as she wanted to make sure the Green Dragon’s semen could congeal on her skin.

A Tigress also performed exhibitionism during sex itself, as she would never get fully undressed during an encounter. She might take off her outer clothing but leave her lingerie on. She might leave the lower half of her body covered but have her breasts exposed by opening her blouse fully or taking the top of her dress down.

Nakedness was not always considered sexually enhancing or exciting. When fellating, Tigresses always exposed their breasts but still wore their clothing. The half-naked woman created more mental imagery and sexual excitement, but it also implied to the man that she was only interested in having a limited sexual encounter, not a long-term sexual relationship. Likewise, a Tigress made sure that a Green Dragon was never naked either. It was best if she just took his penis from his pants, opened his shirt, and left it at that. If he were to get completely naked, he might get too comfortable with the situation, which would make it more difficult for her to keep the interplay between them just sexual.

Like the Tigress’s method for finding Green Dragons, her method of exhibitionism was also a matter of her own discretion. Exhibitionism to the Tigress could be either very subtle or very overt; it all depended on what she was attempting to accomplish. She might use it for just self-stimulation or for seduction. The main concern for her was to consider what was comfortable, what was safe, and what stimulated her and others by her doing it. In this regard, Tigresses were taught to experiment with different ideas and settle on the ones that suited them best.

## **Sensual Stimulations**

*The Red Lotus lures the Dragon into the Tigress’s mouth.*

—**White Tigress Manual**

A Tigress sought to bring a man to the point of orgasm just as much through sheer mental excitement as with physical manipulation, wanting his mind to experience orgasm as much as his body. For this to occur, she incorporated several techniques, some of which have been mentioned already but are expanded upon below. Her primary procedures fell into five categories:

1. Remaining partially dressed

2. Positioning herself on her knees
3. Making sensual sounds
4. Physically intensifying the sexual act
5. Creating lots of saliva

Generally speaking, the Tigress would attempt during each encounter with a Green Dragon to accentuate and appeal to his senses of sight, sound, smell, taste, and touch. If all five senses were sensually activated, then the Green Dragon would surely provide a very intense orgasm for her to both congeal and absorb.

The Tigress, therefore, would apply any number of the following sensual stimulants with her Green Dragons:

She would color only the middle portion of her lips, which would give the impression of her mouth being smaller and thus making his penis look larger in her mouth.

She normally wore a choker or a high-collared dress or placed a scarf around her neck. Such items accentuated the neck and drew attention to the face and lips, and also gave the important appearance of submissiveness.

A Tigress never completely undressed for Green Dragons, doing so only with her Jade Dragon. Her encounters with Green Dragons were always treated as if they were clandestine affairs and were always somewhat hurried. She did this both to ensure the intensity and to prevent too much romantic attachment from occurring on his part.

The Tigress acquired the skill of making sounds and saying phrases while performing fellatio. These sounds and phrases were never tough-sounding or perverse. A Tigress made use of faint crying, moaning, and needing-type sounds—she was never wholly quiet unless the situation required it. She relied on a submissive tone and nature not only to stimulate the man but also to keep her mental state completely focused on the encounter.

The Tigress liked to use a kneeling position, with the man either standing or sitting, because it provided a more stimulating image for the male to look at and made her appear more submissive.

If the Green Dragon was seated, she could choose to kneel between his legs or to lean over his side with her head turned toward him. The important thing was that he saw his erection in her mouth to help build up his excitement. A Tigress avoided fellating in a position where she faced away from him because his sexual energy would then not be as vital or as intense. Tigresses always sought to make the encounter as visual and intense as possible.

Being in a kneeling position, rather than squatting, greatly enhanced all aspects of the oral act. Squatting is too similar to the position women use to urinate and defecate. In some males this can send negative signals to the man's subconscious. Kneeling in front of the man was best not only for reasons of enhancing the image of submissiveness but also to create the position for the man's penis to be pulled slightly downward, which would trap more blood in the shaft and head of the penis, making his erection and orgasm much stronger. All her actions were designed to increase sexual energy.

A Tigress also, and this is extremely important, created as much saliva as possible when performing oral sex. To help her produce thicker and whiter saliva, she would drink a little soy milk beforehand. Gradually, as she performed fellatio more and more, the saliva would thicken and whiten of its own accord. The more saliva produced, the greater the excitement, the image, and the sensation, as well as the health benefits to her, with the saliva acting as a protectant against bacteria and viruses.

Gagging on the penis was also considered a wonderful means for producing saliva and exciting the man and would help draw more fresh blood to the woman's face and skin. A Tigress tried to gag on

the penis several times and always accentuated the sounds as she did so.

When the Tigress's hair was long enough, she would sometimes wrap it around the penis, apply a lot of saliva to it, and then fellate in this manner for a period of time. The hair created a very stimulating sensation to the penis. The Tigress called this technique Tigress Teasing the Dragon with Her Whiskers.

A Tigress always tried to have the man place one hand on the back or top of her head while fellating. This made him feel as if he had some power and control. Many Tigresses tied their hair into a topknot, or pony-tail, gathering the hair on the top or the back of the head and having the man hold it tight while she fellated him. This was done, however, more as a means of restoring the hair than giving the man control. Pulling of the head hair draws fresh blood to the scalp and will greatly affect the hair's restoration and growth. Tigresses on their own on a daily basis would take both hands and pull on their hair vigorously while shaking the scalp. This would attract increased blood flow to the scalp. Having the man hold her hair while she fellated him would accomplish the same thing.

If the man grabbed or pushed her head too forcefully, however, she would politely ask him to be more gentle. Regardless of her reason for asking the man to change the placement of his hands, or for anything else she would ask him to do or not do, she always did so politely. Tigresses wouldn't say they didn't like something, and they were careful never to appear impolite or crude. They always tried to keep things positive, exciting, and playful—and never came across as negative or judgmental.

If a Tigress happened to have encounters in her home, she would burn incense. Incense has a wonderful effect on the olfactory glands, as would the type of perfume she chose to wear, and it really helped a Green Dragon relax. Since every house has a unique odor of its own—which may or may not seem bad to others—and every person has different likes and dislikes, incense was used to neutralize the odor during the time the Green Dragon was there with her.

# The Transformational Techniques



## Congeaing the Dragon's Jade

*When the Dragon plays near the Tigress's mouth,  
the Tigress seizes the fallen jade.*

—White Tigress Manual

The discussion of Congeaing the Dragon's Jade might well be better placed under the heading of Restoration Methods because of the benefits to the Tigress's skin. Since it is so intrinsically bound with the technique for Absorbing the Dragon's Breath, however, it is more important to discuss it here as a Transformational Technique. Congeaing is at the heart of a Tigress's practices, representing the physical benefits, or material process, of her use of oral sex. Absorption, on the other hand, represents the mental side, or spiritual process, as it deals with the sexual energy.

The technique for Congeaing the Dragon's Jade was simply a matter of the Tigress receiving the semen onto her face and allowing time for it to coagulate. If a man's semen was thick, the congealing would take less time. If it was of a thin consistency, then more time was needed. She waited for the semen to congeal so that it became more concentrated, and for the seminal fluids of the ejaculate to separate from the sperm.

From a kneeling position, the Tigress would watch the initial ejaculation and direct it onto her face. It was not just semen coming out of the penis, however, but also sexual energy—the Dragon's Breath. In analogy, a person may spit saliva from the mouth, but breath comes out as well. In Congeaing the Dragon's Jade, she attempts to absorb the sexual energy along with the properties of the semen. This is why it was important to watch the start of ejaculation, as the mental imagery this created would help her in her process of absorption. If she were to hold the penis firmly against her face when the Green Dragon started to ejaculate, the imagery would be lost and his sexual energy would be blocked—retreating back into the penis.

Seminal fluids carry the most nutrients of the ejaculate, but the sperm is the restorative element (or in the case of reproduction, the creative fluid). The seminal fluid doesn't exactly separate from the sperm; rather, it is the sperm cells that move toward each other and congeal, thus becoming concentrated. They will die rather quickly in open air, so the congealing should not be extended for more than a minute. The Tigress would then distribute the congealed sperm to every area of her face and allow two to three minutes of drying time, at which point she would have gathered the benefits of the seminal fluids and sperm.

Tigresses practiced Congeaing the Dragon's Jade during the first three years of their training but could completely forgo it thereafter or just practice it when they deemed necessary. Aside from its restorative benefits to a Tigress's skin, the practice of Congeaing the Dragon's Jade greatly augmented her capacity for Absorbing the Dragon's Breath, the spiritual crux of her practices. If, for example, a female had fears or some mental obstacle that prevented her from becoming totally

engrossed in and enjoying the processes of Congealing the Dragon's Jade, then it would be certain that she would not properly be able to experience Absorbing the Dragon's Breath. Even though these techniques are presented under separate names, they should be thought of as one process, wherein congealing is the physical aspect and absorption the mental.

Tigresses could not achieve the absorption experience every time they were with a Green Dragon. It was more the exception than the rule—just as every meditator does not enter samadhi on every occasion of meditation, nor every sports figure win every time sport is engaged in. Therefore, Congealing the Dragon's Jade for Tigresses was the norm and they approached it with the attitude of both training for absorption and for restoring their facial skin.

There were some instances when the Tigress wished not to Congeal the Dragon's Jade directly on her face and would instead direct it else-where. This was considered acceptable as long as she performed the nine breaths, visualizations, and swallowings as outlined in the following absorption technique.

It cannot be overstated how important both Congealing the Dragon's Jade and Absorbing the Dragon's Breath were to the Tigress's progress. Congealing carried little danger to the Tigress, but the absorption could be a more powerful experience than some initially assumed it would be. Therefore, teachers usually had the Tigress work slowly toward fully engaging in it and had them focus more on the congealing aspects at first.

## **Absorbing the Dragon's Breath**

The first criterion for absorption was to build up the intensity of the encounter until it became an experience of sexual hypersensitivity. Like a tiger ready to pounce on its prey, the Tigress was totally intent and fixated on both congealing and absorbing.

The first process of absorbing occurred when she sensed the man was getting near orgasm. She closed her legs together tightly to block the vagina and prevent any qi or sexual energy from dissipating and in some cases may even have covered the vagina with her hand to ensure that it was closed off.

Placing the head of the penis in her mouth, she drew in nine breaths, as if sucking in the Green Dragon's sexual energy, and with each inhalation she drew her anal muscle in and up into herself. As she did this she visualized a green vapor emitting from the penis and totally permeating the inside of her head.

On the exhalation she simply released the grip of her lips and focused on feeling and sensing her lower abdomen, in her *tan-t'ien*, as it contracted during the exhalation.

After nine such breaths she circled her tongue clockwise around the head of the penis, while it was still engulfed by her mouth. At this point she produced a great deal of saliva and extracted the Dragon Tears, the preejaculation fluid a male will emit before an orgasm. She rinsed the mixture in her mouth by sucking it up and down the length of the tongue eighteen times and swallowed with hard gulping actions, sensing it drop into the lower abdomen. This is called the Red Dragon Churns the Sea. Eventually this process should cause a physical vibration in her lower abdomen, a quivering-like reaction; it is an excellent sign of her progress when this occurs.

After the completion of ejaculation, the Tigress then placed the head of the penis back into her mouth and repeated the nine breaths while visualizing the green vapor filling the interior of her brain. She again circled her tongue clockwise around the head of the penis, gathering and mixing her saliva and the Green Dragon's essence, again rinsing the fluids in her mouth eighteen times before

swallowing the substance with a hard gulp into the lower abdomen.

Lastly, she quietly focused all her attention internally by rolling back her eyes to visualize the upper inside portion of her head, the area of the sensory cortex, to sense and perceive a yellowish tinted gathering of lights swaying in her brain, the One Hundred Returnings. If this occurred she attempted to continue visualizing this for as long as she could. Afterward she would retire to a quiet place and meditate on the experience or attempt to reexperience it on her own.

It should be made clear that the Tigress did not seek to have an orgasm at the same time as the male; this is not what is meant by sexual hypersensitivity. The female orgasm and sexual hypersensitivity are two separate issues and experiences. Sexual hypersensitivity, in the Tigress's perception, is the mental state of intense focus, longing, and need to experience and sense the other's orgasm. She would during her encounter with a Green Dragon seek to reach orgasm as many times as possible, but not during his. His orgasm was reserved until the very end of the encounter so she might achieve Absorbing the Dragon's Breath and Congealing the Dragon's Jade. (See the section "The Tigress Leaves the Mountain" for details on the female orgasm in Tigress practices.)

The technique for absorption took great concentration, as much as it would for Taoist males attempting to retard and prevent their orgasm. The absolute requirement for absorption, however, was the ability to achieve sexual hypersensitivity during the male's orgasm, so that the energy of his Dragon's Breath was both visible and perceptible to her. Therefore, the greater the intensity meant the greater the sexual hypersensitivity. It is while in a sexually hypersensitive state that the White Tigress can actually mentally absorb the male's sexual energy. Just as sounds, smells, perceptions, tactile impressions, and tastes are greatly heightened during an intense orgasm, so too are these mental perceptions during sexual hypersensitivity.

## **Illumination (One Hundred Returnings)**

When the Tigress achieved absorption she would see numerous small lanternlike lights swaying very gently inside her head. The feeling of joyous contentment in seeing this was an overwhelming experience, and it would have been difficult for her to detract from the sensations. Before this experience occurred she did not know the meaning of true tranquillity and spirituality, but afterward she would. It is this illumination experience of absorption that all Tigresses hoped to achieve, and to do so nine times within a three-year period so they could begin congealing the Virgin Immortales's Spiritual Fetus. Once a Tigress experienced the effects of One Hundred Returnings she would forever be mindful of it.

The Tigress would try after each Green Dragon encounter to sit in meditation and attempt either to re-create the One Hundred Returnings experience or to bring it about. She would not always be successful, but it was important that she keep reestablishing the mind-set for this through meditation, just as Taoist males could not always circulate their qi fully in every meditation session but needed to visualize it each time so as to keep the mind focused on achieving it.

Absorption is a powerful experience, as it merges sexual and spiritual energy, but it is also the doorway that leads the Tigress to higher spiritual states of energy and understanding.

A White Tigress, Minh, had some difficulty in clearly understanding how sexual and spiritual energies were actually intrinsically identical when first starting her training. Her teacher was uncertain that Minh actually saw the truth of this until Minh sent her a letter. The teacher then consented for me to present the pertinent parts of that letter here, as it illustrates well how Minh came to truly see this connection between spiritual and sexual energies. Keep in mind that Minh wrote this



letter to her teacher, and what follows is her teacher's response.

As you know, I was brought up in a traditional Vietnamese family environment, where a girl remains a virgin until getting married, has children, and spends her life in devotion to her parents, husband, and family. At a young age I began having oral sex and have had a lot of great experiences with it ever since. But I always saw sex as purely an act in which to make myself and my partner feel really good, and I saw spiritual things as religious, which meant following a defined set of moral behaviors. My view was that to be spiritual meant I could not be sexual. This black-and-white view always created a dilemma for me. For on one hand to be sexual with men was considered immoral according to my upbringing, yet on the other hand I would find myself feeling so uplifted, fulfilled, alive, and focused after sex—the feelings I was supposed to experience within my religious beliefs and practices but never did.

For a long time I was disconcerted about why I would get these wonderful sensations and experiences in what was considered an immoral act and not in religious moral behavior.

Being a Tigress and going through the practices have definitely kept me young, both in body and mind. All my friends, workmates, and family are confused about how I keep looking so young and maintain such a high level of energy. But on this the answer is easy: the stimulation and restoration practices work. In truth my decision to become a Tigress had more to do with wanting to stay young and beautiful than with spiritual matters. The full understanding of the spirituality of sex was never very apparent to me, even though admittedly I felt that sex made me feel more spiritual than religious practices ever did.

Recently I had a spiritual experience, or better, a breakthrough, which for lack of a better term enlightened me on my longstanding dilemma. I will try to explain this as best I can, but I am not sure words can truly accomplish this. So I will tell you the full conditions of both the sexual encounter and my spiritual experience so you can better interpret this event.

Two days ago my Jade Dragon and I were preparing to leave on a business trip of his. Since we were going to be gone for two weeks and it was uncertain how many Green Dragons I would be able to meet during our travels, we decided that I should try to be with one that evening. So I invited one of my Green Dragons to come to the house later that evening.

During my encounter with the Green Dragon my saliva really started to flow, more so than I had ever achieved before, and I could feel this incredible heat welling up from my lower stomach and into my face and head. It was so intense, as if my entire body were surging with power.

For whatever reason there was this total mental immersion and concentration on fellating my Green Dragon and intensity inside my mind and body that I had never experienced before, and I hope I can explain it clearly to you here. It was as if in one instant I was fully aware of fellating him, and in another instant was mentally in another place. As you know, I have experienced the effects of absorption on a couple of occasions. But this was something completely different. I was not seeing all the lights in the top of my head as before; in this experience I actually went somewhere, somewhere very wonderful.

When I closed my eyes and looked up, it was as if I had gone to another world. When I would open my eyes I would be there on my knees in front of my Green Dragon. When I

closed them it was as if the entire top of my head opened up and I could see things that I knew inherently were always there but was seeing for the first time. This other place was wonderful, beautiful, and peaceful—it is beyond description. There were lots of people around me. It was as if everyone were floating slightly off the ground; everyone was so beautiful, even their hair was like flowers, and there was this really wonderful flowerlike fragrance around me. It was so incredible.

This beautiful young woman, more beautiful than anyone I have ever seen, came close to me, smiled, and said, “Oh, good, you made it. Are you going to stay or go back? Whatever you decide is okay.” Everyone around her was just as beautiful, all were smiling and seemed so happy that I was there. In that same instant I realized intuitively that the people here did not have physical sex; everything was mental and was in sensation a thousand times better than physical sex. All they needed to do was stare at a person with sexual intent. Even their eating was done by mental processes. Their life span was also incredible, each day for them was like a lifetime for a human. I wanted to get up and walk around to see everything, but the woman immediately warned me that if I did I could not go back. She then touched the top of my head and instantly I was back and fully conscious again.

When my eyes were shut I looked up again and could still see that beautiful place and the people, but now they were walking around going about their business and no one seemed to be paying attention to me.

Gradually my mental state of this wonderful world faded and I became aware of how swollen my breasts were; I had never felt them so swollen. My entire body was warm and tingling, and mentally I felt so light and calm.

After my Green Dragon left, my Jade Dragon remarked how incredible I was with this guy. We then went to the couch and I told him all about what happened to me. He suggested I write to you right away and explain it all.

I think now I understand how sexuality and spirituality are one and the same. Please let me know if my opinion here is wrong, but I feel strongly that what happened was this: First my sexual energy finally became strong enough to drive my qi upward, which then activated my spirit, causing me to experience a higher spiritual or whatever kind of realm. I think I understand what happened to me, but I don't understand what that place was I went to. Is it possible for you to clarify this for me?

Her teacher responded:

I am so glad to hear your practice has progressed so far so quickly. Indeed, you are right about what happened to you. Your Three Treasures are becoming fully developed and you have seen the state of being an immortal. So now it is more important than ever that you continue with a renewed vigor toward practice, as there will be new experiences of that state and others that you haven't experienced yet.

The place your mind went to is what the Taoist scriptures refer to as a Heavenly Immortal Abode. It will take more than just this letter to explain all this to you, but in brief let me explain that there are numerous heavens, just as there are numerous places on earth. Some people on earth live in luxury and some in poverty, some live in peaceful countries, some live in war-inflicted countries, and so on. The heaven you experienced sounds very much like the Western Royal Mother's Heavenly Abode, but I will need to talk with you

more to determine that.

However, no matter how enticing it may be or how many times you reexperience that state, do not allow yourself to think you can stay there. This is what is called a quickening. You have now activated and accessed the portion of your mind that will allow you to see higher realms when you become either stimulated or concentrated enough. There are realms far higher, and I hope you do not become attached to such things. Your samadhi experience was real in the sense that you experienced it, but it is still just imaginary flowers falling in the sky. I suggest you call me in the near future so we can discuss all this further.

Please continue with your present practice and do not focus too much on your experience. If it happens again, that will be okay, if not, that will be okay too. All that is important is that you continue practicing as you have been.

Minh's experience could have been told by any ascetic who developed powers of concentration. I felt it was necessary to present these letters here because it clearly shows how the Tigress's sexuality induces and complements her spirituality, and I imagine it is difficult for some readers to reconcile the idea that a spiritual experience can ensue from engaging in sexual acts. This should not seem odd, however, when we acknowledge that at our core, humans are both sexual beings and spiritual entities. As the Taoist would say, we have a *hun* (heavenly spirit) and a *p'o* (earthly spirit). Therefore, we should not be surprised that the fusion of the two would bring us in touch with our true self, that we would experience and perceive things beyond our normal state of consciousness.



If a Tigress *did* achieve absorption during the Green Dragon's orgasm, she was to remain silent and experience the effects for as long as possible. It was best if the Green Dragon quietly removed himself and left her alone so she could contemplate and experience the absorption. It was also the case that a Tigress believed that if she performed well enough, the Green Dragon would be too exhausted after his orgasm to distract her. He would need simply to lie back quietly for several minutes.

If the Tigress *did not* achieve the effects of absorption, she then allowed the necessary time for congealing and would still perform a minimum of nine gentle breaths, visualization, and swallowing methods from the Absorbing the Dragon's Breath technique. Afterward she would take a cloth soaked in cucumber juice and pat her face, neck, breasts, and hair clean of any residual dried semen. She would also use this time, possibly a minute or so, to make positive remarks about the Green Dragon's performance while using the cloth to clean the man's penis and groin, as well as help him redress, after which she would straighten her clothing, comb her hair, and reapply her lip coloring. The encounter would then be over and she would find reason to excuse herself.

## **Embracing the Green Dragon**

*Gazing into the Dragon's eye,  
The Tigress's spirit moves the Jade Essence.*

—**White Tigress Manual**

Embracing the Green Dragon is the technique of bringing a Green Dragon to orgasm with just hand

stimulation. This method was used by a Tigress as an alternative to fellating. Hand manipulation followed many of the same procedures as used with oral sex and was considered a very effective secondary method in stimulating the man. On her knees, the Tigress opens her mouth, extends her tongue, and holds the penis two to three inches from her mouth. Grasping the base of his penis with one hand, she strokes the penis with her other hand until he climaxes.

The Tigress normally used an oil on the man's penis, placing one hand tightly around the base and the other repeatedly stroking him over the head of his penis. Mostly she would use straight back-and-forth motions or twisting actions, or roll her hand over the head. Another method was to place the penis between the palms of her hands and rub them back and forth rapidly, as well as up and down. This method is similar to rubbing a stick on a flint to start a fire.

Also, as mentioned earlier, when her hair was long enough, a Tigress would wrap it around the head and shaft of the penis and then stroke the penis with her hands. This is an incredible sensation for the man and made it very difficult for him to hold back his orgasm.

Hand manipulation was made extremely stimulating for a man because the Tigress would still imitate many of the procedures used in oral sex, such as being on her knees, keeping her face close to the head of the penis, and making sounds and talking. Tigresses normally used this method if a Green Dragon failed to achieve erection or orgasm from oral manipulation or if she simply didn't feel safe fellating him.

The most powerful method of hand manipulation is seen in a technique called Tigress Removing the Dragon's Scales. It is performed as follows:

With the man seated and the Tigress kneeling between his legs, she opened the man's legs wide. Using her left hand she inserted her ring finger into his anus to stimulate the *hui yin* area (kundalini gland), and then grasped the base of his penis firmly with her index finger and thumb. With oil applied to the penis she stroked the head of his penis firmly and slowly with her right hand, making rolling movements over the head of the penis. The penis was held slightly downward, trapping more blood in it. She kept a steady slow pace when stroking the penis. The idea was to make the man reach orgasm more by his mental intent than by her physical actions. This method would produce a very heightened sense of orgasm for the man.

## **The Tigress Leaves the Mountain**

### **Three Peak Medicines**

During intense sexual stimulation and activity, a female produces three secretions in her body. The Tigress refers to them as medicines because of their extremely potent restorative aspects, and her retrieval and use of them was paramount to her practice.

The High Peak, also called The Red Lotus Peak, medicine is a grayish secretion that emits from two small cavities beneath a woman's tongue during intense sexual stimulation. Retrieving the High Peak medicine was most important because combining it with her saliva and the male's Dragon Rain (preejaculation fluid: semen without sperm) produced what is called the Great Medicine. When swallowing this mixture during her orgasm, it would cause the effects of retarding the aging process, strengthening the blood, stimulating the pigments of the hair, and swelling the breasts. In Taoist Dual Sexual Cultivation practices, the man sought to draw this from the woman's mouth solely for his prolongation of life.

The Middle Peak medicine, also called the Peach of Immortality, is a whitish, sweet-tasting

secretion that emits from a cavity on the underside of the nipples. A novice Tigress would pay a great deal of attention to acquiring this secretion. However, unless she could suck her own nipples, or was bisexual, it was difficult for her to acquire this medicine for herself. So she would normally seek to have a man capture it in his mouth and then she would retrieve it from him.

The Lower Peak medicine, also called the Grotto of the Tigress, is a very thick, white vaginal secretion. After her orgasm a Tigress would retrieve it with her fingers and ingest it, or sometimes place it on the head of the man's penis, mixing it in with her saliva and his Dragon Rain. The Lower Peak secretion was considered incredibly restorative to the woman's entire body. To help speed the process of their restoration, many Tigresses would train in the Tigress Back yogic posture to become limber enough so that they could perform cunnilingus on themselves and retrieve the medicine more frequently.

Tigresses paid special attention to these Three Peak Medicines because they were as valuable as semen in advancing their restoration.

### **The Tigress Leaps across Three Peaks Exercise**

This exercise was used exclusively for obtaining all three medicines. The only protocol for performing it was that the Tigress sat on the lap of a man (her Jade Dragon or a Green Dragon), giving him easy access to kiss and lick her breasts and stimulate her vagina with his fingers. The important particular here was to proceed slowly, with plenty of attention given by the man to kissing her mouth, touching and kissing her breasts, and gently touching and stimulating her clitoris.

She would sit on his right thigh with her left arm over his shoulders. Her right arm either supported herself or was used to stimulate her breasts or caress his head. He placed his left-hand fingers on her vagina and the right-hand index finger gently over her anal orifice or, if she requested it, inserted it up to, but no farther than, the first knuckle.

The idea was that he would bring her to orgasm in this position but during the stimulation they would both partake of her secretions. The man used his fingers to gather and place the vaginal secretions in his or her mouth, and he would suck on her nipples to gather those secretions in his mouth and then kiss her deeply so as to transport them into her mouth.

At the time of her orgasm, he would place his fingers directly over her vagina and clitoris, making small and gentle circular motions with his fingers. They would kiss with open mouths so that the Red Lotus medicine could be shared by both.

The stimulation of and sucking on the breasts can aid in enlarging the breasts and the areolae, but even more, this exercise is well known in Asia for tightening and shrinking the vagina, just as Western medicine reports that when a woman nurses her infant, it has the effect of restoring and tightening the vagina. The Tigress practices this method whenever and wherever she can. It is also one of the most popular exercises within all Taoist sex manuals.

If the man should be about to climax during this technique, the Tigress should get on her knees, take as much of the penis in her mouth as she is able, and make small up-and-down vibration-like movements with her head to stimulate the penis head in the back of her throat. The man should press with both hands on the back of her head and gyrate his hips in time with her movements until ejaculation. At the point of orgasm, she should apply a tight sucking-in pressure on the penis and bring her head up slowly, drawing all the semen out of the penis. She should do so three times until all the semen is extracted from the penis. She then sits upright, rinses the semen thirty-six times in her mouth, and then divides it into three parts and swallows each part separately in forceful gulps. (See the Soaring Dragon, Roaring Tigress exercise for further comments on this procedure.)

If the Tigress performs this exercise with a Green Dragon, she should have all her vaginal secretions placed in her mouth and should kiss him to gather the secretions from her breasts. Then she should swallow her own Red Lotus medicine by gulping it down into her abdomen during orgasm. However, she does not engage in swallowing his semen; that is normally reserved for the Jade Dragon although she may perform it on a trusted Green Dragon. With Green Dragons she generally performs Congealing the Dragon's Jade.

## **The Tigress Returns to the Mountain**

### **Drawing in the Orgasm**

When the Tigress was about to have an orgasm, she needed to draw the energy back and into the kidneys so the ching and qi would gather there and then stimulate it to rise up into the Pai Hui cavity, thereby aiding in her experience of illumination.

No matter what position she was in or what type of sexual activity the Tigress was undergoing, when her orgasm occurred she would immediately apply four techniques to ensure that the energy of her orgasm entered the kidneys. First, she placed her tongue on her upper palate, or placed it in the nasal pharynx if she was adept with Red Dragon Returns to the Void. In either case she aided in the release of her Red Lotus medicine. Second, she placed both her palms over her ovaries and pushed downward and in on them. This would ensure that the secretions were pushed out the vagina while the energy of the orgasm remained downward. Third, she tightened her anal orifice and drew her attention into both kidneys. Fourth, she held her breath through the orgasm and exhaled when finished.

When her orgasm was complete she would retrieve her Lower Peak medicine and place it in her mouth, mixing it with her own saliva and High Peak medicine. Next, with her mouth lightly closed, she would circle her tongue over the teeth and the inner cheeks three times clockwise and three times counterclockwise. When this was complete she would rinse the mixture along her tongue nine times and then swallow the mixture in one hard gulping action. Afterward, with eyes closed and tongue placed back on the upper palate, she focused all her attention for whatever time was allowed in her lower abdomen to sense and feel the effects of swallowing the mixture.

All of these methods ensured that the energy of the Tigress's orgasm would be directed into her kidneys and so stimulate the ascent of her ching and qi into the brain.



A Tigress understands that a woman's orgasm is descending, as it pulls downward in through the vagina, a natural biological function of her body to aid in becoming pregnant. However, a woman's sexual energy naturally begins in her mouth, the Red Lotus Peak, stimulated through kissing. A woman's sexual energy flows downward from the tongue and mouth, into the breasts (seen in the expansion and hardening of the breasts and nipples), and down into the vagina (seen by the increased sexual secretions)—these Three Peaks signal the order and process in which her sexual secretions are produced. It may not seem significant, but this downward descent of her sexual energy is one of the most important secrets of a Tigress's ability to restore her youthfulness.

In Taoist Dual Sexual Cultivation, however, the stimulation was predominantly induced through intercourse, thus reversing the natural movement of a female's sexual energy by initiating it in the vagina rather than the mouth. But since a female's sexual energy develops in the mouth, the Tigress

follows her feminine nature and necessarily prefers the use of oral sex.

A male's orgasm is ascending, as it seeks to rise upward and out the penis. It is because of the male's ascending quality that the Taoist sexual manuals are predominantly about stimulation through sexual intercourse. Oral sex, on the other hand, creates a bringing down of his energy into the female, which, again, is more beneficial to her because her sexual energy travels downward. What the Taoist sexual manuals don't point out to the male is that the female's use of oral sex would also be beneficial for him because it creates the condition of releasing the feminine nature within himself.

Sexual intercourse is good for the male to generate more male energy by gathering the female's sexual energy, but it is not good for her in gathering his masculine energy, nor for him to release his feminine nature. Sexual intercourse changes the natural tendency of a female's energy and so she benefits very little from such exercises.

When Madame Lin first began explaining this process to me, I was immediately confused because all the Taoist sexual manuals I had ever read never mentioned this or even gave a hint that a woman is actually losing her youthfulness by practicing sexual intercourse techniques with males. I was also surprised that so many women engaged in such Taoist practices were headed in the wrong direction because of male intervention and concern for their own longevity.

More than anything else, however, I felt really ignorant because this knowledge has sat right in front of me for years. In the yin-yang symbol there is a male aspect, the white portion, and its movement is upward, south to north. The female aspect, the darker portion, has a natural downward movement, north to south. How could I not have seen or considered this before?

It would be too lengthy to elucidate deeply on yin-yang theory here, and saying much more would cross a line I am obliged not to cross. But considering the information and ideas I was able to include in this book, it should be much clearer why oralism was so integral to the Tigress.

## **Soaring Dragon, Roaring Tigress**

Because both the Tigress and her Jade Dragon needed to have a great deal of comfort and trust with each other in order to engage in the practice successfully, the technique of Soaring Dragon, Roaring Tigress was exclusive to them. It was considered the apex of the Tigress's practice for the Jade Dragon, creating a very powerful experience in which they both could revert ching into the kidneys. This technique could advance their progress toward illumination, but it had to be approached gradually and step-by-step. No one was ever encouraged to rush into practicing it.

The reason the technique is named Soaring Dragon, Roaring Tigress is that the Jade Dragon must seek to bring his energy upward, the Soaring Dragon, into the brain (Heaven)—the ascending nature of men. Women, on the other hand, would seek to bring their energy downward, the Roaring Tigress, into the abdomen (Earth)—the descending nature of women.

There was no guarantee that both would have success simultaneously during each session. Sometimes it would be the Jade Dragon who achieved the goal, sometimes the Tigress. Some had the experience quickly, and others slowly. Some needed the whole three years to achieve success, while others may have needed only a couple of sessions trying it out. There was no definite way to determine when success would occur. The only certainty was that the more sincerely and consistently they worked with Green Dragons and all the Transformational Techniques of stimulation, the faster and better their results. The methods used here took a great deal of discipline and commitment on the part of the Tigress and the Jade Dragon.

As with all of their practices, the Tigress and Jade Dragon never tried this technique just for fun or

for curiosity—and no one should think of treating it thus. This technique was performed either six days prior to the onset of a Tigress's menstruation or the ninth day after, and it was never performed during menstruation.

## The Method

In this technique, the Jade Dragon and the Tigress lie down head to foot on their right sides, keeping their legs together with their ankles touching and their knees slightly bent. In this position, each is facing the other's genitalia. The room is quiet, lit only with candlelight. Mild incense scents the air.

**Preparation.** During the whole time, the Tigress will place just the head of the Jade Dragon's penis in her mouth. She positions herself so that when he becomes erect, his penis can be held straight out and brought down a little to help trap blood in it. Her left thumb and index finger grasp the base of his penis from underneath, and she applies a firm grip to trap blood in the penis. She uses slow yet firm sucking motions of her mouth on his penis, turning her tongue on the head. For the most part the Tigress will perform this exercise as quietly as possible; some faint moaning sounds are permissible.

**Tigress.** During her fellation procedure, when applying the slow and firm sucking motions, she will incorporate nine inhalations and exhalations, doing this three times (twenty-seven breaths total), followed by thirty-six turnings of the tongue around the head of the penis.

When inhaling and sucking in on the penis, she visualizes a green vapor filling her entire inner cranium and draws in and tightens the anal and vaginal muscles. When exhaling she visualizes injecting a white vapor into his penis, groin, and abdomen and releases the muscles in her anus and vagina. When circling her tongue around the penis head, she brings her attention to the top of her head, Pai Hui.

During the entire exercise she keeps her eyes closed and maintains a slight upward rolling of the eyes. If too much saliva is produced, she should either let it drain out or swallow it quietly during the tongue circling. This procedure is repeated over and over until the Jade Dragon has the sensation of his impending orgasm. In all three stimulations to follow she will adhere to the above procedures in fellating him.

**Jade Dragon.** He does his best to lie perfectly still and make no sounds whatsoever. His right hand is brought over and positioned between the Tigress's legs, with the index finger inserted to the first knuckle in her anal orifice and the thumb, to the first knuckle, in her vagina. Throughout the exercise he just keeps his right hand in place and makes no effort to stimulate her. This is primarily to block any energy from escaping her. His left hand is placed on her left breast with the index finger and thumb lightly grasping her nipple. He attempts to alternate his breathing with her breathing during the nine-breaths portion of the procedure; the more he does this the greater effects will be experienced by both. When she inhales and sucks inward, he exhales and visualizes that he is emitting a green vapor into her mouth through his penis. When she exhales, he inhales and visualizes drawing in a white vapor from her mouth through his penis and into his abdomen. So when she is inhaling and sucking in the green vapor he is exhaling and releasing the green vapor into her. When she is exhaling and injecting the white vapor into him, he is inhaling and drawing the white vapor into himself.

The timing of the alternate breathing took some practice, and they would often practice it before beginning each session of this technique.



During her tongue circling he places all his attention on the Pai Hui. During the entire exercise he keeps his tongue on the roof of his mouth and maintains a slight upward rolling of the eyes. In all three stimulations to follow, he will adhere to the above procedures while being fellated.

*First stimulation.* Before the Tigress actually begins the nine breaths and tongue circling, she first performs very gentle and slow licking to the Jade Dragon's groin area. During this they each visualize their favorite Green Dragon experience, in as much detail as possible. They do this with their eyes closed and seeing the images inside the top of their heads. When he becomes fully erect she places the head of his penis in her mouth and begins the nine breaths.

When the Jade Dragon nears orgasm, he touches the side of her head lightly with his left hand, removing it immediately, which signals her to stop the sucking and tongue motions. She then returns to licking his groin area, as well as using her left thumb and middle finger to apply a slight pinch to the tip of his penis. Continued applied pressure to this point will retard the orgasm. During this time he breathes quietly, contracting the abdomen on exhalation, drawing up his anus on the inhalation.

When the sensations of impending orgasm have left him and he is ready to begin again, he touches her head for a second time and removes his hand. She then begins the second stimulation stage.

At any time during any of the three stimulations, the Tigress should fully release her orgasm if it occurs. She should apply the methods of the Tigress Returns to the Mountain when doing so.

**Second stimulation.** The Tigress again proceeds as before. The only difference for this stimulation is that when she is performing the tongue circling, both partners totally focus on the sensations of her mouth and tongue around his penis, feeling every movement and nuance, rather than focus on the Pai Hui. Everything else proceeds as before.

**Third stimulation.** The Tigress again proceeds as before. In this stimulation, while the Tigress is performing her tongue circling, the Jade Dragon rolls his eyes upward toward the top of his brain and focuses on the thin line of lightness and darkness created by the flickering of his eyelids. The Tigress's attention is drawn totally into her lower abdomen, and she senses any quivering sensations that occur there. Everything else proceeds as before, except the Jade Dragon's orgasm is not prevented.

**Completion.** When the Jade Dragon is about to achieve orgasm, he brings his left hand to the back of the Tigress's head, leaving his hand there so he can push his penis deeper into her mouth. With a firm suction of her mouth, she then draws the semen from his penis into her mouth.

The Jade Dragon at the point of ejaculation mentally senses the sensation of the orgasm retreating back into his body, even though his fluids still eject from the penis. All his attention is placed on feeling the energy retreating through his penis and back up and into the top of his kidneys. During the entire orgasm he holds his breath, keeps the tongue on the roof of his mouth, draws in the anus, and internally rolls his eyes up to gaze at the uppermost portion of his cranium.

If he has any sensations of illumination within his mind, he should retire alone to sit in meditation to focus on this experience.

When the Jade Dragon has completed ejaculation, the Tigress then gets up slowly and sits in either a cross-legged fashion or upright on the edge of the bed and begins stirring the semen and saliva around in her mouth thirty-six times—eighteen counterclockwise motions and eighteen clockwise motions with her tongue. Then she sucks the mixture back and forth along the tongue to the front of the

mouth and to the back of the tongue. When this is done, she mentally divides the mixture into three equal parts and swallows each part with a strong, gulping action. During these activities it is important that she keep her spine and head upright, and when swallowing that she push the top of her head slightly upward. When all three divisions are swallowed, she raises her arms and hands over the top of her head, with hands clenched in fists, opens her mouth wide, and makes three strong exasperated *haa* sounds, like a tiger roaring out, projecting the sounds from her lower stomach.

She then sits quietly for a while, feeling the sensations in her lower stomach. If she is having strong sensations of quivering in her lower abdomen or is experiencing any illuminations within the brain, she must retire by herself for meditation.

If no sensations occur, she then lies down next to the Jade Dragon and he lightly cups her right breast. She places her right index finger underneath his groin and presses firmly on his *hui yin* cavity—the perineum. They lie there silently for as long as time permits. This ends the session.

## Problems

If the Jade Dragon ejaculates during the first or second stimulation, the Tigress still proceeds with the stirring and swallowing of his semen as described above. They may then wait three hours and try the whole technique again. If this is not possible, they will have to wait until the next session date.

The Tigress may have trouble keeping the amount of semen and saliva in her mouth, and could gag or lose some of the mixture. She can help prevent this by taking a third of a cup of milk and/or thick fruit juice and practice the procedure before the session.

If the Jade Dragon cannot maintain an erection, they should stop and she should fellate him normally until he is fully erect. Then they can begin the technique again.

If either partner is sick or suffering from too much stress, they may skip the session until the next scheduled date.

## Effects

Ideally the Jade Dragon will experience the sensation and visual effect of a thousand lamps or lightlike objects swaying inside the top of his head and will be overcome by a heightened sense of joy and contentment. This experience could last minutes or, potentially, hours. However, if the Tigress senses that he has been in this state for more than fifteen minutes or so, she should draw him back gently by softly calling out his name. This prevents him from becoming attached to the trance state. It is not important how briefly he remains in this state, as the experience will never leave his memory, and he will need to take this experience and apply it to Reverting Ching to the Brain on his own in meditation.

The Tigress will ideally experience a gentle and consistent vibration in her lower abdomen, after which her entire inner body will seem filled with a yellowish white light, and nothing else will exist except the light. She will feel as if she were floating and that her body were boneless and light. She will drift in this state and not be aware of either the penis or her body. If the Jade Dragon senses her in this state, he should lie there quietly and try not to disturb her. If she remains there for an hour, however, he can gently and softly call out her name.

Either of them could also experience a loud banging noise in their ears, similar to the sound of a cannon going off. This sound is usually accompanied by a visualization of the entire lower body looking and smelling like rotten tar or mud, which is nothing to worry about as it is simply the mind ridding the body of its aging process.

During the three-year practice period, both might also experience some horrific dreams. This too is nothing to worry about, as they are just mental expressions of the body and mind not wanting to accept the restoration. The body and mind have been programmed, so to speak, in a person's late twenties and early thirties, for aging and death, and they will fight back against the changes the Tigress and Jade Dragon are putting them through. Horrific dreams are really nothing more than mental garbage expressing fears of change.

At this level of accomplishment, either a Tigress's menstrual periods will be reduced to very light spotting of blood, which will also appear lighter in color and be thinner in consistency, or a period will not be detectable at all, as there will be so little blood that it cannot make it beyond the vagina. Some White Tigresses claimed that they would experience spotting only every three months or so. The erratic emotions of the menstrual period also drop significantly and after a certain period cease. Just as when she was a young girl before puberty and she was not yet experiencing a menstrual cycle, the White Tigress will feel no emotional strains. All of this means that she has accomplished the restoration of her youthfulness. Her breasts will swell and her vagina tighten. Her hair will highlight its natural color and retain a sheen, her eyes will brighten, her cheeks will regain a rosy color, her skin will lighten and feel firmer, and her lips will soften.

The Jade Dragon's desire to ejaculate will decrease to the point where he will want to release only every twenty-eight days or so. His mind will no longer daydream of sex. When he does ejaculate, the semen will be very thick and whitish-yellow in color. The ejaculation will be much stronger and will shoot out to a distance of two to three feet. His penis will experience very strong erections, with a retarded ejaculation. His hair will also heighten its natural color and retain a sheen, the eyes will brighten, the cheeks will regain a rosy color, the skin will lighten and feel firmer, and his hearing will become more acute.

## **Consuming the Peach of Immortality**

*The holding of her two breasts represents the two female attendants offering the Peach of Immortality.*

*The taking in of her orgasmic fluids represents eating the Peach of Immortality.*

**—White Tigress Manual**

The peach in early Chinese symbolism is identified with the virginal vagina. Hsi Wang Mu's two young female attendants offer a peach to those ready to enter immortality, who must eat it, seed and all. The idea that immortality is achieved by consuming the seed of a virginal vagina presented by two young female virgins is very interesting symbolism. Interesting because the peach itself represents health, longevity, and immortality—a symbol of the goal. The two young virgin attendants represent the essence of yin and yang sexual energies. The fact they are female shows the connection of achieving immortality through the feminine (in keeping with Lao Tzu's statement, "The feminine is the gateway to the Tao"). Consuming the entire peach, seed and all, in order to achieve immortality represents the idea of total absorption of the feminine aspects—"the source of the mysterious (Tao)," as Lao Tzu puts it.

Considering the significance of this symbolism, this technique is as important to engage in as is the Soaring Dragon, Roaring Tigress technique. Its scheduled time is to be three days before and three days after the technique of Soaring Dragon, Roaring Tigress. Both methods should take place in the same environment; the only difference is that in this technique the Tigress is the sole focus of

stimulation, not the Jade Dragon. During this technique, the Jade Dragon is to retain his semen and not ejaculate. Consuming the Peach of Immortality and the Soaring Dragon, Roaring Tigress techniques are practiced only between Tigresses and their Jade Dragons.

## **The Method**

The Tigress lies on a bed with her head supported by a pillow and the Jade Dragon positions himself between her legs. Another pillow should be placed under her buttocks so that her vagina is better positioned for him to stimulate her. Again, the environment should be quiet, incense should be burned, and both should refrain from talking.

*Part one.* The Jade Dragon gently places his index finger, up to his first knuckle, inside her vagina. She places her hands so as to cup both her breasts. She then begins gyrating her hips in an attempt to get his finger in deeper, but he does not allow it and keeps adjusting the finger so it stays in the same position.

*Part two.* After she is adequately wet from this, the man brings his body over her and gently places just the head of his penis inside her vagina, supporting his body over hers with both hands. He is not to lie on top of her—they must be apart other than the penis head in her vagina. She then again gyrates her hips in an attempt to get more of his penis inside her, and again he keeps adjusting so she cannot do this.

At the same time, with her hands still cupping her breasts, she offers both her nipples to her Jade Dragon, who is to circle his tongue around her nipples and to lightly suck them into his mouth.

*Part three.* When she feels that she will climax soon, she signals the Jade Dragon. They both then change positions so that he is on the bottom and she is now on top. She then places her vagina over his mouth and completely engulfs his penis with her mouth, to the base of his penis if possible, and maintains it there.

He surrounds her entire vaginal opening with his mouth and begins gentle but firm in-and-out sucking motions to draw all her fluids into his mouth and swallows them as he needs to. When she reaches orgasm she should take the penis from her mouth and let out the *haa* sound and push her vagina down harder on his mouth. During her orgasm, he leaves his mouth open to receive her fluids. When she is done he places his tongue against his teeth, and with his mouth closed, he sucks the mixture of his saliva and her fluids back and forth thirty-six times. He then sits upright, divides the mixture into three equal parts, and swallows them down with a heavy gulping motion.

They either separate and retreat to sit in meditation, if sensations of illumination occur, or they lie down together as at the end of the Soaring Dragon, Roaring Tigress technique.

If the Jade Dragon should have an orgasm during this technique, the Tigress will direct it to her face and let the essence rest untouched until the exercise is completed.

If the Tigress is unable to reach orgasm during the technique, they are to try again on the next scheduled date.

Within this exercise the act of intercourse was recommended, but the Jade Dragon would only insert the head of his penis.

## **The Dragon Enters the Tigress's Cave**

## **Intercourse**

On some occasions the Tigress would desire intercourse and so would allow a Green Dragon to put the head of his penis into her vagina. She abided by certain rules and techniques, however, when engaging in intercourse.

First, before any encounter with a Green Dragon a Tigress used a special herbal astringent to tighten her vaginal opening, so that even if he inserted his finger into the vagina it would feel extremely tight. Inserting the head of the penis would then be somewhat difficult for him, even if the Tigress was stimulated and wet with her secretions. She used this astringent for two reasons: first, it provided greater stimulation for the male, and second, if so inclined, the Tigress could complain that it hurt too much, giving her an excuse to return to fellating him.

When performing intercourse with a Green Dragon she would lie back and open her legs wide, instructing the man to hold her waist or place his hands underneath her buttocks. She then took the penis in one hand, in a fistlike grasp, and placed the head of the penis in the vaginal opening. After instructing the man to push it in, she continued to hold the penis about two inches behind the head, so that the length of the shaft could not enter her. With her other hand she stimulated her clitoris while the man moved the head of his penis in and out of her vagina.

On no account did she allow a man to ejaculate inside her, and she only allowed the intercourse to continue until she reached orgasm or until she felt she had satisfied the Green Dragon with her vagina. At this point she would return to fellating him to orgasm.

In the *White Tigress Manual* it claims that tightening the vagina would aid the Tigress in imagining re-creating the experience of having her virginity taken, the purpose being that the female would extract more pleasure from this, and that the man, finding it difficult to insert his penis into her tightened vagina, would also be more excited and recall the idea of taking a virgin.

The Tigress really limited the act of intercourse, but she could have intercourse with a Green Dragon whenever she desired to. Her Jade Dragon could not under any circumstance reprimand her for doing so, as it was entirely her decision. With Jade Dragons she performed intercourse according to the set schedule and practices.

## **Twirling the Lotus**

*Twirl the lotus, but do not harm the petals.*

*The Dragon plays in the Tigress's cave.*

—**White Tigress Manual**

## **Cunnilingus Techniques**

When a Tigress decided to let a Green Dragon stimulate her with his mouth and tongue, she attempted to do so by lying back over the edge of a bed or table, or by leaning far back into a chair. She opened her legs wide and placed her hands on her inner thighs to open her crotch area as widely as possible. She instructed the man to place a thumb directly into her vagina and place his other hand underneath her buttocks so he could better raise the level of her vulva to his mouth. Then with his tongue and mouth he was to stimulate her clitoris until she climaxed. She could also instruct the man to take his index finger and gently rub small circles over her clitoris while he darted his tongue in and out of her vaginal opening. During her orgasm she would adhere to the procedure in *Tigress Returns to the Mountain*.

The White Tigress placed an absolute condition on her permission to a man to perform cunnilingus on her, and that was that he *had* to bring her to orgasm when doing so. In this instance she would not be submissive but adamant and somewhat forceful about his continuance until she reached orgasm. She acted like this for two important reasons: (1) in this instance she exhibited a yang influence, just as in the dark, yin side of the tai chi symbol there is an aspect of yang, represented in the small, white circle; (2) to ensure that the man received her Lower Peak medicine.

*Two Tigresses play in the cave,  
the yin is receptive and these complement each other.*

—White Tigress Manual

Some Tigresses were bisexual, so the act of cunnilingus would be engaged in frequently. In Chinese philosophy the theories of yin and yang were extensively developed, and they were based on the interrelationship of man and woman. In brief, two yin aspects can coexist in harmony, and two yang aspects cannot. Water (a yin substance) can gather and join in the same place. Meaning, when a drop of water is placed in other water it becomes part of that water and is not a separate thing. Water, therefore, finds harmony within itself. Conversely, two solid objects, such as blocks of wood, cannot occupy the same space.

From the analogy of comparing women to water and men to wood, and in compliance with yin-yang theory, it is apparent that two women being with each other induces harmony, while two men together induces destruction. Traditionally, therefore, bisexuality of women was not only accepted but condoned and supported.

Most Tigresses were bisexual for three good reasons: First, it served as a gentle reprieve from the constant exposure to men. Second, it mentally brought them back to their childhood. Third, it helped them understand what it was that men were feeling and what they desired. The incredible sensations of touch, taste, and smell of a woman were seen from a man's perspective, and they would then learn better how to excite men.

## **The Dragon Leaps on the Tigress's Back**

*The Dragon leaps on the Tigress's back, and the back hair stands on end.  
The returning yin excites the Hundred Returnings.*

—White Tigress Manual

## **Anal Sex**

A woman can gain a great deal of energy from partial anal penetration, but only if it is performed in moderation and not too roughly. Anal sex can also be the most destructive form of sex, especially if it is done too vigorously, but the manner in which the Tigress engages in it can be very beneficial.

As in her practice of intercourse, the Tigress would allow only the head of the penis to be inserted and pulled out, and not quickly or with force. Anal penetration stimulated the *hui yin* (returning yin) cavity area, or kundalini gland, in her anal tract, which could greatly aid in the restoration process. By no means did she let the man ejaculate into the anal tract, otherwise all the sexual energy would have dissipated.

Most women suffer some pain with anal penetration and so have difficulty in enjoying anal sex. But during her training, a Tigress exercised her anal muscles to stimulate the kundalini gland, and so

experienced more enjoyment than pain.

In *Gray's Anatomy* there is a graph of the anal and buttocks area showing an irregular, oval-shaped gland resting between the rectal wall and the tailbone (coccyx). The function of this gland has been a puzzle to Western medicine, but in Taoist physiology it is where the ching (essence) and qi (energy) join to rise up the spine to unite with the shen (spirit), thus illuminating the brain and beginning the process of attaining immortality. In Hindu concepts this is the kundalini gland, from where the serpent energy rises through the chakras into the head.

Anal penetration can greatly aid in the stimulation of this gland and can send intense waves of sexual energy sensations throughout the body. With the head of the penis in the anus, the Tigress moves her buttocks slowly and gently forward and back, bringing the penis head over the *wei lu* (tailbone) area repeatedly. This provides greater intensity for the Tigress and will increase the Green Dragon's sexual energy.

Accomplished Tigresses would sometimes use the Tigress Back position for anal sex.

## Rain and Thunder Dragons

### Group Sex

Although the Rain and Thunder Dragons technique is not absolutely necessary, it can be very helpful to the process of restoration. Every nine months the Tigress and Jade Dragon should engage in a group sex encounter, wherein the Jade Dragon, not the Tigress, arranges for himself and a minimum of two other men (who cannot be any of her Green Dragons) to be fellated by her.

The Jade Dragon arranges everything and doesn't inform the Tigress prior to the encounter, as it must be a surprise. Her duty is to attempt to make each man have as many orgasms as he wishes.

As everything in nature must experience the intensity of nature's forces, so too should the Tigress. According to the Chinese, dragons are in charge of the rain and thunder, which is why this technique is named Rain and Thunder Dragons. This encounter is like a fierce storm raining a concentrated and large quantity of sexual energy onto the Tigress. Because of the intensity of these encounters, however, they are not to be undertaken any more than once every nine months (just as no woman can give birth any more than once every nine months). More frequent encounters would destroy her restorative progress. But doing so every nine months will provide a giant leap in her progress toward restoration and the transformation stage.

### Spanking

*The Dragon stretches its claws and the Tigress shakes its tail.*

—White Tigress Manual

Tigresses considered spanking extremely healthy. There are many nerve endings located throughout the buttocks area, and spanking awakens and revives them. The idea is similar to what the Taoists call "dry bath" in qigong exercises, wherein the body is patted vigorously to stimulate blood flow. Spanking helps draw new blood into the area, making the skin soft and smooth. When we were small babies our mothers would pat our bottoms both to comfort and relax us, so spanking can help our bodies recall the sensations of our infancy as well.

Sexually speaking, being spanked is a high form of submissiveness, and it tells the spanker that he is in control. Sometimes a Tigress needed to encourage a Green Dragon to spank her, as some men

feared the emotions involved in doing this. So when being spanked, Tigresses normally made moaning sounds of excitement and pleasure to help ensure that the Green Dragon was comfortable with the situation.

Tigresses wanted the spanking to be just strong enough to turn their buttocks a little red, as this meant sufficient blood has been gathered to both strengthen the muscles and nourish the skin.

The Tigress found that it was also best to have her Jade Dragon spank her after each time she was with a Green Dragon, a pretend-type punishment. By having him do this, a Tigress developed a great method for helping him with his emotions after having just watched her with a Green Dragon or after her telling him about how giving and submissive she had been with another man. The Jade Dragon would spank her while questioning her about the encounter. This was, of course, all a game to keep the Jade Dragon feeling that he was her main focus. The rule was, however, that the Jade Dragon never spanked her unless she requested it.

In this regard, spanking became a tool with which she ensured that communication remained open between the two of them. This was extremely important, as both needed a physical signal that allowed them to feel comfortable about discussing these matters.

Some people have had very bad experiences in their lives with abuse, and any form of that behavior or resemblance to it can cause a great deal of terrifying emotion. If this was too strong an emotion for a Tigress she should forgo the spanking aspect until such time as she could deal with it as a pleasurable and stimulating act rather than a violent one. Barring these problems, a Tigress would engage in and encourage mild spanking.



# The Completion of the Practices

## 練 成

*The Dragon quietly returns to Heaven, the Tigress roars and roams the earth.*

—White Tigress Manual

The verse above refers to the ending of a successful three-year-practice period, where the Jade Dragon would quietly enter into a life of meditation. “Heaven” is a reference to re-creating the Illumination of the Mind experience. “Quietly” means he abides by the Tigress’s decision, should she choose to leave, and does not contend with that decision.

“The Tigress roars and roams the earth” means that she was now like a wandering tiger, who roars loudly and begins roaming and hunting, leaving the mountain in search of food. Her roar is symbolic of her new power, and roaming symbolizes her ability to go freely and do as she pleases. Just as if she were a tiger entering a village, no one dared face or contend with her, always making room for her to roam at will.

When the three years are completed, a Tigress can leave her Jade Dragon or choose to stay with him, if they both agree to extend their agreement. If she leaves, the Jade Dragon should focus on meditation to re-create the mind illumination on his own. If she stays, he should still take up meditation, but once a month she should continue the Soaring Dragon techniques with him. She should also not be with any Green Dragons for one full year, unless the Jade Dragon provides them. He is allowed to do this no more than once every month. Intercourse must not increase or change in procedure, but her bisexual encounters may increase to whatever frequency she desires, and she must let him participate periodically if he wishes. At the end of the year, they may begin again with Green Dragon training for the remaining two years of their agreement. Then they must take another yearlong break, if they want to continue for the final three years of practice.

Some Tigresses use the year off to have a baby, and if they do this, no Green Dragons are allowed for any reason during the Tigress’s pregnancy and for three years after. If she does decide to have a child, it is usually an exceptional and gifted one, as her spirit is so strong as to attract an equally strong spirit at conception. The Chinese believe that when the sperm attaches to the egg, the spirit of the child attaches as well. Unattached spirits wander aimlessly until sensing the energy of sex and are immediately drawn to it. Persons of weak spirit usually attract like spirits, and those of strong spirit also attract like spirits. The White Tigress practices were sometimes used solely for this reason, to ensure having an exceptional and auspicious child.

If a Tigress chooses to leave, she should travel for a period, engaging in her sex practices as she deems fit but continuing to maintain a limited exposure to sexual intercourse. In lieu of travel, some Tigresses choose to start a business (usually massage), enter politics, marry and have a child, or embark on a purely spiritual life. In the past, many Tigresses chose to become concubines and teach other women. But for the most part, they have always attempted to blend into society unnoticed, as to stand apart and attract attention was always devastating. Women are generally very competitive with each other, and a Tigress was more likely to be personally attacked by other women than by men. The

jealously and hatred from other women can be very damaging to a Tigress's person and life, which is a good reason for her absolute secrecy.

Some Tigresses have simply continued practice for nine straight years and never taken the one-year respites, as they wanted to achieve the highest goal as soon as possible—which was to immortalize their spirit.

In former times, when girls started at a much younger age, their practice began with the second three-year practice period, as restoration was not a concern.

Most other Tigresses just completed the restoration period. It has become rare for any Tigress to complete the entire nine years.

Even though this book has to refrain from revealing details about what a Tigress learns at the end of her first three-year period, the Restoration Period, it can be said that she is instructed on how to achieve two important stages before becoming what is called the Immortales of Perpetual Youth.

The first stage is called the Nine Immortales Absorptions. With the information she receives from her teacher after her first three successful years of practice, she can proceed to experience nine absorptions, which will congeal and create within her what is called the Virgin Immortales's Spiritual Fetus. This stage may sound confusing, but actually it is the very heart and goal of Tigress training. The information for achieving these goals is kept secret to the uninitiated for two primary reasons. One is to prevent as much as possible fraudulent and imposter teachers from attempting to entice women into these practices for their own ends. The second is that there are very few women who would or could actually participate seriously in these practices, as they require a dedication that can be found only in certain women. Therefore it is decidedly better not to arm anyone with information who would not complete the training or who would for whatever reason pervert the teachings for their own personal reasons.

With this said, I must state again that all the information provided can be used in whole or in part by any woman, as it is purely restorative in content.

# Afterword

The material provided in this work takes the reader through the first three years of a Tigress's training. The teachings and practices thereafter are reserved solely for adherents who have successfully undergone this three-year period. To provide information beyond this level would only serve to pervert the teachings, risk their efficacy, and encourage charlatans to form their own lineages. But more important, in the words of Madame Lin,

Unless a mother bird first nourishes her fledglings, letting them safely develop their own wings, she cannot push them from the nest to fly on their own.

Sexual energy is very powerful and must be disciplined and guided if it is to be used for, and brought to, its fullest positive potential. Otherwise it will only cause physical and psychological damage.

Having said this, however, the information in this book can take you a long way, and safely, along the road of restoring your sexual energy and youthful appearance. This work is not intended to promote the idea that all women should become Tigresses; rather, it provides information about various techniques and ideologies that induce physical and sexual health. Whether the reader makes use of just one idea or all of them is left to her discretion.

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# Footnote

## Introduction

<sup>1</sup> For more information concerning male Taoist methods of developing qi, Reverting Ching to the Brain, and meditation, see *Qi Gong Teachings of a Taoist Immortal*, by Stuart Olson, Inner Traditions.

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