



The Secret and Sublime: Taoist Mysteries and Magic

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Originally the objective of all Taoist forms of contemplation and yoga had probably been identical—the union of opposites within oneself in order that the mysterious light of the indwelling Tao might be made manifest. It was held that the indivisibility of the One and the many and the identity of opposites could be experienced by unaided intuition, but that quietistic contemplation, helped by breath control and other physical yogas, was of great assistance. The breathing yogas mentioned by Chuang Tzu, were certainly of very ancient origin and, though virtually identical with those of the Buddhists, they had probably been arrived at independently. The works of both religions testify to similar results—sensations of pure light shining from within, or experiences of thunder and lightening also coming from within, followed by the direct perception of the hitherto veiled core of consciousness. For highly talented adepts, contemplation alone was held to be means sufficient in itself, the various breathing and alchemical yogas being supplementary aids. ----From Blofeld, John, *The Secret and Sublime: Taoist Mysteries and Magic*

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