

# DAOIST MAGICAL INCANTATIONS, HAND SEALS, AND STAR STEPPING

TRAINING IN DAOIST MAGIC  
FROM THE ZHENG YI SCHOOL  
OF ANCIENT CHINESE MYSTICISM

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TEMPLE OF THE CELESTIAL CLOUD

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Disclaimer:

Ancient occult magic was never intended to replace orthodox religion, but rather to complement it in its quest for a deeper understanding of esoteric spirituality. Through the alchemy of prayer and meditation, an individual can be transformed into an enlightened or “awakened” state of awareness.

Several of the ancient meditation practices, magical techniques and Shengong exercises described herein are currently practiced within the secret societies throughout the world, including the People’s Republic of China. These esoteric techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion or consult a priest or mental health professional before engaging in these exercises and meditations.

The rituals used for spiritual protection and energetic destruction are still as powerful today as they were when first introduced in ancient China. The secret of their timelessness lies in the fact that the personal power of the Celestial Immortals, various Spirit Entities, and Demonic Beings never changes. Therefore, the author, the International Institute of Daoist Magic, and the publishers are neither liable or responsible to any person or entity with respect to any loss or damage caused, or alleged to be caused, directly or indirectly by reading or following the instructions for any condition, ritual, incantation, Hand Seal, or interpreting information provided in this text.

This book describes traditional methods of both ancient and modern forms of Chinese Mysticism (Daoist occult magic and sorcery), and is not intended to persuade the readers in any way, shape or form to believe in or practice sorcery. Any person attempting such rituals is doing so at his or her own risk.

Additionally, sometimes Daoist exercises and meditations require special herbal formulas, as well as the regulation of the individual’s diet (e.g., fasting) and living environment (solidarity). It is important to note that herbal prescriptions will vary according to the individual’s constitution, condition and specific goal, and must be treated accordingly only by a doctor or herbalist qualified to prescribe Chinese medical herbs. Each state in the U.S. has their own regulations and restrictions, therefore, it is advisable for the reader to consult their own state medical board for use of proper application and liabilities of the techniques described within this text.

# THE SECRET TRAININGS OF DAOIST MAGICAL INCANTATIONS

## INTRODUCTION TO TRAINING DAOIST MAGIC

Born from ancient Chinese shamanism, Daoist alchemy gradually evolved to encompass all levels of human experience, the mastery of which is commonly known today as Daoist Magic. Because magic links spirit with matter, the Daoists have always used magic as part of their tradition in all cultivation, alchemy, and healing practices. Thus, it is through the understanding and application of magical practices that the Daoist priests embraced the three realms of matter, energy, and spirit, seeking to unite with the Dao by gathering and manipulating the subtle energies of nature.

Through the use of magic (i.e., spirit travel, dream interpretation, controlling the weather, divination, healing, and conjuring or removing

spirit entities), the ancient Daoist priests were able to train the body's life-force to sense, manipulate, and control the energetic manifestations that govern within the physical world.

## HISTORY OF DAOIST MAGIC

The Daoist magic commonly taught today in China, Taiwan, Vietnam, etc. originally developed from two separate branches of Chinese mysticism (Figure 1.1). The Yin branch of Daoist magic originated from ancient knowledge that was gathered and eventually written down by the philosophers of the Warring States Period (475-221 B.C.). These individuals withdrew into the wilderness, forests, and mountains in order to meditate upon the Dao

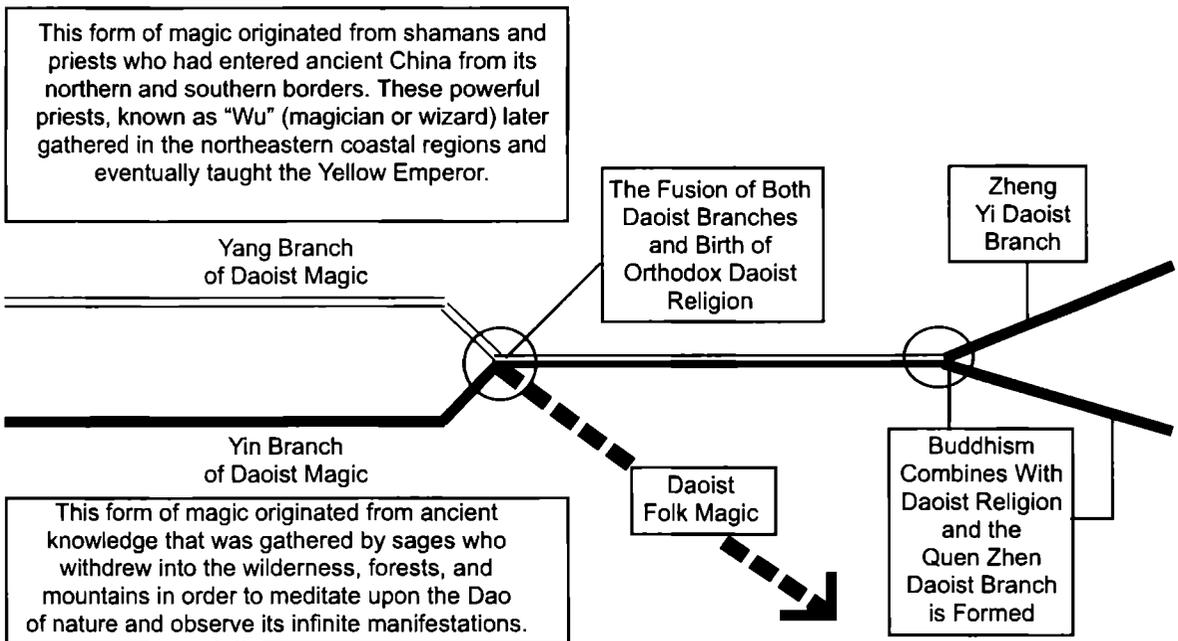


Figure 1.1. Origin of Daoist Magic

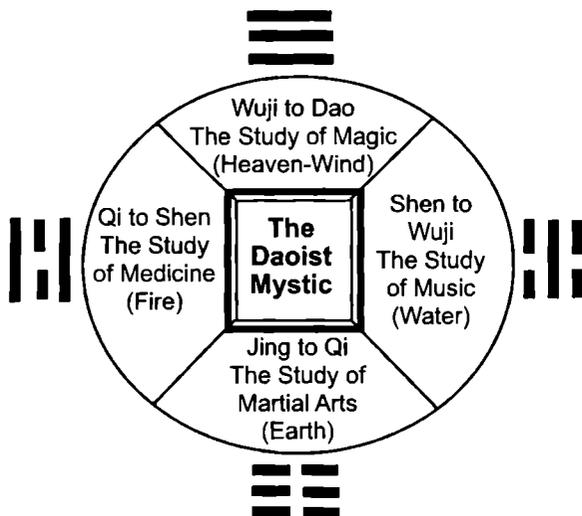


Figure 1.2. The Four Pillars of ancient Daoist sorcery

of nature and observe its infinite manifestations. Disciples of these Daoists practices sought after a more feminine, receptive energetic knowledge, which could only arise as the fruit of a passive and yielding attitude, developed through the observation and study of nature.

The Yang branch of Daoist magic originated from shamans and priests who had entered ancient China from its northern and southern borders. These individuals later gathered together and were concentrated within the northeastern coastal regions of ancient China (especially within the states of Chi and Yen). These priests were eventually given the name of “Wu” (magician or wizard) and were believed to have eventually taught the Yellow Emperor.

Eventually, the two different elements of nature study and Wu sorcery combined in order to form the Daoist “religion” of later times. The Wu sorcery that was not incorporated into religious Daoism eventually became associated with the most ancient practices of Chinese folk magic, which centered around the worship of the various powers of Heaven and Shang Di (the God Above).

In these early formative stages, both science and magic were indistinguishable. Even the early “royal society” found it difficult to distinguish between science and what we now call magic. For example, up until the 16th Century, science was commonly called “Natural Magic.”

Eventually, the title “Daoist Mystic,” referred to an individual who had mastered the physical, energetic, and spiritual components of the esoteric alchemical practices of Martial Arts (Jing to Qi), Medicine (Qi to Shen), Music (Shen to Wuji), and Magic (Wuji to Dao). The study of each of these specific disciplines formed the Four Pillars of ancient Daoist sorcery, enabling the mystic to enter into ever deeper and more subtle spiritual realms of enlightenment (Figure 1.2).

**THREE BODIES, THREE BREATHS & THREE MINDS**

In order to avoid the risk of losing any form of cultivated magical power or jeopardizing their ability to energetically manifest, the ancient Daoist priests were taught to discipline their Three Bodies (i.e., the Physical Body, Energy Body and Spirit Body). This magical training included mastering the supernatural powers and manifestations that stemmed from the energetic and spiritual bodies surrounding their core-self (located deep inside their Taiji Pole).

This disciplined practice enabled the priests to control their Three Bodies and fuse them with their Three Breaths. This physical, energetic, and spiritual fusion then become powerfully directed by their Three Minds (Figure 1.3).

Then, when the Daoist priest spoke a magical incantation, it was directed by the Three Minds (i.e., Physical, Energetic, and Spiritual Mind), and initiated through magical Hand Seals and/or Star Stepping patterns, which were then activated through the priest’s Three Bodies (i.e., Physical, Energetic, and Spiritual Body). The energetic combination of all Three Minds and all Three Bodies was then fused with the energetic combination of all Three Breaths (i.e., Physical, Energetic, and Spiritual Breath) in order to create true magical power (Figure 1.4).

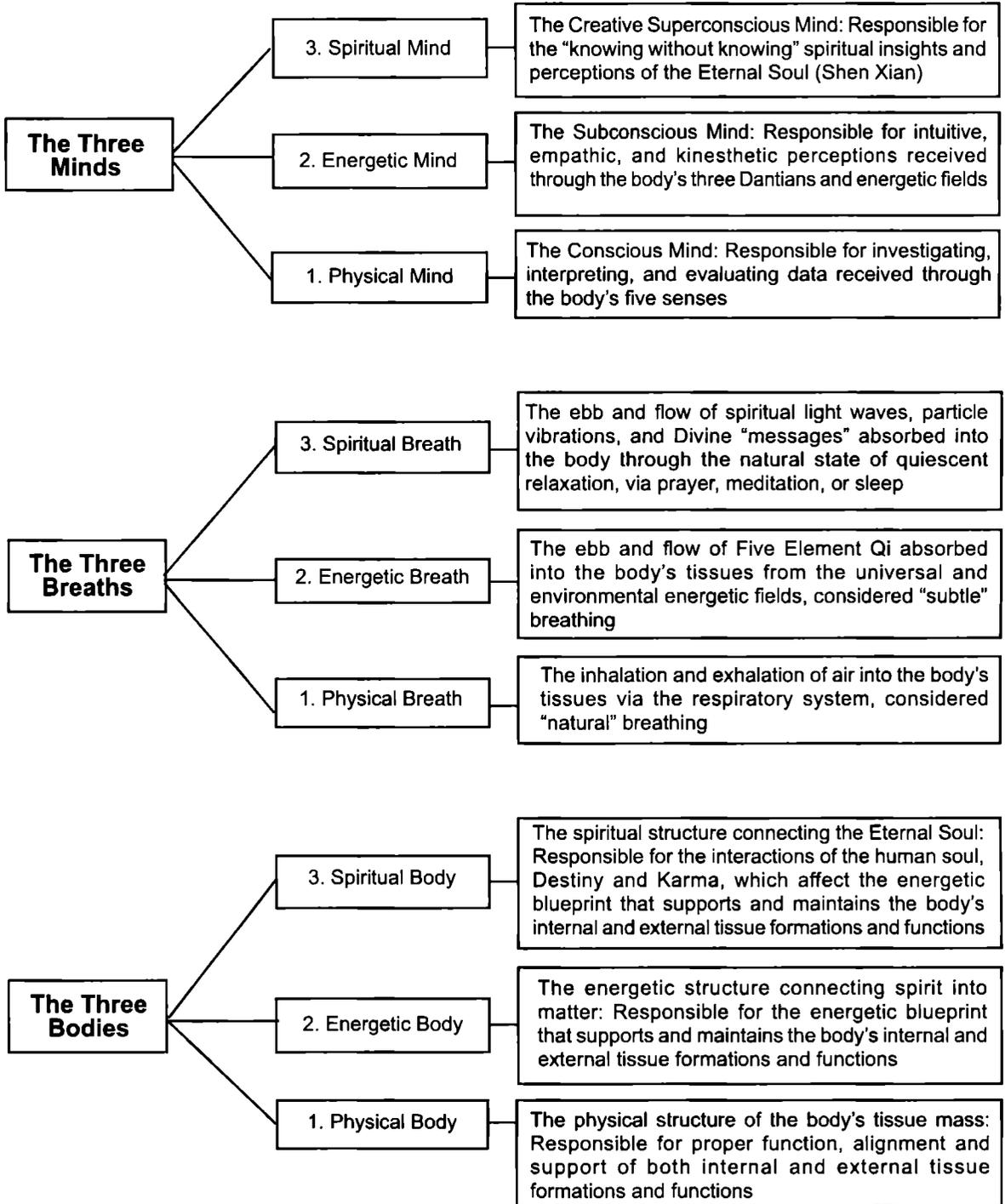


Figure 1.3. The Ancient Daoist Understanding of Internal Harmony

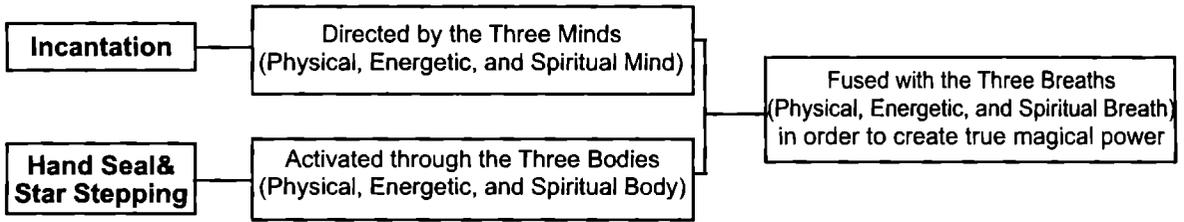


Figure 1.4. The Three Minds and Three Bodies fuse with the Three Breaths in order to create true magical power

**MIND SECRET, SPEECH SECRET, & BODY SECRET**

In ancient China, Daoist magical practices were always initiated through the combined use of three secret training known as the Mind Secret (used to train the priest’s Imagination, Sensation, Intention, and Attention), the Speech Secret (used to train Breath Incantations), and the Body Secret (used to train magical Hand Seals and Star Stepping). The mastery of these three disciplines gave the Daoist priests the ability to enter the Three Realms (Heaven, Earth, and the Underworld) and obtain knowledge and experience that could assist them in their goal of obtaining immortality. The three secret magical practices are described as follows:

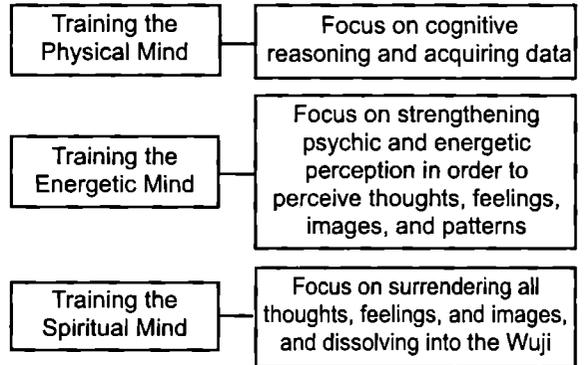


Figure 1.5. Training The Three Types of Posture

**TRAINING THE MIND SECRET**

Magical incantations were sometimes used in order to transcend the mind’s limiting beliefs that restrict a disciple’s true potential. In the province of the mind there are no limits. What is believed to be true is true or becomes true, within certain limits based on experience. The ancient Daoists believed that these limits were further beliefs that could be transcended.

The mind functions on three different planes, simultaneously orienting within the physical, energetic, and spiritual worlds. Together, these three mental planes make up the mind of an individual. In this way the three layers of mind encase the individual’s Eternal Soul in physical, energetic and spiritual matrices. Therefore, in ancient China, training the mind was divided into three stages, training the physical mind, training the energetic mind and training the spiritual mind, described as follows (Figure 1.5):

- **Training the Physical Mind:** This type of mind training is based on training the sensory input, thoughts, and analytical patterns that direct the actions and movements of the body’s physical tissues. Focus is placed on cognitive reasoning and on acquiring data.
- **Training the Energetic Mind:** This type of mind training is based on training to respond to the energetic perceptions received from the vibrational patterns which are themselves responsible for directing and influencing the Physical Mind. Focus is placed on strengthening psychic and energetic perception in order to perceive thoughts, feelings, images, and patterns.
- **Training the Spiritual Mind:** This type of mind training is based on perceiving spiritual interactions connected to the divine, affecting the Original Soul’s primary life purpose. Focus is placed on surrendering all thoughts, feelings, and images and dissolving into the Wuji.











































































































































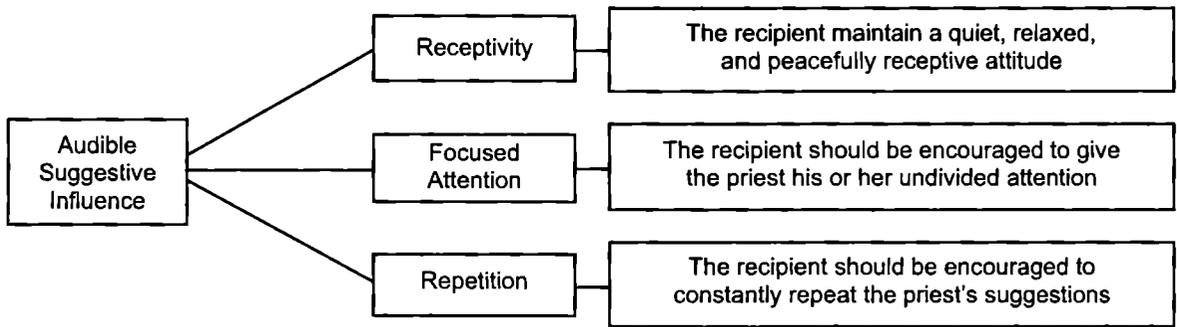


Figure 1.44. The three primary things that the priest must monitor when initiating Auto-Suggestion

certain tonalities, and by staring. Therefore the recipient should be encouraged to give the priest his or her undivided attention. A certain percent of the effectiveness of this type of interaction also depends on the degree of attention given by the recipient's conscious and subconscious mind.

- **Repetition:** The recipient should be encouraged to constantly repeat the priest's suggestions. The constant repetition of various phrases in the form of suggestive "keywords" fastens the new energetic and spiritual pattern firmly onto the recipient's conscious and subconscious Mind.

Additionally, a softly spoken Mantra that maintains a particular rhythm can also be used in order to induce a hypnotic trance.

When initiating an Audible Suggestive Influence, it is important for the priest to maintain a certain quiescent state of mind for the interaction to be considered successful. In order to increase the potential for success, it is important that the priest to constantly monitor his or her own attitude, voice, and eyes, as well as express images in the form of word pictures and metaphors in order to deepen the energetic and spiritual imprinting on the recipient's conscious and subconscious mind. These four points of attention are described as follows (Figure 1.45):

- **Attitude:** The priest should pay close attention to his or her attitude when attempting to initiate Audible Suggestive Influence. Research conducted by Albert Mehrabian found that most people communicate only 7% of a message with actual verbal content. The other

93% is conveyed through the way the words are being said, the context in which they are said, and the behavior and body language of the person speaking.

- **Voice:** The priest should pay close attention to his or her voice, as vocal characteristics suggest more than words. The priest should be able to project feeling, confidence, and sincerity into the expressed words. The priest's Qi and Shen should permeate his or her tone to the degree that the recipient feels the words vibrating within their body and mind when the suggestion is being planted.

While projecting Qi and Shen through his or her voice, the priest can intentionally space words and alter intonations so that the individual's unconscious separates out the various phrases that the priest wants to directly influence. In this way, the priest can embed a very direct suggestion within a seemingly indirect statement. This embedded command is a direct suggestion that is camouflaged within a larger sentence. Since the listener does not consciously pick up the direct message, he or she is less likely to resist. A trained priest will use his or her voice to emphasize, ever so subtly, the suggestion to the individual's unconscious mind. A slight pause just before the initial suggestion, or a change in pitch, tone, volume, or tempo will accomplish this.

- **Eyes:** The priest should pay attention to his or her gaze, and should look firmly yet compassionately through the recipient, seeing into his or her center core to communicate with the recipient's

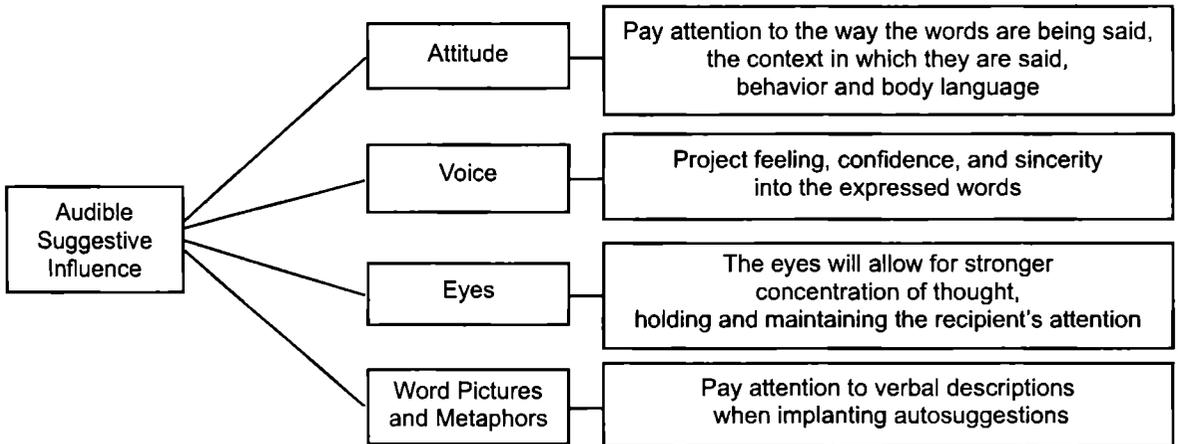


Figure 1.45. The four points of attention used in order to deepen the energetic and spiritual imprinting on the recipient's conscious and subconscious mind

Soul. The focus of the priest's eyes will allow for stronger concentration of thought, holding and maintaining the recipient's attention.

A common preliminary to hypnotic induction is the requirement for the recipient to fix his or her attention on a particular spot above eye level (sometimes the recipient was instructed to look upward into the dark celestial pool of a starry sky). This technique quickly has the effect of tiring the eyes and inducing a sensation of relaxation and sleepiness, which can easily be transformed into trance.

Additionally, a "flat" (featureless) environment can aide the priest in quickly bringing a individual into a trance state due to the lase of sensory stimuli.

The fixation of the gaze, the uninteresting environment, and the rhythm of the spoken mantra synchronized with rhythmic breathing all combine to become powerful tools for hypnotic induction.

- **Word Pictures and Metaphors:** The priest should pay attention to his or her verbal descriptions when implanting autosuggestions. When inducing Trance Induction, words do not have any effect unless they spark or energetically trigger an image, and the recipient feels the power and influence of that image.

When using a Word Picture to induce a

trance state, it is important that the recipient feel the desired condition with a mental picture of him or her living the outcome of the projected intention (e.g., being restored back to health).

A metaphor can also be effectively used to induce a trance state. A metaphor can be an analogy, anecdote, story, simile, or even a symbol or ceremony that creates an experience to drive a message deep into an individuals unconscious mind. Indirect language patterns, paradoxes and binding language patterns, embedded commands, as well as all nonverbal aspects of suggestions are the building blocks used when initiating an effective metaphor.

**THOUGHT SUGGESTIVE INFLUENCE**

This is considered the second level of psychic influence, and it is initiated by the priest's inaudible projected thought and intention. The stronger the priest's Qi and Shen, the greater the result. These conscious and subconscious thought projections stemming from the priest's mind can only be effective if the individual is open and receptive to the thought waves directed towards him or her. This type of thought suggestive influence becomes powerful and gains additional influence by having the priest perform certain Hand Seals and magical rituals.

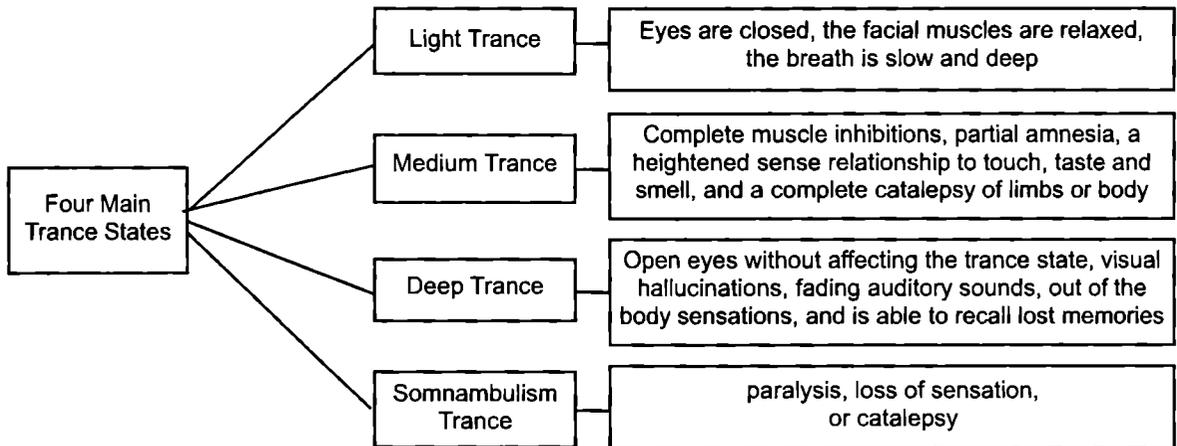


Figure 1.46. There are four main trance states induced by "hypnotic suggestion" that an individual can experience

### PROJECTING HYPNOTIC SUGGESTIONS

This is considered the third level of psychic influence, and it is a combination of the first two suggestive influences (i.e., Audible and Thought). Hypnotic Suggestive Influence is a way of getting directly into an individual's subconscious mind. It is initiated through the priest's focused Qi and Shen emission, whereby the individual is enveloped and "bathed" in a constant flow of thought intention. This type of hypnotic influence becomes even more powerful and gains additional influence over the recipient when the priest performs Breath Incantations.

Hypnotic Suggestive Influence can also be used when speaking magical incantations, in order to fuse the priest's mind and intention with that of a recipient. This is an energetic skill in which various repetitions of powerful incantations are initiated in the form of auto suggestions or affirmations, spoken by the priest into the recipient's physical, energetic, and spiritual bodies.

In Hypnotic Suggestive Influence, the projected mental attitude of the priest is energetically impressed into the individual's tissues via the priest's words, attitude, tone, and demeanor. As the priest begins to audibly and telepathically pour "thought intention" into the mind of the individual, a strong positive current of uplifting, strengthening and healing thought is created. The fusion of both minds (the priest's and the recipient's) is directed

towards a common purpose, producing a powerful conscious and subconscious healing pattern.

The "hypnotic suggestion" induced by the trance is the main tool that a priest uses to re-program the mind of an individual. A hypnotic suggestion is defined as a statement of explicit instruction given in trance to do or experience something (e.g., relax the body, feel the body sink, feel a specific area become numb, etc.).

There are four main trance states induced by "hypnotic suggestion" that an individual can experience. These four trance states are described as follows (Figure 1.46):

- **Light Trance:** In this beginning state of trance, the eyes are closed, the facial muscles are relaxed, the breath is slow and deep, and the individual appears drowsy. Most individuals placed in a light trance state will experience the beginning sensations of hypnosis, but will still have access to their active conscious mind. In this active conscious state, the individuals conscious mind may find itself in constant conflict with his or her subconscious mind.

The conscious mind has the ability to do inductive reasoning, whereas the subconscious mind can only use deductive reasoning. By accessing the subconscious mind, the critical factors of reason are bypassed. This is why in Light Trance states, it is difficult for the

priest to completely influence an individual and have his or her suggestions or commands readily accepted and obeyed.

- **Medium Trance:** In this state of trance, the eyes are closed, the facial muscles are relaxed, the head and body slump, the responses are slower, the breathing is deeper, and the individual experiences a reduced awareness of their surround environment.

In the Medium Trance state, the individual also experiences complete muscle inhibitions, partial amnesia, a heightened sense relationship to touch, taste and smell, and a complete catalepsy of limbs or body. In a Medium Trance state, most individuals are excellent, willing subjects, readily able to accepted and obey the priest's suggestions and commands.

- **Deep Trance:** In this state of trance, the eyes are closed, the facial muscles are relaxed, the head and body slump, the responses are slower, there is a reduced awareness of the surround environment, and there is deeper abdominal breathing.

In the Deep Trance state, the individual has the ability to open his or her eyes without affecting the trance state. The individual can also experience uncontrolled movements of the eyes (RIM), visual hallucinations, fading auditory sounds, out of the body sensations, and is able to recall lost memories.

- **Somnambulism Trance:** In this state of trance, the individual experiences paralysis, loss of sensation, or catalepsy (i.e., rigidity, lack of response to stimuli, and mutism). During this trance state, the individual may experience sensations as if they are awake (similar to sleep walking). The individual will sometimes be observed with a fixed stare on his or her eyes. Consequently, when awakened the individual generally will not retain the hypnotic suggestion in either their conscious or unconscious memory.

The conscious mind thinks quantitatively using words, numbers, logic, and sequential thinking. The unconscious mind uses images, memories, feelings, intuitions, dreams, and abstract non-sequential thinking. At increasingly

deeper levels of trance, the individual becomes more open to his or her unconscious mind and more receptive the hypnotic suggestions planted by the priest's intention or contained within the magical incantation.

When you dissociate from your feelings you enter into a trance state (e.g., day-dreaming is a form of Light Trance state). In Daoist magic, the hypnotic suggestions contained within certain magical incantations are used to cause an individual to dissociate from his or her conscious mind in order to reprogram the unconscious mind. At this state, the unconscious mind can be flooded with various sensory images in order to elicit a creative experience, resulting in either a positive or negative emotional response (e.g., traveling through space, standing in the center of a beautiful field of flowers; or suddenly being surrounded by aggressive snakes, insects, fire, ghosts, etc.).

Once the individual is in a state of hypnotic trance, the priest will proceed to deepen the trance state. The deeper the trance state, the more successful the "imprinting" process of the hypnotic suggestion will be on the individual's unconscious mind. These imprinted suggestions are then transformed by the individual's unconscious mind and integrated as part of their own ideas or conscious will.

#### USING THE VOICE TO INDUCE HYPNOTIC THOUGHT SUGGESTION

The hypnotic tone and rhythm of a priest's voice carries his or her intention, and can be used in order to implant specific thoughts and desires deep into a victim's energetic core. When receptive, these implanted thoughts and desires will eventually "give birth," manifesting the priest's intention. For example, when a priest uses his or her voice for hypnotic seduction, whether spoken in a soft, loud, tender, or hard manner, the vibrational resonance of the spoken words carry the priest's intentions deep into the subconscious realm of the targeted individual's body. This subconsciously implanted intentions can be directed to stimulate the victim's energy body, effecting the energetic fields of the individual's tissues, organs, and glands.

When projecting any type of hypnotic thought suggestion, it is important that the Qi and Shen that directs the priest's voice remain energetically powerful. The common magical "rule of thumb" states that the priest's voice will only remain powerful when his or her Qi (energy) and Shen (spirit) are powerful. If the priest's Qi and Shen lose their vigor, then the priest's voice will lose its power.

The energetic qualities of the priest's voice can be divided into five primary Elements. The energy of each of these Element voices can be combined in order to create a symphony of living sounds and energetic breathing rhythms, which can be used for seduction and trance induction. Each Element activates a specific type of seductive energy inside the body's tissues, for example (Figure 1.47):

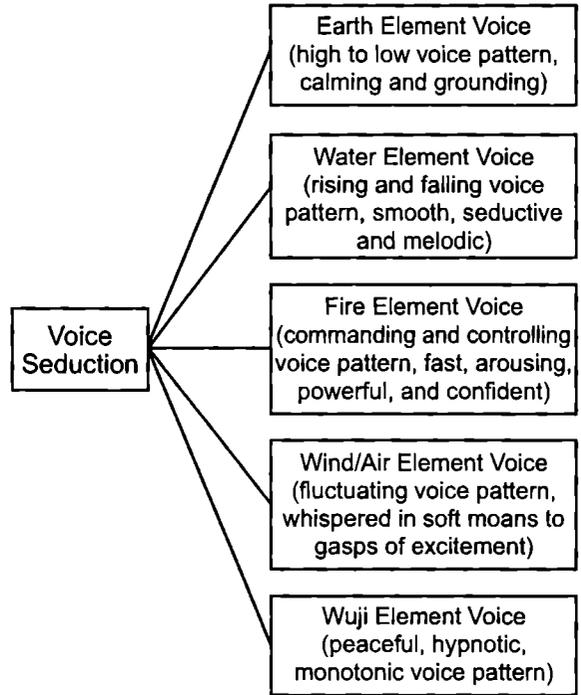


Figure 1.47. The seductive patterns of the voice

- **The Earth Element Voice:** The energy of this Element moves within the victim's body like a slow falling leaf. Its deep, high to low energetic voice pattern is used to calm, ground, and solidify. Often pausing or stopping, the Earth voice awakens the individual's feelings of trust and respect.
- **The Water Element Voice:** The energy of this Element moves within the victim's body like a seductive melody. Its smooth seductive energetic nature rises and falls, and it is used to carry the individual's passion into higher realms of excitement. The Water voice is intoxicating, tempting, soothing, healing, gathering, and harmonizing.
- **The Fire Element Voice:** The energy of this Element moves within the victim's body in a consuming pattern. The Fire voice is a spoken manifestation of energetic power and confidence, and it is used to command and control. The Fire voice is fast, arousing, exciting, horrifying, and awakening.
- **The Wind/Air Element Voice:** The energy of this Element moves within the victim's body in a fluctuating pattern. Whispered in enticing sounds that resonate from soft moans to gasps of excitement, the Wind voice is used energetically to move, inspire, and encourage. It uplifts the individual and carries him or her from the higher realms of ecstasy.

- **The Wuji Element Voice:** The energy of this Element expands and dissolves the patterns of Qi and Shen within the victim's body. Usually spoken in a hypnotic, monotonic manner, the Wuji voice is energetically used for dispersing, and it is peaceful and liberating in nature. This voice is often used to carry the individual back to his or her original spiritual nature (Yuan Shen).

#### FOUR STAGES USED TO INDUCE TRANCE

Psychic influence is a term used to indicate when one individual's mind is directed towards purposely influencing another. Every individual's mental state is accompanied by certain vibrations that resonate on the energetic and spiritual planes. The plane of physical vibrations arising from the human brain and nervous system has energetic counterparts that manifest through the vibrational resonance of the energetic and spiritual planes.

The effect of an individual's psychic influence is initiated through the energetic principle of "induction," which manifests on all three planes (physical, energetic and spiritual). The principle

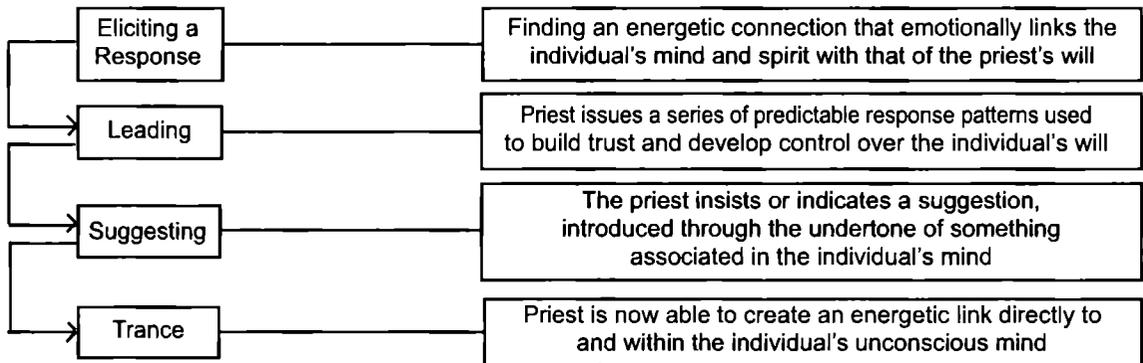


Figure 1.48. The four stages used to lead an individual into trance

of induction is described as "that inherent quality or attribute of energy by which the manifestation of energy tends to reproduce itself in a second object by setting up a corresponding vibration, even though there is no direct contact between the two objects." For example, the vibrational manifestation of heat generated in one object tends to induce the vibrational response of heat in other objects that are within its range of induction. Likewise, the vibrational resonance of light striking another object can render it capable of additionally radiating light; and through induction, a magnet can induce magnetism into a piece of steel suspended nearby, even though the two objects do not actually touch each other. In the same way, an object which carries an electromagnetic charge can induce electricity in another object situated some distance away.

In every form or manifestation of energy, including thoughts and emotions, we can see the principle of induction operating. It is commonly held that no individual is able to influence another person through induction unless the individual being influenced already possesses within him or herself a similar thought or emotion.

A priest will use four stages of induction to lead an individual into trance, Eliciting a Response, Leading, Suggesting, and Trance. Each of these four stages are described as follows (Figure 1.48):

- **Eliciting a Response:** In magic, this refers to finding an energetic connection to the individual that emotionally links their mind and spirit with the priest's will. This energetic connection can either be spoken (e.g., through

Mantras, Spells, or Incantations) or written (e.g., through Talismans, Icons, Symbols, etc.).

Through eliciting a response, the priest draws out something hidden from within the individual's unconscious mind. The extraction of this information can be subtle, yet it contains an important subconscious key that can be used to unlock the individual's unconscious mind.

- **Leading:** After eliciting an energetic response, the priest builds on the energetic connection by leading the individual into a deeper trance state. In order to help the individual disassociate from the "normal" world of superficial relationships, the priest issues a series of predictable response patterns. These energetic patterns are used to build trust in the priest, and to develop control over the individual's will. For example, if the individual is sitting, the priest will respond, "Now that you are sitting, you can relax yourself, and if you want - begin to feel your tissues getting heavy."
- **Suggestion:** After successfully leading the individual's Shen (thoughts and emotions), the idea is to take the individual into deeper trance states. This is accomplished through insisting or indicating a suggestion. The suggestion is introduced to the individual as the undertone of something (i.e., a feeling or recollection) associated in the individual's mind with a particular person, place, or thing. For example, "Feel the outside world slowly begin to fade away as you continue to listen to my voice."

- **Trance:** Once the individual enters into a deep trance, the priest is now able to create an energetic link directly to and within the individual's unconscious mind. In esoteric magic, the founding theory that governs deep Trance Induction is rooted in the understanding that the law of unconscious behavior demands that every idea, if it is subconsciously accepted, must automatically go into effect. Whether that idea originates from within an individual's mind or is received from an outside source is inconsequential.

In the state of Trance Induction, when we believe that something is actually there, then it is. The body's physical, mental and emotional states all respond to this implanted belief, as it has the power to affect us and the perceived world to which we respond. When we cease to exist, the world we make dissolves, not the world that other people inhabit. Our perception and the way we view everything ceases with us. This is the true purpose and effectiveness of Trance Induction, to alter the individual's perceived existence.

## TRAINING THE BODY SECRET

Training the Body refers to cultivating and releasing the magical power that can be harnessed through the proper application of the Body Posture Training (i.e., Lying, Sitting, and Standing Postures), Magical Hand Seal Training (i.e., Single and Double Hand Seal applications), and Star Stepping Training (Walking Posture applications).

In Daoist magic, all Hand Seals (sometimes known as Mudras) are activated through the act of visualization while speaking incantations, and secretly drawing a magical talisman with the tongue on the roof of the upper palate. Next, the priest will exhale his or her breath in order to "activate" the magical power of the Hand Seal.

It is interesting to note that the Sanskrit word "Mudra," sometimes used in order to convey the esoteric practice of Hand Seals, is believed to have originated from an Avestan (ancient Persian) name for Egypt, "Mudraya." Since the ancient Egyptians were famous for their use of seals, the Persians called the seals Mudras, and the word eventually entered into the Sanskrit vocabulary.

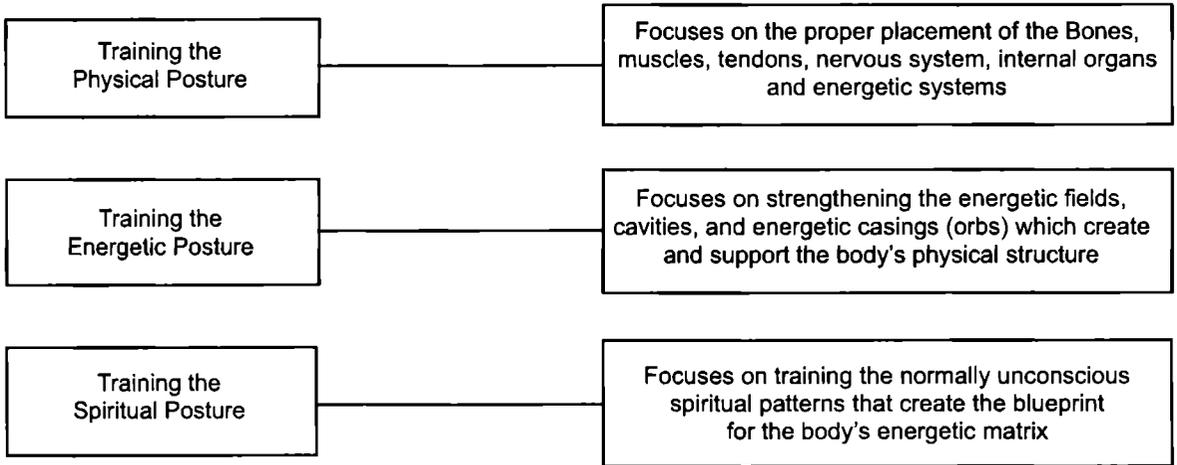


Figure 1.49. Training The Three Types of Posture

## THE THREE TYPES OF POSTURE

In ancient China, training the posture was divided into three stages, training the physical posture, training the energetic posture, and training the spiritual posture, described as follows (Figure 1.49):

- **Training the Physical Posture:** This type of posture is based on training the structural integrity and alignment of the body's physical tissues. Focus is placed on the proper placement of the Bones, muscles, tendons, nervous system, internal organs and energetic systems.
- **Training the Energetic Posture:** This type of posture is based on training the energetic matrix which supports and moves the physical tissues of the body. Focus is placed on strengthening the energetic fields, cavities and energetic casings (orbs) that create and support the body's physical structure.
- **Training the Spiritual Posture:** This type of posture is based on training the normally unconscious spiritual patterns that create the blueprint for the body's energetic matrix.

# DAOIST MAGICAL HAND SEAL TRAINING

## THE HISTORY TO HAND SEALS

In ancient China, hand and finger gestures were commonly used during hunting parties and covert combat expeditions. The purpose of these hand gestures was to be able to secretly pass on certain commands without speaking, and without drawing attention towards oneself. For example, different hand and finger gestures were used in order to imitate certain types of animals. These important hand signals were used in order to inform the other members in the hunting party the type of prey they were pursuing, and its location. The same hand signals were also used in combat to reveal the locations of a warrior's enemies. The power of issuing silent commands was essential for the survival of the tribe or clan.

These expressive finger gestures and body movements eventually gave way to the unique hand symbols used during tribal dance, and were incorporated into the tribal shamans' magic rituals. During this time period, both finger and hand gestures began to be combined with shamanistic music and magical rituals.

In ancient society, hand gestures eventually became a common way of communicating one's clan, social status, calculating and stating thoughts and feelings, as well as expressing greetings. As Chinese pictographs became Chinese characters, the ancient shaman's fingers gestures were later used to create special esoteric power icons and secret magic images. As each dynasty flourished, these complex "finger icon" images and movements began to grow into a system of magic hand seals and esoteric finger movements.

During the Spring and Autumn Period (770-476 B.C.) and Warring States Period (475-221 B.C.), there arose many schools of Chinese philosophy that combined the use of both magic rituals and music. In the ancient Daoist text *Tai Ping Jing* (*Classic Supreme Peace*), it describes the profound use of combining both music and magic rituals, "Allowing Heaven Earth, and Man to combine as One."

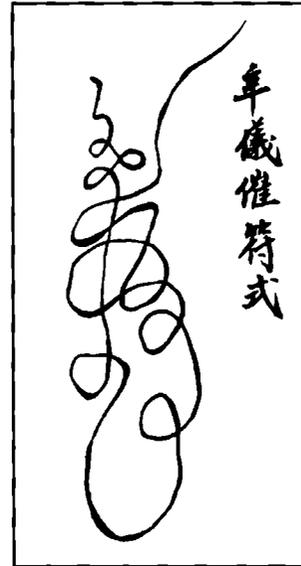


Figure 1.50. The Jia-Wu Appearing Talisman (This special magic seal pattern is used for summon the Spirit General Xiao Lie to appear at the altar. It reveals the intricate dance pattern required to bring this dreaded spirit entity into manifestation.)

This ancient energetic teaching gave way to the popularity of combining both music with magic rituals during the Qin Dynasty (221-206 B.C.).

As time passed, the ancient Daoists magic purification, worship, and exorcist rituals eventually increased the popularity of using hand seals. The Daoist combined the use of hand seals with music, breath incantations, and esoteric magic seal writing (i.e., drawing magic symbols within the vaporous mediums of the air, incense smoke, and sprayed water).

Eventually hand seals began to incorporate the mysterious elements of ancient stories. The elegant hand movements and intricate magic seal patterns used by the Daoist priests began to imitate the esoteric dance movements performed by the ancient shamans (Figure 1.50). Instead of a shaman moving his or her body in intricate stepping patterns around the tribal fire to summon

various gods and spirit entities, the movements of the priest's hands were now used in order to imitate these important ancient dances. The more intricate the dance movement, the more elaborate the hand movement and finger gestures.

### DAOIST HAND SEALS

There are secret, sacred symbols, in ancient Daoist sorcery that are specifically set aside and taught only to close door disciples. The iconographic features associated with these magical symbols have specific incantations, deities, and technical applications attached to their meanings. These iconic attributes are not limited to only objects such as magical charms that are placed on the altar, held, or worn, but can also be applied via bodily forms as well, such as the magical application of Hand Seals.

When applying any form of magical Hand Seal, in order for the energetic application to become effective, the Hand Seal must be activated through Breath Incantation. The magical incantation (directed by the Three Minds) must be applied with the proper Hand Seal (activated through the Three Bodies), and both powers of Mind and Body must fuse with the Ling Shen (Magical Spirit) of the Three Breaths in order to work (refer back to Figure 1.3).

In Daoist magic, all Hand Seals are traditionally activated through the act of speaking incantations, while secretly drawing a magical talisman with the tongue on the roof of the priest's upper palate. The Hand Seal represents the physical activation of "Earth" magic, energy internally moving from Essence (Jing) to Energy (Qi); the drawing of a magical talisman on the roof of the upper palate represents the spiritual activation of "Heaven" magic, energy moving from the Spirit (Shen) to the infinite space of the Dao (Wuji); and the exhaled Breath Incantation represents the energetic activation of "Man" magic, wherein the combined energies of Heaven and Earth move from internal thoughts, feelings, and intentions to external manifestation.

Because the Heart houses the Eternal Soul (located within the Taiji Pole), it contains the major energy field of the body. The secondary energy fields responsible for moving the body's energy are located within the hands and head. Therefore

the heart (Man), hands (Earth) and head (Heaven) are all incorporated when constructing and implementing magical Hand Seals.

The energetic skill of the Hand Seal was one of the most secret of the Daoist esoteric practices of ancient China. They were respected as the key to the true magic which existed between the energetic and spiritual realms of Earth and Heaven.

Zheng Yi Hand Seals are associated with Yin and Yang and the Five Elements, and embody the principles of Daoist Qigong practice (training the disciple's body, breath and mind). The main purpose of these hand seals is to save people from suffering, heal the sick, and remove evil spirits, disease, and plague.

There are twelve types of alchemical transformations created from the proper magical application of Daoist Hand Seals:

1. **Purification:** These Hand Seals were used to remove toxic Qi and Shen
2. **Regulation:** These Hand Seals were used to balance and stabilize Yin and Yang
3. **Tonification:** These Hand Seals were used to Energize and strengthen Qi and Shen
4. **Rooting:** These Hand Seals were used to ground the body's Qi and Shen
5. **Meditation:** These Hand Seals were used to quiet the body's Qi and Shen, allowing the mystic to enter into the infinite space of the Wuji.
6. **Worship:** These Hand Seals were used to help the mystic energetically and spiritually connect with the Dao.
7. **Summon:** These Hand Seals were used to demanding or requesting the presence or service of a spirit entity
8. **Protection:** These Hand Seals were used to defend and ward-off harmful Qi and Shen, as well as evil spirits
9. **Binding:** These Hand Seals were used to stop, envelop, bind and restrain evil spirits
10. **Attacking:** These Hand Seals were used to striking, defeating and destroying evil spirits
11. **Imprisoning:** These Hand Seals were used to detain and confine evil spirits
12. **Sealing:** These Hand Seals were used to initiate energetic "closure" to a magical ritual

## TYPES OF HAND SEALS

Ancient Chinese priests often used the finger gestures of specific Hand Seals in order to represent the energetic and spiritual functions of the universe, the mysteries of nature, the positions of space and the changes of time. According to the ancient *Book of Secret Correspondence*, "while making the various finger gestures of esoteric Hand Seals, the Daoist disciple feels the energetic form of the universe and knows that the transformations of all things are under his control. The contracted scene of the universe is visible on his hand."

The Daoist Hand Seals (called "Shou Jue") and Buddhist Mudras (called "Shou Yin") have been used in personal and communal rituals since the Southern Dynasty Period (420-588 A.D.) for the purposes of exorcism, controlling spiritual entities, and healing diseases.

A Hand Seal or "Mudra" (Mudra is the Sanskrit word for "Seal" or "Gesture") is a specific hand posture used to form a specific symbol which serves to empower and enhance energetic and spiritual interactions and transformations. The primary meaning of a "Seal" implies stamping, marking, impressing or imprinting the engraving of a sign, image or text. Hand Seals were commonly used by both the ancient Daoist and Buddhist Qigong masters (Figure 1.51).

There are three types of magical hand seals used in Zheng Yi Daoist ceremonies: Fa Jue (Law Seals), Dou Jue (Star Seals), and Shen Jue (Spirit Seals). The skill of the Hand Seal also involves the use of both Single-Handed Finger Gestures (Dan Jue) and Double-Handed Finger Gestures (Shuang Jue).

The Zheng Yi Daoist systems have collected and used at least 70 different types of magical Hand Seals. Some of these magical seals include the famous Left and Right Thunder Block Hand Seal, the Big Golden Light Double Hand Seal, the Binding Collar Double Hand Seal, the Immortal Sword Single Hand Seal, etc.

Beginning students were generally taught simple Single and Double-Handed Seals first. This allowed the student to focus his or her mind's intention on manifesting and controlling specific forms of energetic and spiritual states.

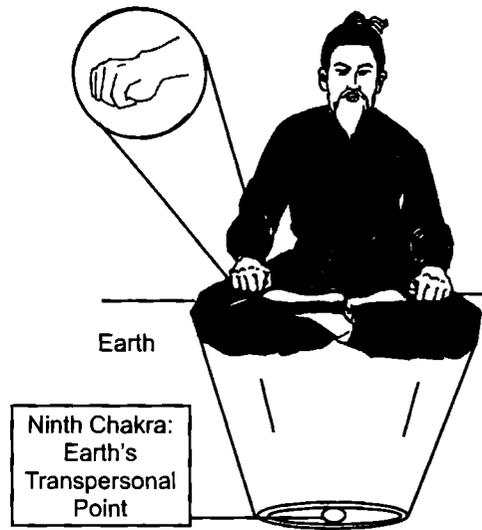


Figure 1.51. Ancient Daoist Single Hand Seal (One Handed Earth Mudras) used for Rooting the body's energetic field into the Ninth Chakra: the Earth's Transpersonal Point located under the ground.

Once the Daoist student had mastered gathering, embodying and projecting the elemental realms of the Bagua powers, he or she was then allowed to progress further into the more advanced Single and Double-Handed Hand Seals.

### SPECIFIC FUNCTIONS OF THE HAND SEALS

The Single Hand Seal was commonly used in developing certain energetic powers, and for spiritual exorcisms. When performing spiritual exorcisms and other forms of Daoist rituals, the Single Hand Seals were generally created with the Daoist's left hand, while his or her right hand was used in order to conjure and control specific spirit deities (Figure 1.52).

The energetic finger formations of specific Hand Seals were used in combination with focused intention and were sometimes combined with incantations in order to receive and transmit ancient shamanistic energetic skills.

Hand Seals were also associated with protection from disasters. The Daoist classic *Tianhuang Zhidao Taiqing Yuze* (the Jade Volume of Great Clarity on the Utmost Way of the Heavenly Sovereign), compiled in the early Ming Dynasty (in 1444

As the left hand forms the magical Hand Seal, the energetic movement and action of the right sleeve "fan" creates the Auspicious Qi.

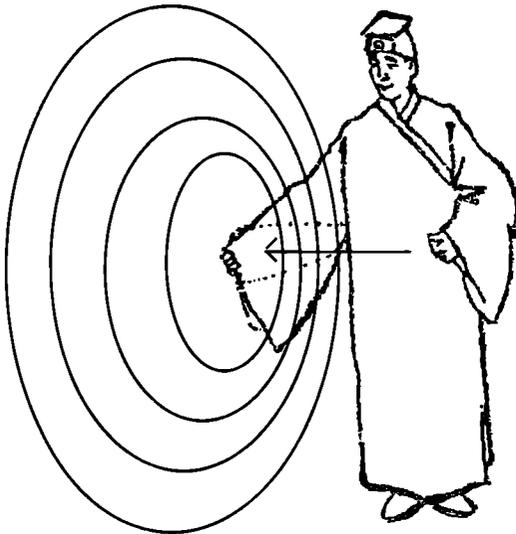


Figure 1.52. In the "Three Fans Technique," the "Second Fan" moves towards the right in order to create the "Auspicious Qi."

A.D.) with a preface by the royal Ming prince Zhu Quan, states, "Hand Seals (Twist Signs) are used to communicate with the perfected Dao; summon protective celestial generals; control, exorcise, or destroy demons and malicious spirits; and affect the healing of disease."

The use of pseudo-Sanskrit seed words or phrases, and the complicated two-handed Hand Seals became very popular among the Daoists during the Tang (618-907 A.D.) and early Song Dynasties (960-1279 A.D.). Many of the energetic practices of Tantric Buddhism were integrated in the rapidly developing "Thunder Magic" techniques popularized by the Mao Shan Daoists during the mid-Song period in China.

The skill needed for the "divination of thunder" was already well established in ancient China by the Han Dynasty (206 B.C.-220 A.D.). During this time period, the ancient Daoist magicians were famous for their ability to summon thunder,

rain and lightning. It is believed that the "Thunder Magic" techniques were developed by the ancient Mao Shan Daoists in order to harness both the benevolent and destructive power of thunder, thereby acquiring the ability to access and utilize the power of Heavenly Fire (lightning) needed to counter the effects of black magic, expel demons and destroy demons; the power of Heavenly Water (rain) was used to bring relief in times of drought.

When performing the various Single and Double Hand Seals, it is important for the Daoist disciple to pay strict attention to the flexibility of his or her wrist and fingers. All of the joints of the bones of the wrists and fingers should rotate smoothly, and the finger transitional movements of the various Hand Seals should be evenly connected. The mind should be focused on imagining and feeling the body's internal Qi creating or embodying the specific power and force of the energetic form that the Hand Seal represents. It is also important that, within this divine state of mind, the disciple take advantage of the infinite power placed at his or her disposal and therefore use the various Hand Seals with complete confidence and belief in the outcome.

Traditionally, a Daoists priest will make the appropriate finger gestures of specific Hand Seals, when he or she is performing the following rituals:

- Reading Daoist scriptures
- Reciting Incantations
- Pacing the Big Dipper
- Setting up the Altars
- Invoking the Celestial Martial Generals
- Practicing Vital Breath Incantations
- Arresting evil spirits
- Curing Illnesses
- Praying for Happiness
- Offering Sacrifices to Avoid Disasters
- Offering Sacrifices to Dispel Evil Spirits

The ancient Daoist text, *The Supreme Essential Secret of General Perfection to Help the Empire and Save the People* says that the disciples must make the finger gestures of specific Hand Seals when they "walk, inquire about illnesses, harness devils, enter temples, cross rivers, go into mountains and write talismans."

Since ancient times, the secret finger gestures used in making esoteric Daoist Hand Seals has been passed down together with the art of Breath Incantations. In the course of development and refinement, the ancient Daoists often changed and corrected the original finger gestures of certain Hand Seals, so that the finger gestures expanded into a comprehensive magical system.

### **SPECIFIC PALM DIRECTIONS USED IN HAND SEAL FORMATIONS**

The direction of the priest's palm dictates the angle of the projected or summoned energy. The following secret teaching is used in order to assist the Daoist priest in directing the energy created from the magical Hand Seal. The specific angles of the palms will vary, depending on whether they are used to activate the priest's psychic perceptions and open his or her Third Eye, dissolve the projected hallucinations created from another priest using Illusionary Magic, summon earthbound ghosts and spirit entities that roam the Earth, or illicit the help of celestial immortals, etc.

- **Hands Facing Towards the Body:** When the energy of the hands are positioned to face towards the priest's body, the specific energy generated by the Hand Seal is directed towards the "self." These types of Hand Seals are used to stimulate the priest's three bodies (physical, energetic, spiritual), and can be used to awaken, increase, open, fill, etc.
- **Hands Facing Away From the Body:** When the energy of the hands are positioned to face away from the priest's body, the specific energy generated by the Hand Seal is directed towards "others." These types of Hand Seals are used to stimulate the three energetic fields contained within another person, a specific place, or an item, and they can be used to awaken, increase, open, fill, etc.

- **Hands Facing Downward:** When the energy of the hands are positioned to face downward, the specific energy generated by the Hand Seal is directed to move the energy into the lower quadrants of the priest's body or into the Earth. These types of Hand Seals can be utilized to move energy downward in order to root, drain, purge, fill, etc.
- **Hands Facing Upward:** When the energy of the hands are positioned to face upward, the specific energy generated by the Hand Seal is directed to move the energy into the upper quadrants of the priest's body or into the Heavens. These types of Hand Seals can be utilized to move energy upward in order to raise, lift, carry, fill, etc.
- **Hands Facing Each Other:** When the energy of the hands are positioned to face each other, the specific energy generated by the Hand Seal is directed to create something (i.e., an Energy Ball). These types of Hand Seals can be utilized to create energetic form.

### **COMBINING HAND SEALS AND INCANTATIONS**

From a Daoist perspective, the ancient Chinese skill of spell-recitation is complex and multidimensional. However, when treating disease, there is nothing better than using an "Energetic Seal." Energetic Seals were used in ancient China to imprint the specific energy of a deity's spiritual power onto the Breath Incantation.

The main focus on utilizing the energetic power of a seal lies in combining visualizations with breath incantations, spirit projection and proper timing. The ancient Daoist ritual of exorcistic Energetic Seal imprinting was generally practiced as an oral tradition, passed from master to disciple. It is said that the ancient Daoist master Fan Li practised this method "causing mountains

to crumble, rivers and seas to flow backwards, Spirit-demons to tremble with fear and thunder-claps to resound.”

Both Quiescent and Dynamic Postural training utilizes various hand postures designed to stimulate and increase the body’s physical, energetic and spiritual potential. In ancient times, both Daoist and Buddhist mystics would sometimes combine the various Hand Seals with incantations (Mantras) in order to empower their intention, focus, and direction of Qi. Every specific Hand Seal had its own sound formula that required the master to combine physical practices relating to posture, breath and mind (i.e., pulling up on the anal sphincter while inhaling, clapping the teeth, swallowing saliva, spitting, etc.) with the energetic and spiritual practices of prayer and incantation (i.e., chanting a specific tone, reciting a prayer, using a specific incantation while exhaling, inhaling specific types of Heavenly and Earthly Qi powers, etc.).

Daoist Hand Seals are based on a theoretical construction of Yin and Yang, wherein the left hand is considered Yang and pure, and dominates the hand postures. Buddhist Mudras, however, originate from the Indian culture, which is predominantly right handed, therefore in the Buddhist system the right hand is seen as pure and dominates the hand Mudra postures.

### ESOTERIC STUDY AND TRAINING

If the Hand Seals or incantations are not performed correctly, then the disciple will not receive the response that he or she is seeking (e.g., the ability to command the Thunder Martial Generals and their officers to apprehend demons or evil spirits). Therefore, when a disciple performs the Fa Jue Hand Seals (the Hand Seals that invoke the power of the Law), he or she should understand all of the symbolic meanings that each seal represents in the spiritual realm as well as within the Celestial Im-

mortal World. If the disciple does not understand the secret meanings of each Fa Jue Hand Seal, he or she will not be able to access the hidden power that lays concealed within the body’s own energetic and spiritual realms, and will also be unable to summon the Thunder Martial Generals to defeat, capture, control or destroy demons and evil spirits.

When starting to perform the various Hand Seals, the disciple must take advantage of his or her cultivated Jing, Qi and Shen, and fuse both the internal and external energetic fields in order to access the spirit realm of the Immortal World and make it respond to his or her own personal will (internal thoughts and desires). All of the “disciples of immortality” in the Zheng Yi Heavenly Masters Mansion are taught to pay strict attention to this advice and to not take the study of the three various schools of Hand Seals for granted. Traditionally, each disciple is not allowed to perform any of the Hand Seals and incantations without first completely understanding and mastering the external and internal influences of each Hand Seal and its particular energetic and spiritual potential.

The combination of Hand Seals and Breath Incantations is the key to connecting the mind and spirit with the movements of the hands; this allows the Shen (mind and heart) to converge with the movements of the human form in order to gather the ancestral spirits (Prenatal Wujingshen) into the body.

According to ancient Daoist records, the magical power of certain hand seal incantations was maximized during the time when the Pole Star (located in the center of the Heavens) was directly aligned with the Moon when it was positioned in the West. However, some of these most powerful secret Hand Seals used to create miraculous acts of transformation were not passed along from master to disciple, and therefore certain esoteric “secrets of Heavens” were lost.

## HAND SEAL PREPARATION

The energetic power that manifests through the formation of certain Hand Seals does not occur simply because the priest's fingers have formed a specific magical energetic pattern. The magical power initiated through the forming of Daoist Hand Seals occurs only when the priest has trained the specific Hand Seal pattern to activate, control, and command the magical power contained within matter, energy, and spirit. This magical ability also allows the priest the power to manifest, activate, and control certain internal and/or external archetypes, Elements, energetic patterns, etc. The manifestation and control of these energetic powers can sometimes only be gained after many hours of magical practice.

The purpose of the Hand Seal Preparation is to energetically activate the internal power contained within the priest's energy body and spirit body, aligning these two bodies with the priest's physical body. Once in alignment, the priest's body, breath, and mind can then become activated and manifest the priest's full magical potential. This energetic activation allows the various esoteric patterns hidden within the formation of the magical Hand Seals to manifest, thereby bringing to life a ritual's innate powers.

In each posture, whether sitting or standing, the function and flow of body energy shifts and changes in relationship to the priest's posture, breath, and thought patterns. The patterns of energetic movement that the priest experiences are actually manifestations of his or her mental beliefs and intention.

For example, if the priest is standing and shifts his or her weight and mental focus onto the balls of the feet, the energy will naturally flow through the front of the body, stimulating the Heart Fire (Yang) energy via the front channels and internal organs. If the priest shifts his or her weight and mental focus backwards onto the heels, the energy will naturally flow through the back of his or her body, stimulating the Kidney Water (Yin) energy via the back channels and internal organs. The center of the feet connect the priest's flow of energy to the energetic fields of the Three Dantians and Taiji Pole, and they can be used to either transfer

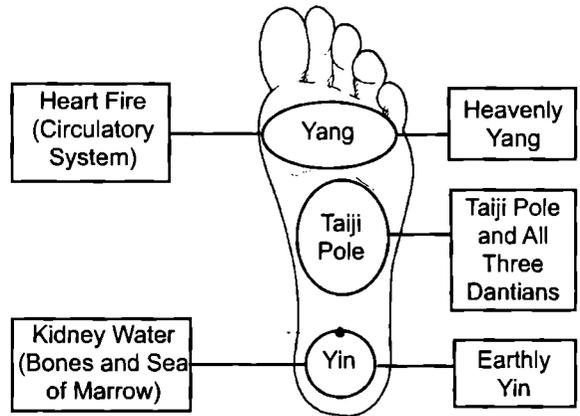


Figure 1.53. The Bottom of the Foot

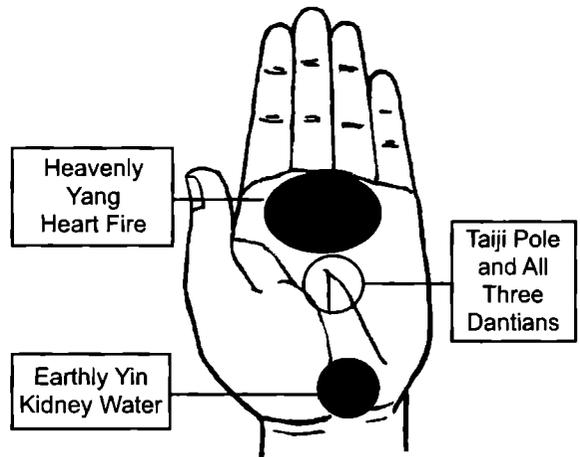


Figure 1.54. The Center of the Palm

the energy forward or backwards (Figure 1.53).

As the priest shifts his or her weight and mental focus on the placement of energy circulating from his or her feet, the energy will naturally alter its flow through the palms. The center of the feet connect the priest's flow of energy to the center of the palms, and can be used to either transfer the energy outward, away from the body or inwards, into the internal organs (Figure 1.54).

The following foundational exercise is traditionally used to establish a powerful energetic base through which the priest may begin his or her Hand Seal training.

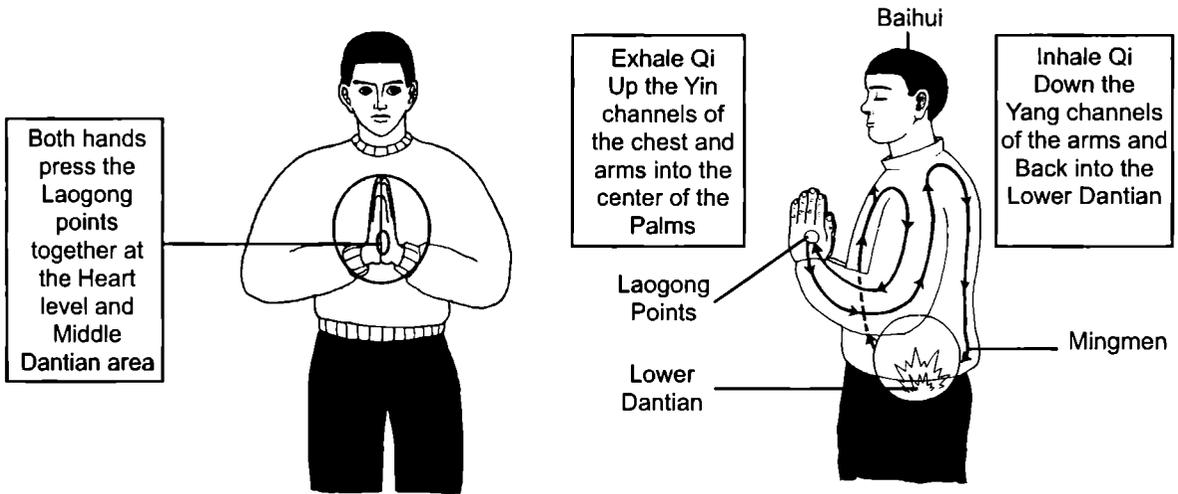


Figure 1.55. Buddhist Greeting Hand Seal

## BUDDHIST GREETING HAND SEAL

- While sitting or standing, the priest begins the activation exercise by performing the One Through Ten Meditation and the Three Invocations (see *Chinese Medical Qigong Therapy: Volume 3, Chapter 28, pages 218-222*).
- Next, the priest forms the Buddhist Greeting Hand Seal, with both hands pressing the Laogong (Pc-8) points together at the Middle Dantian area (Figure 1.55).
- The priest then focuses his or her mind on gathering energy into his or her Lower Dantian. This is practiced by slightly pulling upward and inward on the perineum and groin area, while focusing the mind and intention on inhaling Earth Qi through the bottoms of the feet into the Lower Dantian (if the priest is sitting cross-legged, he or she also inhales Qi through the knees into the Lower Dantian).
- When exhaling, the priest will guide the energy up the Yin channels of the chest (i.e., the Conception Vessel, Kidney, Spleen, and Liver Channels), and down both arms into the centers of the palms via the three arm Yin channels (i.e., the Lungs, Pericardium, and Heart).
- Next, the priest will inhale, and mentally guide the Qi away from the palms along the three arm Yang channels (i.e., the Large Intestine, Triple Burner, and Small Intestine Channels), over the shoulders and down the back into the Lower Dantian via the descending Yang channels of the back (i.e., the Governing Vessel, Urinary Bladder, and Gall Bladder Channels).
- It is important that the priest maintain natural breathing and continue to focus his or her attention on drawing the energy to and from the palms and fingertips. The palms should heat up and the fingertips should begin to tingle as they expand and fill with Qi.

## HEAVEN AND EARTH HAND SEAL

- Next, while still forming the Buddhist Greeting Hand Seal, the priest focuses his or her attention on again gathering energy into the Middle Dantian and heart area. This is practiced by slightly pulling upward and inward on the perineum and groin area, while focusing the mind and intention on inhaling Earth Qi through the bottoms of the feet into the Lower Dantian (if the priest is sitting cross-legged, he or she also inhales Qi through the knees into the Lower Dantian), and leading the energy up the center of the Taiji Pole into the Middle Dantian and heart area.
- With a long exhalation, the priest separates both palms and forms the Heaven and Earth Hand Seal (place the heel of the right palm three inches above the center of the left palm's Laogong point). At the same time, the priest imagines and feels the energy flowing from the heart and Middle Dantian area out his or her right palm, emitting Qi into space. The right palm should be facing away from the body at a 45 degree angle (Figure 1.56).
- The priest then inhales and again forms the "Buddhist Greeting" Hand Seal, sometimes known as the "Shang" (Upper) Hand Seal. In this particular Hand Seal, the right palm represents the power of Heaven descending into the realm of matter, the Earth (represented by the left palm). The right thumb represents

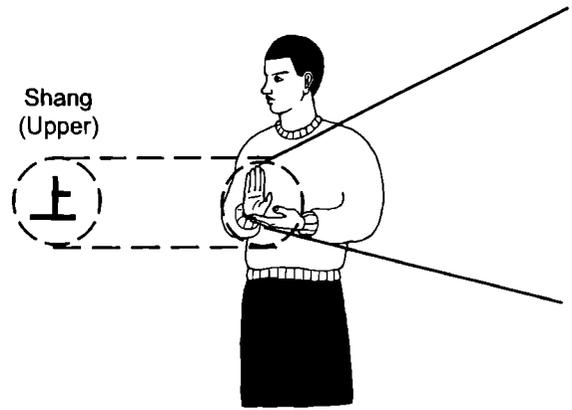


Figure 1.56. Heaven and Earth Hand Seal

Man, who is suspended between the powers of Heaven and Earth.

- Next, the priest exhales and separates the palms, this time forming a left facing Heaven and Earth Hand Seal. With this long exhalation, the priest imagines and feels the energy flow from the heart and Middle Dantian area out the left palm. The left palm should be facing away from the body at a 45 degree angle.
- The exercise continues in this manner, with the priest forming the Buddhist Greeting Hand Seal hand posture while inhaling, and alternating the left and right Heaven and Earth Hand Seal when exhaling.

## METHODS OF ACTIVATING HANDED SEALS

The following secret methods are used by Daoists priests in order to magically activate the energetic powers contained within the various Hand Seals. Without this important energetic activation, the hand seals simply remain nothing more than "finger art," and will not effect the energy within the physical realm like their supposed to.

### THE SECRET ACTIVATION METHOD FOR THE SWORD FINGER HAND SEAL

In order to magically activate the Sword Finger Hand Seal, the Daoist priest will begin as follows:

- While sitting or standing in a Wuji posture, the priest begins the activation exercise by performing the One Through Ten Meditation and the Three Invocations (see *Daoist Magical Talismans*).
- Next, the priest will form two Sword Fingers Hand Seals, with both thumbs pressing the Jade Crease points, located on the middle crease of the middle fingers. The right Sword Fingers should point downward, towards the Earth; the left sword Fingers should be pointing upwards, towards the Heavens.
- Both Sword Fingers should simultaneously rotate three times, creating three energetic circles. These three circles represent the priest's energetic influence over matter, energy, and spirit, as well as his magical influence in Heaven, Earth, and the Underworld.
- Next, using his right hand, the priest will imagine and draw the image of a Taiji Symbol in front of his chest (Figure 1.57).
- Then, using his right hand, the priest will draw the following secret activation seal in the air in front of his Yellow Court and Middle Dantian area (Figure 1.58).
- After drawing the secret magic seal, the priest will immediately use his right Sword Fingers Hand Seal to draw a circle around the secret activation symbol.
- After drawing the magic circle around the secret activation seal, the priest will take his right thumb and press the Jade Crease. Using his "True Qi," the priest will imagine divine light shining, radiating out of his body, flowing through his fingers, and penetrating the circle.

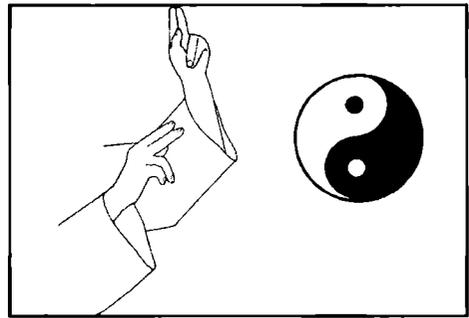


Figure 1.57. The priest uses his right hand Sword Fingers Hand Seal to draw the image of a Taiji Symbol in front of his chest.



Figure 1.58. The priest draws the first seal and immediately surrounds it with a Magic Circle.



Figure 1.59. The priest draws the second seal inside the Magic Circle.



Figure 1.60. The priest draws the magic talisman for Destroying Evil inside the Magic Circle.

- Next, the priest will energetically draw a second secret seal inside the magic circle (Figure 1.59).
- Then, the priest will draw the following magic talisman inside the magic circle, used for destroying evil influences and noxious spirits (Figure 1.60). In this special talisman, the Chinese character Sheng (Life), is mounted on a horse and penetrates through the character Sha (meaning to strike dead by evil influences).
- After drawing the magic talisman, the priest will immediately withdraw his hands and return back to a state of Wuji.

### THE SECRET ACTIVATION METHOD FOR THE JADE CREASE HAND SEAL POSITION

The following secret technique is used by Daoist priests in order to magically activate the Jade Crease point position, located on the located on the middle crease of the middle fingers.

This special magic technique is divided into three separate stages of magical activation, described as follows:

#### Activating the Jade Crease (Stage One)

- The priest will begin the magic activation method by touching the Jade Crease points on both hands with the thumbs.
- Then, the priest will form a right hand Sword Fingers Hand Seal, and draw the Fragrant Cloud Seal Character in the air (Figure 1.61), in front of his Yellow Court and Middle Dantian area
- Next, the priest will relax his right hand and focus again on pressing the Jade Crease point with his thumb.
- Then, the priest will circle rotate both hands three times. It is important that the Jade Crease points on both hands still remain pressed while rotating.

#### Activating the Jade Crease (Stage Two)

- Still touching the Jade Crease points on both hands, the priest will again form a right hand Sword Fingers Hand Seal, and draw the Reverse Fragrant Cloud Seal Character in the air (Figure 1.62), in front of his Yellow Court and Middle Dantian area
- Next, the priest will relax his right hand and focus again on pressing the Jade Crease point with his thumb.
- Then, the priest will circle rotate both hands three times. It is important that the Jade Crease points on both hands still remain pressed while rotating.



Figure 1.61. The priest will draws the "Fragrant Cloud Seal Character" in the air.



Figure 1.62. The priest will draws the "Reverse Fragrant Cloud Seal Character" in the air.

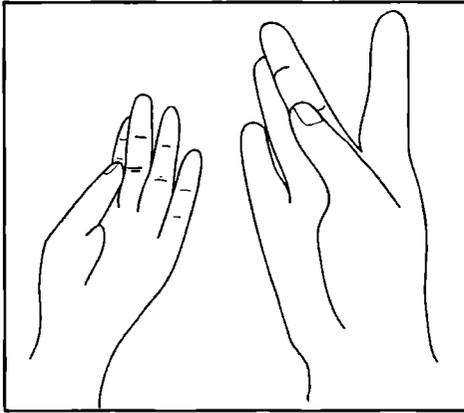


Figure 1.63. Both of the priests palms will face upward, with his thumbs still touching the Jade Crease points.



Figure 1.64. The left hand will draw the following secret pattern, rotate three times, and rest at the Lower Dantian



Figure 1.65. The right hand will draw the following secret pattern, rotate three times, and rest at the Middle Dantian

### Activating the Jade Crease (Stage Three)

- Next, the priest will turn both of his palms to face upwards. It is important that his thumbs still touch the Jade Crease position (Figure 1.63)
- Then, the priest's left hand will draw the following magic seal pattern in the air, level with his Middle Dantian (Figure 1.64)
- After drawing the magic pattern, the left hand (still pressing the Jade Crease point) will circle rotate three times outward, away from the body, towards the right (counterclockwise), and come to rest level with the Lower Dantian area on the priest's body. It is important that the Jade Crease points on both hands still remain pressed while rotating.
- Next, the priest's right hand will draw the following magic seal pattern in the air, level with his Middle Dantian (Figure 1.65)
- After drawing the magic pattern, the right hand (still pressing the Jade Crease point) will circle rotate three times towards the priest's chest (counterclockwise), and come to rest level with the Middle Dantian area on the priest's body. It is important that the Jade Crease points on both hands still remain pressed while rotating.

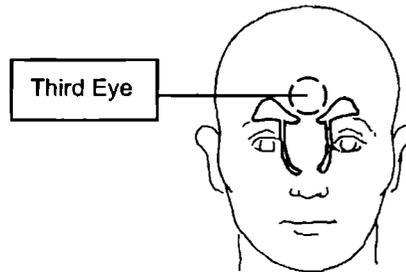


Figure 1.66. Both of the priests thumbs will press the Third Eye point and emit Qi into the Crystal Chamber.

- After the three rotations, the right hand (located at the Middle Dantian) will come to rest above the left hand (located at the Lower dantian).
- Then, the priest will immediately gather his Qi and place both of his thumbs together onto his Third Eye. The priest will imagine and feel that both thumbs growing into the center of his head, then emit Qi into his Crystal Chamber. It is important that the priest focus and concentrate, until he see the real light of the Divine Eye shining as bright as a candle within his Upper Dantian. (Figure 1.66)

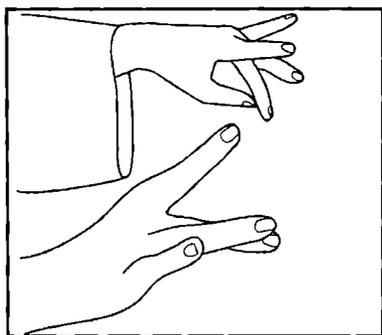


Figure 1.67. Both of the priests palms will face downward, with his thumbs touching the Ding Heavenly Stem Crease points.

### THE SECRET ACTIVATION METHOD FOR THE WHITE CRANE HAND SEAL POSITION

The following secret technique is used by Daoist priests in order to magically activate the White Crane Hand Seal.

- The priest will begin with both of his palms pointing downward, facing the Earth. Both thumbs should be pressing the Ding Crease (Figure 1.67).
- First, the right hand will begin to draw the right magic seal pattern for the White Crane Hand Seal in the air, in front of the chest (Figure 1.68).

The magic pattern begins at the bottom right side (palm facing left), and ascends, swerving towards the left (palm up), right, and again towards the left (palm down). Then, it immediately goes straight down and ends (palm down).

Next, the priest will draw a large circle around the magic seal pattern, extend his hand inside the circle, and press the Ding Seal Crease.

- Then, the left hand will begin to draw the left magic seal pattern for the White Crane Hand Seal in the air, in front of the chest (Figure 1.69).

The magic pattern begins at the top (palm down), and descends downward. It then ascends (palm facing up) and after reaching the top, begins to swerve downward, moving towards the right (palm facing right), left (palm facing left), right (palm facing right), and again towards the left (palm facing down).

Next, the priest will draw a large circle around the magic seal pattern, extend his hand inside the circle, and press the Ding Seal Crease.



Figure 1.69. The left hand magic seal pattern for the White Crane Hand Seal.



Figure 1.68. The right hand magic seal pattern for the White Crane Hand Seal.

### THE SECRET TRAINING METHOD FOR STRENGTHENING THE WRISTS AND FINGERS

The following ancient techniques were used by Daoist priests in order to train their wrists and fingers. These exercises were taught to the disciples while they were learning the various magic hand seals.

#### The Wind Blowing The Willow (The Finger Method)

This finger method requires the priest to begin by placing both palms level with the Middle Dantian area. Both palms should face each other, with all of the fingers pointing forward (like reaching out to shake someone's hands).

With both thumbs pointing upward towards the Heavens, the priest will quickly open and close the four fingers. When performed rapidly, the palms look like willow leaves blown by the wind.

#### The Wind Blowing The Willow (The Wrist Method)

This wrist method requires the priest to begin by placing both palms level with the Lower Dantian area. Both palms should face the Earth, with the left palm positioned over the wrist of the bottom right palm.

With both thumbs pointing downward, the priest will quickly wave the palms up and down. When performed at a rapid rate, both palms look like willow leaves being blown by the wind.

#### The Bird Turning its Body (The Wrist Method)

This wrist method requires the priest to begin by placing both palms level with the Yellow Court area. Both palms should face each other (Man), and move in a rising and falling figure "8" circular rhythm, like a bird flying and turning in the air.

## DOUBLE HANDED SEALS

The purpose for using Double-Handed Hand Seals is to allow the Daoist mystic's body (Jing), energy (Qi), and mind (Shen) to combine and be directed towards one purposeful goal. In ancient China, Daoist mystics would commonly use the Double-Handed Bagua (Eight Trigram) Hand Seals in order to summon the powers of specific elements.

### FORMING THE BA GUA HAND SEALS

The ancient Daoists understood that from the Wuji, the Dao creates Yin and Yang, which in turn give birth to four phases of universal energy (Greater Yang, Lesser Yang, Greater Yin and Lesser Yin). The four phases of universal energy give birth to the eight natural forces of the Bagua (Heaven, Thunder, Water, Mountain, Earth, Wind, Fire and Lake). These four phases also form the energetic basis of the prenatal and postnatal transformations, manifested in the form of eight energetic actions (known as the Bagua Trigrams). These eight energetic patterns are therefore symbolized by combinations of Yin and Yang lines (Yao). Traditionally, a Yin line is represented as a broken line (- -), and a Yang line is represented as a solid line (---). A Yao Trigram is composed of three lines, constructed with either Yin Yaos, Yang Yaos, or a combination of both Yin and Yang Yaos (Figure 1.70). These eight prenatal and postnatal energetic actions act as a template for all creation and can be further combined in order to form the ever-changing energetic patterns of the 64 Hexagrams of the Yi-Jing (Figure 1.71).

In ancient China, Daoist Mystics would summon the powers of specific Elements through connecting their fingers in various patterns in order to form Hand Seals in accordance with the energetic principles of the Eight Trigrams. Accessing the Eight Trigram power was initiated through connecting the fingers of both hands in various patterns in order to form Hand Seals in accordance with the energetic principles of the Bagua. The Double-Handed Bagua (Eight Trigram) Hand Seals are formed through the corresponding Yin and Yang configurations of the fingers.

The ancient Daoists believed that each energetic pattern would "open a gateway" to the



Figure 1.70. Yin and Yang Yao Trigram

Trigram Element's energetic nature and allow an individual to absorb, manipulate, or control the Element's energetic and spiritual nature. The Bagua Trigrams can be organized and arranged according to either the Prenatal System of Fu Xi or the Postnatal System of King Wen Wang.

The Ancient Daoist Hand Seals used to access and control the energetic natures of the Ancient Five Elements is an extremely well guarded secret. The purpose for secrecy is due to the ability of controlling both the creative and destructive forces of these Elements. When combined with the colorful images and vibrational resonances of ancient Daoist Invocations (Mantras), these ancient Daoist Hand Seals can be used to initiate a powerful influence on the environmental energetic fields.

### EIGHT TRIGRAM DOUBLE-HAND SEALS USED FOR YI-JING DIVINATION

The ancient Daoist Mystics also used the Prenatal and Postnatal Bagua Trigrams for Yi-Jing divination. This skill required the Daoist Mystic to dissolve his or her energetic and spiritual matrix into the infinite space of the Wuji while deep in a meditative state. Specific Hand Seals were used for assisting the Daoist Mystic in entering into the state of "No-Mind." This state of being an impartial, passive observer (non-judgemental) was needed for the divination to be effective.

1. To begin, start from a sitting posture, with both hands resting on the lap directly in front of your Lower Dantian. After performing the "One Through Ten" meditation and "Three Invocations" (in order to create a sacred training space), the divination practice begins. First relax, then concentrate and imagine dissolving into the infinite space of the Wuji, established within the "center of space" and "center of time."

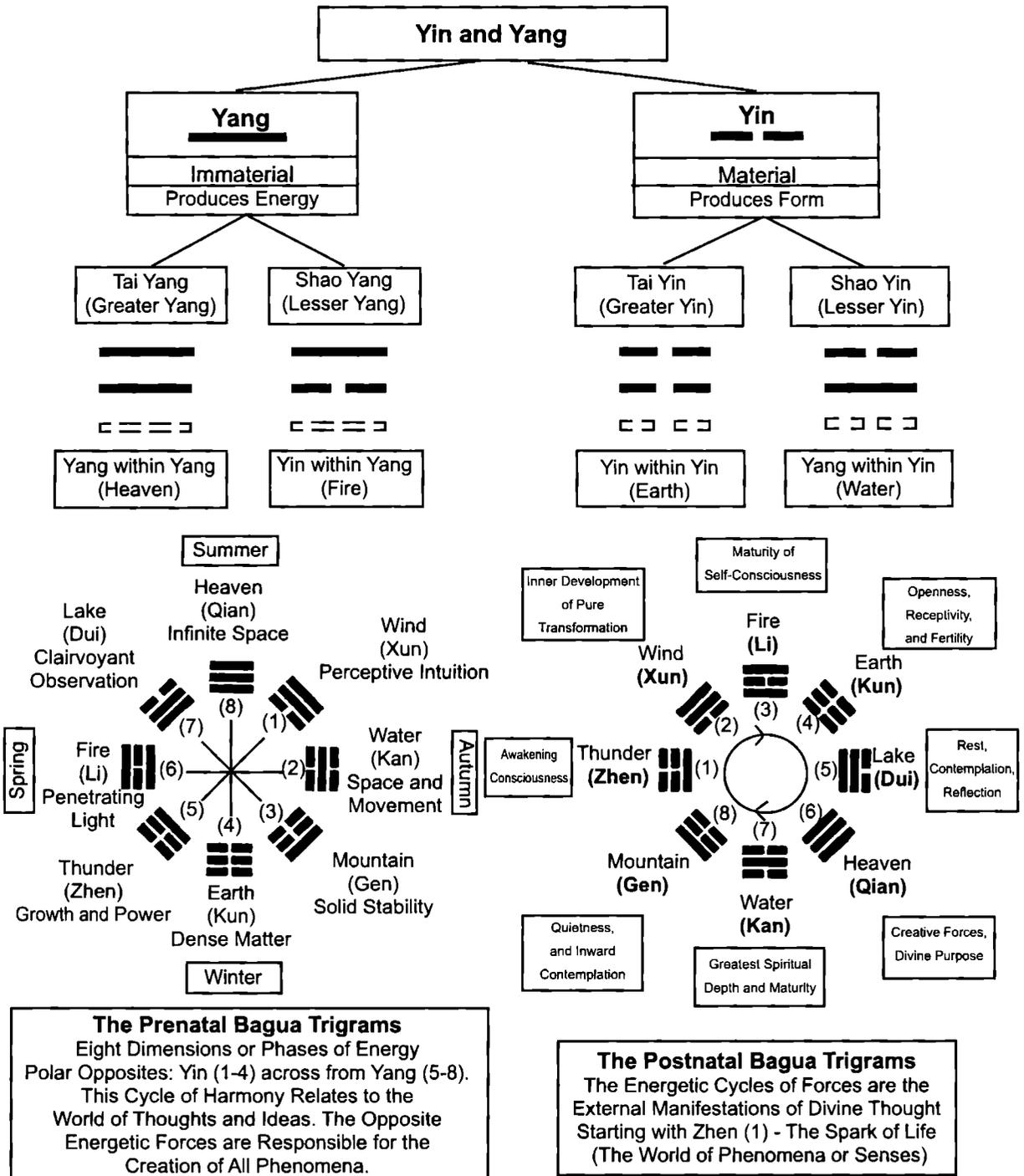


Figure 1.71. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory).

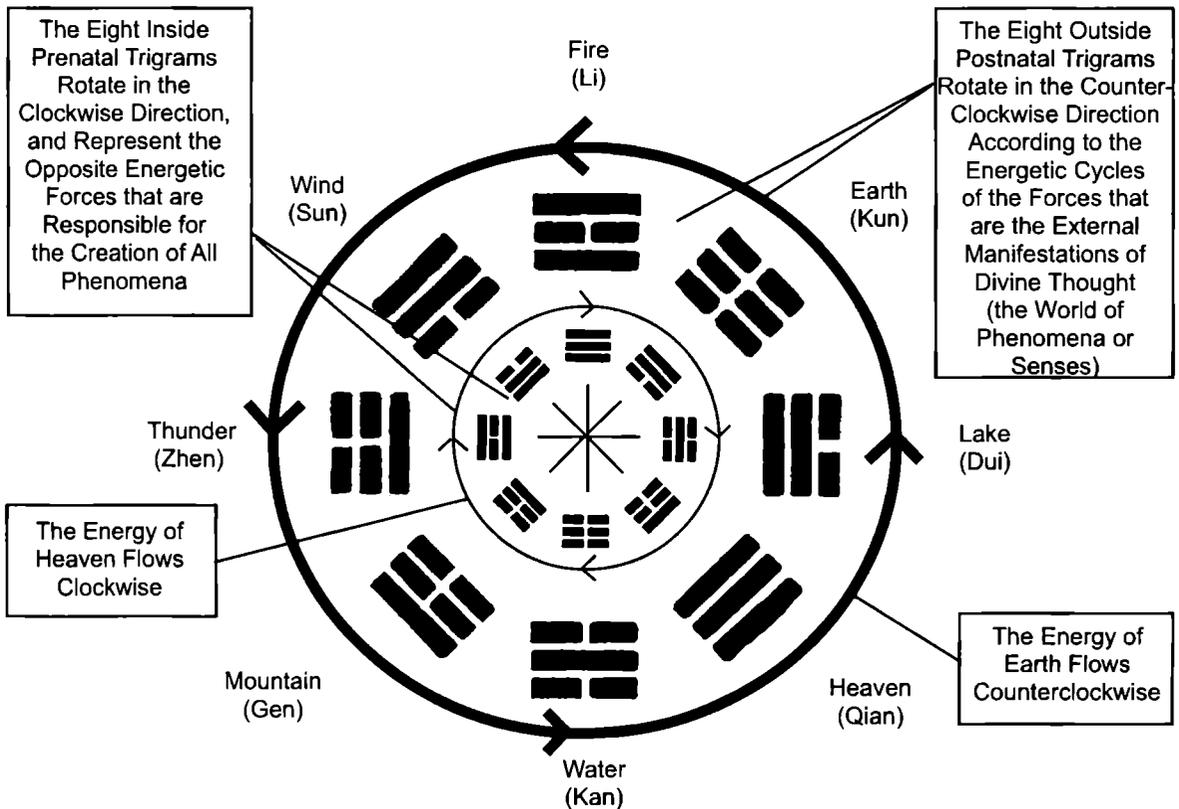


Figure 1.72. The Ancient Chinese Yi-Jing Hologram Structure of the Eight Trigrams in relationship to the Sixty-Four Hexagrams

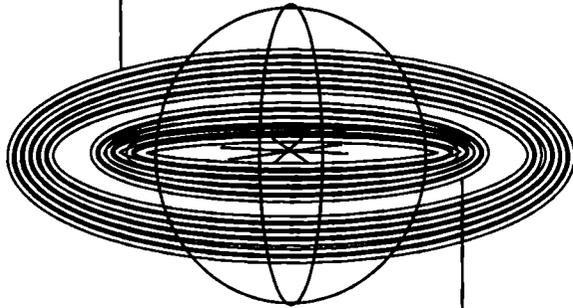
While experiencing the energetic field and infinite space of the Wuji, completely surround your physical, energetic and spiritual body with the Prenatal and Postnatal Bagua Trigram formations (which will eventually combine to form the sixty-four hexagrams of the Yi-Jing). First surrounds your body with the energetic fields of the Prenatal Bagua Trigrams. Once the power of this energetic field is acknowledged, honored, and experienced, then surround the Prenatal Bagua Trigrams with an outside energetic field of the Postnatal Bagua Trigrams. (Figure 1.72).

2. Then begin to spin both Bagua Trigrams according to the following patterns:
  - The Prenatal Trigrams, located in the inside of the circle, spin in a clockwise direction. This represents the Prenatal creative cycle of Heaven's Yang energetic field.

- The Postnatal Trigrams, located on the outside of the circle, spin in a counterclockwise direction. This represents the Postnatal cycle of Earth's Yin energetic field (Figure 1.73).
3. As both circles continue to spin, join only the tips of the thumbs and the tips of the little fingers (the middle six fingers are not allowed to touch, but simply face each other) and imagine forming a bright energetic circle. This energetic circle represents the infinite space of the Wuji. Once an "Energy Ball" has formed between the palms, then allow the energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (Figure 1.74).
  4. Next begin to focus and concentrate on the specific question or purpose for the divination. While spinning, the outside and inside circles

Both the Prenatal Trigrams and Postnatal Trigrams surround the Daoist Mystic to form the Sixty-Four Hexagrams of the Yi-Jing

The Postnatal Trigrams, located in the outside of the circle, spin in a counterclockwise direction.



The Prenatal Trigrams, located in the inside of the circle, spin in a clockwise direction.

Figure 1.73. The Cycles of Heavenly and Earthly Energetic Forces Expressed Through the Bagua Trigrams Represent the External Energetic Manifestations of Divine Thought

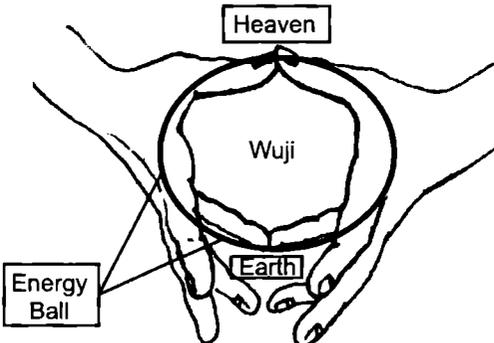


Figure 1.74. Bagua "Energy Ball" Hand Position

of the Prenatal and Postnatal Bagua Trigrams will slowly begin to stop their movements and begin to form a Hexagram (containing six Yaos). The Hexagram is constructed of three Yaos from the inner Prenatal Bagua Trigram circle combined with three Yaos from the outer Postnatal Bagua Trigram circle.

5. After observing the Hexagram, end the meditation and consult the Yi-Jing's book of commentaries for the proper interpretation of his or her reading.

### EIGHT TRIGRAM DOUBLE-HAND SEALS FOR GATHERING POWER

To control the powers of the Eight Elements, the ancient Daoist Mystics used the Eight Trigram Hand Seals in order to create energetic portals or spiritual doorways into the infinite void of the Wuji. Before using the Double-Hand Seals to gather and control these specific powers, the Daoist Mystic must first change his or her relationship to each Element's fundamental characteristic. This understanding must be experienced on all three levels (physical, energetic and spiritual). Then, when practicing the exact meditation used for entering into the energetic and spiritual fields of each Element, the Daoist Mystic uses the proper Hand Seal for creating and controlling the Element's specific nature.

The following ancient Daoist Hand Seals are used to effectively conjure and control the ancient elements active within the Eight Trigrams. However, due to the innate dangers involved, the specific Incantations that are used to accompany the Hand Seals in conjuring and controlling the ancient elements must only be obtained through the careful guidance of a qualified master.

1. To begin the meditation used for summoning and controlling the power of the ancient Daoist Bagua Trigrams, start from a sitting posture, with both hands resting on the lap directly in front of your Lower Dantian. Then perform the "One Through Ten" meditation and "Three Invocations" in order to create a sacred training space in which to practice. Relax, concentrate and imagine existing within the "center of space" and the "center of time."

While experiencing the energetic field and infinite space of the Wuji, completely surround your physical, energetic and spiritual body with an energetic field of divine light.

2. Next, join the tips of the thumbs and the tips of the little fingers and imagine forming an energetic circle. The middle six fingers are not allowed to touch, but simply face each other. Once an "Energy Ball" has formed between the palms, allow energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (refer back to Figure 1.74).















































































































# BREAKING THE PRISON HAND SEAL AND MAGIC INCANTATION RITUAL

The following is an example of using Single Hand Seals while performing a Daoist magic ritual. In the following magic ritual, the Daoist priest will form each of the eight Postnatal Bagua (Eight Trigram) Hand Seals with his left hand (Figure 1.239). With his right hand, the priest will use the Command Block (Figure 1.240) to write magic seals and magical script patterns, while speaking esoteric sound incantations. In this magic ritual, each of the special hand seals is accompanied with an esoteric magic seal that the priest must envision within his Third Eye.

Starting from the Thunder (Zhen) Trigram position, the priest will sojourn through each of the Eight Trigrams in the following manner:

- #1 Thunder (Zhen) Trigram
- #2 Fire (Li) Trigram
- #3 Lake (Dui) Trigram
- #4 Water (Kan) Trigram
- #5 Mountain (Gen) Trigram
- #6 Wind (Xun) Trigram
- #7 Earth (Kun) Trigram
- #8 Heaven (Qian) Trigram

While forming each of the Eight Trigram Hand Seals, the Command Block (Thunder Block) is held in the priest's right hand, and positioned over the rice offering. Then, magic seal scripts are written over the rice and secret magical sound incantations are recited.

After writing the magical script over the rice, and imprinting it with the magic sound incantations, the priest will strike the Rice Container three times in order to energetically activate the imprinted magical power

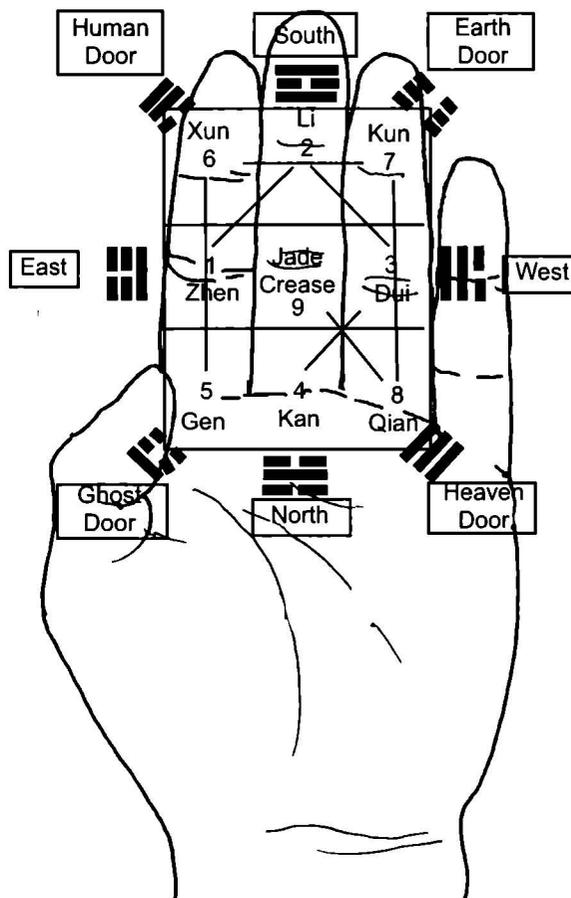


Figure 1.239. In ancient China, the PostnatalHeavenly Bagua pattern of the "Magic Square" was superimposed on the left palm, allowing Daoist priest the ability to summon and gather the energetic and spiritual powers of the Bagua into the body.



(Front)

(Back)

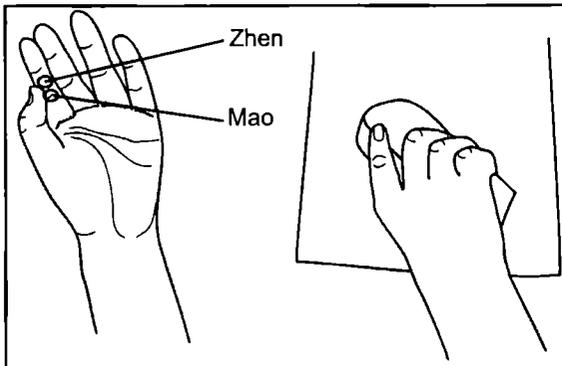


Figure 1.241. The priest's left thumb touches both the Thunder (Zhen) Trigram & Mao Earthly Branch Points; His right hand holds the Command Block.

### THUNDER TRIGRAM HAND SEAL

The Daoist priest will begin the magic ritual by performing the standard "Opening the Altar" rituals. These important magic rituals are used to purify the altar space and to invite the celestial immortals into the altar room.

Once the altar has been officially Opened to the celestial court, and all of the invited deities are present, the priest will begin the "Breaking the Prison" ritual.

This special magic ritual is performed by first having the priest use his left hand to create the Thunder Trigram Hand Seal. By touching his left thumb to both the Zhen (Thunder) Trigram point and the Mao Earthly Branch finger position (Figure 1.241) the Thunder Trigram Hand Seal is formed and ready to be magically activated. The magical activation of the Thunder Trigram Hand Seal is described as follows:

- As the priest's thumb touches both the Zhen Trigram point (located on the center pad of the index finger) and Mao Earthly Branch point (located on the first crease from the baseline of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.242).
- Next, while still forming the Thunder Trigram Hand Seal with his left hand, the priest will



Figure 1.242. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.243. The priest will use the Command Block to write the following Magic Seal within the rice

pick up the Command Block with his right hand, and place it over the rice offering.

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.243).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

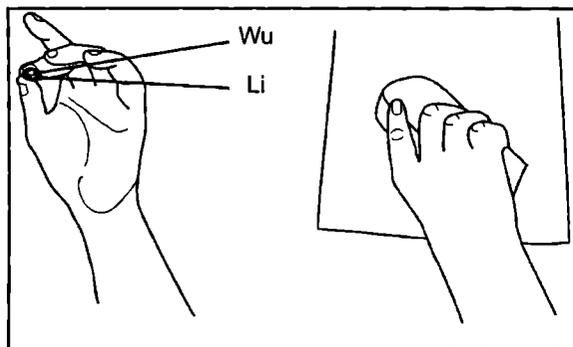


Figure 1.244. The priest's left thumb touches the Fire (Li) Trigram & Wu Earthly Branch Points; His right hand holds the Command Block.

### FIRE TRIGRAM HAND SEAL

After performing the Thunder Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Fire Trigram Hand Seal ritual, described as follows:

- The priest will perform the Fire Trigram Hand Seal ritual by touching his left thumb to both the Li (Fire) Trigram point, and to the Wu Earthly Branch finger position (Figure 1.244).
- As the priest's thumb touches both the Li Trigram point (located at the tip of the middle finger) and Wu Earthly Branch point (also located at the tip of the middle finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.245).
- Next, while still forming the left Fire Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.246).



Figure 1.245. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.246. The priest will use the Command Block to write the following Magic Seal within the rice

- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

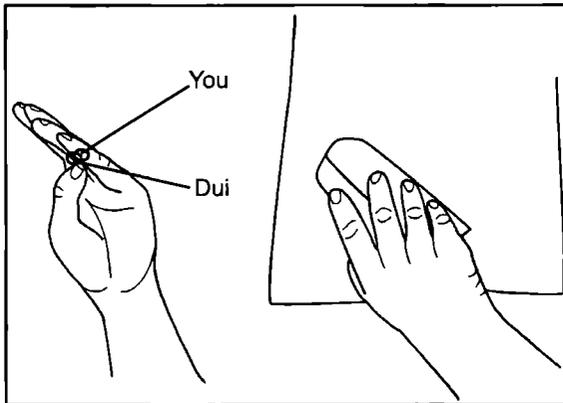


Figure 1.247. The priest's left thumb touches both the Lake (Dui) Trigram & You Earthly Branch Points; His right hand holds the Command Block.

### LAKE TRIGRAM HAND SEAL

After performing the Fire Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Lake Trigram Hand Seal ritual, described as follows:

- The priest will perform the Lake Trigram Hand Seal ritual by touching his left thumb to both the Dui (Lake) Trigram point, and to the You Earthly Branch finger position (Figure 1.247).
- As the priest's thumb touches both the Dui Trigram point (located at the center pad of the ring finger) and the You Earthly Branch point (located at the top crease of the little finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.248).
- Next, while still forming the left Lake Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.249).



Figure 1.248. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.249. The priest will use the Command Block to write the following Magic Seal within the rice

- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

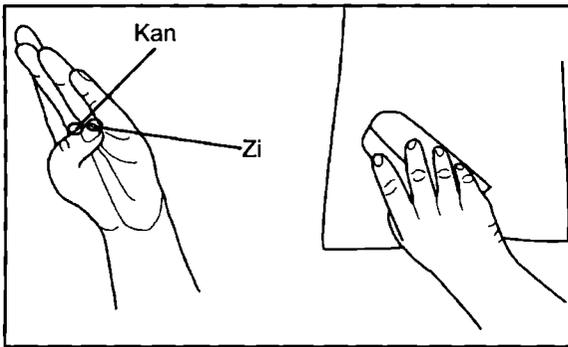


Figure 1.250. The priest's left thumb touches both the Water (Kan) Trigram & Zi Earthly Branch Points; His right hand holds the Command Block.

### WATER TRIGRAM HAND SEAL

After performing the Lake Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Water Trigram Hand Seal ritual, described as follows:

- The priest will perform the Water Trigram Hand Seal ritual by touching his left thumb to both the Kan (Water) Trigram point, and to the Zi Earthly Branch finger position (Figure 1.250).
- As the priest's thumb touches both the Kan Trigram point (located at the bottom pad of the middle finger) and the Zi Earthly Branch point (located at the bottom pad of the ring finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.251).
- Next, while still forming the left Water Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.251. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.252. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.252).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

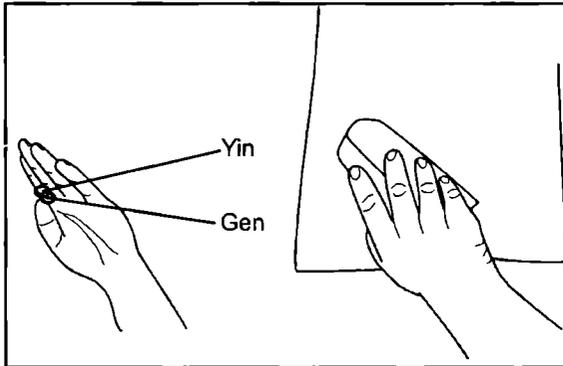


Figure 1.253. The priest's left thumb touches both the Mountain (Gen) Trigram & Yin Earthly Branch Points; His right hand holds the Command Block.

### MOUNTAIN TRIGRAM HAND SEAL

After performing the Water Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Mountain Trigram Hand Seal ritual, described as follows:

- The priest will perform the Mountain Trigram Hand Seal ritual by touching his left thumb to both the Gen (Mountain) Trigram point, and to the Yin Earthly Branch finger position (Figure 1.253).
- As the priest's thumb touches both the Gen Trigram point (located at the bottom pad of the index finger) and the Yin Earthly Branch point (located at the bottom crease of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.254).
- Next, while still forming the left Mountain Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.254. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.255. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.255).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

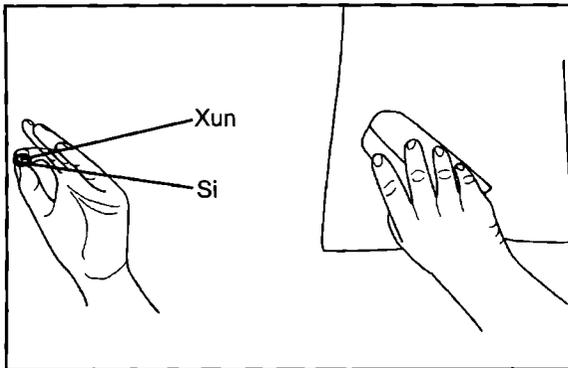


Figure 1.256. The priest's left thumb touches both the Wind (Xun) Trigram & Si Earthly Branch Points; His right hand holds the Command Block.

### WIND TRIGRAM HAND SEAL

After performing the Mountain Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Wind Trigram Hand Seal ritual, described as follows:

- The priest will perform the Wind Trigram Hand Seal ritual by touching his left thumb to both the Xun (Wind) Trigram point, and to the Si Earthly Branch finger position (Figure 1.256).
- As the priest's thumb touches both the Xun Trigram point (located at the tip of the index finger) and the Si Earthly Branch point (also located at the tip of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.257).
- Next, while still forming the left Wind Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.257. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.258. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.258).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

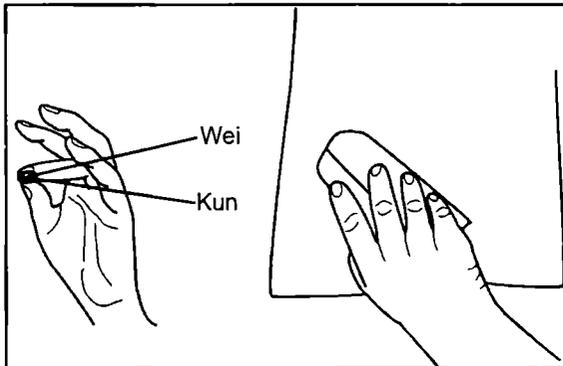


Figure 1.259. The priest's left thumb touches both the Earth (Kun) Trigram & Wei Earthly Branch Points; His right hand holds the Command Block.

### EARTH TRIGRAM HAND SEAL

After performing the Wind Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Earth Trigram Hand Seal ritual, described as follows:

- The priest will perform the Earth Trigram Hand Seal ritual by touching his left thumb to both the Kun (Earth) Trigram point, and to the Wei Earthly Branch finger position (Figure 1.259).
- As the priest's thumb touches both the Kun Trigram point (located at the tip of the ring finger) and the Wei Earthly Branch point (also located at the tip of the ring finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.260).
- Next, while still forming the left Earth Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.260. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.261. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.261).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

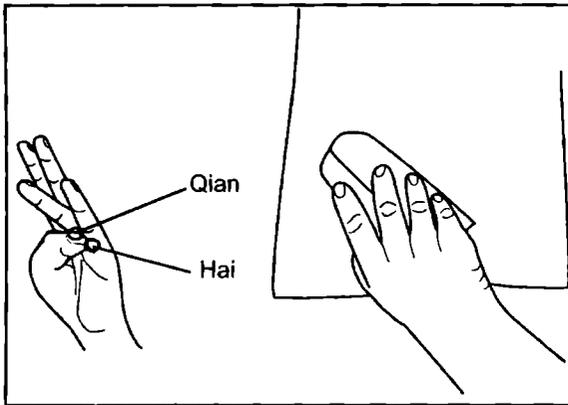


Figure 1.262. The priest's left thumb touches both the Heaven (Qian) Trigram & Hai Earthly Branch Points; His right hand holds the Command Block.

### HEAVEN TRIGRAM HAND SEAL

After performing the Earth Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Heaven Trigram Hand Seal ritual, described as follows:

- The priest will perform the Heaven Trigram Hand Seal ritual by touching his left thumb to both the Qian (Heaven) Trigram point, and to the Hai Earthly Branch finger position (Figure 1.262).
- As the priest's thumb touches both the Qian Trigram point (located on the first pad of the ring finger) and the Hai Earthly Branch point (also located at the first crease of the little finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.263).
- Next, while still forming the left Heaven Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.263. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.264. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.264).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun!"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

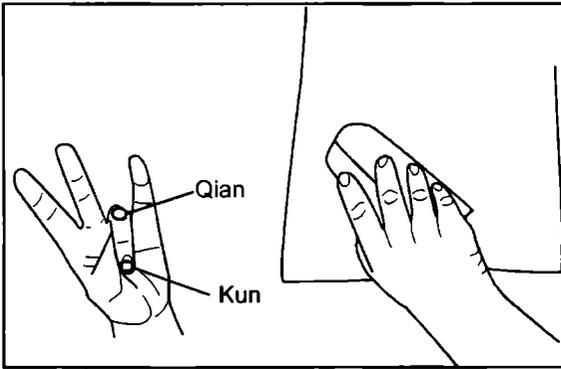


Figure 1.265. The priest's left thumb touches both the Heaven (Qian) & Earth (Kun) Trigram Points; His right hand holds the Command Block.

### HEAVEN AND EARTH TRIGRAM HAND SEAL

After performing the Heaven Trigram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Heaven and Earth Trigram Hand Seal ritual, described as follows:

- The priest will perform the Heaven and Earth Trigram Hand Seal ritual by touching his left thumb to both the Qian (Heaven) Trigram point, and to the Kun (Earth) Trigram finger position (Figure 1.265).
- As the priest's thumb will lay against the ring finger, touching both the Qian Trigram point (located on the first pad of the ring finger) and the Kun Trigram point (located at the tip of the ring finger). The priest will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.266).
- Next, while still forming the left Heaven and Earth Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.266. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.267. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.267).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block. This is done in order to magically activate the rice with the energy of the imprinted magical seals, and to create a powerful energetic resonance, initiated from the spoken sound incantation.

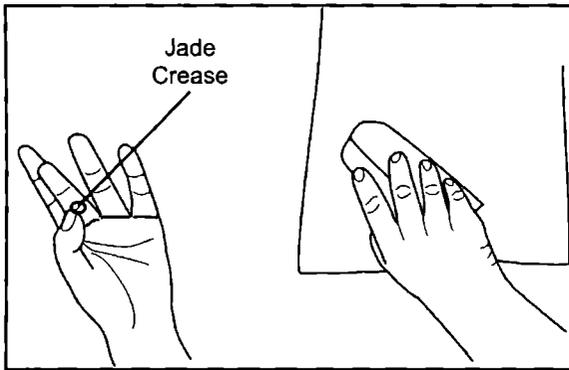


Figure 1.268. The priest's left thumb touches the Jade Crease (Center) Hand Seal; His right hand holds the Command Block.

### THE JADE CREASE HAND SEAL

After performing the Heaven and Earth Tri-gram Hand Seal ritual, the priest will continue the "Breaking the Prison" ritual by performing the Jade Crease Hand Seal ritual, described as follows:

- The priest will perform the Jade Crease Hand Seal ritual by touching his left thumb to the second crease of the middle finger (Figure 1.268).
- Next, the priest will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.269).
- Next, while still forming the left Jade Crease Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.270).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

**"An-Pu-Na-Su-  
Da-Da-Tian-Luo-  
Ye-Jiu-Ku-Zun !"**

- Then, the priest will strike the Rice Container with the Command Block three times.
- After striking the rice container three times, the priest will write the following magic seal



Figure 1.269. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.270. The priest will use the Command Block to write the following Magic Seal within the rice

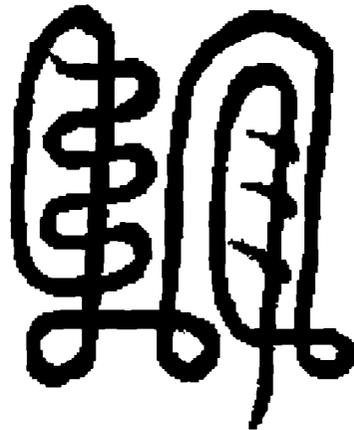


Figure 1.271. The priest will use the Command Block to write the following Magic Seal within the rice

(Figure 1.271), and then say the following magical incantation:

**"Wu-Lun-Jin-Yi-  
Ci-Na-Po-Du-Ye !"**

- After saying the magic incantation, the priest will strike the altar table three times. With each strike, the priest will imagine the gates to the Nine Darknesses and Ten Hell Prisons being destroyed by divine white light.

# DAOIST MAGICAL STAR STEPPING PATTERNS

## CYCLES OF THE STARS

To the ancient Daoists, the days of greatest importance (according to their calendar of magical events) was not assigned to a traditional month and day, but the specific day and hour on which a certain astronomical event took place. This knowledge of the Heavens required the priest to be completely aware of the most subtle energetic movements that transpire within his or her environment, completely in tuned with the energetic movements of the Sun, Moon, Planets, and Stars.

The ancient Chinese divided Heavenly energy into different classes of Yin and Yang: the Sun was seen as being the essence of Yang, the Moon as being the essence of Yin, and the Stars as being a combination of both Yin and Yang. The Stars were believed to have a great influence upon the energetic matrices of Earth and Man. The term "Stars" in ancient China, referred to the visible stars in the Northern Hemisphere; namely the Big Dipper, Polaris, the five planets, and the twenty-eight star constellations.

The Chinese ideograph for star, "Xing," is composed of two characters (Figure 1.272). On the top is the character "Ri" meaning "Sun;" on the bottom is the character "Sheng" meaning "to give birth to." It depicts the purest embodiment of refined matter which ascended into the Heavens and crystallized into Stars.

The ancient Chinese believed that stars and planets were energetically Yang, born from the Original (Yuan) Qi of Heaven and were considered to be the condensation of Fire, while the Milky Way was considered to be the condensation of Water. The ancient Chinese name for Milky Way is "Tian Chong," meaning "Highway of Heaven."

The pure aspects of these stars were believed to form the universal patterns that are responsible



Figure 1.272. In Ancient Chinese Ideograph for the word "Star"

for the manifestation of form and matter. Thus, the ancient Chinese also believed that everyone was born under the guardianship of the stars. Certain stars would have a great influence over an individual's life, determining whether he or she would be born as a human or animal, live long or die young, be rich or poor, etc.

The ancient Daoists believed that the energetic matrix of the Spirit Body was composed of certain energetic substances that were common with, and peculiar to, the stars. These energetic substances constantly created and activated stellar manifestations within the body's energetic fields. These stellar manifestations expressed themselves within the spiritual sheath that enveloped an individual's spiritual, energetic, and physical bodies. Once an individual had awakened to the esoteric stellar power that was contained within their energetic field, they could successfully accelerate the formation of their Spirit Body, and free themselves from the realm of matter.

In an individual's everyday life, it was believed that all actions under Heaven would unavoidably incur consequences. How an individual thinks and acts was reported by the man's or woman's Yuan Shen to the stars that govern longevity and destiny, and years of life were subtracted for bad deeds performed. If the celestial vapor was eventually taken from the individual (i.e., due to misuse of life-force energy), then the terrestrial vapor contained within the individual's Spirit Body would slowly suffocate his or her life-force energy and death would follow.

## HISTORY OF DAOIST STAR STEPPING

The ancient Daoist discovered that performing a ritual or speaking an incantation in a natural power spot (i.e., a place in the Earth where energy naturally accumulates) would tremendously enhance the magical power of the ritual and dramatically increase its energetic potency. This was one of the primary reasons why the skill of Feng Shui was so important to the ancient Daoists.

These energetic centers of the Earth were considered to be areas where matter intersects with spirit. They represented “cracks” in visible matter, that allowed the hidden spiritual energy to shine through. Once the power spot was discovered, the priest could then use the energetic field of his or her own body to additionally increase the magical power of that area. This increase in power was initiated during a magical ritual by performing esoteric dance, chanting, or Star Stepping (spirit traveling among the various planets and star constellations in order to commune with the celestial deities).

Daoist Star Stepping began in ancient China, when the shaman priests would dance certain ritualistic steps in order to open Celestial Gates and make contact the various immortals living within the celestial realm. These numerous stepping patterns allowed the ancient Daoists to summon various spirit entities from another planes of existence, causing them to manifest as a visible entity in either the energetic or physical realm. These shuffling trance-like movements are believed to allow the priest to leap onto a higher dimension. As the steps progress, the priest travels higher and further into the cosmos. Some of the most popular Star Stepping patterns are known as “the Dance (or Steps) of the Wu,” the “Steps of the Big Dipper,” and the “Daoist Thunder Magic Stepping.”

In certain magical rituals, the ritual master (Fa Shi), wearing cloud shoes, imagines the diagram of the Big Dipper beginning on ground, in front of the central altar, covering about ten square feet. The magical diagram of the Big Dipper symbolizes the nine levels of Heaven (sometimes called the “Nine Heavens”).

Generally accompanied by Daoist music, the ritual master continues to visualize ascending the Nine Heavens while performing the “Steps of the Big Dipper.” This star stepping pattern is performed to correspond with the positions of the Dipper Stars and the 28 Constellations, and is utilized in conjunction with the magical diagrams of the Nine Palaces and the Eight Trigrams. The ancient Daoists believed that through the various stepping rituals, the spirit soul (Hun) of the priest could accomplish the following:

- **Spirit Travel:** To the ancient Daoists, the Northern Dipper was a celestial bridge that existed between Heaven and Earth. It was the path of celestial travel, the gateway to the Underworld, and the field of creative transformation. The priest could therefore ascend into the Nine Heavens and deliver petitions (“reports”) to the Celestial Immortals.
- **Controlling:** The Big Dipper was also used as a form of protective power, keeping the priest safe from all manner of demonic influence that were sure to become attracted to the priest’s occult studies and rituals. The priest could therefore receive various powers to control the energetic realms of nature, as well as to control the various actions of evil spirits and demons.
- **Destroying:** The priest could invoke the magical power of Thunder in order to destroy the energetic and physical realms of people, places and things (specifically an evil spirit or demon).

### THE GATE OF HEAVEN

In ancient China, it was traditionally believed that the Celestial Gate (or Gate of Heaven) was the energetic portal that an individual’s soul entered into at the time of death, thus leading the deceased into another dimension. This magical gate could also be accessed and opened by an experienced Daoist priest.

The Gate of Heaven is believed to be an actual spiritual “place,” that exists as a physical location, and as a magical event. It can be accessed through the tail of the Big Dipper which serves as a “pointer,” informing the priest of the exact location from which to orient his or her magical rituals.

For example, during the evenings of the winter months (i.e. November), the Big Dipper seems to hanging “upside down” from its tail. It is during this time period, when the magical powers Heaven naturally descend upon the Earth. It is during this time period that the Daoist Priest “Lu” Ordination is performed for the Zheng Yi Daoist priesthood in the Jiangxi Province. This magical ceremony is held only once a year at the Celestial Master’s Mansion of Lung Hu Shan.

The ancient Daoist priests would perform the magical Steps of Yu (also known as the “Steps of the Big Dipper”) in order to open the Gate of Heaven. This magical ritual is based on the esoteric concept that “in order to create an invisible phenomenon, a priest must first create its visible counterpart (i.e., constructing a magical circle and altar); and in order to create a visible phenomenon, a priest must first create its invisible counterpart (i.e., casting the spell and reciting the incantations needed to open the energetic gate).”

#### **THE THREE GODS OF THE GATE OF HEAVEN**

When performing the Steps of Yu, and attempting to enter into the Gates of Heaven, there are three Celestial Gods that preside over the Gate of the Northern Dipper in Mao Shan Daoism. These three gods are collectively known as the “Three-in-One,” and are sometimes describes as the Male (the White Tiger), the Female (the Red Dragon), and the Great One (the Primordial King Ying Er, Ruler of the Gate of Life). The Great One is also sometimes known as “the King of the Yellow Court.”

In certain Daoist sects, the Three-in-One gods are sometimes represented as the manifestations of Jing (Essence), Qi (Energy), and Shen (Spirit). Other Daoist sects equate them to the psychic energies of the subconscious, conscious, and superconscious mind. Still other Daoists express the Three-in-One as the gods of the Three Dantians (“Three Cinnabar Fields”).

These three separate, yet related powers are susceptible to the prayers and invocations of the Daoist priests. They are viewed as the primordial gods of creation, representing the subtle forces and influences that modern society has all but forgotten.

#### **INCANTATION USED FOR CAUSING THE SPIRIT TO LEAVE THE PHYSICAL BODY**

Before performing any type of Star Stepping pattern, it is essential that the priest transform his or her physical body into a celestial (spirit) body. Therefore, before beginning the Steps of Yu, the Daoist priest would normally say the “Chu Shen Zhou” (“Bring the Spirit Out of the Body”) magical incantation. This magical incantation was recited when offering prayers and supplications to the Jade Emperor. This incantation was not only used to receive permission to enter the celestial realm, but it also prepared the priest’s spirit for the long journey into the stars. The “Chu Shen Zhou” magical incantation is described as follows:

**“Yuan Wo Shen Shen Chu Wo Shen Xing.  
Ling Wo Long Shen Shang Da Di Ting.  
Ji Ji Ru Lu Ling”**

**“Allow my Spirit to come out of my body.  
Command my True Spirit  
to reach the Jade Court.  
Quickly - As this is Law”**

#### **INCANTATION USED FOR RETURNING THE SPIRIT BACK INTO THE PHYSICAL BODY**

After completing the Steps of Yu, the Daoist priest would normally say the “Ru Shen Zhou” (“Bring the Spirit Back into the Body”) magical incantation. This magical incantation was recited after completing the ritual, and before dispersing the celestial deities. It allowed the priest to return the Hun back into his or her body after its long journey into the stars. The “Ru Shen Zhou” magical incantation is described as follows:

**“Yuan Wo Shen Shen Ru Wo Shen Xing.  
Ling Wo Zhu Shi Bao Wo Chang Sheng.  
Yi Ru Sheng Qi Jun Lu Ling.”**

**“Allow my Spirit to return to my body.”  
“Command my spirit to live in this world  
and protect my long life.  
As this is the command  
of General Sheng Qi Jun.”**

#### **THE STEPS OF YU**

To the ancient Chinese, the Steps of Yu (also known as the “Paces of Yu”) represented access to a magical “star gate.” In ancient China, each of

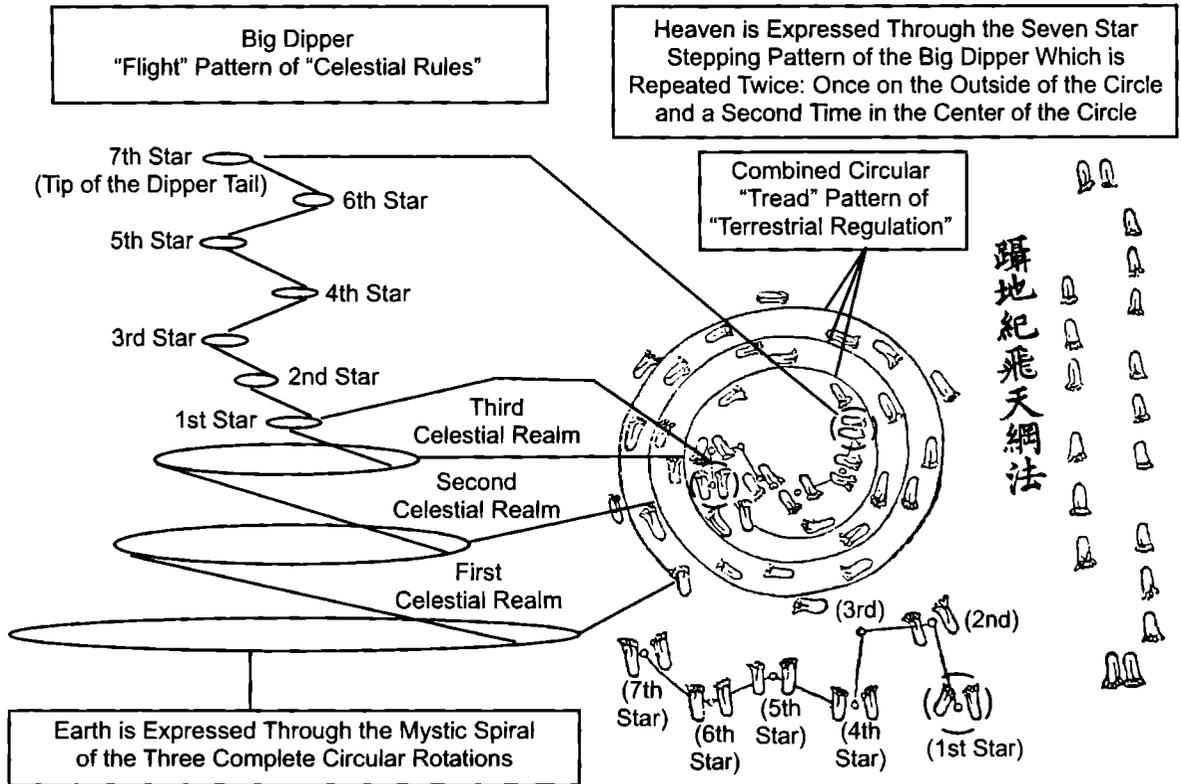


Figure 1.273. The "Steps of Yu," is used for invocation. This three dimensional pattern was originally used to demonstrate the energetic and spiritual union of Heaven and Earth. It magically reveals the combined circular "Tread" pattern of "Terrestrial Regulation" and the Big Dipper "Flight" pattern into the "Celestial Realm."

the seven stars of the Big Dipper related to one of seven magical gates, and also corresponded to one of the seven planets (Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn).

It is generally believed that the "Steps of the Big Dipper" stepping pattern was originally developed from the "Steps of Yu" (Figure 1.273). According to the *Magical Utterances* written by Yang Xiong of the Han Dynasty (206 B.C.-220 A.D.), "Because he often scaled high mountains and forded deep streams, when Emperor Yu had finished harnessing the water and the land, he suffered from a foot disease and would therefore walk with a limp." According to this source, the "Steps of the Big Dipper" are a result of the imitation of Emperor Yu's way of walking.

However, the actual "Steps of Yu" appeared quite early in China's ancient history and also incorporated the ancient art of Breath Incantation.

According to the *Inner Book of the Master Who Embraces Simplicity* and the *Book of Original Changes of the Pervasive Divine Eight Emperors*, "After Emperor Yu had harnessed the water and the land, he observed a huge bird along the ocean that had mastered Breath Incantations. The bird walked in a strange manner, and its steps could turn huge stones upside down. Emperor Yu studied the bird's stepping pattern and transformed the bird's strange way of walking into an effective method of acquiring magical skill." Therefore, the stepping pattern was called the "Steps of Yu," after its founder.

When performing the Steps of Yu, the Daoist priest always leads with his left foot (followed by the right foot). In each step, the left (Yang) foot enters the next stellar dimension. In this way, the priest always enters each celestial realm with his or her righteous (left) side.

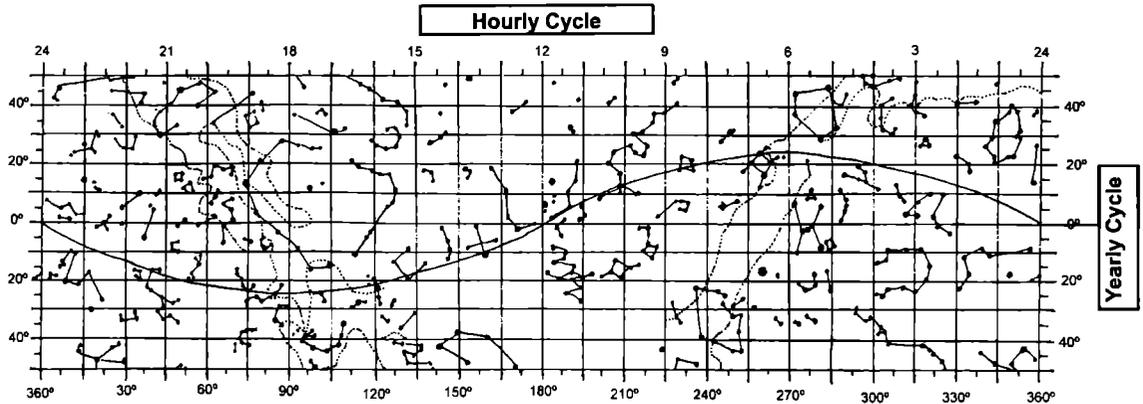


Figure 1.274. The Pathway of the Earth Through the Twenty-Eight Constellations. The positioning of the stars is considered to be the spiritual and energetic matrix (celestial diagram) of certain areas of the Heavens

It is also said that Yu spent three years learning Breath Incantations and later used the magical power of Breath Incantations along with magical Hand Seals to match the star stepping patterns. In Daoist magical Star Stepping, the positioning of each star is considered to be the spiritual and energetic matrix (celestial point of power) of certain areas of the Heavens. Daoist priests consider these power points to be equal to the Acupuncture points on the human body, whith the constellations being equivalent to certain internal organs and channels (Figure 1.274 and Figure 1.275). This is why, as his feet stepped within the celestial patterns of the Nine Dipper stars, Emperor Yu used certain magical Hand Seals and Breath Incantations to absorb the energetic and spiritual powers of the various planets and stars.

**ANCIENT STAR STEPPING RITUALS**

When practicing the Steps of Yu or any star stepping pattern, the priest will follow certain magical protocols used for preparation and application. Each Daoist school will vary in its unique approach to performing the magical star stepping patterns.

Because some Daoist priests have reportedly been “instantly struck dead” by inadvertently “miss-stepping” during magical star stepping rituals, it is advised to adhere to the following list of precautions and advice used by many Daoist priests when performing the ancient star stepping rituals. These esoteric practices were designed to

	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
East							
	Jiao	Kang	Di	Fang	Xin	Wei	Ji
North							
	Dou	Niu	Nu	Xu	Wei	Shi	Bi
West							
	Kui	Lou	Wei	Mao	Bi	Zi	Can
South							
	Jing	Gui	Liu	Xing	Zhang	Yi	Zhen
	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday

Figure 1.275. The Twenty-Eight Star Constellations

assist the priest in developing a powerful Spirit Body, capable of safely making the celestial voyage into the stars:

- Before beginning, the priest must first prepare him or herself by performing “cleansing and purifying” rituals (bathing and fasting). These preparation rituals generally last three days, and sometimes require sexual abstinence, fasting, and the consumption of magical elixirs or Holy Waters (depending on the specific needs and functions of the magical ceremony).
- It is advised to first double-lock the ritual or

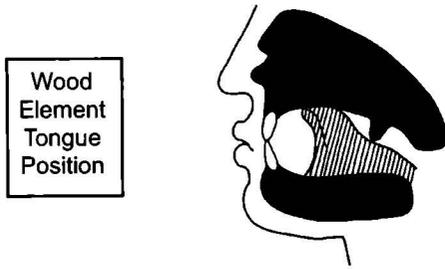


Figure 1.276. The Wood Element Tongue position is related to the spiritual energy of priest's Hun.

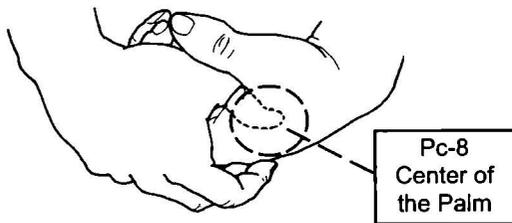


Figure 1.277. The Proper Hand Position of the Yin/Yang Hand Seal

meditation room before performing the magical rite. This helps insure complete privacy and avoids distractions.

- Certain rituals must take place at midnight, the hour when the Yang Qi begins to rise (11:00 pm - 1:00 am). Therefore, be aware of the specific time of year, month, day, and hour that the magical rite must take place (e.g., magical rituals are regularly performed during the solstices and equinoxes).
- The priest will make sure that statues of a male and female celestial immortal has been placed in plain view on the altar. Any pair of deities representing the dual energies of Yang and Yin is suitable, however, they should represent a combination of Power and Spirituality (i.e., your greatest spiritual strength, combined with your most noblest aspirations). Care must be taken to invoke the celestial powers of both of these deities when performing this specific magical Star Stepping magical.
- Begin by creating a three ring Magical Circle for protection.
- Then, after the red altar candles and incense has been lit, the priest should immediately grind and knock his or her teeth 36 times. This



Figure 1.278. The Celestial God Tai Shang Lao Jun (also known as Lord Lao or Laozi)

particular teeth knocking practice is used in order to stimulate the Kidneys, awaken the Yang Qi, and protect the priest's body from ingesting Hou Qi (turbid or toxic energy).

- After knocking the teeth, the priest will place his or her tongue in the Wood Element position. The Wood Element Tongue position is related to the spiritual energy of priest's Hun. Connecting the tongue in this manner is a popular technique used by the ancient Daoist priests for connecting with the Taiji Pole and releasing the spirit. It requires that the tongue be placed on the middle of the upper hard palate, at the center of the roof of the mouth (Figure 1.276).
- After gathering Earth Qi into the Lower Dantian, the priest will form the Yin and Yang Hand Seal. This particular Hand Seal is used to develop a strong electromagnetic charge in the priest's Lower and Middle Dantians, and is naturally utilized by the mystic's body to balance the Yin and Yang currents (Figure 1.277).
- Next, the priest will inhale, and with a slow concentrated breath, lead the Qi from the Lower Dantian to the Middle Dantian and heart area. It is important to keep the energy gathered and focused in the heart area, while the hands continue to rise upward towards the Yin Tang (Third Eye) area.
- The priest will now imagine the Celestial God Tai Shang Lao Jun (Figure 1.278) hovering above his or her head, as a Divine ball of il-

luminating light, radiating powerful celestial light into his or her body (from the crown). Once the priest experiences the illuminating light sensation, he or she will say the following “Mantra of Intention” three to seven times. Once the Mantra is completed, the priest’s mind should be completely empty:

**“Tai Shang Si Bei  
Wu Liang Du Ren.”**

**“Divine Presence, fill me with compassion,  
so that I may help others without restraint.”**

- After the “Mantra of Intention” is spoken, the priest will slowly lower his or her hands. While the hands are descending from the Yin Tang (Third Eye) area, the priest will continue to imagine the energy from the Celestial Deity Tai Shang Lao Jun descending into his or her body, fusing with the energy of the heart. The fused energy of Heaven (i.e., the Divine light) and Earth (i.e., the Heart’s Shen) will continue descending the body, along with the hands, until it reaches the Lower Dantian. When the combined energies reach the Lower Dantian, imagine and feel the energy immediately transform into steam, and fill the extremities with energy and power.
- After completing the Mantra of Intention, the priest will then summon the magical powers of the Celestial Yin and Yang, as well as the Four Celestial Animals of the Four Directions and offer burnt incense to these deities.
- Then, while facing East (i.e., the Green Dragon), the priest will close his or her eyes and visualize the seven stars of the Big Dipper descending on top of his or her body (with the celestial handle of the Big Dipper pointing towards the Eastern direction). Daoist star stepping rituals require the priest to protect his or her body by arranging the magical power of the seven stars in specific configurations in or around the body (see The Stars of the Big Dipper).
- The priest will now turn his or her eyes “inward,” and begin to visualize and experience surrounding and transforming the entire center core (i.e., energetic area surrounding the Taiji Pole) into the reflective image of a magic mirror.
- Next, the eight magical powers of the Bagua are then invoked and visualized surrounding each of the priest’s Three Dantians. Each of the three realms (spirit, energy, and matter) of the eight magical powers represent the Twenty-Four Perfected Immortals. The celestial powers of the Twenty-Four Perfected Immortals will energetically combine and begin to illuminate the priest’s three bodies (physical, energetic, and spiritual).
- The powerful illumination created from the eight magical powers of the Bagua is then reflected outward via the image of the Magic Mirror surrounding the priest’s center core. At this point, the locked meditation room will now become completely filled with the radiating celestial light emanating from the priest’s body.
- The Five Pure Lights that surround the priest’s Eternal Soul will now emerge from his or her Taiji Pole and heart area as five “Illuminating Pearls.” These five magical orbs will additionally shine their powerful lights and further illuminate the four corners of the meditation room and the central space of the Magic Circle.
- At this moment, the radiating spiritual light pouring from the priest’s center core begins to lift the priest’s spirit body out of his or her physical body, towards the Heavens.
- In the incense smoke above the altar, the priest will eventually see the First Gate open. After the password is presented, the priest’s spirit body can begin to enter into the celestial realm and begin its journey among the stars.
- Now is the time when the priest will perform the magical Star Stepping patterns required in the ritual. This experience should feel like rising on a ladder of light, and strolling among the seven stars of the Northern Dipper.

## ANCIENT STEPPING PATTERNS

The following are examples of the primary magical stepping patterns used in the various Zheng Yi sects of Daoist mysticism. The Zheng Yi sect is composed of three main branches of ancient Daoist magic, which are energetically united in what is known as the "Three Mountains Drop of Blood Alliance." Each drop of blood represents one of the following Zheng Yi branches, each located in the South-Eastern part of China:

- **Celestial Master Daoism (Tian Shi Sect):** This Zheng Yi system is located in Long Hu Shan (Dragon Tiger Mountain), in the Jiangxi Province.
- **Highest Purity Daoism (Shang Qing Sect):** This Zheng Yi system is located in Mao Shan (Mao Mountain), in the Jiangsu Province.
- **Magical Treasure Daoism (Ling Bo Sect):** This Zheng Yi system is located in Ge Zao Shan, in the Jiangxi Province.

Daoist Stepping patterns can be divided into several categories according to their magical uses. The most popular are: Big Dipper Stepping, Seven Star Stepping, Nine Palace Stepping, Twenty-Eight Star Constellation Stepping, Bagua (Eight Trigram) Stepping, Five Element Stepping, Three Stepping Patterns, and the Magical Esoteric Star Stepping Patterns, are described as follows.

### INTRODUCTION TO THE BIG DIPPER

Much of what has been written in ancient China about the magical powers of the Big Dipper was preserved in the classic Daoist works on alchemy originating from the Mao Shan (Shang Qing) Daoist school during the Jin Dynasty period (265 - 420 A.D.). Shang Qing translates as "Highest Clarity," and refers to the "Nine Heavens" of ancient Daoist cosmology. The term "Nine Heavens" refers to the seven stars of the Big Dipper plus the two invisible stars, Fu and Bi. The Nine Heavens was sometimes called the "Abode of the Great One," who was believed to be the "Father of the Dao," and was older than the Heavens and Earth.

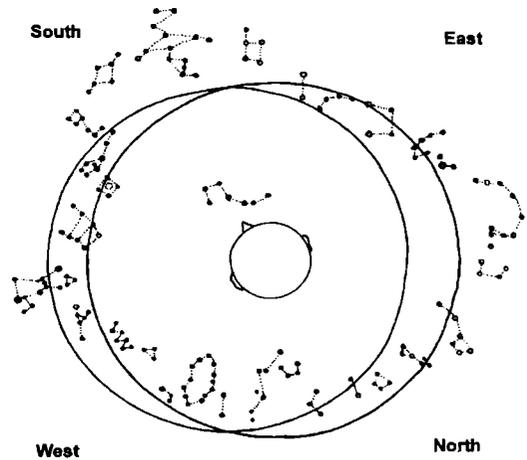


Figure 1.279. Facing the direction of the North Star and Big Dipper at night allowed the ancient Daoists the ability to accurately tell time.

The Big Dipper (also known as The Emperor's Chariot or The Celestial Gate) was considered to be the "place of origin and of return." It was accepted as a magical gate by the ancient Daoists and was used as the passageway into Heaven. According to the ancient Daoists, the Northern Ladle (Big Dipper) was the Chariot of the Celestial Emperor, who was believed to ride around the Celestial Pole Star continually overseeing his earthly kingdom. According to Mao Shan Daoist tradition, the Celestial Pole Star can only be approached through Seven Gates of the Big Dipper, which represents the highest attainment possible for earthly beings, hence the name Shang Qing, "Highest Clarity."

Since they associated it with Death, Enlightenment, Soul Travel, and the worship of the Celestial Immortals, the ancient Mao Shan Daoists continually worshipped and invoked the magical powers of the Big Dipper. While the Sun, Moon, and Five Planets were used as a kind of "cosmic timetable," effective as a means of foretelling the Macrocosmic changes within the Heavens and Earth or for

predicting future events, the Big Dipper served another purpose entirely. It was used as a means through which the Daoist priest could enter into the supernatural realm.

In ancient times, it was believed that the Heavens revolved around the Earth. This is one reason why the ancient Daoists believed the Big Dipper to be circumpolar (i.e., constantly circulating the North Star and never appearing below the horizon). Because it appears to rotate once around the North Star every twenty-four hours, the ancient Chinese were able to tell time from the position of the Dipper at night, give or take a few (four) minutes (Figure 1.279).

In Daoist cosmology, the Sun corresponds to the Middle Dantian, the Heart and the Element of Fire, the Moon corresponds to the Lower Dantian, the Kidneys and the Element of Water, and the Big Dipper corresponds to the Yellow Court, the Spleen, and the Element of Earth.

In some ancient Daoist sects, the Big Dipper is viewed as a female deity Dou Mu (the Immortal Mother of the Stars of The Dipper), and she is considered to be the "Governor of the Pavilion of Heavenly Treasure." She is said to have the most "brilliant eyes of all the Heavens." She, along with the Stars of the Dipper as her terrestrial spirit, and water celestial spirit, is in charge of life (Figure 1.280).

In the ancient Chinese Daoist book of the *Fundamental Destiny, Life-Prolonging Heart Scripture of the Great Sagely Primordial Sovereign of the Supreme Mysterious and Numinous Big Dipper*, it is written that, "with her great merit of medicine and healing, the Big Dipper manages and harmonizes the

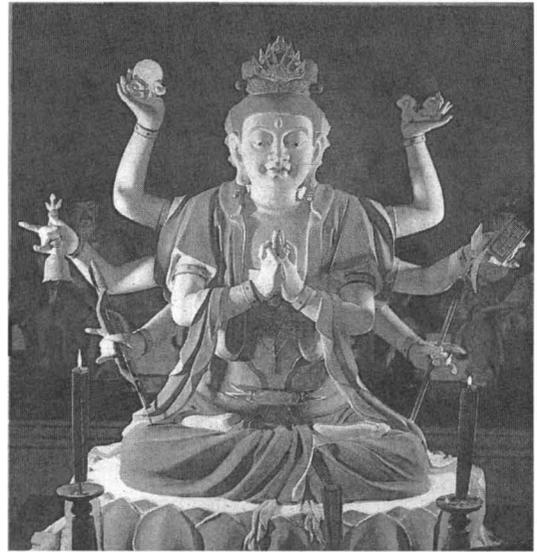


Figure 1.280. Dou Mu,  
The Immortal Mother of the Big Dipper

Five Elements, regulates the Yin and Yang Vital Breaths, dissolves stagnations and eliminates dark and Evil Qi. Under her mercy, those individuals who miss their time of salvation may redeem themselves. She is also in charge of the safety of pregnancy and birth, as well as the healing of diseases. Seated on her throne, the Immortal Mother of the Big Dipper peacefully cultivates divine perfection, refines celestial and terrestrial spirits, concentrates the Vital Breath with an empty mind and enters the Mystery of Mysteries. Breathing the numinous Wind, gathering the purple Wuji energy, she has attained the mysterious and numinous Sublime Dao, and releases infinite subtle rays, penetrating the Pool of Essence."

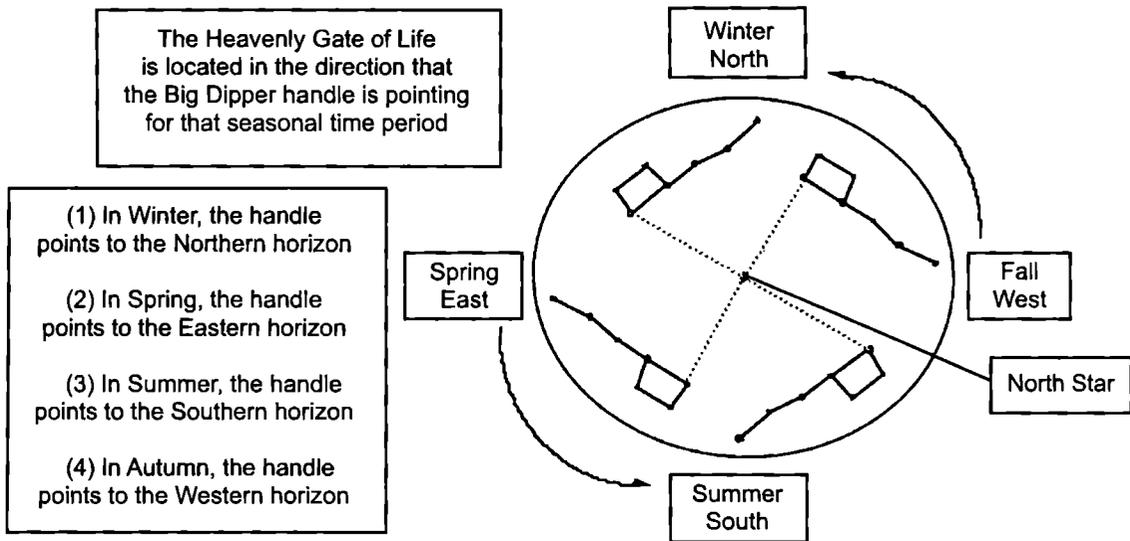


Figure 1.281. In Ancient China, the Handle of the Big Dipper was used to Determine the Season (The North Star was always positioned in the center of the diagram).

### ANGLE OF THE BIG DIPPER

In ancient Chinese mysticism, the Big Dipper represents the foundational base for the "Gate of Access," which is considered the spiritual passageway between life and death. Through this gate the individual may obtain knowledge and insight concerning past, present, and future events. The ancient Daoists believed that the Heavenly Gate of Destiny or Life (Mingmen of Heaven) is located in the direction that the handle of the Big Dipper is pointing. In ancient China, the tip of the Big Dipper handle was sometimes called the "horse," because it leads the novice (the rider) to the Heavenly Gate of Destiny. The location of the Heavenly Gate of Destiny indicates the directions from which prayers and blessings are to be initiated, and exorcisms performed. It is also considered the place from which the soul of a deceased person can escape from the underworld.

As the Earth orbits the Sun, the angle at which the Big Dipper can be viewed changes on a daily, monthly, and yearly basis (Figure 1.281). These changing angles correspond to the different cycles of the Moon as they are arranged in the Twelve Earthly Branches, and repeat themselves after completing an orbit (360° rotation of twelve Moon cycles). These twelve lunar cycles determine the twelve seasonal periods (Figure 1.282). The beginning part of each month marks the beginning of the seasonal periods of the Twelve Earthly Branches and the beginning of the energy cycle of that month.

When the Big Dipper points to a specific direction in accordance to the "lunar month," a practitioner can face the direction that the handle is pointing to invigorate internal energy. The Big Dipper is related to the energetic transformations of germinating, beginning, and growing.

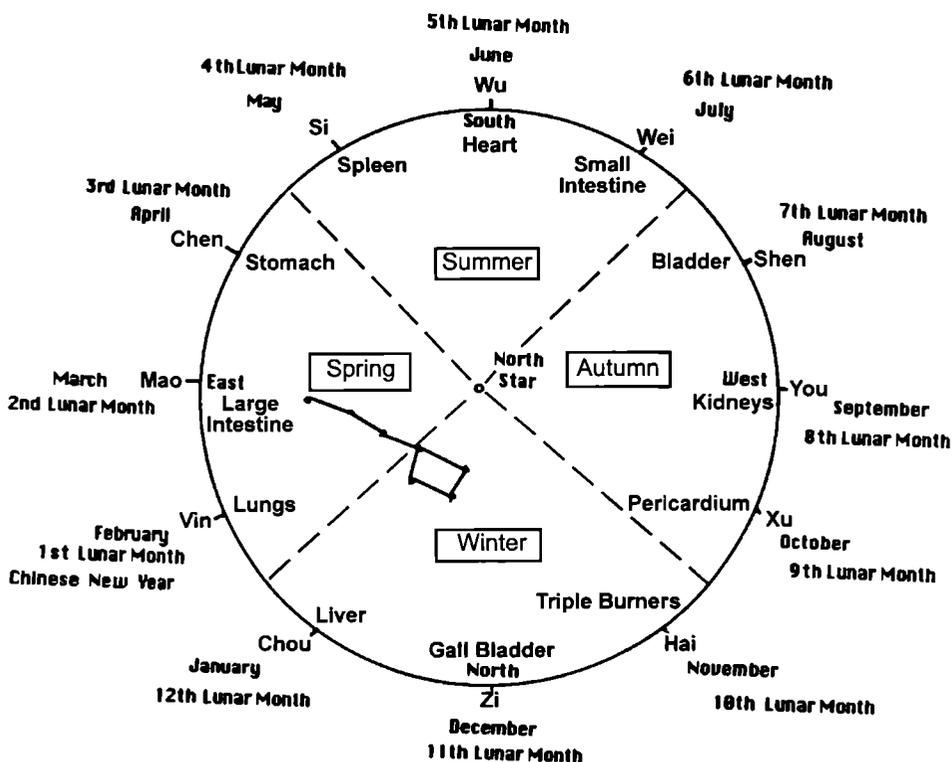


Figure 1.282. The beginning of the seasonal periods of the Twelve Earthly Branches and the twelve Moon cycles is determined by the angle of the Big Dipper.

### SPIRITUAL POWER OF THE BIG DIPPER

The ancient Daoists believed that the Gate of Life/Destiny indicates the directions from which prayer is to be initiated and is also the place through which the soul of a deceased individual could escape the underworld. The Gate of Life/Destiny is found in different locations during the various times of the year (Figure 1.283 through Figure 1.286).

Because the Gate of Life/Destiny is located at the exact point of the tip of the handle of the Pole Star constellation, it also indicates the precise directions from which the Daoist Mystic would gather his or her celestial energy in the form of Thunder Magic cultivation.

Furthermore, the ancient Daoists also believed that the Stars of the Big Dipper move in the center of the Heavens and look down to control the four directions, four seasons and Five Elements. In

ancient times, there were three specific kinds of spiritual practice centered around the Stars of the Big Dipper, described as follows:

1. The first consists of invoking its power for protection by having the celestial stars surround and cover the body with divine light.
2. The second consists of ascending into it in order to access the infinite knowledge contained within the realm of Big Dipper.
3. The third involves gathering the star's essence or star cream into the body to energize the Nine Chambers of the Three Dantians.

In ancient China, the Big Dipper was considered the bridge between the energies of the Sun, the Moon, and the source of "10,000 things." According to the *Seven Slips of a Cloudy Satchel*, "the Nine Stars are the luminous root of the Nine Heavens, the bright bridge of the Sun and Moon, and the ancestral abyss of all things." The Sun and

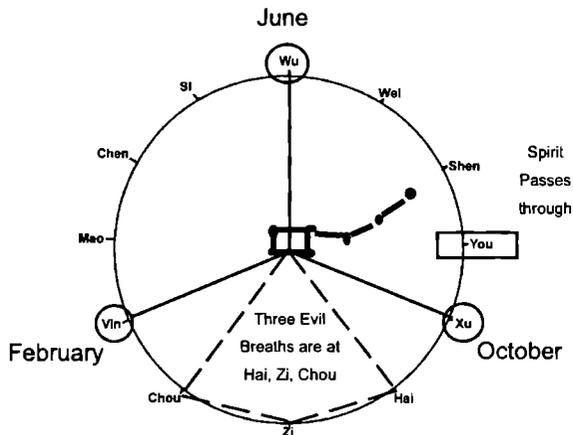


Figure 1.283. In the Yin, Wu, and Xu months (known in Daoist Magic as the months of the Supreme Original) the tip of the Big Dipper handle points to Shen and the Spirit passes through the Gate of Life/Destiny through Yu. The Three Evil Breaths located at the open top of the Dipper are at Hai, Zi, and Chou.

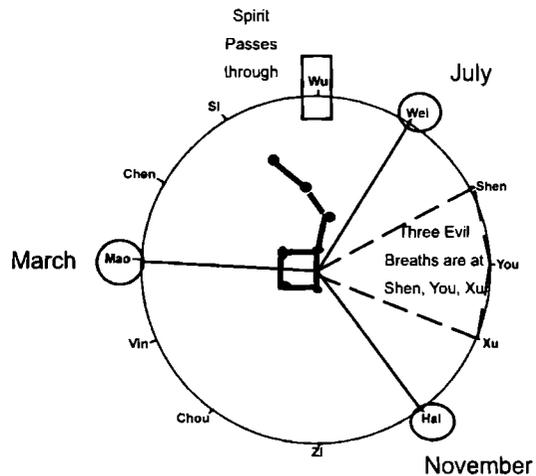


Figure 1.284. In the Hai, Mao, and Wei months (known in Daoist Magic as the months of the Upper Original-Heaven) the tip of the Big Dipper handle points to Si and the Spirit passes through the Gate of Life/Destiny through Wu. The Three Evil Breaths located at the open top of the Dipper are at Shen, You, and Xu.

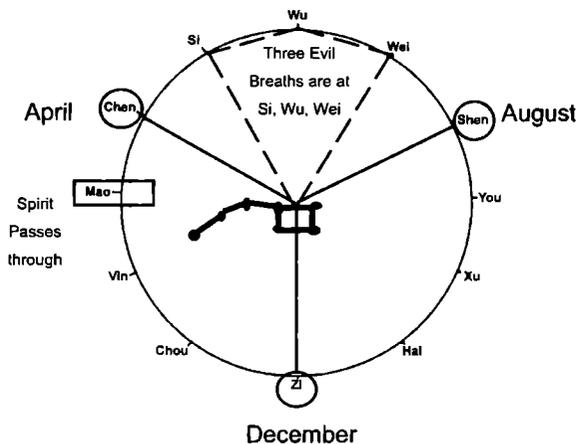


Figure 1.285. In the Shen, Zi, and Chen months (known in Daoist Magic as the months of the Middle Original- Earth) the tip of the Big Dipper handle points to Yin and the Spirit passes through the Gate of Life/Destiny through Mao. The Three Evil Breaths located at the open top of the Dipper are at Si, Wu, and Wei.

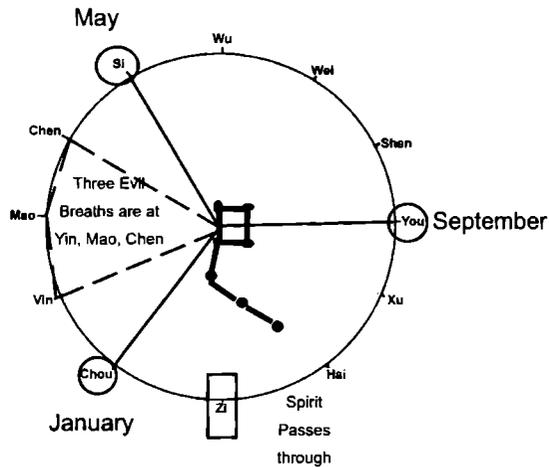


Figure 1.286. In the Si, You, and Chou months (known in Daoist Magic as the months of the Lower Original- Water) the tip of the Big Dipper handle points to Hai and the Spirit passes through the Gate of Life/Destiny through Zi. The Three Evil Breaths located at the open top of the Dipper are at Yin, Mao, and Chen.

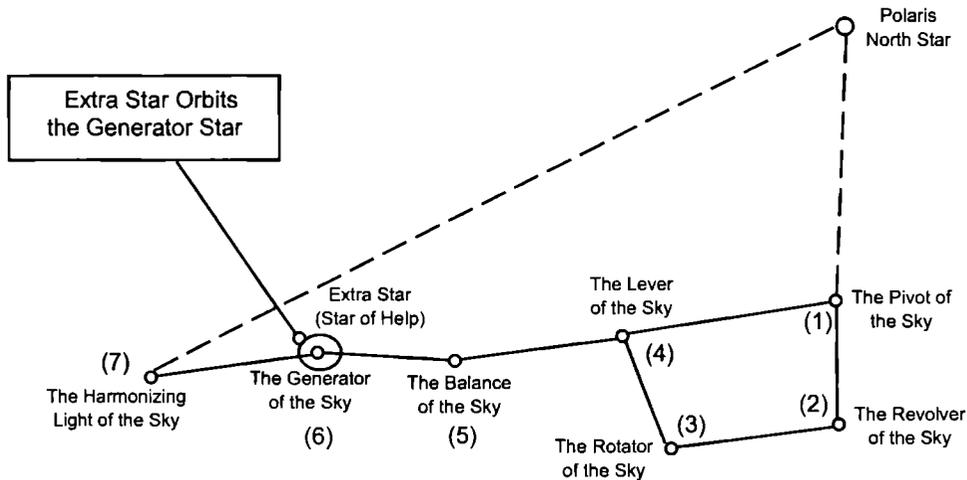


Figure 1.287. The Big Dipper is considered a reservoir of heavenly energy, collecting Qi from all of the other stars and constellations as it moves through the sky.

Moon are together considered to create a bipolar energy field, whereas the Big Dipper is considered unipolar. The Sun corresponds to the Heart and Fire energy, which is related to the front area of the body. The Moon corresponds to the Kidneys and Water energy, which is related to the back area of the body. The Big Dipper corresponds to the Spleen and the center Earth Element, which is related to the Taiji Pole.

The energy from the Stars of the Big Dipper can also be used to balance the body's Five Agents (stored within the body's Five Yin Organs) and can be arranged internally to enhance perception of space and time. The Seven Po are also said to relate to the seven Stars of the Big Dipper.

### THE STARS OF THE BIG DIPPER

The "Steps of Yu" enacted a Daoist priest's magical journey from star to star through the various realms of the Northern Dipper. This sacred journey began with the "First Star" (located on the outer lip of the bowl of the Dipper), and continued to the last star, ending at the Celestial Gate (located on the very end of the handle).

The ancient Chinese believed that each person was born under the protection of one of the spirits who reside in each star of the Big Dipper. When pacing the "Steps of Yu," the priest would therefore stop at each star and invoke the spirit's

magical name, using the appropriate Words of Power in order to open each magical Seal. The ancient Daoists believed that there was a energetic memory encoded and contained within this magical ritual, allowing the Words of Power to automatically trigger and open the energetic portal of each star's celestial Gate.

As this encoded memory begins to awaken the deepest layers of the priest's unconscious mind, it eventually works its way upward into his or her consciousness. Once the conscious mind experiences this spiritual awakening, the priest's Spirit Body begins to conform itself around this encoded memory. At that moment of recognition, the priest's Yang Body begins to absorb and envelop itself in the energetic material of the stars. Then, the priest's Yang Body along with his or her consciousness begins to separate itself from its attachment to the dense energetic form of the Yin Body, and Soul Travel is manifested.

The names of the Big Dipper stars and their planetary correspondences are described as follows (Figure 1.287):

- **The First Star in known as the "Clarity of Yang:"** It is the star located at the lip of the Dipper's bowl, and it is sometimes called "The Pivot of the Sky." In the ritual of "Walking the Dipper," the priest begins at the midnight

hour, starting at the “Clarity of Yang,” when the Yang energy begins to rise.

This star is also known as “The Gate of the Moon,” and it represents entry into the spirit realm. When working specifically with just the “Clarity of Yang” star as a magical portal, the altar should face the North. It is also important that the magical Seal used to open the celestial gate be engraved onto a silver talisman, during one of the three days of the Full Moon, and that no sunlight ever be permitted to shine onto this Seal. The incense used to access the spirit realm of the First Star is Camphor.

- **The Second Star in known as the “Essence of Yin:”** It is the star located at the outer bottom edge of the Dipper’s bowl, and it is sometimes called “The Revolver of the Sky.” This star is also known as the “Gate of Mercury.”
- **The Third Star in known as the “True One:”** It is the star located directly on the “floor” of the Dipper’s bowl, just before the star known as the Underworld, and it is sometimes called “The Rotator of the Sky.” This star is also known as the “Gate of Venus.”
- **The Fourth Star in known as the “Underworld:”** It is the star located at the outer edge of the Dipper’s bowl, and it is sometimes called “The Lever of the Sky.” This star is also known as the “Gate of the Sun.” It is considered to be the energetic portal to the “land of the Midnight Sun,” and was sometimes known by the name “Mysterious Darkness” and “Black Obscurity.”
- **The Fifth Star in known as the “Red One:”** It is the star located on the Dipper’s panhandle, and it is sometimes called “The Balance of the Sky.” This star is also known as the “Gate of Mars.”
- **The Sixth Star in known as the “Northern Bridge:”** It is the star located on the Dipper’s panhandle, and it is sometimes called “The Generator of the Sky.” This star is also known as the “Gate of Jupiter.” The Northern Bridge leads directly to the Celestial Gate. It also contains an “invisible” star that orbits the Northern Bridge.
- **The Seventh Star in known as the “Celestial Gate:”** It is the star located on the tip of

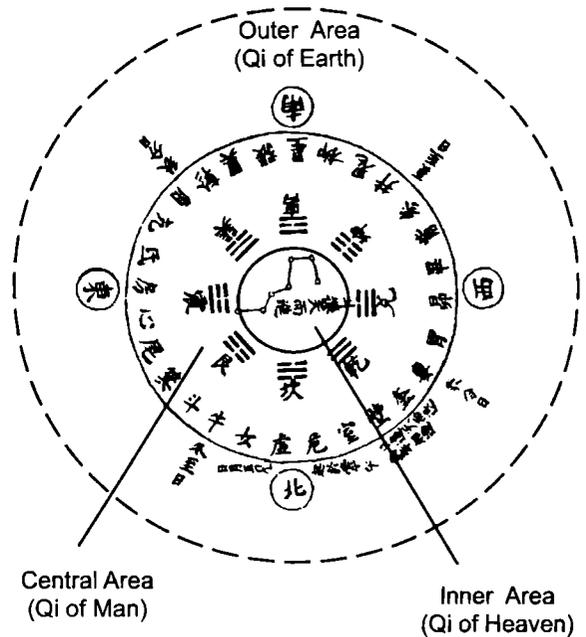


Figure 1.288. The ancient Daoists would sometimes use the energy of the Big Dipper for invoking its powerful protection.

the Dipper’s panhandle, and it is sometimes called “The Harmonizing Light of the Sky.” The Celestial Gate provides the Daoist priest with the final entrance to the celestial realms. This star is also known as the “Gate of Saturn.”

### USING THE DIPPER STARS FOR PROTECTION

One method used in ancient China for invoking the powerful protection of the Big Dipper energy is for the individual to cover him or herself with the Stars of the Big Dipper. This was accomplished by first surrounding the body’s outer energetic field with the four primary directions of the Earth Qi, then surrounding the central internal organs and energetic fields with the energy of the Postnatal Eight Trigrams.

Next, visualize the Big Dipper Stars descending from the Heavens and arranging themselves in a specific order around the center Taiji Pole of the body’s core (Figure 1.288). After the inner core has been filled with the celestial power emanating from the Big Dipper Stars, the individual can be further protected by arranging the Stars in four specific ways:

- Shining above the individual's head, saturating through his or her entire body
- In front of or behind the doctor's body and radiating through his or her tissues
- Vibrating the nine chambers within the individual's Three Dantians
- As a celestial receptacle, with the bowl of the Dipper in the Lower Dantian in order to receive celestial light and the handle along the spine to strengthen one's destiny and virtue

The doctor imagines placing the stars of the Big Dipper into the center of his or her body. The Stars' energetic function is to govern the front, back, right, and left of the body, thus regulating the individual's Yin and Yang energy. The Stars' energetic function can also be used for absorbing energy from the four seasons into the individual's body.

Usually, meditations dealing with gathering energy from the Sun and Moon are followed by meditations involving the Big Dipper to further stimulate and energize the body's energetic fields. The Stars of the Big Dipper are also considered to be responsible for opening the seven orifices of the embryo's body, and for giving the embryo life. These stars also correspond to the Nine Chambers in the Three Dantians and the seven primary chakras.

The ancient Zheng Yi Daoists also believed that the Nine Emperors of the Dao Body (Heavenly Emperor, Purple Subtlety, Lusty Wolf, Giant Gate, Store of Wealth, Civil Chief, Pure and Chaste, Military Chief, and Troop Destroyer) were connected to the Nine Stellar Sovereigns of the Big Dipper.

#### THE NINE DARK STARS OF THE BIG DIPPER

The ancient Daoists also believed in the existence of certain "anti-stars," stars that could not be seen with the eyes but existed as counterparts to the visible stars. They therefore positioned the existence of these invisible Dipper stars around the location of the visible stars.

Just as there were invisible stars forming an invisible Dipper, so are there invisible planets forming an invisible solar system. The magical rituals employed by the ancient Daoists to summon the forces of these stars also work to summon the invisible forces into the priest's own body.

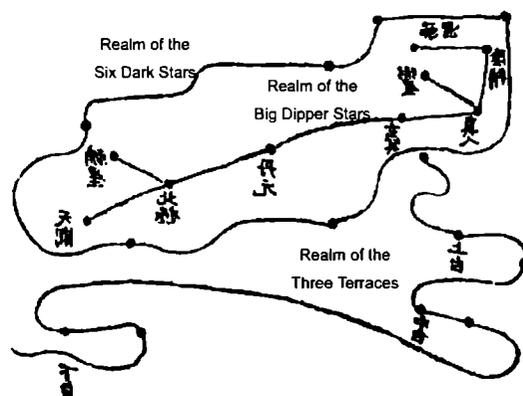


Figure 1.289. The Big Dipper, surrounded by the Dark Stars and Preceded by the Three Terraces

According to ancient Daoist texts, the nine stars of the Big Dipper constellations are doubled in number by virtue of their association with a group of nine dark stars, which cast a "black light," or "light that does not shine." This is a type of sacred darkness floating around the North Pole. The black light is also associated with the "floating darkness" where nothing external or internal can be seen.

These nine dark stars are actually the stars of the celestial Hun and Po, or Ling Ming (Magical Light) wherein female deities known as the "Nine Empresses of the Great Yin" dwell (Figure 1.289). The Nine Empresses of the Great Yin are associated with the condition of *Wu Wei*, in which the forces of nature are gathered and hidden. They were also believed to assist the Daoist adept in the art of advanced physical, energetic, and spiritual transformation.

In ancient times, the Daoist adepts would direct the focus of their prayers and meditations toward these nine female deities in order to acquire the power of invisibility. Some of their names include, "She Who Hides by Transformation and Escapes into the Origin," "She Who Hides Her Traces and Disperses Her True Form," and "She Who Changes Her Body and Transforms Her Brilliance."

Within the physical body, these nine dark stars correspond and dwell within the Ming Tang of the Upper Dantian, while the nine visible stars of the Big Dipper correspond and dwell within the Heart and Middle Dantian.

## THE POLE STAR AND THE BIG DIPPER

In 3000 B.C., the Celestial North Pole pointed to the star Thuban, in the constellation known as “Draco,” or the Dragon. Draconis was considered to be the most important constellation at that time, and it seemed to pivot around the Heavens via one of its own stars, Thuban (also known as Alpha Draconis). Over time, the gradual change from Draconis to the Great Bear (Big Dipper) signified a energetic shift that occurred on the planet many centuries ago.

Currently, the Celestial North Pole corresponds to an area in space very close to the star known as Polaris (the North Star). According to ancient Daoist texts, the Pole Star (North Star) is the absolute center of the Heavens (Figure 1.290). It was further believed that the Pole Star axis, stemming from the North Star, traveled downward from the center of Heaven to connect with the Earth’s center core through the North and South poles. The North pole was regarded as the peak (or Baihui) of the Earth, and was believed to be comprised of seven Stars, composing a fifth realm (differentiated from the Four Directions of Heaven).

The energies of each of the four directional animals and their seven constellations moved around the Earth’s central Pole to create the Five Element changes in weather. If the weather changes progressed in their expected order, they were considered normal; however, if the weather transition occurred either earlier, later, stronger, or weaker than expected, it was considered to be an environmental Evil Qi.

Therefore, the ancient Chinese believed that one could predict the changes of weather by studying the interrelationships between the Five Elements and the cycles of the Sun, Moon, the Pole Star, the Five Planets, and the Twenty-Eight Constellations.

## BIG DIPPER STEPPING PATTERNS

The Big Dipper is also called the “Celestial Matrix” and the “Earthly Pattern.” Therefore, the basic function of Pacing the Dippers is to symbolize leaving the Earth and crossing over the “Nine Quarters” of the Nine Heavens, patrolling the universe, and flying over the realm of the Immortals. Once the priest has entered into the celestial realm, he or she can receive assistance in prohibiting evil things, and controlling evil spirits. The Steps of Yu and the Pacing



Figure 1.290. The ancient Daoist believed that the Pole Star was the absolute center of the Heavens. Pictured here (through time-lapse photography) the stars seem to trace concentric circles around the Pole Star.

of the Big Dippers also had the additional function of creating supernatural powers, and enhancing the ability to prohibit and control spirit entities.

Within the course of their development, the specific functions of the stepping patterns became specialized. Some of the stepping patterns were mainly practiced in order to allow the mystic the ability to fly over the Nine Heavens, others were specifically used to control the spirits. For example:

- The pacing of the Dipper for “Destroying Hell and Invoking Thunder,” was used as a skill in Thunder Magic. The stepping pattern was believed to be able to remove the Yin Vital Breath from the body and allow the disciple to be able to discharge Yang spiritual power (causing the frightening sound of thunder to be heard).
- Pacing the “Dipper of Spirit Possession” as a exorcistic skill for “Summoning and Interrogating Spirits” caused the spirit to attach itself to a specified children medium or other designated individual.
- The “Pacing The Numinous Dipper of the Divine Tiger of the Life-invoking Roar” was used in order to invoke the Divine Tiger General, who pursued and controlled souls lost in the darkness. This stepping pattern was commonly used when performing the ritual of “Refinement and Salvation for Destroying the Darkness.”
- Dipper pacing can also be performed in order to access the Nine Quarters (Nine Continents) of the Earth. In ancient times, the Nine Quarters

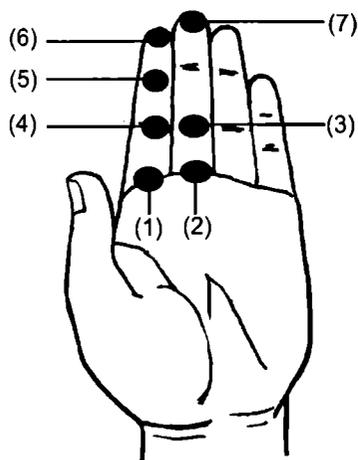


Figure 1.291. The Seven Stars of the Northern Dipper can be accessed through the mystic's left hand.

referred to the nine distinct regions of Earth: Yong, Liang, Yan, Yang, Qing, Xu, Yu, and Ji, which surrounded the "center" kingdom of ancient China. By symbolizing the entire country while pacing the Nine Quarters, the ancient Daoist mystic was able to spiritually travel and energetically patrol all the land on the Earth.

The foundation of Daoist magic lies in the ability to transform and use supernatural powers while controlling the resulting energetic changes with the aid of supernatural forces (via the Celestial Immortals who live within the Heavens or within the Immortal Mountains). A Daoist mystic must also develop powerful supernatural abilities if he or she desires to enter the supernatural world. Pacing the Dipper was thought to be an effective "tool" in helping the Daoist priest enter into the realm of the Immortals.

#### BIG DIPPER STAR STEPPING INCANTATION

Each time you perform the Seven-Star Star Stepping Pattern, place your left foot forward, followed by the right foot. This stepping pattern is similar to a limp.

When star stepping, it is important that you not turn your head, but look straight forward.

With each step, it is important to say the name of the specific star and to repeat the following magic incantation:

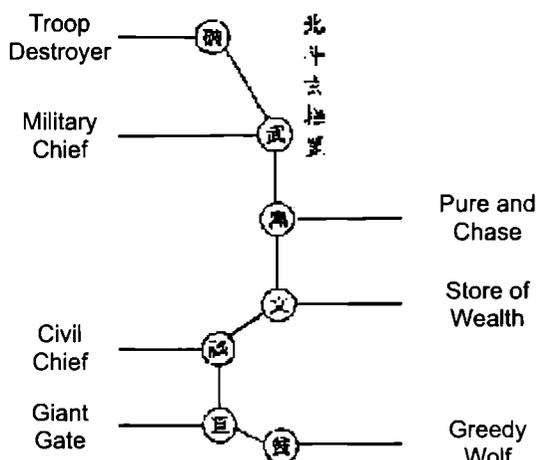


Figure 1.292. The Pacing of the "Big Dipper of the Mysterious Pivot"

- (1) **First Step:** "The Original Chaos nurtures my body!"
- (2) **Second Step:** "Each step urges me to enter radiant light!"
- (3) **Third Step:** "I walk the seven star steps, turning the Heavens and the Earth."
- (4) **Fourth Step:** "These star steps are parallel to the Nine Spirits!"
- (5) **Fifth Step:** "I suppress evil, and the evil spirits become startled!"
- (6) **Sixth Step:** "All disasters are destroyed!"
- (7) **Seventh Step:** "I obtain longevity and stroll around Tai Qing (Supreme Clarity)!"

#### PACING THE BIG DIPPER AND HAND SEALS

The Pacing the Big Dipper is usually practiced together with specific Hand Seals (Figure 1.291). It is said that during the Tang Dynasty (618-907 A.D.) and the Song Dynasty (960-1279 A.D.), there were over 700 kinds of Steps of the Big Dipper and Hand Seal patterns.

In spite of the huge variety of stepping patterns, there are only a few types of magical skills conjured from the Pacing the Big Dipper that are commonly used in Daoist mysticism. The most common stepping pattern used when Pacing the Big Dippers is called the "Big Dipper of the Mysterious Pivot" (Figure 1.292). In this particular stepping pattern, there are only seven Dipper stars used. The names of these stars are used as

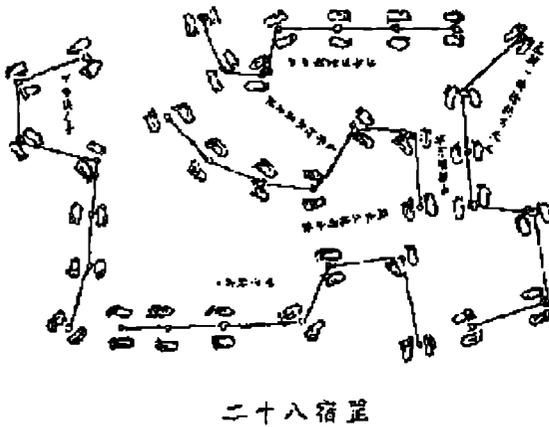


Figure 1.293. The Three-Five Big Dipper Stepping Patterns of the Twenty-Eight Star Constellations

the names of each steps while pacing forward, and the names of the stars' Rulers (the controller over the stars' specific power) are used as the names of each steps while pacing back.

In the Eastern Han Dynasty (25-220 A.D.), the *Tradition of the Mighty Commonwealth of Orthodox Oneness* taught the "Three-Five Big Dipper Register," which describes the skills of the Pacing of the Dippers of the East, South, West, North and Center. Later the "Skills of Pacing the Dippers of the Twenty-Eight Constellations" (Figure 1.293) and the "Five Big Dippers of the Sun and the Moon" were commonly used in the Zheng Yi traditions.

### SEVEN STAR STEPPING PATTERNS

The ancient Chinese divided the Heavenly energy of the cosmos into different classes of Yin and Yang: the Sun was seen as being the essence of Yang, the Moon as being the essence of Yin, and the Stars as being a combination of both Yin and Yang. The Stars were believed to have a great influence upon the energetic matrices of Earth and Man. The term "Stars" in ancient China referred to the visible stars in the Northern Hemisphere; namely the Big Dipper, Polaris, the five planets and the twenty-eight star constellations.

The pure aspects of these Stars were believed to form the universal patterns that are responsible for the manifestation of form and matter. Thus, the ancient Chinese also believed that everyone

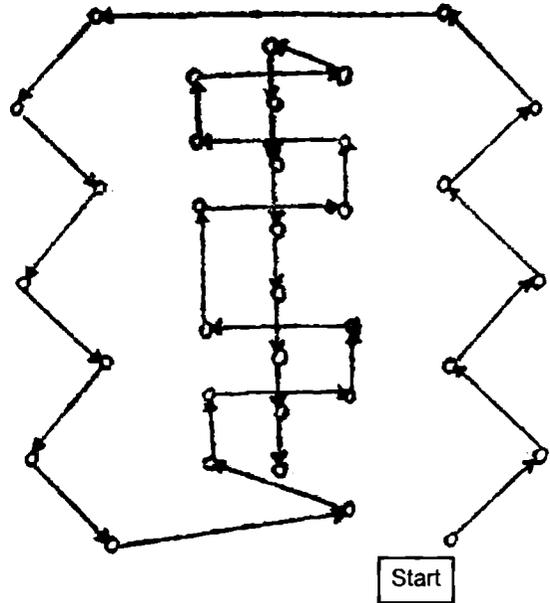


Figure 1.294. The "Big 34 Star Stepping"

was born under the guardianship of the Stars. Certain Stars would have a great influence over an individual's life, determining whether he or she would be born as a human or animal, live long or die young, be rich or poor, etc.

The following stepping patterns are based on the placement of the various star constellations. These various stepping patterns are attributed to the "star powers" of the twenty-eight celestial mansions and their movements within the Heavens.

### "BIG 34 STAR STEPPING"

This Stepping Pattern uses the stars to summon the magical help of Celestial Immortal Ne Zha (The Fire Wheel Child). According to legend, the Celestial Immortal Ne Zha, riding on his fire wheels can travel everywhere (over rivers and seas, Heaven and hell, etc.) making his task of fighting evil much easier (Figure 1.294).

The Jade Emperor honored him and conferred upon him the title "First Leader of the 36 Immortal Warriors, the Heavenly Marshal who guards the Gates of Heaven."



Figure 1.295. General Ne Zha

**SEVEN STAR STEPPING # 1:  
"SUMMONING THE IMMORTAL NE ZHA" STEPPING**

This Seven Star Dipper Stepping Pattern uses the stars to summon the magical help of Celestial Immortal Ne Zha, The Fire Wheel Child (Figure 1.295). According to legend, the Celestial Immortal Ne Zha, riding on his fire wheels can travel everywhere (over rivers and seas, Heaven and hell, etc.) making his task of fighting evil much easier.

The following Seven Star Dipper Stepping pattern is performed while reciting the following incantation (Figure 1.296):

**"My body raises up  
to offer respect to  
the Big Master Teacher  
Who Leads the Ghosts!"**

Next, on the altar table, burn three sticks of incense and say the following "Conquering The Ghost of the North" magic incantation in order to summon the Child Immortal Ne Zha to the altar room:

**"I bow and invite the  
The Third Lotus Prince  
The Immortal General Ne Zha.**

**At age seven he showed his magic power!  
He wears his hair wrapped into two buns,  
placed on the sides of his head!**

**In his left hand he holds the Golden Ring!  
In his right hand he holds a magic ball  
made of rolled red silk!**

**INCANTATIONS, HAND SEALS AND STAR STEPPING**

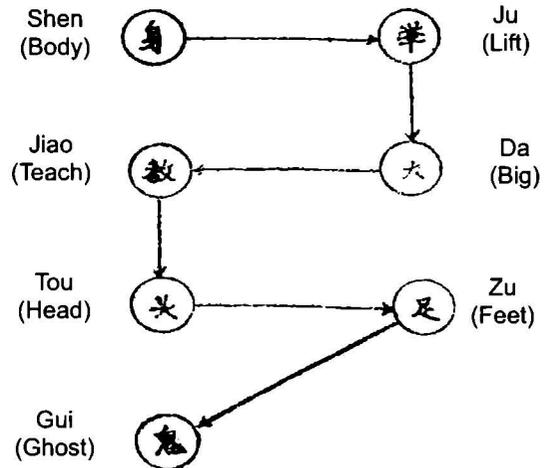


Figure 1.296. Seven Star Stepping #1:  
"Summoning the Immortal Ne Zha" Stepping

**When he opens the silk ball  
80,000 Thousand Heavenly soldiers  
come rushing out!  
He arranges the battle formation  
of all these soldiers!**

**Please come and immediately show  
your presence to save innocent people!  
With your golden ring, please come quickly!**

**Observe the Seven Stars  
and pace the Seven Doors!  
Conquer, arrest, and kill all the evil spirits  
and all of the devils in the world!**

**Please come in front of the incense burner!  
I am acting under the order of  
Tai Shang Lao Jun!  
All of the Heavenly soldiers  
Quickly, Quickly Act!  
In accordance with  
the Mandate of Heaven!"**

Next, dedicate and burn the following talisman for Conquering the Ghost of the North (Figure 1.297) to the Northern direction, along with presenting offerings of two pieces of golden spirit money. The Conquering the Ghost of the North Talisman (also known as the General Ne Zha Talisman) states:



Figure 1.297. The "Conquering the Ghost of the North" Magic Talisman - also known as the "General Ne Zha Talisman"

"The approaching thunder  
of General Ne Zha  
arrives to guard the people,  
giving blessings  
and dispelling  
thousands of disasters!"

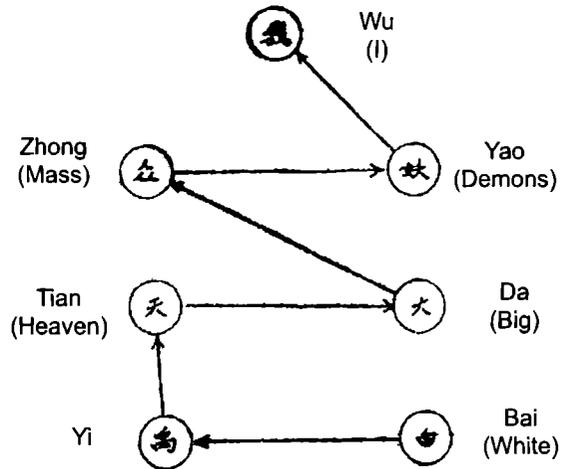


Figure 1.298. Seven Star Stepping #2: "Removing The Evils" Stepping

**SEVEN STAR STEPPING #2:  
"REMOVING THE EVILS" STEPPING PATTERN**

This Stepping Pattern is used to capture and remove demons and evil spirits (Figure 1.298).

This stepping pattern is performed while reciting the following incantation:

**"I summon  
the White Yi  
of the Great Heaven!  
To capture and remove  
the demon hoards!"**

**SEVEN STAR STEPPING #3:  
“SUMMONING THE MAGICAL OFFICERS” (#1)**

This Stepping Pattern is used for the purpose of summoning the magical help of the Celestial Marshal Generals and their Celestial Soldiers (Figure 1.299).

This stepping pattern is performed while reciting the following incantation (Figure 1.300):

**“Dispatch the order  
and summon the Heavenly Fire  
that Demands Respect  
and Commands Victory!”**

**SEVEN STAR STEPPING #4:  
“SUMMONING THE MAGICAL OFFICERS” (#2)**

This Stepping Pattern is used for the purpose of summoning the magical help of the Celestial Marshal Generals and their Celestial Soldiers (Figure 1.301).

This stepping pattern is performed while reciting the following incantation:

**“With the Fire of Thunder  
and My Penetrating Shout  
I cause the Heavens  
and Earth to Move!”**



Figure 1.299. Eighteen of the 36 Celestial Martial Generals that inhabit the handle of the Big Dipper Star

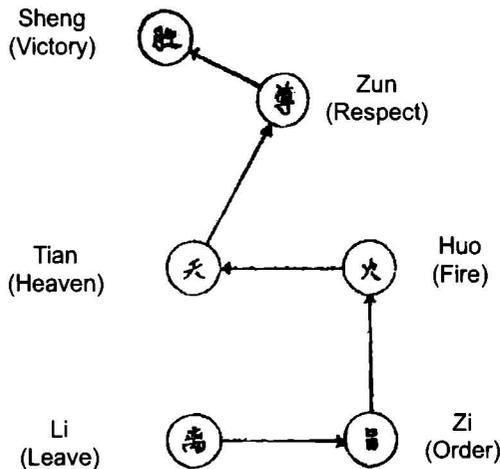


Figure 1.300. Seven Star Stepping #3:  
“Summoning the Magical Officers” (First Version)

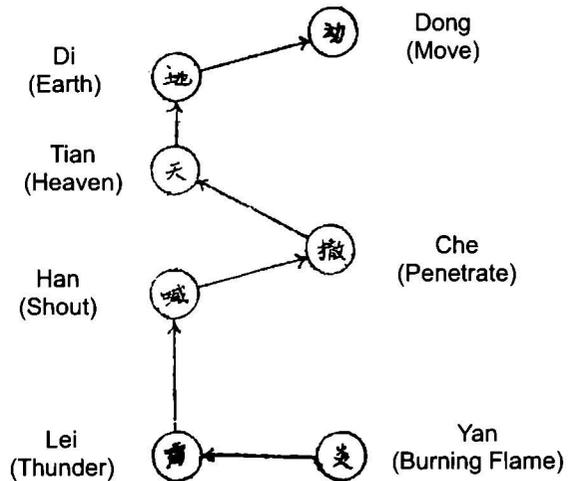


Figure 1.301. Seven Star Stepping #4:  
“Summoning the Magical Officers” (Second Version)



Figure 1.302. Martial General Yin Jiao  
General Yin is actually a Star in human form.  
His 3 Heads and 6 Arms represent the  
36 Forms of Natural Energies in the Universe.

He has blue-green colored skin,  
a demonic looking face, and red hair.  
He is sometimes pictured riding a Qilin (Unicorn).

He is in charge of the 60 Tai Sui (Year Cycle).  
When invoked he will assist mortals  
in eliminating their sins and karma debts.

**SEVEN STAR STEPPING #5:  
“SUMMONING MARSHAL YIN” STEPPING**

One example of a magic ritual used for summoning Celestial Marshal General Yin (Figure 1.302) to Bind Evil Spirits and Demons is described as follows:

- First, the Daoist priest meditates, and imagines that he is transforming his body into that of a Hua Shen (“Immortal Deity”).
- Next, the priest gathers the energy of his Prenatal Wu Jing Shen (i.e., the spiritual energy of his Five Yin Organs) to merge with his original soul energy (Ling Shen). Both energies are combined in order to form the “true spirit body” (also known as the “Golden Luminosity” body).
- The priest now begins to circulate his spiritual energy, by transforming his tissues through the

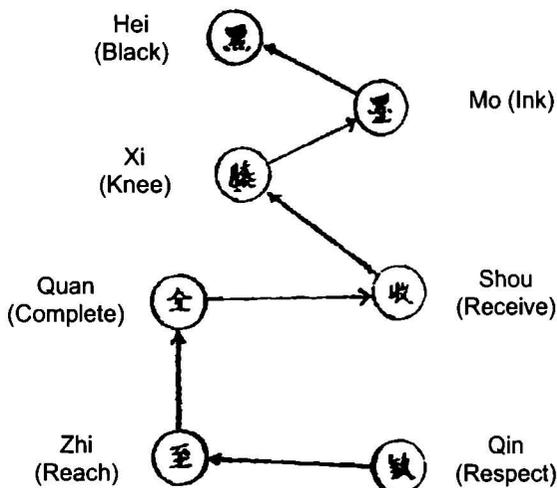


Figure 1.303. Seven Star Stepping #5:  
“Summoning Martial Yin” Stepping

alchemy of his mind and respiration. As this circular process continues, the priest will imagine the exteriorizing of the deities within (by breathing out) and the interiorizing of the Golden Luminosity (by breathing in). The priest will continue in this manner until he transforms his body and mind into the spiritual state of an immortal, known as the “Mysterious Lord” (Xuan Di). As the Mysterious Lord, the priest now has the spiritual status and magical power to communicate with and summon Celestial Marshal General Yin (or any other celestial deity).

- Next, the priest purifies the brush that he will use when writing the talisman, and focus his attention onto the celestial name of the deity he wishes to summon (i.e., Marshal General Yin).
- The priest then performs the Seven Star Stepping Pattern for “Summoning Marshal Yin” (Figure 1.303), while saying the following incantation:

**“With deep respect I reach  
and completely receive  
the Magical Power of the Black Ink!”**

- On a 3.5 meter blue banner (whose bottom end has been cut into five pennant-shaped ribbons and weighted with five small stones), the priest will draw a large talisman associated with Celestial Marshal General Yin (Figure 1.304).

Marshal General Yin is considered to be the "Star God of the Center Sky," and is summoned from the "Earthly Palace of Supreme Age."

- On the bottom of the large talisman, the priest will then write in smaller characters the specific magic seals associated with several dozen deities and tens of dozens of celestial names in an effort to summon all these celestial deities to attend the magic ritual.
- The priest will write the name and magic seal of each invited deity, one after the other, on top of each other, so as to form a dense circle of black ink at the bottom of the large talisman (known as "filling the Talisman's Gall Bladder").
- After writing all of the sacred names, the priest will then write a magic talisman seal on the end of each of the five pennants, on the bottom of the banner.
- The senior priest and his acolytes will then hoist the banner onto the end of a 10-meter bamboo pole.
- Charged with the magic seals and various celestial names that have been written by the priest, the banner will wave in the wind. The banner is used to summon Celestial Marshal General Yin, and the rest of the celestial deities to the altar space.
- The priest will now say the following magic incantation used for summoning Marshal General Yin, spoken as follows:

**"I summon the Heavenly Yang  
and Earthly Yin Magic  
of Marshal General Yin,  
who kills demons  
and binds spirits,  
to remain surrounding  
and protecting me!**

**You, Marshal General Yin,  
are the son of King Zou!  
The Jade Emperor  
helped with your birth!  
When you were born  
your mother was in great anguish!  
After your birth,  
you were nurtured by Daoist Abbots,  
who raised you in the wisdom  
and knowledge of the Dao!**

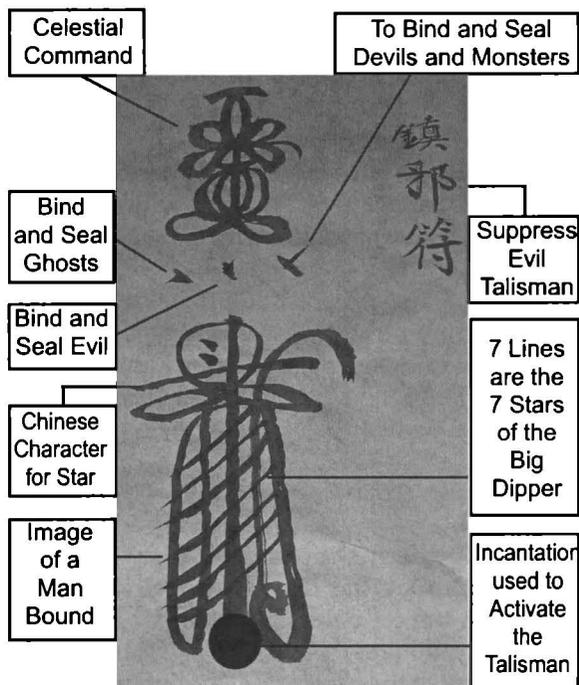


Figure 1.304. General Yin's Talisman:  
Used for Binding Evil Spirits and Demons

**Therefore, you should come quickly,  
on short notice!  
And follow the  
Star of the Middle Heaven,  
which precedes in the North Dipper  
the Purple Star Emperor!**

**The Ancestral Master Golden Ding  
(golden incense burner)  
magically converts, transforms,  
and enforces the law!**

**The Daoist Master Shen,  
also sends legal orders  
to summon and call forth  
the Officer of the Earth!  
He is the ultimate person  
who controls the fierce spirits!  
We ask that he reach Marshal Yin,  
the Senior General  
of Marshal Virtue and Light!**

**Quickly come  
to here these two orders!"  
"An Niu Bi Li Ha Ming Tian Ti Ri!"**

- When Celestial Marshal General Yin arrives, he will tie into knots, the five pennants hanging at the end of the banner. This energetically symbolizes that the Marshal General has responded to the summons.
- After all of the five pennants are securely knotted, the banner is taken down and placed in the center of the main altar.
- Through the use of the Talismanic Brush, Breath, Hand Seal, Star Stepping, Incantation and Banner, the priest, having now transformed into the image of a deity, is now able to summon the Marshal Generals and other celestial deities.

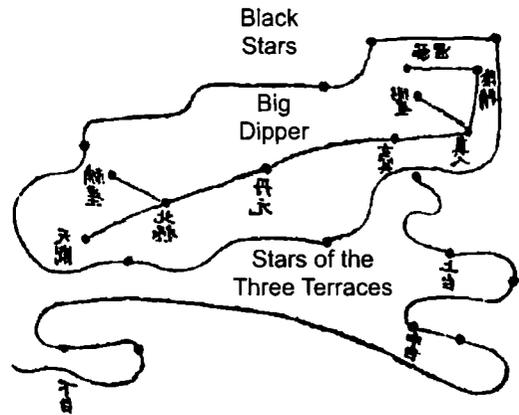


Figure 1.305. The Big Dipper, surrounded by six "Black Stars" and preceded by the "Stars of the Three Terraces"

### SEVEN STAR STEPPING #6: "NORTH STAR" STEPPING

The Northern Dipper (also known as the Northern Bushel, Big Dipper, and Ursa Major) was and is the central object of important visualization techniques in Daoist mysticism (as well as being one of the main celestial divinities). It is the center and source of all things, establishing the inherent order of the universe and foundation of the world. The Dipper is seen as the pivot of all creative transformations. It is the vertical axis of the universe that is aligned with the Spleen and Yellow Court in the human body. It establishes the rhythms of the seasons, distinguishes good and evil and controls good fortune and disaster.

Most importantly, the Northern Dipper is seen as the "Gate of Access" to the Heavens. Believers must invoke its divinities to pass from death into life. The ancient Daoists believed that in order to live longer, an individual needed to pray to the Immortal of the Big Dipper to take one's name off the Death Registration.

The Dipper is the symbol and home of the Great Unity, the Daoist god "Taiyi," and is part of a triad formed between the Sun, Moon and Stars. The Northern Dipper is made up of 9 stars (2 of which are visible only to skillful practitioners), each star inhabited by a particular male divinity. In addition, each star in the Dipper has a corresponding location in the human body. For example, the first star is located in the Heart.

Moreover, the Northern Dipper has beside it a corresponding counterpart/mirror image made up of "Black stars." The spouses of the male divinities of the Northern Dipper live in these stars. This "black" constellation forms the material and spiritual soul of the Northern Dipper (Figure 1.305).

In the *Bu Tiangang Jing* (Scripture on Pacing the Heavenly Guideline), stars of the Dipper are surrounded by six Black Stars known by the following names:

- Yangming (Yang Brilliance),
- Yinjing (Yin Quintessence),
- Xuanming (Mysterious and Dark),
- Danyuan (Cinnabar Origin),
- Beiji (Northern Culmen),
- Tianguan (Heavenly Gate),

According to ancient Daoist teaching, the seven stars of the Northern Dipper are joined by two "dark" stars (Fuxing and Bixing), that serve as the Hun and Po souls of Dipper, and help to form an esoteric "outer" energetic shell of the Northern Dipper.

This Stepping Pattern is used to remove, evict, and capture evil spirits and demons (Figure 1.306).

This stepping pattern is performed while reciting the following incantation:

**"The White Yi of Heaven  
Secretly Persuades the Masses  
to Purify their Spirit!"**

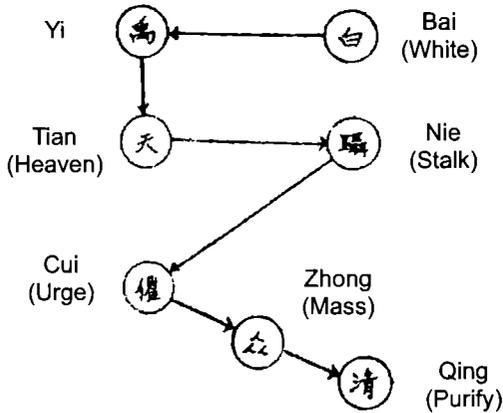


Figure 1.306. Seven Star Stepping #6: "Northern Star" Stepping

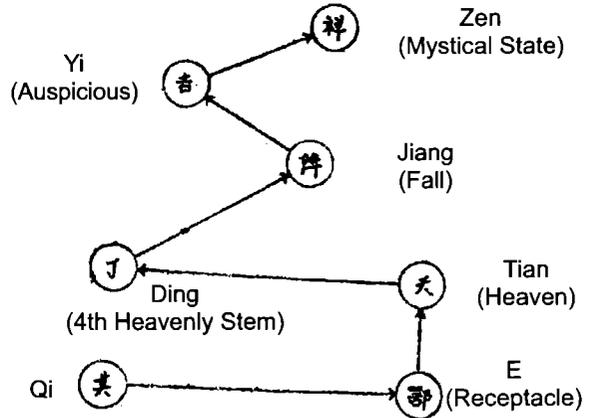


Figure 1.307. Seven Star Stepping #7: "Escorting and Sending" Stepping

**SEVEN STAR STEPPING #7:  
"ESCORTING AND ASCENDING" STEPPING**

This Stepping Pattern is used for escorting and sending the official reports to the Heavens (Figure 1.307).

This stepping pattern is performed while reciting the following incantation:

**"The Receptacle of the Heavenly Ding Falls Auspiciously onto those in the Divine State of Mysticism"**

**SEVEN STAR STEPPING #8:  
SUMMONING THE MAGIC TIGER STEPPING**

This Stepping Pattern is used to summon the Celestial General's Magic Tiger (Figure 1.308).

The ancient Chinese considered the Tiger to be the prince of the wild mountain beasts (the four stripes on his forehead form the character "Wang," or Prince), believing that "its powerful roar stirs up the wind in the valley." It is the magical animal which signifies the Yin that calls forth the actions of the Yang, therefore tiger talismans are used to keep away disease and evil, and its images are painted on the walls of homes and temples to keep away evil spirits.

The tiger is also associated with autumn, when it comes down from the mountains into villages, and is personified by the constellation Orion, which is prominent in autumn. Immortal deities who ride on the back of tigers include:



The Tiger is used for gathering the magical powers of strength and endurance

Figure 1.308. The Celestial General's Magic Tiger

- **Zhang Daoling:** Zhang Daoling (the First Celestial Master of the Zheng Yi Daoist sect), is depicted as riding a tiger and carrying a demon-dispelling sword as he escorts the dead to their final destination (Figure 1.309).
- **The God of Wealth:** The God of Wealth, Marshal Chao Gongming, is depicted as riding a black tiger while holding a silver ingot.
- **The Goddess of the Wind:** The Goddess of the Wind, Feng Po-po, symbolizes the elements of air and water, storms, precipitation and



Figure 1.309. Zhang Daoling, the First Celestial Master of the Zheng Yi Daoist Sect

moisture. She is depicted as an old, wrinkled woman, sitting on the back of a tiger, riding on a path made of clouds.

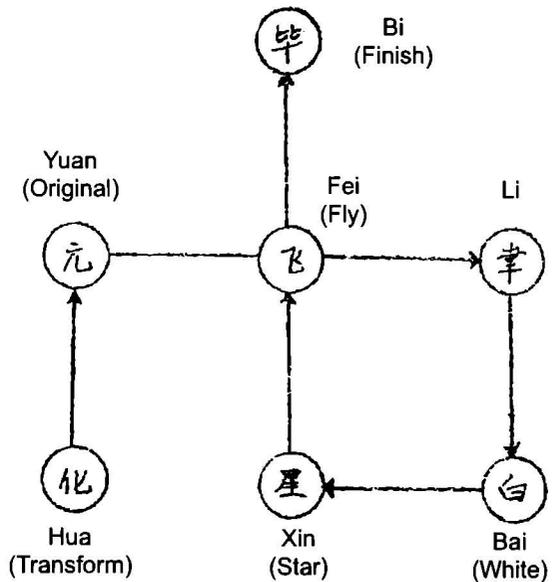


Figure 1.310. Seven Star Stepping #8: "Summoning the Magic Tiger Stepping"

The tiger represents the greatest earthly power as well as protection over human life. It chases away the "Three Disasters" (fire, thieves and ghosts). As the enemies of evil spirits, especially those who torment the dead, tigers are carved on tombs and monuments.

This stepping pattern is performed while reciting the following incantation (Figure 1.310):

**"Transform the Original Flying Li of the Heavenly White Star and fly to the finish!"**

**SEVEN STAR STEPPING #9: SUMMONING THE SEVEN HEAVENLY IMMORTALS STEPPING**

This Star Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.311). It is traditionally used for protection and for healing.

With each step, it is important to say the name of the specific star and to repeat the following magic incantation (Figure 1.312):

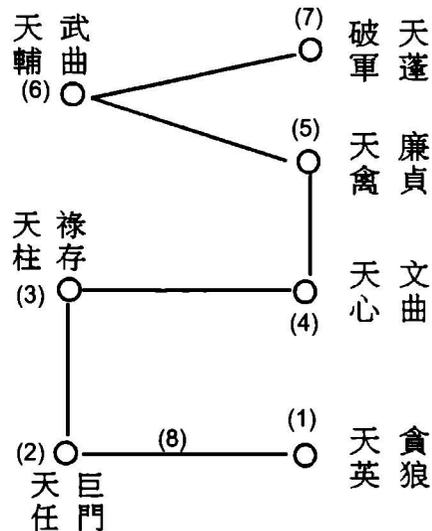
- (1) First Step:  
**"The Original Chaos Nurtures my body!"**
- (2) Second Step:  
**"Each step urges me to enter Radiant Light!"**
- (3) Third Step:  
**"I walk the Seven Star Steps,  
 Turning the Heavens and Earth!"**
- (4) Forth Step:  
**"These Star Steps are parallel to the Nine Spirits!"**
- (5) Fifth Step:  
**"I suppress evil,  
 and evil spirits become startled!"**
- (6) Sixth Step:  
**"All disasters are destroyed!"**
- (7) Seventh Step:  
**"I obtain longevity and stroll around Tai Qing!"**



Figure 1.311. The Seven Heavenly Immortals of the Northern Big Dipper

**The Seven Heavenly Immortals**

- (1) Tian Ying (Heavenly Hero) Fire Element - Yin  
 \* Tan Lang (Greedy Wolf)
- (2) Tian Ren (Heavenly Task) Earth Element - Yang  
 \* Ju Men (Giant Gate)
- (3) Tian Zhu (Heavenly Pillar) Metal Element - Yin  
 \* Lu Can (Store of Wealth)
- (4) Tian Xin (Heavenly Heart) Metal Element - Yin  
 \* Wen Qu (Civil Chief)
- (5) Tian Qin (Heavenly Bird) Earth Element - Yang  
 \* Lian Zhen (Pure and Chaste)
- (6) Tian Fu (Heavenly Assistant) Wood Element - Yang  
 \* Wu Qu (Military Chief)
- (7) Tian Peng (Heavenly Covering) Water Element - Yin  
 \* Puo Jun (Troop Destroyer)



踏七星法訣步罡法

Figure 1.312. Seven Star Stepping #9: "Summoning the Seven Heavenly Immortals"

## The Yu Star Stepping Pattern

- (1) Piao (Float) Star
- (2) Pu (Helper) Star
- (3) Bi (Complete) Star
- (4) Shi (Ten) Star
- (5) Hu (Tiger) Star
- (6) Wen (Character) Star
- (7) Kui (Chief) Star

Each time you dispatch the Celestial Soldiers, you pace the Yu Star Stepping Pattern. When stepping, place your left foot forward, followed by the right foot. This stepping pattern is similar to a limp.

When star stepping, it is important that you not turn your head, but look straight forward.

With each step, it is important to say the name of the specific star and to repeat the following magic incantation:

- (1) First Step:  
**"The Steps of Yu bring me to Yang Ming!"**
- (2) Second Step:  
**"The Original Chaos nurtures my body"!**
- (3) Third Step:  
**"Heaven and Earth are rotating,  
 and turn the Seven Stars."**
- (4) Forth Step:  
**"I pace the Star Stepping and feel the magic!"**
- (5) Fifth Step:  
**"The power helps to suppress  
 the gathering of evil spirits, demons, and ghosts!"**
- (6) Sixth Step:  
**"All of the stars help me to kill  
 the evil spirits, demons, and ghosts!"**
- (7) Seventh Step:  
**"I obtain longevity and stroll around Tai Qing!"**

[Note: This is a secret method from the immortals of the celestial realm. Do not give it to the uninitiated.]

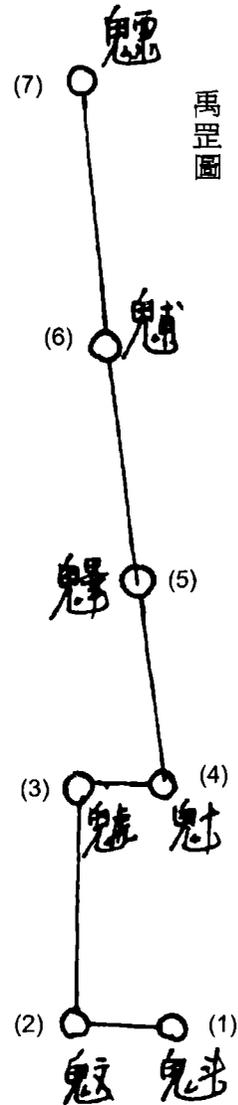


Figure 1.313. Seven Star Stepping #10: "Yu Star Stepping"

### SEVEN STAR STEPPING #10: YU STAR STEPPING

This famous Yu Stepping Pattern is used to summon the Celestial Immortals of the Big Dip-

per Star (Figure 1.313). It is traditionally used for magical protection.

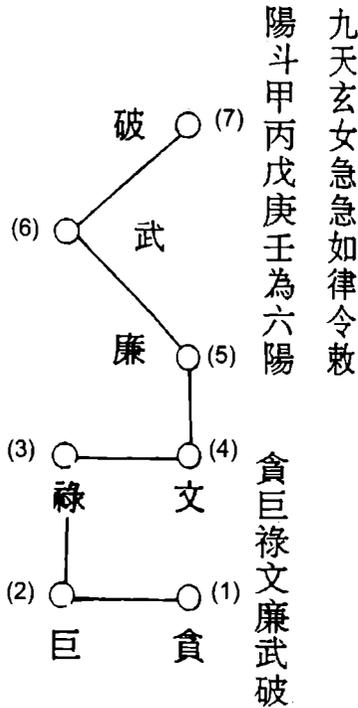


Figure 1.314. Seven Star Stepping #11:  
"Six Yang Star Stepping"

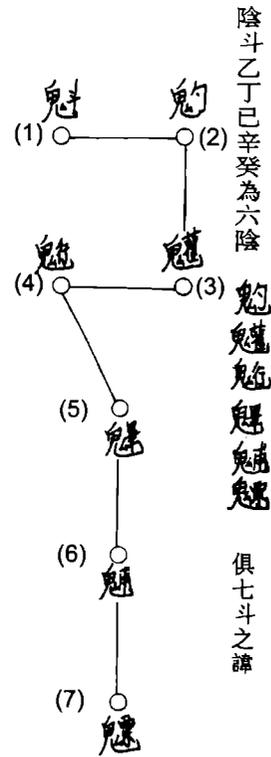


Figure 1.315. Seven Star Stepping #12:  
"Six Yin Star Stepping"

**SEVEN STAR STEPPING #11: SIX YANG DIPPER STAR STEPPING**

This famous Yang Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.314). It is traditionally used for protection.

The names of the Six Yang Heavenly Stems are as follows: Yang Dou, Jia, Ping, Wu, Keng, and Jen. The names of the stars are as follows:

- (1) Tan Lang (Greedy Wolf)
- (2) Ju Men (Giant Gate)
- (3) Lu Can (Store of Wealth)
- (4) Wen Qu (Civil Chief)
- (5) Lian Zhen (Pure and Chaste)
- (6) Wu Qu (Military Chief)
- (7) Puo Jun (Troop Destroyer)

**SEVEN STAR STEPPING #12: SIX YIN DIPPER STAR STEPPING**

This famous Yin Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.315). It is traditionally used for protection.

The names of the Six Yin Heavenly Stems are as follows: Yin Dou, Yi, Ding, Ji, Xin, and Jen. The names of the ghost stars are as follows:

- (1) Chief Ghost
- (2) Dipper Ghost
- (3) Power Ghost
- (4) Action Ghost
- (5) Complete Ghost
- (6) Helper Ghost
- (7) Ghost Who Records

**SEVEN STAR STEPPING #13: "NORTHERN MAGIC DIPPER STAR STEPPING**

In this particular Seven Star Big Dipper Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.316):

- 1st Step: Greedy Wolf
- 2nd Step: Giant Gate
- 3rd Step: Store of Wealth
- 4th Step: Civil Chief
- 5th Step: Pure and Chase
- 6th Step: Military Chief
- 7th Step: Troop Destroyer

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The following magic incantations and hand seals of this particular Northern Seven Dipper Star Stepping pattern are used in order to elicit the help and services of the "Northern Dipper Original Salvation From Adversity Star God," described as follows:

- 1st Step (Greedy Wolf):** Say "Yang Fate, Shine on Me!" – Then touch the "Ji" Heavenly Stem Point on the left hand.
- 2nd Step (Giant Gate):** Say "Yin Spirit, Destroy the Ghost Army!" – Then touch the "Wei" Earthly Branch Point.
- 3rd Step (Store of Wealth):** Say "True Man Assist Me!" – Then touch the "Kun" (Earth) Trigram Point.
- 4th Step (Civil Chief):** Say "General Xuan Ming Leads the Heavenly Soldiers!" – Then touch the "Chen" Earthly Branch Point.
- 5th Step (Pure and Chase):** Say "Dan Yuan (Original Red) has the Sacred Scriptures!" – Then touch the "Mao" Earthly Branch Point.
- 6th Step (Military Chief):** Say "North Emperor Protect my Body!" – Then touch the "Dui" (Lake) Trigram Point.
- 7th Step (Troop Destroyer):** Say "Destroy the Army, you can see the flying Thunder Fire startling everyone!"

- Then end the Star Stepping with the following magical order:

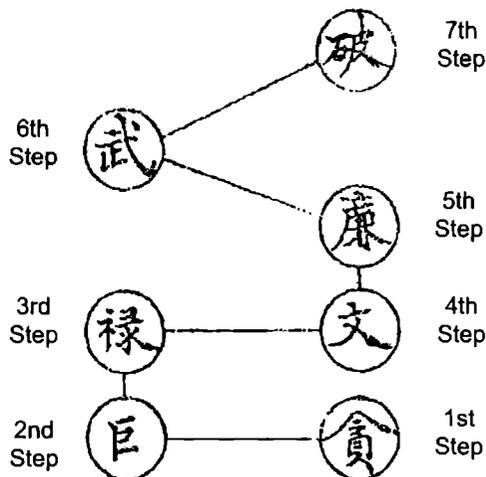


Figure 1.316. Seven Star Stepping #13: The Northern Magic Dipper Star

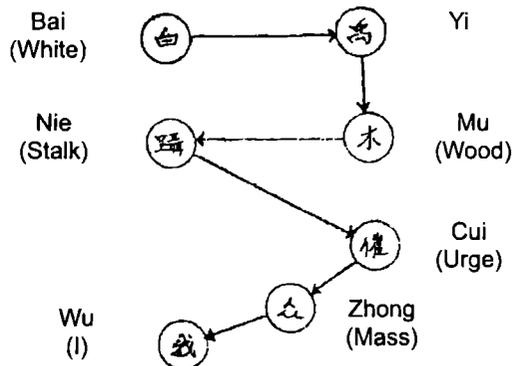


Figure 1.317. Seven Star Stepping #14: "Southern" Star Stepping

**"Quickly, Quickly do it as an Order from the Seven Star Northern Dipper Original Salvation From Adversity Star God!"**

**SEVEN STAR STEPPING #14: "WHITE YI STAR STEPPING**

This star stepping pattern is used to capture evil spirits or demons. This stepping pattern is performed while reciting the following incantation (Figure 1.317):

**"I Summon the White Yi of the Wood Element, to secretly persuade the masses!"**

## THE SIX SOUTHERN MAGIC DIPPER STAR STEPPING PATTERN

The ancient Chinese believed that the energy of the Southern Dipper was in charge of life, while the energy of the Northern (Big) Dipper was in charge of death. While the Northern Dipper represents the realm of the Underworld, the Southern Dipper leads the skillful practitioner to eternal life. Therefore, the celestial deities of the Northern Dipper are invoked in order to help the disciple pass for registration in the Southern Dipper, where the true registers of immortality are kept.

When entering into the powerful spiritual realm of the Six Southern Magic Dipper Stars, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.318):

- 1st Step: Li (Leave)
- 2nd Step: Zhi (Order)
- 3rd Step: Huo (Fire)
- 4th Step: Tian (Heaven)
- 5th Step: Zun (Respect)
- 6th Step: Sheng (Victory)

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The Six Southern Magic Dipper Star Stepping incantations and hand seals are both described as follows:

- 1st Step (Li):** Say "Shining!" – Then touch the "Zi" Earthly Branch Point on the left hand.
- 2nd Step (Zhi):** Say "Auspicious Descend!" – Then touch the "Yin" Earthly Branch Point.
- 3rd Step (Huo):** Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point.

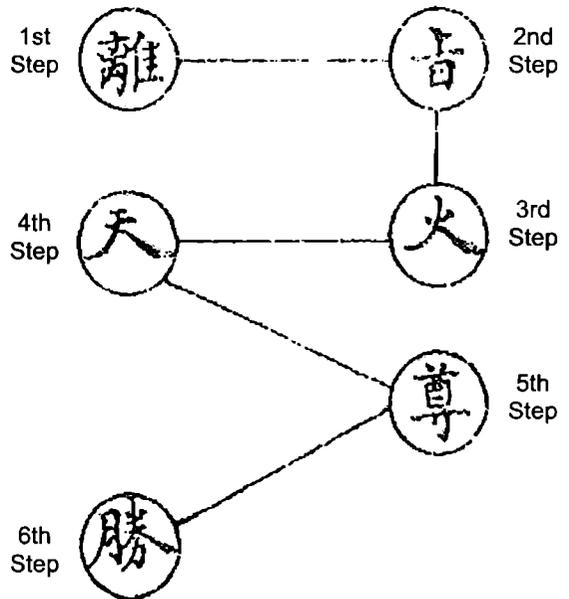


Figure 1.318. The Southern Magic Dipper Star

- 4th Step (Tian):** Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point.
- 5th Step (Zun):** Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point.
- 6th Step (Sheng):** Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point.
- End the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Six Star Southern Dipper  
Longevity Star God Shou!"**

## NINE TRACES OF THE BIG DIPPER

The Daoist Book of the *Flowing Drops of the Golden Lock* states that the Big Dipper was the Middle Dipper (which was a star). As the Middle Dipper descended, it became the Nine Souls (which inhabit the Nine Palaces). In order to fuse the spiritual powers of these Nine Souls, the nine traces are performed when Pacing the Dipper (these are demonstrated by following the nine patterns of the Big Dipper stars). It is important to note that the nine traces are represented by the seven stars of the Big Dipper, plus the two extra Dipper stars "Fu" and "Bi."

It is also believed that the original Steps of Yu and the pacing of the Big Dipper corresponded to the energetic and spiritual powers contained within the Nine Palaces and Eight Trigrams. In ancient China, this was called "the three steps and the nine traces which construct the Kan (Water) Trigram and the Li (Fire) Trigram."

A common diagram used as a template for stepping in the Nine Palaces and Eight Trigrams, is the "Great River Chart Dipper of the Open Valley" diagram, which was originally used as the stepping pattern diagram of the Big Dipper. The seven stars of the Dippers and the two stars Fu and Bi compose this Big Dipper Diagram, and are regulated by the Post-Heaven positions of the Bagua (Eight Trigrams) listed on the "River Chart" (Figure 1.319). There are two specific types of stepping patterns displayed:

- **Kan (Water) Trigram Stepping Pattern:** This pattern is used after the Winter Solstice. At the time of the Winter Solstice, Yang energy is born, and subsequently increases its power each day. During this time period, the ritual master starts from the Kan (Water) Trigram and moves to the Li (Fire) Trigram.
- **Li (Fire) Trigram Stepping Pattern:** This pattern is used after the Summer Solstice. At the time of the Summer Solstice, Yin energy is born, and subsequently increases its power each day. During this time period, the ritual master moves from the Li (Fire) Trigram to the Kan (Water) Trigram.

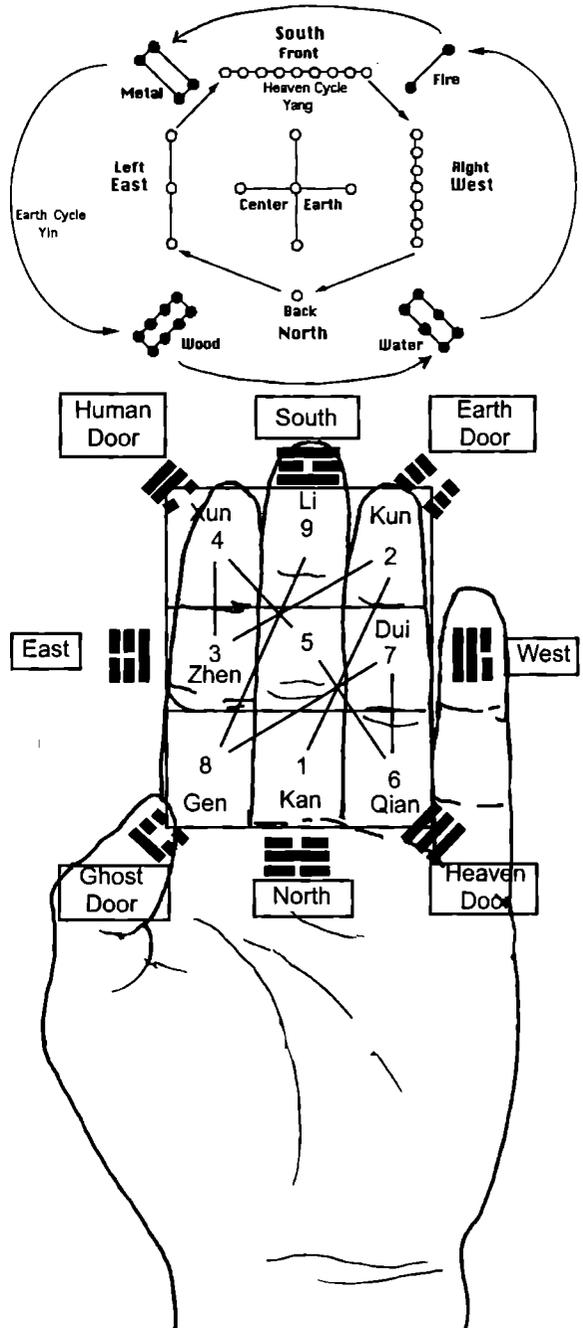


Figure 1.319. In ancient China, the Post-Heaven Bagua pattern of the "Magic Square" was superimposed on the priest's left palm, empowering the priest with the ability to summon and gather the energetic and spiritual powers of the Bagua into his or her body.

Because the original three steps and nine traces of the Steps of Yu were thought to have the shape of the Big Dipper, they were associated with Pacing the Big Dipper. Later, the original "Steps of Yu" was diversified into different types of stepping patterns (i.e., the "Twelve Traces" and the "Three-Five Traces"). Since there are so many kinds of Big Dipper diagrams and patterns, new Dipper steps were constantly created and compiled based on specific ritual contents, needs and functions. In modern times, there are now many names given to these star stepping patterns.

## THE NINE PALACES OF HEAVEN

Each of the nine numbers listed on the "River Chart" represent one of the nine areas of the Heavens or the Nine Palace Constellations (Figure 1.320). The following is an explanation of the secret energetic natures of the Nine Stars, as well as their specific names, Elements, and divination forecasts:

1. **Tian Feng Zi Qin Kan - (Water Element):** This star is Yang within Yin. It corresponds to the Water Trigram. It energetically has a close connection to the occurrence of theft, and it is therefore considered to be an inauspicious star. When the Tian Feng star falls in one palace, people should construct dams, defence facilities, or strengthen the stronghold in order to prevent calamity from happening. It is also not a good time to travel far or conduct business (due to the potential of theft).
2. **Tian Bing Zi Xu Kun - (Earth Element):** This star is Yin, and corresponds to the Earth Trigram. It has a close connection with epidemic, and is sometimes called the disease star. When the Tian Bing star stays in one palace, people should receive teachings or admonishment, make friends, stay in the original place, abstain from the deployment of armed forces, not marry, and avoid quarreling, traveling, new construction, etc.
3. **Tian Zhong Zi Qiao Zhen - (Wood Element):** This star is Yang, and corresponds to the Thunder Trigram. It has a close connection with kind donations, doing kind deeds, and agricultural activities. It is considered to be an

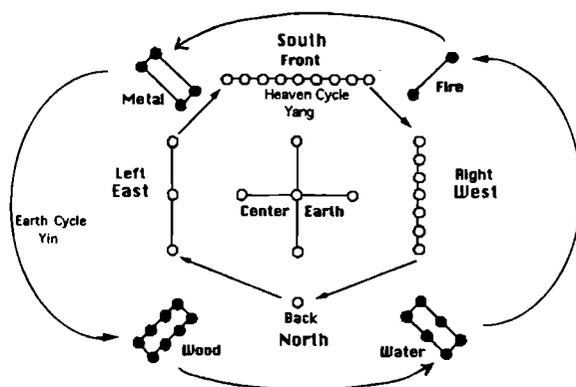


Figure 1.320. The "River Chart"

auspicious star. When Tian Zhong dwells in one palace, it is considered to be a good time for military action, battle or fighting.

4. **Tian Fu Zi Xiang Xun - (Wood Element):** This star is Yin, and it corresponds to the Wind Trigram. It has a close connection with cultural education, and is considered to be a very auspicious star. When Tian Fu dwells in one palace, it is auspicious for traveling, business, marriage, construction, studying, and elevating one's social status, as well as for cultural and educational development.
5. **Tian Qin Zi Jin Kun - (Earth Element):** This star is balanced Yin and Yang, and corresponds to Taiji. It is considered to be auspicious for all things, because it dwells in the "Central Earth Palace" which can give rise to all.
6. **Tian Xin Zi Xiang Qian - (Metal Element):** This star is Yang, and corresponds to the Heaven Trigram. It has a close connection with leadership capability, scheming, treatment of disease, and military deployment. It is considered to be an auspicious star.
7. **Tian Zhu Zi Zhong Dui - (Metal Element):** This star is Yin, and corresponds to the Lake Trigram. It has a close connection with killings, strange things, mysterious matters, damage and destruction. It is considered to be an inauspicious star. When Tian Zhu falls in one palace, people should strengthen their garrison, train their forces, and prepare for the

bad times. It is not a good time for traveling far or doing business, otherwise loss, injury and unfortunate things will happen.

8. **Tian Ren Zi Chang Gen - (Earth Element):** This star is Yang, and corresponds to the Mountain Trigram. It is considered to be an auspicious star. When Tian Ren dwells in one palace, it is a good time for offering teaching to the general public, pacifying individuals, and cracking down on rebellious individuals or gangsters. It is also an auspicious time for business, marriage and social status.
9. **Tian Ying Zi Cheng Li - (Fire Element):** This star is Yin within Yang, and corresponds to the Fire Trigram. It has a close connection with outrageous behavior, heated situations, fire, and blood. It is considered to be a neutral star. When Tian Ying dwells in one palace it is good for planning and visiting high officials. However, it is not an auspicious time for making fortunes, social status possession, marriage or travel.

#### INCANTATIONS FOR THE 9 PALACES OF HEAVEN

In ancient China, the ritual master would recite specific incantations while pacing any one of the nine magical stars, pointing out the direction in which he is moving, reciting the symbolic meaning of the specific Dipper and manifesting the power of his magic skill. For example, the incantation used when pacing the Dipper after the Winter Solstice says:

**“The Dipper is sublime  
at the 12 two-hour periods,  
Therefore I take the Big Dipper  
flying over to exhibit mighty power  
with Vital Breath like the clouds.**

**The seven stars move  
to interact with the Heavens,  
so that we know the changes  
of good or ill luck.**

**Pacing the Dipper by its rhythms,  
I move into the Dipper,  
and through the 28 Constellations,  
through the Heavenly Pass  
with the changing of time.**

**Moving from Tianying up to Tianren,  
I feel cold as if the land  
has sunk down into a deep valley.**

**Leaning by Tianzhu and bracing Tianxin,  
I ascend to Tianqin from Tianxin.  
I pass by Tianfu and look at Tianchong,  
going into Tianrui and out of Tianfeng.**

**The passage of the Dippers is open,  
and the strong and weak  
mutually assist each other.  
Happiness and good fortune are increased  
and are passed on to the descendants.  
I have stayed in the darkness  
for hundreds of years.  
I follow your steps after the Yang.**

**The Dipper of the Open Valley is divine,  
so that it can dispel the devils.  
As a result, one can avoid the evils  
at the mouth of the Dipper.**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!”**

Through understanding this ancient Daoist incantation, we may see that Pacing the Big Dipper mainly symbolizes flying in the Heavens, with the supernatural function of dispelling disasters and avoiding evils. The Dipper of the Twenty-Eight Constellations and the Five Big Dippers of the Sun and the Moon represent certain mystical areas of Heavens. The ritual master visualizes these celestial scenes while pacing the Dipper steps.

#### OFFERING INCENSE WITH “THE DIPPER OF BRIGHT STARS AND PEARLS” INCANTATION

Each time the Daoist priest offers incense at the Central Altar, he or she will perform the “Dipper of Bright Stars and Pearls” stepping patterns. These stepping patterns can be paced in either of two ways; through the “Eight Stepping Patterns” or through the “Three Stepping Patterns.”

As the Daoist paces through these steps, and offers the incense, he or she will recite the following incantation:

**"The Imperial Order  
of Jade Clarity is simple!  
With the separate images  
of the Great Divine!**

**The original Dippers  
are flowing and changing!  
With the stars and pearls  
over and around them!**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!"**

While reciting the incantation, the ritual master visualizes the three magical realms of the Jade Clarity, Supreme Clarity, and Highest Clarity, where the Immortal Gods of the Three Pure Ones reside.

The incantation of "Pacing the Big Dipper" mentions that by burning the incense, the Daoist priest transforms the energy of normal starlight into spiritual power within the realm of the mortal world (the World of the Dead). The ancient Daoists believed that the priest could succeed in accomplishing such a supernatural task with the aid of speaking such an incantation.

## **NINE PALACE STEPPING PATTERNS**

When the Eight Trigrams were arranged into a nine-chambered square pattern, with the center representing the magical "Bright Palace," it was commonly known as the "Magic Square." The ancient Chinese attached great significance to this magical pattern, as it involved manifesting endless variations of mathematical calculations that could be used to explain the energetic flows of Heaven and Earth. So influential was this magical pattern that the Imperial Palace in China was divided into a Magic Square containing nine chambers. In each appropriate chamber, sacrifices were performed in accordance with the times and seasons of nature.

The "Nine Chambers of the Emperor's Palace," (or Nine Palaces) was first introduced publicly in ancient China in the *Book of Rites*. This ancient book described each celestial palace, with

its unique color and time of season. The ancient system of "Nine House Divination" (based on the celestial patterns of the Nine Palaces) and the unique patterns of energetic interactions stemming from the "Magic Square" were also introduced to the public during this time period.

Nine Palace Stepping Pattern, also known as the "Walk of Taiyi Through the Nine Palaces," is represented by Eight Trigrams, positioned around the center of the Luo Diagram. The esoteric rituals pertaining to this Magic Square configuration may be seen in the Celestial Masters *Shangqing Huangshu Guodu Yi (Initiation Rite of the Yellow Writings)*, which consists of twenty ritual units to be performed by a male-female pair, literally pacing the Earthly Branches, the Five Elements, and the Nine Palaces on the cosmicized body of each of the partners.

During the Spring and Autumn Period (770-476 B.C.), the famous Daoist poet Lu Buwei wrote, "Heaven has nine fields, Earth has nine regions, the country has nine mountains, the mountains have nine passes." The ancient Daoist Star Stepping patterns follow these nine passes, allowing the priest the ability to access the most subtle realms of Heaven and Earth.

According to the ancient writings on the *Xu Zhen Tu* (the Chart of True Cultivation), Heaven, Earth and Man are energetically joined in a continuous interaction of correspondences. These subtle correspondences relate to the esoteric patterns hidden within matter, energy, and spirit. For example, the "Nine Palaces" correspond to the nine energetic influences of Heaven, the "Nine Continents" correspond to the nine energetic influence of the Earth, and the "Nine Orifices" correspond to the nine energetic influences of Man.

The following Nine Palace Stepping Patterns are arranged according to specific energetic patterns unique to the Magic Square and are practiced in order to allow the Daoist disciple access into the energetic realms of the Jade Emperor's "Nine Celestial Palaces."

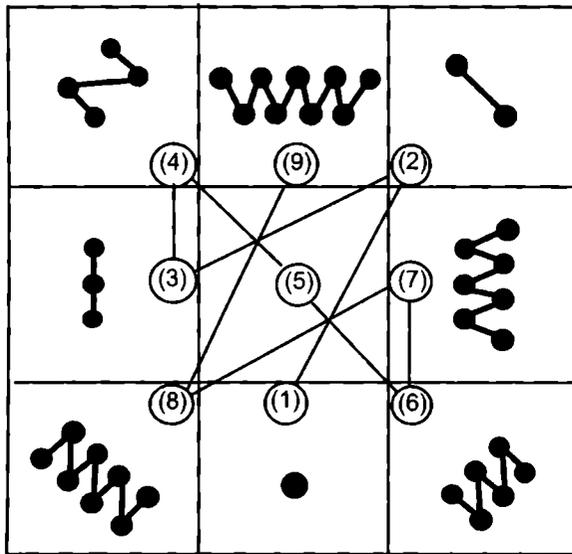


Figure 1.321. Nine Palace Stepping #1:  
"Magic Square Stepping"

**NINE PALACE STEPPING PATTERN #1:  
"MAGIC SQUARE STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the purpose of conjuring and summoning the specific powers of Celestial Immortals, Planetary Immortals, Marshal Generals, Thunder Gods, Spirit Soldiers, etc. By following the Nine Palace stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.321).

As with all of the other stepping patterns, when using the Magic Square for attacking, defending, summoning, or dispatching, the disciple will eventually transfer the energetic pattern onto his or her left hand, in order to use the right hand to hold Daoist magical "tools."

When performing certain rituals of Mao Shan Thunder Magic, the priest is taught to walk the magical pattern of the Nine Star Palaces (using his or her left hand) while reciting a magical incantation. At each step (each finger joint), the priest will say:

- 1st Step:  
"I carry Heavens Mighty Generals on my head!"
- 2nd Step:  
"I command all of the Celestial Soldiers!"
- 3rd Step:  
"I sound Heaven's Drum!"
- 4th Step:  
"I speak with Heaven's Voice!"
- 5th Step:  
"And strike Heaven's Bell!"
- 6th Step:  
"I hurl the Flaming Chines!"
- 7th Step:  
"I lay my hand on the murderers of the spirit!"
- 8th Step:  
"and set into motion  
the Radiance of my Primordial Essence!"
- 9th Step:  
"Officers and Generals of the Celestial Court,  
Quickly come to the altar!"

Next, the priest will place incense into the Incense Burner at the Earth Altar and the ritual formally begins. With the "Five Thunders Seal" in his or her right hand, the priest will now say,

**"I am at the altar waiting for an answer!  
I humbly request the generals to come quickly,  
and show their true form!"**

**NINE PALACE STEPPING PATTERN #2:  
"HERO STEPPING (NINE PURPLE STEPPING)"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Nine Palace stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.322).

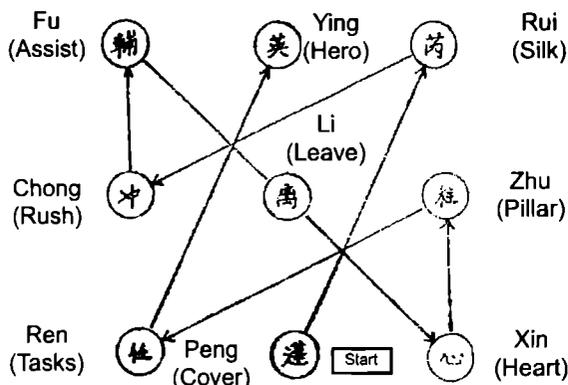


Figure 1.322. Nine Palace Stepping #2: "Hero Stepping (Nine Purple Stepping)"

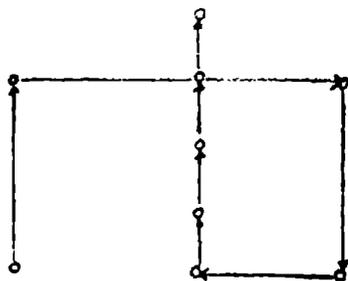


Figure 1.323. "Nine Palace Stepping"

This stepping pattern is performed while reciting the following incantation:

**"My hidden energy  
flows like silk!**

**It rushes to assist me!  
It leaves my stable heart and mind!**

**And allowing me to complete  
a hero's task!"**

**NINE PALACE STEPPING PATTERN #3:  
"SENDING THE REPORT"**

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.323).

**TWENTY-EIGHT STAR CONSTELLATIONS**

In China, manuscripts uncovered from the cave monasteries of Tun Huang have included some of the oldest star maps in existence. Since the year 2000 B.C., the ancient Chinese Qigong Masters have observed and used the energetic movements of the Twenty-eight Star Constellations, flowing in 24 hour cycles and yearly cycles. The ancient Chinese also placed careful attention on the Sun and Moon, and the Five Planets with the Chinese zodiac to forecast auspicious times for matters of state and war, and to predict weather and natural disasters. Each of these energetic systems has its own cyclic pattern, as well as a direct and indirect influence on human life.

The Chinese practiced gathering energy from the Heavenly Stars, believing that the study of astrology, like alchemy, united the body's inner world with that of the outer. According to ancient divination practices, the celestial bodies exert forces and exhibit personalities that influence people and events on Earth. A person's character and destiny throughout life is based upon the positions of the planets and constellations at the exact time and place of conception and birth. These influences can be determined by mapping the positions of the twenty-eight constellations in the sky at various times.

In ancient China, the Emperor was considered to be the high priest of the Heavens, and he frequently made sacrifices to the Stars to maintain harmony with the universe. The four corners of the Emperor's palace represented the cardinal points in space (the equinoxes and solstices). To be in harmony, the Emperor and his family would move from one corner to another as the seasons changed.

In ancient China, the Heavens were divided into 28 areas matched with 28 corresponding signs, which are called the constellations as the symbols of Heaven (7 constellations in each direction). The pacing of the Twenty-Eight Star Constellations therefore represents stepping within the 28 constellations, throughout the four directions of the Heavens.

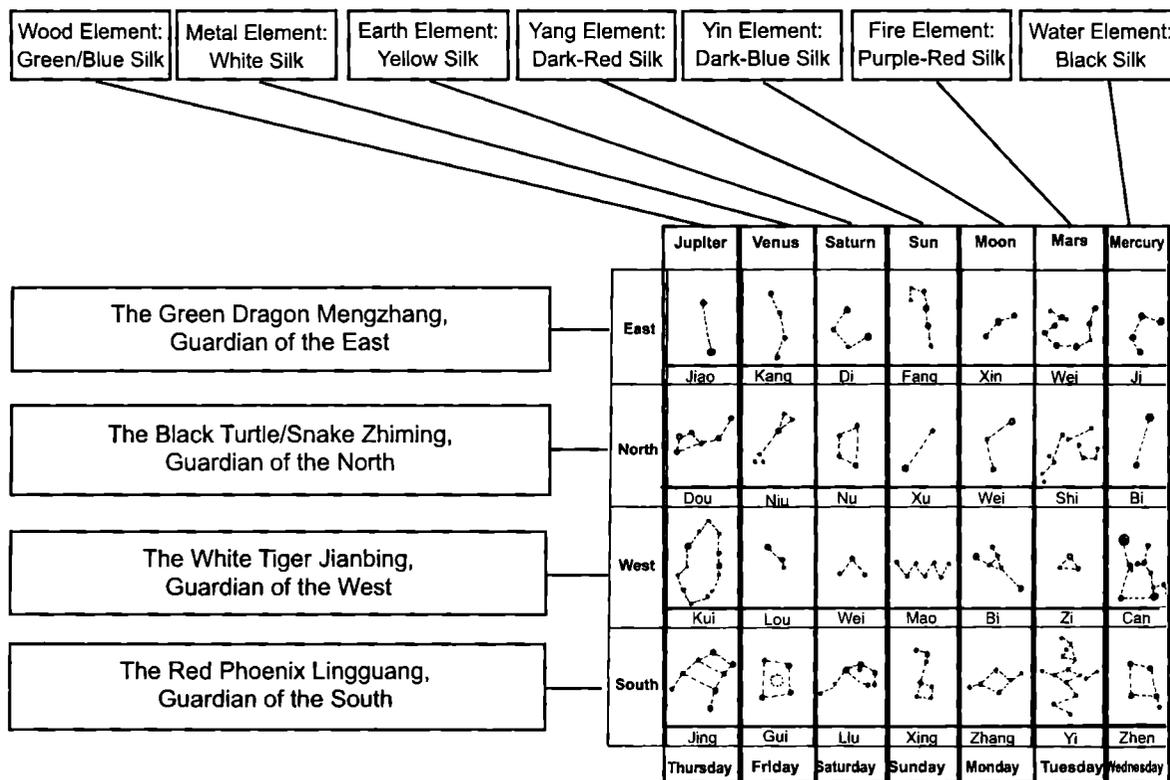


Figure 1.324. The Seven Divisions of the Twenty-Eight Star Constellations arranged according to the celestial energies of the Five Elements and the Sun and Moon

**STARS OF THE TWENTY-EIGHT CONSTELLATIONS**

In ancient China, the Twenty-Eight Star Constellations (Xiu) were commonly observed as “Star Patterns” (Xingxiang), and were considered to be the eternal abode of immortals and gods. Specifically, the Gods of Prior-Heaven were believed to live within the Twenty-Eight Star Constellations, at one with the Eternal Dao. These gods were divided into three groups corresponding to Heaven, Earth, and Man.

The ancient Daoists would thus use the Twenty-eight star constellations for summoning specific gods, immortals, and spirits. Generally, the Twenty-Eight Star Constellations were categorized by Heavenly divisions, each division containing several constellations associated with

one of the Five Element phases, a ruling color, and one of the Four Palaces with its associated celestial animal spirit.

Each of the Twenty-Eight Star Constellation spirits has his or her own post, unit, and garrison name. The ancient Daoists would construct a Bagua circle consisting of twenty-eight “standards” from which to conjure the spirits from the Twenty-Eight Star Constellations. A “standard” is a list drawn on silk of each of the twenty-eight star constellations’ energetic Elements, colors, and animals. A description of the “Seven Celestial Divisions” of the Twenty-Eight Star Constellations arranged according to Celestial Energies of the Five Elements and the Sun and Moon is described as follows (Figure 1.324):

1. **These star constellation spirits are subservient to the Wood Element;** they are drawn on standards constructed of green/blue silk:
  - **The Jiao Constellation:** with the spiritual animal form of a Rain Dragon
  - **The Dou Constellation:** with the spiritual animal form of a Unicorn
  - **The Kui Constellation:** with the spiritual animal form of a Wolf
  - **The Jing Constellation:** with the spiritual animal form of a Wild Dog
2. **These star constellation spirits are subservient to the Metal Element;** they are drawn on standards constructed of white silk:
  - **The Gang Constellation:** with the spiritual animal form of a Dragon
  - **The Nui Constellation:** with the spiritual animal form of an Ox
  - **The Lou Constellation:** with the spiritual animal form of a Domestic Dog
  - **The Gui Constellation:** with the spiritual animal form of a Sheep (Goat)
3. **These star constellation spirits are subservient to the Earth Element;** they are drawn on standards constructed of golden-yellow silk:
  - **The Di Constellation:** with the spiritual animal form of a Badger
  - **The Nu Constellation:** with the spiritual animal form of a Bat
  - **The Wei Constellation:** with the spiritual animal form of a Ring-Neck Pheasant
  - **The Liu Constellation:** with the spiritual animal form of a Roebuck
4. **These star constellation spirits are subservient to the Sun;** they are drawn on standards constructed of dark, ruby-red silk:
  - **The Feng Constellation:** with the spiritual animal form of a Rabbit
  - **The Zu Constellation:** with the spiritual animal form of a Rat
  - **The Mao Constellation:** with the spiritual animal form of a Rooster
  - **The Xing Constellation:** with the spiritual animal form of a Horse
5. **These star constellation spirits are subservient to the Moon;** they are drawn on standards constructed of deep-blue silk:
  - **The Xin Constellation:** with the spiritual animal form of a Fox
  - **The Wei Constellation:** with the spiritual animal form of a Swallow
  - **The Bi Constellation:** with the spiritual animal form of a Crow
  - **The Zhang Constellation:** with the spiritual animal form of a Stag
6. **These star constellation spirits are subservient to the Fire Element;** they are drawn on standards constructed of purplish-red silk:
  - **The Wei Constellation:** with the spiritual animal form of a Tiger
  - **The Shi Constellation:** with the spiritual animal form of a Pig
  - **The Zu Constellation:** with the spiritual animal form of a Monkey
  - **The Yi Constellation:** with the spiritual animal form of a Snake
7. **These star constellation spirits are subservient to the Water Element;** they are drawn on standards constructed of black silk:
  - **The Qi Constellation:** with the spiritual animal form of a Leopard
  - **The Bi Constellation:** with the spiritual animal form of a Snail
  - **The Shen Constellation:** with the spiritual animal form of an Ape
  - **The Zhen Constellation:** with the spiritual animal form of an Earthworm

After constructing the Bagua circle and arranging the constellations in their proper places, the Daoist priest would then position him or herself in the center of the circle, acting as the coordinating general for all of the spirits summoned.

It was important for the ancient Daoist to place the “great standard” (a talismanic charm needed to control the twenty-eight constellation spirits) in the center of the circle in order to command the spirit soldiers.

To command and dispatch the spirit soldiers, the Daoist would use specific Hand Seals formed on his or her left hand, combined with the recitation of specific incantations and the drawing of talismanic charms.

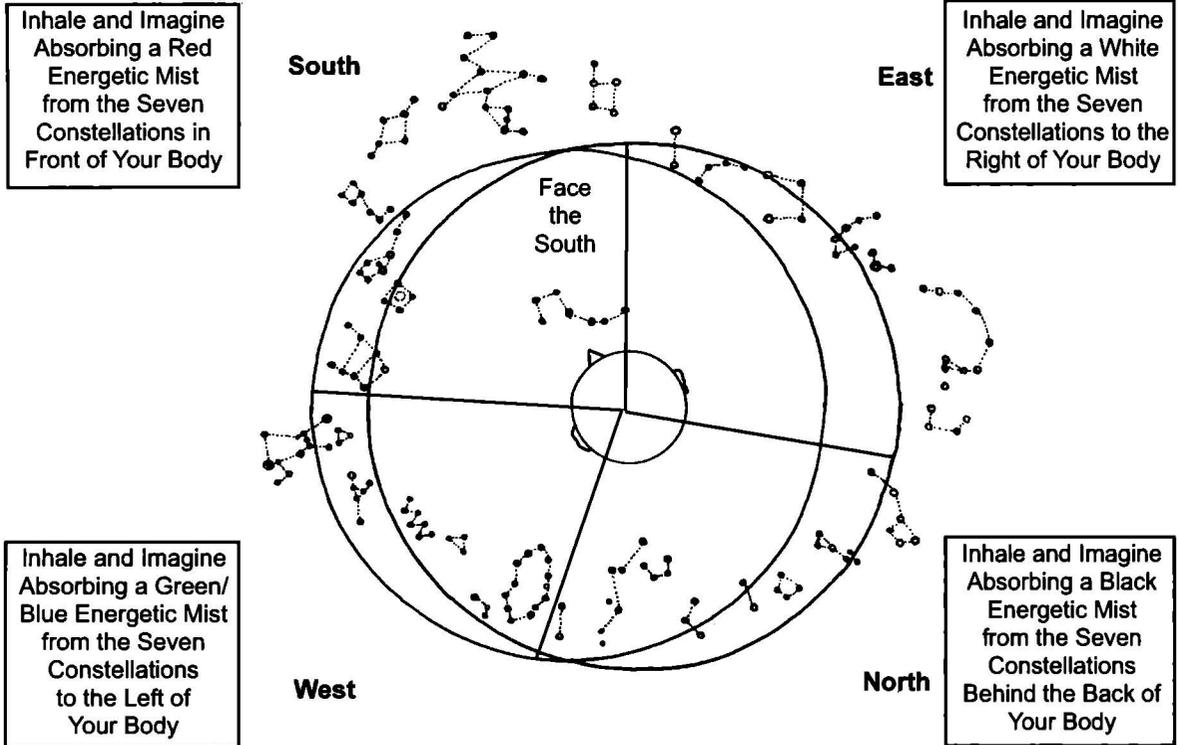


Figure 1.325. Face the direction of the North Star and Big Dipper, and try to feel the energetic nature of each of the four quadrants of Stars.

### GATHERING ENERGY FROM THE TWENTY-EIGHT STAR CONSTELLATIONS

At nighttime, when the Moon is not suitable for absorbing Qi (i.e., during the new Moon), the Daoist mystic can focus on absorbing the energy of the twenty-eight star constellations into his or her body (Figure 1.325). The absorption of the star energy is used in order to strengthen the Yuan Qi of mystic's internal organs and tissues.

In ancient China, the energy of all Five Planets and Twenty-eight star constellations was traditionally drawn into a Daoist master's body via the Tian Wu Zang meditation. The Tian Wu Zang meditation allowed the master to absorb celestial energy through the five Thrusting Channels. These Channels flow through the center of the body, connecting the top of the head to the perineum, enveloping and supporting the center Taiji Pole.

The twenty-eight day star constellation cycle was also arranged externally on the Daoist master's body along the Governing and Conception Vessels.



Figure 1.326. Guardians of the 28 Constellations

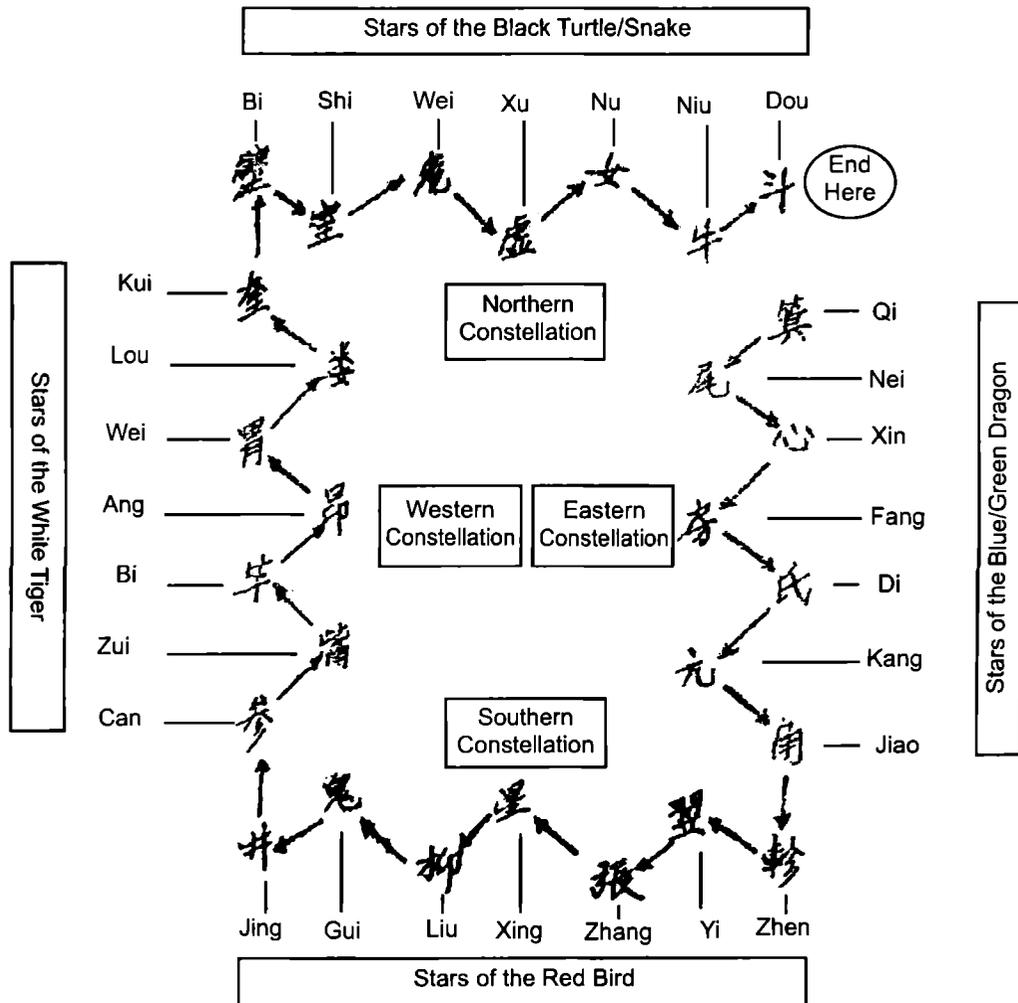


Figure 1.327. The Pacing of the “Twenty-Eight Star Constellations”

The “elliptical” path of the Sun follows the Fire Cycle of the Microcosmic Orbit, which influences an individual’s emotional, mental, and physical health.

Additionally, The ancient Daoists believed that each of the 28 stars contained a powerful celestial guardian (Figure 1.326). Each of these celestial guardians are empowered with his or her own unique form of magical knowledge, power, and ability. Therefore, when sojourning through each guardian’s star constellation, it was important to know the guardian’s celestial profile (i.e., secret name, Element, Color, Weapons, etc.).

**“PACING THE 28 CONSTELLATIONS” STEPPING PATTERN**

The pacing of the Twenty-Eight Star Constellations also symbolizes the rotation of the Northern Dipper as it travels across the various star constellations (Figure 1.327).

As the Northern Dipper moves through the various star portals of the Heavens, it constantly interacts with the magical powers and influence of the 28 Star Guardians (refer back to Figure 1.326).

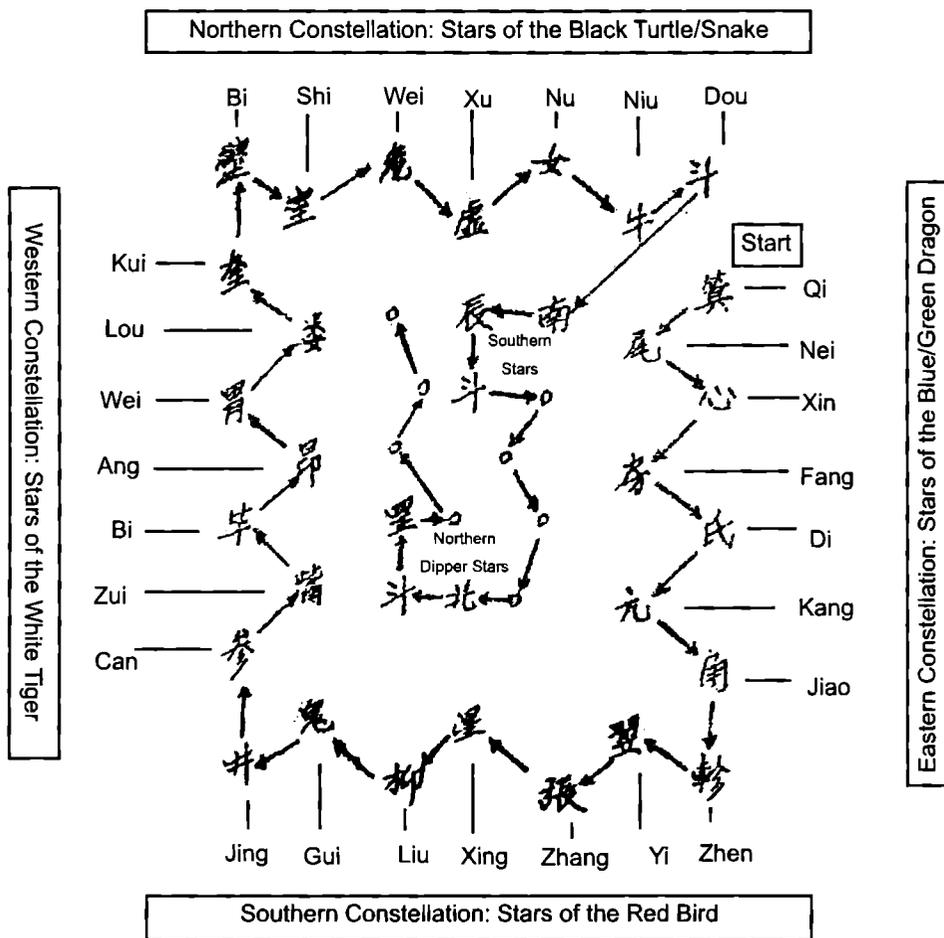


Figure 1.328. The Pacing of the “Dippers of the Twenty-Eight Star Constellations”

**“DIPPERS OF THE 28 CONSTELLATIONS”  
STAR STEPPING PATTERN**

On the outside of this star stepping pattern are the Twenty-Eight Constellation Stars, on the inside right is the six star Southern Dipper Star (refer back to Figure 1.318), and on the inside left the seven star Northern Dipper Star (refer back to Figure 1.316).

This stepping pattern is used in ancient rituals to show respect to the Celestial Immortals and the Celestial Palace. It is used in various types of magical rituals, depending on the priest’s specific needs (Figure 1.328).

**BAGUA: EIGHT TRIGRAMS**

In ancient times, the Bagua (Eight Trigrams) was the symbol originally used for observing the movements of the sun and moon. In the ancient Chinese characters for Bagua (the eight ancient Daoist energetic structures of life), the character "Ba" translates as "eight," and the character "Gua" translates as "trigram" (Figure 1.329). The character "Gua" is composed of two ideographs, on the right is the radical meaning "to observe," on the left is the radical "Gui" meaning "earth heap." The Gui (earth heap) was used in ancient times to measure the shadows in order to record ancient calendars (the ancient Chinese form of a sundial). Together, the term "Bagua" can be translated as "Eight Trigrams," and is considered a template for the basic laws of all energetic movements and transformations (Figure 1.330).

Each trigram is composed of three "yao" lines: a solid yao line (—) is considered Yang, a broken yao line (--) is considered Yin. Each "yao"

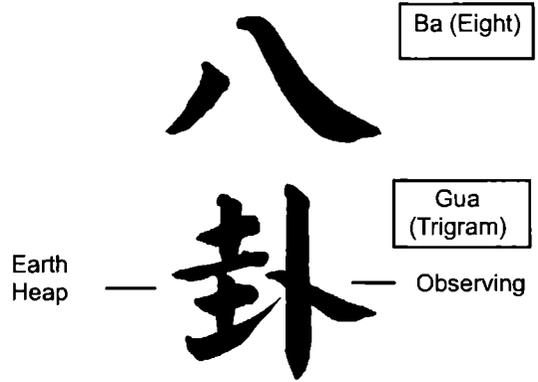


Figure 1.329. The Chinese Characters for "Bagua," The Eight Trigrams

represents a basic unit of the Eight Trigrams, and has three meanings: sunlight, moonlight and the mutual projection of the sun and moon. The Yao Trigram itself is the symbol of the movement of the sun and moon.

The Eight Trigrams	Heaven Qian	Mist, Rain Dui	Fire Li	Thunder Zhen	Earth Kun	Mountain Gen	Water Kan	Wind/Air Xun
Yang and Yin	Yang	Yang	Yang	Yang	Yin	Yin	Yin	Yin
General Principles	Creative	Reflective	Bright	Exciting	Receptive	Steady	Dark	Penetrating
	Activity	Weightless	Formed	Impetus	Passivity	Heaviness	Formless	Sensitivity
Principles of Nature	Immaterial	Evaporation	Solar Forces	Vitality	Material	Inertia	Lunar Forces	Assimilation
	Universal	Inorganic	Elementary	Organic	Universal	Inorganic	Elementary	Pervasiveness
	Formless	Changeability	Heat	Mobility	Form	Resistance	Cold	Organic
	Energy	Evaporation	Incandescence	Fertilization	Matter	Inertia	Fluidity	Gaseous
	Infinite Space	Clairvoyant Observation	Penetrating Light	Growth and Power	Dense Matter	Solid Stability	Space and Movement	Perceptive Intuition

Figure 1.330. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

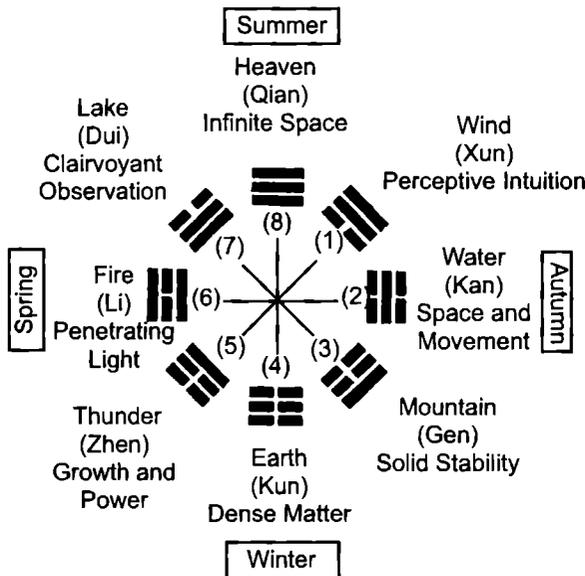


Figure 1.331. The Prenatal Bagua Trigrams (Eight Dimensions or Phases of Energy Polar Opposites): Yin (1-4) across from Yang (5-8). This Cycle of Harmony Relates to the World of Thoughts and Ideas. The Opposition of Energetic Forces is Responsible for the Creation of All Phenomena.

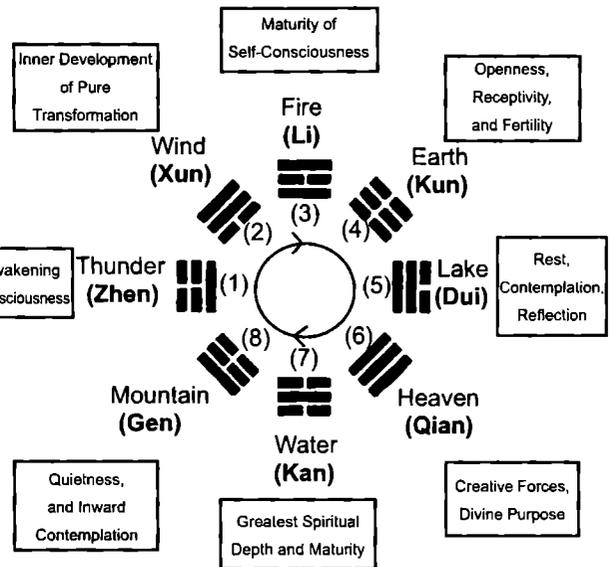


Figure 1.332. The Postnatal Bagua Trigrams: The Energetic Cycles of Forces are the External Manifestations of Divine Thought (The World of Phenomena or Senses)

**PRENATAL AND POSTNATAL TRIGRAMS**

The unique powers of the Bagua can be divided into two separate schools or systems of thought: The Prenatal Bagua of Fu Xi, and the Postnatal Bagua of King Wen.

**The Prenatal Bagua of Fu Xi**

Fu Xi is believed to have lived a thousand years before King Wen, during the Age of the Five Rulers (2852 B.C.). The Bagua system of Fu Xi focuses on the fundamental principles of light and darkness, which revealed to him the polar nature of the universe (Figure 1.331). The Heavenly principles expressed within the system of Fu Xi reflect the multidimensional symbols which govern our life. Therefore Heaven is placed at the top of the trigram and Earth in placed at the bottom of the trigram. The specific focus of Prenatal Fu Xi Bagua is the expression of two mutually dependent powers, compensating each other, for example:

- Heaven-Earth
- Fire-Water
- Mountain-Lake
- Thunder-Wind

As energetic principles, the multidimensional powers are inseparable, although one power may temporarily predominate. In Fu Xi’s Bagua system, the eight fundamental forces constantly seek to balance each other.

**Postnatal Bagua of King Wen**

King Wen is believed to have lived in the Zhou Dynasty (1028-221 B.C.). The Bagua system of King Wen focuses on the fundamental principles of the Earthly transformations (Figure 1.332). They are arranged according to the expression of increasing or decreasing qualities of physical life (beginning at Zhen and following a clockwise progression). The Earthly principles expressed within the system of King Wen are not only separated in time, but they are also thought of as being energetically “in sequence” around the periphery of the Bagua instead of matching powers through opposite polarity alignment. Because Fire (light and heat) and Water (dark and cold) appear as the most prominent and visible of all Earthly forces, in King Wen’s Bagua configuration Fire is placed at the top of the trigram and Water in placed at the bottom.

**BA GUA STEPPING PATTERNS**

The following Stepping Patterns allow the Daoist disciple access into the energetic realm of the various Eight Trigram Powers.

**BAGUA STEPPING #1:  
"THE ANCIENT RIVER CHART"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the unification of the Yin and Yang energies described within the ancient River Chart (Lo Diagram), and it contains the esoteric energetic patterns of the "Magic Square" (Figure 1.333). When walking the circular stepping pattern, the Daoist mystic would envision the Prenatal celestial energies and the Postnatal terrestrial energies combining within the energetic space of the center of the circle.

According to the historic records, in ancient China the world was believed to be made up of Nine Continents. Eight of these continents (Yong, Liang, Yan, Yang, Qing, Xu, Yu, and Ji,) surrounded the "center" kingdom of ancient China. As the Daoist mystic stood in the middle of the "Central Continent" (represented by the image of the River Chart) and fused with the interacting energies of Heaven and Earth within these eight continents (represented by the eight mountains which circle the River Chart), he or she could access an energetic portal and spirit travel to any place in the physical world.

**Offering The Report**

The "Report" (or "Petition") is a magical document written in black ink on yellow paper. It includes a list of the participant's names (in red ink), the state and country in which the priest resides, the purpose of the magical ritual (e.g., to preserve a vow, ask for blessings or for safety, etc.), a list of offerings (the different types of flowers and fruits) and the purpose of the offering (i.e., to offer thanks to a specific celestial immortal). Also included in the Report is an explicit request to the celestial immortals to accept the offering, and the time, day, month, and year of the favor sought.

When using the circle walking method for "Offering the Report," the disciple is taught to step through each of the Eight Trigrams and focus on their various celestial powers. As the disciple steps, he or she imagines approaching the Celestial

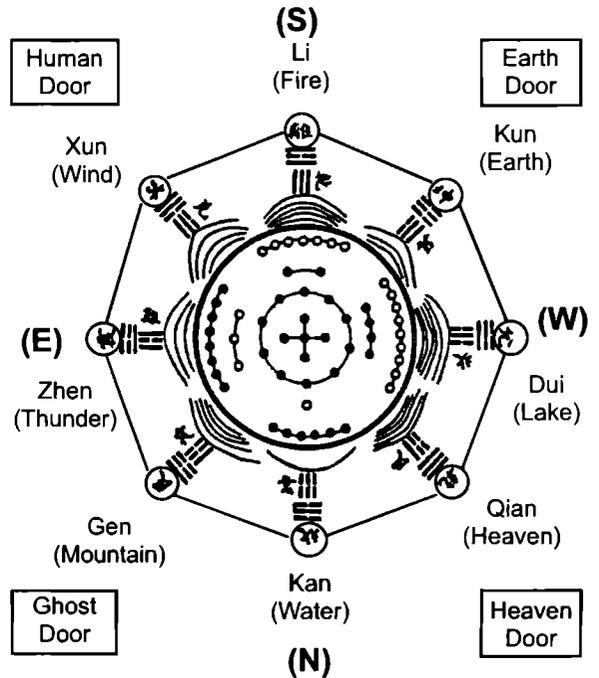


Figure 1.333. Bagua Stepping #1:  
"The Ancient River Chart"

Courts. After walking the circle counter-clockwise through nine complete rotations, the disciple eventually comes to a halt by forming a "T-Stance" at the "Stars of Three Terraces," located by the Qian Trigram (North-West). The three stars of the Three Terraces were believed to be a staircase connecting Heaven to the Earth. The disciple proceeds from star to star, after having first circled around the Dipper three times (totaling nine rotations), the ultimate goal being to mount up to the Shangqing Heavens.

When walking, it is important that the disciple imagines him or herself being covered in a sealed bubble of purple mist. Once the disciple reaches the "Stars of Three Terraces," he or she "transforms their energetic form," and mounts the back of an enormous white crane (while forming the White Crane Double Hand Seal) to fly towards the Gate of Heaven and meet with the Jade Emperor. After the encounter, the disciple is to return from the Gate of Heaven by walking the circle nine times (three rotations per each Terrace) in a clockwise direction, ending at the Earth Door (located at the South-West corner of the altar).

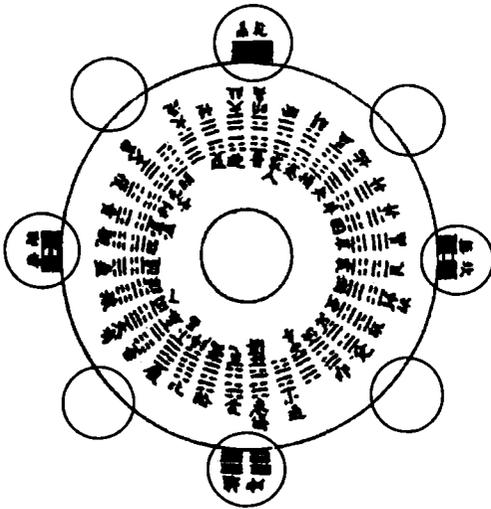


Figure 1.334. Bagua Stepping #2:  
"Yi Jing-Wu Xing Stepping"



Figure 1.335. Bagua Stepping #3:  
"Ba Gua - Yi Jing Stepping"

**BAGUA STEPPING #2:  
"THE YI-JING - WU XING STEPPING"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the "Blending of the Three and Five" manifesting through 64 changes of the Yi Jing Divination (Figure 1.334).

When pacing the circular steps of the Yi-Jing - Wu Xing Stepping pattern, the energetic and spiritual natures of the Earthly body's Jing, Qi, Shen fuse with the celestial energies of the individual's cultivated Heavenly virtues. These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the infinite space of the spiritual realms.

**BAGUA STEPPING #3:  
"BA GUA - YI JING STEPPING"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the blending of the "Eight Original Trigram Powers" with the powers of the "Sixty-four Hexagram Changes."

These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the more powerful spiritual realms (Figure 1.335).

When pacing the circular steps of the Ba Gua - Yi Jing Stepping pattern, the energetic and spiritual natures of the eight original trigram powers become manifested within the disciple's body, giving birth to the energetic veil through which to observe one's destiny and life purpose.

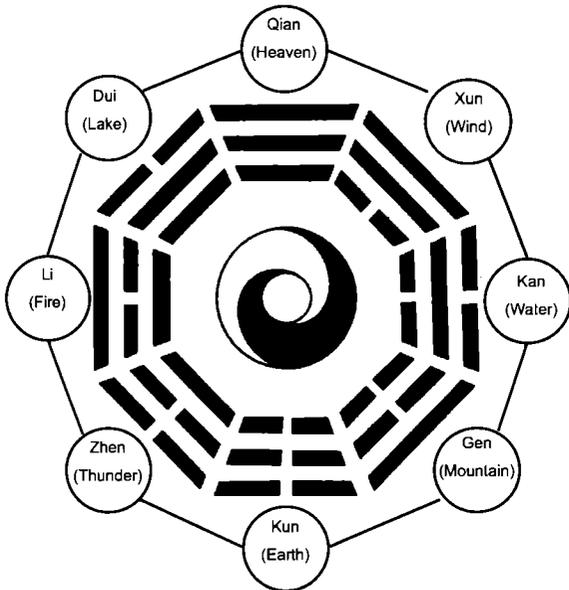


Figure 1.336. Bagua Stepping #4: "Prenatal Bagua Stepping"

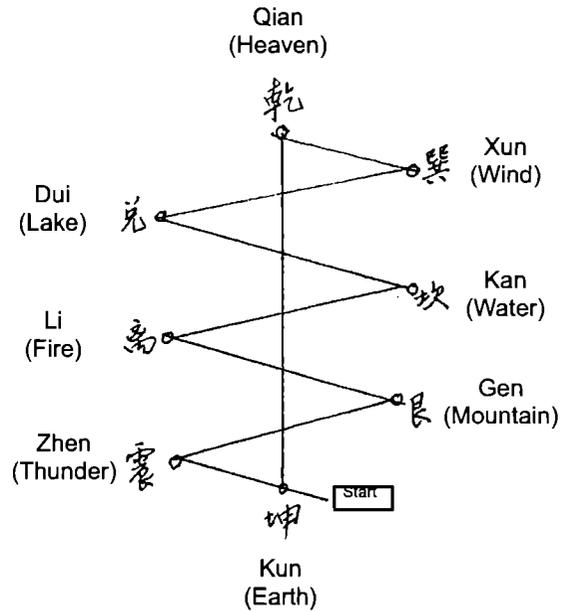


Figure 1.337. Bagua Stepping #5: "Prenatal Bagua Stepping"

**BAGUA STEPPING #4:  
"PRENATAL BAGUA STEPPING"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. The Prenatal Bagua Trigrams represent Eight Dimensions or phases of energy (Figure 1.336). The specific powers of the trigrams are polar opposites (Yin across from Yang). This "cycle of harmony" relates to the world of thoughts and ideas. In the Prenatal Bagua Trigrams, the opposite energetic forces are responsible for the creation of all phenomena.

The Prenatal stepping pattern is traditionally begun with circular clockwise stepping. It is practiced in the early morning, during the time of the

"Ascent of Yang" (from 12:00 midnight to 12:00 noon), with the focus placed on the cultivation of the eight specific powers of the Bagua.

**BAGUA STEPPING #5:  
"PRENATAL BAGUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.337).

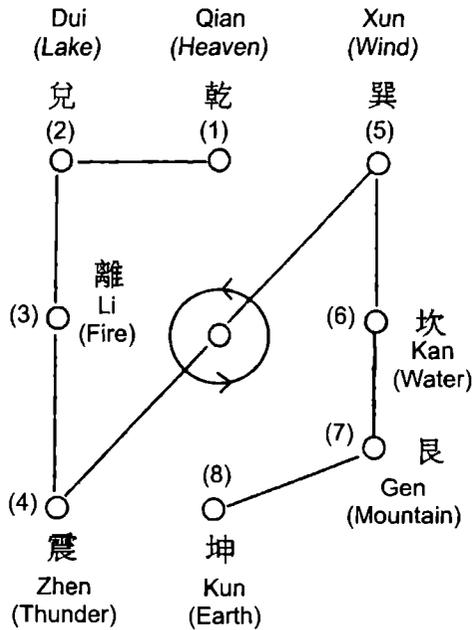


Figure 1.338. Bagua Stepping #6: "Prenatal Bagua Stepping"

踏先天八卦訣步罡法

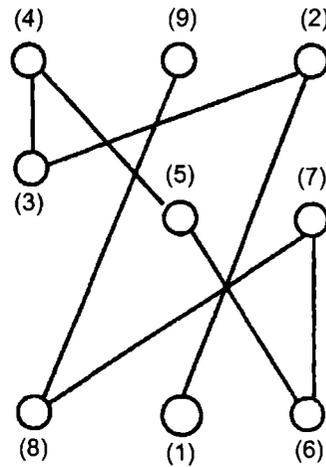


Figure 1.339. Bagua Stepping #7: "Tai Yi Reverse Qua Star Stepping"

太乙反卦步罡法

**BAGUA STEPPING #6:  
"PRENATAL BAGUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of inviting the Celestial immortals down to the altar from the Heavens. By following the Prenatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.338).

**BAGUA STEPPING #7:  
"REVERSE GUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.339).

**BAGUA STEPPING #8:  
"POSTNATAL BAGUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of restoring

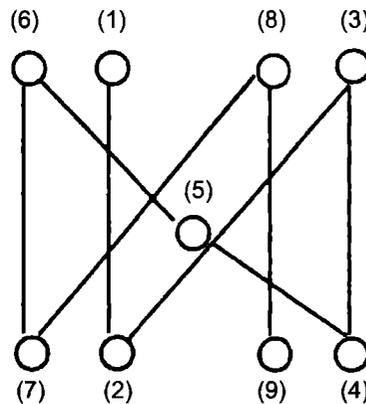


Figure 1.340. Bagua Stepping #8: "Postnatal Bagua Stepping"

後天踏八卦步罡法

harmony. By following the Postnatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.340).

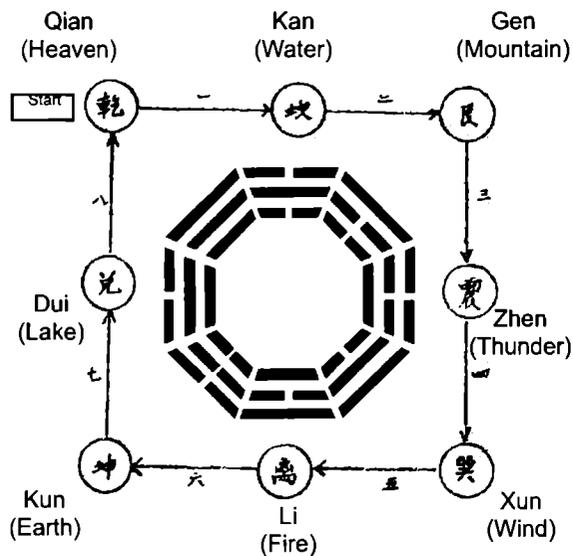


Figure 1.341. Bagua Stepping #9: "Postnatal Bagua Stepping"

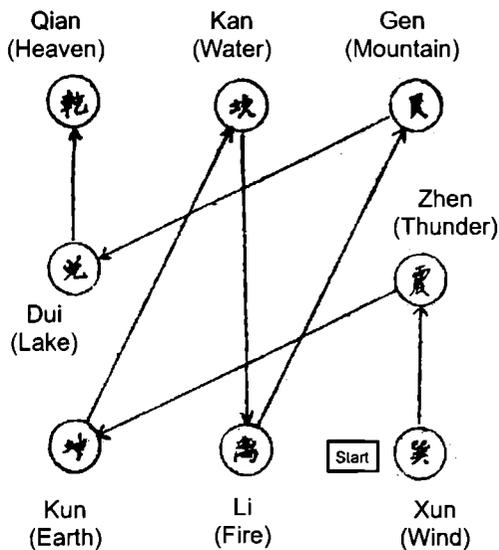


Figure 1.342. Bagua Stepping #10: "Postnatal Bagua Stepping"

**BAGUA STEPPING #9: "POSTNATAL BAGUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.341).

The Postnatal Bagua Trigrams represent the energetic cycles of the eight original powers. Their powers are expressed as the external manifestations of Divine Thought. The Postnatal Bagua Trigrams represent the spark of life, responsible for the creation of the world of phenomena (or senses).

**BAGUA STEPPING #10: "POSTNATAL BAGUA STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.342).

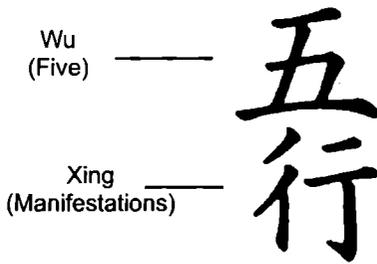


Figure 1.343. The Chinese Characters for “Wuxing,” The Five Elements

**THE WU XING: FIVE ELEMENTS**

In the ancient Chinese characters for Wuxing (the five energetic phenomena of life), the character “Wu” translates as “five,” and the character “Xing” translates as “movement, process, manifestation, or phase” (Figure 1.343). Together, the term “Wuxing” can be translated as “Five Elements,” and is considered an energetic template based on the study of five manifestations, phases or processes of Qi transformations. The Five Elements are represented by the physical, energetic and spiritual natures of the Wood, Fire, Earth, Metal, and Water Elements (Figure 1.344).

The Five Elements classify all tangible and intangible substances into five specific categories (five senses, five viscera, five postnatal emotions, five prenatal virtues, five flavors, five seasons, five directions, five phases of energetic transition, etc.).

The Five Elements can additionally be classified according to three levels of energetic manifestation and influence. These three levels pertain to the crude, subtle and ethereal states of Jing, Qi and Shen, and are described as follows:

- **The Material Components of Five Elements:** These relate to the gross material realm, and correspond to the waking state of consciousness. The material aspect of the Five Elements refers to the most dense and material forms of the Five Element natures; they affect the individual’s physical body.
- **The Energetic Components of Five Elements of Energy:** These relate to the energetic realm, and correspond to the dream state of consciousness. The energetic aspect of the Five Elements refers to the subtle Five Element natures; they affect the individual’s energetic body.

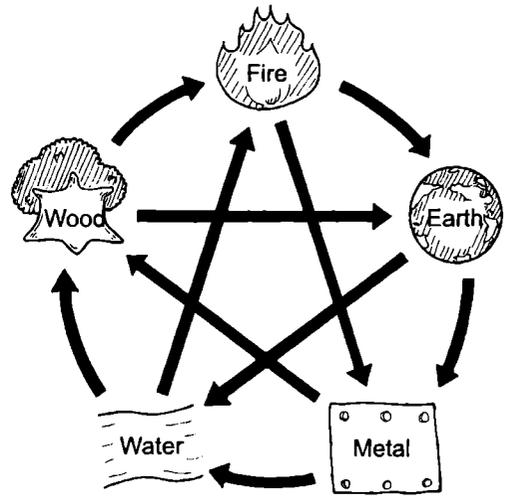


Figure 1.344. The Five Elements

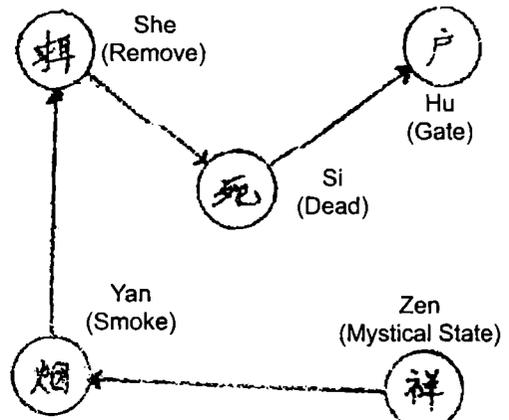


Figure 1.345. Five Element Stepping #1: “Five Element Power Stepping #1”

- **The Spiritual Components of the Five Elements:** These relate to the spiritual realm, and correspond to the sleeping state of consciousness. The spiritual aspect of the Five Elements refers to the most subtle of the Five Element natures; they affect the individual’s spirit body.

**FIVE ELEMENT STEPPING # 1: “FIVE ELEMENT POWER STEPPING”**

This Stepping Pattern is used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.345).

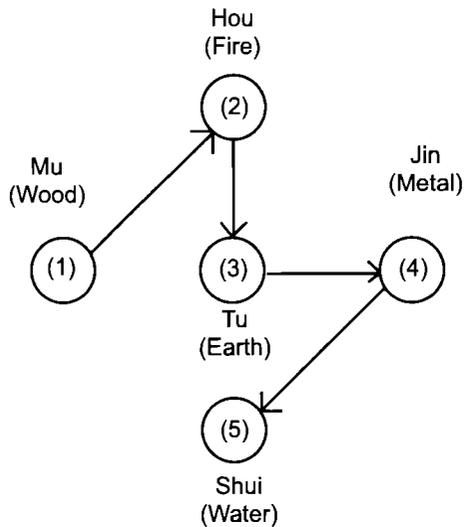


Figure 1.346. Five Element Stepping #2:  
“Five Element Power Stepping #2”

This stepping pattern is performed while reciting the following incantation:

**“From the mystical state  
the vapor rises!  
It removes the dead  
at the Gate!”**

**THE FIVE ELEMENT STEPPING #2:  
“FIVE ELEMENT POWER STEPPING”**

This Stepping Pattern is also used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.346).

This stepping pattern is performed while reciting the Five Element Creative Cycle:

**(1) The First Step:  
“God of Wood in the East,  
Bring all Ghosts to Hell!”**

**(2) The Second Step:  
“God of Fire in the South,  
Provides with Means and Opportunity!”**

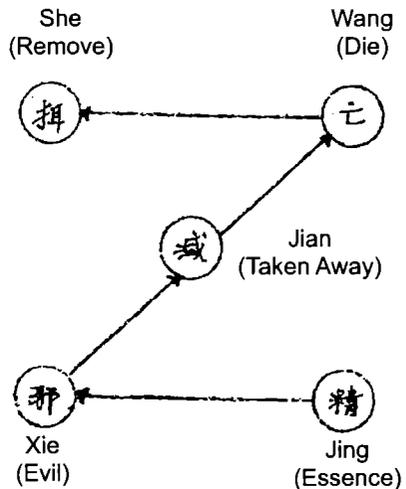


Figure 1.347. Five Element Stepping #3:  
“Five Element Virtues Stepping”

**(3) The Third Step:  
“God of Earth in the Center,  
Safeguard the Ancestors of Huang Ting!”**

**(4) The Fourth Step:  
“God of Metal in the West,  
Fly to Tai Qing!”**

**(5) The Fifth Step:  
“God of Water in the North,  
Fly to Tai Wei!”**

**THE FIVE ELEMENT STEPPING #3:  
“FIVE ELEMENT VIRTUES STEPPING”**

This Stepping Pattern is used to respect, purify, and gather the energy of the Five Virtues stored within the Five Yin Organs: Heart (Peace), Liver (Compassion), Spleen (Truth), Lungs (Integrity), and Kidneys (Wisdom) (Figure 1.347).

This stepping pattern is performed while reciting the following incantation:

**“The Essence of Evil  
is Taken Away!  
It Dies and is Removed Forever!”**

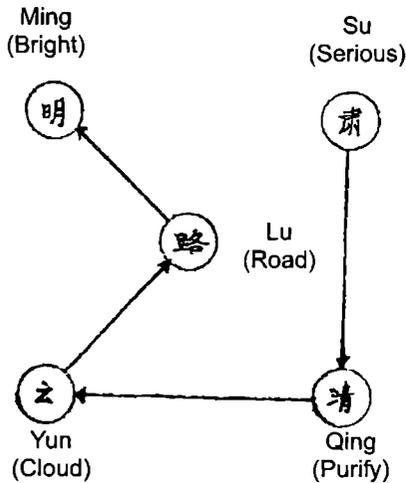


Figure 1.348. Five Element Stepping #4: "Five Star Stepping"

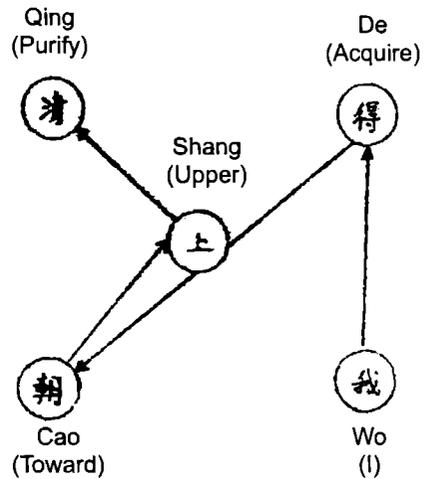


Figure 1.349. Five Element Stepping #5: "Five Sounds Stepping"

#### THE FIVE ELEMENT STEPPING #4: "FIVE STAR STEPPING"

This Stepping Pattern is used to respect and gather the energy of the Five Prenatal Stars (the Supreme Yang, Supreme Yin, Heavenly Stars, Southern Stars, and Northern Stars) (Figure 1.348).

This stepping pattern is performed while reciting the following incantation:

**"The Pure and Serious  
Follow the Cloudy Road  
to Divine Illumination"**

#### THE FIVE ELEMENT STEPPING #5: "FIVE SOUNDS STEPPING"

This Stepping Pattern is used to respect and gather the Qi of the Five Postnatal energy sound vibrations ("Xu" of the Liver, "He" of the Heart, "Hu" of the Spleen, "Si" of the Lungs, and "Chui" of the Kidneys) (Figure 1.349).

This stepping pattern is performed while reciting the following incantation after stepping:

**"I Draw Towards  
and Acquire  
Shang Qing!"**

#### THREE PACE STEPPING PATTERNS

The Three Star Stepping patterns (known as San Bu Gan) and traditionally used to summon the Celestial Generals and the Thunder Gods. The following Three Star Stepping patterns are commonly used in Zheng Yi rituals for summoning the Celestial Martial Generals.

#### THREE PACE STEPPING PATTERN #1: "FA YI STEPPING (WIND AND FIRE STEPPING)"

This Stepping Pattern is known as Wind and Fire Stepping. It used to show respect to the stars, and to summon Celestial General Fa Yi (Figure 1.350).

This stepping pattern is performed while reciting the following incantation:

**"I Move the Wind  
and Gather Thunder  
to Release Heavenly Fire!"**

This is a fast magical step. After three quick steps, take the "Thunder Block" in the right hand and write the following Chinese character for "Bind" (Figure 1.351).

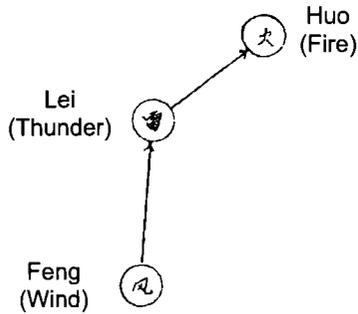


Figure 1.350. Three Pace Stepping Pattern #1  
“Fa Yi Stepping (Wind and Fire Stepping)”

At the same time form a left hand “Jade Incantation” (Jade Crease) Hand Seal by placing the thumb of the left hand on to the “Yi” position (located on the second crease) of the left middle finger (located on the second crease) of the left middle finger (Figure 1.352).

**THREE PACE STEPPING PATTERN #2:  
“THREE ALTAR STEPPING”**

This Stepping Pattern is used for sending the report back to the Celestial Palace.

When performing rituals, it is sometimes used as a “connecting” step, in order to link the Nine Purple Stepping with the Five Stepping patterns (Figure 1.353). This stepping pattern is performed while reciting the following incantation:

**“On the Lower Altar  
Three Blues Cut the Demons  
and Remove the Ghosts!”**

**On the Upper Altar  
One Yellow Removes the Evil!**

**On the Middle Altar  
Two Whites Protect the Body  
and the Property!”**



Figure 1.351. The “Bind” Character

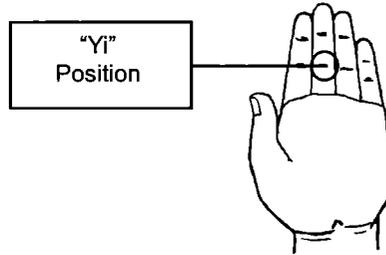


Figure 1.352. The “Jade Incantation”  
Hand Seal.

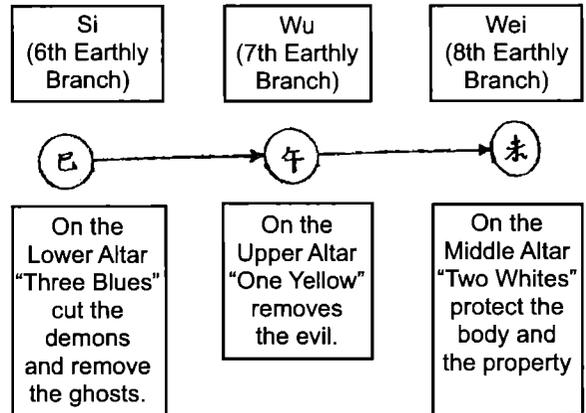


Figure 1.353. Three Stepping Pattern #2  
“Three Altar Stepping”

## SUMMONING THE SPIRITS OF THE DEAD

The following stepping patterns are commonly used in Zheng Yi rituals for summoning or retrieving the Ethereal Soul (Hun) of the dead.

The Hun represent the body's spiritual consciousness, provide the energetic movement of the mind, and are associated with the Qi of Heaven and the Prenatal Five Element Virtues (also known as the Five Agents). Although they reside in the Liver Orb, the Hun also resonate from the Three Dantians (like a vaporous mist extending from the Liver and filling the body's three Dantians).

The Hun (Ethereal Soul) and Po (Corporeal Soul) influence the body's "Original Soul" (Yuan Shen). The ancient Chinese believe that, in the presence of a disorder (whether physical, mental, emotional or spiritual) the Hun sometimes fly away (like startled birds in a yard). This vacancy of the Hun causes the body's Corporeal Soul (Po) to either stir about thoughtlessly in the absence of effective control (clinically known as "dissociation" or commonly called "spacing out"), or to become animalistic in nature and attack or flee for the sake of survival.

Traditionally, the ancient Daoists believed that the three Hun originated from Heaven, and were considered to be a part of the spiritual aspect of an individual that can project and travel. Dreams are an example of the information gathered during the Hun's out of body travels.

The Hun store the sum total of past experiences. The expressions of the Hun are manifested through images, symbols and ideas stemming from the Divine, or through the energetic state of the Wuji. These images, symbols, and ideas are stored in the individual's mind, affecting his or her spiritual life. Without this interaction, a person's inner mental and spiritual life would become deficient in ideas, images and dreams.

The Hun spiritually and energetically respond to the energetic grids of Heaven (universal energetic fields). The stars and planets within these Heavenly grids exert an influence on the Hun, causing each individual's body to react to certain astrological configurations (full moon, new moon, equinox, solstice, etc.). An individual's positive or negative emotional reactions are sometimes based on the

affinity of the vibrational rate of the Hun with the energies of a particular astrological alignment.

The Hun are classified as Yang spirits; they can be cultivated and refined. Imagination, visualization and positive affirmation in the form of prayer and incantations, meditation, and Hand Seals are traditionally used to awaken and establish an active relationship with the Three Ethereal Souls.

Upon the death of the body, the energetic spiritual essence of the Hun ascends back to Heaven. According to ancient Daoist tradition, upon death, the Hun exit the body through the Baihui at the top of the head and ascend to the Big Dipper. While at the Big Dipper, the Hun report the individual's actions, thoughts and deeds from his or her lifetime to the celestial spirits that preside over the individual's destiny. The celestial spirits will then determine the degree to which the individual had cultivated virtue during that incarnation.

In China, when an individual dies, there is a traditional ceremony performed called, "Zhao Hun" or "the calling of the Hun." This ceremony entails someone (a relative or loved one) going to the roof of the deceased individual's house and calling to the deceased person's Hun, begging it to return to its body. If the Hun do not return, then the Po will then begin their descent into the Earth and the body's tissues will start to decay.

In order to ensure that the Po stay in the body after it has been buried (and that they will not come out to annoy the living) the relatives seal all of the orifices (exits) of the body, in order to trap the Po inside. Generally, the orifices of the body are plugged with either jade or rice (depending on the deceased individual's financial status).

When performing a magical ritual used to hunt for a deceased individual's Hun, bring the soul out of hell, and lead it upward into Heaven, the Daoist priest will traditionally repeat the following incantation:

**"An - Fa - Zha - Fa - Feng,  
Pu - She - Zhong - You - Hun!"**

The priest will then end the incantation with:

**"JI JI Ru Lu Ling!"**  
("Quickly, Quickly - As this is Law")

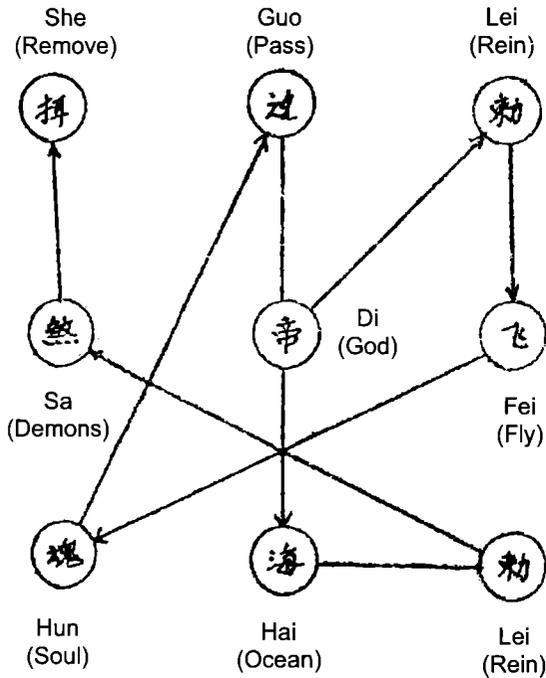


Figure 1.354. Summoning the Spirits of the Dead #1  
"Gathering the Hun Stepping"

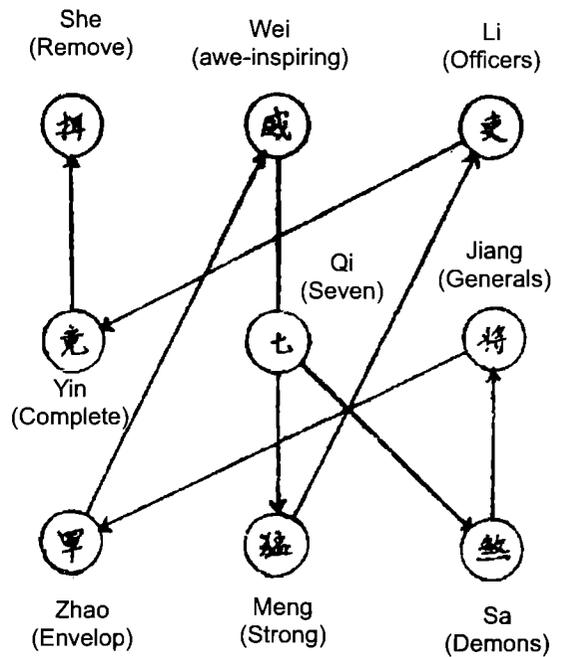


Figure 1.355. Summoning the Spirits of the Dead #2  
"Gathering and Hiding the Hun Stepping"

**"GATHERING THE HUN STEPPING"**

This Stepping Pattern is used to call and gather the Hun (The Soul of the Dead) (Figure 1.354).

This stepping pattern is performed while reciting the following incantation:

**"God of Heaven,  
Gather to yourself  
the flying Hun,  
So that it may safely pass  
Over your infinite sea!  
Seize and remove any demon  
That seeks to hinder its flight!"**

**"GATHERING AND HIDING THE HUN STEPPING"**

This Stepping Pattern is used to gather, hide and keep the Hun (Figure 1.355).

This stepping pattern is performed while reciting the following incantation:

**"Seven Demon Generals  
Are enveloped  
by the seven  
awe-inspiring  
powerful Celestial Officers,  
who completely remove them!"**

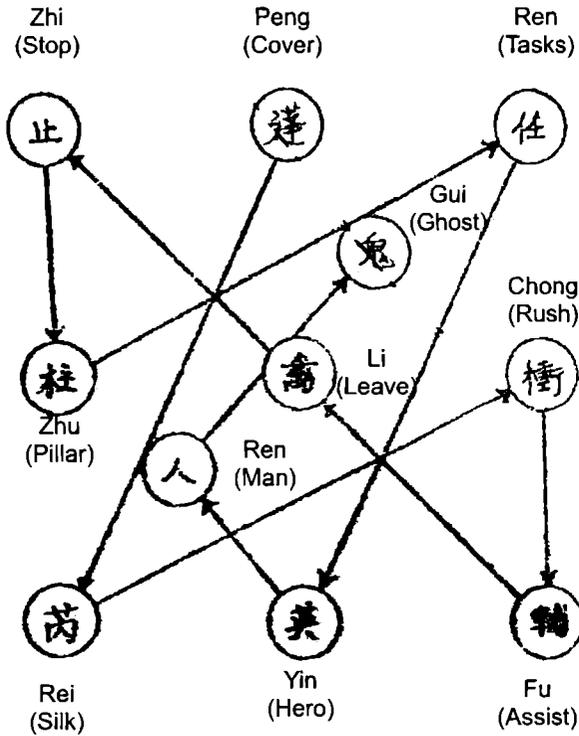


Figure 1.356. (#1) "Summoning the Celestial Immortals to Remove Evil Stepping Pattern"



三奶夫人踏步罡法

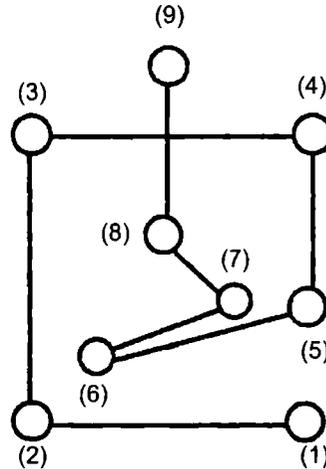


Figure 1.357. (#2) "San Li Fu Ren Star Stepping" Used to Summon the Help of "The Three Ladies"

### MAGICAL ESOTERIC STAR STEPPING PATTERNS

The following stepping patterns are commonly used in Zheng Yi rituals for summoning various Celestial Immortals.

#### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #1

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.356).

This stepping pattern is performed while reciting the following incantation:

**"My hidden energy  
flows like silk!  
It rushes to assist me!  
It leaves and stops  
at the stable task of a hero,  
who overcomes ghost!"**

#### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #2

This is the Stepping Pattern and the Magic Talisman required to summon the help of The Three Immortal Ladies (Figure 1.357).

#### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #3

This is the Stepping Pattern and the Magic Talisman required to summon the help of Tai Yi Zhen Ren (Figure 1.358).

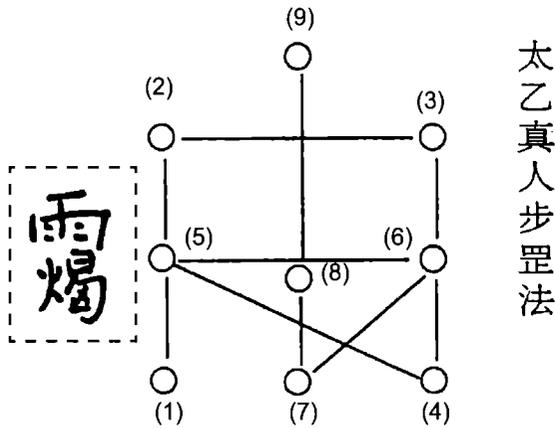


Figure 1.358. (#3) "Tai Yi Zhen Ren Star Stepping"

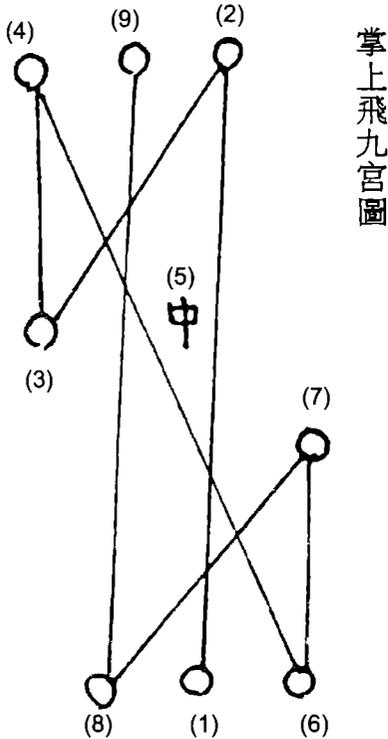


Figure 1.359. (#4) Nine Palace Star Stepping:  
"Nine Palace Palm (Hand) Star Stepping"

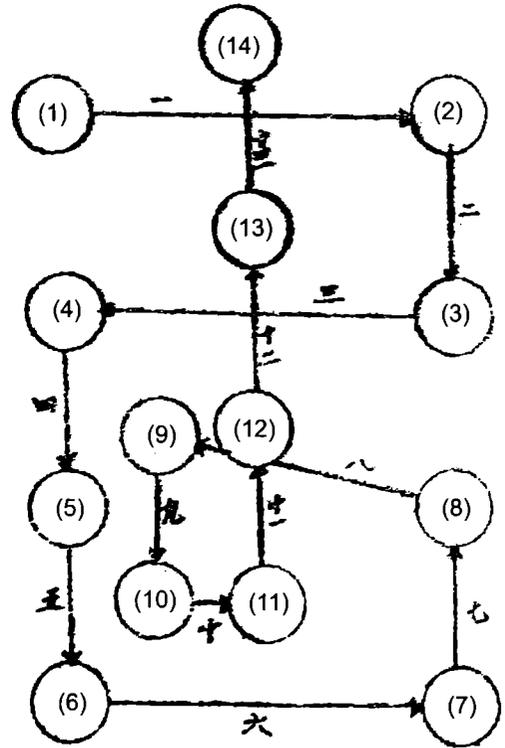


Figure 1.360. (#5) "Summing the Celestial Immortals to Remove Evil" Stepping Pattern

**SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #4**

This is the Nine Palace Star Stepping Pattern drawn on the four fingers of the priest's left hand (Figure 1.359).

**SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #5**

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.360).

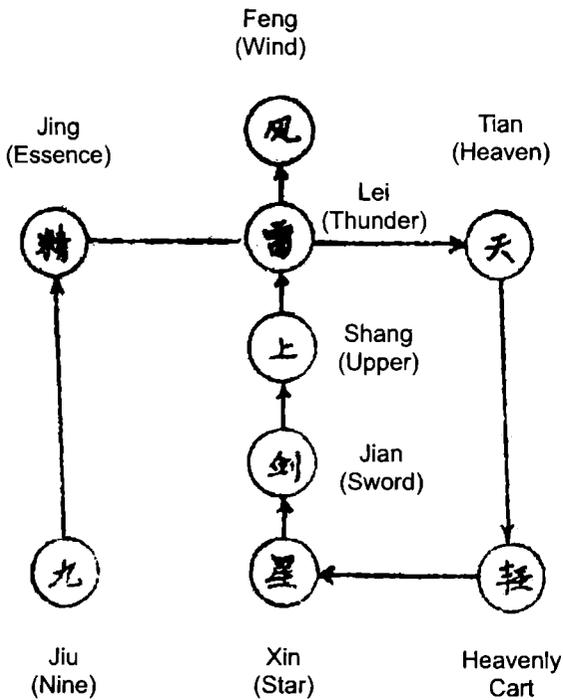


Figure 1.361. Controlling Nature  
"Nine Wind Stepping"

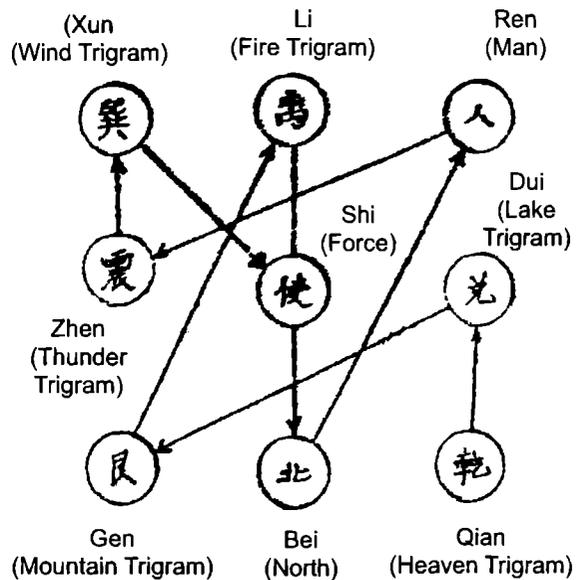


Figure 1.362.  
"Celestial Master Zhang Stepping"

**SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #3**

The following stepping patterns are commonly used in Zheng Yi rituals for summoning various Celestial Immortals in order to control the various Elemental powers of nature.

**"NINE WIND STEPPING"**

This Stepping Pattern is used to control the power of water (Figure 1.361).

This stepping pattern is performed while reciting the following incantation:

**"The Nine Essence Thunder, of the Heavenly Cart Star Brings the Immortal Sword of the Upper Thunder Wind"**

**"CELESTIAL MASTER ZHANG STEPPING"**

This Stepping Pattern is used for summoning Celestial Master Zhang (Figure 1.362).

The first Celestial Master was the famous Daoist Master Zhang Daoling (refer back to Figure 1.309). The basic doctrines of Celestial Master Zhang concentrated on the use of the twenty-four Auspicious Alliance registers, or list of spirits, which allowed the Zheng Yi Daoists to summon, command, dispatch, or destroy demons and spirit entities. These twenty-four registers categorized spirit entities by name and description. The twenty-four registers are categorized according to 24 Daoist Monasteries located in the Cheng Du province, and were originally created and organized by Celestial Master Zhang Daoling.

This stepping pattern is performed while reciting the following incantation:

**"From the Heavens, Over the Lake , and through the Mountain! The Force of Fire From the Northern Man Arouses the Power of Wind and Thunder!"**

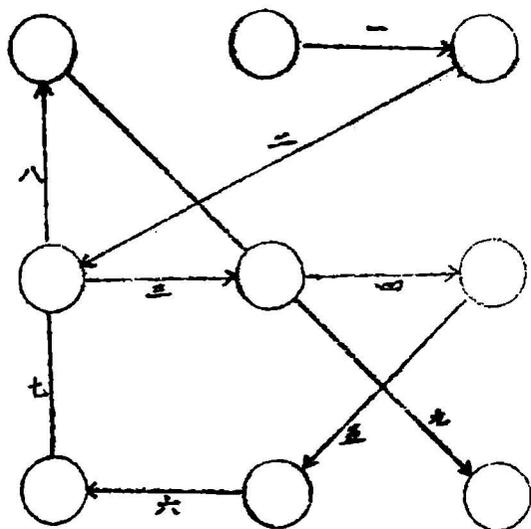


Figure 1.363. "He He  
(Harmonize and Gather Stepping)"

**"HE HE (HARMONIZE AND GATHER) STEPPING"**

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.363), and for magically imprinting Relationship Talismans with peace and harmony, directed by the two immortals responsible for bring peace and harmony in all relationships, He He (Figure 1.364).

These twin laughing immortals are known as "the Gods of Peace and Harmony," "the Gods of Unity and Harmony," "the Laughing Twins," and "the Gods of Mirth." One twin is named Shi De, and usually holds a lotus. The other twin is Han Shan, and may hold a round box, Ruyi, gourd, coin, or persimmon, etc.

They are traditionally summoned in order to bring harmony and mirth in situations, and to bestow blessings on marriages.



Figure 1.364. "The Immortals He He"

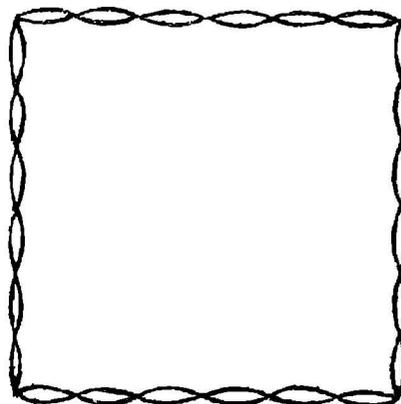


Figure 1.365. "The Intertwining Fence Stepping"

**"THE INTERTWINING FENCE STEPPING"**

This stepping pattern is used to remove the filthy things and purify the altar court area. This stepping patterns is sometime known as "Pacify the Dragon and Respect the Earth" Stepping (Figure 1.365).

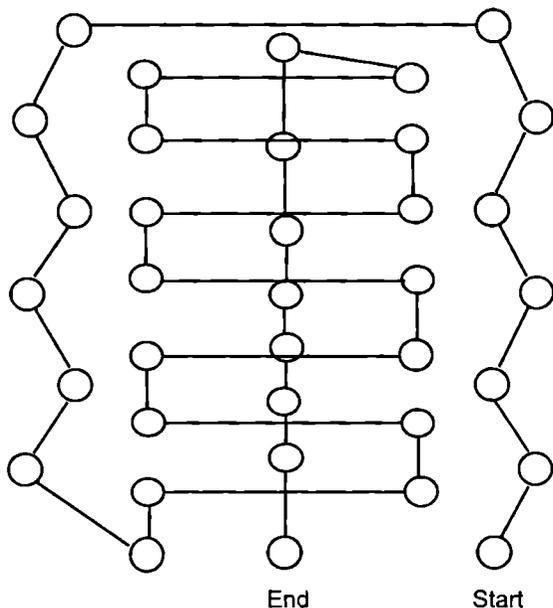


Figure 1.366. "The 36 Star Stepping Pattern"

**"THE 36 STAR STEPPING"**

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.366). This stepping pattern is used to transform the priest's physical body into a celestial body.

**"THE SECOND STAR OF THE DIPPER PROTECTS THE BODY STEPPING"**

This star stepping pattern is commonly used in Daoist Thunder Magic rituals and is described in the *Absorb the Riches of the Profound Text*. It includes both the Ghost Names and the Destiny Names of the Seven Stars of the Big Dipper (Figure 1.367). After performing "The Second Star of the Dipper Protects the Body" Stepping Pattern, the Daoist priest will then say the following Five Animal Protection incantation (Figure 1.368):

**"The Green Dragon protects me on the left with his bold and powerful laws!**

**The White Tiger commands the celestial soldiers and protects me on the right!**

**The magical light of the Red Sparrow is in front of me!**

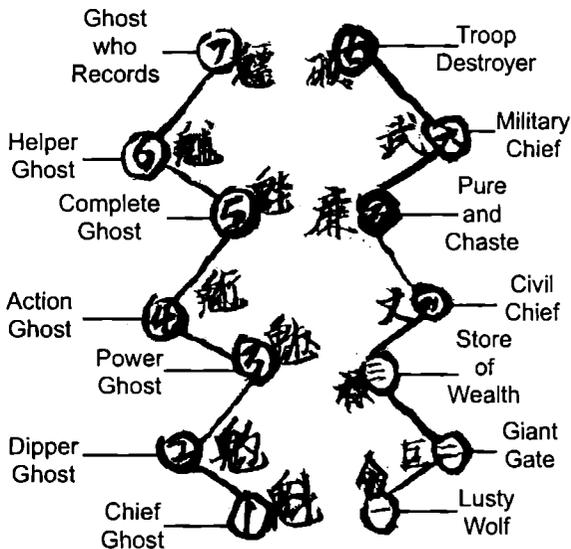


Figure 1.367. "The Second Star of the Dipper Protects the Body Stepping"



Figure 1.368. The Five Animal Protection Incantation

**The mysterious Dark General (Turtle/Snake) holds the bright light behind me!**

**The Heavenly Generals ride about on golden wheels of fire!**

**They dispatch their celestial soldiers who play their Heavenly drums, creating a powerful Heavenly sound!**

**Everyone knows of life and death!  
They all understand the profound  
chances and opportunities!"**

**"Let the Three and Five  
Marshal Generals  
and their celestial soldiers  
come together with the public!**

**Let their sunshine  
and their brightness  
come down upon us now!**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!"**

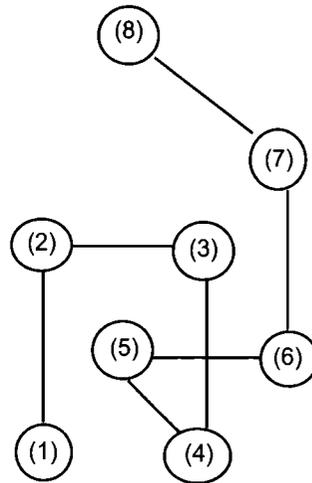


Figure 1.369. "Nine Phoenix Star Stepping"

**"THE NINE PHOENIX STAR STEPPING"**

This stepping pattern is used in rituals in order to banish evil. There are two way of performing this walk. On a Yin day (even number), the priest starts in the South and ends in the North, leading with his or her right foot. On a Yang day (odd number), the priest starts in the North and ends in the South, leading with his or her left foot.

With each step, the priest will recite one of the following incantations, while simultaneously touching a specific point on one of the Twelve Earthly Branch Hand Seal. The Star Stepping, Incantations, and Hand Seal positions are described as follows (Figure 1.369 and Figure 1.370):

- 1st Step ("Yin" Hand Seal):  
"The Nine-Phoenix soars!"
- 2nd Step ("Chen" Hand Seal):  
"It destroys filth on all sides!"
- 3rd Step ("Wei" Hand Seal):  
"The Golden Men lead me forward!"
- 4th Step ("Zi" Hand Seal):  
"The Jade Maidens protect my chamber!"
- 5th Step ("Center" Hand Seal):  
"I stand before the Golden Gate!"
- 6th Step ("Xu" Hand Seal):  
"In person, I behold the Jade Emperor!"

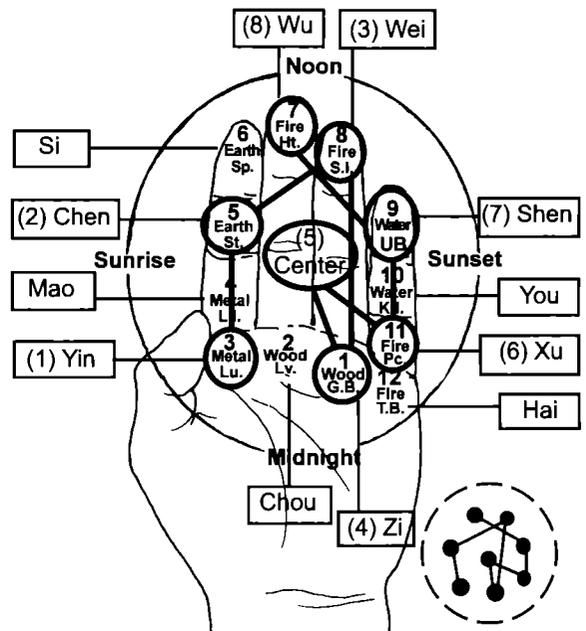


Figure 1.370. "Twelve Earthly Branch Hand Seal"

- 7th Step ("Shen" Hand Seal):  
"Everything that is filthy"
- 8th Step ("Wu" Hand Seal):  
"Instantly Disappears!"

Then, in order to internalize the magical powers that have been activated by stepping each star

portal with his feet, the priest spins clockwise three times. This movement is also used in order to gather the magical power of the Big Dipper. While spinning, the priest will say the following incantation:

**“One turn,  
and the Heavens and Earth Shake!**

**Two turns,  
and the gods and ghosts tremble!**

**Three turns,  
rocks the Dipper!**

Next, using the right Sword Fingers Hand Seal, the priest points towards the center of his left hand and says the following incantation:

**“Web of Earth, Net of Heaven,  
Net of Heaven, Web of Earth!  
A thousand Dippers  
and ten thousand bushels  
follow the movement of my hand!”**

Finally, the priest uses the Double Thunder Block Hand Seals, roll the Three Dantians, and projects the Qi at evil (see Figures 1.226 through Figure 1.230).

#### **“THE SEALING THE ALTAR STAR STEPPING”**

This stepping pattern is used in magical rituals in order to seal the altar against demonic disruption (i.e., before the altar is magically constructed). This magical ritual is performed at the beginning of all Offerings, prior to formally entering into the altar space. It is used to remove all old energies and energetically enrich true disciples of the Dao, so that within and without the community all spirits and mortals become responsive to the Mandate of Heaven.

When the Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as “the Removing Filth” Stepping Pattern. Before the priest places each step, he will recite the following incantations and point his magical sword in the direction of his next step. The priest should go to the Door of Earth in order to start the ritual. It is important that the priest

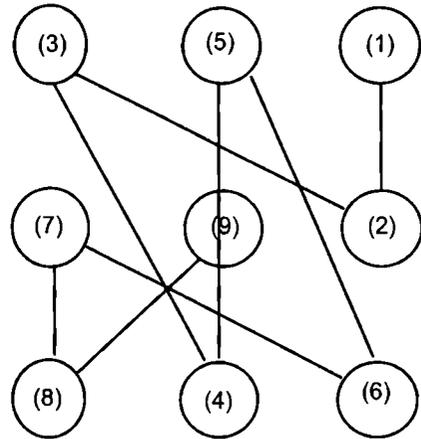


Figure 1.371. “Removing the Filth Star Stepping”

first use the sword (by pointing to the area he is about to step), and then spray the Holy Water (Figure 1.371):

- 1st Step:  
**“I hold my precious sword,  
whose name is Dragon Source!”**
- 2nd Step:  
**“Flashing as I unsheathe it,  
it illuminates the Nine Heavens!”**
- 3rd Step:  
**“With the roar of a Tiger,  
it comes through space!”**
- 4th Step:  
**“It mounts on high  
to the Great Void!”**
- 5th Step:  
**“Sun and Moon, wind and clouds,  
emerge on either side!”**
- 6th Step:  
**“Auspicious clouds an energy  
carry the Eight Immortals!”**
- 7th Step:  
**“When ordinary mortals see it,  
calamities disappear!”**
- 8th Step:  
**“When perverse demons hear it,  
they run to the Nine Springs!”**
- 9th Step:  
**“The Most High  
gave me these secret instructions!”**

The Priest will now say the following magical incantation:

**“Walking the constellation,  
I circumambulate the altar!**

**By order of Heavenly Worthy,  
Who Responds as Shadow to Light!**

**I Have summoned the hundred spirits  
and they have gathered!  
With the Sun at my belt  
and the Moon under my arm,  
I shall now travel  
through the Nine Palaces!**

**The sixteen Marshal Generals  
of the Lord of the Great One  
cause the Officers of Heaven,  
Earth, and Water  
to join their forces to mine!”**

After walking the Removing the Filth Star Stepping pattern (refer back to Figure 1.371), the priest will finish the Sealing the Altar ritual by performing a clockwise stepping pattern through the magical powers of the Bagua (Eight Trigrams) while reciting the following incantation (Figure 1.372):

**In the position of Zhen (Thunder Trigram),  
I wield the precious sword;  
and will not allow evil energies  
to rise on the inside nor the outside!**

**At the Door of Earth,  
the Palace of Xun (Wind/Air Trigram),  
I must close the border!**

**By way of Li (Fire Trigram)  
I go quickly  
straight to Kun (Earth Trigram)!**

**I walk like Yu (The Immortal),  
in the Palace of Dui (Lake Trigram)  
and go to Qian (Heaven Trigram)  
and Hai (Earthly Branch Hand Seal)!**

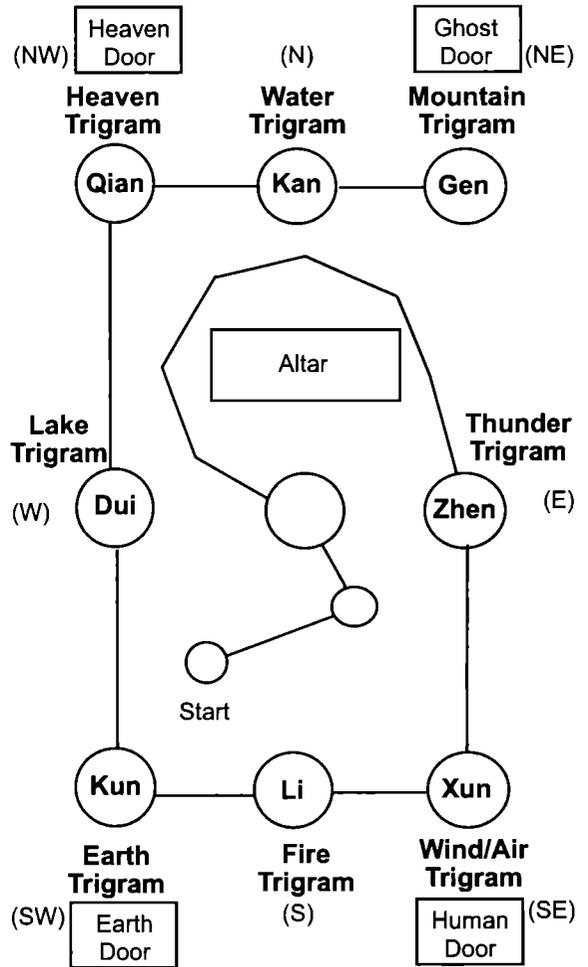


Figure 1.372. “Sealing the Altar Star Stepping”

**From afar I gaze at the  
Celestial Palace (Center of Magic Square)  
and visit the Imperial Lord!**

**From Kan (Water Trigram)  
and Zi (Earthly Branch Hand Seal) ,  
I go straight across the top,  
and arrive at the  
Palace of Gen (Mountain Trigram)  
to seal the Ghost Door!”**

**“THE EIGHT TRIGRAM CONSTELLATION STAR STEPPING”**

This stepping pattern is used in magical rituals for protection. It is traditionally used before presenting the Report to the Celestial Court. When a Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as “the Eight Trigram Constellation” stepping pattern.

With the Altar Cup placed in his left hand and the Magical Treasury Sword placed in his right hand, the priest begins the magical ritual. As the priest places each step, he will recite the following incantations (Figure 1.373):

- 1st Step - Qian (Heaven Trigram):  
“Original, Successful, Useful and Preserving!”
- 2nd Step -Dui (Lake Trigram):  
“Gives rise to Fierce Soldiers!”
- 3rd Step - Gen (Mountain Trigram):  
“Seals the Gate of Demons and Ghosts!”
- 4th Step - Li (Fire Trigram):  
“Rides the Wheel of Fire!”
- 5th Step - Kan (Water Trigram):  
“Water produces Waves!”
- 6th Step - Kun (Earth Trigram):  
“Swallows the Axle of Earth!”
- 7th Step - Zhen (Thunder Trigram):  
“Thunder Rumbles!”
- 8th Step - Xun (Wind Trigram):  
“Wind moves Mountains!”
- 9th Step - Central Palace:  
“My energies hold the Central Palace in place;  
The Marshal Generals appear in true form!”

After walking the Eight Trigram Constellation Star Stepping pattern, the priest will finish the ritual by performing three clockwise spins, gathering all of the magical powers of the Eight Trigram Constellation into an energy ball, located inside his Lower Dantian. This energy ball unifies all of the energy within the priest’s body, creating a powerful protective energy field.

Next, the priest takes a sip of Holy water and sprays to the south, then North, and then turns again to the South, raises his sword and exclaims:

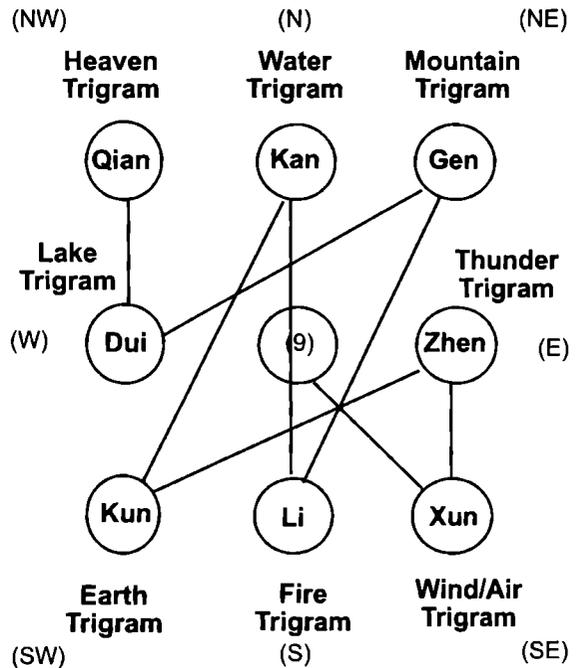


Figure 1.373. “Eight Trigram Constellation Star Stepping”

**“By Heaven’s Decree!**

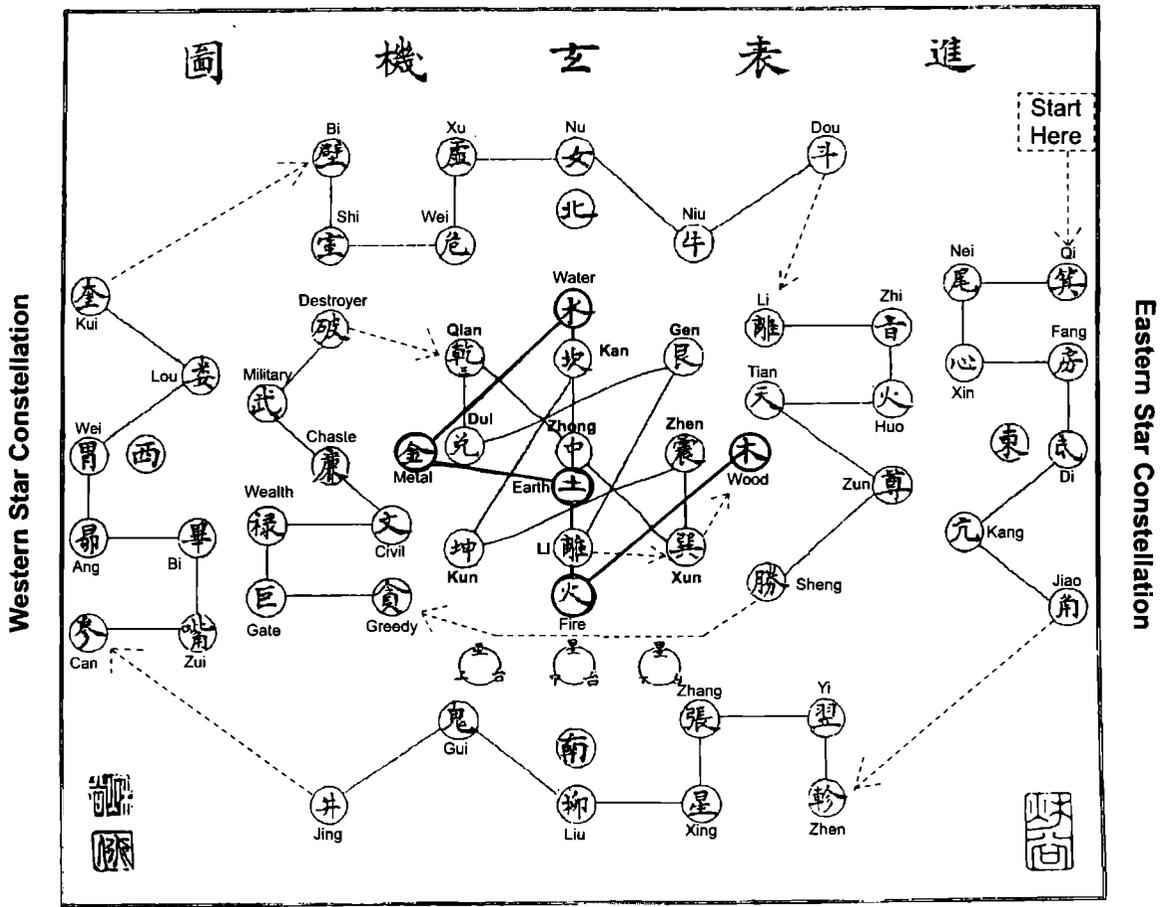
**I respectfully summon  
the Ten Thousand meters  
of Green in the East,  
of Red in the South,  
of White in the West,  
and of Black in the North!**

**Step by step,  
I line up  
my Essence-soldiers!**

**Inch by inch  
their swords and halberds  
are aligned!**

**Whoever dares  
transgress my boundaries  
will be shattered  
into ten-thousand pieces,  
by the splitting power of thunder!”**

Northern Star Constellation



Southern Star Constellation

Figure 1.374. The secret magical stepping pattern of "Walk the Cloud" Star Stepping

## GENERAL STAR STEPPING INCANTATION RITUAL

In the "Walk the Cloud" Star Stepping pattern, the priest will begin by walking through four special, Seven Dipper Star formations. These special star patterns contain the esoteric magical powers of the Thirty-Two Heavens, uniquely hidden within them (Figure 1.374).

Starting from the Qi Star of the Eastern Dipper Star Constellation, the priest will move backwards, sojourning through the Southern Dipper Star Constellation, the Western Star Dipper Constellation,

and ending at the Northern Dipper Star Constellation. After traveling through the Twenty-eight Star Constellations, the priest will then confront the magical powers of the Southern Magic Dipper Stars (beginning at Li), and then the Northern Magic Dipper Stars (beginning with the Greedy Wolf).

Next, the priest will travel through the Three Pairs of Canopy Stars Stepping Pattern For Removing Evil. This special three step star stepping pattern allows the priest to walk diagonally downward, through the Nine Palace Stars, beginning at the Qian (Heaven) Trigram position and ending at the Xun (Wind) Trigram position.



## THE SIX SOUTHERN MAGIC DIPPER STAR STEPPING PATTERN

After completing the four direction dipper star stepping, the priest will now enter into the powerful spiritual realm of the Six Southern Magic Dipper Stars. When performing this unique, esoteric star stepping pattern, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.376):

- 1st Step: Li (Leave)
- 2nd Step: Zhi (Order)
- 3rd Step: Huo (Fire)
- 4th Step: Tian (Heaven)
- 5th Step: Zun (Respect)
- 6th Step: Sheng (Victory)

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The Six Southern Magic Dipper Star Stepping incantations and hand seals are both described as follows:

- 1st Step (Li):** Say "Shining!" – Then touch the "Zi" Earthly Branch Point on the left hand.
- 2nd Step (Zhi):** Say "Auspicious Descend!" – Then touch the "Yin" Earthly Branch Point.
- 3rd Step (Huo):** Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point.
- 4th Step (Tian):** Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point.
- 5th Step (Zun):** Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point.

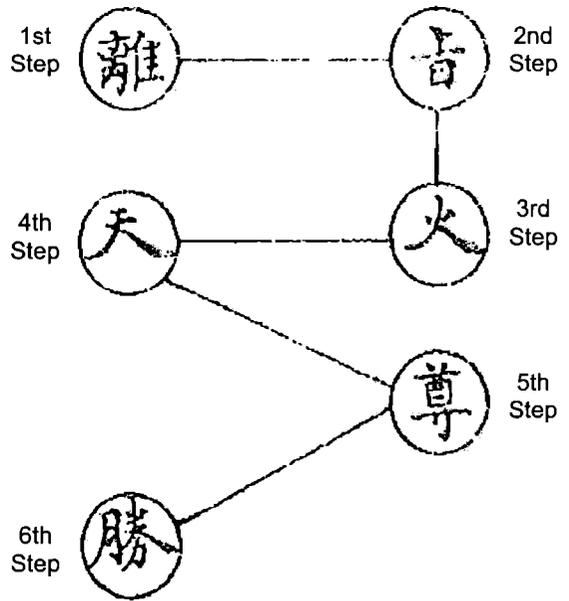


Figure 1.376. The Southern Magic Dipper Star

**6th Step (Sheng):** Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point.

- End the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Six Star Southern Dipper  
Longevity Star God Shou!"**

## SEVEN NORTHERN MAGIC DIPPER STAR STEPPING PATTERN

Next, the priest will perform the Seven Northern Magic Dipper Star Stepping Pattern. In this particular Dipper Star Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.377):

- 1st Step: Greedy Wolf
- 2nd Step: Giant Gate
- 3rd Step: Store of Wealth
- 4th Step: Civil Chief
- 5th Step: Pure and Chase
- 6th Step: Military Chief
- 7th Step: Troop Destroyer

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The following magic incantations and hand seals of this particular Northern Seven Dipper Star Stepping pattern are used in order to elicit the help and services of the "Northern Dipper Original Salvation From Adversity Star God," described as follows:

- 1st Step (Greedy Wolf):** Say "Yang Fate, Shine on Me!" – Then touch the "Ji" Heavenly Stem Point on the left hand.
- 2nd Step (Giant Gate):** Say "Yin Spirit, Destroy the Ghost Army!" – Then touch the "Wei" Earthly Branch Point.
- 3rd Step (Store of Wealth):** Say "True Man Assist Me!" – Then touch the "Kun" (Earth) Trigram Point.
- 4th Step (Civil Chief):** Say "General Xuan Ming Leads the Heavenly Soldiers!" – Then touch the "Chen" Earthly Branch Point.

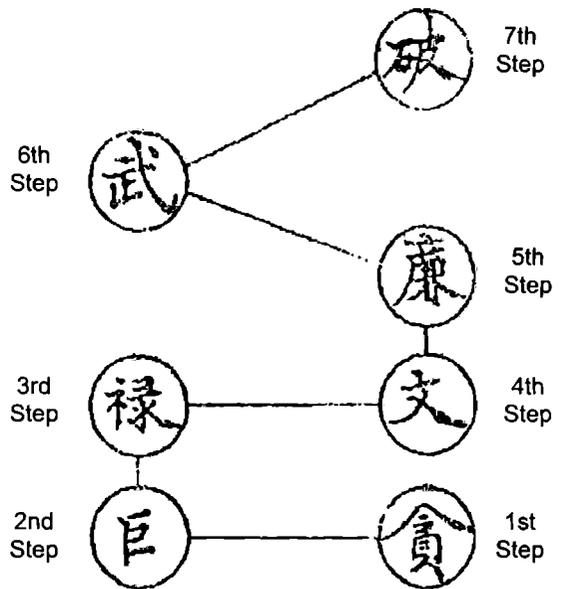


Figure 1.377. The Northern Magic Dipper Star

**5th Step (Pure and Chase):** Say "Dan Yuan (Original Red) has the Sacred Scriptures!" – Then touch the "Mao" Earthly Branch Point.

**6th Step (Military Chief):** Say "North Emperor Protect my Body!" – Then touch the "Dui" (Lake) Trigram Point.

**7th Step (Troop Destroyer):** Say "Destroy the Army, you can see the flying Thunder Fire startling everyone!"

- Then end the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Seven Star Northern Dipper  
Original Salvation From Adversity Star God!"**

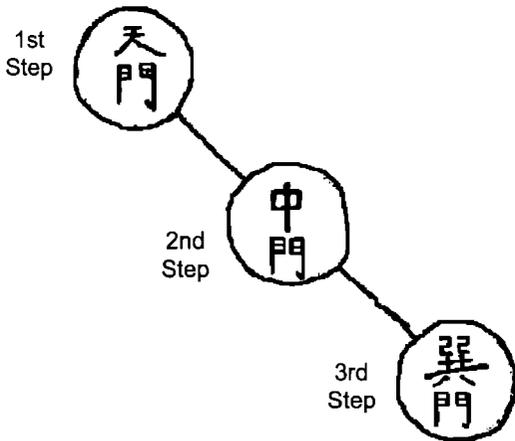


Figure 1.378. The Three Pairs of Canopy Stars

### THE THREE PAIRS OF CANOPY STARS STEPPING PATTERNS

The following are two popular types of star stepping patterns using the Three Pairs of Star Stepping (Figure 1.378). The first of the Three Star Stepping patterns is used to remove Evil Qi. The second star stepping pattern is traditionally used for saving lost or wandering souls.

#### THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR REMOVING EVIL

There are Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair). The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for removing evil spirits are described as follows:

- **Upper Pair (Qian Trigram).** To this Star God say, "One Yellow!" – Then touch the "Kun" (Earth) Trigram Point. Next say: "Dispel the Inauspicious!" – and touch the "Dui" (Lake) Trigram Point.
- **Middle Pair (Zhong).** To this Star God say, "Two White!" – Then touch the "Li" (Fire) Trigram Point. Next say: "Protect the Body and Guard the House!" – and touch the "Jade Crease" (center of the middle finger) Point.

- **Lower Pair (Xun Trigram).** To this Star God say, "Three Green!" – Then touch the "Xun" (Wind) Trigram Point. Next say: "Kill and Wipe-out the Evil Spirits!" – and touch the "Zhen" (Thunder) Trigram Point.
- End the Star Stepping pattern with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Three Pairs of Canopy Star Gods!"**

#### THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR SAVING SOULS

There are Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair). The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for saving the souls and releasing them from purgatory, are described as follows:

- Say the following:

**"The Three Pairs of Stars  
are over our head!"**

- **Upper Pair (Qian Trigram).** Then, take a step and say: "The Upper Pair, One Yellow, Dispel the Inauspicious!" – Then touch the "Si" Earthly Branch Point on the left hand.
- **Middle Pair (Zhong).** Next, take a second step and say: "The Middle Pair, Two White, Protect the Body and Guard the House!" – Then touch the "Wu" Earthly Branch Point on the left hand.
- **Lower Pair (Xun Trigram).** Then, take a third step and say: "The Lower Pair, Three Green, Save the souls and release them from purgatory!" – Then touch the "Wei" Earthly Branch Point on the left hand.
- End the Star Stepping pattern with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Three Pairs of Canopy Star Gods!"**

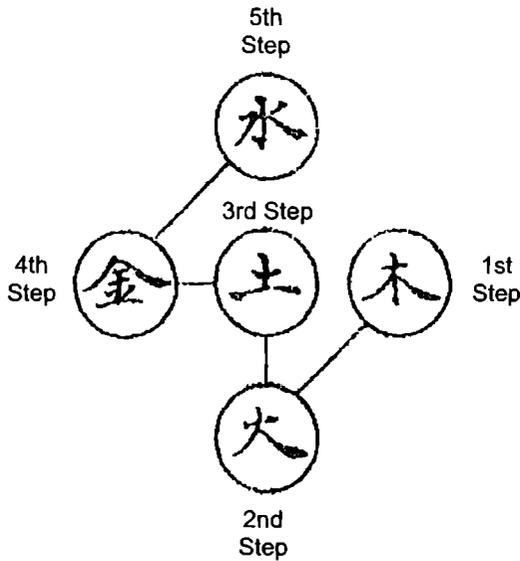


Figure 1.379. Five Element Star Stepping

### FIVE ELEMENT STAR STEPPING

The Five Element Star Stepping Positions (Figure 1.379) and the magic incantations needed to activate the magical powers of each Element, along with the secret Hand Seal positions (Figure 1.380), are described as follows:

- **1st Step Wood (Liver):** – Say the following: “The First Step is to the East! The Jia and Yi Heavenly Stems support the power of the Wood Element!”  
Then touch the “Mao” Earthly Branch Point on the left hand.
- **2nd Step Fire (Heart):** – Say the following: “The Second Step is to the South! The Bin and Ding Heavenly Stems support the power of the Fire Element!”  
Then touch the “Wu” Earthly Branch Point on the left hand.
- **3rd Step Earth (Spleen):** – Say the following: “The Third Step is to the Center! The Wu and Ji Heavenly Stems support the power of the Earth Element!”  
Then touch the “Jade Crease” Point (center pad on the middle finger) on the left hand.

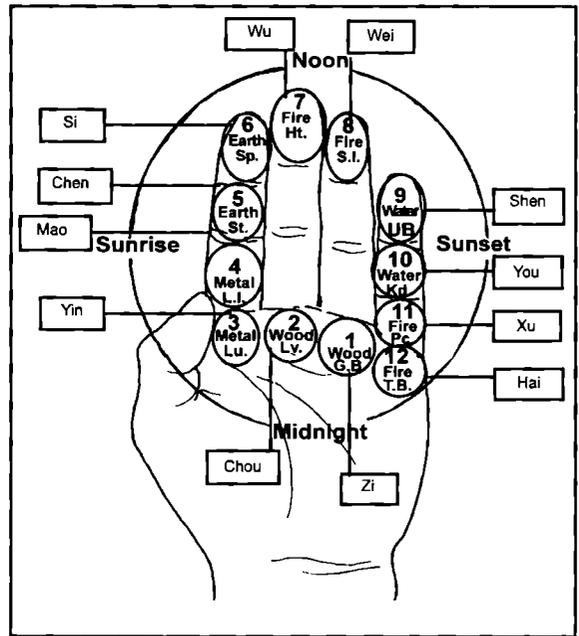


Figure 1.380. The 12 Earthly Branch Hand Seal Points

- **4th Step Metal (Lungs):** – Say the following: “The Fourth Step is to the West! The Geng and Xin Heavenly Stems support the power of the Metal Element!”  
Then touch the “You” Earthly Branch Point on the left hand.
- **5th Step Water (Kidneys):** – Say the following: “The Fifth Step is to the North! The Ren and Kui Heavenly Stems support the power of the Water Element!”  
Then touch the “Zi” Earthly Branch Point on the left hand.
- End the Star Stepping with the following magical order:

**“Quickly, Quickly do it  
as an Order from the  
Five Directions Lucky Qi Star Gods!”**

## NINE SPIRITS STAR STEPPING

In each of the nine steps, the priest is required to repeat a magical incantation. When approaching the Nine Spirits Star Stepping, in order to access the 9 Spirits of the 9 Stars, the priest must begin at the Kan (#1 Position) and progress in a descending fashion, ending at the Li (#9 Position).

The steps and the name of the Nine Spirits Star Stepping positions are described as follows (Figure 1.381):

- 1st Step: Kan - Water Trigram
- 2nd Step: Kun - Earth Trigram
- 3rd Step: Zhen - Thunder Trigram
- 4th Step: Xun - Wind Trigram
- 5th Step: Zhong - Center
- 6th Step: Qian - Heaven Trigram
- 7th Step: Dui - Lake Trigram
- 8th Step: Gen - Mountain Trigram
- 9th Step: Li - Fire Trigram

When placing each step, it is important that the priest repeat a magical incantation and use certain magic hand seal patterns. The Nine Spirits Star Stepping pattern, its magical incantation song, and the secret magic Hand Seal positions used in order to elicit the services of the 3 and 5 Officials are described as follows:

- **1st Step - Kan (Water):** Say the following: "Now I am Leading the Heavenly Generals!" Then touch the "Kan" (Water) Trigram Point on the left hand.
- **2nd Step - Kun (Earth):** Say the following: "And the Heavenly Soldiers!" Then touch the "Kun" (Earth) Trigram Point on the left hand.
- **3rd Step - Zhen (Thunder):** Say the following: "The Heavenly Drums are Beating!" Then touch the "Mao" Earthly Branch Point on the left hand.
- **4th Step - Xun (Wind):** Say the following: "Their Heavenly Sound Vibrates All Realms!" Then touch the "Chen" Earthly Branch Point on the left hand.

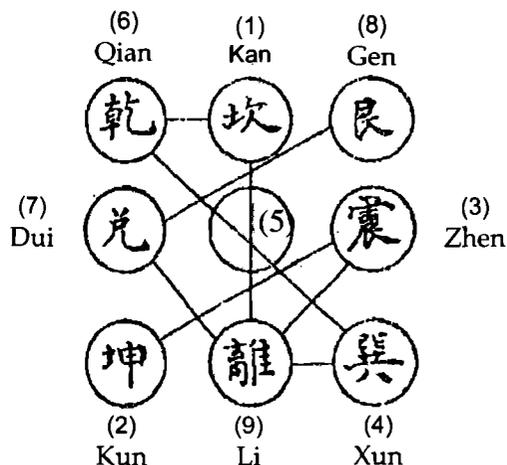


Figure 1.381. The Nine Spirits Star Stepping Pattern

- **5th Step - Zhong (Center):** Say the following: "Flying Wheel Golden God" Then touch the "Jade Crease" Point (center pad on the middle finger) on the left hand.
- **6th Step - Qian (Heaven):** Say the following: "Riding the Great Wheel!" Then touch the "Zi" Earthly Branch Point on the left hand.
- **7th Step - Dui (Lake):** Say the following: "I know Life and Death!" Then touch the "Dui" (Lake) Trigram Point on the left hand.
- **8th Step - Gen (Mountain):** Say the following: "I am Running the System and am In Control!" Then touch the "Yin" Earthly Branch Point on the left hand.
- **9th Step - Li (Fire):** Say the following: "The 3 and 5 Officials and all of their celestial soldiers will live or die with me!" Then touch the "Li" (Fire) Trigram Point on the left hand.

## FACING QIAN 3 STAR STEP POSITIONS

This particular "Facing Qian" Three Star Stepping pattern is traditionally performed after walking the Nine Spirits Star Stepping. At this important place in the ritual, the priest will be standing at the Li Trigram, and should be facing the Qian Trigram position. It is from this point in the ritual that the priest will step into the Xun (Wind) Trigram position and perform the ascending 3 steps, over the "Gang Wind" star stepping, ending again at the Qian (Heaven) Trigram position. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the upper spiritual realms.

The Facing the Qian Three Star Stepping positions and their magical incantation song, as well as the secret magic hand seal positions needed to elicit the services of the summoned Star God are described as follows (Figure 1.382):

- **1st Step (Wind Door - Xun Trigram):** Say the following: "Thunder Quakes!"  
Then touch the "Chen" Earthly Branch Point on the left hand.
- **2nd Step (Center Palace - Zhong):** Say the following: "Wind Flies!"  
Then touch the "Xun" (Wind) Trigram Point on the left hand.

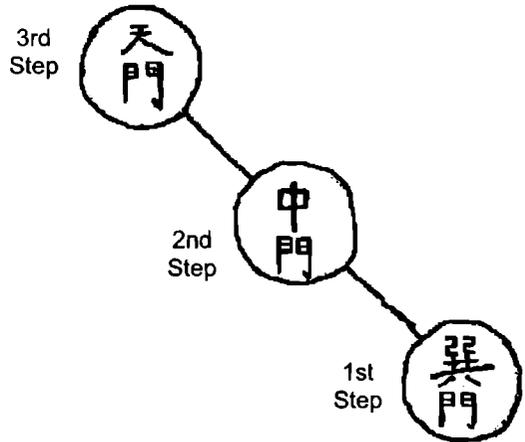


Figure 1.382. The Facing Qian Three Star Stepping

- **3rd Step (Heaven Gate - Qian Trigram):** Say the following: "Fire Star!"  
Then touch the "Li" (Fire) Trigram Point on the left hand.

Once the priest is standing at the Qian Trigram position, the priest may use this time to meditate and say a quiet incantation in his heart. Immediately, the priest will be able to see some form of golden light appearing.

# ABOUT THE AUTHOR

- **Senior Priest in Zheng Yi Daoism:**  
Received second "Lu" Ordination as a Daoist Priest (Level 5-4) at the Celestial Master's Mansion in Jiangxi Province - October 2008.
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- **Ordained as Priest in Zheng Yi Daoism:**  
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- **Disciple of 65th Celestial Master Daoism:**  
Received as formal Dizi (Disciple: Level 9-8) in Celestial Master Daoism (Tian Shi sect), from Long Hu Shan Daoists priests in Jiangxi Province.
- **80th Generation Disciple of Mao Shan Daoism:**  
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## Background

Professor Jerry Alan Johnson is internationally renowned as a Shifu (Master Instructor) of Chinese Wu Dang Martial Arts, Chinese Medicine, and Daoist Magic, having studied for over 40 years.



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