

DAOIST PLANT AND ANIMAL MAGIC

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

**WRITTEN BY
PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M**

**80TH GENERATION DISCIPLE AND DAOIST PRIEST
OF MAO SHAN (SHANG QING) DAOISM,
66TH GENERATION DISCIPLE AND DAOIST PRIEST
OF LONG HU SHAN (TIAN SHI) DAOISM**



天云宮

TEMPLE OF THE CELESTIAL CLOUD

WWW.DAOISTMAGIC.COM

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© 2006 Professor Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
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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 STUDY OF THE REALM OF PLANTS

INTRODUCTION TO THE ALCHEMICAL TRANSFORMATIONS OF PLANTS

Traditionally Daoist sorcerers always lived on mountains or in forests where hundreds of medicinal plants grew. According to the *Classics of Mountains and Rivers*, ancient Daoist sorcerers were known for creating the Elixir of Immortality and for the skillful use of a wide verity of medicinal substances. It was also said that these Daoist sorcerers carried "death-banishing" medicinal herbs that they used to drive away sickness and evil spirits (Figure 1.1).

Since plants, like humans, are living things, it is easier to establish an energetic and spiritual relationship with the plant realm than it is to establish such a relationship with the metallic or mineral realm. In Daoist mysticism, the energetic and spiritual relationship with a plant substance (i.e., root, branch, leaves, fruit, seeds, etc.) is dependent on the level of a sorcerer's psychic development. The effects the plant substance on the mystic's energy and consciousness are in direct proportion to the strength of the relationship the mystic has with the plant realm. This energetic transformation does not generally incur risk to the individual's consciousness and may also be purposefully initiated in order to bring about spiritual growth. The most powerful energetic and spiritual principles are found in the forces of fecundation (impregnation using essence, energy, and spirit) and reproduction (duplicating the essence, energy, and spiritual nature of a specific item). Focusing on these two primary principles, the ancient Chinese alchemists sought to master the energetic and spiritual extraction and utilization of the plant realm.

Each species of tree, shrub, plant, and herb has its own energetic quality and spiritual aspect. Plant Alchemy is neither chemistry nor hyperchemistry, but a biodynamic process more closely related to fermentation (or putrefaction) than to classical chemical reactions. Plant Alchemy leads to a pro-



Figure 1.1. Herbolgy is both a science and an art

found knowledge of the fundamental mechanisms of Nature, yet it is contrary to "normal" science which only considers the material aspect of these mechanisms. Unlike traditional herbolgy or biochemistry, Plant Alchemy also considers the spiritual aspect of the plant substance, which is generally invisible at first to the sensory perceptions of the disciple. The energetic and spiritual aspects of Daoist alchemical study bring the disciple to a higher level of spiritual consciousness. The study and understanding of all the qualities of the plant realm gives the Daoist disciple a great advantage in comprehending its true function and purpose (as opposed to simply studying its chemical nature in plant biology).

There is a difference between chemistry and alchemy. In chemistry, if you have the right ingredients, and if operations are correctly performed, success will be achieved -- irrespective of the operator. However, in Alchemy, even if you have the right ingredients and if operations are properly conducted, success is not necessarily achieved because it depends upon the personal state of the operator. In a very restrictive sense, Alchemy could be viewed

as the parapsychology of chemistry, for the success of the operation depends upon the inner spiritual state of the operator. To succeed, the chemist must obey the laws of Nature, but the Alchemist must also, in his or her work, align him or her with the designs of Nature.

Chemistry does not view the body it works with as alive. The processes are such that chemistry only deals with dead bodies (which cannot evolve). Conversely, Alchemy is a biodynamic system which utilizes and manipulates the forces of life in its operations. It is a threefold magical system (i.e., purification, regeneration, and evolution) that focuses on the specific energetic effects of Qi transformations that occur within the human body.

HERBOLOGY

Herbal formulas have been used successfully to treat a variety of illnesses for well over 5000 years. Much of the Chinese medical research on pharmacology organized during the Qin (221-206 B.C.) and Han (206 B.C.-220 A.D.) Dynasties was recorded in the *Canon of Materia Medica of Shen Nong* (also known as the Canon of Herbal Medicine). This text contains 252 plants, 67 animals, and 46 minerals, and includes a brief description of the places of each herb's origin, secondary names, the specific forms and properties of each herb, and the curative powers of each part of the plant, animal, or mineral.

Herbal medicine was the historical precursor to pharmaceutical medicines. Today, herbs still provide the source and inspiration for the majority of the pharmaceuticals used in modern Western medicine, including those utilized for the treatment of viral and bacterial diseases, pain, tumors, chronic diseases, internal and external tissue regeneration, and many other infirmities.

Herbology is both a science and an art. An herbalist spends many years studying the herbs used to create herbal formulas. The herbalist must also understand the energetic effects of each individual herb, and the synergistic effects of herbal combinations and formulas.

Herbs can be used for tonifying, purging, dispersing, warming, cooling, nourishing the Yin, nourishing the Yang, and clearing heat, as well as

for moving Qi, Blood, Phlegm, and Fluids within the body. They cause the Qi in the body to either ascend or descend, and primarily affect either the upper or the lower portions of the body. Thus, Chinese herbs are categorized according to the nature and effect that they produce on the Qi of the body.

Chinese medicine prescribes specific parts of plants (flowers, leaves, stems, seeds, roots, bark, etc.) for particular medicinal purposes. Parts of trees, shrubs, herbs, vines, and flowers are selected for their specific properties (hot, warm, neutral, cool, and cold) and taste (sour, bitter, sweet, pungent, and salty). These properties either tonify or disperse Qi and Blood.

Chinese medicinal herbology includes the cultivation and gathering of seeds, grains, fruits, flowers, leaves, barks, stems, and roots. Non-herbal components such as minerals, fish, animals, or insect parts are sometimes added to enhance the herbs' healing effect.

Chinese herbs cure energetically by moving Qi in the channels. Each herb enters specific channels and affects different internal organs. Herbs are therefore an extremely powerful healing modality. The herbalist uses herbs to tonify (strengthen) and move Qi and Blood as well as to eliminate heat from the patient's Blood. When tailored to an individual's constitution or combined into a formula for specific symptoms, herbs can be an invaluable aid in restoring and maintaining the health of the body. Taking an improper herb or herbal formula can have potentially deleterious effects.

Chinese herbal therapy includes five major clinical applications: nutritional education (food and diet); teas and soups (tang); tinctures and wines (jin); oils, balms, and liniments (you and gao); and compresses, powders (san), and pills (wan). These five primary branches are described as follows (Figure 1.2):

1. **Nutritional Education:** This clinical application is used in order to assist patients in choosing the correct foods for their body's nourishment and optimum health, as well as for the treatments of disease. Similar to herbs,

foods have many healing properties and can be used as seasonal prescriptions. An old Chinese saying stresses the importance of diet by asking the question, "Are herbs food or food herbs?"

During China's Six Dynasties period (420-581 A.D.), the main concern of a doctor was maintaining a patient's health by means of diet, herbal prescriptions and physical exercise. As a result, two types of medical literature developed in China: books that focused on nourishing life and the classics of diet.

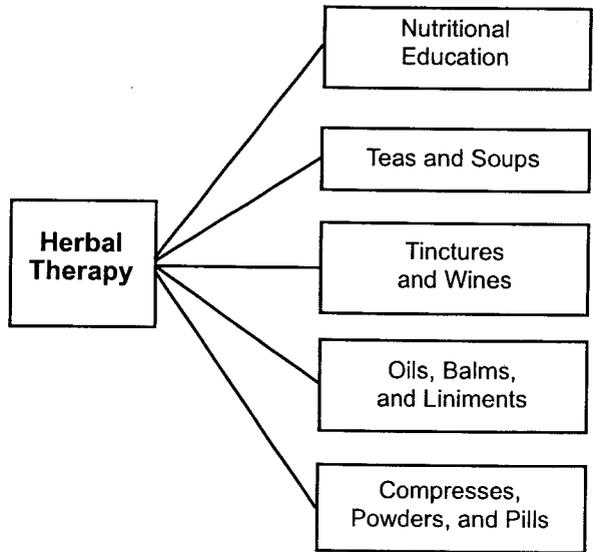


Figure 1.2. The Five Main Branches of Chinese Herbal Therapy

2. **Teas and Soups:** This clinical application consists of water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are ingested for the treatment of internal and external disorders whether acute or chronic in nature.
3. **Tinctures and Wines:** This clinical application consists of alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs that are used in small doses for treatment (similar to teas and soups). Wines are traditionally applied externally to alleviate pain or ingested as a tonic, depending on the specific formula and the disease being treated.
4. **Oils, Balms, and Liniments:** This clinical application consists of oil-based herbal formulas, usually applied externally for the treatment of muscle, tendon, and ligament trauma, to alleviate pain, disperse Excess Qi, or to draw Qi into specific areas for tonification.
5. **Compresses, Powders, and Pills:** This clinical application consists of herbs that have been pulverized into a powder. Compresses are made into a paste or poultice and are then applied externally for the treatment of acute or chronic injuries. Powdered herbs can also be formed into teas, crackers, cakes, pastries and honey-based candies. They are ingested for internal organ tonification and rebalancing of the body's energy systems. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treatment of internal disorders.

SUPERIOR, MEDIUM, AND INFERIOR HERBS

According to ancient Daoist text *Redoubled Yang's Fifteen Discourses*, "all medicinal herbs are the flourishing emanations of mountains and waterways, the essential florescence of plants and trees. If one is willing to study them as essences, one can enliven the innate nature and destiny of others."

Virtually all plants and herbs have significant medicinal potential. Additionally, the ancient Chinese shaman healers explored and documented the specific medicinal potentials of various animal and mineral substances. Over a period of 5,000 years, the Chinese materia medica has accumulated information on the medicinal uses of over 30,000 plant, animal, and mineral substances; of these about 3,000 are of primary clinical importance, while 300 remain in common everyday use.

The ancient Chinese shaman healers divided the Plant Kingdom into several different categories, based on the plant's essential qualities and the level at which these qualities influenced the body's Jing, Qi, and Shen. This method of categorization existed until the Song Dynasty (960-1279 A.D.). After observing the ability of plants to infuse new life into the sick, the Plant Kingdom was divided into three separate divisions: Superior

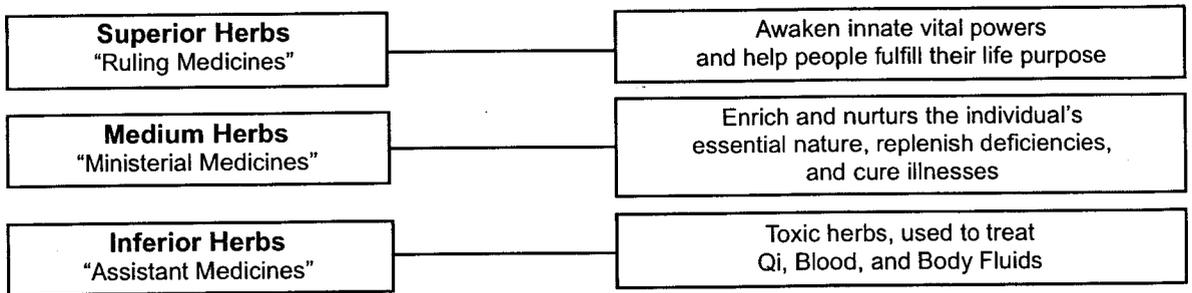


Figure 1.3. The Three Traditional Classes of Chinese Herbs (Materia Medica)

Herbs (tonics), Common Herbs (slightly toxic), and Inferior Herbs (toxic). The three methods of categorization are described as follows (Figure 1.3):

- **Superior Herbs:** These herbs were specifically endowed with powerful Ling or Shen and were considered by the ancient Daoists to be the drugs of immortality. Superior Herbs were believed to "feed" and restore the individual's Jing, Qi, Shen, and especially the Prenatal Wu Jing Shen (original spirit energies of the five Yin viscera). Specific herbal formulas (i.e., powders, pills, tinctures, elixirs, talismans, etc.) that contained the same qualities as Superior Herbs were commonly known as "Ling Yao" (drugs possessing Ling), Shen Yao (drugs containing spirit substance), or Xian Yao (drugs used by immortals).

This category of herbs included 120 varieties of superior medicinal substances. They affect the circulation and collection of internal Qi and Shen, and they are usually taken in conjunction with specific exercises and meditations. Certain herbs are only suitable for the body when the individual has attained a high level of both internal and external development; in addition, other herbs are only effective if the common blockages in certain energetic pathways have already been opened.

Considered in ancient times as the "ruling" medicines, these herbs are said to awaken our innate vital powers and help to fulfill our life purpose. Superior herbs (i.e., mushrooms; knotted fungus; the leaves, resin, or roots of a thousand year old pine, fir, or cypress tree; the ancient large fruits or kernels of certain plum, pear, jujube, or Nai tree; the ancient seeds of cassia

and Chinese cinnamon trees, etc.) were also said to have an effect on the body's Jing, Qi, and Shen by making the body light, preventing old age, prolonging life, forestalling hunger, and creating advanced spirit travel abilities.

- **Medium Herbs:** Considered in ancient times as "ministerial" medicines, these herbs are said to enrich and nurture the individual's character and essential nature, replenish deficiencies, and cure illnesses. These herbs, however, should not be taken over a long period of time.

This category of herbs included 120 varieties of moderate types of medicinal substances. Their curative properties are ideal for countering illness, strengthening the patient's constitution, helping to maintain general health, and strengthening the patient's immune system. Examples of Medium Herbs are bitter ginseng, Chinese angelica, scallions, etc. The Ming Dynasty physician Liao Zhong-Chun wrote in his classic herbal pharmacopeia: *Annotated Divine Husbandman's Classic of the Materia Medica (Shen-Nong Ben-Cao Jing Shu)*, "the ministerial plant *Paedaria foetida* controls extremely poisonous magical infections; expels malignancies and evil influences; dispels killer-demons, plague, and pestilence; and eliminates spirit possession."

- **Inferior Herbs:** Considered in ancient times as "assistant" medicines, Inferior Herbs were used to remove disease, ward-off venomous insects, and drive away demonic influences. They are mostly toxic and must be taken with caution when used to treat an individual's disease. Inferior herbs (e.g., aconite, peaches, plums, etc.) were said to have a curative ef-

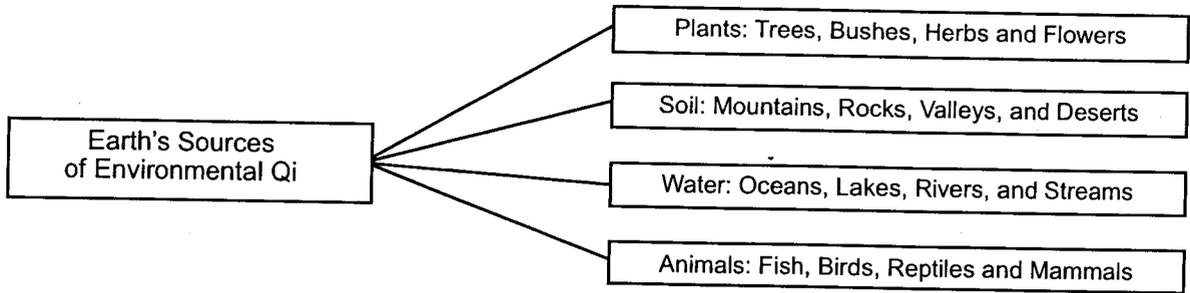


Figure 1.4. Earth's Sources of Environmental Qi

fect on the body's Qi, Blood, and Body Fluids. This category of herbs included 120 varieties of inferior types of medicinal substances.

THE EARTH'S ENERGETIC FIELDS

The Earth's geomagnetic field exists as a supportive energetic cocoon. However, it is not uniform in strength and quality. For example, modern research has shown that this energetic field is twice as strong over North America and Russia then it is over Brazil (known as the Brazilian Low).

It is also interesting to note that the Earth's energetic field is always slightly stronger on the side of the planet facing away from the Sun's energetic influence. This difference in energetic field strength is due to the fact that without the Sun's energetic influence, the Earth's energetic field naturally extends outward into space. However, as one side of the Earth encounters the intense heat, light, and electromagnetic energy radiating outward from the Sun, the exposed half of the Earth's own energetic field immediately becomes compressed.

Additionally, modern research has concluded that because the Earth's longer energetic lines reach outward into space in the evening time, a stronger Earthly magnetic field passes through the body's tissues at night. At night, when the environment is not subject to the influence of intense solar radiation, the energetic lines in the ground extend far out into the atmosphere; it is therefore more beneficial to an individual's health to sleep at night, rather than to sleep in the daytime when the Earth's energetic field is subject to the pressures of daylight radiation.

GATHERING ENERGY FROM NATURE

The ability to gather energy from nature and the environment is extremely important to the Daoist mystic. The energy of the Earth gathers and moves within the structural components of the planet, flowing like mighty rivers of Qi. It is infused into the terrain and vegetation, as well as into the water that we drink.

The ancient Daoists believed that the mineral realm manifests within the bones of the human body, and to a lesser extent, within the mineral substances contained in the blood. Additionally, it was also believed that the physical and energetic life of the human tissue resembled the life of the plant world, containing and manifesting energetic roots, branches, stems, and fruit. Therefore, specific attention was placed on understanding the interactions between the energy and patterns of living tissues (plants, animals, and humans) and the energy and patterns of the Earth.

The quality and quantity of environmental Qi is different in each geographic area (Figure 1.4) as it is the energy that has been collected from the structural components of the Earth itself (i.e., soil, fields, deserts, plants, trees, forests, mountains, streams, rivers, lakes, and oceans, etc.). The energetic potential of the Earth's Qi changes from Yang to Yin energy with the rising and setting of the Sun, which therefore directly affects the environmental energy.

Although food and water are excellent sources for gathering energy, the Daoist mystic relies heavily on the rarefied energetic and spiritual qualities of minerals and herbs to compliment and enliven his or her personal process of alchemy. It is therefore important for the doctor to find alter-

native sources of energy in order to replenish his or her system when it becomes depleted. By studying the waxing and waning of the Earth's Yin and Yang energies, the mystic can optimize the absorption of environmental energy.

According to ancient Daoist mysticism, every individual must ingest and transform the energy assimilated from the Earth in the form of Postnatal Qi (energy from the Soil, Water, and Wind) in order for the body's tissues to survive and maintain proper function. Accordingly, without the constant replenishment of these substances gathered from the Earth's energetic fields, all forms of healing would be greatly compromised and the patient could easily relapse into his or her prior condition. The healing energy from the Earth's energetic fields is assimilated into the body through Nutrition, Rehydration, and Respiration, described as follows:

- **Nutrition (Energy from the Soil):** Plants (herbs and vegetables) and animal products are ingested as food, allowing the refined energy of the soil to be absorbed and retained by the body in order to reenergize the tissues. Without proper nutrition, gathered from the energy of Earth's soil, the Blood can become Deficient and weak. Energetically Deficient Blood can then result in diminished distribution of nutrients at the cellular level, weakening internal organ function and creating a deficiency in the individual's life-force energy. There is an ancient Chinese saying that goes, "There can be no health without proper nutrition and no proper nutrition without proper assimilation."
- **Rehydration (Energy from Water):** Water absorbs and retains the energetic imprinting of the soil and is used by the body in order to reenergize the tissues. Proper hydration is necessary for the body's fluids (i.e., Jing, Xue, Jin, and Ye) to provide the Yin basis that enables the absorption and utilization of Yang energy. Without adequate rehydration from energy-enriched water, the body is unable to function properly and the ability of the internal systems to secrete and excrete is impaired.

When there is chronic dehydration, body's secretion glands are unable to manufacture the juices and fluids needed for digestion, absorption, and assimilation; and the excreting glands are unable to provide for the excretion of waste products. Additionally, the individual's internal organs can begin to overheat, further drying up the body's internal fluids.

- **Respiration (Energy from Air):** Similar to plants and water, the air of any environment absorbs and retains the energetic imprinting of the local soil, foliage, terrain, and buildings, and is used by the body to reenergize the tissues. Without adequate respiration, an individual's Blood acidifies due to carbon dioxide build up, resulting in diminished cellular distribution of nutrients, weakened internal organ function, and a deficiency in life-force energy.

Therefore, the ability to absorb energy from nature in the form of proper food, drink, and breathing is necessary for acquiring health and internal strength and is an essential aspect of Daoist alchemy. However, the ancient Daoists went a step further, and sought to develop and refine techniques of absorbing Qi directly from the natural environment without relying on the availability of food and drink.

THE ENERGETIC NATURE OF PLANTS

The ancient Daoist believed that the Earth is a living organism, and that plants (like minerals) are energetic portals into the powerful forces of nature. If the Daoist sorcerer learned how to live in harmony with these natural energies, he or she would not only be able to cultivate these energies, but would also understand how to direct these powerful forces.

One ancient Daoist teaching states that "dreams and visions are mans (human) doorways into the Plant Realm." The magical world of plants and plant spirits was therefore believed to be accessed through "dream language" or an energetic expansion of the sorcerer's psychic senses.

The ancient Daoist also believed that plants could "speak," not only among themselves, but

also with animals and humans as well. Plant “speech” sounds like the energetic hum of a high-voltage wire (with a rhythmic, songlike quality to it). During magical ceremonies with visionary plants, this energetic hum (or song) is sometimes audible to shamans and clairvoyant sorcerers.

The ancient Daoists believed that the inner nature of a plant could be discovered by its outer form or “energetic signature.” The appearance of a plant was therefore believed to be the gateway into its spirit or consciousness. Any sorcerer who made an ally of a plant through its “guardian spirit” was believed to be in contact with not just that specific plant and its energetic realm, but also with the “soul of nature” itself (as well as with every plant there is or has ever been). Each plant is not just a representative of itself and its own spiritual qualities, but of its entire species as well.

Two laws of Sympathetic Magic state that, “like produces like;” and that “once there has been an energetic contact and interaction with a person, place or thing, that energetic action can continue to act on-each-other even at a distance, after physical contact has been severed.”

Plants establish a form of psychic connection between people and animals. Extensive research conducted by Clever Backster has concluded that not only are plants as sensitive as human beings, but they are able to read emotions and intentions, have memory, emotions, psychic abilities, and very humanlike reactions. Backster also discovered that plants retain their energy and intelligence, even when dried and shredded, as long as the connection to a human being had been established.

In ancient times, a Daoist sorcerer would distinguish the spiritual powers (Ling Shen) and energetic qualities of a plant by observing several physical and energetic characteristics:

- Color: The colors of the flowers and fruit were divided into Five Elements, and were also categorized according to Yang (Bright) or Yin (Faded) energetic colors.
- Smell: The scents and perfumes of the flowers, leaves, branches, and roots were divided

into sweet, pungent, etc., and were attributed to Five Element energetic qualities.

- Shape: The shapes and forms of the leaves, flowers, and fruits (e.g., round and long, round and short, smooth or serrated edges, etc.) were divided into Five Elements, and were also categorized according to Yang or Yin energetic qualities. The shape of the plant also informed the sorcerer what approach was needed in the form of energetic communication. For example, plants with large leaves and high water content tend to be more responsive to the mental powers of a sorcerer’s intention than those with smaller leaves and lower water content.
- Habitat: The locations of where the plants grow (e.g., marsh, mountain, forest, desert, etc.), and the mythological landscapes that they occupied also determined the herbs magical energetic properties.
- Emotion: The moods that each plant evoked (i.e., quiet, happy, depressed, angry, etc.) were also used to determine each herb’s magical energetic properties.

The ancient Daoists believed that a plant’s energetic potency would lie dormant until the specific magical incantation was spoken, which defined its purpose and directed its energetic action. It was important that the ancestral spirits first be petitioned in order to initiate this energetic activation. Without this petition or statement of intent, the magic contained within the herbs would not work to its full potential (and would sometimes not work at all).

Additionally, it was also taught that each type of plant had a secret name and a secret password that was used to energetically open the plant’s magical power. The sorcerer must first know the type of plant he or she is harvesting, call it by its secret name, and then present the magical password or talisman needed in order to remove it from its energetic connection to the Earth. This is why, in Daoist sorcery, magical chants and incantations are used to make contact with the plant spirits and to invoke the power of the plants.

THE MAGICAL PROPERTIES OF PLANTS

In ancient Daoism, the disciple was taught Plant Magic after mastering Mineral Magic. The mastery of the energetic and spiritual powers of the various minerals provided a foundation from which to study energetic and spiritual powers of the various magical plants. This also empowered the Daoist sorcerer with the ability to properly construct magical elixirs and Immortal Pills. Empowered with this esoteric wisdom, the sorcerer could also use the energetic powers of the minerals to imprison spirit entities inside a plant or elixir orb. Once imprisoned, the spirit entity could later be used and dispatched as a "spirit servant."

In Daoist magic, herbs are used for their vibrational essence and magical correspondences. Similar to humans, each herb has either a male (Yang) or female (Yin) gender, is ruled by a planet, dominated by an Element, and is often considered to be sacred to a certain spirit entity or deity.

The specific energetic properties and actions of a magical herb will change according to the portion of the plant (i.e., root, stem, branch, leaves, flowers, and fruit) being used. For example, the leaf and flower parts of a plant are generally more detoxifying and dispersing, while the heavier roots tend to be more tonifying.

Before ingesting or utilizing the energetic properties of any magical herb, it is important that the sorcerer fully understand the herb's magical and medical properties, as well as its counter-indications. Additionally, it is also important to understand how these herbs are prepared before using them (e.g., some herbs are to be pounded, rolled, and ingested as pills; other herbs are steeped in hot water and drank as teas, certain herbs are to be smoked, while other herbs must be boiled or fried in order to neutralize their inherent toxicities, etc.). Some herbs can be addictive, and others are considered to be poisonous if ingested in too large a dose.

Certain herbs (or oils) act as a catalyst for other herbs. They provide the magical "spark" that empowers the herbal formula. Herbs can also act as "focusing" agents, and in such cases they are com-

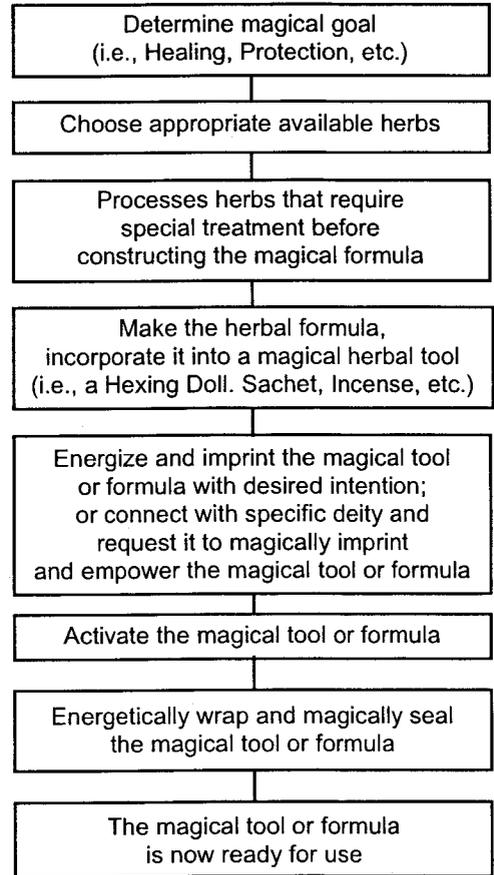


Figure 1.5. The Process of Constructing A Magical Tool or Herbal Formula

binated with various ingredients in a magical formula in order to bring the other herbs together and "focus" the sorcerer's intent. Other herbs are used for "refocusing," and they help change the energetic vibration in a given situation, causing it to shift or transform.

There are also certain herbs that are specifically used for "Neutralizing, Controlling, Compelling, Commanding, or Destroying." These specific herbs are used when the sorcerer really needs to assert his or her will over a situation. For example, certain herbs are used primarily for "Hexing."

In ancient Daoist magic, the construction of an effective and powerful herbal tool involves a complex process on magical strategy (Figure 1.5).

The sorcerer first determines his or her magical goal (i.e., Healing, Protection, etc.). He or she then chooses the appropriate available herbs from which to construct the herbal formula. The sorcerer then processes any herbs that require special treatment before constructing the magical formula. He or she then makes the herbal formula, and in some cases incorporates it into a magical herbal tool (i.e., a Hexing Doll, Sachet, Incense, etc.).

The sorcerer then energizes and imprints the magical tool or formula with his or her desired intention; alternately, the sorcerer can connect with a specific deity and request it to magically imprint and empower the magical tool or formula.

After activating the magical tool or formula, the sorcerer then energetically wraps and magically seals the item. The magical tool or formula is now ready for use. Once constructed, some magical tools retain their magical power indefinitely, while others must be used within a few days or weeks.

PROCESSING MAGICAL HERBS

Processing herbs to alter their energetic properties is an ancient method used in Daoist magic. Correctly processing a Daoist magical herb can cause an essential transformation of the herb's energetic qualities or specific biochemical constituents. For example, if left in their natural state, certain herbs are considered to be toxic to humans and must be properly processed before being used in magic or as a medicine. The qualities of other herbs can be enhanced, diminished, or redirected depending on how the herb is processed.

There are a few general considerations that must be taken into mind when processing individual herbs. For example, heating any ingredient makes it warmer, adding honey makes it more energetically tonifying and phlegm relieving, adding vinegar brings it to the liver, carbonizing helps it to inhibit bleeding, soaking or adding alcohol makes it warmer and more dispersing, and adding salt to an herbal formula helps direct it to the kidneys.

There are seven main considerations that the sorcerer must understand before preparing cer-

tain magical herbs. These seven considerations are described follows:

1. **Cleansing:** Washing the herb in order to eliminate foreign or non-medicinal substances
2. **Dissipating:** Removing disagreeable odors and flavors emanating from the herb
3. **Directing:** Changing which organ systems the herb affects
4. **Modifying Qi:** Changing the energetic properties (flavor, nature, and action) of the herb
5. **Diminishing:** Reducing toxicity, moderating drastic actions caused from the herbs, as well as diminishing side effects
6. **Reinforcing:** Enhancing the desired therapeutic effects of the herb
7. **Storing:** The type of storage necessary to maintain the vitality of the herb

METHODS OF PROCESSING

Methods used for processing and purifying Chinese magical herbs include Processing Herbs Through Fire, Processing Herbs Through Water, and Processing Herbs Through Both Fire and Water. These are commonly known as the Pao Zhi ("Frying and Cooking") methods of processing herbs. These ancient methods are described as follows:

Processing Herbs Through Fire

- **Calcination:** In this type of preparation, the herbs are directly or indirectly calcined over a fierce fire in order to make them crispy for crushing or carbonization. Most of the solid and hard mineral herbs or shells are directly calcined.
- **Roasting:** In this type of preparation, the herbs are wrapped in moistened paper or flour paste. The herbs are then heated in smoldering cinder or roasted in an oven until their coating becomes charred. This process is used in order to remove oil from herbs or to moderate their energetic properties.
- **Stir-Baking:** In this type of preparation, the herbs are placed into a pot over a fire and continually stir-baked for an extended period of time, then taken out. According to the extent of the heating performed, the herbs can either be stir-baked until yellow in color, stir-baked

until charred, or stir-baked until carbonized. Stir-baking an herb until it is yellow or charred can moderate the herb's energetic properties or strengthen the effect of invigorating the spleen. When an herb is stir-baked carbonized, it can strengthen the effects of stopping bleeding and arresting diarrhea.

- **Stir-Baking With an Auxiliary Fluid:** In this type of preparation, the herb is stir-baked along with an auxiliary fluid such as wine, vinegar, salt water, ginger juice, and honey. Stir-baking herbs with an auxiliary fluid can strengthen the herb's magical effects, reduce toxicity, and remove abnormal flavor. In addition, herbs stir-baked with other auxiliary materials including sand and talc powder can make them crispy and enable their active ingredients to be easily decocted out.

Processing Herbs Through Water

- **Water-Refining:** In this type of preparation, mineral herbs insoluble in water are crushed, put in a mortar, ground with water into fine powder in suspension; then they are poured into a vessel for precipitation and dried.

Processing Herbs Through Both Fire and Water

- **Boiling:** In this type of preparation, the herbs are boiled in water with auxiliary materials in order to reduce their toxicity.
- **Steaming:** In this type of preparation, the herbs are steamed solely or with auxiliary materials in order to change their properties, strengthen their potency, or reduce their toxic effects.

METHODS OF PREPARATION

A Daoist sorcerer is familiar with many different methods of extracting, harnessing, and directing an herb's magical properties. Since the physical, energetic, and spiritual qualities of each herb differ, certain herbs are more easily absorbed orally (e.g., through teas, soups, pills, etc.), while others are best applied topically (e.g., through balms, liniments, compresses, etc.), and others are more often inhaled (e.g., through smoking, inhaling the steam from a freshly brewed tea, or using herbal incense). The type of preparation that the sorcerer uses depends upon the desired outcome.

Certain practices require the ceremonial burning of particular combinations of herbal powders, while other practices may involve months of elaborate rituals.

It is important to note that there are several other lesser known ways of accessing the power of magical herbs. For example, many sorcerers choose to harness the energetic and spiritual qualities of an herb by drawing the desired qualities out from the herb itself and adding it directly into a formula or spell. A similar result can be obtained by requesting the Plant Spirit (or Deva) to infuse its properties into the desired object, person, or spell. Neither of these methods requires the consumption or use of the physical structure of the plant, though if a dried herb is used, its energetic and spiritual properties may be exhausted after one or more such uses.

A plant's energetic essence may also be harvested by gathering the dew that has collected on the plant during the night. To obtain the energetic essence of a plant through its dew the Daoist sorcerer must harvest the dew during dawn, "the gateway between the worlds." The sorcerer goes to the plant in the early morning and energetically envelops it. He or she then drops into the center core of the plant to connect with the energetic and spiritual essence of the plant. He or she then pushes this essence out to the most exterior portion of the plant (i.e., the plant's leaves). The sorcerer then carefully wipes off this magical dew with a purified cheesecloth. Once a sufficient quantity has been obtained, the dew is then squeezed out of the cheesecloth and stored in a sealed jar. In order to maintain the energetic and spiritual qualities of this magical dew, the entire process must be completed during the dawn hours, and the dew must not ever be exposed to direct sunlight.

Another secret way of preparing an herb is that of extracting its qualities through urine. While urine itself is occasionally a secret ingredient that is added directly into a magical formula (generally the urine of a young virgin male), an herb or herbal formula may be ingested by the sorcerer and then excreted out through his or her urine.

This urine may then either be used as a magical medicine or as part of a more elaborate formula. Additionally, certain animals (such as cows or reindeer) are sometimes fed a specific plant or plant formula, the essence of which is later harvested through the animal's urine.

Common methods of preparation include the construction of Tinctures, Wines, Liniments, Infusions, Decoctions, Soups, Syrups, Oils, Balms and Salves, Ointments, Suppositories, Pills, Powders, Poultices and Compresses, Incense and Smoking Mixtures. These ancient methods are described as follows:

- **Tinctures:** To make an herbal tincture, mix six and a half ounces of powdered or macerated dried herb with one quart of 90 to 160 proof alcohol. Shake the mixture twice daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in a dark glass container. To make a tincture using a fresh herb, mix 16 ounces of macerated fresh herb with 32 ounces of 200 proof alcohol, and follow the same steps outlined above.
 - **Wines:** Herbal wines are essentially the same as herbal tinctures, though wines use a higher herb to alcohol ratio and a lower proof alcohol. To make an herbal wine, mix 16 ounces of powdered or macerated herb and 32 ounces of 40 to 90 proof alcohol. Shake the mixture twice daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in dark glass container.
 - **Liniments:** An herbal liniment is made in essentially the same way as an herbal wine, but a liniment uses herbs that treat external conditions (bruising, eczema, boils, etc.). To make an herbal liniment, mix 16 ounces of powdered or macerated herb and 32 ounces of 40 to 90 proof alcohol (e.g. rice wine). Shake the mixture twice daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in dark glass container.
 - **Infusions:** To make an infusion, pour hot or boiling water over the herb and cover the wa-
- ter-herb mixture. Most infusions are prepared using boiling hot water, but there are a few herbs that require slightly lower temperatures. Let the mixture steep for anywhere from 4 to 20 minutes (depending on the herb or herbs used), and then strain out the herb. The resulting tea is best used immediately, but it will keep for one or two days at room temperature. This method works best for flowers or when the volatile qualities of an herb (e.g. menthol from mint) are desired. Methods using the inhalation of vapors from a steaming herbal tea most often involve infusions. In this technique, the steam vapors are slowly inhaled (with the head close to the tea and covered in a cloth so little or no steam can escape) after letting the infusion steep for only one to three minutes and without straining the herbs.
- **Decoctions:** To make a decoction, place the herbs in a pot of cold water and bring the mixture to a boil. Simmer the mixture for 20-30 minutes (certain roots need to be boiled longer), let it cool, and then strain out the herbs. In certain formulas the mixture is boiled until only half the volume of water remains. In both infusions and decoctions the ratio of herb to water is not as important as the total amount of herbs used, since the quantity of water remaining at the end of the preparation will vary. The resulting tea is best used immediately, but it will keep for one or two days at room temperature. Alternately, it can be preserved for several months by adding 20% alcohol. The decoction method works best for twig, barks, roots, and certain dried fruits.
 - **Soups:** In herbal soups, herbs are combined with specific foods and cooked over a low heat for several hours. To make an herbal soup, combine the herbs with the desired food (e.g. rice) and five to six cups of water. Bring the mixture to a boil and then let it cook over a low heat until the mixture is reduced to two cups.
 - **Syrups:** To make an herbal syrup, boil two ounces of herbs in one quart of water until

the mixture is reduced to two cups. Then strain it and add two to three ounces of honey and a gelling component such as Irish Moss. To make a thicker syrup using sugar, boil one pound of sugar cane extract with one pint of water until sticky. Soak the herbs (either loose or tied in a cloth) in this solution for 20 minutes, stirring occasionally. Remove the herbs and let the solution cool, then store it and refrigerate in air tight bottles.

- **Oils:** To make an herbal oil, warm one pint of the desired oil in a pan until hot. Then add two ounces of the desired herbs into the oil and leave the mixture covered on low heat for anywhere from 20 minutes to two hours or until the herb has lost its color. Let the oil cool sufficiently before straining out the herb. A more difficult method of making an herbal oil is to keep the oil and herb mixture at a lower heat (around 130-140 degrees Fahrenheit) for two weeks. Alternately, some herbal oils are made by using the warmth of the sun.
- **Balms and Salves:** Balms and Salves essentially refer to the same thing. To make a balm or salve, thoroughly mix an ounce of beeswax into a pint of hot herbal oil. Once the mixture cools it should remain slightly hard at room temperature.
- **Ointments:** To make an herbal ointment, simply add an appropriate amount of finely powdered herbs to a cream or lotion and mix thoroughly.
- **Suppositories:** To make an herbal suppository, mix an appropriate amount of powdered herbs with lard, ghee, or cocoa butter. Roll this mixture into strips (roughly the diameter of your thumb) and allow it to harden. A one inch piece is then placed into the rectum or vagina.
- **Pills:** There are several methods used to make herbal pills. The first method uses a strong decoction, while the second uses only powdered herbs. To make an herbal pill from a decoction, follow the directions for making an herbal decoction, but continue to boil the herbs until nearly all the water evaporates and only a thick syrup remains. It is important to watch the mixture carefully for the last few

minutes to prevent it from burning. Then strain out the liquid and mix it with a small amount of a finely powdered neutral carrier herb such as slippery elm powder. Spread the mixture out in thin sheets on a non-stick surface (these days wax paper is used for this purpose). Before it dries completely, take a small amount of the mixture and roll it into balls of the desired size. This method is generally deemed to be stronger and more effective than that of using powdered herbs alone.

To make pills from powdered herbs alone, first powder the herbs finely with a mortar and pestle. Then mix the resulting powder with a liquid such as molasses, ghee, or honey. Roll small amounts of the resulting mixture into pills of the desired size.

- **Powders:** To make an herbal powder, simply powder the herb with a mortar and pestle. The resulting herbal powder is then either applied directly or rolled in honey (or molasses) in order to create magical pills, crackers, cakes, or pastries. Powdered herbs may also be burned as herbal incense.
- **Poultices and Compresses:** To make a poultice or compress using dried herbs, wrap and tie one cup of the herb in a cloth and then soak it in about two cups of boiling water for one to two minutes. Remove the herbs and let them cool to a temperature that is as hot as you can stand. Place the herbs (still wrapped in the cloth) directly on to the skin. Cover the poultice with a cloth or airtight wrapping, and let it remain for 10 to 20 minutes. Remove the poultice before it cools down completely. The poultice or compress can be held on the skin longer if it is kept warm by a hot water bottle.
- **Incense:** To make an herbal incense, mix together one part powdered herbs with anywhere from one-tenth to one part Makko (the resin of the evergreen tree *Machilus thunbergii*). The amount of Makko used depends upon the combustibility of the other ingredients. Mix all the ingredients together thoroughly, then roll the mixture into small cones and let dry. Many modern incenses are made using synthetic flammable solvents

(such as sodium nitrate or potassium nitrate) or synthetic scents and should be avoided. Another common method of using incense is simply sprinkling an appropriate amount of a mixture of powdered herbs onto a lit material such as charcoal.

- **Smoking Mixtures:** To make a smoking mixture, combine appropriate amounts of the desired herbs in a pipe, light it, and inhale the smoke into the lungs.

ENERGETICALLY ACTIVATING THE MAGICAL HERBS

Simply preparing an herbal formula by no means ensures that the sorcerer has access to the full potential of an herb's energetic and spiritual qualities. In fact, if an incorrect method of preparation is used, the herb's physical qualities may not even be made available. A competent sorcerer knows not only the proper method of using each herb, but also the proper ritual by which its energetic and spiritual aspects may be harnessed. In Daoist magic, no observers are allowed to witness the process, so as to keep the sorcerer's focused attention completely directed into the herbs. Herbal magic is considered to be a personal art, one in which the sorcerer actively participates and pours his or her life-force energy into the outcome.

In order to increase the spectrum and effectiveness of the herb's influence, its magical powers must be energetically accessed, programmed, and activated prior to their use. This energetic activation is sometimes called an "enchantment" in magic. This magical process is used in order to ensure that the resonant vibrations of the herb are attuned to the sorcerer's specific needs. Enchanting an herb or formula aligns the sorcerer's intention with the specific plants involved in the magical application. In certain magical traditions, the herbs begin their enchantment process while they are being harvested, or even when they are being planted.

The sorcerer's true power comes from the ability to access and utilize the energy of his or her Ling Shen (Magical Spirit). The sorcerer's Ling Shen is energetically directed by the four powers of the his or her Imagination (Green Dragon), Sensation (White Tiger), Intention (Red Phoenix), and Atten-

tion (Black Turtle/Snake). All of these four powers must be present in order for any magical ritual or enchantment to be successful.

To properly prepare a magical herbal formula, it is important that all the herbs to be used have been properly harvested, stored, and (when necessary) processed. The sorcerer then cleanses him or herself, the area in which the formula will be constructed, and all the herbs and tools that he or she will use. The herbs are then brought to the Earth Altar, and a consecration ritual is performed in secret.

In the Daoist tradition, it is taught that each herb is connected to a specific "spirit guardian" that is responsible for overseeing that herb's magical powers. In the beginning of the activation ritual, the Daoist sorcerer will summon that herb's "guardian," present offerings (usually incense), and then define the purpose and specific function of the herb or herbal formula being constructed. This allows the sorcerer to receive the spirit's "celestial blessing" and work within "Heaven's Mandate." This is also one reason why certain sorcerers who perform Black Magic will summon demonic entities and offer blood sacrifices in order to construct poisons and paralyzing formulas.

Depending on the ingredients being used and the goal of the formula, the sorcerer proceeds to construct the formula while using one or more of the following techniques:

- Drawing in energy from the Divine
- Drawing in energy from one or more Deities, Nature Spirits, or Familiars
- Drawing in energy from one or more of the Four Quadrants of Heaven
- Drawing in energy from one or more of the Star Constellations
- Drawing in energy from one or more of the Five Planets
- Drawing in energy from one or more of the Eight Powers of the Bagua
- Drawing in energy from one or more of the Four Quadrants (Directions) of Earth
- Drawing in energy from one or more of the Five Elements
- Energizing the herbs with specific Mantras or Incantations

While focusing on the herbs and sensing the vibrational resonance, the sorcerer will emit Qi into the herbs while performing Breath Incantations and speaking magical Words of Power. The Words of Power are designed to imprint into the herbs the power of the sorcerer's desire and intention. This directed intention should flow into the very core of the herb's energetic matrix and imprint it with the sorcerer's projected will. When the herb begins "tingling with power," the sorcerer knows that it has been activated, and the plant is now enchanted.

As part of the magical preparation process, certain formulas require the sorcerer to expose the formula for a prescribed number of days to Moonlight (the formula is carefully covered and stored when the moon is not present in the night sky), Sunlight (the formula is carefully covered and stored during night hours), or the Yin energy of the Earth (the formula is buried in a sealed container for anywhere from one month to several years). After the formula has been prepared, it is energetically sealed and either used immediately or stored in an airtight container away from direct sunlight.

FUNCTIONS AND USES OF MAGICAL HERBS

In order to harness the full energetic potential of a magical herb, the imprinting of the herb or herbal formula must be aligned with its intended magical application. Once the sorcerer chooses the specific magical application (i.e., Protection, Purification, Exorcism, Healing, etc.) that best matches his or her intended goal, then herbs are selected and imprinted accordingly.

- **Weather Magic:** When imprinting herbs for Weather Magic, the primary goal is to change the weather conditions within a certain area or province. One of the main methods is to burn herbal incense (generally over hot coals) as an offering to the gods responsible for controlling Wind, Rain, and Thunder. If the gods are pleased with the offerings (and sometimes sacrifices), the weather would change, clouds would gather, and rain would fall.

Herbs that aid in Rain Fall include: Bracken, Cotton, Fern, Heather, Pansy, Rice, and Toadstool.

Herbs that aid in Raising the Wind include: Bladderwrack, Broom, and Saffron.

- **Protection:** When imprinting herbs for Protection, the primary goal is to guard a person, place, or thing from physical, emotional, mental, and spiritual attacks (e.g., injury, accidents, poisoning, disease, etc.). Protective herbs can be used to create a defensive energetic field surrounding the sorcerer's body, room, house, land, possessions, mate, family, pets, etc. When carried as a Protective Amulet or Sachet, the magical herbs increase the effectiveness of the sorcerer's natural defenses.

Herbs that aid in Protection include: Acacia, African Violet, Agrimony, Ague Root, Aloe, Althea, Alyssum, Amaranth, Anemone, Angelica, Anise, Arbutus, Asafoetida, Ash, Balm of Gilead, Bamboo, Barley, Bay, Betony, Birch, Bittersweet, Blackberry, Black Cohosh, Bladderwrack, Bloodroot, Blueberry, Bodhi, Boneset, Briony, Bromeliad, Broom, Buckthorn, Calamus, Caraway, Carnation, Cascara Sagrada, Castor, Cedar, Celandine, Chrysanthemum, Cinchona, Cinnamon, Cinquefoil, Clove, Cumin, Curry, Cyclamen, Cypress, Datura, Devil's Bit, Devil's Shoestring, Dill, Dogwood, Ebony, Elder, Eucalyptus, Fennel, Fern, Feverwort, Flax, Fleabane, Foxglove, Frankincense, Galangal, Garlic, Geranium, Hazel, Heather, Holly, Honeysuckle, Horehound, Hyssop, Irish Moss, Ivy, Juniper, Larkspur, Lilac, Lily, Linden, Lotus, Mallow, Mandrake, Marigold, Masterwort, Mimosa, Mint, Mistletoe, Molluka, Mugwort, Mulberry, Mullein, Myrrh, Nettle, Pine, Oak, Orris, Parsley, Pennyroyal, Peony, Periwinkle, Pine, Plantain, Primrose, Purslane, Ragwort, Rattlesnake Root, Rose, Rosemary, Rowan, St. John's Wort, Sandalwood, Snapdragon, Squill, Tamarisk, Thistle, Tormentil, Valerian, Violet, Willow, Wintergreen, Witch Hazel, Wolf's Bane, Woodruff, Wormwood, Yerba Santa, and Yucca.

Herbs that aid in Legal Matters include: Buckthorn, Cascara Sagrada, Celandine, Hickory, and Marigold.

- **Purification and Consecration:** When imprinting herbs for Purification and Consecration, the primary goal is to have the formula be powerful enough to drive away any negative energy. This allows the sorcerer to create a divine healing space or sanctuary needed to perform magical rituals.

Herbs that aid in Purification and Consecration include: Alkanet, Anise, Asafoetida, Avens, Bay, Benzoin, Betony, Bloodroot, Broom, Cedar, Chamomile, Copal, Euphorbia, Fennel, Gum Arabic, Holy Thistle, Hyssop, Iris, Lavender, Lemon Verbena, Mimosa, Parsley, Peppermint, Rosemary, Sagebrush, Shalot, Thyme, Turmeric, Valerian, Vervain, and Yucca.

- **Visions:** When imprinting herbs for Visions, the primary goal is to increase the sorcerer's psychic skills and induce magical abilities such as soul travel (astral projection), spirit travel (traveling clairvoyance), lucid dreaming, prophetic dreams, visions, scrying, divination, invisibility, and entering states of elevated consciousness.

Herbs that aid in Strengthening Psychic Powers include: Acacia, Bay, Bistort, Bladderwrack, Borage, Buchu, Celery, Cinnamon, Citron, Elecampane, Eyebright, Flax, Galangal, Honeysuckle, Lemongrass, Mace, Marigold, Mastic, Mugwort, Peppermint, Rose, Rowan, Saffron, Star Anise, Stillengia, Sumbul, Thyme, Uva Ursa, Wormwood, Yarrow, and Yerba Santa.

Herbs that aid in Soul Projection include: Dittany of Crete, Mugwort, and Poplar.

Herbs that aid in Prophetic Dreams include: Bracken, Buchu, Cinquefoil, Heliotrope, Jasmine, Marigold, Mimosa, Mugwort, and Rose.

Herbs that aid in Inducing Visions include: Angelica, Coltsfoot, Crocus, Damiana, and Kava-Kava.

Herbs that aid in Divination include: Broom, Camphor, Dandelion, Fig, Goldenrod, Ground Ivy, Hibiscus, Meadowsweet, and Orris.

Herbs that aid in Love Divination include: Dodder, Mullein, Pansy, Rose, St. John's Wort, and Willow.

Herbs that aid in Invisibility include: Amaranth, Chicory, Edelweiss, Fern, Heliotrope, Mistletoe, Poppy, and Wolf's Bane.

Herbs that aid in Meditation include: Bodhi, and Gotu Kola.

- **Exorcism:** When imprinting herbs for Exorcism, the primary goal is to have the formulae be powerful enough to drive away the negative energy (i.e., caused from bewitchment, psychic attacks initiated from Black Magic, angry ghosts, malevolent spirit entities, demonic beings, etc.) that has been imprinted within a person, place, or thing. The herbs used for Exorcism are much more powerful than herbs used for Purification and Consecration, and they sometimes require several days of preparation rituals before imprinting and utilizing them.

Depending on the specific type and power of the spirit entity the Exorcism is directed towards, the sorcerer will sometimes have to go into seclusion for several days of prayer and fasting. This purification is performed in order to spiritually prepare the sorcerer for the encounter with the evil spirit prior to attempting to free the person, place, or thing.

Herbs that aid in Exorcism include: Angelica, Arbutus, Asafoetida, Basil, Birch, Boneset, Buckthorn, Clove, Cumin, Devil's Bit, Elder, Fern, Frankincense, Fumitory, Heliotrope, Horehound, Juniper, Lilac, Mint, Mistletoe, Mullein, Myrrh, Nettle, Pine, Rosemary, Rue, Sagebrush, Sandalwood, Tamarisk, Thistle, and Yarrow.

- **Hex-Breaking:** When imprinting herbs for Hex-Breaking, the primary goal is to lift and remove the curse (sometimes known as "Uncrossing"), destroy the power of the spell, or return the curse back to its originator. Hexes and curses can manifest through consistent and otherwise unexplainable occurrences and chronic conditions (e.g., recurring accidents that damage the same areas of the body, un-

explainable illnesses, financial losses, emotional losses, etc.). Hex-Breaking herbs are chosen for their traditional ability to change and transform the curse's original energetic pattern.

Herbs that aid in Hex-Breaking include: Bamboo, Datura, Galangal, Huckleberry, Hydrangea, Poke, Squill, Holy Thistle, Thistle, Vetivert, and Wintergreen.

Herbs that aid in Breaking Love Spells include: Lily, Lotus, and Pistachio.

- **Healing:** When imprinting herbs for Healing, the primary goal is to bring health and healing energy into an individual's body, mind, and spirit. The type of herbs used in healing formulas are chosen according to the patient's constitution, condition, and specific needs.

Certain herbal formulas are designed in order to protect the sorcerer by preventing disease from occurring. As a general rule, these magical herbal formula should be changed every three months. Nearly every herb in the sorcerer's apothecary has a healing application.

- **Love:** When imprinting herbs for Love, the primary goal is to find companionship, warmth, sexual intimacy, or emotional fulfillment. These herbs can be used to attract an unspecified individual into your life, or to bewitch an individual who is already known to you. They help place you in situations where you meet people, help you to overcome shyness, and allow you to communicate in a loving manner. Because like-attracts-like, these herbs will generally expand your energetic field, and on a subconscious level, draw to you individuals who are comparable to your own energetic and spiritual evolution.

Sometimes love spells are used to "capture" a person's affections. Be aware that when love spells are used to entrap an individual's affections, the confused victim's emotional state quickly disintegrates into emotional slavery. Magically forcing an individual to become either involved in an unwanted relationship or to remain faithful without choice creates powerful negative karma.

Herbs that aid in Attracting Love include:

- Adam and Eve Root, Aloes Wood, Aster, Avens, Balm of Gilead, Barley, Basil, Betony, Black Cohosh, Black Snakeroot, Bloodroot, Caper, Cardamom, Chamomile, Cinnamon, Clove, Coltsfoot, Columbine, Copal, Coriander, Crocus, Daffodil, Damiana, Devil's Bit, Dill, Dogbane, Elm, Fig, Gardenia, Geranium, Hemp, Hibiscus, Jasmine, Juniper, Lavender, Licorice, Lobelia, Lotus, Maidenhair, Mallow, Mandrake, Maple, Marjoram, Mastic, Meadowsweet, Mistletoe, Oleander, Orchid, Peach, Peppermint, Periwinkle, Plum, Poppy, Prickly Ash, Primrose, Purslane, Rose, Rosemary, Rue, Saffron, Skullcap, Spearmint, Strawberry, Sugar Cane, Tamarind, Thyme, Tormentil, Valerian, Vanilla, Vervain, Vetivert, Violet, Willow, Wormwood, Yarrow, and Yohimbe.
- **Luck:** When imprinting herbs for Luck, the primary goal is to change and transform the energetic condition of "bad luck" into "good luck." "Good luck" can be defined as being in the right place at the right time, meeting the right people at the perfect transition time in one's life, and saying the appropriate things at the right time, all of which can create positive energetic changes in one's life. If an individual is naturally "not lucky," this negative energetic pattern can be transformed, and positive changes can be acquired through the use of these herbs. How this "luck" will manifest is never understood, as it is a personal energetic interaction between the individual and the "powers that be."
- Herbs that aid in Obtaining Luck include:** Allspice, Aloe, Bamboo, Banyan, Calamus, China Berry, Cinchona, Daffodil, Devil's Bit, Fern, Hazel, Heather, Holly, Huckleberry, Irish Moss, Linden, Oak, Poppy, Purslane, Rose, Snakeroot, Star Anise, Strawberry, Vetivert, and Violet.
- **Lust:** When imprinting herbs for Lust, the primary goal is to increase passion and sexual desire in a mate. These herbs are considered to be powerful forms of magic, and are commonly used in Sex Magic rituals.

Sometimes certain Lust formulas consumed in Sex Magic rituals are used to arouse another person's passions against their will (unknowingly is categorized as "against their will"). Be aware that when Lust herbs are maliciously used to excite an unsuspecting individual's passions, it creates powerful negative karma.

Herbs that aid in Creating or Increasing Lust include: Black Snakeroot, Caper, Caraway, Cat Tail, Celery, Cinnamon, Daisy, Damiana, Deerstongue, Dill, Dulse, Endive, Eryngo, Galangal, Garlic, Ginseng, Grains of Paradise, Hibiscus, Lemongrass, Licorice, Maguey, Mint, Nettle, Parsley, Patchouli, Rosemary, Saffron, Sesame, Southernwood, Vanilla, Violet, Yerba Mate, and Yohimbe.

- **Money:** When imprinting herbs for Money, the primary goal is to increase an individual's financial wealth. Money is considered to be energetic in nature. When a sorcerer uses magic to draw money, it is generally taken from some form of energetic connection attached to the mystic and is discharged first energetically - then physically transferred. Money can come in the form of unexpected gifts, lucrative business opportunities, or even as an inheritance. Therefore, it is important to be specific when using these magical herbal formulas for financial gain (i.e., seeking a pay raise at work, receiving dividends on a lucrative investment, etc.) and not "assume" that what you are creating is "free."

Herbs that aid in Obtaining Money and Wealth include: Allspice, Basil, Blackberry, Black Snakeroot, Bladderwrack, Briony, Bromeliad, Buckwheat, Calamus, Camellia, Cascara Sagrada, Cedar, Chamomile, Cinnamon, Cinquefoil, Clove, Comfrey, Cowslip, Dill, Dock, Elder, Fern, Flax, Fumitory, Galangal, Ginger, Goldenrod, Golden Seal, Grains of Paradise, Heliotrope, Honeysuckle, Irish Moss, Jasmine, Mandrake, Maple, Majoram, Mint, Moonwort, Myrtle, Nutmeg, Oak, Patchouli, Periwinkle, Pine, Poplar, Poppy, Sesame, Squill, Trillium, Vervain, Vetivert, and Woodruff.

- **Spirit Manifestation:** When imprinting herbs for Manifestation, the primary goal is to create herbal formulas that will assist the sorcerer in summoning a spirit entity into the physical realm. The Spirit Manifestation herbs are general burned as incense so that the smoke can be used by the spirit entity as an energetic medium in which to materialize.

Herbs that aid in Spirit Manifestation include: Balm of Gilead, Dittany of Crete, and Mastic.

Herbs that aid in Raising the Dead include: Yew

- **Hexing:** When imprinting herbs for Hexing, the primary goal is to effectively curse a person, place, or thing, causing it great harm or fear. A hex is sometimes known as an "evil spell" and is sometimes used to negatively influence an individual's life out of revenge, spite, or malicious jealousy. Additionally, Hexing can also be used in Binding Rituals, in order to stop an individual who is willfully harming others.

Sometimes in Daoist magic "Binding" is performed in order to keep a person (place or thing) tied to someone, held against their will, or unable to speak certain personal information (i.e., spreading gossip or revealing secret teachings). In this case, vines, cords of red rope, or hair are commonly used to wrap a symbolic representation of the person, place, or thing to an object such as a stone. Traditionally, vines are considered to be more powerful Binding agents than cords of rope, because a vine will naturally attach and wrap itself around something and begin to imprison it. Each year, as the strength of the vine increases, its magical binding ability increases in strength.

Herbs that aid in Stopping Gossip include: Clove and Slippery Elm.

- **Poisoning:** When imprinting herbs for Poisoning, the primary goal is to cause either a slow or rapid breakdown of an individual's physical body. This physical deterioration can result from a slow or rapid death caused from the destruction of the body's Central Nervous

System, Cardiovascular System, Hepatic System, Renal System, and Hematologic System (depending on the type of poisons used). There are also certain herbal poisons that directly attack the body's Endocrine System. The category of Poisoning Herbs also falls under the heading of Hexing, and is sometimes used to negatively transform the energetic matrix that supports an individual's body, mind, emotions, and spirit.

- **Paralyzing:** When imprinting herbs for Paralyzing, the primary goal is to immobilize a victim and utilize his or her Shen as a "spirit servant." There are also certain herbal poisons that, when correctly formulated, will directly attack the victim's body, resulting in coma like symptoms. The category of Paralyzing Herbs also falls under the heading of Hexing.

MAGICAL HERBAL TOOLS

Once constructed and imprinted, a magical herbal formula can be used to create many different magical tools. These magical tools will vary according to their purpose and function. For example, a Magical Charm can be constructed to bring good luck; however, the same magical function (bringing good luck) can also be achieved by constructing a Magical Oil, Magical Potion, or Magical Incense. Each sorcerer has his or her own specialities and preferences as to which tools through which to work his or her magic. Common magical tools include: Charms and Sachets, Dream Pillows, Hexing Dolls, Consecrating Powders, Incense, Purifying Baths, Anointing Oils, Potions, and Smoking Mixtures.

- **Charms and Sachets:** In this type of herbal magic, a small bag is constructed using a specific color and type of material. Next, a combination of magical plants and consecrated items made to bring protection, luck, love, etc. are encased within the material. Traditionally, the Sachet will contain at least three or more magical objects (roots, leaves, stones, talismanic paper, etc.). The combination must always add up to an odd (Yang) number, which is then used to energetically activate the magical contents of the Sachet.

In order to increase its magical effect, the Charm or Sachet is also fastened with a specific color, shape, and type of thread. The Charm or Sachet was then tied together with a certain number of magical knots used to enhance its magical power (usually a minimum of three knots is required). Depending on the purpose and type of magical spell being performed, the sorcerer will then carry the charm, wear it next to the skin, hang it in the house, bury it in a sacred area, add it to a bath, or burn it.

- **Dream Pillows:** Dream Pillows are constructed in the same manner as Charms and Sachets (i.e., blending magical herbs together and sealing them in specific colored fabric). In making a Dream Pillow, herbs such as Bracken, Jasmine, Marigold, Rose, Mugwort, and Poplar are blended together and sprinkled with Neroli (or Orange) oil and spring water. This mixture is then imprinted with the sorcerer's intention and spoken magical incantations. Normally, after a Dream Pillow has been stuffed with magical herbs it is then beaten in order to release the aroma of the herbs. Releasing the magical power of the herbs' aroma enables the sorcerer to enter into trance and experience lucid dreaming or Soul (astral) Travel.
 - **Hexing Dolls:** In this type of herbal magic, dolls are made out of roots, bark, leaves, vines, clay, and other materials. The dolls are usually surrounded in cloth and stuffed with herbs. The type of herbs that are placed inside of the hexing doll depends on the sorcerer's intention. Hexing dolls can be used to speed healing, attract money, initiate love, or curse. Each intention requires a different set and combination of magical herbs.
- Once the hexing doll is filled and completed, the enchanted herbs within the doll will go to work manifesting the sorcerer's specific needs and desires. The hexing doll is then placed on the altar surrounded by candles and a final sealing and activation ritual is performed. Next, the doll is placed in a safe place, hidden from the public.

- **Consecration Powders:** In this type of herbal magic, the herbs can be sprinkled or placed around or within the energetic boundaries of a home, altar, or magic circle. This magical practice is used to either define a sorcerer's energetic "territory," or to purify, summon, or banish spirit entities. Magical powders provide the base for constructing many other magical tools (i.e., Incense, Baths, Oils, Potions, etc.). They are also commonly used in Love Magic and Sex Magic.
- **Incenses:** In this type of herbal magic, herbs are blended together in formulas and burned to achieve specific magical purposes (i.e., to purify, summon, banish, etc.). The burning of scented herbs mixed with gums and resins to create a magical incense has been historically utilized in magical rituals for thousands of years. In China, the *Huangdi Neijing* (Yellow Emperor's Cannon of Internal Medicine) lists many uses for scented herbs, recorded in twelve ancient scrolls during the Warring States period (475-221 B.C.).

The word "perfume" comes from the Latin *pre fumer*, meaning "through smoke," and refers to its ritual use in magical ceremonies to summon the gods. In ancient times, magical incense was traditionally burned or smoldered on glowing charcoal.

When burned as an incense, the herbs are used to create a magical vapor (smoke) that is needed to clear the negative energy from a sacred space, summon a certain deity, or remove a malevolent spirit entity.

The ancient Daoists believed that a plant's fragrance was its soul, and could be used as an energetic gateway into the infinite space of the Wuji. This is why during ceremonies surrounding death, the corpse was sometimes washed in perfume and incense was burned around the body, so that the soul of the deceased could mingle with these fragrances and find its way into the celestial realm of the infinite Dao.

- **Purifying Baths:** In this type of herbal magic, a sachet or infusion containing specific herbs (plants, roots, minerals, etc.) is placed inside

of a bath tub, along with a magical talisman. These items are used for ritual cleansing or healing, and to invoke the magical powers of nature (i.e., the Plant Realm and the Celestial Realm) to achieve a specific desired goal. Sometimes the talisman is burned and its ashes are mixed with the magical herbs and placed inside of the sachet. Other times, certain infusions or powders are added directly into the bath.

In Purifying Baths used for healing, the flowers most frequently used are chosen because of their ability to energetically envelop the body in a powerful healing sent. Additionally, the flower's vibrant colors are also chosen in order to lift the patient's spirit.

Purifying Baths also include "Hot Wraps," that made from a combination of clay, mud, and herbs, applied to the skin. Hot Wraps are traditionally used to heal the body and spirit, remove bad luck or evil magic, find a mate, experience good fortune, etc.

- **Anointing Oils:** In this type of herbal magic, special oils and fragrances are constructed and used for "spiritual anointing" and for protection. Because smells are considered to be invisible forms of energy that invoke emotional responses, sorcerers consider fragrances as the manifestations of spiritual powers (i.e., fragrances are able to create feelings, change moods, alter energetic states, initiate healing or sickness, etc.).

The body's olfactory senses are controlled by the limbic system, which also controls the emotions, therefore smells can be used in order to evoke feelings as well as memories (an individual will experience not just the odor, but a specific mood associated with the smell). Even if an individual does not recognize the smell, he or she will still respond emotionally to it.

When using a magical Anointing Oil, when a sorcerer pours an herbal fragrance onto his or her skin, the energetic and spiritual power activated within the oil begins to penetrate the sorcerer's spirit. This creates a symbiotic interaction (existing between the plant spirit

and human spirit), which gives the sorcerer's Anointing Oil its power to influence people.

There are magical Anointing Oils that can be used: for performing powerful magical rituals, for return a lover, for increasing financial wealth by creating opportunities, for giving advantage in court cases, etc. Anointing Oils are also commonly used in Sex Magic, Spirit Travel, and Invisibility Training.

- **Potions:** In this type of herbal magic, specific herbs are combined together to create a Potion. A Potion can be constructed in the form of a tincture, infusion, decoction, syrup, soup, or liniment. Potions can be used for healing, protection, purification and consecration, in-

creasing psychic powers, altering consciousness, inducing trance, initiating Soul (astral) Projection, attracting money, initiating love or passion and lust, or cursing. Since a Potion can be used to accomplish nearly any desired purpose, exactly which herbs are used in a Potion depends upon the sorcerer's intended magical application.

Potions can be drunk as teas, added to baths, used to anoint the body, rubbed on walls, floors, and furniture.

- **Smoking Mixtures:** In this type of herbal magic, specific herbal formulas are constructed and smoked in order to facilitate altered states of consciousness.

MAGIC HERBS

The following plants are examples of herbs commonly used for magical purposes. These plants are alphabetically listed, and each herb includes a summary of its particular magical properties.

ACACIA (YI HE)

Acacia is traditionally used for meditation, protection, and love (Figure 1.6). In certain magical systems, it is also used as an herb for attracting money. Acacia is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

Acacia can be used for protection, warding off evil, and for the purification of an altar or ritual space. When Acacia Gum is burned with Sandalwood, it not only attracts spirits, but also stimulates and enhances the sorcerer's psychic abilities.

AGRIMONY (XIAN HE CAO)

Agrimony is used in Defensive Magic spells and placed in nearly all protection sachets (Figure 1.7). It has the ability to banish negative energies and spirit entities, and for this reason, it is commonly used to break hexes. Agrimony is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** Because it acts as a deflective shield, Agrimony has a long history of use in reversing dark spells that have been cast upon a sorcerer or other unsuspecting victim. When used properly, it not only breaks the hex, but also sends the malignant energy back to the originator.

In one ancient magical tradition, it is said that Agrimony placed under the head "will make one sleep as if dead." According to ancient lore, the sleeper will not awaken until the herb has been removed.

ALLSPICE

Allspice acts as a catalyst, and works it on higher energetic planes for either good or evil (Figure 1.8). It tends to affect the mind and thoughts of the person on whom it is used. It is frequently employed in areas of money, success, luck, love, and psychic influence. Allspice is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.



Figure 1.6. Acacia
(*Acacia senegal*)



Figure 1.7. Agrimony
(*Agrimonia eupatoria*)



Figure 1.8. Allspice
(*Pimenta officinalis* or *P. dioica*)

ALTHEA ROOT (FU SANG)

Also known as Marshmallow, Althea Root is a mild and gently commanding herb (Figure 1.9). It is used both for protection and for increasing psychic powers. Althea Root is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Protection:** When placed upon the altar, Althea is known to attract benevolent spirits to the altar space during magical rituals. When burned as an incense, it is used for protection and/or to stimulate psychic powers.

In certain magical traditions, Marshmallow was sometimes made into an ointment and rubbed on the skin in order to “cast out devils,” as well as to protect the bearer against the harmful effects of Black Magic.

- **Love:** Considered to be more of a “persuasion” herb, Althea can be burned in combination with other herbs (i.e., roses and apple blossoms) for a subtle yet forceful form of love incense. One magical tradition encourages the sorcerer to gather a bouquet of Althea flowers and place them in a vase outside his or her door or on a windowsill if he or she is experiencing a failing love. This bouquet will “cause them to think lovingly of the relationship, and after that their heart may return to you.”

ALUM (MING FAN)

As a mineral, Alum is used like sea salt for energetic protection, and for destroying all forms of negative energy (Figure 1.10). Because it absorbs the watery energy that spirit entities live in, Alum can be placed in a dish and pot inside a room that is infested with negative energies in order to purify the space. The mineral can be scattered beneath the bed for protection while sleeping. It can also be carried in red cloth, added to bath water, or made into an infusion and sprinkled about the home or ritual space. Certain magical traditions also used it in the construction of magical inks.

AMARANTH (TIAN MING QING)

Amaranth is powerful, and it is sometimes used to lend power to other herbs (Figure 1.11).



Figure 1.9. Althea
(*Althaea officinalis*)



Figure 1.10. Alum
(Aluminium potassium sulfate)



Figure 1.11. Amaranth
(*Amaranthus hypochondriacus*)

One magical tradition uses dried Amaranth flowers to call forth the spirits of the dead. A crown of Amaranth worn on the head is said to speed up healing. It is sometimes used to induce a strong sexual drive, and it is also carried in order to mend the pain of a broken heart. Amaranth is considered to be Yin (Feminine) in nature; it is associated with the Fire Element, and its planetary correspondence is Saturn.

ANGELICA (DU HUO)

Angelica has long been regarded as a spiritual plant with almost supernatural powers. There are several dozen varieties of Angelica; the most commonly used species are 3 to 4 feet tall with large roots (occurring either in clumps or as a single carrot-like tuber) and white flowers (Figure 1.12). It grows wild in damp places and is cultivated as both a medicinal and magical plant. Angelica is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

Angelica is one of the most powerful protective herbs known to natural magic. In certain magical traditions, it is known as "Masterwort," "Archangel" or "the Root of the Holy Ghost." The root is the most commonly used part of the plant; it can be used whole as an amulet, or pieces of the root can be eaten straight or powdered.

- **Protection:** Angelica protects by both creating a barrier against negative energy and by filling its user with positive energy. It was used in ancient times to purify the altar space and banish negativity. Angelica is also used to ward off psychic attacks from hostile sorcerers or evil spirits and to break curses. A sorcerer can sprinkle the four corners of his or her house with Angelica powder or spread the powder around the perimeter of an area in order to ward off evil. The root can be carried in a pouch as a protective talisman. The root can also be worn about the neck as a protective amulet, or placed in strategic areas around the house to ward off evil spirits and dispel psychic attacks issued from hostile sorcerers.



Figure 1.12. Angelica
(*Angelica archangelica*)

- **Exorcism:** Dried Angelica leaves are burned in exorcism and banishing rituals. Angelica is used in nearly all protection and exorcism incenses. Angelica is sometimes added to a bath in order to remove hexes, curses, and any spells that have been cast against the mystic.
- **Visions:** Smoking Angelica leaves is said to cause visions. Angelica is also sometimes brewed as an eye lotion to strengthen vision. Portions of the root were also used as a ritual drink in order to induce a tranquilizing and hypnotic effect.
- **Healing:** Angelica is often used in healing incenses and herbal healing formulas. It serves to bring energies of healing and blessings to bear on a specific person, place, or thing. Portions of the root can be added to bath water to cleanse the body's energetic fields. In ancient Chinese medicine, the root of Du Huo ("Self-Reliant Existence") was used to enter into the Kidney and Urinary Bladder channels in order to dispel Wind Cold and Dampness, as well as to alleviate painful obstructions in the lower back and legs. Angelica is a diuretic, relieves tension headaches, and is beneficial to the stomach and the digestion. It also relieves buildup of phlegm due to asthma and bronchitis.



Figure 1.13. Anise
(*Pimpinella anisum*)

ANISE

Anise has a grooved, branched stem that grows up to eighteen inches high and is topped with small white flowers (Figure 1.13). Anise is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Summoning:** Anise increases the strength of a sorcerer's spells, and it is sometimes used to call forth spirits in order to aid in magical rituals.
- **Protection:** Anise is used in the construction of protection and meditation incenses. This herb is specifically used to drive off obsessing spirits, especially those that focus on disrupting the emotional self. In ancient times, Anise was used in "dream pillows" in order to ward off disturbing dreams and to offer protection to the spiritual body when entering into the dreaming state.

Fresh anise leaves placed in a room will drive off evil, and they are sometimes placed around the magic circle to protect the magician from evil spirits. It also averts the "Evil Eye." Filling a small pillowcase with Anise seeds and sleeping on it is said to ensure that you have no nightmares.

Sometimes Star Anise is placed on the altar to give the altar power; one flower is placed to each of the four directions. Anise is also carried as a good luck charm, and the seeds make excellent pendulums. The tree is often grown near Buddhist temples where it is revered.

- **Visions:** Anise raises the sorcerer's vibrations to the highest possible psychic level. The seeds



Figure 1.14. Asafoetida
(*Ferula foetida*)

(mixed with camphor) are burned as incense to increase psychic powers, and they are also worn as beads for the same purpose. Anise is said to be good for any type of clairvoyance, divination, or mental training exercises. It is also good for astral travel, dreams, scrying, and meditation. It is often used in Aromatherapy as an incense that is burned while meditating. Additionally, Anisette (liquor made out of Anise) is used during Voodoo initiations to anoint the disciple's head.

- **Love:** Anise seeds were carried in order to avert evil or strengthen passion, or just for good luck.
- **Healing:** Good for bringing about changes in attitude (re-focusing), Anise is commonly carried in a sachet and used to stabilize the emotions, clear depression, and uplift and balance the Shen (allowing the conscious self to attune with the higher self). Anise seed is also used in purification baths, especially with bay leaves. A stimulant and diuretic, Anise promotes digestion and relieves flatulence.

ASAFOETIDA (XING KU)

Asafoetida produces alternating leaves and can grow six to ten feet in height (Figure 1.14). It has a large fleshy root that is cultivated for its foul smelling but powerful juice. Asafoetida is sometimes known as "devil's dung," and its smell is quite vile. Asafoetida is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Asafoetida is one of the strongest



Figure 1.15. Balm of Gilead
(*Commiphora opobalsamum*)



Figure 1.16. Bamboo
(*Bambusa vulgaris*)

magical protection herbs and is said to destroy psychic attacks, curses, hexes, jinxes, and evil spirits. When burned as an incense, Asafoetida can be used as a powerful tool for banishing (driving away evil) and for destroying energetic manifestations. It has a reputation for driving off evil spirits, no matter how powerful they are. It also clears objects in enclosed spaces (such as a room) of all magical energies. Sorcerer's who practice the ritual of summoning entities often keep a bottle of powdered Asafoetida on the altar, just in case things go wrong. One disadvantage to this habit however, is that if the Asafoetida is ever used as an incense, every magical object present in the room where it is burned will be immediately stripped of its powers, and the magical energies of each object will have to be reconstructed.

BALM OF GILEAD

Balm of Gilead is a highly protective power herb, especially in matters of love. It is energizing and yet grounding at the same time (Figure 1.15). Balm of Gilead is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Love:** In certain magical traditions, sorcerers use Balm of Gilead for manifestation, protection, or to mend a broken heart. The buds were carried at one time in order to ease a broken heart, and they can be added to love and protection charms and spells (in order to make a love potion simply place Balm of Gilead in red wine).

BAMBOO (DAN ZHU YE)

Bamboo is commonly used for Protection, Hex-Breaking, and Divination (Figure 1.16), and was used in ancient China as a charm against evil spirits. It was also used to construct a magical flute that, when played, had the power to summon a spirit entity. In such rituals, the name of the spirit was first carved onto the inside of a Bamboo flute; the sorcerer would then perform purification rites and play an improvised melody.

The Bamboo tree was also the preferred material used by the ancient Daoists in the construction of Magical Staffs. Bamboo was chosen because of its unique energetic characteristics and powerful esoteric symbolism, described as follows:

- The Bamboo's trailing branches bow to the ground because its heart is empty. An empty heart is humble. Therefore, the bamboo tree is a symbol of "virtue" (De).
- The Bamboo tree is compared to a noble master, because it never changes. Convinced of its power, it stands upright and proud through every season, even through the worst storms. Therefore, the Bamboo tree is a symbol of "trust and permanence."
- The Bamboo tree is forever green. The bamboo tree, pine tree, and plum tree are considered to be the "three friends of Winter" because they never change. Therefore, the bamboo tree is considered to be a symbol of "long life."
- The Bamboo tree and its branches explode when set on fire. This loud "boom" is believed



Figure 1.17. Barberry
(*Berberis vulgaris*)



Figure 1.18. Bayberry
(*Myrica cerifera*)

to drive away evil spirits and thunderstorms. In ancient China, bamboo branches were originally used for fireworks in magical rituals and regular festivities (i.e., greeting the New Year). Therefore, the bamboo tree is a symbol of “initiating chaos” so that peace and tranquility can return.

- In Chinese, the word for “Bamboo” and the word for “prayer” sound alike. Therefore, Bamboo shoots are sometimes used during prayer ceremonies, and a vase containing bamboo branches can be used in order to increase the magical effectiveness of a prayer.

BARBERRY

Barberry is commonly used for hexing (Figure 1.17). It is sprinkled around the premises in order to bring bitterness, sourness, and quarrel.

As a counter-hex, Barberry can also be used with Vetivert and Bay leaves to protect against bitterness. However, certain sorcerers consider this to be risky, as the plant Barberry is said to begrudgingly work for good and delights in hexing.

BAYBERRY

Bayberry is commonly used for hexing and can be very powerful when combined with other hexing herbs (Figure 1.18). When used, it is said to cast a gloomy depression onto those who are being hexed.

Bayberry can also be used for attracting money (e.g., especially collecting money that is owed) and for prosperity. It is often used as an “Attraction Oil” for men.



Figure 1.19. Basil
(*Ocimum basilicum*)

BASIL (LUO LI)

Basil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.19).

- **Purification:** Basil can be used in consecrations and purification rituals. One ancient magical tradition states the Basil “discourages flies and encourages flavors,” which is why the French put pots of basil in their restaurants. It is a wonderful ingredient for a purification bath sachet.
- **Protection:** Basil is said to keep evil away, and can be mixed with other herbs for protection. In ancient times, it was believed that if Basil was strewn onto the floor, no evil would be able to inhabit the area. Therefore, in order to protect a home, small amounts of the herb were placed in each room.

Sorcerers are encouraged to rub it on the forehead for protection in a crowd of people whom they do not trust. Basil can also be burned as a form of exorcism incense.

- **Visions:** Basil is said to assist the sorcerer in spirit travel.
- **Prosperity:** It is said that Basil attracts wealth to those who carry it in their pockets, purse, or wallet. Basil leaf was sometimes soaked in water for 3 days, then sprinkled about a place of business, placed with a merchant's changing money, or placed on the door sill in order to attract customers and dispel bad influences.
- **Love:** Basil is add to love incense mixes and sachets, or its fresh leaves are rubbed against the skin as a natural "love" inducing perfume. It is an excellent incense to use when performing love divinations.

Basil is good for love spells and love potions, and it is also used for healing relationships. Basil is sometimes used to remove obstacles in love and create harmony (e.g., it was crushed and powdered while speaking a love and/or binding incantation, then it was sprinkled on food or sprinkled over a sleeping lover to assure fidelity). It was also used in a ritual bath to bring new love in, or to free oneself of an old love.

Basil was said to clear the head when used as a snuff. It attracts friends and dispels melancholy, and it was even believed to make a barren woman fertile. In Eastern Europe it was once believed that a young man would love any woman from whose hand he had accepted a sprig of basil.

BAY (YUE GUI SHU)

Bay is used for purification, to induce visions, for protection and for healing (Figure 1.20). In ancient times, Bay was believed that the sorcerer's wishes could be written on a Bay leaf and then burned to make them come true. Bay is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** Bay leaves are considered to be a psychic purifier. They can be add to cleansing teas and baths for purification and for



Figure 1.20. Bay
(*Laurus nobilis*)

healing the spiritual heart.

- **Protection:** Bay is considered to be a powerful commanding herb, and it can be used for banishing (in some magical traditions, Bay is also used for hexing). It was traditionally worn as an amulet to ward off evil and negativity, burned or scattered in Exorcism Rituals, or placed in the windows to guard against lightning. Because Bay was considered to be a "curse breaker," it was sometimes scattered around the altar area (scatter on the floor, and then sweep out for protection), burned (to remove curses and evil spells burn with sandalwood), or hung in the four corners in order to prevent any poltergeists or evil spirits from working mischief.
- **Visions:** Bay leaves were believed to induce prophetic dream-visions, clairvoyance, healing. They were one of the traditional herbal ingredients used in a "dream pillow." They could also be placed under a pillow in order to induce prophetic dreams, and their scent was sometimes inhaled to induce visions and clairvoyance, or to gain wisdom. The leaves were sometimes burnt or chewed in order to induce visions and prophesies.
- **Healing:** Bay leaves activate the Fifth (Throat) Chakra, open the bronchial passages, facilitate full breathing and the full expression of Qi. They are considered to be decongestive on all levels and are therefore good for treating colds, flu, rheumatism, and sprains.



Figure 1.21. Benzoinum
(*Styrax benzoin*)



Figure 1.22. Betony
(*Betonica officinalis*)

BENZOINUM (AN XI XIANG)

Benzoinum is a large tropical evergreen plant that is native to southeast Asia. It sometimes grows up to 60 feet tall, and its leaves resemble those of a lemon or orange tree (Figure 1.21). Benzoinum is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

- **Purification:** Benzoin powder is used in the construction of herbal incense formulas, and it is used by itself as an incense (burned on charcoal) for purification. It can also be added to an incense formulas to heighten their effectiveness. Benzoin can be burned to cleanse an altar space (or home before moving in).
- **Protection:** The resins of Benzoin have been used for thousands of years for banishing evil spirits, purification, exorcism, and protection. Its oils and powdered incense are used for removing evil spirits and hexes. Therefore, Benzoin is never add to hexing herbs.

Benzoin is sometimes added to other herbs in order to focus their energies and blend their powers. It is used for communication and improving the thought processes, and is said to encourage confidence and empowerment while simultaneously calming and sedating the Shen.

- **Visions:** Benzoin was believed to awaken the higher mind and was sometimes used in order to assist the disciple in entering into the

higher spiritual realms. In ancient times, the priests would burn Benzoin incense in order to enter into Soul Projection (Astral Projection).

- **Prosperity:** Benzoin is also said to attract prosperity, and it is mixed with Basil, Peony, or Cinnamon in order to make an incense that will attract customers.
- **Healing:** In ancient Chinese Medicine, An Xi Xiang ("Peaceful Rest Fragrance") was used to enter into the Heart, Liver, and Spleen Channels. It invigorates the blood, promotes the movement of Qi, and opens the upper orifices. It is also used to treat coma, delirium, and pain in the chest and abdominal area. Benzoin is occasionally used to relieve dry skin, coughs, and arthritis.

BETONY (HE XIANG)

Most varieties of Betony (also known as Bishopswort) have a single trunk with alternating hairy leaves that extend out directly from the main stem; the color of the flower differs according to the exact variety (Figure 1.22). When mature, a Betony plant can grow in clusters up to three feet in height. Betony is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Protection:** Betony is a powerful protective herb that has often been used to banish hostile magic, nightmares, and evil creatures that stalk in the night. It is sometimes planted in



Figure 1.23. Bistort
(*Polygonum bistorta*)



Figure 1.24. Black Cohosh
(*Cimicifuga racemosa*)

church yards to keep ghosts at rest, and it was worn as an amulet in ancient times for protection (especially by those individuals that habitually travelled after dark). Like many magical herbs however, it is believed to lose all its magical power if touched with iron. The entire plant can sometimes be molded into amulets, placed inside satchels, or used as an infusion to banish hostile magic and malevolent spirits. An herbal pillow can be filled with Betony to prevent nightmares. The herb can also be grown outside in the yard to protect the house and all who live there from the psychic attack of destructive magical forces. In certain magical traditions, Betony is traditionally burned at the midsummer bonfire, and the adepts jump through the smoke in order to purify their bodies of all ills.

- **Love:** Betony is known as a good herb to carry when making love advances, and it is said to reunite quarrelling couples if the herb is added to their food.

BISTORT (QUAN SAN)

Bistort root is also known as Dragonwort, and it is popularly used in several types of magical applications (Figure 1.23). Bistort is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Purification:** It can be carried for purification and protection.

- **Protection:** Temples, altars, and dwellings can be cleared of ghosts and spirit entities by burning Bistort root as an incense. It can also be made into an infusion and sprinkled about the area.
- **Visions:** Bistort can be burned with Frankincense or simply carried on its own in order to improve psychic powers. It is also good for divination.
- **Prosperity:** Bistort root can be used in magical formulas for money drawing money, especially when combined with Juniper and Allspice. It is sometimes sprinkled in a purse or wallet in order to promote prosperity.
- **Love:** Bistort root can be used for fertility, and it is often carried in order to help a woman conceive.

BLACK COHOSH (SHENG MA)

Black Cohosh is used for both love and protection (Figure 1.24). When carried, it is said to help strengthen courage. Black Cohosh is considered to be Yang (Masculine) in nature.

- **Protection:** Black Cohosh is used for protection from all harm and evil. An infusion of Black Cohosh is commonly sprinkled in the ritual room in order to eliminate evil spirits and dispel negative energies.
- **Love:** Black Cohosh is said to increase the potency of a sorcerer's love life. It is sometimes sprinkled around the bed in order to get an arguing couple to stop fighting and make up. It is also added to love sachets or baths in order to attract love.

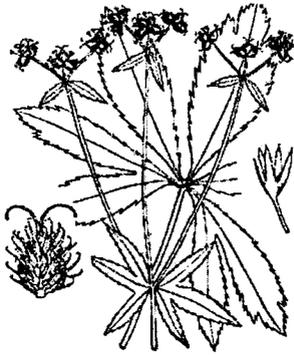


Figure 1.25. Black Snakeroot
(*Sanicula marilandica*)

BLACK SNAKEROOT

Black Snakeroot is believed to relieve depression and calm the nerves (Figure 1.25). When carried, it is said to lead one towards money. Black Snakeroot is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Love:** This herb is known for its sexual potency, and it is burned in many love spells. It is often used by male sorcerers in order to induce seduction. Black Snakeroot can be burned with "Adam and Eve" root in order to make a love spells more effective.

It can also be used to destroy an unwanted love (burn Black Snakeroot with specific artifacts of the person whom you want to leave you alone).

BLESSED THISTLE

Usually found in Europe and Western Asia, Blessed Thistle has the spiny leaves and flower heads that are common to all Thistles (Figure 1.26). Blessed Thistle is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Blessed Thistle is generally used to battle hostile magic, and it was also useful against the lesser focused intentions of projected anger, hatred, envy, jealousy, blame, and ill-will. Blessed Thistle is used in hex-breaking spells. It can be worn to protect from evil, or added to baths for purification. It can also be strewn about to purify and cleanse



Figure 1.26. Blessed Thistle
(*Cnicus benedictus*)



Figure 1.27. Bloodroot
(*Sanguinaria canadensis*)

buildings or rooms, increase protection from evil, and remove unwanted malevolent influences. Certain magical traditions believe that Blessed Thistle can be used to ward off thieves if it is grown in the garden.

- **Healing:** Blessed Thistle is used in healing spells to drive out melancholy. It strengthens the liver's function, combats hepatitis, aids memory, and purifies the blood stream. Blessed Thistle is good for treating migraines, nausea, and gallstones.

BLOODROOT

Bloodroot is used in order to protect the sorcerer from harm. The darkest red roots are considered to be the best, and are commonly known as "king roots" (Figure 1.27). Bloodroot is consid-

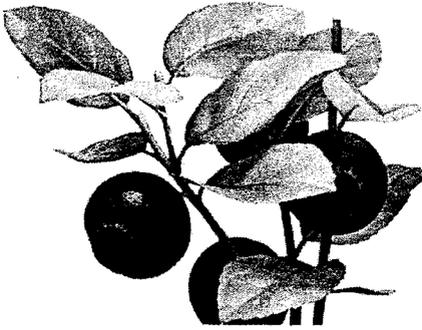


Figure 1.28. Blueberry
(*Vaccinium frondosum*)



Figure 1.29. Boneset
(*Eupatorium perfoliatum*)

ered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** It is said that no evil can cross where Bloodroot has been sprinkled. Therefore, it is commonly placed on each windowsill of a house. Bloodroot can be carried in black cloth for protection.
- Bloodroot is sometimes burned on charcoal or added to an herbal infusion of bath water in order to counter hexes and negative spells. Additionally, when thrown on the doorsteps of someone who is cursing you, Bloodroot will reverse the power of that sorcerer's hex.
- **Love:** It is sometimes used to maintain fidelity, especially when someone else is trying to take your lover. Bloodroot can be carried in red cloth for love.

BLUEBERRY

Blueberry leaves are used for protection against evil spirits, treachery, deception, and negativity. Although it does not return the treachery back to the individual who initiated the curse, it is said to keep the hex from reaching you (Figure 1.28).

In ancient times, Blueberry leaves were ground inside a mortar while speaking binding incantations. The powder was then sprinkled under the doormat in order to protect the inhabitants

from harm. It was believed that anyone entering the house who wished you harm would either not stay long or would simply refuse to enter the house.

Certain magical traditions encourage their disciples to eat blueberry pies or tarts when under psychic attack; this allows the energetic protection provided by the Blueberry to get inside of disciple and additionally increases the herb's magical effectiveness.

BONESET

Boneset is used to ward off evil spirits, for protection, and to get rid of an enemy (Figure 1.29). Boneset is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

- **Protection:** Boneset is said to help the sorcerer overcome fears. In order to drive away negative energy, disruptive animals, or evil spirits, the sorcerer could sprinkle an infusion made from Boneset around the house, yard, or temple.
- **Exorcism:** In ancient times, Boneset was used to Exorcise a negative person by rubbing the leaves all over the individual and then taking the leaves outside and burning them.
- **Vision:** Boneset is sometimes used in magical formulas to induce visions and increase the sorcerer's psychic abilities.



Figure 1.30. Borage
(*Borago officinalis*)



Figure 1.31. Bracken Fern
(*Pteridium aquilinum*)

BORAGE

Borage is used to induce visions, for protection and for healing (Figure 1.30). Borage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** Its basic powers are said to give strength and provide courage (for this, it is carried in a yellow cloth whenever extra strength is needed).
- **Vision:** Borage tea is supposed to induce psychic powers.
- **Healing:** Traditionally, sorcerers would use Borage in drinks to lift their spirits (especially during stressful times), and it is very good for treating fevers and infections.

BRACKEN FERN

Bracken Fern is used for invisibility training, protection and in Weather Magic (Figure 1.31). Bracken Fern is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Protection:** The Fern is considered to be an extremely powerful protective plant. In ancient times, Fern were traditionally grown in and around the house for protection from evil and negativity. In certain magical traditions, dried Fern is sometimes thrown onto hot coals in order to exorcise evil spirits. The smoke from burning Fern is also said to drive away snakes. In one magical legend,

it is said that Fern "sap" will confer eternal youth onto those who drink it.

- **Invisibility:** Like all Ferns, Bracken is associated with the art of magic and invisibility. Sorcerers who wish to walk unnoticed would commonly carry Fern "seeds" (powdered spores known as Hai Jin Sha) with them. In truth, Ferns have no seeds, but reproduce by means of spores, which grow on the bottom of the leaflets. The powdery spores have been gathered and pocketed by sorcerers since ancient times. Traditionally this type of harvesting was done at midnight, and the spores were shaken out onto a sheet of virgin parchment or paper.

Another "Invisibility" formula required Poppy seeds and dried Fern leaves to be ground together "beneath the dark light of a New Moon." Then, Myrrh, Marjoram, Slippery Elm and fresh Dill was added to the mixture along with fresh spring water and almond oil. The herbs were then dried and the mixture was sprinkled over objects to conceal them from others while speaking a magical incantation. If the invisible powder was added to a sorcerer's magical sachet, it was first purified over the altar smoke.

- **Weather Magic:** The Fern is considered to be an excellent plant to use for Weather Magic (i.e., when burned outside, fern is used to bring rain).



Figure 1.32. Bramble
(*Rubus fruticosus* syn. *R. ulmifolius*)



Figure 1.33. Broom
(*Cytisus scoparius*)

BRAMBLE

Bramble leaf (also known as Blackberry) is a powerful herb of protection (Figure 1.32). Bramble is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Summoning:** Bramble is sometimes used for summoning and in invocations. It is believed that a Bramble patch is a favorite hiding place for Nature Spirits. Therefore Bramble is used to invoke and attract Nature Spirits. It is also used to attract wealth.
- **Protection:** Certain magical traditions teach that if it is twined into a wreath with Rowan and Ivy, it will keep away evil spirits.
- **Prosperity:** Bramble is sometimes used to attract wealth.

BROOM (JIN XIANG HUA)

Broom is used for purification and protection, to induce visions and in Weather Magic (Figure 1.33). Broom is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mars.

- **Protection:** Broom is traditionally used in purification and protection spells, and it is commonly scattered around an area to exorcise evil spirits. It can also be boiled in salt water and then sprinkled to keep poltergeists and evil spirits away.
- **Visions:** Broom is commonly used for divination, and for inducing prophetic dreams. A tea concocted of Broom can be used to increase psychic powers, and its smoke can be used as



Figure 1.34. Bryony
(*Bryonia alba*, *B. dioica*)

a sedative (use in moderation, as the smoke can be toxic).

- **Weather Magic:** Broom is used in Weather Magic in order to raise and calm winds (i.e., it is thrown into the air while speaking incantations in order to raise the wind; it is burned while speaking incantations in order to calm the wind).

BRYONY (TIAN HUA FEN)

Bryony is a climbing plant that has a prickly stem, grows up to about ten feet in length, and attaches itself via spiraling tendrils that grow opposite its leaves (Figure 1.34). Bryony is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Summoning:** The magical Bryony root was a common substitute for Mandrake because it possessed a similar humanlike appearance and many of the same traditional magical powers.



Figure 1.35. Burdock
(*Arctium lappa*)



Figure 1.36. Calamus Root
(*Acorus calamus*)

Little humanlike figures were often carved in Bryony root and then buried in wet sand until the cut surfaces grew back again. The resulting action of this plant transplantation was then used to house a "Familiar" spirit, which was then fed with the daily offerings of wine.

- **Protection:** Like Mandrake, Bryony is a magical amplifier, and a small amount of the root placed in an amulet or talisman will increase the object's energetic power. By itself, the root has protective powers, but it can also be combined with solar herbs and magical stones to create a powerful energetic shield. Other traditions claimed that Bryony was excellent when used for protecting against lightning. Because the Bryony plants are poisonous, they should never be taken as internal elixirs or used in charms that come in close contact with the body.

BURDOCK (CANG ER)

The basic powers of Burdock are used for purification and for protection (Figure 1.35). Burdock is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Burdock root can be powdered and cast around the home or ritual space in order to ward off negativity. Burdock root can also be added to protection sachets or combined with other herbs in order to create pro-

tection incenses (these incenses can then be later use in protection spells).

One magical tradition claims it is best to gather Burdock roots during the waning Moon, dry them, then cut them into small pieces. These small pieces of Burdock root are then strung onto a red thread (like beads) and worn around the sorcerer's neck for protection against evil spirits and negative thought forms.

Burdock roots can also be carried inside a protection sachet or burned on coals in order to purify a room. The sorcerer can rinse his or her body with a Burdock root decoction in order to rid negative feelings.

- **Healing:** It is said that when laid to the soles of the feet, the leaves of Burdock help to cure gout.

CALAMUS ROOT (KOU LIN)

Calamus Root is used to induce visions, for protection, and to attract love (Figure 1.36). Calamus Root is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Protection:** This herb can be used to strengthen and bind spells. Also has a good reputation for overturning malicious spells or energies. It is considered to be a "controlling" herb (i.e. it is sometimes used in magical spells to control a person or situation) and is pow-



Figure 1.37. Camphor
(*Cinnamomum camphora*)



Figure 1.38. Capsicum
(*Capsicum frutescens*)

erful enough to be used alone or in combination with other herbs.

- **Visions:** Calamus is considered to be a Hallucinogenic, however, this herb can be poisonous, and should be use with caution. It is sometimes combined with Cannabis in order to neutralize the harmful side effects of the Cannabis plant.
- **Love:** Calamus Root is sometimes used in love spells and love potions in order to attract a lover.

CAMPHOR (ZHANG NAO)

Camphor is used for purification, protection, to induce visions, and for healing (Figure 1.37). Camphor is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Purification:** Camphor is commonly used to cleanse and banish.
- **Protection:** Camphor is sometimes placed in the corners of rooms in order to ward off evil. It is also used to ward off the unwanted advances from other individuals.
- **Visions:** This herb is used to stimulate psychic awareness, induce prophetic visions, and awaken past life memories. Camphor is also used in Divination Rituals.
- **Healing:** Camphor is sometimes used in healing for pain relief.

CAPSICUM (DA HU ZAN)

The Capsicum family includes peppers of various sizes, shapes, and potencies (Figure 1.38). One of the most widely used forms of Capsicum is Cayenne. The addition of Cayenne increases the magical power of any spell, and its main focus of power is to control. Cayenne deactivates the liver's natural tendency to neutralize unknown or unusual substances; thus the addition of Cayenne to a formula vastly increases the power and effect of the formula. Capsicum is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Capsicum is a catalyst of great strength and negativity, and is commonly used in hexes, or to break a hex. Because of the its natural energetic fire (or spiritual spark), Capsicum is used by many sorcerers in order to reverse evil and return it to the sender. Capsicum is sometimes used in love or separation spells.
- **Healing:** This herb contains capsaicin, which acts as a stimulating digestive aid. It aids in circulation and stimulates blood pressure. Capsicum strengthens the heart and is sometimes made into a poultice and applied externally to ease joint pain or treat certain types of cold diseases.



Figure 1.39. Caraway
(*Carum carvi*)

CARAWAY (SI HUAI HUANG)

Caraway is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.39).

- **Protection:** Caraway seeds are sometimes carried in a sachet for protection against all manner of evil spirits, entities, and negativity. It is often said that any object that holds caraway seeds is theft proof.
- **Visions:** Caraway is used in sleep pillows in order to help the sorcerer remember his or her dreams.
- **Love:** It is said that when used in cooking, Caraway seeds will induce passion and lust. The seeds are also sometimes added to love sachets and love charms in order to attract a sexual partner. Chewing the seeds said to be helpful in gaining the love of the one you desire, and the seeds are also sometimes used in spells or added to sachets in order to ensure fidelity.
- **Healing:** Caraway seeds act as a mild stimulant for digestion. The seeds also strengthen the memory and are good to use when studying.

CARDAMON (BAI DOU KOU)

Cardamon is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.40).

- **Love:** Cardamon is used primarily in love



Figure 1.40. Cardamon
(*Elettaria cardamomum*)



Figure 1.41. Cascara Sagrada
(*Rhamnus purshiana*)

rituals and to initiate romance. Cardamon is said to have some commanding and compelling magical properties, especially in the area of sex magic. It is used as a powerful catalyst for other herbs, and is commonly included in love or lust spells. It can also be added to love sachets, incense, or lust potions (e.g., add crushed Cardamon seeds to warm wine or mead and drink).

CASCARA SAGRADA

Cascara Sagrada is used primarily for protection and in prosperity spells (Figure 1.41).

- **Protection:** Cascara bark was often carried to protect against curses or negative spirits. It was also sometimes worn as an amulet to protect against evil and hexes.
- **Prosperity:** Cascara Sagrada is used in money spells. For example, it is advised to sprinkle

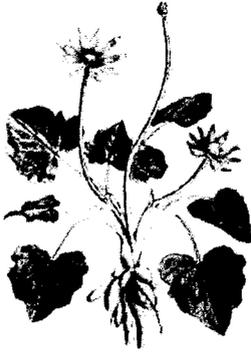


Figure 1.42. Celandine
(*Chelidonium majus*)

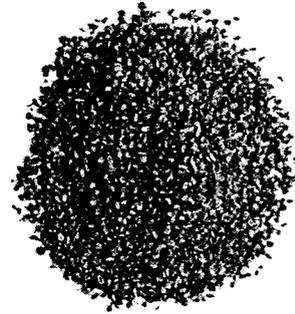


Figure 1.43. Celery Seed
(*Apium graveolens*)

an infusion of Cascara Sagrada around the home before going to any court proceeding. This will help you to win your case.

CELANDINE (QI NAI)

Celandine has a finger sized milky root and a hollow stem with alternating pinnate or pinnatifid leaves (Figure 1.42). It is commonly found in dark places and contains a bitter yellow juice that turns red when it comes in contact with the air.

Celandine is considered to be Yang (Masculine) in nature; and it is associated with the Fire Element. There are two types of Celandine, "Greater Celandine" and "Lesser Celandine." Greater Celandine is associated with the Sun, Lesser Celandine is associated with Mars.

- **Protection:** Celandine is a poisonous plant that is used in magic to break hexes. It is deadly and has a reaction time of approximately fourteen hours. Celandine is also said to protect the sorcerer in Legal Matters (i.e., helping the wearer escape unfair imprisonment and entrapment).
- **Visions:** Celandine is a very important visionary herb. It is used to fill dream pillows or is taken as a tea just before bed in order to bring about prophetic dreams.
- **Healing:** Celandine is sometimes used to cure depression.

CELERY SEED (QIN CAI)

In ancient times Celery seeds were chewed in order to aid focused concentration, and were also use in magical pillows to induce sleep (Figure

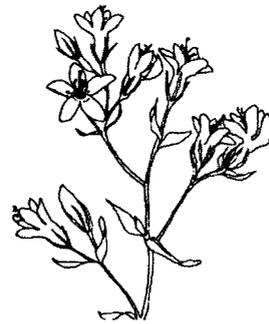


Figure 1.44. Centaury
(*Erythraea centaurium*)

1.43). When burned with Orris Root (or with a drop of Basil oil), Celery Seed is said to increase psychic powers. The Celery stalk as well as the seeds are believed to increase passion and lust when eaten. Celery Seed is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

CENTAURY (LONG DAN)

Centaury is a good plant for general magical purposes (Figure 1.44). It can be used to banish hostile magic as well as to open up magical states of consciousness. It is sometimes combined with other herbs or used as a base for other materials in order to give them additional force. Centaury is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.



Figure 1.45. Chamomile
(*Chamaemelum nobile*)

CHAMOMILE (GAN LOU HUA)

Chamomile is considered to be Yang (Masculine) in nature; it is associated with the Water Element, and its planetary correspondence is the Sun (Figure 1.45).

- **Purification:** Chamomile can be used for purifying and preparing the body and mind for magic. It can also be burnt as an incense in order to break bad habits and drive out negative thoughts.
- **Protection:** When sprinkled around the property, Chamomile is said to remove curses and spells cast against the inhabitants of the house or temple. In ancient times, children were bathed in Chamomile tea in order to protect them from the evil eye or break any curses that had been cast against them.
- **Prosperity:** It is said that Chamomile can be used to attract money, and a hand wash of Chamomile infusion is sometimes used by gamblers to ensure winnings. Chamomile is used in Prosperity Rituals to attract money. It is also used as an amulet for prosperity.
- **Love:** The infusion of Chamomile is sometimes used as a wash for the face and hair (or added to a bath) in order to attract love.
- **Healing:** As an incense, Chamomile creates a peaceful atmosphere and helps the sorcerer with centering. Chamomile tea helps digestion, relaxes and sedates the nerves, and helps to induce sleep. It is therefore often used in sleep and meditation incenses, and it can also be used in sleep pillows (especially good when combined with Hops and Lavender).



Figure 1.46. Chicory
(*Cichorium intybus*)

CHICORY (JU JU FEN)

Chicory is generally carried and used to remove any obstacles that the sorcerer might encounter (Figure 1.46). At one time, Chicory was thought to make its possessor invisible, and it was said to open locked boxes and doors if held against the locks (in order for the Chicory to have this type of magical power, it had to be gathered with a golden knife in perfect silence at noon or midnight in Midsummer). Certain magical traditions teach that if you anoint your body with Chicory juice, you will obtain favors from influential people and celebrities. Chicory is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

CINNAMON (GUI ZHI)

Cinnamon is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.47).

- **Purification:** Cinnamon is used in consecration rituals. In certain magical traditions, it is commonly burned as an incense in order to purify the altar space. Additionally, for any type of magical working, Cinnamon oil can be used for anointing purposes.
- **Protection:** Cinnamon is used in Protection rituals. It can be mixed with frankincense, myrrh, and sandalwood and burned to keep away spirits.
- **Visions:** Cinnamon is said to stimulate or strengthen the psychic powers, and is used to aid clairvoyance and induce Soul Travel (astral projection). When burnt as an incense,



Figure 1.47. Cinnamon
(*Cinnamomum zeylanicum*)



Figure 1.48. Cinquefoil
(*Potentilla canadensis*)

Cinnamon raises the room's spiritual vibrations. It is therefore commonly used in spiritual quests.

- **Prosperity:** Cinnamon is used in prosperity charms to attract money and establish financial "security."
- **Love:** Because Cinnamon is considered to be a male aphrodisiac, it is commonly used by female sorcerers as part of a Love potion in order to induce lust and intensify passion in a relationship.
- **Healing:** Cinnamon is very healing on all levels. It can be used as a tincture for treating colds, flu, headache, toothache, and sore muscles. Its gentle warming energy also helps to heal the heart and kidneys.

Cinnamon is also used in making sachets and infusions. Filling a green or gold sachet with Cinnamon is used to draw money and success or as a healing charm. A purple sachet can be used to increase the wearer's magical and psychic powers. A red sachet placed under the pillow or bed will draw love, and a white sachet will increase your spirituality and give protection.

CINQUEFOIL

Cinquefoil is characterized by rosettes of basal pinnate leaves that spring from a rootstock of spreading runners. The European variety (also known as Five Finger Grass), is characterized by the presence of five-pointed (maple leaf shaped) leaves that spring directly from the stem (Figure 1.48). This important herb seems to strengthen nearly any form of magic, and for this reason it

was added to a large array of magical workings. The root can be carried in a pocket or hung around the neck in order to improve one's powers of communication and persuasion or to protect against hostile magic. For magical purposes, Cinquefoil should always be gathered at midnight under a waxing moon. Cinquefoil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Purification:** Cinquefoil is commonly used in spells, charms, and bath sachets for purification.
- **Protection:** Cinquefoil can be used in herbal spells and magical charms for protection, though it works better for protecting against negative influences than for removing them. It is also sometimes used as a bath herb for protection. In ancient times, it was said to wash nine times with Cinquefoil in order to remove hexes and curses. Cinquefoil was also hung around the doors and windows to protect the house from evil.

Cinquefoil can be carried into court in order to bring about eloquence when asking favors of officials (and usually ensures that the requests will be granted). Cinquefoil is sometimes used for hexing when combined with soot.

- **Visions:** Cinquefoil strengthens psychic powers and helps to induce prophetic dreams.
- **Prosperity:** Cinquefoil is sometimes used in spells and charms for prosperity. In fact, most money incenses don't seem to work as well without it.



Figure 1.49. Clary Sage
(*Salvia sclaria*)

CLARY SAGE

A close relative of common Sage, the leaves of Clary Sage are fuzzy, slightly purplish, with small blue flowers (Figure 1.49). Clary Sage is traditionally associated with the magical workings of the eyes, giving the individual clarity of sight and other subtle forms of vision. Clary Sage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

CLOVE (DING XIANG)

Clove is a strong, forceful, compelling herb. It acts as a catalyst when combined with other herbs and can be used when Commanding force or power is required (Figure 1.50). Clove is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Purification:** Clove produces strong spiritual vibrations that protects and cleanses the body, aura, and Wei Qi fields. It is commonly burnt as an incense and used to dispel negativity, and purify sacred and magical spaces.
- **Protection:** Clove is worn as an amulet or carried as a protective charm in order to dispel negativity and to stop and prevent (bind) those who spread gossip or speak ill of the sorcerer. Cloves are also sometimes burned as an incense when performing magical rituals used to stop others from gossiping about you.



Figure 1.50. Clove
(*Eugenia carophyllus*)

Clove is used in exorcism to banish evil and drive away hostility and negative forces. In ancient times, it was said to protect babies in their cribs (especially if the Cloves were strung together on a red thread and hung over them).

- **Visions:** Clove can be combined with chicory and cinquefoil and then burned as an incense in order to increase psychic powers and induce visions.
- **Prosperity:** Cloves can be burned as an incense in order to help attract riches.
- **Love:** Worn or carried, Cloves can be used to attract the opposite sex and as an aphrodisiac to induce passion.
- **Healing:** It is said that Clove balances Second (Navel) and Fourth (Heart) Chakras, and is calming and comforting to the emotions. It strengthens the eyesight and protects one from disease and infection. Clove is very antiseptic, and it is therefore good for oral infections, toothache pain, and as an ingredient in external healing liniments. It also assists with digestive, muscular, and bronchial ailments.

COLTSFOOT (KUAN DONG HUA)

Coltsfoot is characterized by downy white scaly stems topped with large yellow flowers that spring up from a creeping rootstock (Figure 1.51). This plant grows mostly in damp places. Coltsfoot is considered to be Yin (Feminine) in nature;



Figure 1.51. Coltsfoot
(*Tussilago farfara*)



Figure 1.52. Comfrey
(*Symphytum officinale*)

it is associated with the Water Element, and its planetary correspondence is Venus.

- **Visions:** Coltsfoot is a visionary plant, and its leaves are used in many smoking blends in order to heighten the sorcerer's visionary experiences (i.e., Coltsfoot combined with Angelica). It can also be used to assist him or her in magical dream work.
- **Love:** Coltsfoot leaf is add to love sachets and is use in spells for peace and tranquility.
- **Healing:** Coltsfoot has a calming effect, and its leaves are sometimes used in spells and in healing herb formulas to induce peace and tranquillity. When smoked, Coltsfoot is a soothing expectorant and antispasmodic that can be used to treat bronchitis, whooping cough, asthma, and chronic emphysema.

COMFREY (DI HUANG)

Comfrey is also known as Boneset, Miracle Herb, and Knit Bone (Figure 1.52). Comfrey is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

- **Protection:** Comfrey Leaf is a strong magical herb that is used for protection against any type of negativity, especially when traveling, and particularly for protection in the spirit world (i.e., astral realms).
- **Prosperity:** Comfrey Leaf is sometimes used as an ingredient in money spells. It is said to bring financial success in gambling and new business ventures.
- **Healing:** When taken internally, Comfrey Leaf is

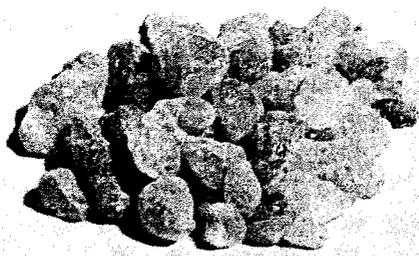


Figure 1.53. Copal
(*Bursera odorata*)

very nutritive and building; when applied externally, it is beneficial for healing sprains, strains, fractures and sores. As an infusion, Comfrey can be used to soothe an upset stomach.

COPAL (BA MAI YOU)

Copal is the recent of fossilized resin of certain tropical trees (Figure 1.53). Copal is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** Copal can be used for making incenses, and it is burned in love and purification rituals.
- **Exorcism:** In exorcisms, Copal can be burned as an incense to remove evil.
- **Hexing:** A piece of Copal can be used by a sorcerer to represent the heart of an individual when constructing a hexing doll.
- **Love:** Copal resin can be used in magical rituals to attract love.



Figure 1.54. Coriander
(*Coriandrum sativum*)



Figure 1.55. Cowslip
(*Primula veris*)

CORIANDER (SHEI LE)

Coriander is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.54).

- **Protection:** Coriander is used to promote tranquility, and it is said to protect the peaceful energetic ambiance of the home.
- **Love:** Coriander has long been used in love sachets and spells to initiate lust and desire. It is very potent in high doses and is commonly used in ritual drinks consumed in Sex Magic (i.e. Coriander is sometimes ground in a mortar while speaking incantations and then mixed into a wine and drunk as a lust potion). Coriander is sometimes also stuffed into a mate's pillow in order to prevent wandering.
- **Healing:** Coriander incenses are sometimes used in longevity spells. A charm of Coriander is said to protect against illness and disease. Coriander seeds are also used for easing headaches, and are sometimes worn for this purpose.

COWSLIP

Cowslip is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.55).

- **Protection:** Cowslip is sometimes thrown in the front yard in order to ward-off visitors.
- **Visions:** Cowslip is used in Dream Magic to help induce contact in dreams with loved ones who have passed away.
- **Love:** Cowslip is said to bring luck in love.



Figure 1.56. Cumin
(*Cumimum cyminum*)

CUMIN

Cumin is considered to bring protection and fidelity (Figure 1.56). Cumin is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** A combination of Cumin and Frankincense is traditionally burned as an incense for protection. Cumin can also be scattered on the floor with sea salt and used to drive out evil spirits and bad luck.

Cumin seeds are said to prevent the theft of any object in which they are placed. One magical tradition states that the sorcerer should place Cumin seeds on, in, or near an object in order to prevent theft. For example, Cumin seeds may be placed into bread in order to keep the Nature Spirits from stealing household items. The seeds are also sprinkled across doorways each Sunday before noon in order to attract peace and tranquility.



Figure 1.57. Curry
(*Murraya koenigii*)



Figure 1.58. Daffodil
(*Narcissus* spp.)

- **Love:** Cumin is sometimes use in love spells, and when given to a lover, Cumin is said to control infidelity (in this way, it is said to have a gently binding effect over the mate). Cumin can also be steeped in wine in order to make an effective love potion and to induce passion and lust.

CURRY (QIU CHONG)

Curry is used for protection (Figure 1.57). Curry is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Curry is said to keep evil forces away. In magic, when countering a hex, Curry is commonly used in spells to increase the “reversible” power and send the curse back to its originator.

DAFFODIL (HUANG SHUI XIAN)

The Daffodil is a common decorative plant grows from a bulbous root and is known for its beautiful yellow flowers (Figure 1.58). This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** This is a popular solar herb used to banish evil spirits from houses. It is sometimes used to exorcise spirit oppression. In ancient times a Daffodil bulb was carried in the sorcerer’s pocket for protection during the night. The Daffodil bulb holds the most concentrated form of the plant’s magical energy, and it should always be gathered on the night of the Full Moon. The Daffodil bulb can also



Figure 1.59. Damiana
(*Turnera aphrodisiaca*)

be used in an amulet for protection, or it can be grown in a garden in order to banish hostile energies and bring protection to the household.

DAMIANA

Damiana is used in order to induce visions and in sex magic (Figure 1.59). Damiana is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Visions:** Because Damiana has hallucinogenic properties, it is sometimes burned in order to induce psychic visions and facilitate lucid dreams. It can be highly useful in such activities as Soul Projection (astral travel), deep meditation, and spirit quests. Damiana is sometimes burned in order to assist with divination. It also produces a euphoric state when smoked. Excessive or long term use of Damiana may be toxic to the liver.



Figure 1.60. Dandelion
(*Taraxacum officinale*)



Figure 1.61. Deerstongue
(*Liatris odoratissima*)

- **Love:** Damiana is often used in lust infusions, as well as lust spells. It is sometimes used by female sorcerers (i.e., prepared in wine or tea) for enchanting a male lover. It acts as a powerful aphrodisiac, is used to fight impotency and build sexual vigor. Damiana is often used in sex magic, and it may be infused in bath water, or used in love spells.

DANDELION (PU GONG YING)

Dandelion commonly grows as a weed. It has a rosette of dark green leaves growing off a milky taproot and is easily recognized by its bright yellow flowers (Figure 1.60). Dandelion is mainly used for divination and calling upon spirits. Dandelion is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** The flower and root of the Dandelion is gathered as a protective herb and is used as a charm against hostile magic.
- **Visions:** Dandelion is said to have visionary powers, and the root can be used in rituals to facilitate visionary experiences, as well as to amplify the sorcerer's telepathic ability. Dandelion root, when dried, roasted, and ground, is used to make a tea. This infusion will enhance psychic powers (i.e., increase clairvoyance). This same tea, placed steaming beside the bed, will summon spirits. To send a message to a loved one, blow at the seed head in his or her direction and visualize your message. Dandelion root is sometimes burned with Acacia gum or Frankincense and used

as an incense in order to promote visions or spirit communications. Dandelion can also be used in dream pillows and sachets.

- **Healing:** Dandelion leaves and flowers can be used in tea for healing. This tea can be used in order to aid the digestion, and can be taken each day for a week as a general "pick me up." Dandelion root is a powerful cholagogue and is often used to purify the blood and remove toxins from the liver.
- **Weather Magic:** Dandelion may be buried under the northwest corner of a house in order to bring favorable winds to the property and its inhabitants.

DEERSTONGUE

Deerstongue is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.61).

- **Protection:** Deerstongue is sometimes used in order to ward-off toxic energy.
- **Visions:** Deerstongue (also known as Vanilla Leaf, Wild Vanilla and Hound's Tongue) is one of the most widely used psychic herbs. It is fragrant, efficient, and quite magical in its effect.
- **Love:** Deerstongue is often used by female sorcerers in order to attract male lovers for Sex Magic rituals. For this purpose, Deerstongue is used in a magical formula along with Musk, Civet, Ambergris, and Echinacea.

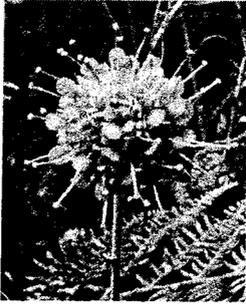


Figure 1.62. Devil's Bit
(*Scabiosa succisa*)

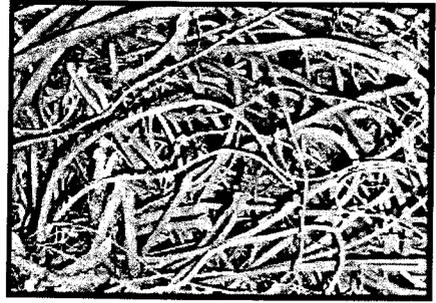


Figure 1.63. Devil's Shoestring Roots
(*Viburnum alnifolium*)

DEVIL'S BIT

Devil's Bit is both commanding and compelling. In ancient times, it was used to command or compel love, luck, or success, depending on which herbs were combined with it (Figure 1.62). Devil's Bit is considered to be Yang (Masculine) in nature.

- **Protection:** The protective nature of Devil's Bit is similarly in effect to the herb Low John. When worn around the neck, Devil's Bit provides an energetic field of protection to the wearer and is said to drive away evil spirits.
- **Love:** Devil's Bit can also be used by male sorcerers in order to attract female lovers for Sex Magic rituals.

DEVIL'S SHOESTRING

Devil's Shoestring roots are traditionally used for protection and prosperity (Figure 1.63).

- **Protection:** It is said that, when worn around the neck, Devil's Shoestring protects its wearer from accidental poisoning. It also prevents nightmares and is believed to ward off any evil spirits that may come while the sorcerer is sleeping. It can also be used in binding rituals in order to make a person stop bothering you.
- **Prosperity:** In ancient times, Devil's Shoestring was commonly worn as a good luck charm when gambling. Sorcerers would carry a piece in their pockets while seeking employment. In one magical tradition, Devil's Shoestring was placed in a jar filled with whiskey and Camphor. The elixir was then consumed in order to assist the sorcerer in increasing power.



Figure 1.64. Dill
(*Anethum graveolens*)

DILL

Dill is a one to three foot high plant. It has a green and white striped hollow stem, and it is often cultivated in rural gardens (Figure 1.64). Dill is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

- **Purification:** Dill was used in ancient times to bring blessings to people, places, and things.
- **Protection:** Dill is a strong protective herb used to break the powerful magic of hostile enchantments, curses, and obsessions. Bundles of Dill are commonly placed above windows and doors to keep hostile entities out. It is said that if you place Dill over the front door, no-one ill-disposed towards you or envious of you can enter your house. This herb is also carried in protective sachets.

Often used to calm children, Dill may also be hung in a child's room to protect him or

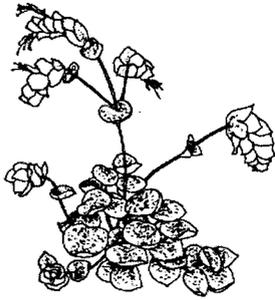


Figure 1.65. Dittany of Crete
(*Origanum dictamnus*)

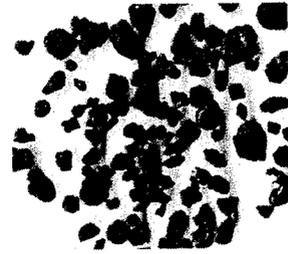


Figure 1.66. Dragon's Blood
(*Daemonorops draco*)

her from evil spirits. In ancient times, Dill was placed in cradles to protect small children from night terrors.

- **Prosperity:** Dill is sometimes used in money spells; because the plant produces plentiful seeds, it represents wealth and abundance.
- **Love:** Used in love charms, Dill stimulates passion and lust if it is eaten or smelled. It is sometimes added to a bath in order to envelop the skin, making the sorcerer irresistible.
- **Healing:** Its seeds and essential oils are especially useful for developing mental clarity and enhancing the ability to think rationally. In ancient times, it was said that sniffing fresh Dill would cure the hiccups.

DITTANY OF CRETE (LONG DAN ZHANG)

Dittany of Crete is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.65).

- **Visions:** Dittany of Crete can be mixed with equal parts of Vanilla, Benzoin, and Sandalwood in order to make an incense used to induce Soul (Astral) projection. To use, burn a small amount just prior to attempting astral projection.
- **Summoning:** When burned, Dittany of Crete is an excellent base for aiding and inducing the manifestation of spirits, as it has the power to enable spirit beings to take on physical form (e.g., the spirits appear in the smoke rising from the incense burner). Because of this powerful materializing effect, Dittany is com-



Figure 1.67. Elecampane
(*Inula helenium*)

monly used as incense in rituals of evocation, when the spirit being summoned is requested to appear in full manifestation (as opposed to scrying in a crystal ball or magic mirror). Dittany can also be used in any ritual directed towards manifesting things on the physical realm.

- **Protection:** The smell of Dittany is said to drive off venomous beasts. Therefore, in certain magical traditions, sorcerers would smear the juice of Dittany on their bodies before venturing out into the wilderness.

DRAGON'S BLOOD (XUE JIE)

Dragon's Blood is the common name given to the resin from the plant *Dracaena Draco* (Figure 1.66). Dragon's Blood is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Dragon's Blood dispels negativity and



Figure 1.68. Eucalyptus
(*Eucalyptus* spp. *globulus*)



Figure 1.69. Eyebright
(*Euphrasia officinalis*)

is burned in exorcisms in order to remove evil spirit entities. It can be carried, sprinkled in the home, or used as an incense to drive away all forms of negativity and evil intentions. It is said that, when added to other incenses, just a pinch of Dragon's Blood will make the magical powers of the other herbs stronger. Dragon's Blood may also be dissolved in the bath for strong protection.

- **Love:** It is said that a stick of Dragon's Blood can be placed under the bed, mattress, or pillow in order to restore male potency and cure impotency. The dried resin may be burned to entice errant lovers to return to you.
- **Healing:** Dragon's Blood is said to "burns" out illness and infection. It helps heal bones, teeth, blood disorders, and reproductive organs.

ELECAMPANE (XUAN FU HUA)

Elecampane is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.67).

- **Visions:** Elecampane is smoldered on charcoal to sharpen psychic powers, especially when scrying. It is also used to draw out spirit entities and to aid in meditation.
- **Love:** When worn, Elecampane protects and attracts love. To make a love pouch sew some of the leaves or flowers into pink cloth.

EUCALYPTUS (AN SHU)

Eucalyptus is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.68).

- **Purification:** Eucalyptus is used to purify and cleanse any space of unwanted negative energies.
- **Protection:** In ancient times, Eucalyptus leaves were carried for protection.
- **Visions:** Eucalyptus is considered to be useful in dream and sleep pillows.
- **Healing:** Eucalyptus is considered to be highly protective, and it is used in many types of healing. It kills germs and infections and is used to ease lung congestion and stimulate the heart. In ancient times, pods of Eucalyptus were placed under a pillow to protect against colds. Additionally, a small branch or twig of Eucalyptus was sometimes hung over the bed of a patient in order to initiate healing. The leaves were also used as stuffing in hexing (healing) dolls, and the leaves were also carried in order to maintain good health and ensure protection. Eucalyptus is used in healing spells, charms, and amulets.

EYEBRIGHT

Eyebright is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun (Figure 1.69).

- **Visions:** In ancient times, sorcerers would anoint their eyelids with an infusion of Eyebright daily in order to induce clairvoyant visions and psychic dreams. It was also believed to allow the sorcerer to see Nature Spirits.



Figure 1.70. Fennel
(*Foeniculum vulgare*)



Figure 1.71. Feverfew
(*Tanacetum partheium*)

FENNEL (XIAO HUI XIANG)

Fennel is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury (Figure 1.70).

- **Purification:** Fennel is often used in purification sachets and healing formulas.
- **Protection:** Fennel seeds (Hui Xiang) are sometimes worn in order to ward off evil spirits. When grown around the home, Fennel is considered to be protective. In Midsummer, it is sometimes hung around the doors and windows in order to ward off evil spirits and negativity. Because it's energetic action is unpredictable, certain magical traditions consider Fennel to be better for removing hexes than for protecting against them. Fennel is also used when a sorcerer wants to effect an energetic shift and change a situation.

FEVERFEW

Feverfew is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.71).

- **Healing:** Feverfew is a strong herb for health and spiritual healing. It is sometimes used to ward off sickness and bolster immune system. It is also excellent for the treatment of migraine headaches (i.e., it eases inflammation and constriction of the blood vessels in the head, and reduces the patient's sensitivity to light and nausea). It is sometimes carried in charms or sachets for protection against colds, fevers, and accidents.



Figure 1.72. Flax
(*Linum usitatissimum*)

FLAX (HU MA ZUI)

Flax is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury (Figure 1.72).

- **Protection:** The blue flax flowers are used to protect against dark sorcery. One ancient formula used to protect oneself while sleeping, required the sorcerer to mix equal parts of Flax Seed with Mustard Seed and place them in a bowl, The bowl was then placed next to the sorcerer's bed. On the other side of the bed was placed a pan of cold water. This combination of Fire and Water energy was believed to guard the sorcerer while he or she slept.
- **Prosperity:** Flax seeds are traditionally used in money spells. It is believed that a few seeds can be placed inside a purse or wallet in order to attract wealth.
- **Healing:** Flax can also be used in healing spells and formulas. It can also be sprinkled on the alter while performing healing rituals in order to enhance their magical power. Flax



Figure 1.73. Fleabane
(*Inula dysenterica*)

is sometimes placed in a bowl inside a house in order to absorb negative energy.

FLEABANE

Fleabane is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.73).

- **Protection:** Fleabane has been used since ancient times to exorcise evil spirits. It also protects against any unwelcome entry of a person or spirit entry into the sorcerer's home. In order to ward off evil spirits, mix Fleabane, St. John's Wort, Wheat, and a few Capers into a sachet and hang it above the door.

FRANKINCENSE (RU XIANG)

One of the oldest forms of incense in the world, Frankincense is a tree sap once priceless to the Middle Eastern area thousands of years ago (Figure 1.74). Frankincense is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun. Frankincense is used in countless formulae and different incense blends. However, it is particularly common in incense blends that are used for consecration, exorcism, and protection. Frankincense is considered to be a good magical base to receive other herbs or oils.

- **Purification:** When burned, Frankincense dispels negativity and raises the spiritual energy of a place. It is therefore commonly used in consecration and cleansing rituals. As an incense, Frankincense is said to purify the altar space and invoke a spiritual frame of mind. The sacred, purifying scent of Frankincense is used to cleanse the body, aura, and environment of



Figure 1.74. Frankincense
(*Boswellia carterii*)



Figure 1.75. Fumitory
(*Fumaria officinalis*)

all negative influences. Frankincense also aids in meditation, is used to obtain blessings, and has long been used as a divination offering.

- **Protection:** Frankincense is commonly used in all forms of exorcism. When burned, it releases a powerful energetic mist that drives away all forms of evil and negativity. Frankincense is also added to magical sachets and used for luck, protection, and spiritual growth.
- **Visions:** When burned, Frankincense is said to induce visions and aid in meditation. It is used in order to enhance psychic vision and to attract good spiritual influences.

FUMITORY (ZI HUA DI DING)

Fumitory has a semi erect stem and alternate gray-green leaves; its flowers vary in color according to species (Figure 1.75). Fumitory is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Protection:** Fumitory is associated with the underworld and with the deep energies of the



Figure 1.76. Galangal Root
(*Alpina officinalum*)



Figure 1.77. Gentian
(*Gentiana lutea*)

Earth. It was believed in ancient times to grow from the vapors of the Underworld and its Latin name means "Earth Smoke." The whole plant can be used for exorcism (to banish hostile spirits) and purification (to purify a ritual space).

GALANGAL ROOT (GAO LIANG JIANG)

Galangal Root (also known as Low John the Conqueror) is highly versatile in its magical ability, and is only slightly less powerful than High John or Jalap. Galangal Root's energetic action never proceeds in a straight line, but always takes on unexpected twists and turns (i.e., it accomplishes its functions through devious and unpredictable means). Galangal Root is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.76).

- **Protection:** Galangal Root is used for breaking hexes and for adding power to spells. Traditionally, powdered Galangal is burned on charcoal as an incense in order to break spells and curses. Galangal Root creates a powerful force for effecting change and is often used in legal difficulties.
- **Visions:** Galangal Root is considered to be a mild hallucinogen (sorcerer's will eat about three inches of the root in order to induce this altered conscious state). Worn as a talisman, Galangal Root aids psychic development.
- **Prosperity:** When worn or carried, Galangal Root is said to protect the bearer from legal problems. When placed in a sachet of leather with silver, it is said to draw good luck and bring money.



Figure 1.78. Goldenrod
(*Solidago odora*)

- **Love:** It is sometimes carried or sprinkled around the home to promote lust.
- **Healing:** When worn, Galangal Root guards the health of the bearer.

GENTIAN (LONG DAN CAO)

Gentian is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.77).

- **Protection:** When added to any incense or sachet, Gentian greatly increases the formula's energetic power. Gentian is also used to break hexes and stop curses.
- **Love:** Gentian is often added to love baths and sachets.

GOLDENROD

Goldenrod is also known as Aaron's Rod (Figure 1.78). Goldenrod is considered to be Yin (Feminine) in nature; it is associated with the Air Element, and its planetary correspondence is Venus.

- **Visions:** Goldenrod is sometimes used to in-

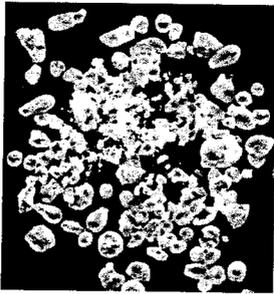


Figure 1.79. Gum Mastic
(*Pistacia lentiscus*)



Figure 1.80. Heather
(*Calluna* spp.)

duce prophetic dreams. For example, it was once said that if you desired to see your future love, all you had to do was to carry a piece of Goldenrod with you. Your future love would then appear on the following day.

- **Divination:** When held in the hand, a Goldenrod flower nods in the direction of hidden or lost objects.
- **Prosperity:** If Goldenrod springs up suddenly near the house door, unexpected good fortune will soon rain upon the family living there.
- **Weather Magic:** Because of its connection to the Elemental realm, Goldenrod is used in Weather Magic rituals in order to create Storms.

GUM MASTIC

Gum Mastic is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun (Figure 1.79).

- **Protection:** Gum Mastic is blended together with other herbs and is burned as an incense during exorcisms in order to cause spirit entities to become visible.
- **Visions:** Gum Mastic is used to strengthen a magical formula and is also used to increase psychic power.
- **Love:** Sorcerers in the Middle East dissolve Gum Mastic and add it to their lust potions.

HEATHER

Heather is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.80).

- **Summoning:** Heather has also long been used to conjure spirits and ghosts.



Figure 1.81. Heliotrope
(*Heliotropium europaeum*)

- **Protection:** Heather is said to be good for protection, and it was carried in order to guard against rape and other violent crimes.
- **Weather Magic:** When combined with Fern and burned outside, Heather is said to attract rain. Other magical traditions will dip Heather and Fern together into water and then sprinkle it around the area surrounding the outside altar in order to conjure rain.

HELIOTROPE

Heliotrope is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.81).

- **Invisibility:** Heliotrope was sometimes used in ancient times to cause the sorcerer to become invisible. This required the sorcerer to fill a small horn with Heliotrope and then wear or carry it in order for his or her actions to go unnoticed.



Figure 1.82. Hemlock
(*Conium maculatum*)



Figure 1.83. Hibiscus Flower
(*Hibiscus* spp.)

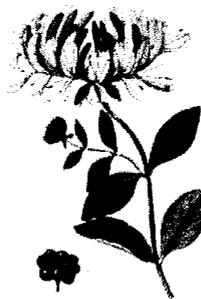


Figure 1.84. Honeysuckle
(*Lonicera caprifolium*)

- **Exorcism:** Heliotrope is often used in exorcism incenses and formulas.
- **Visions:** When placed beneath the pillow, Heliotrope is said to induce prophetic dreams. This technique of inducing clairvoyant visions for finding lost objects is especially useful if a sorcerer has been robbed (the image of the thief will appear in a dream).
- **Prosperity:** When placed in the pocket or purse, Heliotrope is said to attract money and wealth.
- **Healing:** Heliotrope is a common ingredient in healing sachets.

HEMLOCK

At one time Hemlock was used as a sedative, but because of its toxicity, it is no longer recommended for domestic use (Figure 1.82). Hemlock is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

This deadly poisonous plant is also known as Herb Bennet, Spotted Corobane, Musquash Root, Beaver Poison, Poison Parsley, and Spotted Hemlock. All parts of hemlock, especially its fruits are considered lethal. Hemlock works to paralyze the muscles, therefore in magic, if you wish to paralyze a situation, a bit of hemlock could be used. Hemlock's reaction time is a few hours and is a fast acting banishing plant.

- **Purification:** At one time, Hemlock juice was rubbed into magical knives and swords in order to empower and purify them before use.
- **Hexing and Cursing:** Hemlock is considered to be one of the foremost hexing agents, and it

is considered to be good for ritually paralyzing a situation. It can also be added to any magical oil or incense to reverse its energetic property (e.g., transforming a person's "lucky" oil to "deny good luck" oil). Its flowers are sometimes used in spells in order to cause impotence in men and to destroy their sex drive.

- **Visions:** Hemlock is a poisonous plant, and was once used in magic in order to induce Soul (astral) Projection.

HIBISCUS FLOWER (DORG KUI CE)

Hibiscus is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.83).

- **Visions:** Hibiscus Flower is sometimes used in order to induce dreams and enhance psychic ability. It is also used in divination rituals.
- **Love:** Hibiscus is sometimes used as an aphrodisiac and is a common ingredient in love spells.
- **Healing:** Hibiscus soothes the nerves, and it is considered to be an antispasmodic. Tea



Figure 1.85. Horehound
(*Marrubium vulgare*)



Figure 1.86. Jasmine
(*Jasminum grandiflorum*)

made from Hibiscus Flowers is said to aid digestion and sweeten breath.

HONEYSUCKLE (JIN YIN HUA)

Honeysuckle is considered to be Yang (Masculine) in nature; it is associated with the Earth Element, and its planetary correspondence is Jupiter (Figure 1.84).

- **Visions:** Lightly crushing Honeysuckle flowers and rubbing them on the forehead is said to heighten psychic powers. It awakens the Sixth (Third Eye) and Seventh (Crown) Chakras, and it brings the spirit realm to light. Honeysuckle is also used to induce prophetic dreams and is sometimes used in order to assist an individual in letting go of the past.
- **Prosperity:** Honeysuckle is widely used in prosperity spells.
- **Love:** Traditionally, Honeysuckle symbolizes the "bonds of love," and it is excellent in love charms when working on problems of infidelity.
- **Healing:** Honeysuckle strengthens the mind and memory and is said to balance the right and left sides of the brain. Honeysuckle also strengthens and brings flexibility to the body. It helps heal sore throats, headaches, and asthma.

An excellent formula used for treating eye infections combines one part Honeysuckle Flower with one part Chrysanthemum Flower. After making an infusion, half of the tea is saved and used as an eye wash, while the half of the tea is sipped as an eye restoring tea.

HOREHOUND

Horehound is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.85).

- **Protection:** Horehound can be carried or burned as an incense for protection. In ancient times, flowering Horehound was traditionally gathered and tied with a ribbon, then hung in the home in order to keep the house free of negative energies. Horehound is used in protective sachets, and is carried to guard against sorcery and fascination. Horehound is also ground into powder (while speaking banishing incantations) and then scattered as an exorcism herb.
- **Healing:** Drinking an infusion of Horehound is said to clear the mind and promote quick thinking. It is also known to strengthen the sorcerer's mental powers. When mixed with Ash leaves and placed in a bowl of water, Horehound releases healing energy and should be a common healing tool placed in the room of a convalescing patient. It is used to treat asthma, coughs, colds, bronchitis, sore throats, and skin irritations. Also used as a diaphoretic, diuretic, expectorant, laxative, stimulant, and stomachic.

JASMINE (ZHI ZI)

Jasmine is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.86).

- **Visions:** Jasmine is said to induce lucid dreams, enhance astral projection, open the



Figure 1.87. Lavender
(*Lavendula officinale*)



Figure 1.88. Lemon Balm
(*Melissa officinalis*)

Forth (heart) Chakra, and stimulate clarity of thought. Jasmine will also cause prophetic dreams if burned in the bedroom, and the flowers can be smelled to induce lucid dreaming. To use as a tea, pour 1 cup of boiling water over 1 tsp. of herb, cover and steep for 3-5 minutes.

- **Prosperity:** Jasmine flowers are believed to draw wealth and money if carried, burned, or worn for that purpose.
- **Love:** Jasmine is essentially a seduction herb, though many sorcerers consider it to be more sexual than romantic. It is used in rituals to attract love and sometimes made into teas and used as an aphrodisiac. In love recipes, it is used lightly in combination with other ingredients unless the sorcerer intends to produce pure animal passion. Dried Jasmine flowers are traditionally added to sachets and other love formulas.
- **Healing:** Jasmine is said to alleviate depression and tension. It is also used during childbirth.

LAVENDER (HUA LU SHUI)

Lavender is an aromatic plant that grows one to two feet high. It has strong erect stems, gray-green leaves, and vary aromatic flowers (Figure 1.87). Lavender is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Purification:** Lavender is commonly added to purification baths. It has an ancient reputation for being an anaphrodisiac (a substance that inhibits sexual arousal). In ancient times, when individuals needed help keeping their

vows of chastity, they would often wear garlands made out of Lavender.

Lavender flowers and buds are sometimes burned or smouldered in order to induce sleep and rest, and they may also be scattered around the house to maintain an air of peaceful tranquility.

- **Protection:** Lavender is sometimes used in order to cleanse, protect, and shield a person, place, or thing from toxic energy and negativity.
- **Visions:** Lavender is considered a valuable stimulant for energizing and activating the psychic and visionary senses. It can also be used in visionary work, dream magic, or as an incense for meditation (i.e., it activates the Crown Chakra). In ancient times, Lavender was sometimes carried in order to assist the sorcerer in seeing ghosts and was also worn to protect the sorcerer against the evil eye.
- **Love:** Lavender is a traditional ingredient in love spells and sachets. It is also sometimes used for uncrossing (reversing and removing) love hexes. Lavender is particularly effective in helping with marital problems or relationships. It is believed to help soothe problems between parents and children and is considered to be an excellent protecting herb for babies and small children.
- **Healing:** Lavender is used for treating headaches, insomnia, joint pain, arthritis, burns, insect bites, acne, and eczema. It is also believed to help reduce scarring.



Figure 1.89. Lemongrass
(*Cymbopogon citratus*)



Figure 1.90. Lilac
(*Syringa vulgaris*)

LEMON BALM

A member of the mint family, Lemon Balm commonly grows 1 to 2 feet in height, has a wide saw-toothed leaves, and exhibits a characteristic lemon scent when crushed (Figure 1.88). Lemon Balm is often used in magical spells in order to ensure their success. Lemon Balm is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Love:** Lemon Balm was sometimes carried in order to find a love. In order to influence love, Lemon Balm was soaked in wine for several hours, strained, and then shared with the lover.
- **Healing:** Lemon Balm is often used in healing incenses and sachets. It was sometimes drunk as an infusion in order to soothe the emotional pains after a relationship ended.

LEMONGRASS

In ancient times, Lemongrass was planted around the home and in the garden in order to repel snakes (Figure 1.89). Lemongrass is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Purification:** As an incense, Lemongrass is burned for strength and purification. Put a handful of leaves in a mesh bag and place under the tap water for a purification bath. Lemongrass is often mixed with Sage and Copal Gum to make smudge sticks used in purification rituals.

- **Hexing:** Lemongrass is an excellent herb to add into a "Power" formula that is used for general ritual work. It can also be used as a hexing herb, and in such cases it is primarily aimed at making the victim's life complicated and full of problems.
- **Protection:** Lemongrass is carried in a sachet or charm in order to attract a mate and to bring honesty to the relationships.
- **Visions:** Lemongrass is calming, and is good for deepening states of meditation or trance. An infusion of Lemongrass is commonly used to aid in developing psychic powers.
- **Love:** Lemongrass is said to increase lust and makes others lust after you. Therefore, Lemongrass is commonly use in lust potions in order to attract and keep a lover.

LILAC (DING XIANG)

Lilac tends to promote the positive energetic aspects of the specific herbs that it is used or combined with (Figure 1.90). Lilac is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Lilac can be used for protection and warding off evil, and it is excellent for uncrossing (reversing hexes). Lilac is a popular herb used in most banishing rituals.
- **Visions:** Lilac aids mental and psychic powers and is good for clairvoyance in general. It is sometimes used to call in the good spirits in a seance. Lilac is also good for inducing "far memory" and recalling past lives.



Figure 1.91. Mandrake
(*Atropa mandragora*)



Figure 1.92. Marigold
(*Calendula officinalis*)

MANDRAKE (YA BU LU)

Mandrake is known for having a rootstock resembling a human form. This fibrous rootstock sprouts into a round stem that forks at the top to yield two yellow-green leaves (Figure 1.91). Mandrake is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

Ya Bu Lu (Mandrake) was introduced to China sometime before the late 13th century. The traditional method for harvesting Mandrake in ancient China was as follows:

A shaft was first dug into the earth until the root of the plant was reached. Dogs were then used to bring the plant to the surface, but they were poisoned by the aroma of the plant and died. The plant was then concealed in the ground for a year, after which it was taken out and dried.

A very small dose of the Mandrake is used to rob a man of all feelings for three days, during which time he will seem to be dead. The root could also be used to either bring about the death of a hated rival or mixed with a secret combination of herbs to place the rival into a coma. The sorcerer would then steal the rival's spirit soul, imprison it in a gourd, and use it as a "spirit slave."

To activate a dried mandrake root (i.e., to bring its powers out of hibernation), place it in some prominent location in the house and leave it there undisturbed for three days. Then place it in warm water and leave overnight. Afterwards, the root is activated and may be used in any magical practice. The water in which the root has bathed can be

sprinkled at the windows and doors of the house to protect it, or onto people to purify them.

- **Hexing Dolls:** Mandrake root has long served as a poppet in hexing doll magic. However, its extreme scarcity and high cost usually force the sorcerer to look for substitutes (e.g., Ash Roots, Briony Root, etc.).
- **Protection:** There is an ancient saying that states, "where there is Mandrake, demons cannot reside." Therefore, Mandrake root was commonly used in all forms of exorcism. It was also believed that a whole Mandrake root placed on the mantel in the home would give the house protection, fertility, and prosperity. Mandrake was also hung on the headboard for protection against ghosts and spirit entities during sleep.
- **Visions:** It is said that the scent of the mandrake causes sleep. Mandrake also acts as a hallucinogen when brewed as a tea. It provides great potential as a visionary herb, empowering the sorcerer's visions and propelling them into manifestation.
- **Prosperity:** It was believed that money placed beside a Mandrake root (especially silver coins) was sure to double.
- **Love:** Mandrake is sometimes carried in order to attract love, and the root is said to increase fertility in woman when carried.
- **Courage:** Mandrake intensifies the magic of any spell. To charge mandrake root with your personal power, sleep with it for three nights



Figure 1.93. Marjoram
(*Origanum majorana*)

during the full moon, the root can then be carried as a talisman to increase courage.

- **Healing:** Mandrake was sometimes worn in order to prevent contraction of illnesses.

MARIGOLD (JIN CEN GUA)

Marigold is also known as "Bride of the Sun" and "Calendula." Marigold should be gathered at noon (Figure 1.92). Marigold is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** A solution of crushed Marigold flowers can also be used to thoroughly wash the floor of a residence in order to dispose it of evil magic. This purification solution is especially used if the inhabitants have tracked "graveyard dirt" into the house (spreading sadness, agitation, restlessness, and heavy feelings throughout the home). The "graveyard dirt" is usually placed on the victim's porch by a malevolent sorcerer. This allows the sorcerer (ghosts and summoned spirit entities) direct access into the victim's home.
- **Protection:** In ancient times, garlands of Marigolds were strung on the doorposts of homes in order to stop evil from entering the house. Additionally, a solution of crushed Marigold flowers can also be used to thoroughly wash the floor of a residence in order to dispose it of evil magic, especially if the inhabitants have tracked "graveyard dirt" into the home.

It is said that when Marigold is carried in

your pocket, it will help justice to smile favorably upon you in court and give you the advantage in all business or legal affairs.

Marigold is also used for protection in legal matters (i.e., legal difficulties surrounding money) and can be carried into court for justice to elicit a favorable discussion. Because it has a mild, gentle action, Marigold Flowers can be added to a bath in order to win admiration and respect from others. The flowers can also be placed under the bed to protect a sorcerer from harm while he or she sleeps.

- **Soul Retrieval:** Marigold is said to soothe and uplift the soul, and is sometimes used in "Soul Retrievals" in order to "call back" the patient's soul.
- **Visions:** Marigold is said to induce prophesy, open the psychic senses so that the sorcerer can "see magical creatures," and increase clairvoyance and lucid dreaming. In ancient times Marigold flowers were crushed in a mortar while speaking incantations; the resulting powder was then sprinkled under the pillow at night in order to promote clairvoyant dreams. The flowers can also be placed under the bed to induce prophetic dreams.
- **Prosperity:** It is said that when Marigold is added to your bath water, it will help in winning the respect and admiration of those you meet.
- **Love:** Marigold is sometimes added to love sachets.

MARJORAM

Marjoram is also known as "Joy of the Mountain" and "Mountain Mint" (Figure 1.93). Marjoram is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Protection:** When placed around the house (a little in each room and replaced monthly) or carried, Marjoram shields against evil and protects against ill intent and negativity.
- **Love:** Marjoram is said to be protective, especially in matters of love. It is often used in love spells or love and friendship charms, and it may also be added to food to strengthen love.



Figure 1.94. Mint
(*Mentha* spp.)

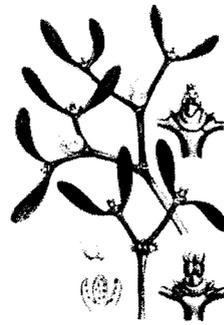


Figure 1.95. Mistletoe
(*Viscum album*)

MINT (BO HE)

Mint is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.94).

- **Purification:** To rid an area of evil, the sorcerer will first consecrate the Mint using salt water. The sorcerer will then use a sprinkler (made from twigs of Mint, Marjoram, and Rosemary) and proceed through the area purifying each corner.
- **Summoning:** Mint is sometimes used to conjure benevolent spirit entities. It is said that spirits love the scent of Mint, and a small dish set out will tend to attract them.
- **Protection:** Because Mint incense naturally possesses a strong protective power, it is sometimes burned in banishing rituals and in exorcisms. Mint is commonly placed in the home as a protective herb, and it is also used in travel spells.
- **Visions:** Mint is said to be excellent for stimulating the psychic senses and for studying.
- **Prosperity:** Mint is often used in money and prosperity spells. One method of using Mint to attract money requires the sorcerers to place a few leaves of Mint in their purses or wallets, or to rub the Mint where money is being kept.
- **Love:** Mint is sometimes used to provoke lust and increase sexual desire. It is a common additive to love incenses.

MISTLETOE (SANG JI SHENG)

A semiparasitic shrub, Mistletoe grows in 6 inch to 4 foot diameter clusters that root them-

selves into the branches of other trees; it has thick oblong leaves and produces yellow flowers and white waxy, glutinous berries (Figure 1.95).

Mistletoe is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

- **Protection:** Mistletoe is an excellent all purpose magical herb, and it is reputed to protect the bearer from sorcerers who shape-shift. In ancient times, Mistletoe was placed in cradles to protect children from being stolen by the fairies and replaced with changelings. It has long been used to banish evil and protect against sorcery and witchcraft. Mistletoe was also carried or worn for good luck during hunting. Throughout the centuries, Mistletoe has been used for protection against lightning, disease, misfortune of every kind, and fires. Mistletoe can be burned as an incense for exorcism or carried as an amulet to protect against misfortune.
- **Invisibility:** In ancient times, Mistletoe was worn around the neck to enable the sorcerer to become invisible.
- **Visions:** Laid near the bedroom door, placed beneath the pillow, or hung at the headboard, Mistletoe is said to give restful sleep and beautiful dreams.
- **Love:** Although used in many love recipes, Mistletoe is considered to be a commanding/compelling herb. It is sometimes used in love magic and fertility spells. In ancient times,



Figure 1.96. Motherwort
(*Leonurus cardiaca*)



Figure 1.97. Mouse-ear
(*Hieracium pilosella*)

women carried Mistletoe in order to aid in conception.

- **Healing:** A ring carved of Mistletoe wood is said to ward off sicknesses when worn, and the plant will cure fresh wounds quickly when carried (do not apply it to the wound).

MOTHERWORT (YI MU CAO)

Motherwort has several hollow grooved stems that produce downy leaves occurring opposite each other along each stem (Figure 1.96).

- **Protection:** Motherwort is commonly used for protection, especially against hostile magic. It also strengthens the wearer's energetic field and helps banish depression.
- **Healing:** Motherwort is one of the very best herbs for driving melancholy away from the heart and making the mind cheerful again. To use as a tea, pour 1 cup of boiling water over 1 tsp. of Motherwort, cover and steep 3-5 minutes (not to be used during pregnancy).

In ancient Chinese Medicine, Yi Mu Cao ("Benefit Mother Herb") was used to enter into the heart, liver, and urinary bladder channels. It was used clinically to reduce abdominal masses, reduce abdominal swelling, treat systemic edema, and treat gynecological problems (by invigorating the blood and regulating the menses).

MOUSE-EAR

This small plant has leafy creeping runners that spread out into dense patches; its leaves form basal rosettes and it sends up four to fifteen inch stems topped with yellow flower-heads (Figure

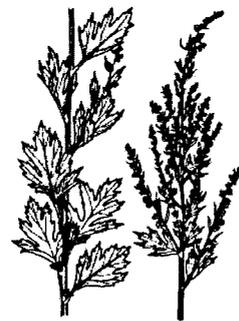


Figure 1.98. Mugwort
(*Folium Artemisiae Argyi*)

1.97). Mouse-ear was widely used in ancient alchemy together with other herbs such as Moonwort in order to accomplish the crucial step of solidifying Mercury.

- **Purification:** In ancient times, Mouse-ear was used in certain rituals for consecrating magical tools of edged iron or steel.
- **Protection:** Mouse-ear can be used to banish hostility, quarreling, and the threat of violence. It is traditionally used to dispel hostile magic.

MUGWORT (AI YE)

Mugwort, also known as Artemisia, grows from one to five feet in height and has downy grooved stems and alternate pinnate leaves. It is commonly found along roadsides and in areas where the soil has been disturbed (Figure 1.98). Mugwort is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Protection:** Mugwort has an important role as a protective herb. Its leaves were traditionally harvested in June and its root was gathered in the Autumn. Mugwort is said to be strongest when picked on one of the three nights of the full moon.

In ancient times, Mugwort was said to protect travellers from fatigue, sunstroke, wild animals, and evil spirits. It was commonly placed inside the shoes for protection and to prevent fatigue on long journeys.

A branch of Mugwort was also kept in the house and smoked in the fireplace in order to dispel hostile magic and drive away evil spirits. In ancient times Mugwort was sometimes put over the door in order to prevent a house from being struck by lightning.

- **Visions:** Mugwort is sometimes used as a visionary herb (placed in a dream pillow to bring about prophetic dreams of future events), and it is also known to increase clairvoyance, enhance the sorcerer's energetic awareness, and augment his or her psychic powers. Mugwort is said to sometimes facilitate Soul (astral) Travel and dream interpretation.

In ancient China, Mugwort was said to induce lucid dreams, and was traditionally placed next to the bed. Sometimes a "dream pillow" was made by stuffing 8 ounces of the dried Mugwort into a piece of cotton. Other times, the Mugwort was made into a tea in order to induce spirit dreams. Because the taste of this tea is very bitter, some sorcerers would sometimes add relaxing herbs such as Chamomile and Lavender in order to try to reduce its bitter flavor.

A standard dosage is half an ounce of the herb steeped in two cups of water for 15 minutes, one half cup taken twice a day. Unless recommended by a herbalist, this dosage should be taken no more than once a week.

- **Scrying:** In ancient times, Mugwort tea was consumed before divination. The magical tea could also be used to wash the sorcerer's crystal ball and magic mirror.

Mugwort leaves were known to be beneficial for summoning spirits and were therefore

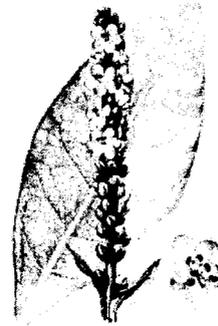


Figure 1.99. Mullein
(*Verbascum thapus*)

used for observing spirit manifestations. It was also believed that fresh Mugwort leaves rubbed on the surface of a magic mirror or crystal ball would strengthen their divination abilities. For example, the leaves of Mugwort could be placed around the base of the crystal ball and magic mirror (or underneath them) in order to aid the scrying. Sometimes Mugwort was also burned with Sandalwood or Wormwood during the scrying ritual.

- **Healing:** Mugwort opens and purifies circulatory channels. In ancient Chinese Medicine, Ai Ye ("Mugwort leaf") was used to enter into the spleen, liver, and kidney channels in order to warm the womb, pacify the fetus, stop menstrual bleeding, alleviate abdominal pain, and disperse Cold. It also strengthens the uterus, eases painful menstrual cramping, and is excellent for strengthening the life force in the fetus. Large doses of Mugwort must be avoided as it is used medicinally for the treatment of stomach and nerve problems, and it should not be taken in pregnancy or when breast-feeding. Additionally, Mugwort may cause an allergic reaction in certain individuals.

MULLEIN

Mullein is also known as "Aaron's Rod." In ancient time, sorcerers used oil lamps to illuminate their magical spells and rites, and the downy leaves and stems of the mullein often provided the wicks. Graveyard Dust (used in certain magical spells when a matter needs to be "laid to rest") can be substituted with powdered Mullein leaves



Figure 1.100. Myrrh
(*Commiphora myrrha*)



Figure 1.101. Nettle
(*Urtica dioica*)

(Figure 1.99). Mullein is considered to be Feminine in nature; it is associated with the Fire Element, and its planetary correspondence is Saturn.

- **Purification:** Mullein is used for cleansing the altar space before and after performing rituals. It is also used for cleansing and purifying ritual tools.
- **Summoning:** Mullein is sometimes used in order to invoke spirits.
- **Protection:** Mullein is said to offer protection from wild animals, protection from evil spirits, and protection from sorcery. In India, Mullein is regarded as the most potent safeguard against evil spirits and magic, and it is traditionally hung over doorways, inside windows, and carried in sachets to banish demons and all negativity. Mullein is sometimes stuffed into a small pillow or placed beneath a pillow to guard against nightmares. It is also used in exorcism rituals.
- **Divination:** Fresh Mullein leaves are sometimes rubbed onto scrying tools in order to aid divination.
- **Love:** Mullein is sometimes carried in order to obtain love from the opposite sex. In certain magical traditions, it is used in love divinations.
- **Healing:** It is believed that if a few leaves of Mullein are placed in the shoe, it will keep one from catching a cold. Mullein is useful as an expectorant to clear and heal the lungs; it also stops diarrhea, and is used to soothe hemorrhoids.

MYRRH (MO YAO)

Myrrh is a yellowish brown colored resin of the *Commiphora* tree, native to Arabia and Eastern Africa (Figure 1.100). Myrrh is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Purification:** Myrrh is used to purify, bless, and consecrate objects such as amulets, talismans, charms, and magical tools. When burned, Myrrh purifies and raises the environment's energetic field, bringing peace, healing, and blessings to the area. Myrrh also increases the magical power of any other incense it is being burned with, and it is traditionally used as an aid for meditation and contemplation. Rarely burned alone, Myrrh is usually used in conjunction with other resins.
- **Protection:** Myrrh (Yin) is used in conjunction with Frankincense (Yang) or other resins in exorcisms and banishing rituals.
- **Healing:** Myrrh is sometimes included in healing incenses and sachets.

NETTLE (XUN MA)

The Nettle plant can grow up to five feet in height and resembles an unusually large Mint. Sometimes known as "Stinging Nettle," this herb has four to eight inch opposite saw-toothed leaves that sting to the touch (Figure 1.101). Nettle is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.



Figure 1.102. Nutmeg
(*Myristica fragrans*)



Figure 1.103. Orrisroot
(*Iris germanica* var. *florentina*)

- **Purification:** Nettle is recommend for use in purification baths because it is considered to be “more carnivorous” than other herbs, and so will work more efficiently.
- **Protection:** Nettle is widely known for its protective powers. It is commonly used to remove a curse and send it back to its owner. This can be accomplished through either stuffing a hexing doll with Nettle or simply carrying some Nettle in a sachet. It is also said that, sprinkling Nettle around the house will keep evil out and to send it back. Nettle is sometimes thrown onto a fire in order to avert danger, held in the hand to ward off ghosts, carried with yarrow to allay fear, and worn as an amulet to keep negativity far away.
- **Love:** Nettle has sometimes been used as a lust-inducing herb.
- **Healing:** A pot of freshly cut Nettles placed beneath the bed of a sick individual is said to aid in the patient’s recovery. Nettle is considered to be an antidote for many poisons. It is highly nutritious for anemia, skin disorders, and allergies, and it restores health, works as an expectorant, and stops bleeding.

NUTMEG (ROU DOU KOU)

Nutmeg is a medium sized (one half inch to one inch in diameter) aromatic seed produced by the evergreen tree *Myristica fragrans* (Figure 1.102). Nutmeg is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Visions:** Nutmeg is said to aid meditation, stimulate psychic powers, increase Clairvoy-

ance, bring visions, and improve the intellect. It is often used in divination.

- **Prosperity:** Nutmeg is sometimes used in financial spells. It may also be carried as a good luck charm in order to attract prosperity.
- **Healing:** Because Nutmeg calms the mind and body, it is used in treating insomnia. It is also good for the intestinal tract and reproductive organ, and is said to reverse impotency and hair loss. Nutmeg can be dangerous if taken internally, but used as a seasoning is fine.

ORRISROOT

Orrisroot refers to the fragrant rootstock of any of three varieties of European Irises (Figure 1.103). Orrisroot is a focusing herb, and it is used to focus the power of other herbs it is combined with. Orrisroot is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Orrisroot is used for protection from evil spirits by hanging the roots and leaves of the plant inside of the doors and windows of the house. Orrisroot is also added to the bath for personal protection.
- **Divination:** When using Orrisroot for divination, certain magical traditions will attach a small piece of the root (other traditions use the entire root) to a string, cord, or piece of yarn and use it as a pendulum to derive the answers to questions.
- **Love:** Orrisroot is used for attracting love. It is sometimes called “love drawing powder,” and has long been used in charms, amulets, sachets,



Figure 1.104. Parsley
(*Petroselinum crispum*)

incenses, and baths to find and hold love. The whole root can be carried, or the powder may be sprinkled on sheets, clothing, around the house, or on the body to attract love.

PARSLEY (OU QIN)

Parsley is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.104).

- **Purification:** Parsley is often used in purification baths, and it is also used to stop all misfortune.
- **Protection:** In ancient times it was said that if the sorcerer picked Parsley while uttering a hexing spell against another person, that person would be dead within the week.
- **Healing:** It is said that eating fresh Parsley aids in reducing blood pressure.

PATCHOULI (HUO XIANG)

Patchouli is an herb of power and manifestation, and it is commonly used for materializing one's wishes. Its job is to make things happen, to bring results quickly and powerfully (Figure 1.105). Patchouli is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Hexing:** It is said that Patchouli has no conscience of it's own, so it can often be substituted for "Graveyard Dust" and used in Hexes.
- **Prosperity:** Because of its rich earthy smell, Patchouli is commonly used in prosperity spells and potions. It is often added to money formulas, and it may be sprinkled directly onto money, inside purses, or inside wallets.
- **Love:** Patchouli is also used on a fertility tal-



Figure 1.105. Patchouli
(*Pogostemon cablin*)



Figure 1.106. Peppermint
(*Mentha piperita*)

isman and as an aphrodisiac (used for lust or sensuality rather than love).

PEPPERMINT (BO HE)

Peppermint is used to create change and get things moving (Figure 1.106). Peppermint is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

- **Purification:** Peppermint is used in purification spells and formulas, and its presence raises the energetic vibrations of an area.
- **Protection:** Peppermint is excellent for cleansing furniture, walls, or floorboards of any evil or negativity (i.e., steep the herb in your washing water), it will also positively raise the energetic field of the area.
- **Visions:** When placed beneath a pillow, Peppermint promotes sleep and enhances visionary dreams. It is said to sometimes offer the sorcerer glimpses of the future in his or her dreams.
- **Healing:** Peppermint can be used in healing



Figure 1.107. Periwinkle
(*Vinca minor*)

and purification baths. It is also very useful as a tea for treating conditions of stomach upset, heartburn and nausea, and it is also used to ease congestion during a cold or flu.

PERIWINKLE

Periwinkle is also known as “Sorcerer’s Violet” (Figure 1.106). In ancient times, it was believed to be unlucky to remove Periwinkle from a graveyard. To do so would incur the wrath of the ghosts that haunted the place. This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Periwinkle is sometimes used for protection against evil influences (i.e., when hung around doors and windows). In ancient times it was also carried to obtain grace and was believed to protect against snakes and poison.
- **Prosperity:** Periwinkle is sometimes used to attract money.
- **Love:** Periwinkle is used in love and lust spells.
- **Healing:** In ancient times, Periwinkle was sometimes used in magical rituals to restore lost memory.

PLANTAIN

The Lanceolata variety of Plantain has a base of long semi upright leaves and flower stalks that grow from six to thirty inches high (Figure 1.107). Plantain is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus. In order to maximize its power, Plantain should be gathered during the last quarter of the Moon cycle.



Figure 1.108. Plantain
(*Plantago* spp. *lanceolata*)



Figure 1.109. Poppy
(*Papaver* spp.)

- **Protection:** Plantain is used for its protective properties. It is said that Plantain will attract helpful spirits and protect the sorcerer against malevolent spirit entities. It can also be placed under the pillow in order to drive away nightmares and evil spirits. In ancient times, it was believed to protect against animal bites.

POPPY SEEDS (YING SU KE)

Poppy Seed is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.108).

- **Protection:** Poppy Seeds can be used as a charm against those victims who have become bewitched into love.
- **Visions:** Poppy Seeds are sometimes taken to induce clairvoyant dreams and visions, and they are related to most dark moon activities.
- **Prosperity:** It is said that Poppy Seeds can be used to attract luck and money. In ancient times, sorcerers would carry the seeds or the dried seed pod as a prosperity charm.



Figure 1.110. Rose
(*Rosa* spp.)



Figure 1.111. Rosemary
(*Rosmarinus officinalis*)

- **Love:** There is a long tradition of eating Poppy Seeds as a fertility charm. Poppy Seeds are also added to food and sachets in order to induce love.

ROSE (JIN YING ZI)

Rose is said to have high energetic frequency, attracting the highest spiritual energies from within ourselves, and the surrounding environment (Figure 1.109). Rose is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Roses are added to fast-luck and protection formulas. Its petals are sometimes sprinkled around the house to calm stress and soothe household upheavals.
- **Visions:** Rose tea is sometimes drunk before going to bed in order to induce prophetic dreams.
- **Love:** Because it awakens love and inspiration, Rose incense is used in all forms of love enchantments, and it possesses the strongest love vibration of any magical incense. Due to the flower's association with the emotions, Roses have long been used in love spells and mixtures (what you mix with the Rose with determines the kind of love you manifest). Rose petals or Rose water (distilled from the petals) may be added to the bath water to attract love. Scattering Rose petals on the altar enhances the power of a love spell. Rose hips are sometimes strung like beads and worn on the body to attract love.
- **Healing:** Rose hips (Jin Ying Zi) are very high in Vitamin C. Rose hips also contain A, B, E,

and K, organic acids, and pectin, and they have a high concentration of iron. Helps clear away headaches, dizziness, mouth sores and menstrual cramps. Heart and nerve tonic.

ROSEMARY

Rosemary is a commonly cultivated evergreen plant that usually has upright stems and grows up to six feet high; the aromatic leaves sit opposite each other along the stem (Figure 1.110). Rosemary is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** Rosemary is considered to be one of the oldest incenses. When burned, it emits a powerful cleansing and purifying energetic field. It is therefore often used prior to performing magical rituals. Rosemary is also used in purification baths, and infusions of this herb are commonly used to wash the hands prior to undertaking healing work. Rosemary is generally added to most purification bath sachets.
- **Protection:** An incense made out of Rosemary has substantial protective powers that can be used to banish nightmares and hostile spirits. It is sometimes placed under a pillow to ensure a good night's sleep and to drive away nightmares, or placed under the bed to guard against all forms of harm while sleeping. When hung over doors, Rosemary is said to keep thieves away.
- **Binding:** Rosemary binds things (or people) together in a loving, gentle manner.
- **Visions:** Rosemary can be used in dream pillows in order to induce lucid dreams and vi-



Figure 1.112. Rue
(*Ruta graveolens*)



Figure 1.113. Sage
(*Salvia officinalis*)

sions, and it aids in controlling out-of-body experiences.

- **Love:** Rosemary is use in love and lust incenses and potions.
- **Healing:** Rosemary and Juniper are burned together as a healing and recuperative incense. Rosemary is sometimes used as a circulatory, digestive, and nerve stimulant. It is said to heal headaches, depression, and halitosis. A tea of Rosemary is traditionally used to strengthen the memory and cause the mind to be alert.
- **Sea Magic:** Rosemary has an important magical link to the Moon, and through it, to the ocean and specific energies of the sea. The name of this herb translates to "Dew of the Sea," and its native habitat is the sea cliffs. Therefore, Rosemary is often used in sea rituals.

RUE

Rue has a branched pale green stem and alternate, pinnate, fleshy leaves that have little oblong leaflets of their own (Figure 1.112). Rue is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Purification:** Because Rue guards against negative energies and gets things moving in a positive direction, it is often used in consecration rituals. Rue is also used for the purification of ritual spaces and magical tools.
- **Protection:** In ancient times, Rue was considered a reliable defense against sorcerers and their spells. It is a highly protective herb when

used against hostile magic and is excellent when combined with other herbs for breaking curses. The leaves are commonly used in exorcisms and purification rituals. Like Asafoetida, Rue is used to banish hostile spirits and can be burnt as an incense when performing specific defensive rituals.

Rue is also known as the "Herb of Grace," and it was added to healing incenses, banishing mixtures, hexing dolls, and baths in order to breaks hexes and curses. Rue was believed to be so powerful against conditions such as "soul loss," that it was constantly used in magical spells and formulas. It was even sometimes hung at the door or placed in sachets as protection from the "evil eye." A sprig of fresh Rue is used as a sprinkler to distribute salt water throughout the house to clear negativity. Rue is also said to protect an individual against ill health caused from negative energies.

- **Visions:** Rue is believed to bestow "second sight."
- **Love:** Rue has sometimes been used for love and fertility charms since ancient times. Also, an infusion of Rue is sometimes used to wash the floors to protect the home or burned to clear the head where love is confused.

SAGE (DAN SHEN)

Sage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter (Figure 1.113).

- **Purification:** Sage is the main ingredient used in smudging and is often burned in order to



Figure 1.114. Sandalwood
(santalum album)

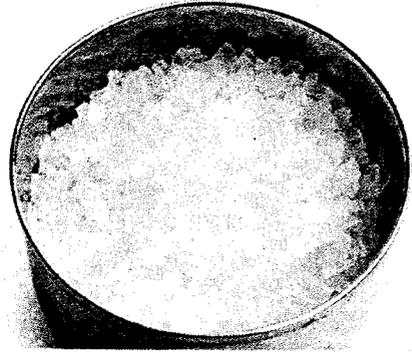


Figure 1.115. Salt
(Sodium chloride)

consecrate a ritual space. It absorbs negativity and misfortune, and it is used to purify sacred spaces and ritual tools.

- **Protection:** Sage protects against all forms of evil. It is especially good when moving into a new home (i.e., walk the smoke to the four corners of the room to repel and rid negative energies and influences). In ancient times, Sage was placed inside a small horn and worn in order to guard against the “evil eye.”
- **Prosperity:** Sage is used in countless money spells to attract wealth.
- **Healing:** Sage is a common ingredient in countless healing spells. It promotes wisdom and aids in healing the body, mind, and spirit. It is commonly used to heal wounds, aid digestion, ease muscle and joint pain, and treat colds and fever. Red Sage (Dan Shen) was used in ancient Chinese medicine to invigorate blood, clear heat, and remove stagnation, and it was said to enter into the body’s heart, pericardium, and liver channels.

SANDALWOOD (TAN XIANG)

Sandalwood is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.114). The scents of both Frankincense and White Sandalwood have some of the highest vibrations inherent in any plant. They are said to resonate with the higher spiritual aspects of our inner-self, and with Angelic beings of the highest order.

- **Purification:** White Sandalwood is used for

cleansing and purification. When burned, it emits very powerful spiritual vibrations, and is often used as a base ingredient in incense, especially incense used for protection, healing, and full moon rituals (when mixed with frankincense).

- **Summoning:** When mixed with Lavender, White Sandalwood makes an incense designed to conjure spirits.
- **Protection:** White Sandalwood incense is burned during exorcisms. White Sandalwood beads are considered to be protective, and they promote a spiritual awareness when worn. White Sandalwood powder can be scattered throughout an area in order to clear it of any negative energy.
- **Visions:** White Sandalwood is often used to stimulate clairvoyance.

SALT (YAN)

Salt (Sodium chloride) has a long history of use in magical rituals for purification, protection, and blessing (Figure 1.115). When Salt is placed on magical altars it is used to represent purity. Among spell-casters working in Daoist folk-magic traditions, it is commonplace to lay down a pinch of salt in each corner of a room before casting a spell.

Chinese folklore recounts the discovery of salt. Salt production has been important in China for millennia. In 2700 B.C. the earliest known treatise on pharmacology was published in China, called the *Beng Zao Gan Mu*. A major portion of this writing was devoted to a discussion of more than 40

kinds of salt, including descriptions of two methods of extracting salt and putting it in usable form.

During the Xia Dynasty (2205-1600 B.C.) the Chinese emperor Xia Yu levied one of the first known taxes in 2200 B.C.; he taxed salt. The imperial government, realizing that everyone needed to consume salt, made salt taxes a major revenue source. In Tibet, Marco Polo noted that tiny cakes of salt were pressed with images of the Grand Khan and used as coins.

- **Purification:** Because ritual cleaning is an important facet of folk-magic, salt is a common ingredient used in certain spells that focus on magical protection from evil (especially breaking the energetic work of an enemy). This type of protective magic is accomplished through the use of ritual salt baths and salt floor washes.

It is said that all life comes from the sea (i.e., we begin our lives as human fetuses submerged in amniotic fluid). In certain magical traditions it is taught that, salt is the solidified tears of God. God was so saddened by the spiritual and physical pollution overrunning the Earth that his tears formed the great oceans and seas. Because salt is derived from the emotion of God, a combination of water and salt are used by certain sorcerers to clear all forms of negativity—even hatred.

One type of “purification bath” used to remove a curse requires the sorcerer to dissolve nine teaspoons of Sea Salt and a small amount of Saltpeter in hot bath water. The sorcerer will undress and then bathe in the salt water purification mixture nine times. While soaking in the bath water, the sorcerer will begin to rub from his or her body from the face downwards. Always use a downward stroking pattern in order to remove any impurities and toxic energy (i.e., never wash using upward strokes). After completing the nine ritual washes, take the water and throw it towards the sunrise (before the Sun crests the horizon).

- **Protection:** Salt is said to repel evil spirits, and many believe that sprinkling Salt onto spilled oil has the power to drive away and exorcise evil. In certain magical traditions, when the intention of a spell is directed primarily for



Figure 1.116. Slippery Elm
(*Ulmus fulva*)

protection, salt may be used alone or combined with other herbal ingredients. For more aggressive spells against enemies (such as a Crossing Hex), salt may be added to energetically aggressive herbs such as Cayenne Pepper, Sulphur, and Bluestone.

In certain magical traditions of Latin America, salt is used to prepare a very important magical formula called “Rattlesnake Salt,” which is believed to lengthen the sorcerer’s life and to also provide protection for the home or place of business.

SLIPPERY ELM

Slippery Elm is considered to be Yin (Feminine) in nature; it is associated with the Air Element, and its planetary correspondence is Saturn (Figure 1.116).

- **Protection:** Slippery Elm is a highly focused protection herb especially effective at controlling gossip or slander. Sorcerers in one magical tradition will burn Slippery Elm and throw into its fire a yellow knotted cord to stop gossip and backbiting.

SOLOMON’S SEAL (YU ZHU)

Solomon’s Seal is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn (Figure 1.117).

- **Protection:** Solomon’s Seal is used for protection and exorcism, and an infusion of the roots is sometimes sprinkled about an area to ward



Figure 1.117. Solomon's Seal
(*Polygonatum officinale*)

off evil. It is also considered to be an uncrossing herb, and therefore is sometimes used to reverse hexes and other malevolent magical spells

- **Visions:** Solomon's Seal is said to stimulate psychic perceptions, initiate hunches, intuitions, and prophetic dreams.

ST. JOHN'S WORT

St. John's Wort is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.118).

- **Protection:** St. John's Wort is used for protection against evil spells and hexes. It was also burned in exorcistic rituals in order to banish evil spirits and demons. When the flowers and the leaves are placed in a jar and hung by a window, they are said to protect against thunderbolts, fire, and evil spirits, and also to prevent nightmares.

St. John's Wort was traditionally gathered on Midsummer's Eve. It was then dried over fires and passed through the altar smoke in order to purify it. After that, it was then hung in the house as a form of energetic protection against ghosts, evil spirits, demons, and malevolent sorcerers.

In ancient times, it was said that if St. John's Wort was worn as an amulet and drank as a tea, it would strengthen a soldier's courage and conviction, making him invincible.

- **Visions:** St. John's Wort is said to open the



Figure 1.118. St. John's Wort
(*Hypericum perforatum*)



Figure 1.119. Thistle
(*Carduus* spp.)

sorcerer's spirit to divine guidance, and it can be used to assist the sorcerer in out-of-body experiences.

- **Healing:** St. John's Wort is understood to be an ideal combination of Water and Fire, and the ultimate healing essence. It is said to easily absorb and ground negative energies. It also works quickly to reverse negativity and quiet animosity or arguments existing between people. It is sometimes used as a tea to treat depression, and its leaves are woven into in a necklace in order to ward off sickness caused by tension.

THISTLE (DA JI)

Thistle is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.119).

- **Purification:** It is said that a bowl of Thistles placed in a room will strengthen the energy and



Figure 1.120. Thyme
(*Thymus vulgaris*)



Figure 1.121. Tormentil
(*Potentilla tormentilla*)

renew the vitality of all who are in the room.

- **Summoning:** In order to call spirits, Thistle is placed in boiling water. The water is then removed from the fire and the sorcerer sits or lies beside it. As the steam rises, the sorcerer will conjure the spirits, ask their questions and listen to their answers.
- **Protection:** Thistle can be burned as an incense or scattered on the floors for protection and to exorcise evil. It can also be used to counteract hexing. When carried, Thistle blossom is said to protect against evil. In ancient times, it was believed that when thrown onto a fire, Thistle would deflect lightning away from the house. Hexing dolls are sometimes stuffed with Thistle in order to protect an individual and to counter a curse.
- **Healing:** Thistle is said to drive out melancholy when worn or carried.

THYME (BAI LI XIANG)

Thyme is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.120).

- **Purification:** Thyme is burned as an incense for the purification of magical spaces prior to rituals. Thyme is considered to be a house blessing herb. Thyme is often mixed with Marjoram (especially in Spring) to create a magical cleansing bath. This purification bath is used to remove all sorrows and ills of the past year. For this reason Thyme is often burned or carried in healing rituals as well.
- **Protection:** Thyme can be used for protection, especially from the negative energy of others.

- **Visions:** Thyme is sometimes used to induce psychic vision (it is said that if you wear Thyme you will be able to see Nature Spirits).
- **Healing:** Thyme is burned as an incense in order to encourage health. It is also used in healing spells. The aroma is said to revitalize strength and courage. When placed beneath a pillow, Thyme is said to ensure a peaceful sleep.

TORMENTIL

Tormentil is a commanding herb (i.e., often used to command respect) that can be used for good or ill (Figure 1.121). Traditionally, it is used equally in cursing and protection (and is also frequently used in matters of love). For example, an infusion of Tormentil is drunk in order to give protection, or is served to a loved one to keep their love. Tormentil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Protection:** In ancient times, sorcerers would traditionally drink an infusion made out of Tormentil in order to guard themselves against permanent possession by spirits. The plant was sometimes hung in the home to drive away evil.
- **Love:** Tormentil is sometimes carried in order to attract love.

TURMERIC (YU JIN)

Turmeric is used in purification and in Dream Magic (Figure 1.122).

- **Purification:** Turmeric can be scattered on the floor to purify, consecrate, and protect a magic circle, or it can be mixed with salt water and



Figure 1.122. Turmeric
(*Curcuma longa*)



Figure 1.123. Valerian
(*Valeriana officinalis*)

sprinkled around the altar in order to purify the area.

- **Summon:** It is said that Turmeric purifies a space because spirits are drawn to its heat. It can therefore also be used to lead and control spirits.
- **Visions:** Turmeric tea has been also shown to enhance dream imagery, increase vividness, prolong REM periods, and initiate dream recall. In order to make an effective Tormentil tea, add about half a teaspoon of the orange powdery ground root into hot water and mix thoroughly. The ground Turmeric root is also steeped in hot water and drunk as a tea to increase life expectancy and clear the mind.

VALERIAN (GAN SONG)

Valerian can sometimes be substituted for "Graveyard Dust" (Figure 1.123). Valerian is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Purification:** Valerian can be used in consecrating incense burners. Sorcerers in certain magical traditions will drink Valerian tea daily (in moderate doses) during times of purification.
- **Protection:** When powdered, Valerian can be used in protective sachets. It can also be hung in the home to guard it against lightning, or placed in pillows to aid falling asleep.
- **Visions:** Valerian aids psychic powers, is used for Dream Magic, and is sometimes used in order to initiate Soul (astral) Projection.
- **Love:** Valerian root is also added to love sachets. The herb is also used in love spells and mix-



Figure 1.124. Vervain
(*Verbena officinalis*)

tures. It is especially used to soothe and settle tension or calm quarrelling in a relationship.

- **Healing:** Valerian is sometimes used to combat anxiety and depression, as well as relieve panic attacks and tension headaches. Valerian is also sometimes used as a muscle relaxant and as a tranquilizer.

VERVAIN

Vervain is one of the best herbs for magical purposes in general, and it can be put to use in nearly any kind of magic ritual. It may also be added to any neutral magic preparation for increasing its effect. Any part of the plant may be carried as a personal amulet (Figure 1.124). Vervain is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Purification:** Vervain is commonly used in the ritual cleansing of sacred spaces, in magical cleansing baths, and in purification incenses.
- **Summoning:** It is said that a crown of Vervain placed on the head will protect a sorcerer



Figure 1.125. Vetivert
(*Andropogon zizanioides*)



Figure 1.126. Wormwood
(*Artemisia absinthium*)

while he or she is invoking spirit entities.

- **Protection:** Vervain is said to ease the burden of the soul and drive away evil spirits. It is commonly used to protect against all forms of enchantment (i.e., when burnt it dispels unrequited love). An infusion of Vervain is sometimes sprinkled around the home to chase off evil spirits or malignant energies. In ancient times, it was hung over the bed in order to prevent nightmares.
- **Visions:** Vervain has a particular magical power that is of great use in visionary work. It is believed that if the juice is smeared on the body, the sorcerer will be allowed to see into the future.
- **Prosperity:** Vervain is also an excellent herb for prosperity charms and spells, as it brings good luck and inspiration. If it is buried in the garden or placed in the house, it is said that wealth will flow and plants will thrive.
- **Love:** Vervain is a common ingredient in love mixtures. It has a reputation as an aphrodisiac and is used in many magical traditions in the construction of love charms. Vervain is also said to turn enemies into friends. The dried herb is scattered around the home as a peace-bringer and is also worn to calm the emotions.
- **Healing:** Vervain is sometimes used to combat nervous exhaustion, paranoia, insomnia, and depression.

VETIVERT

Technically considered to be a power herb, Vetivert may be used to strengthen hexing formu-

las. However, one of Vetivert greatest abilities is its magical power to un-cross a hex (Figure 1.125). Vetivert is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Protection:** Vetivert root is burned to overcome evil spells, and it is excellent for uncrossing (reversing hexes).
- **Prosperity:** Vetivert is also used in money spells and formulas, and it can be carried in order to attract luck and burned in anti-theft incenses.
- **Love:** Vetivert is also used in love powders, sachets, and incenses, and it is added to the bath water in a sachet in order to make yourself attractive to the opposite sex.

WORMWOOD (QING HAO)

Wormwood is often used in initiation rites and tests of courage (Figure 1.126). According to ancient magical traditions, Wormwood is said to counteract the effects of poisoning by Hemlock and Toadstools. Wormwood is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Summoning:** Wormwood burned in graveyards is said to make the spirits of the dead rise and speak. It also enables the dead to be released from the physical realm, so that they may find peace.
- **Protection:** Wormwood is sometimes burned to gain protection from rogue spirit entities. When carried, the herb is said to protect the sorcerer from bewitchment.

veloping psychic power or mixed with Sandalwood to summon spirits.

- **Divination:** Wormwood is used in divination and clairvoyance incenses.
- **Love:** Wormwood is sometimes used in love potions, and it is made into an alcoholic beverage called "Absinthe." Although this dangerous liqueur is now banned in many countries, its reputation as a love stimulant lingers.

YARROW (SHI)

Yarrow usually grows in clusters and can be easily identified by its soft feathery leaves occurring in alternation along a single stem. Yarrow are usually between one and two feet tall but are occasionally shorter, and may be smooth or rough-textured (Figure 1.127). Yarrow blossoms are very small, with two separate, distinct male (Yang) and female (Yin) flowers. The yellow centered female flowers are surrounded by five white Male petals (each one of which is considered a male flower). Yarrow is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

Yarrow is called "Shi" in Chinese and is said to grow in exceptionally plentiful amounts at the grave of Confucius. According to a Chinese legend, one hundred Yarrow stalks grew from a single root. When the plant was a thousand years old, three hundred stalks had grown from the root. Such was the power of this plant that wolves, tigers, and poisonous plants would never be found near it.

In ancient China, stalks from a closely related species (*Achillea sibirica*) are the source of the famous "stalks of divination" used in consulting the Yi-Jing (Book of Changes). These stalks were sold in parcels of sixty-four, and their length was very important. For the Son of Heaven (the emperor) the stalks were nine feet in length; for feudal princes, seven feet; for high dignitaries and government officials, five feet long; and for graduates of the imperial boards, three feet.

- **Protection:** Yarrow is sometimes used to exorcise evil, and when worn, it protects the wearer from negativity. When held in the hand, Yarrow is said to stop all fear and grant



Figure 1.127. Yarrow
(*Achillea millefolium*)

courage. When carried as a sachet or amulet, it is said to repel all negative influences.

Yarrow was strewn across the threshold of a house to keep out evil influences and was worn to guard against evil spells. In ancient times, people sometimes tied sprigs of Yarrow to a baby's crib in order to protect the infant from sorcerers who might try to steal the child's soul.

- **Visions:** Yarrow is said to promote pleasant dreams, and its twigs were used in ancient China for divination.
- **Love:** Yarrow is often carried to bring love and attract friends. It is often used in wedding decorations to ensure a long lasting marriage, and is therefore used in many love spells and in constructing love charms. It is said that a bunch of dried Yarrow hung over the bed or used in wedding decorations ensures a love lasting at least seven years. Carrying Yarrow not only brings love, but it also attracts any friends and distant relations whom you wish to contact.
- **Healing:** Yarrow is considered to be a common weed with uncommon healing powers. It is used to dispel melancholy, negativity, lingering sorrow, and depression, and it was also said to be useful in improving respiration, skin, and muscle tone. If taken over a long period of time, Yarrow was believed to increase intelligence. Yarrow is also a good remedy for colds (i.e., it opens the pores and purifies the blood).

VISIONARY PLANTS

The energetic action of "visionary plants" is the ability to induce the visual images of the energetic and spiritual realm. The hallucinations are usually so complex that a clear-cut definition and classification of them has not yet been found. Traditionally, psychoactive plants are divided into five categories: Excitantia, Inebriantia, Hypnotica, Euphorica, and Phantastica.

None of these plants has stirred deeper interest than the Phantastica. These plants that "bring about evident cerebral excitation in the form of hallucinations, illusions, and visions (followed by unconsciousness or other symptoms of altered cerebral functioning).

Differing from the other psychotropic drugs (which act normally only to calm or to stimulate), these hallucinogens act on the central nervous system to bring about a dream-like state marked by extreme alteration in the sphere of experience, perceptions of reality, changes of space and time, and of the consciousness. They invariably induce a series of visual hallucinations, often in kaleidoscopic movement, and usually in rather indescribably brilliant and rich colors, frequently accompanied by auditory and other hallucinations and a variety of synesthesias.

A psychotomimetic is a "substance which produces changes in thought, perception, and mood, occurring alone or in conjunction with each other, without causing major disturbances of the autonomic nervous system (i.e., clouding of consciousness or other serious disability). High doses generally elicit hallucinations, disorientation, memory disturbance, hyper-excitation or stupor, and even narcosis (occur only when excessive dosages are administered). Nearly all of these hallucinogenic substances are derived from the Plant Kingdom or else are chemically related to naturally occurring compounds.

HISTORY

Many of these visual effects are so unearthly, so unreal, that most, if not all, of the hallucinogenic plants acquired in primitive societies often become viewed as sacred (i.e., the object of direct worship). In almost all primitive cultures, sickness

and death are believed to be due to interference from supernatural realms. For this reason, the psychic effects of drugs are often far more important in primitive medicinal practices than the purely physical ones. Consequently, hallucinogens above all other plants are found closely connected with Daoist magic and ancient sorcery, especially in the treatment of disease and death, and in relation to religious observances.

Hallucinogens occur widely separated in the Plant Kingdom, concentrated especially in two unrelated areas of the vegetal world. While most are spermatophytes, some of the biologically, chemically and sociologically most fascinating are found amongst the cryptogams, especially the fungi. In tropical countries, where a hot Sun, a humid air, and a teeming soil, give extraordinary energy to vegetable life. The natives of these regions often recognize the existence of potent herbs unknown to the European practitioner.

Chemically, hallucinogenic plants may be separated into two groups:

- Those that have active organic constituents that contain nitrogen, most of which are alkaloids or related compounds
- Those that have active organic constituents that are devoid of nitrogen.

THE USE OF PSYCHOACTIVE PLANTS

It is an excepted fact in ancient magical practices, that the mind is not generated by the physical brain. Rather, the mind is viewed as something above and beyond the physical body, that is aware of reality at a far deeper level than most individual's experience. The brain simply acts as a "reducing valve," filtering out those impressions that are not currently useful for everyday survival. Psychedelic substances such as psychoactive plants and many spiritual disciplines (i.e., those that incorporate deep meditational states) all assist the individual in reducing the efficiency of the brain as a filter. This allows more energetic impressions of the mind-at-large to be received. Far from being hallucinatory, these energetic impressions are experienced by sorcerers as indirect glimpses of reality, flowing in to the mind at levels that an individual cannot normally access.

Sacred plants should always be approached with due respect and should never be taken simply for pure entertainment value. Drug-induced visionary journeys can have a profound impact on the psyche, sometimes with long lasting after effects. It is recommended that no-one should attempt such a journey without the guidance and support of an experienced person. In traditional societies it is customary to undergo a cleansing process prior to engaging in any kind of trance or visionary work. Utmost importance is placed on mental, emotional, and physical preparation and purification to ensure a beneficial outcome of the ritual. Not to undergo these preparations lays the disciple wide open for a trip into the energetic realms of hell or worse (sometimes causing lasting effects of mental derangement and paranoia). Sacred plants only provide the key to other dimensions, but what is to be found there depends on the mental and psychological state of the initiate.

The Daoists of ancient China seem to have made use of the fly-agaric mushroom, and often make reference to the "Divine Mushroom of Immortality." The writings of ancient China are full of many references to other psychoactive fungi. There is even an ancient Daoist work called "On the Planting and Cultivation of Magic Mushrooms."

Hallucinogenic species of *Panaeolus* or *Pholiota* have been identified as the fungi referred to in early Chinese accounts as *Xiao Qun* or "Laughing Mushroom." Magic Mushrooms such as *Fu-ling* (a parasitic fungus that grows on the roots of the pine tree) and *Polyporus cocos* or *Poria* (*Pachyma*) *cocos* are also considered to be an "Immortal Medicine" in ancient Chinese tradition. The ancient Chinese Buddhist text called the *Tripitaka* (*Da Zang*) contains an account of a sage taking refuge in the mountains in order to meditate and consume mushroom elixirs.

Hemp fiber has been found to date as far back as 4000 BC in ancient China. It was described as *Ma-fen* (Hemp-fruit) in China where a legendary emperor of 2000 BC said "If taken to excess, it will cause you to see devils. If taken over a long time it makes one communicate with spirits and lightens one's body" Chinese Emperor Shen-Nung in 2737 BC recommended it for a variety of uses (from treat-

ing malaria to absent-mindedness). A Daoist priest in 500 BC noted that *Cannabis* "was employed by necromancers, in combination with *Ginseng* to set forward time and reveal future events."

SPIRITUAL AWAKENING THROUGH HERBS

In Sanskrit, the method of "Awakening through Herbs" is called "Aushadhi." Any Awakening achieved in this manner, can (under the right circumstances), replicate the third level of realization with the ability of obtaining the power of transformation. The power and experience of an "Herbal Awakening" can be initiated very quickly, although it can also be an extremely risky and unreliable method. Therefore, it is written in ancient texts that the herbs used to awaken this energetic potentiality should only be obtained and administered through the protection and guidance of a qualified master. The reason for such restrictions is that there are certain herbs that only awaken the body's Yin and there are others that only awaken the body's Yang; additionally, there are also certain mind awakening herbs that can suppress either or both Yin and Yang states.

In the *Yoga Sutras of Patanjali* (Chapter IV, verse 1), it states: "The power of Siddhis (spiritual attainments) can come because of previous Karma and genetics, from herbs (*Aushadhis*), the use of Mantras, the kindling of the psychic fire (*Kundalini*), and/or from *Samadhi* (spiritual enlightenment)."

Using the powers of the Siddhis a person can become capable of flying in the skies and traveling from one place to another in just a few seconds. Although there are several occasions of individuals flying reported in the *Sutras* of classical Buddhism and Zen, the Venerable *Pindola Bharadvaja* is probably the person most commonly cited.

Plants listed in this section are those which have long history of use by ancient Chinese for their mind altering properties.

- *Amanita muscaria*
- *Cannabis sativa*
- *Datura*
- *Lagochilus Inebrians*
- *Mitragyna Speciosa*
- *Nymphaea Caerulea*
- *Ololiuqui*
- *Papaver Somniferum*
- *Peganum harmala*

According to one ancient shaman tradition, the method of "Awakening through Herbs" is divided into three separate categories: Mushrooms, Plants, and Cactus. These are described as follows:

MUSHROOMS

The use of hallucinogenic mushrooms and Puffballs is very ancient and an integral part of ancient Chinese mysticism. From earliest times, hallucinogenic mushrooms have been worshipped by certain primitive cultures scattered from Mexico to Borneo and Siberia. The visions are staggering in their subjective impact. They are no shadowy, uncertain sights; you are spellbound, held in awe by feelings of wonder and reverence. You experience an overflowing sense of empathy and "oneness" towards those who are sharing the mushrooms and the spiritual experience with you. The ancient mystics believed that the mushrooms open the gates to another plane of existence, to the past and future, to Heaven and the Celestial Immortals, who can answer all of the grave questions that the sorcerer asks.

Magical Mushrooms are considered to be Yang. This herb is like a strong but detached man, and is to be approached and treated with respect. Mushrooms allow the initiate the ability to learn how to handle spiritual powers, fly within the energetic and spiritual realms, and perceive and transform into his or her dominant energetic animal form.

AMANITA MUSCARIA

This herb is considered to be Masculine in nature, its Element corresponds to Air, and its planetary correspondence is Mercury (Figure 1.128). In ancient China, Flying Agaric (*Amanita Muscaria*) was also known as the "Miracle Working Zhi," "Mushroom of the Spirits," "Miraculous Mushroom," and "Auspicious Mushroom." It is the oldest and most widespread in use of the hallucinogenic mushrooms. It grows throughout the north-temperate parts of both hemispheres, although it has long been recognized as a toxic plant. It was extensively used as an hallucinogenic agent in Siberia.

The Daoists of ancient China seem to have made use of the fly-agaric mushroom, and often



Figure 1.128. "Fly Agaric"
(*Amanita Muscaria*)

make reference to it as the "Divine Mushroom of Immortality." The writings of ancient China overflow with many other references to psychoactive fungi, and there is even an ancient Daoist work called "*On the Planting and Cultivation of Magic Mushrooms*."

The Chinese Buddhist text called the Tripitaka (Da Zang) contains an account of a sage taking refuge in the mountains in order to meditate and consume mushroom elixirs. Additionally, there are frescoes decorating the Koguryo tombs of Korea that depict Daoist Immortals and their female consorts (known as Jade Girls), picking "magic mushrooms."

A twelfth-century Chinese official berated the followers of a Manichaean religion for consuming the fly-agaric mushrooms as part of their religious observances.

Harvesting

Amanita muscaria was usually not taken fresh; they were collected in the hottest seasons and hung up by a string in the air to dry. Some varieties of this mushroom dry naturally (either by themselves, or on the ground) and are said to be far more narcotic than those artificially preserved. Small deep colored specimens, thickly covered with warts, are also said to be more powerful than those of a larger size and paler color.

Ingestion

Generally, only male shaman ate the fly agaric. The method of using the mushroom varied significantly amongst the various ancient tribes. Traditionally, the women moistened and softened the

agarics in their mouth, then rolled them by hand into small sausage-like shapes, and gave them to the men to swallow. The hot, burning taste often induced vomiting, so they were usually swallowed whole.

There is much diversity of opinion concerning the length of the induced intoxication. Usually the effects of three or four dried or smoked mushrooms might last from four hours to a full day. The condition of the mushrooms when gathered, their treatment after collection, and the way in which they are ingested all significantly influenced the length and strength of the intoxication. An average dose was three mushrooms-often one large one and two smaller ones; however, when a longer and more powerful effect was desired, sometimes up to ten or twelve mushrooms were ingested.

Some shamans chewed the plant and held it in their mouth for a long time before swallowing it. Other means of using the agaric involved adding it to teas, alcoholic elixirs, or soups; or steeping it in juice of the Bog Wortle Berry (*Vaccinium Uliginosum*), or the Willow-herb (*Epilobium Angustifolium*).

The ancient shamans believed that the spirits of the mushroom often play practical jokes on a person under their influence, but they also guide him to other realms or guard him from harm in this world.

As with all drugs, the physical and mental condition of the individual greatly influenced the intoxicating effects of *Amanita Muscaria*. The intoxication sets in usually about an hour after ingestion of the mushrooms. Twitching, trembling, and slight convulsive motions of the limbs are soon experienced. The feet begin to feel numb and light, and a euphoric feeling, characterized by happiness, is then preceded by visual hallucinations. At this point, the shaman can now see into and speak with persons within the spiritual realm.

The "Soma" of the Aryans

Amanita muscaria may have also played a vital role in Indian magic (i.e., far to the south of Siberia). About 3,500 years ago, Aryan peoples swept from the north into the Indus Valley of India, bringing with them the cult of a plant called



Figure 1.129. The "Flesh of the Gods" (Teonanacatl)

Soma. Undoubtedly the greatest enigma in the field of plant hallucinogens has revolved about the identity of Soma. The Aryans deified the plant as an holy inebriant and worshipped it, extracting its juice and drinking it in religious rites. They composed more than 1,000 hymns to Soma, which have come down to us intact in the Rig Veda.

No one knows at the present time what Soma actually is. For more than 2,000 years, its identity has been clouded in mystery. The principal contenders for Soma were sundry species of *Ephedra* (genus of gymnosperm), *Periploca* and *Sarcostemma* (asclepiadaceous genera). All three similar in being vine-like, fleshy, leafless or almost leafless desert plants.

Some botanists have felt that Soma might have been cannabis, others that it was wholly mythical and never was derived from a plant. However, to some anthropologists, the true soma was a mushroom, the fly agaric (*Amanita muscaria*). This identification appears to be the first species that satisfies all of the many intricately interlocking pieces of indirect evidence.

THE MUSHROOMS OF MEXICO

One of the several important native religious cults that the Spanish conquerors found in Mexico was one in which intoxicating mushrooms were consumed much as a sacrament. These mushrooms were so revered that the Aztecs called them Teonanacatl or "Flesh of the Gods" (Figure 1.129). The natives ate the mushroom Teonanacatl with honey and it "caused the individual to see visions, feel a faintness of heart, and be provoked to lust."

CATEGORIZATION OF MAGIC MUSHROOMS

“Magical Mushrooms” are categorized as follows:

- *Gymnopilus spectabilis* (Big Laughing Gym)
- *Panaeolus bispora*
- *Panaeolus cambodgeniensis* (*Copelandia cambodgeniensis*)
- *Panaeolus campanulatus* (bell-capped panaeolus)
- *Panaeolus cyanescens* (*Copelandia cyanescens*)
- *Panaeolus subbalteatus*
- *Panaeolus tropicalis* (*Copelandia tropicalis*)
- *Psilocybe arcana*
- *Psilocybe atlantis*
- *Psilocybe australiana*
- *Psilocybe aztecorum*
- *Psilocybe azurescens*
- *Psilocybe baeocystis* (potent psilocybe)
- *Psilocybe bohemica*
- *Psilocybe coprophila*
- *Psilocybe crobulus*
- *Psilocybe cubensis* (*Cubes*, *Stropharia cubensis*)
- *Psilocybe cyanescens* (*Wavy Caps*)
- *Psilocybe hoogshagenii*
- *Psilocybe mexicana*
- *Psilocybe muscorum*
- *Psilocybe pelliculosa* (*Conifer Psilocybe*)
- *Psilocybe samuiensis*
- *Psilocybe semilanceata* (*Liberty Cap*)
- *Psilocybe subaeruginosa*
- *Psilocybe subcubensis*
- *Psilocybe tampanensis*
- *Psilocybe weilii*

PLANTS

The use of hallucinogenic “Spirit Plants” is very ancient and an integral part of ancient Chinese mysticism. From earliest times, hallucinogenic plants have been highly valued in the traditions of every culture for their nourishing, healing, and transformative properties. The most powerful plants—those known to transport the human mind into other dimensions of consciousness—have traditionally been regarded as sacred. The most common of these plants are described as follows:

BELLADONNA (DIAN KAI)

This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn. Belladonna (also known as Deadly Nightshade) is high toxic.



Figure 1.130. Belladonna
(*Atropa belladonna*)



Figure 1.131. Hemp
(*Cannabis sativa*)

In ancient times, certain magical traditions used it to induce Spirit Travel (Traveling Clairvoyance), Soul Traveling (Astral Projection), and to promote psychic visions. It is believed to be one of the herbal ingredient in the legendary “Flying” ointments used by witches of Western magic (Figure 1.130). When using it in banishing rituals, keep in mind it's toxicity level (i.e., Belladonna's reaction time is several hours to several days).

CANNABIS (MA)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.131).

Cannabis, Marijuana, or Hemp (as was commonly named), has been used for thousands of years for its magical properties. It was once widely used in Daoist magic, and was part of many herbal

incense formulae used to induce visions and for scrying (the smoke was believed to open the sorcerer's psychic senses). Both Mugwort and Hemp were prescribed to be burned together before a magic mirror in order to gain visions. Hemp was also added to meditation incenses.

Scourges made of Hemp were used in China as imitation snakes, which were beat against the beds of the sick to drive away the malicious, illness causing demons.

Its psychotropic effects were known by the ancient Mao Shan Zheng Yi Daoist sect, who often used it as an aid to divination, and it also played an important part in many traditional love spells.

The Mao Shan Daoists feature cannabis as a deity named "Ma Ku" (translated as "Miss Hemp" or the "Hemp Lady"). She appears in the literature which emerged from ancient Mao Shan Daoism. In ancient China, the Highest Clarity School of Daoism worshipped cannabis, or at least personified it as one of the countless myriads of Immortal figures that populated the dream-world of Mao Shan. The few references to Ma Ku in ancient works always associate her with the dilation of time-sense, a psychotropic effect noted by all cannabis users.

According to Professor Michael Saso, the sacred scriptures of the Mao Shan "Highest Clarity" sect were revealed under the influence of a "hemp-laced incense" (which may refer to the archaic Siberian technique of the smoke-filled tent). The ancient Mao Shan tradition emphasized neither the "philosophical" Daoism of the *Daodejing* and *Zhuangzi*, nor the "communal" Daoism of the anarchic Yellow Turbans and the Zhang Family. Instead, it developed a highly individualized magical practice based on Shengong training. The Mao Shan or Shang Qing ("Highest Clarity") adept focused on meditations based on "aimless wandering" in a world of imagination that was shared by all initiates and codified in elaborate fantasy-geographies of mountains, grottoes, undersea cities, distant island utopias, the Hollow Earth, the cloud-palaces of the skies, and outer space. As alchemists, the Mao Shan adepts made free use of various drugs to enhance their visualizations, including mysterious and magical

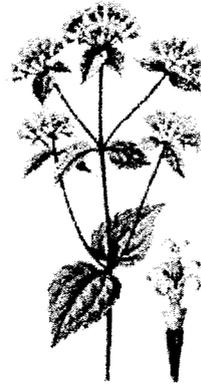


Figure 1.132. *Calea Zachatechi*

mushrooms, herbs, and mineral preparations.

Hemp appears in very early Chinese pharmacopoeias, in ancient Chinese medicine, Huo Ma Ren ("Fire Hemp Seeds") were commonly used to treat Large Intestine, Spleen, and Stomach disorders, as well as to clear heat, and mildly tonify the body's Yin.

It is important to note that due to its association with the destructive properties of the planet Saturn, certain schools of Chinese sorcery specifically consider cannabis to be extremely damaging to the cultivation and mastering of a sorcerer's energetic and spiritual powers.

CALEA ZACHATECHI

Although not Chinese in origin (i.e., Oaxaca, Mexico), *Calea Zachatechi* is known as "the Aztec Dream Herb" and "Bitter Grass," and is a herbal plant used by the Oaxaca Chontal Indian shaman sorcerers for Oneiromancy (a form of divination based on dreams). The Indian shamans claim that it clarifies the senses, creates a general sense of well being and induces spectacular dreams (Figure 1.132). It has been scientifically demonstrated that extracts of *Calea Zachatechi* increase reaction times, frequency, and recollection of dreams.

Calea does not automatically increase the frequency of the sorcerer's lucid dreams. Instead, the dreams usually become more realistic and memorable to the sorcerer. A controlled sleep study showed that ingesting *Calea* tea before bedtime increased the number of dreams recalled. This phenomenon is the result of *Calea* activating the "Memory Continuity Facilitator" in the brain

which prevents the mental "jumping around" from place and time that can occur while in the dream state.

As a side effect, Calea can also produce feelings of well-being that can continue for one or more days. At lower doses, Calea produces a mild euphoric feeling that is similar to cannabis. At all dosage levels, mental clarity and time lagging is usually experienced. Currently there are no noted side effects from using Calea. It can be either smoked or made into a tea.

Traditionally, the tea is first drunk slowly. Then the sorcerer lies down in a quiet place and smokes one or two cigarettes made from the crushed leaves of the Calea plant. More leaves are usually then placed under the sorcerer's pillow before he or she falls asleep. The result of this practice is an oneirogenic entry into the landscape of lucid and rather vivid, sometimes significant, dreams. The side effects can result in feelings of mild euphoria and heightened waking clarity.

- **Shaman Formulae:** One formulae used in shamanic dreamwork combines the use of Calea Zacatechi, Salvia Divinorum, Valerian, and the leaves of a mild sedative called Kratom (*Mitragyna speciosa*) to induce consistently vivid dreams. The mechanisms by which these oneirogens facilitate lucid dreaming and provoke this intense imagery is still not known.

DATURA (MAN TUOLE)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.133). In ancient China, Datura was valued for its magical and medical properties. The ancient Daoists referred to the Datura plant as the "flower of one of the Pole Stars." According to one legend, messengers from this star could be recognized because that always carry a Datura flower.

All parts of the Datura plant (i.e., the roots, leaves, flowers, and seeds) are used in magical practices. It was customary for the ancient Daoists to mix Datura (Man Tuole) with Cannabis (Ma) in rice wine, and drink it as a magical elixir. It was also said that the Datura plant absorbed the energetic



Figure 1.133. *Datura Innoxia*

and emotional properties of the individual who harvested it (e.g., if the individual was laughing or crying when they were harvesting the plant, anyone who drank the magical elixir would suddenly begin to laugh or cry). Therefore certain precautions were taken during the time of harvesting and preparation of the Datura magical elixirs.

One vision inducing type of Datura (*Datura Ceratocaula*) blooms at night, starting about early evening and typically closing around noon the following day. It is regarded as a "sister" plant of Ololuiqui (a vision inducing Morning-Glory), and is commonly used for Soul Travel, Spirit Travel, to induce visionary trances, Shape-shifting, divination, discovering lost or stolen objects, and diagnosing the causes of diseases (especially if Black Magic was suspected).

Another type of Datura (*Datura Metel*), was mixed with Cannabis (Ma) and commonly smoked to induce visions. The Yang energy of the Datura is combined with the Yin energy of the Cannabis and signifies the perfect blended duality of Yang and Yin. This magical combination allowed the Daoist mystic to enter into the infinite realm of the Wuji and commune with the celestial immortals.

A tea made from the Datura roots, leaves, and even the prickly seed pod of the plant was given to the Daoist initiate to drink in order to see visions. The herb Datura has been used to hex and to break hexes, to produce sleep and induce dreams, and for protection from evil spirits. It has

also been used for Divination, to find one's totem animal (in shaman traditions), to allow one to see ghosts, for communing with birds, for long hunts and strength, for sharper vision, for sorcery, and for increasing supernatural powers.

Like other tropane-containing plants that have been historically used for "Flying Ointments," *Datura* has been used in certain rituals related to inducing the ability to fly (Soul Travel) through eating, drinking and sometimes wearing and absorbing an ointment. *Datura* is still widely used in the Caribbean for the same or similar reasons, and is called the "herbe aux sorciers" (herb of the sorcerers) among the various French speaking islanders. On the English speaking islands, Jamaica for example, those who practice the spellcraft "Obeah" are also known to incorporate almost interchangeably with *Datura* another Nightshade herb they call Branched Calalue.

The tea from *Datura* is extremely hallucinogenic. The hallucinogenic effects are reported to be stronger than Peyote, Psyllidicin, or LSD. However, *Datura* is also very toxic and can cause permanent psychosis. Solanaceous plants such as Sacred *Datura* contain relatively high concentrations of tropane alkaloids, primarily Atropine, Hyoscyamine, and Scopolamine, the primary alkaloid being Scopolamine. It is apparently Scopolamine that produces the hallucinogenic effects. It induces an intoxication followed by narcosis in which hallucinations occur during the transition state between consciousness and sleep.

When *Datura* is used in a Native American ritual, it is always under the guidance of an individual of certain tribal spiritual resolve such as a Medicine person or tribal elder. These experts on the use of the plant know what other plants to add in order to neutralize the harmful effects. They also know how much to administer and when and where to pick the plants (such as age, season, time of year, whether under a full moon or no moon at all, etc.). Chemical constituents and levels vary greatly from plant to plant, time of year, and from one area to another just generally, but especially so if the plants are obtained through ritual or from an energy spot known for having special powers (i.e., holy places, Energetic Vortexes, or sacred grounds).



Figure 1.134. Inebriating Mint
(*Lagochilus inebrians*)

The plants are very toxic, poisonous, and often lethal, especially if consumed in quantities unmeasured by someone not versed in their safe administration. They can, however, when properly dealt with, produce the end result sought after, and quite adequately so, in the spiritual realm.

There are a number of species of *Datura*. However, *Datura Innoxia*, *Datura Metaloides*, and *Datura Wrightii* are the types usually applied to the name Sacred *Datura*. Ancient shamans believed that a shaman-sorcerer has an ally contained in the Sacred *Datura* plant. However, the sorcerer had to grow his own patch, not only in the sense that the plants were his private property, but in the sense that they were personally identified with him.

Datura has long been used in shamanic practices (e.g., Divination and Soul Projection) and religious rites, and the Aztecs considered the plant to be sacred. *Datura* is sometimes used in magic to break spells (by sprinkling it around the home). It is also used to protect the sorcerer against evil spirits. *Datura* is extremely poisonous, and skin may be irritated simply by touching it. One magical tradition would use *Datura* to treat insomnia by placing *Datura* leaves into a pair of shoes, and then setting the shoes under the bed, with the toes pointing toward the nearest wall.

LAGOCHILUS INEBRIANS (INEBRIATING MINT)

This herb is considered to be Masculine in nature, its Element corresponds to Air, and its planetary correspondence is Mercury (Figure 1.134). *Lagochilus inebrians* (also known as Turkistan Mint



Figure 1.135. Kratom
(*Mitragyna Speciosa*)

and Inebriating Mint) is a member of the mint family Labiatae, native from central Asia to Iran and Afghanistan. It is a narrow endemic species of the Uzbekistan flora, and there are only a few places where it grows. It is rare and little known even within its small native region. As a result of its scarcity and also because of strict state control, it is virtually never seen in the outside world.

It has long been used for its intoxicating and sedative properties by Tajik, Tartar, Turkoman, and Uzbek tribesman (traditionally consumed as a tea). Ancient tribes in Central Asia used *Lagochilus inebrians* during their shamanic rituals, special feasts, and holidays.

In the clinic, *Lagochilus inebrians* is used for its hypotensive properties (i.e. it lowers blood pressure). This makes it useful for various medical conditions and procedures, but it also means that it could be dangerous for people with hypotension. There are over 30 species of *Lagochilus*.

MITRAGYNA SPECIOSA (KRATOM)

Recently there has been a lot of controversy about Kratom (Figure 1.135). Over 25 alkaloids have been isolated from Kratom; the principle one being mitragynine, an indole alkaloid superficially resembling yohimbine (found in Yohimbe bark). In addition to being used as a narcotic in its own right, it is often used to moderate and beat addiction to Opium. Some shamans use Kratom to prolong sexual intercourse.

Researchers have found that there are different strains of kratom plants that can vary tremendously, for example:

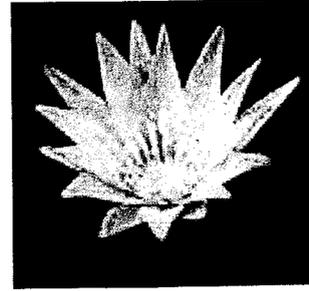


Figure 1.136. Blue Lotus
(*Nymphaea Caerulea*)

- Kratom from Thailand is a high-quality red-veined strain. The foliage is crushed to small pieces, but not completely powdered.
- Kratom from Malaysia is another red-veined Kratom that has been finely powdered. This isn't quite as high-quality as the Thailand Kratom, but is a great value for finely powdered kratom.
- Kratom from Hawaii is commonly farm grown on the Big Island. These are mostly whole dried leaves.
- Kratom that comes from Indonesia is the highest-quality. It is finely powdered and is about 25% more potent smelling than the Thailand strain.

NYMPHAEA CAERULEA (BLUE LOTUS)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is the Moon (Figure 1.136). In ancient China, the *Nymphaea Caerulea* was held in very high esteem by both Daoist and Buddhist priests who used it as a visionary plant. When the *Nymphaea Caerulea* (Blue Lotus) was smoked or drank after being soaked in water or wine, it acted as an intoxicant.

Blue Lotus is an extremely rare plant and was at one time viewed as a symbol for the origins of life. Most religious traditions believed that the world was originally covered by water and darkness. According to one ancient legend, the Blue Lotus sprang up from the water and opened its petals to reveal a young god, a Divine Child. Light streamed from the Divine Child and banished universal darkness. This child god was the Creator, the Sun God, the source of all life.



Figure 1.137. Morning Glory
(Ololiuqui)



Figure 1.138. Opium Poppy
(Papaver Somniferum)

OLOLIUQUI (MORNING GLORY)

This herb is considered to be Masculine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.137). Ololiuqui is a vision-inducing Morning-Glory, commonly employed in sacred rituals. It is a twinning herb with thin, green, cordate leaves, slender, green terete stems, long white flowers, and round seeds.

The seeds contain ergine, an ergoline alkaloid similar in structure to LSD. The Nahuatl word ololihqui means "round thing", and refers to the small, brown, oval seeds of the morning glory, not the plant itself, which is called coaxihuitl (snake-plant), in Nahuatl, and hiedra or bejuco in the Spanish language. The seeds, in Spanish, are sometimes called semilla de la Virgen (little seeds of the Virgin Mary).

What is known in the western world, is that the properties of Ololiuqui can be as sensational as those of magic mushrooms and Peyote. Further experiments have proven that a hallucinogenic state can be attained; one first encounters a certain level of listlessness and increased visual sensitivity, eventually feeling relaxed, getting visions, and being able to bring back memories from one's childhood.

Because of the extremely fine line between effective and lethal doses, the ground seeds are only to be ingested by experienced persons. By weight, ololiuqui seeds are in general twice as powerful as morning glory. This info on Erowid and these dosages for regular Morning glory may help you figure out the most suitable dose. However, as mentioned earlier, they should only be taken under the strict guidance of a qualified master or medicine shaman.

| | | |
|--------|-----------------|-----------|
| Light | 50 - 100 seeds | 1.5 - 3 g |
| Common | 100 - 250 seeds | 3 - 6 g |
| Strong | 250 - 400 seeds | 6 - 10 g |
| Heavy | 400 + seeds | 10 + g |

PAPAVER SOMNIFERUM (OPIUM POPPY)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is the Moon (Figure 1.138). The Papaver Somniferum is the type of poppy from which opium and all refined opiates (i.e., morphine, thebaine, codeine, papaverine, and noscapine) are extracted. The use of Papaver Somniferum (Opium Poppy) spread throughout Europe by 2000 BC. By the Tang Dynasty (618-907 A.D.) it was widely cultivated in Arabia, India, and China.

Opium Poppy flower pods grow from a lettuce-like base, atop a single stalk, sometimes extending over four feet tall. The Papaver Somniferum flowers are beautiful and grow in numerous gardens worldwide. The pods are very popular in dried flower arrangements, and the seeds are commonly used in baking.

Historically, the Papaver Somniferum (Opium Poppy) plant was cultivated in the ancient civilizations of Persia, Egypt and Mesopotamia. Archaeological evidence and fossilized Papver somniferum seeds suggest that Neanderthal man may have used the opium poppy over thirty thousand years ago. The first known written reference to the Papaver somniferum Opium poppy appears in a Sumerian text dated around 4,000 BC. The flower was known as hul gil, plant of joy. Papaver somniferum has also been variously called the Sacred Anchor Of Life, Milk Of Paradise, the Hand Of God, and Destroyer Of Grief.

Figure 1.139. *Peganum Harmala***PEGANUM HARMALA**

This is a perennial herb native to the deserts of Northern Africa, Western Asia, and South-Eastern Europe (Figure 1.139). Growing from a perennial woody rotstock, *Peganum Harmala* is a bright-green, densely foliated, herbaceous succulent. Although its smooth many-branched stems may have a spread of four feet or more, the plant is rarely over two feet tall and generally appears round and bushy in habit. Its leaves are two inches long, born singly and finely divided into long narrow segments.

Each year between June and August, *Peganum Harmala* produces many single white conspicuous flowers. Measuring one to one and one-half inches across, these relatively large and showy blooms have five oblong-elliptic petals as well as five narrow sepals of slightly longer length. Each flower has the potential to develop into a fruit—a leathery, three-valved seed capsule that stands erect on its stalk. Each capsule measures about three-eighths of an inch in diameter and contains more than fifty dark-brown, angular seeds.

When administered in seed form, the harmala alkaloids are serotonin antagonists, CNS stimulants, hallucinogens, and extremely potent short-term MAO inhibitors. A small dose (25.50 milligrams) is a CNS stimulant. It increases mental activity and produces a pleasant dreamy state for several hours. The larger doses (200 milligrams up to 750 milligrams) yield the hallucinogenic effects. The experience usually begins within one hour and often lasts six hours or more hours.

SALVIA DIVINORUM

Salvia Divinorum, also known as Diviner's Sage, Magic Mint, María Pastora, Sage of the Seers, or simply by the genus name *Salvia*, is a powerful psychoactive herb. It is a member of the sage genus

Figure 1.140. *Salvia Divinorum*

and the Lamiaceae (mint) family and it grows to well over a meter in height, has large green leaves, hollow square stems with occasional white and purple flowers (Figure 1.139). The Latin name *Salvia Divinorum* literally translates to "sage of the seers." The genus name *Salvia* is derived from the Latin *salvare*, meaning "to heal" or "to save."

Salvia Divinorum has been used for centuries in Mexico for shamanism, healing, divination, prediction, meditation and searches for the divine. The plant is found in isolated, shaded and moist plots in the Sierra Madre Mountains in Oaxaca, Mexico. In this region it is used by Mazatec sorcerers and shamans in different rituals. The plant is mostly used when a shaman feels that they needed to sojourn into the supernatural world in order to discover the cause of a patient's illness. After ingesting the herb, the shaman entered into a visionary trance that allowed him to see what steps have to be taken to cure the patient.

Salvia Divinorum is thought to be a cultigen. Its primary psychoactive constituent is a diterpenoid known as salvinorin A (a potent k-Opioid receptor agonist). Salvinorin A is unique in that it is the only naturally occurring substance known to induce a visionary state this way. *Salvia divinorum* can be chewed or smoked to produce experiences ranging from uncontrollable laughter to much more intense and profoundly altered states. The duration is much shorter than for some other more well known psychedelics (normally 30 - 45 minutes), and the effects of smoked *Salvia* typically lasting for only a few minutes (normally 5 - 15 minutes). The most commonly reported aftereffects include an increased feeling of insight and improved mood, and a sense of calmness and increased sense of connection with nature. *Salvia divinorum* is not considered to be toxic or addictive.

CACTUS

A cactus is any species that found in the family Cactaceae. This family contains nearly 1,500 plant species. Cacti are typically residents of deserts or areas where water is scarce or practically non-existent for part of the time.

Some species of cacti are hallucinogenic and some are not. The cause of this psychoactive ability in the cacti can sometimes be linked to mescaline, which is found in the *Lophophora Williamsii*, *Opuntia Cylindrical* (Prickly Pear), and the San Pedro Cactus (*Trichocereus Pachoni*). However, very few of the other hallucinogenic cacti actually contain mescaline. Instead, they contain other compounds, including hordenine and N-methyltyramine.

LOPHOPHORA WILLIAMSII (PEYOTE)

The use of the hallucinogenic cactus Peyote (*Lophophora Williamsii*) is popular among native American shamans; and it is commonly employed in sacred rituals. This spineless, tufted, blue-green, button-like cactus, known commonly as Peyote and botanically as *Lophophora Williamsii*, is the most famous of the hallucinogenic cacti (Figure 1.141). It grows wild from Central Mexico to Northern Texas. It is known as the "Protector of Man," and is used in order to assist the initiate in seeing beings as liquid colors (enhancing the ability to see auras).

About half an hour after ingesting the buttons the first effects are felt. There is a feeling of strange intoxication and shifting consciousness with minor perceptual changes. There may also be strong physical effects, including respiratory pressure, muscle tension (especially face and neck muscles), and queasiness or possible nausea. Any unpleasant sensations should disappear within an hour. After this the state of altered consciousness begins to manifest itself. The experience may vary with the individual, but among the possible occurrences are feelings of inner tranquillity, oneness with life, heightened awareness, and rapid thought flow. During the next several hours these effects will deepen and become more visual. Colors may become more intense. Halos and auras may appear about things. Objects may seem larger, smaller, closer or more distant than they actually are. Often persons will

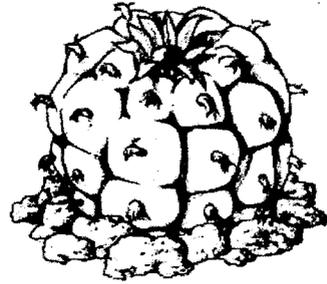


Figure 1.141. Peyote
(*Lophophora Williamsii*)

notice little or no changes in visual perception while beholding the world about them, but upon closing their eyes they will see on their mind-screen wildly colorful and constant changing patterns. After several more hours the intensity of the experience gradually relaxes. Thought becomes less rapid and diffuse, and more ordered. During the first part of the ceremony, participants submit to the feeling and let the peyote teach them. During the latter part of the ritual the mind turns to thoughtful contemplation and understanding with the conscious intellect what the peyote has taught the subconscious mind.

The entire experience may last from 6 to 12 hours, depending upon the individual and the amount of the plant consumed. After all the peyote effects have passed there is no comedown. One is likely to feel pleasantly relaxed and much at peace with the world. Although there is usually no desire for food during the experience one would probably have a wholesome appetite afterwards.

Types of Peyote

There are two forms of peyote: Peyote of the Gods and Peyote of the Goddess. Both types of Peyote are described as follows:

- Peyote of the Gods: This plant is larger, more potent, and more bitter than the other.
- Peyote of the Goddess: This plant is smaller, more palatable, but milder.

The difference between the two forms may be due solely to how old the plants are. Alkaloids tend to accumulate in these cacti with age. It is possible, however, that the Goddess Peyote is a different species.



Figure 1.142. San Pedro Cactus
(*Trichocereus Pachanoi*)

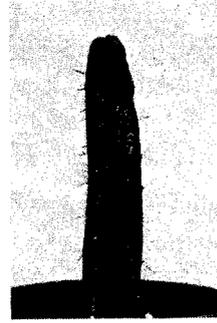


Figure 1.143. *Trichocereus Bridgessi*

Methods of Use

The most common method of use is simply to chew up and swallow the fresh or dried buttons after removing the tufts and sand. This is the way it is almost always done at Indian ceremonies. Most people find the taste of this cactus unbearably bitter. The Indians, however, believe that if one's heart is pure, the bitterness will not be tasted. Many have found that by not cringing from the taste, but rather letting one's senses plunge directly to the center of the bitterness, a sort of separation from the offensive flavor is experienced. One is aware of the bitterness, but it no longer disturbs him. This is similar to the practice of bringing one's consciousness to the center of pain so that detachment may occur.

People who cannot endure the bitterness of Peyote often drink unsweetened grapefruit juice while chewing it. The acids in the juice somewhat neutralize some of the bitter bases in the Peyote. Another method is to grind the dried buttons in a pepper grinder and pack the pulverized material into 000 capsules, which are then swallowed and washed down with warm water. This is an effective method but it can take 20 capsules or more to get a 350mg dose of mescaline. Often people will boil the buttons in water for several hours to make a concentrated tea.

During the Peyote ceremony, Indians encourage vomiting rather than restraint if the urge presents itself. Throwing up, they believe, is a purging of both physical and spiritual ills. Most tribes fast for at least a day before taking peyote. This can also help to minimize gastric distress. One should not have eaten for at least 6 hours before taking peyote.

TRICHOCEREUS PACHANOI (SAN PEDRO CACTUS)

The San Pedro cactus is the name given to psychoactive species of the genus *Trichocereus* (*T. pachanoi*, *T. peruvianus*) which comprises about thirty species, mainly found in the Andes (Figure 1.142). It is a large columnar cactus that grows up to heights of twenty feet and it contains mescaline, as does the well-known peyote cactus. The San Pedro cactus has also been found to have other psychoactive alkaloids. The mescaline seems to be most highly concentrated in the skin, which can be peeled, dried and made into a powder for consumption.

The usual native preparation of the cactus involves boiling slices of the stem for a number of hours and then, once cooled, the resulting liquid is drunk. Sometimes the San Pedro is used in conjunction with other psychoactive plants, such as coca, tobacco, *Brugmansia* and *Anadenanthera*.

The use of the hallucinogenic San Pedro cactus is ancient and its use has been a continuous tradition in Peru for over 3,000 years. The earliest depiction of the cactus is a carving which shows a mythological being holding the San Pedro. It belongs to the Chavín culture (1400-400 BC) and was found in an old temple at Chavín de Huantar in the northern highlands of Peru, and dates about 1300 BC.

TRICHOCEREUS BRIDGESSII

The *Trichocereus bridgessi* has a long tradition of shamanic use throughout its homeland in the high Bolivian deserts (Figure 1.143). It is perhaps the most powerful, magical, and least used of the *Trichocereus* cacti. *Trichocereus bridgessi* is unique in its appearance with its long menacing spines, and it is often kept indoors because of its powerful, protective spirit.

GATHERING QI FROM PLANTS

Earth Qi and environmental energy saturate all types of foliage, allowing the Daoist mystic to select, gather, and absorb Qi from many botanical sources. Throughout history, the Chinese have used trees, bushes, and flowers for healing and medicine. Plants and trees absorb air, light, energy, water, and minerals. When Heavenly Qi is combined together with the environmental energy of the tree or plant, the result is a powerful and invigorating energy source.

Flowers, for example, can be used in order to express or initiate an emotional state. The ancient Daoists believed that each flower manifests its own energetic potential, depending on the specific color, shape and season it represented. Flowers and plants are also excellent for transferring Qi, especially when they are in full bloom and healthy. In China, flowers are divided into the four seasons:

- **Spring:** Iris and magnolia
- **Summer:** Peony or lotus
- **Autumn:** Chrysanthemum
- **Winter:** Plum blossom and bamboo

When cultivating the natural energy of a plant or tree, the ancient Daoists believed that the best time for absorbing the magical Ling Qi was either during the hours of sunrise (Mao: 5:00 - 7:00 am.) or during noontime (Wu: 11:00 a.m. - 1:00 p.m.).

THE HEALING POWER OF TREES, BUSHES, AND FLOWERS

Plants come in many varieties and shapes, and include trees and bushes, annual and perennial plants and flowers. Each of the plants have their own energetic fields, depending on the type of plant and its growing habits.

In China, most traditional Daoist monasteries and temples have their own gardens. These gardens are abundant with healthy herbal trees, plants, and beautiful flowers from which the monks and mystics draw energy.

The purpose and intention of gathering energy from trees and plants can be modified in order to focus on any particular internal organ, tissue, or energetic system of the body. Each type of foliage has its own unique strengths and qualities, allowing the sorcerer the ability to work with

any of the varying energetic properties of the available trees, plants and flowers. Any combination of healthy plant energies can be absorbed by the sorcerer to purify, balance, or increase specific aspects of his or her Jing, Qi, or Shen.

It is important to note that the same variety of tree or plant will have either minor or major variances regarding its energetic potential depending on the region of the country where it is growing. This difference in energetic potential is due to the diverse environmental influences affecting each plant. We in the West, for example, have many different varieties of plants and trees similar to those in Asia. However, the energetic continental differences alter the quality and quantity of Qi in each plant or herb, and thus the energetic quality of a species of plant in the West may differ greatly from a similar species in Asia. This same principle applies to Asian plants and medicines that have been grown and cultivated in the West.

This energetic difference is brought about by factors such as the various Qi fields produced by each region's altitude, soil quality and mineral content, water, air quality, and the amount of exposure to the energy of the Sun. Thus, even herbs of the same species, grown in different countries, can have different effects on the body's energetic system, slightly altering their clinical potential.

This also applies to distinct varieties of trees or plants that are related to one another but are native to different areas. For example, American Ginseng is sweet, slightly bitter, and cold; it enters the body affecting the Heart, Lung, and Kidney Channels, and is considered to be Yin. Siberian Ginseng is sweet, slightly bitter, and slightly warm; it enters the body affecting the Lung and Spleen Channels, and is considered to be Yang. Korean Ginseng is sweet, slightly bitter, and hot; and is considered to be the most Yang of these three varieties of Ginseng.

PLANTS AND THE FIVE ELEMENTS

The energetic nature of all plants can be further categorized into one of the Five Elements. Each specific Element manifests through certain natural characteristics, described as follows:

- **Wood Element:** These are columnar plants,

that manifest through climbing and upward-growing energetic patterns.

- **Fire Element:** These are cylindrical growing plants, that manifest through pointed leaves and thorns.
- **Earth Element:** These plants remain wide and low to the ground. Their leaves or branches point downward.
- **Metal Element:** These plants have ball-shaped patterns, and grow in round or half-round shapes.
- **Water Element:** These plants have irregular growing patterns with wavy leaves.

Additionally, trees, plants, and flowers have different color bases, each are associated with the different Five Element colors. For example, the color base for a pine tree is green/blue, and thus it tends to be one of the most powerful trees used for the tonification of the Liver. This is fitting, since pine trees tend to radiate a great deal of Qi.

ABSORBING EARTH QI THROUGH TREES, BUSHES, AND FLOWERS

Absorbing and cultivating Earth Qi is an essential aspect of Daoist alchemy, and can be done in a variety of ways. Generally, several different meditations are used to cultivate and absorb energy from the Earth through the utilization of the energy of trees, bushes, flowers, mountains, valleys, deserts, lakes, ponds, etc. The primary objective of these meditations is to first cleanse the body of pathogenic factors, then to cultivate and absorb environmental Qi in order to replenish the body's energetic field. Usually, the Daoist mystic visualizes him or herself immersed in a chosen environmental field of energy. Then the mystic imagines filling up with its vibration, color, and light until this energized field envelops the mystic's entire body.

One of the most popular cleansing techniques used in Daoist alchemy can be performed from either a lying, sitting, or standing posture (usually in a Wuji posture) while in front of a natural object such as a tree or herbal plant (flower, bush, etc.).

- To cleanse the body's energy, extend both hands towards the plant as if to embrace it (it does not matter if the plant or tree is actually being touched). Upon inhalation, begin to guide the energy from the plant into your

torso through the Laogong (Pc-8) points at the center of your palms and the Baihui (GV-20) point at the top of your head. Absorb this energy deep into your body. Once the body is fully saturated with Qi, exhale through the mouth and guide the Turbid Qi down the legs and out the body through the Yongquan (Kd-1) points at the bottom of the feet.

- Continue to guide the Turbid Qi downward through the Earth into the root system of the plant or tree. Then inhale through the nose and absorb the purified energy from the upper part of the plant or tree, leading it down your body through the top of your head. Continue this process until you feel totally cleansed. Remember to synchronize breathing in through your nose as you focus on absorbing the Earth Qi from the plant or tree and exhaling through the mouth as you focus on dispersing and releasing the Turbid Qi. Once the mystic has connected with a tree, plant, or flower, he or she can modify the above exercise to achieve the following:
 - Remove stagnation from the internal organs and channels
 - Stabilize and replenish any depleted energy within the body
 - Tonify and nourish the internal organs, Blood, nervous system, etc.
 - Balance and regulate specific Five Element energies within the tissues

GATHERING ENERGY FROM BUSHES

Bushes are another extremely effective source for gathering and ingesting different forms of healing energy. Similar to trees, each bush has its own energetic properties and can cause a specific reaction in the body's energetic field. Bushes, however, are not as powerful as trees when used as an energy source for gathering massive quantities of Qi. One sign that the plant is suitable for the doctor to begin his or her cultivation with is the presence of a pleasing or attractive smell.

GATHERING ENERGY FROM FLOWERS

The gift of flowers has had a long history in soothing emotional pain and bringing relief to patients. Flowers are generally considered to be a

universal symbol of love, compassion, and beauty. When they blossom, they provide the sweet fragrance of health, vitality, and healing. Essentially, flowers are the plant's sexual organs, and within their short season of blossoming they produce an abundance of fruit, which thus sustains the cycle of nature.

Flowers have a unique and specific effect on the human nervous system. Different colors, shapes, and sizes of flowers can affect the emotions, causing different aspects of the individual's spirit to open and flourish (Figure 1.144). Each color can be absorbed into the body in order to facilitate the stimulation of internal organ energy.

CULTIVATION TECHNIQUES FROM POWER PLANTS AND FLOWERS

The ancient mystics used the energetic powers of certain plants in order to enhance their skills in sorcery. For example, Blackthorn was believed to contain the energetic property for coercion, forced control, and channeling destructive power.

These techniques used for the cultivation, absorption, and regulation of Earth Qi begin by having the disciple face a plant or flower. In the following meditation, disciples are taught how to absorb Qi from various types of foliage by inhaling and drawing the Earth Qi from plants into their body.

The energy is then guided down the mystic's chest and into the Lower Dantian. When using the following exercise to cultivate and absorb energy from the Earth, it is advisable to gather and cultivate the Earth energy early in the morning when the Qi is fresh, just before the Sun crests the horizon:

- Begin by facing a power plant (small tree, herbal shrub, or flower) and begin to gather its vibrant energy and colors while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the foliage, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the bush, they should be slightly curved and never locked.

Important Note: If your hands feel comfortable then proceed to the next step; however, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try



Figure 1.144. Different colors, shapes, and sizes of flowers can affect the emotions, causing the individual's spirit to open. (Inspired from the original artwork of Robert Beer)

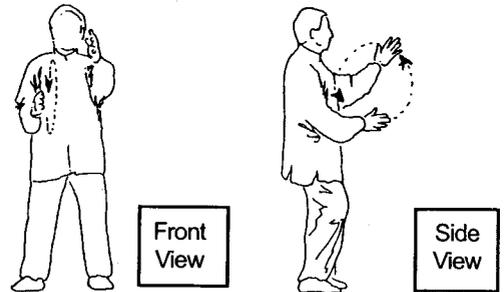


Figure 1.145. Keep the left hand stationary while the right hand circle rotates in a counterclockwise direction, gathering the plant's Qi into the body

another plant, one that is more open to an energetic exchange.

- Focus your intention forward into the plant, and imagine it as an enormous sphere of energy, emitting a particular color or light (depending on the type of plant). Wait until you can feel the sensation of the plant's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the plant before proceeding to the next stage.
- Imagine that the plant's energy is slowly gathering between your hands and the body. When both hands are full, without touching the plant, begin rolling the energy of the plant towards your Heart and Middle Dantian area, keeping the mind's intention focused on the center of each palm (Figure 1.145). Roll the plant's energy with the right hand first, while keeping the left hand stationary, and still enveloped within the plant's energy field. Imag-

ine the energy in the rotating hand and the energy in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally. After completing several rotations switch hands and repeat the process.

- Next, place the right hand about a foot above the plant, with the left hand facing its body (branches, stems and leaves) from the side. Begin to move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. The counterclockwise circular rotation will cause the plant's Qi to rush from its roots, deep within the Earth, and flow up into your palm (Figure 1.146).
- Then begin to slowly move your right hand up and down above the plant using the "Bellows Palm" technique to draw the plant's Qi into your Lower Dantian. After completing several rotations switch hands and repeat the process (Figure 1.147).
- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Beginning disciples should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi in through the pores. For best results, choose a quiet, safe, and healthy environment. Select bushes or flowers with a stable root, or thick vibrant foliage. The color is also very important; the leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area which is unpleasant or unhealthy. Avoid any bush or flower that is sick, dying, has lost its color, or has just been pruned. Sick bushes or flowers can pass along their suffering into the unexperienced disciple who tries to cultivate the plant's life-force. It is important not to meditate in front of any bush or flower that has parasites or that has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Daoist mystic's body.



Figure 1.146. Move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. (Inspired from the original artwork of Robert Beer)



Figure 1.147. Slowly move the right hand up and down above the plant using the "Bellows Palm" technique to draw the plant's Qi into your Lower Dantian. (Inspired from the original artwork of Robert Beer)

When absorbing Qi into the Lower Dantian from the bush or flower, if any discomfort or resistance is felt, stop immediately. Using bushes or flowers, whether for cleansing the body or absorbing energy, is forbidden at night because their oxygen production diminishes after the Sun has set.

Trees and bushes that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the messengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is important to look for any energetic problems such as the presence of pathogenic Qi.

SUFFUMIGATION

A "Suffumigation" is the magical incense burned by mystics and sorcerers in order to attract spirit entities and help them materialize. Various plants were used in suffumigation formulas, including anise, dried carnation flowers, amaranth flowers, gardenia petals, dittany of Crete, frankincense, heather, pipsissewa, sweetgrass, and wormwood.

The following are some examples of different Suffumigation formulae:

- Dittany, in particular, was considered an excellent base; spirits would appear in the center of the smoke.
- Balm of Gilead was also burned as a material basis for spirits.
- Sandalwood is very commonly combined with other herbs for conjuring spirits. Wormwood, mixed with sandalwood, should be burned while in a graveyard. This will cause the spirits of the dead there to rise and speak.
- Crushed willow bark with sandalwood should be burned outdoors during the waning moon for conjuring.
- Sandalwood and frankincense is burned during seances.
- Lavender is also mixed with sandalwood for spirit summoning.
- An incense used for summoning reluctant spirits of the dead consists of three parts wormwood and one part Solomon's Seal.
- An incense used for summoning spirits that were in a depressed state when they died consists of three parts wormwood and one part vervain. This is also good for summoning spirits who are not aware that they are dead. This will not only call them, but will also lighten their mood.
- The ancient Greeks believed that wormwood should be burned on a fire of privet (an evergreen shrub related to the olive) in order to summon the dead, since a fire of privet was thought to open the doors of the Underworld.
- Although Asafoetida destroys the spirit manifestations when throw into the fire, I've also found additional information that states that

Asafoetida can be used to draw in negative spirits.

A recipe taken from a seventeenth century manuscript, "The Secret of Secrets," gives the following recipe for calling spirits:

"To raise spirits suddenly, mix a legume of aloes, pepperweed, red musk, and saffron with the blood of a plover (shorebird, related to the sandpiper). If it is fumigated in a graveyard (around the tombs or graves of the dead) it will cause the spirits and ghosts of the dead to gather together."

Other spirit offerings used, especially if seeking blessings from the spirits, include lilac, mint, and purple heather. Pipsissewa is blended with rose petals and violets to draw benevolent spirits. Althea is considered a "spirit puller." It is placed on the altar fire and can be used to summons benevolent spirits to a ceremony.

Solomon's Seal was used as an offering to Elementals when asking for their assistance. Bladderwrack was used specifically to summon Water Spirits. Broom is used to call forth the Spirits of the Air. In ancient times, the sorcerer would travel to the top of a mountain, throw the ground up branches and flowers of the broom shrub up into the air in order to "Raise the Winds" and summon the Spirits of the Air. When the winds needed to be calmed, the sorcerer would then burn the broom branches and flowers and bury the ashes.

Tea made from dandelion root and placed beside the bed while still steaming was used in ancient times to summons spirits. In certain magical traditions, the mystic would boil some thistle, then remove it from heat, and then sit beside it as the steam rises to get the spirits to answer his or her questions.

MEDITATION FOR ABSORBING THE PLANT'S ESSENCE

The Kidneys serve as the internal root source of all the body's Qi, or vital energy. In this sense, the Kidneys are like the batteries that provide constant nourishing power to all the other organs. When the other organs become weak or compromised by excess or deficient Qi, poor diet, external stress factors, and disease, they will "borrow" reserve Qi from the Kidneys. And, like Water nour-

ishing fertile fields, the Kidneys will provide this reserve power in abundance – at least for a while.

Jing (Essence), is like a precious elixir; it is a vital, vibrant, liquid light energy that is the most physical form of Qi. Jing is like the fuel that keeps the Kidney energy strong, vibrant, and capable of supporting and sustaining healthy activity amongst the other organs. When the vital essence becomes depleted, our energy and vital capacity diminish as well.

The following meditation exercise is used by Daoist mystics in order to absorb the hidden magical power elixirs inherent within the various trees and plants of the forest.

EXTRACTING THE ESSENCE FROM STILLNESS

The following meditation is used by the Daoist mystic to absorb the essence of a plant into his or her body.

- Find a quiet, secluded place within the forest (a place where you won't be disturbed by any people or pets). Begin by standing in a Wuji posture, and perform the "One Through Ten Meditation" and "Three Invocations."
 - Next, remain in a state of quiet solitude for several minutes, taking time to focus on deep Natural Breaths. Relax and allow your body, mind, and spirit to settle.
 - Imagine and feel that all around you is a sea of vibrant, microscopic, beads of precious vital elixir. Even though some individuals cannot see this vaporous elixir, it is always possible to sense its presence (much like we can't "see" the humidity in the air, but we feel it). Take some time to conjure up this image and feeling. You will know when you have it.
 - Now, as you stand immersed in this energetic field of healing elixir, start synchronizing the image with your breath by imagining that as you inhale you can feel this elixir being absorbed into your skin, through your muscles, and into the bones. Make sure you are using and including all of the body's bone structure (and not just the ribs or spine). Remember that the Kidneys and the Water Element rule the bones, and that Jing (or Essence) is very important in the development and health of bones. This is why the bones are the best place for ab-
- sorbing and storing the environmental plant Jing.
 - After each inhale and "absorption," feel that the bones are becoming activated and begin to "hum" as you exhale. This energetic process occurs when the environmental Jing containing the plant's Ling Shen actually enters into the bones.
 - After a certain period of time you will feel as if all of the bones have become completely filled. At this point, shift your attention and focus to the Kidneys. Feel the Kidneys begin to activate, and envision in your mind's eye a gently glowing white light emanating from them.
 - With each inhalation, imagine and feel the Kidneys absorbing the Jing energy that is overflowing from the bones. Imagine that they are filling and expanding slightly with each inhalation.
 - As you exhale, imagine and feel the Kidneys relax, and experience the Jing energy "sinking" into the Kidneys (this action occurs with the relaxation of each exhale).
 - Repeat this process for several minutes. Then imagine and feel the light inside the Kidneys transforming to a luminescent royal blue color as the Kidneys begin to glow brighter and brighter.
 - At a certain point, you will feel that the Kidneys are "full" of Jing. Once you reach this point, disengage from the imagery as you gently place your palms, one on top of the other, on the Lower Dantian (just below the navel).
 - Make eight clockwise circles around the navel with your hands, while affirming to yourself that you have absorbed this healing elixir from the energetic mist released from the trees and plants of the forest that surrounds you, and that it is now stored within your Kidneys.
 - Once you have done this, stand or sit peacefully for a few moments and enjoy the wonderful serenity and peace that you are feeling. Just relax and breathe. When you are ready, open your eyes and slowly get up and go about your normal activities. The key to making sure these exercises are safe is to relax while practicing.

PLANT SPIRITS

Nature Spirits, in the form of Plant Spirits, can adapt to a wide variety of shapes and images. They have a tendency to choose shapes and images we can readily identify with, often human-like shapes and faces, frequently simple in structure and form (Figure 1.148). Plant Spirits also know all about the natural laws of physical, emotional, and spiritual healing, as well as the various effects of Five Element transformations (since they exist and survive within the energetic realm of the five seasonal changes).

Utilizing the healing energy of a Plant Spirit to treat a patient is unlike the clinical approach of treating a patient with modern herbalism (which uses the chemical properties of a plant to heal the physical body). Without needles or physical pressure the Plant Spirit can bestow its grace and allow its "true essence" to be ingested by the patient, initiating dramatic results.

In ancient times, the shamans and mystics used entheogens (psychoactive hallucinogens) combined with song, drumming, and dance in order to help them enter into altered "trance" states of awareness. They believed that through performing these transforming rituals, they could communicate directly with the spirit world.

Until a just a few generations ago, many practitioners of spiritual medicine gained most of their knowledge about the healing qualities of plants in visions or dreams through personal and mentored questing. They understood that the various properties of a plant are helpful in assisting the healing process; however, they also learned through direct communication with the plants that the main healing factor is not derived from its physical structure (its roots, stems, branches, leaves, flowers, fruit, and seeds), but from the spirit or sacred properties of the plant.

To learn this ancient Chinese healing method is a journey of spiritual self discovery that demands dedication, patience, and reverence. Sadly, in our technology driven world, this ancient shamanic healing method has faded into obscurity. For the most part, those who heal with plants today are educated herbalists or botanists who have devel-



Figure 1.148. Plant Immortal

oped wonderful memorization skills but lack the ability to have a direct personal visionary communication relationship with the spirit of plants. Fortunately in recent decades, regardless of ancestry, there is a revival of this ancient way of healing with plant spirits.

Plants are more similar to people than they are different. They have physical cells, connective tissues that construct their body, energetic internal and external sensory patterns indicative of a mind, as well as a spirit. Therefore when gathering magical herbs, the ancient Daoists believed that the wild plants living within remote areas such as mountains contained a full and vibrant spirit (plants growing in rural areas or gardens were considered to have far less energetic connec-

tion with their own plant spirit). The plants living within the remote areas of the mountains were considered to be wise, and the ancient Daoists believed that when properly cultivated, the spiritual nature of these wise plants could teach the mystic the hidden secrets of nature. In Daoist magic, there is an ancient belief that a plant will give the sorcerer the magical essence of its spirit to be used as medicine if the mystic knows how to properly ask.

CHINESE HISTORICAL ENCOUNTERS WITH PLANT SPIRITS

According to Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have their own unique vibrational expressions of Jing, Qi, and Shen, and they live, grow, and die like humans. The Shen substance is infused into plants by the cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants, and trees a certain amount of "Ling" or magical power. Plant spirits, trees, shrubs, and herbs all contain soul substance. According to the ancient Chinese, there are two categories of plant spirits: Anthropomorphic Plant Spirits and Amorphous Plant Spirits. Each category has a powerful influence on mankind, described as follows (Figure 1.149):

- **Amorphous Plant Spirits:** These consist of plants that contain an amorphous Shen substance and can possess a health giving power for humans. These beneficial plant spirits can either cure a person of physical and mental anguish and disease, or prolong life and (in rare cases) even allow an individual to live as an immortal.

The focus of studying this category of plant spirit is centered on understanding each plant's Shen substance, which has been infused into the herb, plant, or tree by the Yang energetic and spiritual light of the cosmos. The study of the Amorphous Plant Spirits constitutes the investigation of the life or Jing of the plant, in addition to the energetic content of the plant's Ling or soul power. The ancient Chinese believed that if the plant's Ling was strong enough, it could invigorate the consumer's vital Qi and Shen and considerably or indefinitely prolong his or her life. The be-

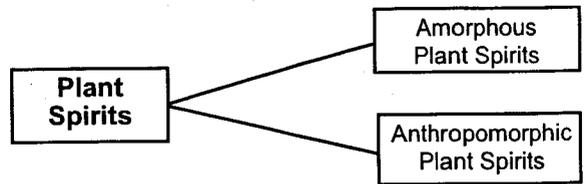


Figure 1.149. According to the ancient Chinese, there are two categories of plant-soul substances: Anthropomorphic and Amorphous Plant Spirits

lief that plants possessed such powerful Jing, Qi, Shen, or Ling qualities contributed to the clinical foundation and formation of herbal medicine, whereby a patient could have health restored by consuming and interacting with the soul substances of the plant. Therefore, by ingesting extra doses of the universal Shen contained within the Plant Kingdom, the individual could indefinitely invigorate his or her own Shen.

- **Anthropomorphic Plant Spirits:** These consist of plants that are possessed of spirits in human or animal form. The Anthropomorphic Plant Spirits are generally protective guardians of a plant group or species, and if approached with proper respect, they can be very useful to the individual seeking botanical understanding. However, when disrespected, these plant spirits can also be malicious, and in some cases they may even create physical and mental anguish or disease. Similar to fox spirits, demonic plant spirits were sometimes known to bewilder their victims, making them become mad or ill, as well as sometimes physically abducting them or abducting their souls.

The identification of plant spirits with humans or animals appears in one of the oldest records, finding its way into the archives of the *Standard Histories* of China. Within this ancient text are recorded cases of trees and plants speaking, chanting, or humming - all with human voices. The ancient Chinese believed that a plant could receive the indwelling of a human spirit, especially if the plant or tree came in close contact with the corpse. This energetic and spiritual transformation

could occur especially if the individual had cultivated a powerful Shen before his or her death.

Additionally, ancient trees that grow in the mountains were believed to possess the ability to speak. The Jing of such trees were commonly known as "cloud Yang," and were believed to contain the Yang of Heaven's Shen.

The most common destructive type of Anthropomorphic Plant Spirit was known as a "Tree Devil," and was responsible for more serious types of mischief. Believed to be the dwelling place or the house of a demon, this type of tree was considered very dangerous to disturb or attack, as one could incur the unbridled wrath of the indwelling spirit.

If, while in human form, the tree spirit is wounded, the wound would show on the corresponding part of the tree. Once the tree was chopped down, the ancient Chinese believed that the tree demon could appear as various types of monsters (generally huge snakes), often in gigantic black forms.

COMMUNICATING WITH PLANT SPIRITS

The users of plant spirit medicine often tell many amazing stories, recounting vivid experiences of magical journeys into the Plant Kingdom. Energetically enveloping plants that live within the mountains and forests can facilitate such experiences, and thereby introduce the mystic to the powerful magic contained within the local environment.

To communicate with a plant spirit, you must first change your level of consciousness. The conscious mind cannot generally enter into the spiritual realm and talk to plant spirits. However, if through deep meditation we enter into the altered state of consciousness known as the waking dream state, we can access the subtle subconscious interactions of the spiritual realm and then interact with plant spirits.

Although the plant spirits are real, they simply do not inhabit the same vibrational level of interaction as does our conscious mind. While in the dream state, however, we can interact with things that we could not normally access while in

the normal waking state of consciousness. Therefore, you must first enter the dream state (while still awake) to purposefully contact the plant spirit.

Traditionally, shamans, mystics, and sorcerers will access the waking dream state through one of the following three ways:

- **Through Deep Meditation:** By purposefully relaxing the conscious mind or engaging in self disciplined Shengong training, the mystic can enter into an active dream state, known as "lucid dreaming." While in this state, he or she is able to commune with the spirit world.
- **Through Sound Meditation:** In some traditions, the use of sound (i.e., drumming) is used in order to sedate the conscious mind and allow the mystic to journey into the spiritual realm.
- **Through Ingesting Psychoactive Plants:** By eating or drinking specific powders, pastes, teas, or elixirs derived from psychoactive plants or mushrooms, the mystic sedates his or her conscious mind and journeys into the spiritual realm.

All three methods work. However, the third method is commonly misused in our culture, and since it does not require any level of maturity or master, this method can easily cause one to get lost and fall off the path. Generally mystics will spend some time purifying themselves before forcefully splitting open the veil that separates the physical world from the spiritual realm. I have seen several people uneducated in the cause and effect of spiritual manifestations and magical invocations pursue this method (ingesting psychoactive plants or mushrooms). Most of the time, the outcome has unfavorable. They generally end up with "dark shadows" that have returned with their spirit and have attached themselves to the individual's second Wei Qi field. These spirit entities are currently existing as energetic vampires, ingesting the individual's life-force energy (a form of spirit oppression) and are in the process of working their way into the individual's body (eventual possession) through means of covert manipulation.

ESTABLISHING A RELATIONSHIP

The process of communicating with plant spirits focuses on three main points: establishing a physical, energetic, and spiritual relationship. After purging yourself of toxic energy and quieting your mind, then begin to establish a relationship with the plant by following these three steps:

- **Physical Relationship:** It is important to first develop a physical or sensory relationship with the plant. The Plant Spirit usually resides in the strongest, largest, or healthiest plant in a group. It generally radiates and feeds the other plants that it is overseeing. When first visiting the plant, look at it, contemplate it, touch it, smell it, and “taste” it (do not actually eat the plant; here “tasting” entails allowing the body’s senses to inhale the plant’s “aroma”).
- **Energetic Relationship:** Next, develop an energetic relationship with the plant. In order to commune with the plant’s Qi, energetically envelop the plant and “fall” into the infinite space (Wuji) contained within its external tissue structure. This will allow your Yuen Shen (Original Spirit) to commune with the plant’s Yuan Shen.
- **Spiritual Relationship:** Finally, develop a spiritual relationship with the plant by clearly and gently expressing yourself and your intention. In certain traditions, it is customary to first offer a gift to the Plant Spirit before beginning the ritual of communion. Patiently wait until you receive a response from the Plant Spirit. In most cases, you may then begin to communicate freely with the plant. For example, you may ask the question, “Do you have medicine to share with my brothers and sisters?”

Remember that true healing comes does not come from specific medicinal minerals, plants, techniques, etc. It comes from a divine source - the same source that maintains the physical, energetic, and spiritual structures of the world. The purpose and object of following specific healing protocols and techniques is to ask the Divine for a healing to occur. To truly heal somebody is to

bring them back to the original magical state of what they energetically and spiritually are.

When first studying Chinese herbal medicine, back in 1973, one of my teachers Doctor Yao informed me that to become a great herbalist I needed to study the plants that were indigenous to my current environment. He stated, “Diseases in the mountains are different from diseases by the ocean or desert. Plants that grow in the mountains are different from plants that grow by the ocean or in the desert.” It was his belief that the only plants that can energetically bring the patient the most potent healing effect were local plants, those that were indigenous to the patient’s current environment. As mentioned earlier, the specific energies and minerals within the soil feed and energetically construct the plant’s structural habitat. Plants from China or the Amazon do not normally live in Northern America. Therefore medicines derived from such plants may be less effective than those that are indigenous to the area.

GATHERING HERBAL MEDICINES

To effectively gather herbal medicine, the sorcerer must have an extensive knowledge of the energetic changes within the surrounding environment (season, place, time, etc.), as well as the specific energetic quality of the roots, bark, leaves, flowers, fruits, etc. The sorcerer must also possess the harvesting skill required for gathering the herb. For example, a plant’s energy and essence generally descends into its roots during the Autumn and Winter, making this the best time to gather most root medicines. Similarly, leaves are generally harvested in the Spring, while flowers and fruits are gathered just prior to the peak of their maturity. Modern botanical science supports the validity of these practices by demonstrating an increase or decrease in the various “active” chemical constituents of a plant according to the climate, soil, and season.

Once the herbs have been gathered, the mystic must then begin the procedure of processing them. The process work is especially important, as some herbs are poisonous and need to be detoxified, while others can have their properties enhanced through the extracting process.

INTERNAL LIFE ELIXIRS

The "internal life elixirs" of the ancient Chinese alchemists were believed to be masterfully composed fluid "condensers" (natural energetic capacitors used for storing powerful forms of energy). Ancient Chinese "elixirs" were considered dynamic regenerative formulas that were prepared in order to influence not only the individual's physical body, but also the energetic and spirit bodies as well.

The ancient composition and uses of herbal Tinctures, Essence Formulas, and Salts and Extracts can be energetically categorized as follows:

- Tinctures stimulate the Spiritual Body
- Essence formulas stimulate the Energetic Body
- Salts and Extracts stimulate the Physical Body

USING PSYCHOACTIVE PLANTS FOR LOCATING AND CREATING THE IMMORTAL ELIXIR

Since ancient times, shamans, mystics, and sorcerers have all used psychoactive plants in order to change and transform their consciousness to "see" into the spiritual realm. The ritual of ingesting psychoactive plants was especially performed when gathering special magical plants and other ingredients that contained the esoteric components needed for constructing external alchemic elixirs. Such magical elixirs (constructed of powerful minerals and spiritual herbs) were only ingested after the Daoist mystic had established a basis of inner power through Neigong, Qigong, and Shengong training. Once he or she completed these advanced cultivation methods, the mystic's internal channels were cleansed, open, and able to receive the magical components of the external alchemic elixirs.

The "wild-crafting" of such magical plants needed to construct the esoteric elixirs was always performed on a full moon. The ancient Daoists believed that there were "special" mountains that contained powerful Nature Spirits. These Nature Spirits jealously guarded and protected the forest which generally contained the locations of the needed magical plants.

Therefore, before entering into the mountains, the ancient Daoists would perform certain fast-

ing, cleansing, and purifying rituals in order to prepare their physical, energetic, and spiritual body.

On an auspicious day, armed with a magical talisman, the Daoist mystic would enter into the mountains in an uninhabited location, looking for the specific alchemical herb needed to make the spiritual medicine.

After locating the needed plant, that Daoist mystic would wait until around 11:00 p.m. before ingesting a specific elixir which contained psychoactive plants and mushrooms. This elixir would assist the Daoist in determining the appropriate time in which to uproot and remove the magical plant.

As the elixir begins to take its effect, it gives the Daoist mystic "Yin-Eyes," allowing him to transcend the physical world and exist within the dream-like state of the spiritual realm. The mystic then observes the ground as energetic mists and clouds (known as the "Breath of the Dao"), lightly swirling around the various rocks, trees, plants, and vegetation of the forest.

Next the mystic focuses on the specific plant he has chosen and observes the magical light of the plant's spirit as it comes into and goes away from the plant's structure. Within the light of the full moon, the mystic waits until the plant's spirit fully inhabits and illuminates its entire structure. Then, he immediately shouts a Breath-Incantation while tossing a specific magical talisman at the plant in order to paralyze the plant's spirit and capture its Ling Shen. This is now the time to uproot the plant (while its Ling Shen is still locked within its physical structure).

The Daoist mystic then carefully leaves the area in order to combine the energy of the plant's spirit's Ling Shen with other herbal ingredients. Together, the combined energies will construct the Daoist mystic's external alchemic elixir. Time is now considered to be an important factor in the construction of the magical elixir. Additionally, if the spiritual medicine becomes contaminated or energetically defiled in any way, the special power of the magical elixir will not develop.

HARVESTING THE MAGICAL ESSENCE OF THE PLANT'S SPIRIT

One thing that I've learned and experienced to be true is that you don't really have to use the plant's flesh and blood to gather its magical essence. All you need is the full cooperation of the plant's guardian spirit. I personally know of one individual who sells herbal medicines that she collected in the following ancient shamanistic manner. The healing power of her herbal elixirs is truly astonishing.

I had heard several stories of her elixirs, but was truly skeptical that such things were possible. However, as fate would have it, one day I was visiting an old friend who handed me a small glass vial and stated "You're energy sensitive. Put a few drops of this on your tongue and tell me what you feel." Trusting her, I opened the glass vial and put a few drops under my tongue and closed my eyes. Immediately this thunderous bolt of energy shot through my entire body. It was one of the most incredible experiences I had ever felt up to that point. I stood motionless for several minutes just vibrating in ecstasy. I then opened my eyes and exclaimed "What was that?." She smiled at me and said "That's just distilled water," to which I responded "No way!" She laughed and exclaimed "This is what we have been trying to tell you about, it's Katie's plant elixir."

For many years, one of my students Katie, had been making plant elixirs. For sometime my students had been telling me about the incredible effects of her plant remedies. They explained that Katie would first contact the spirit guardian of each plant and ask it to place its energetic and spiritual power into a glass vial full of water that she presented to the plant in a ritual. Up to that point I had continued to tease them about such statements. Now having experienced the tremendous power first hand, I had been immediately converted to a "true believer."

HARVESTING

To gather the energetic properties of a plant's medicinal powers, there is generally a two day process or ritual that the mystic can follow. This two day process is described as follows:

- **On the First Day:** Begin by visiting the plant, and introducing yourself. The ancient mystics would perform "flower offering" (bringing a specific gift that you believe the plant would appreciate). This act of respect honors the Nature Spirit responsible for the health and magical properties of the plant. Some systems of ancient magic believe that you are performing an act of worshipping the divine spiritual essence of aspect of "god" within the plant.
- **On the Second Day:** Return, and after again presenting a specific offering, request that the plant's spirit place its magical essence in a glass vial that contains the purified water (or spring water) that you have brought. Explain why you want it, how it will be used, and ask its permission. It is important that your intention is sincere, yet not groveling. Imagine talking to another mystic and asking for a favor. If the plant refuses, you cannot harvest it.
- **The Harvesting:** The true harvesting must be done in a ritual manner, with use of mantras and prayers. I generally teach my disciples to first perform the "One Through Ten Meditation" and the "Three Invocations." Next, after getting permission from the plant spirit, hold up the glass vial that contains the purified water and begin the energetic fusion ritual, connecting the energetic contents of the water to the spiritual and magical healing components of the plant's spiritual essence. After several minutes have passed, and the appropriate mantras and prayers have been spoken, the transformation is completed. You will know and feel that it is done. At that point, thank the plant spirit, commend it and honor it for its assistance in benefiting humanity in alleviating suffering (by providing physical and energetic healing) or enlightenment (by providing spiritual awakening).

COMPOUNDING THE ELIXIR

After harvesting the magical herbs, the sorcerer then compounds (blend and mix) his or her mind and spirit with the internal life force of the

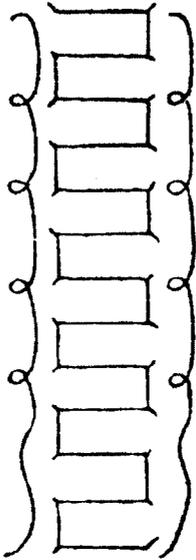


Figure 1.150. The "Talisman for Expelling Demons"

plant's internal life elixir. According to the ancient Tai Qing (Supreme Purity) text *Talisman for Expelling Demons* (Quegui Fu): "When you compound the 'great medicine,' you should always stay in a quiet, remote place in the mountain forests. After building the Chamber of Great Medicines, hang four double-edged swords at the four directions (pointing downwards). Next, make the Pellet for Expelling Demons, then construct the Talisman for Expelling Demons (Figure 1.150). Affix and hang both inside the Chamber. If you do not do so, when the time comes to compound the 'great medicine,' the power of their magical essence will be inhaled (stolen) by demons.

The following magical talisman is called the "Precious Talisman for Warding Off Evil" (Figure 1.151). This talisman is drawn in green ink on the cauldron used for making magical potions, elixirs, and Immortal Pills. Afterwards, the Daoist

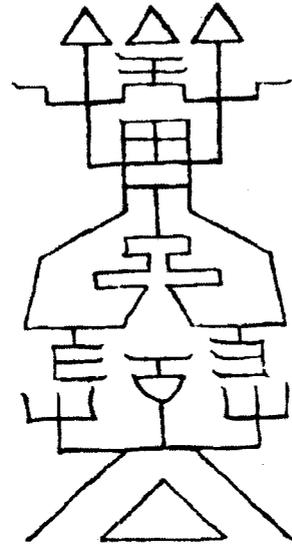


Figure 1.151. The "Precious Talisman For Warding Off Evil"

priest stands facing the East and begins his or her purification practice. An identical talisman is also drawn on a piece of white silk and suspended over the Western direction.

As magical potions, elixirs, or Immortal Pills are being constructed, after they have been chanted over, energetically charged, and then meditated over the herbal ingredients eventually become a living entity.

At the end of the ritual, the Daoist sorcerer utters a magical invocation to summon the specific powers of celestial deities that will inhabit the herbal potions, elixirs, or Immortal Pills. The ancient Daoists believed that after ingested, the power of a specific deity summoned into the magical potions, elixirs, or Immortal Pills would enter into the body and bring to light the sorcerer's hidden powers.

ANCIENT CHINESE PLANT ALCHEMY

In ancient China, as in modern times, in order to make a magical potion, tincture, elixir, or Immortal Pill, a sorcerer first needs the "ingredients of power." He or she should also understand the proper position of the celestial bodies, choose the correct rituals to perform, use the proper tools, and gather the assistance of the correct deities or spirit entities.

Appeasing the celestial deities or earth spirits is essential before making any magical potion. The time needed to make a magical potion, tincture, elixir, or Immortal Pill is generally several weeks (depending on the specific recipe). However, this time factor can be lowered through the proper application of astrology (the utilization of the Sun, Moon, and planetary powers) and the appeasing the certain celestial spirits.

There is no way to know if the construction of the magical potion, tincture, elixir, or Immortal Pill is successful or not until it is ingested. The effects of an imperfect magical potion can be anything from amusing to devastating.

Chinese Plant Alchemy involves the preparation and use of herbal tinctures and herbal elixirs (constructed for ingesting the seven planetary elixirs used to rebalance the spiritual centers in the human body). Alchemically prepared tinctures and herbal elixirs are necessary for the proper construction of a Plant Stone (also known to the ancient Daoists as an external "Immortal Pill").

The practice of Plant Alchemy brings about an intimate knowledge of both the visible nature of plants and the invisible energies of a plant's life and consciousness. This esoteric knowledge allows the disciple to transmute and regenerate him or herself, and to attain "Inner Initiation." The ancient Daoists believed that only then is the path of physical transmutation open to the initiate to create the "Immortal Fetus."

In ancient Chinese alchemy, everything is composed of three parts (Jing, Qi, and Shen) and described in "code" (Figure 1.152). "Sulphur" was the word used to describe Shen (or spirit), "Mercury" was the word used to describe Qi (or life-force en-

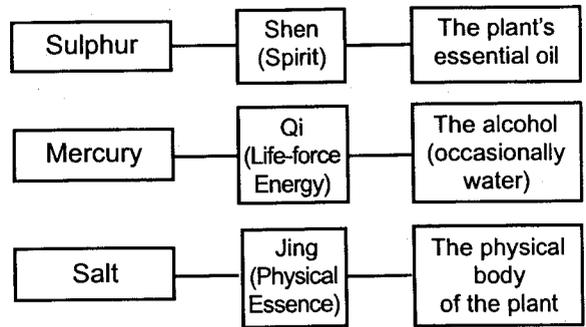


Figure 1.152. Plant Alchemy: It was the goal of the ancient alchemists to separate and recombine these three basic principles of creation as often as necessary until they evolved into perfect proportion and energetic harmony with each other. When this energetic harmony was achieved, the creation of an "Immortal Pill" was completed.

ergy), and "Salt" was the word used to describe Jing (or physical essence). It was the goal of the ancient alchemist to separate and recombine these three basic principles of creation as often as necessary, until they evolved into perfect proportion and energetic harmony with each other. When this energetic harmony was achieved, the creation of an "Immortal Pill" was completed. If the Immortal Pill was externally constructed (via specific recipes of plant and mineral components) then it would be used to achieve certain alchemical transformations for the alchemist (or for another individual). This was accomplished via an energetic medium such as water (or wine), or through direct ingestion.

In the Plant Kingdom, the physical body of the plant itself is the Salt (Jing), its essential oil is the Sulphur (Shen), and alcohol (and occasionally water) is the Mercury (Qi). Thus, the aspiring alchemist seeks to separate these three parts and recombine them, giving rise to the term "Spagyrics" (to "separate and recombine"), which is given to plant work in external Alchemy (also known as the "Lesser Circulation"). The "Greater Circulation" of external alchemy consists of working with the Jing, Qi and Shen of specific metals and minerals. Its alchemic process follows the same principles as those used in plant work, however, it is traditionally undertaken only after a certain degree of plant mastery has been attained.

Creating an alchemical or magical plant tincture is among one of the highest and most rewarding activities that a student of esoteric mysticism can accomplish. Much can be gained from the theoretical study of Chinese Plant Alchemy, however, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given to enable the would be alchemists to try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

THE MAGICAL ART OF PLANT ALCHEMY

The production of a magical plant tincture is the first and easiest of all operations. It requires no special equipment, and can be done by anyone anywhere, needing only patience and perseverance as its primary tools (Figure 1.153).

An example of a simple tincture will be given, with a specific herb - Xiang Feng Cao (also known as Lemon Balm: *Melissa Officinalis*), although any plant can be used. Lemon Balm has been used throughout history as a medicinal herb. It has mild sedative properties and has been used to relieve gas, reduce fever, and increase perspiration. The volatile oil contains citral, citronellal, eugenol acetate, and geraniol. Both oil and hot water extracts of the leaves have been shown to possess strong antibacterial and antiviral qualities. It is important to note, that whenever working with plants, careful consideration must be taken into account as to the plant's toxicity. Also, when wild-crafting (harvesting the plant from the wild), do not use a metal knife to cut the plant (a sharp stone knife is better), as the metal will rob the plant of some of its energetic properties.

In order to create a magical plant tincture, you will need the following utensils and ingredients listed below (Figure 1.154):

- Purchase (or harvest and dry) 200 to 300 grams (7 to 10.5 oz.) of dry lemon balm (*Melissa officinalis*) to conduct your experiment. The dry

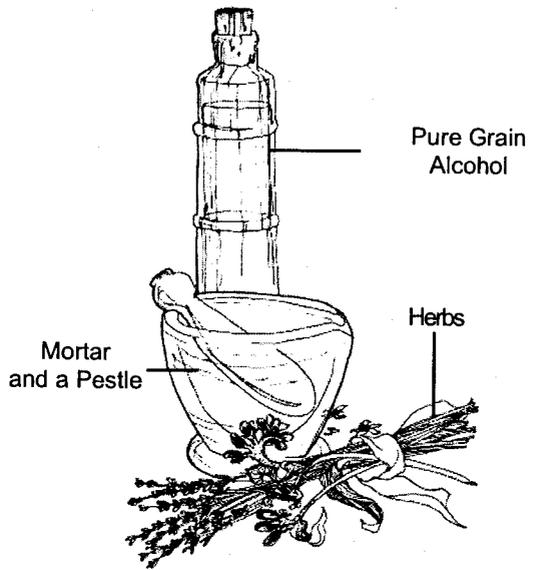


Figure 1.153. Making Plant Tinctures

seeds keep their germinating power, and contain the spark of life. For each operation, one ounce (52 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, grow you own, or harvest it yourself from the wild. If dried herbs are not available, a large quantity of fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

- A mortar and a pestle (or equivalent); so that you can reduce the plant to a powder. A manual tool is a preferable choice as electric grinders are not appropriate for this work. To crush herbs, use two mortars and two pestles. Reserve one set solely for making toxic compounds (i.e., magical inks, incense, banishing powders, etc.), and the other set for crushing culinary herbs that will later be ingested. Grind the herbs in a clockwise direction when preparing healing potions or immortal pills. Grind the herbs in a counterclockwise direction when making magical repellents or banishing incense.

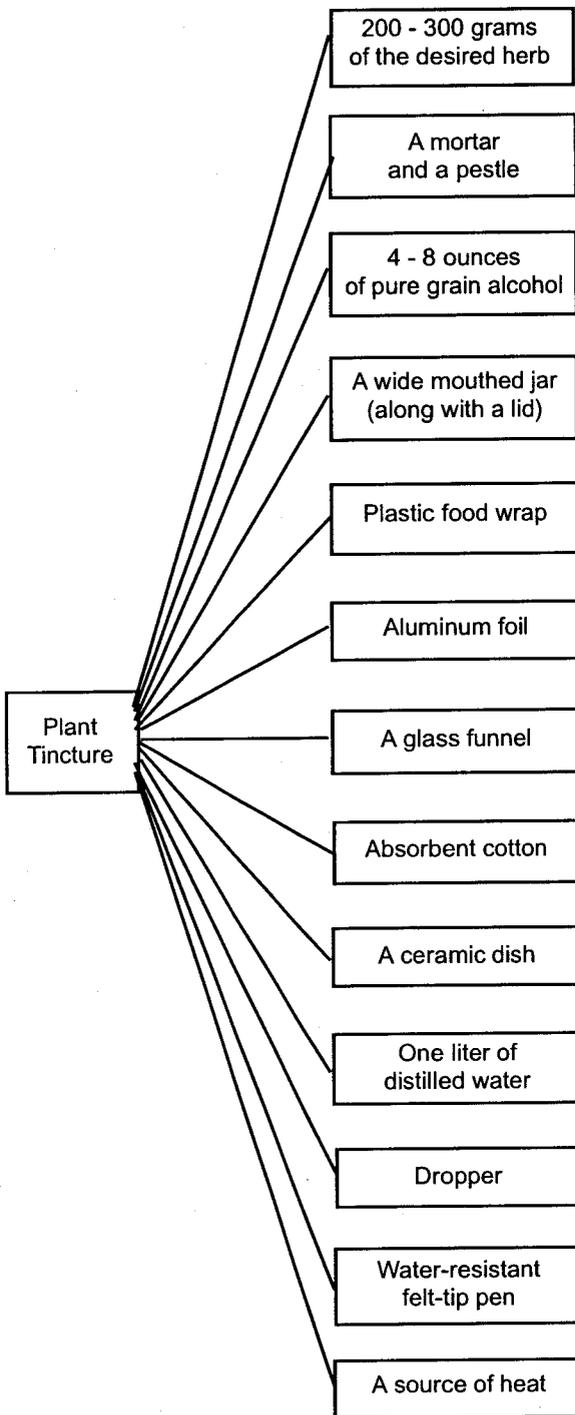


Figure 1.154. The utensils and ingredients needed for making Plant Tinctures

- Four to eight ounces of pure grain alcohol will be needed (190 proof). If this is unavailable then any strong wine alcohol is sufficient (about 300 cc of wine alcohol like cognac, armagnac, or strong brandy). Any alcohol that does not come from the wine is absolutely excluded from this experiment.
- A wide mouthed jar (along with a lid), plastic food wrap, aluminum foil,
- A glass funnel.
- Some absorbent cotton, as used in surgery.
- A ceramic dish that can resist very high temperatures. This dish is going to be used for calcinations. Borosilicate glass like Pyrex is not resistant enough to stand such heat. On the other hand, Coors porcelain may be used. The lid can be made of something like Pyrex because at its top the temperature is lower.
- One liter of distilled water.
- A dropper
- A water-resistant felt-tip pen.
- A source of heat: gas heat is preferred over an electric heat because it permits better control of heat intensity. If one does not have a Bunsen burner a camping gas stove is adequate. Also a lab hot plate may be used if no gas is available.

CREATING A MAGICAL PLANT TINCTURE

The ancient Chinese alchemists would always begin the operation in the specific planetary hour of the ruling planet of the herb. For Lemon Balm, its ruling planet is traditionally Jupiter. While planetary hours come several times a day for each planet, the first (and often easiest) is to begin within a few minutes of sunrise on the day of the ruling planet. Since Lemon Balm is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday (Figure 1.155).

- After setting up an altar and starting the ritual with prayers and offerings to summon the powers of the Four Directions, present prayers and offerings to the God of Earth (Figure 1.156), asking that the mysteries of the plant realm be revealed to you. Then, to summon the God of Earth, repeat the following magical incantation:

Lemon Balm
is ruled by the
planet Jupiter



Jupiter rules
Thursday

Figure 1.155. Xiang Feng Cao (Lemon Balm).

**“Na Mo San Man Duo.
Muh Toh Nam. An.
Du Lu Du Lu Dei Wei So Ha.”**

This magical incantation contains a secret mantra from the Daoist Maoshan sect, and is used for gathering great power. The ancient Zheng Yi Daoists believed that after the priest has recited this mantra the God of Earth will appear, causing malevolent spirit entities to leave the area.

When using the mantra in any ritual, the Daoist priest must strike his or her heel on the ground three times after speaking the magical incantation in order to summon the God of Earth. It is also necessary to have a few cups of wine, five cups of tea, a normal meal, and a dish of fruit available when summoning this deity and asking for assistance and blessings.

- Next, take the herb from the Earth Altar and begin grinding it by hand in a mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the divine power of the herb (as well as from within yourself) through this alchemical work.

If there is not enough time to grind all of the herb by hand, or if the herbal components



Figure 1.156. The Earth God

are simply too tough (such as a seed or root), then grind it partially in the coffee grinder (or glass blender). It is important that you spend some time with the herb in energetic and physical contact. If you must grind it entirely by machine, then afterwards place it in the mortar and grind it with the pestle, and begin to energetically imprint thought and intention into the herb. It is important to focus on developing the energetic relationship between yourself, the herb, and its ruling planet (as well as the planet's energetic correspondences that are active within your physical, energetic, and spiritual bodies).

As you stir each ingredient, intone a rhythmic incantation into its energetic components as you grind the herbs in a clockwise direction. Mentally infuse each ingredient with the specific attribute you expect it to contribute to the Healing Tincture. Throughout the preparation concentrate, imagine and feel the positive outcome you wish to produce, and visualize the individuals who will be ben-

efiting from the Healing Tincture becoming healthy.

Conversely, if you are creating a Banishing Tincture, grind the herbs in a counterclockwise direction while infusing each ingredient with the specific attribute you expect it to contribute to the Banishing Tincture. Throughout the preparation concentrate, imagine and feel the problem disappearing and visualize the individuals who will be benefiting from the Banishing Tincture acting relieved and happy again.

- When the powder is finished, place it in the glass jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid. Then add an additional amount of alcohol equal to that already in (usually two to four "fingers width") the container. Because room is needed for expansion (the contents heat and sometimes expand during the maceration process), the jar should not be more than 1/2 to 2/3rds full of fluid.

The fluid inside the jar will evaporate as it naturally "cooks," and it will begin to condense (as it is not capable of escaping). This will cause the fluid to get darker with each passing day. This coloration, or tincturing, is the extraction of the Sulphur (Spiritual) property from the plant's Salt (Essence) physical matter, by the Mercury-alcohol (Energetic) medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with some form of food wrap prior to tightly sealing it with the lid. It is important that no light disturb its alchemic transformation process. Therefore, place the jar inside a dark silk bag, and then place it somewhere warm. Shake its contents vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this magical tincture is considered to be your energetic "Child," and therefore must be treated with love and respect. Each time you handle it for inspection, or shake its contents, remember that it is a physical representation of your "soul-person-

ality." Therefore, treat it no differently than you would treat yourself, a small child, or an important house guest. As you separate the Sulphur (Spirit) from the murky sludge of the herbal mass, imagine that you are separating your Eternal Soul (Shen Xian) from the constraints of physical life and incarnation.

It is the sorcerer's projected Shen (Spirit), Yi (Intention), and Zhi (Will) that creates the magical power of alchemy. This attitude is literally transferred into the herbal matter being acted upon, just as if it were a patient receiving energetic or spiritual healing. When the final alchemical product is consumed, it is considered to be an act of taking into oneself the power of a magical, living talisman. In this magical process, our physical body (Salt) and Life-Force energy (Mercury) is being regenerated by receiving the spiritual power of the divine elixir (Sulphur). Each time we repeat the process, we are alchemically transformed and regenerated by minute degrees, moving closer to divine perfection.

- After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it. Then, press out the remaining fluid from the plant matter. This magical tincture now contains the Sulphur (essential oils, waxes, and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

PREPARING THE SALT (PLANT MASS)

While the leftover plant residue (Salt) need not be consumed with the tincture, it can be used in order to assist in increasing the overall magical effects of the alchemic operation. The Salt level extractions contain the magical plant essence, which was made by purifying the plant body until it became a clear or white crystalline Salt, and then adding the Salt to the alcohol tincture to capture the physical signatures of the plant. This part of the extract serves to give the essence "body" in alchemical terms and helps to carry its healing actions into the physical. The leftover plant residue (Salt) can be further refined as follows:

- Take the leftover plant residue (sometimes known as the plant feces or "caput mortuum"

- dead head) outside, place it in a large, deep container, and ignite it. Our concern is not with what may be drawn out of the ashes, but what may be drawn out of the tincture. Use a large pot lid to smother the flames if necessary, as well as protect the dried ash from blowing away in a sudden breeze. Be aware that there may be a considerable quantity of smoke released from the burning plant residue. Continue to heat the plant residue until it turns into ash.

- After the cooked plant residue (Salt) has cooled, bring it inside and place it in a covered heat proof dish. Then place the dish in the oven and heat it at 500 or more degrees Fahrenheit, until it has turned to a grey-white, or completely white powder. Frequently remove the plant residue (Salt) and grind it with a mortar and pestle in order to assist in this process of preparation. The finer the particles become during the maceration process, the more Sulphur (plant essence) will be extracted; the finer the particles during the heating, or calcining process, the easier it is to get the grey-white or white stages of purification.
- Keep the plant residue (Salt) separate, and place a few grains of its powder in a teaspoon of the tincture (1-2 ml/10-20 drops). Then, place the combined ingredients into a glass of distilled water. This should be done during the planetary hour, on the planetary day ruling the herb (in the case of Lemon Balm, it will be performed on a Thursday).

Always remember the sacredness of the external alchemic process you are performing (Figure 1.157). It is intended for regeneration (physically, emotionally, and spiritually) through the assistance of the tincture as a manifestation of your own spiritual power. In order to intensify the de-

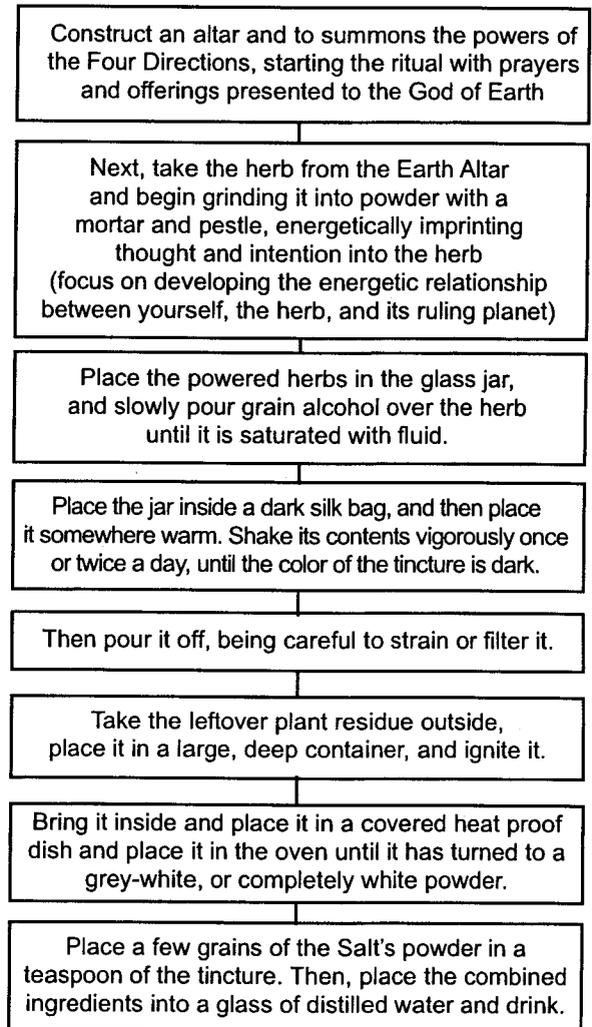


Figure 1.157. Creating A Spagyric Plant Tincture

sired effects, some mystics will combine this transformational aspect of Plant Alchemy with ritualistic and astrological invocations, similar to that which is done for constructing a talisman.

PLANT ENS (IMMORTAL ELIXIRS)

“Plant Ens” were known as external “Immortal Elixirs” in ancient China. They were constructed of magical herbs and minerals and were used in order to assist the Daoist mystic on his or her journey with the infinite Dao. The ingestion of the various types of Plant Elixirs allowed the disciple to use the skill of external alchemy to increase his or her subtle perceptions that had been developed from internal alchemy meditation exercises. The combination of both the internal and external alchemic processes was used to assist the Daoist disciple through ever greater energetic and spiritual transformations.

In the Plant Kingdom, an “Ens” is considered to be the “First Extract” of any plant that has not yet attained its full maturity (“final perfection”) and is therefore considered to be richer in seminal virtue. The primary goal is to separate the Premium Ens (First Essence) from the Prima Materia (First Matter) that acts as the vehicle for the First Essence in the physical world. The “First Matter” is believed to be the genetic principle of from which the first natural life-impulse derives its substance and potency. In the plant world, an Premium Ens is created from plants which are “still in the blade” (i.e., still sprouting) or from among unripe fruits.

Constructing a Plant Ens Elixir is different than constructing of a Plant Tincture. In the Plant Tincture, the herbal formula can be “exalted” through a repeated process in which its calcined Salts (plant matter) are added to the tincture. An Ens Elixir, however, is not mixed with calcined Salts. Tinctures almost always contain more than one species of plant, while Plant Ens Elixirs generally contain only one specific type of magical plant.

One ancient mystic stated, “the Ens manifests the highest initiated virtue of the plant that it is made from.” The Ens, or Entia (plural), is the plant’s primary energetic and spiritual influence that affects the physical, emotional, and spiritual bodies. Created from the Plant Kingdom, the Ens

Elixirs can be used to correct energetic imbalances and bring about physical, energetic, and spiritual health. The Ens is among the most powerful of medicines, yet it is one of the easiest to make.

The nature of magical plant Ens Elixirs, is to clear out the stagnation and energetic blocks existing within our physical, energetic, and spiritual bodies. This subtle cleansing and transformation allows for the increased exchange of energetic information flowing between the dense physical world of matter and the more subtle spiritual realm in which we exist. In creation, there are no disconnections, gaps, or holes. Such things only exist in our understanding, knowledge, or realization of Nature. With each corresponding increase in energetic intensity, a spiritual rebirth occurs, resulting as a subtle magical initiation into the deeper mystical comprehensions.

The natural power of creation is found in the energetic force that continually motivates, moves, and changes all of creation, encouraging it to progress toward more refined levels of existence. When we create and ingest a Plant Ens or any alchemical product, we are simply assisting Nature in the awakening process by quickening our own personal evolution.

THE CREATION OF THE ENS ELIXIR

Like the construction of the basic Plant Tincture previously described, an Ens Elixir can be made for each of the seven planetary rulers (one for each day of the week). Therefore, it is through the herb ruled and influenced by a particular planet that we seek “initiation” into the energetic sphere or spiritual realm ruled by that planet (Figure 1.158).

Unlike a “Plant Stone” (also known as an “Immortal Pill”), the Ens Elixir has a lesser initiated power, although its release of energy is still quite effective and sometimes surprising. In the Plant Stone, all of the four Elemental aspects of Earth, Air, Water, and Fire are kept in balance. However, in the Ens Elixir, the Fire Element is considered to be the predominant power. The advantage of the Ens Elixirs lies in the simplicity of their creation. This allows anyone, regardless of their level of experience, to create an effective Ens Elixir. While

several methods exist for the creation of the Ens Elixirs, the following method is easy, safe, and requires no special equipment.

The same materials are used as previously described in "Creating A Magical Plant Tincture." Additionally, about 1.5 pounds of potassium carbonate (Salt of Tartar) will be needed, as well as a glass dish (no less than one inch deep).

- Spread the potassium carbonate in a thin layer inside the glass dish, no more than 1/4 of an inch thick (1-2 cm.). Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquefied through exposure to the night air. It is toxic and can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination of your eyes or other sensitive areas. The potassium carbonate will also etch the sides of the glass container in which it is used during this experiment.
- Place the tray in an area where it will be exposed to the night air (to absorb the Yin). As potassium carbonate liquefies (becoming deliquescent), it absorbs the night's watery mist (Breath of the Dao) carried in the night air. This water (or humidity), is believed to be the energetic vehicle of the "Universal Fire," and is most easily obtained in the spring and summer months. This Universal Fire is what sets both our personal and planetary energetic fields into action on various levels. The ancient Daoists believed that the vital life-force energy was carried in the air (from which we extract its vital energetic essence). This type of energy manifested as a spiritual Fire (by means of condensing into Water) and was captured in the physical medium of the Earthly herb.
- Decant or filter off the liquid each morning, using either a syringe, large dropper, turkey baster, or lab pipette (never pipette by mouth). Be sure to avoid its exposure to the Sun, or any direct water source such as rain.
- When four to five ounces (150-200 ml) have been collected, you can begin the first Ens

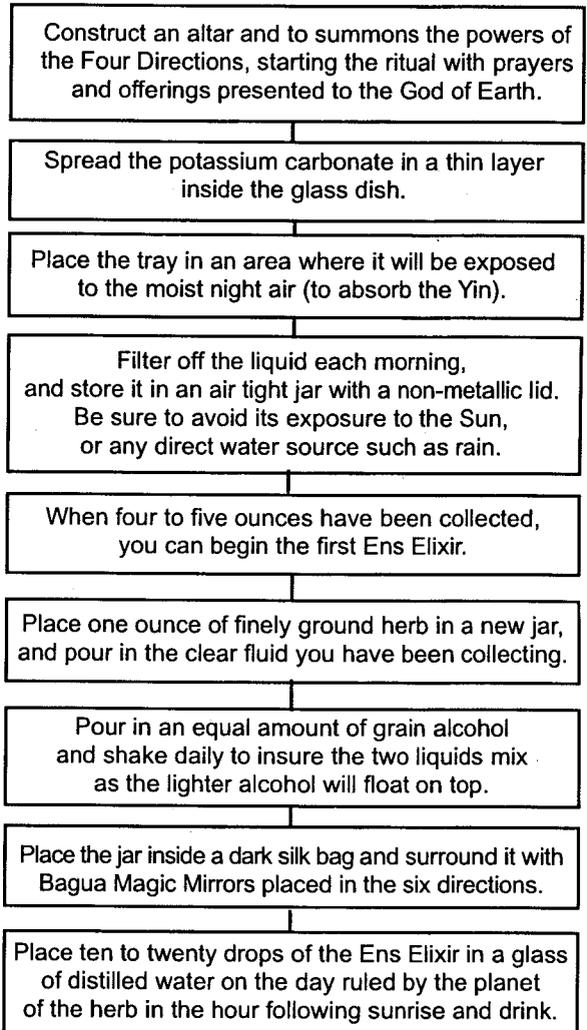


Figure 1.158. Creating A Plant Ens (Immortal Elixirs)

Elixir. In order to avoid too much loss of this precious liquid when filtering, you may want to collect it in a jar or flask first, and then filter it all at once prior to use. Remember that it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

- Place about one ounce (52 grams) of finely ground herb in a new jar, and pour in the clear fluid you have been collecting and filtering. Again, remember to begin this portion of the

operation on the specific planetary day and hour of the planet ruling the herb. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness and the absorbent nature of the herb you have chosen, this can be from 100 ml to 200 ml of the collected "Oil of Tartar" per herb for adequate coverage. If any "Oil of Tartar" remains, save it for future use.

- Pour in an equal amount of grain alcohol and shake daily to insure the two liquids mix as the lighter colored liquid (oil) will float on top. This liquid will be the Ens Elixir that is removed after the fluid turns a dark reddish color. It is important to always remember that the "Oil of Tartar" is caustic and will be unpleasant if swallowed.
- Because of the energetic nature of the magical elixir, it is important that the lid be non-metallic, and that the mouth of the jar be wrapped in plastic wrap prior to sealing. Place the jar inside a dark silk bag and surround it with some form of energetic protection to limit or reduce the amount of psychic contact the liquid receives (thoughts directed towards the elixir can change its energetic components). In ancient China, Daoist sorcerers placed Bagua Magic Mirrors in the six directions (front, back, right, left, above and below) surrounding the elixir for its protection.
- After several weeks, the "separation of the Yin from the Yang" manifests in the separation of the Sulphur (oil) and Mercury (alcohol). When this happens, separate the two liquids by carefully pouring the lighter oil into a clean glass container. This liquid is the plant's "Essential Oil." The heavier remaining alcohol liquid can also be used, however it is of a much lower energetic quality and for this reason is sometimes referred to as "toilet water."

HOW TO USE THE ENS ELIXIR

The initial training surrounding the secret construction and ingestion of Ens Elixirs is only taught to an "initiated" Daoist mystic (one who has received the "true" secret transmissions from his or her master). Because it is designed to have

a special effect on the subtle or spiritual body of the user, some of the more powerful Ens Elixirs are only used in special rituals and ceremonies.

When first ingesting the Ens Elixir, the sorcerer is encouraged to carefully note his or her dreams in a journal, recording the energetic effects caused by the phases of the moon, and any other psychic occurrences that may have happened due to its consumption. The Ens Elixir is ingested in the following manner:

- Place ten to twenty drops of the Ens Elixir in a glass of preferably distilled water on the day ruled by the planet of the plant in the hour following sunrise. If this is not possible, then in any of the other three planetary hours occurring that day. As before, you may consecrate it prior to consumption with various astrological rituals, as you would do for a talisman.

HOW TO PICK A PLANT

For those disciples not wishing to create all seven of the planetary Ens Elixirs at once, the following may be taken into consideration when picking a plant for your first time. First, you may wish to choose the quality and power of a specific plant based upon the planetary sign that you are currently deficient in. The following is a list of the seven planets and their herbal influence. The creation of all seven Planetary Ens Elixir, and their perfection, represents a physical demonstration of the student's mastery of the physical and energetic realms of the Plant World.

1. **The Sun.** A Sun Ens Elixir is designed to assist in awakening intuition, self-mastery, and the sphere of Spiritual Fire. It may also be used to ascend into the various spiritual realms using the energetic powers of the Sun as a base. The following are some examples of various herbs related to the power of the Sun:
 - (Sun-Fire) Cardamom or amonum pods (*Elettaria cardamomum*)
 - (Sun-Fire) Chamomile Flowers (*Matricaria recutita*)
 - (Sun-Fire) Cinnamon Bark (*Cinnamomum cassia*)
 - (Sun-Fire) Rosemary Leaf (*Rosmarinus officianalis*)

2. **The Moon.** A Moon Ens Elixir is designed to open you up the psychic world, especially the realm of the Air Immortals. It may also be used to ascend into the various spiritual realms using the energetic powers of the Moon as a base. These herbs carry the watery energy of the Moon and are used esoterically for manifestations of higher energies. The following are some examples of various herbs related to the power of the Moon:
- (Moon-Water) Passion Flower Leaf (*Passiflora incarnata*)
 - (Moon-Water) Uva Ursi Leaf (*Arctostaphylos uva ursi*)
3. **Mercury.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Mercury:
- (Mercury-Air) Gingko Leaf (*Gingko biloba*)
 - (Mercury-Air) Lavender Flowers (*Lavandula officianalis*)
 - (Mercury-Air) Lemongrass (*Cymbopogon citratus*)
 - (Mercury-Air) Marjoram Leaf (*Origanum majorana*)
4. **Mars.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Mars:
- (Mars-Fire) Basil Leaf (*Ocimum basilicum*)
 - (Mars-Fire) Milk Thistle Seed (*Silybum marianum*)
 - (Mars-Fire) Nettle Leaf (*Urtica dioica*)
 - (Mars-Earth) Echinacea Leaf (*Echinacea purpurea*)
5. **Venus.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Venus:
- (Venus-Water) Catnip Flower and Leaf (*Nepeta cataria*)
 - (Venus-Water) Hibiscus Flower (*Hibiscus sabdariffa*): Hibiscus flowers carry lustful and passionate energy and were used in a tea to release licentious behavior.
6. **Jupiter.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Jupiter:
- (Jupiter-Fire) Bay Leaf (*Laurus nobilis*)
 - (Jupiter-Fire) Eucalyptus Leaf (*Eucalyptus globulus*)
 - (Jupiter-Fire) Hyssop Leaf (*Hyssopus officianalis*)
 - (Jupiter-Fire) Lemon Balm Leaf (*Melissa officianalis*)
 - (Jupiter-Air) Dandelion Root (*Taraxacum officianle*)
 - (Jupiter-Water) Red Rose Buds and Petals (*Rosa centifolia*)
7. **Saturn.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Saturn:
- (Saturn-Air) Sage Leaf (*Salvia officianalis*)
 - (Saturn-Fire) Mandrake Root (*Podophyllum peltatum*)
 - (Saturn-Earth) Comfrey Leaf (*Ocimum basilicum*)
 - (Saturn-Earth) St. John's Wort Leaf (*Hypericum perforatum*)

CALCULATING THE PLANETARY HOURS

Planetary hours are not the same as the 24 hour (60 minutes) cycles that we are familiar with. Planetary hours consist of 12 daylight hours and 12 dark hours. Therefore, depending on the times of the sunset and sunrise, the hours can be longer or shorter than the usual 60 minute time period. This is the same for the Blood Heat cycle and energetic flow contained within the body's channel system, currently used in Traditional Chinese Medicine.

In order to make sure that the planetary hour for whichever day you wish to create herbal tinctures is correct, make a note of the time at which the sun rises and sets prior to the day you wish to prepare the specific herbal formula.

- **To find the Daylight Planetary Hours:** Begin by calculating the exact number of minutes between sunrise and sunset, for example if the sun rises at 04:18 and sets at 19:52 then there would be 15 hours and 34 minutes, therefore, the number of minutes between sunrise and sunset would be 934. This number is then divided by twelve to give twelve equal periods of time (the planetary hours for that day), which equals 77.8 minutes.

| <u>Daylight Planetary Hours</u> | | | | | | | |
|---------------------------------|---------|---------|---------|-----------|----------|---------|----------|
| Hour | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| 1 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 2 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 3 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 4 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 5 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 6 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 7 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 8 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 9 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 10 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 11 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 12 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |

| <u>Dark Planetary Hours</u> | | | | | | | |
|-----------------------------|---------|---------|---------|-----------|----------|---------|----------|
| Hours | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| 1 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 2 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 3 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 4 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 5 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 6 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 7 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 8 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 9 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 10 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 11 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 12 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |

Figure 1.159. The Planetary Hours

- **To find the Dark Planetary Hours:** The dark planetary hours are found in much the same way: if the sun sets at 19:52 and rises again the next morning at 04:20 then there would be 8 hours and 28 minutes. Therefore the number of minutes between sunset and sunrise would be 508. This means there are twelve

dark planetary hours of 42.3 minutes each. Now locate the specific planet with the influence you wish to use in the planetary hours chart to find out what time of day you should perform your alchemy. The hours of influence for each planet are as follows (Figure 1.159):

PLANT STONES (CREATING IMMORTAL PILLS)

"Plant Stones" were known as external "Immortal Pills" in ancient China. They were constructed of magical herbs and minerals and used in order to assist the Daoist mystic on his or her journey with the infinite Dao. The ingestion of the various types of Plant Stones allowed the disciple to use the skill of external alchemy to increase his or her subtle perceptions that were developed from internal alchemy meditation exercises. The combination of both the internal and external alchemic processes was used to assist the Daoist disciple through the next energetic and spiritual transformation, thus allowing the disciple to enter into a "higher" level of spiritual training.

The creation of a "Plant Stone" (Immortal Pill) expresses the symbolic balancing of the various Elements. This harmony is the basis for its functional reality. With the harmonizing of the plant's Sulphur (Shen or spiritual components), Mercury (Qi or life-force energy), and Salt (Jing or physical essence), the herbs are perfected in their potential use as a medium of energetic and spiritual power.

In ancient China, the magical effects of the Plant Stone are kept secret, and are only offered in training to true disciples (these "immortal pills" are used in certain rituals and ingested in order to increase the disciples' intuitive perceptions). While the disciples' physical health may be somewhat effected, the primary purpose (at the beginning stage) is to increase the student's energetic and spiritual consciousness.

Because each Plant Stone can be used as a profound and powerful gateway into the spiritual realm, the rituals and ceremonies surrounding the Plant Stone also represent a certain degree of mastery of the plant's "soul nature."

The creation of all seven Planetary Stones, and their energetic perfection as a magical "tool" represents a physical demonstration of the disciples' mastery of the energetic and spiritual realms of the Plant World. Therefore, both master and disciple would gather and prepare the Plant Stone together, allowing the transmission of the secret skill of "wild-crafting" the energetic and spiritual

powers of magical plants to create an "Immortal Pill" to be passed on.

THE CREATION OF THE PLANT STONE

The process of making a Plant Stone is similar to that of making a Spagyric Tincture as previously described. However, instead of having the option of disposing of Salt (the physical essence of the plant's matter), here it must be calcined (heated and reduced to powder), and then kept for future use. In some instances, Sea Salt may also be used if the Salt obtained from the plant matter is insufficient.

Leaching may sometimes be necessary in the final stages to balance the Elements within the Salt. Leaching is accomplished by placing the Salt in a moderate amount of distilled water, and allowing it to evaporate naturally (or with the assistance of an oven). The Salt is then scraped off the container, ground, and re-calcined. Experience has shown that leaching can be done in fifteen to thirty minutes if the Salt is finely spread, and the heat source is close by.

During the creation of a Plant Stone, the Sulphur (plant's Shen or spiritual components) and Mercury (plant's Qi or life-force energy) having been previously blended together in the tincture, in some instances are separated into their respective aspects. Thus, the creation of a Plant Stone still utilizes all three separate materials that are recombined in the alchemical laboratory.

If separation of the Sulphur (oil) and Mercury (alcohol) is not possible because of equipment limitations, then they may be used together, but this may affect the quality of the Plant Stone produced. An "Artificial Plant Stone" may also be made with Sea Salt, alcohol, and high grade essential oils of the desired plant. It is important to note that a Plant Stone takes time to produce, in some cases up to several months, and will change in color and texture after it is created. Patience, dedication, and confidence are needed at this stage.

There are many ways of making a Plant Stone, ranging from the simple to the complex, each with its own advantages and drawbacks. For simplicity, and the increased possibility of success, several brief methods will be outlined.

**METHOD # 1: CONSTRUCTING A
"PLANT STONE"**

Preparation is the key to success in alchemical work (Figure 1.160). Preparation of the materials needed, the place of working, and above all, of the attitude of the worker is essential. One's attitude must be a mixture of humility and unswerving confidence in the ultimate success of the undertaking. Imagining, feeling, experiencing and realizing the creative process (from beginning to end) will help in its final material realization.

- The Salt may be calcined (heated and reduced to powder) ahead of time, or you may wait to do this until the exact planetary hour, on the day of the ruling planet of the herb.

The process of calcining is more complicated than it appears, as the simple burning off of the alcohol will not produce enough heat to ashen the residue. The embers must be made to glow by gently blowing on them, until they are bright orange. If you are unsure of your ability to control the ash, use a small, fine wire mesh screen to place over the dish used for calcining to help hold the ashes down. This is very important, as the finer, lighter ash will easily be blown away, and this ash is needed for the creation of a Plant Stone.

You may also place small amounts of the ash in a crucible and allow the heat from your gas stove to envelop the crucible. Tongs will be needed as the crucible will grow very hot.

- Let the ashes cool, then grind them.
- Soak the ashes again in alcohol, and then repeat the entire process until you observe "white powder." Sometimes it requires a fourth or fifth burning until you achieve the proper white, or grey-white color needed to proceed.
- If the Salt has been prepared ahead of time (before the planetary hour), place it in a heat resistant dish on a low fire. The heat may be modulated, but under no circumstances let it burn or scorch the herb.
- Slowly, drop by drop begin to place the tincture into the heated Salt until it is completely absorbed. This is called "Imbibition," and it

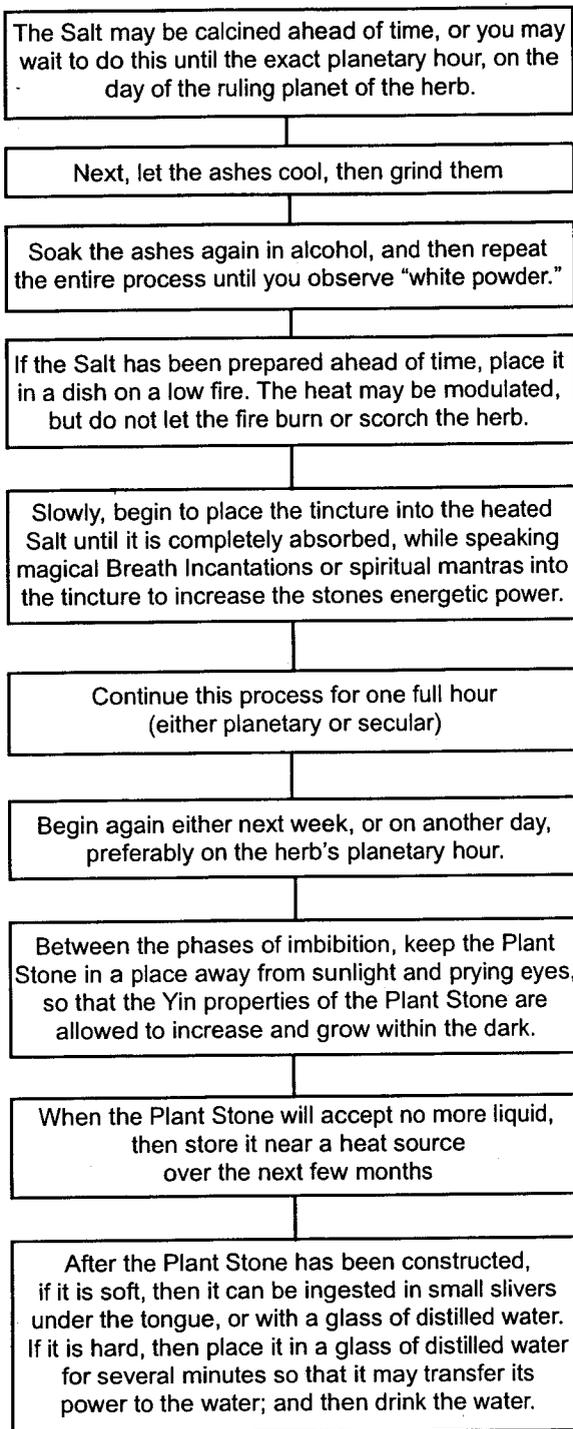


Figure 1.160. Constructing A "Plant Stone"

refers to the process of imbibing the Plant Stone with Qi or life-force energy (Mercury) and the spiritual essence of the Soul (Sulphur). Because you are, in essence, reincarnating the herbal power of the plant, specific Breath Incantations or spiritual mantras are used during the "imbibition" process to increase the stones power.

- Continue this process for as long as you like, or stop after one full hour (either planetary or secular).
- Begin again either next week, or on another day, preferably Saturday, on the planetary hour of the plant. Between the phases of imbibition, keep the Plant Stone in a place away from sunlight and prying eyes. Whether it kept in a basement or buried underground (within the "Womb of the Earth"), it is important that the Yin properties of the Plant Stone are allowed to increase and grow within the dark.
- When the Plant Stone will accept no more liquid, then place it where you can observe the changes that may take place over the next few months. If possible, store it near a heat source, such as an incubator, or even a gas range oven with a running pilot light if it is available.

INGESTING THE PLANT STONE

After the Plant Stone has been constructed, if it suddenly jells, quickly pour it out of the crucible into a thimble, as it will harden and become difficult to get out of the porcelain crucible (this is actually more desirable to work with). If the Plant Stone is soft like liquorice, then it can be ingested in small slivers under the tongue, or with a glass of distilled water.

If the Plant Stone is hard, then place it in a glass of distilled water for several minutes so that it may transfer its power to the water; and then drink the water. If the Plant Stone is perfected, repeated immersion will not degrade or "attack" the energetic properties of the Plant Stone.

USING THE MOON

It is imperative that you keep a careful record of the days, times, and phases of the Moon, during which your Alchemic work is done. It is

strongly urged that this type of alchemy not be done during the "dark phase" of the Moon. As with most psychic activities or projects, Full Moon periods (Full Yang within Yin) are most beneficial for constructing Plant Stones.

Remember that it is the light of the Moon that is used as the stimulative factor in these magical energetic activities. As the Earth and Moon share one energetic double, all energetic and spiritual activities are at their most powerful when the Moon is at its fullest. Likewise, during the New Moon, spiritual energy is at its lowest and dark forces have a tendency to rise up and give trouble. Consequently, practical occult work is best left alone to experienced masters during the dark time of the Moon (the life giving forces are relatively weak it this time and the unbalanced forces are relatively strong; the results, in inexperienced hands, generally lead to chaos).

METHOD #2: CONSTRUCTING AN "ARTIFICIAL PLANT STONE"

If Salts from the plant used to make the tincture are not available, then an "Artificial Plant Stone" may be made in its place using a similar process. The "Artificial Plant Stone" may be constructed as follows:

- In place of the calcined residue, sea salt is soaked in rain water and dried several times, being crushed with a mortar and pestle between cycles. The energy radiating from the hands of the alchemist during this type of construction is most crucial during this type of alchemy. This is why during the handling of the Salt and tincture, the attitude of the alchemist is so important; and this is why alchemists often work alone (undisturbed by the inquisitive and disruptive thoughts of others).

Remember that thoughts are real things (in energetic form) on their way to becoming tangible in our material world. It is for this very reason that we mentally envelop ourselves in an energetic blanket or veil to psychically isolate ourselves from the disruptive energy of others; and this is also the reason why we physically wrap our magical plant products in aluminum foil after they are completed.

Alcohol is very susceptible to psychic vibrations, as is cold water, and both act as condensers (storage mediums) for concentrated psychic energies.

- If you chose not to soak the sea salt, then crush it, imagining that it (like the Plant Salt), is opening itself up to the creative powers of the tincture. Use your consciousness to imbue the Sea Salt with your heart's intention and life-force energy (Mercury) as well as the spiritual essence of your soul's incantation (Sulphur). Specific Breath Incantations or spiritual mantras are still used during the "imbibition" process to increase the stones power.
- On the appropriate planetary day and hour, begin the imbibing process with a dropper, first with grain alcohol until saturated, and then with essential oil. Continue this process for as long as you like, or stop after one full hour (either planetary or secular). Repeat several times, and proceed as discussed in the previous method.

SEA SALT AND ALCHEMY

Modern salt refineries are indebted to the ancient alchemists for many of their methods. The sea and its symbols have been rich inspiration for alchemists and mystics of all periods. The salty waters of Eaux-Meres, or "Mother Waters", is the basis of our plasma, amniotic water, and all of our body fluids. For this reason, only sea salt which is naturally refined and collected (i.e. organic) is suitable for this work. Salt mined from deep inland, or strip-mined off the beaches is "alchemically polluted" and will not do for this work of rejuvenation. Salt produced in the slow, natural manner contains over 84 trace minerals, many of which are absent when the speedier more economically methods of mass production are employed.

CONCLUSION

Alchemy is a lifelong process. The procedures outlined here are sufficient to keep an aspiring spagyrist busy for at least a year or more. Spagyric medicines when taken over time have an accumulative effect. While the individual dose may wear off after a week or so, each time it is ingested the organs of spiritual perception are expanded a little more. Like any study worth undertaking, patience, confidence, and faith are important tools needed to complete the project.

Therefore, before engaging in any of the experiments outlined in this chapter, read and re-read the material several times with a notebook nearby. Outline the steps in each technique, and place them on the front page of your notebook. When performing the experiments, pay attention to your notes, and write down each step as you take it. Compare your list with the steps described in this chapter, as well as the steps listed in your notebook.

This is designed to get you in the habit of noting down what you do, and how you do it; so that later on, if you decide to do more complex experiments, the required safety and notation habits will have already been formed. As stated earlier, plant work is relatively safe, if you mislabel something you can throw it out or test it under your tongue. Metallic work however, is much less forgiving. Good habits formed early last a lifetime and save a lot of work. As one becomes imbued with the alchemical theory and transformation of plant essences, the unintelligible language of nature becomes clearer, then luminous.

Never attempt an alchemical experiment if you don't know the objective, the procedure, and the desired result. In Chinese Alchemy, there is no random experimentation, nor is an experiment made out of mere curiosity.

USING HERBS TO CREATE TALISMANIC PAPER

One well kept secret of ancient Daoist sorcery is the technique of using magical herbs to create Talismanic Paper. When making Talismanic Paper, the following herbs (Figure 1.161) were traditionally mixed during the paper creating process in order to help activate the spell and contain the magical incantations that were projected through the calligraphy pen and through the Daoist priest's Breath Incantations.

- 30% Huang Bai (Phellodendri Cortex)
- 30% Bai Fan (Alumen)
- 40% Bing Pian (Borneol)

In modern China, the best and most popular type of calligraphy paper used in Daoist monasteries is Xuan (Shuyantse). This type of talismanic paper is divided into two main colors, red and yellow, described as follows:

- **Red Talismanic Paper:** This type of calligraphy paper is used for talismans that are constructed to guard homes, banish evil spirits, and cure sickness. These magical talismans can be hung on the walls of monasteries, homes, and offices, or they can be placed on different parts of the body in order to heal and cure disease or remove evil spirits and curses.
- **Yellow Talismanic Paper:** This type of calligraphy paper is used for talismans that are constructed for Daoist rituals in order to "Offer Petitions to Heaven," or for balancing the energy within the environment (Feng Shui Talismans).

The alchemical properties of these herbal papers are transformed during the burning process of the talisman and can then be placed into the Altar Cup water in order to create Fu Shui or "Talismanic Water." This magical water was then used to either heal the sick or bring a specific type of blessing to an individual and his or her family. Talismanic Water consists of creating a talisman on the red paper, and then empowering the talisman with Qi and Shen through Breath Incantations to energetically activate it. The paper is then burned (Ceremonial Moxacautery) and its ashes are placed into the water.

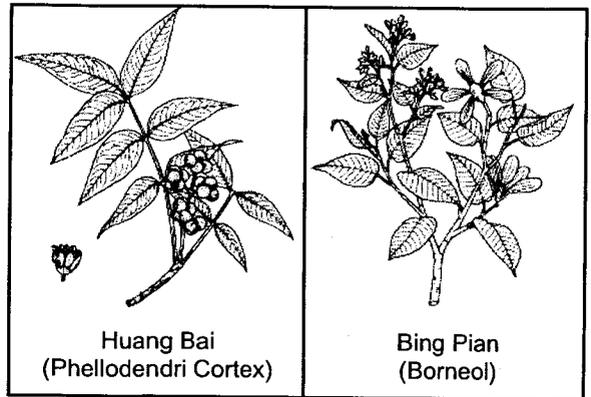


Figure 1.161. Herbs used in constructing Talismans

Creating Talismanic Water requires the Daoist priest to perform a magical ritual using the summoned powers of the Air, Water, Fire, and Earth Elements. The energy and power of these four Elements are combined in ritual by using three separate prayers, described as follows:

- First, the Holy Water is prayed over using magical Breath Incantations. The Holy Water is then placed on top of the Earth Altar table. This represents the magical fusion of the powers of the Air and Water Elements.
- Next the magical talisman is constructed, prayed over, and then burnt. This represents the activation of the magical powers of the Fire Element.
- The ashes of the talisman (representing the magical powers of the Earth Element) are then gathered and placed into the Holy Water, which is again prayed over one last time.
- The magical water is then either given to the patient to drink, or sprinkled onto the patient's body. The ancient Daoists believed that when drunk, the power of the specific deity summoned by the magical talisman would enter into the patient's body from the water and fight off the evil spirit that caused the illness.
- If a blessing was being invoked through the Talismanic Water, then the individual would only take three sips from the Alter Cup followed by prayer, offering incense, and kowtowing three times.

THE MAGICAL PROPERTIES OF TREES

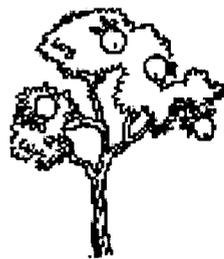
Some trees are known especially for their unique energetic and spiritual attributes. Each tree is a healer, but there are a few special trees that appeal to the human condition because of the special properties they embody. The trees below are especially important and have been used throughout history because of their healing and magical properties. The following is a brief description of various trees, their Yin or Yang potential, and their energetic effect on the body's internal organ system:

- **Alder (Yang):** This tree is considered to be Yang (Masculine) in nature. The energetic properties of this tree influence the sorcerer's inner strength, confidence, and awareness. In ancient times, the Alder tree was associated with water and was believed to be a gathering place for water spirits. The leaves of an alder tree can be made into a tea to treat kidney problems.
- **Apple (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus. Apple is also associated with the powers of the Moon, and it is commonly used for making love spells. The energetic properties of this tree target the stomach and spleen.
- **Ash (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. Ash leaves are traditionally placed beneath a pillow in order to induce psychic dreams. The leaves are also said bring good luck and fortune when carried in a pocket or bag worn around the neck.

Ash tree leaves are said to prevent hexes and harm, to attract love, and to prevent others from making passes at your lover. Place some in any vehicle so no harm will ever come to any of its passengers. Because it is one of the few woods that burn steadily and easily while still green, divination fires are often constructed out of green ash. It is commonly used in sea rituals and prosperity spells. Ash is especially valued



ALDER



APPLE



ASH

for its ability to enable a sorcerer to access the Three Worlds (Heaven, Earth and the Underworld). Mountain ash twigs were traditionally tied into knots to prevent evil spells and psychic attacks initiated from dark sorcerers and witchcraft. Ash is often used in making talismans, amulets, and magical tools.

- **Aspen (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is the Mercury. The energetic properties of this tree target the lungs. White Aspen is considered to be one of the most powerful condensers of Yang Qi. This tree strongly influences clairvoyance and healing.
- **Bamboo (Yin):** This tree is considered to be Yin (Feminine) in nature. Bamboo was used in ancient China for strength and protection.

Bamboo throwing the sticks were used for divination in ancient Daoist temples. The energetic properties of this tree target the heart, lungs, gall bladder, and stomach.

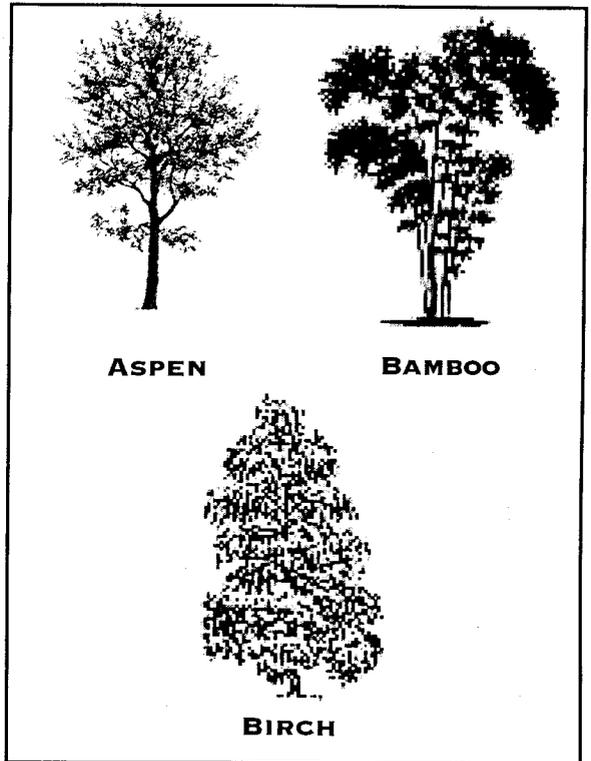
It is believed that the leaves of the bamboo droop because its "heart" is empty (in China, an empty heart is symbolic of modesty), therefore the bamboo symbolizes the virtue of modesty. The bamboo is an evergreen and therefore unchanging, hence it is also the symbol of old age. In ancient times, the Chinese summoned spirits by using bamboo flutes. Traditionally, they would first carve the name of the spirit into a bamboo flute and then play an improvised melody.

- **Birch (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus. According to certain ancient traditions, Birch was used for protection from lightning, and its branches were used to exorcise spirit entities from animals and humans (gently strike possessed people or animals with birch to exorcise demonic spirits). Birch is valued as the tree of inception and beginnings. In many magical traditions, the birch was considered to be the tree of health, wisdom, and safety; its wood was used in baby cribs and cradles, and its twigs were kept in the house in order to ward off the "evil eye."

Birch is traditionally used as a source of protective magic, and its twigs were kept in the house to turn aside psychic attacks and traveling clairvoyance from evil sorcerers. In certain traditions, Birch twigs were beaten into the ground and positioned along the boundaries of the property to drive away evil forces.

Because the energetic properties of Birch are considered to be highly protective, in ancient times its bark was boiled in water, and then added to a bath in order to protective and energetically envelop a sorcerer. Birch Bark can also be burned on charcoal in order to remove negative energies from the home or place of business.

It is important to know and understand that the Birch tree spirit is held to be among one of



the most dangerous Nature Spirits, empowered with the ability to inflict madness or death. Therefore those who have access to Birch should keep in mind its ability for protective magic but should utilize this skill with caution and respect. Sorcerers who work with Nature Spirits sometimes find it useful to make magical staffs or wands of Birch to protect themselves against the more dangerous types of Nature Spirits. White Birch and Black Birch have similar magical energies and effects.

The energetic properties of this tree can be used for good or evil, depending on the intentions of the sorcerer. For example, in certain magical traditions, a sorcerer wishing to do harm will drive a rusty nail into a Birch tree trunk while thinking of the individual that is to be injured. It is believed that the victim will then begin to grow weak and die. Additionally, a small piece of Birch bark can be applied to the brow of a person who is sweating, and it is said to also generate enough power to kill the victim.

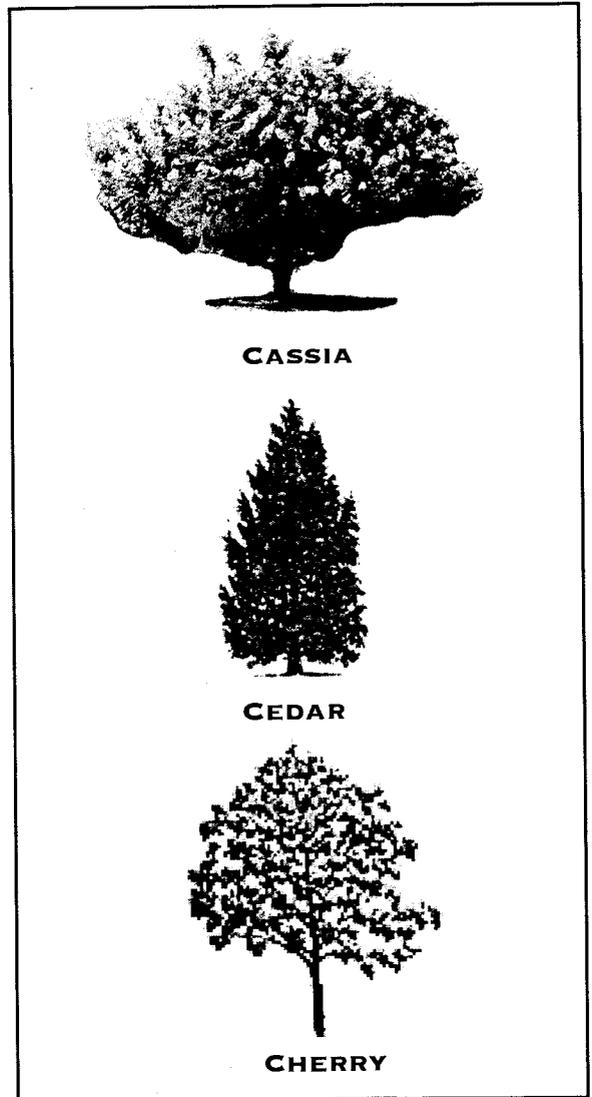
- **Cassia (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The energetic property of this tree targets the spleen, kidneys, and urinary bladder. It is commonly known as Cinnamon. It has purifying and protective qualities, and is used to access solar power and the Fire Element.
- **Cedar (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The energetic property of Cedar targets the kidneys and can have a diuretic effect on the body. Cedar also provides relief from bronchitis, colds, and arthritis.

Cedars were considered to be the trees of paradise in the Mid-East, the symbols of faithful lovers in China, and are still held sacred in Nepal. Cedars, like Yews, were commonly planted around cemeteries to symbolize eternal life, and also to keep the ghosts of the dead in their graves. The Cedar's intense fiery energy is a powerful tool for purification; used to banish hostile spirits, it is an invaluable tool in exorcism. It is also used as a powerful tool for attaining magical powers, and is used to draw Earth energy and for grounding.

It is said that Cedar can be used to stimulate or strengthen the psychic powers, attract love, and prevent nightmares. In magical rituals Cedar is used for Purification, Consecration, Protection, Hex-breaking, Healing, Prophecy, and Prosperity.

Cedar and Maple bark can be combined and powdered while speaking magical incantations; depending on the incantation, the powder can then be used as an incense for Healing, Courage, Purification, Protection, or Prosperity. Cedar and Sandalwood can be similarly combined, powdered, and then used as an incense for Purification or Protection. Cedar can also be used in love sachets.

Cedar encourages the flow of energy, and eliminates physical, mental, and emotional blockages and toxins. Because Cedar has a way of keeping the psychic channels open while protecting the sorcerer, it is sometimes



use to anoint the Third Eye or is burned to induce psychic powers. It cleanses and purifies the body, skin, and the environment from all negativity and stagnation.

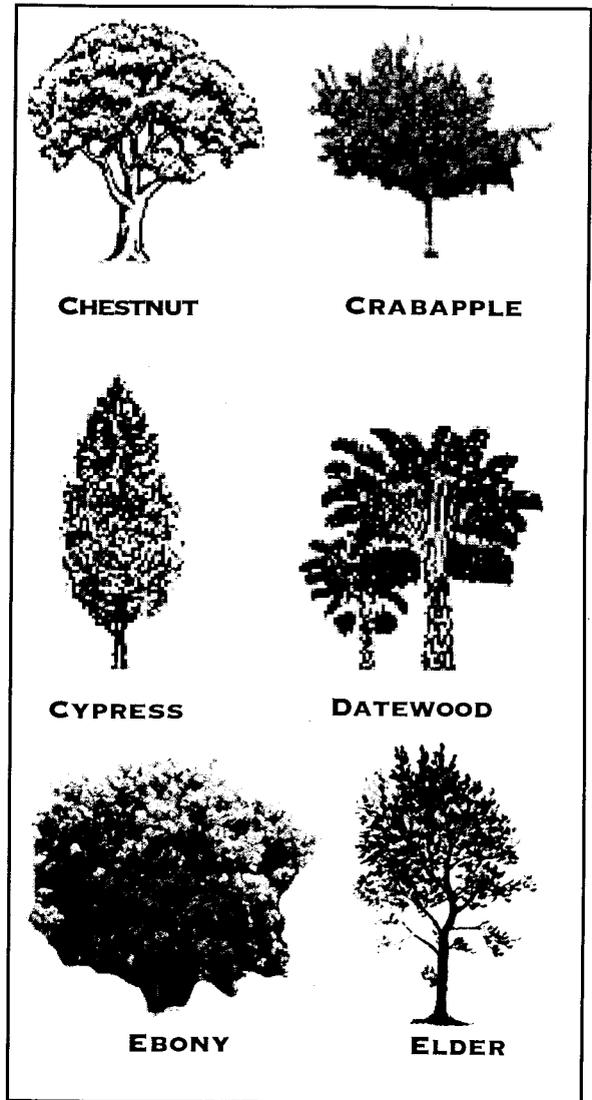
- **Cherry (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus. The energetic properties of this tree target the liver, lungs, kidneys, and stomach.
- **Chestnut (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspond-

dence is Jupiter. The energetic properties of this tree target the spleen, stomach, and kidneys.

- **Crabapple (Neutral):** The energetic properties of this tree target the liver, lungs, and heart.
- **Cypress (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Earth, and its planetary correspondence is Saturn. Like the Pine, the Cypress is renowned for its longevity. Magically, the energetic properties of this tree is considered to be one of the most powerful condensers of Yang Qi. The vitality of the Qi contained within the Cypress tree was said to be superior in quality to that of any other tree. Therefore, the smoke from Cypress wood (incense) can be used to consecrate ritual objects.

The Cypress is also energetically connected to death. It is therefore sometimes used to initiate emotional comfort and to ease feelings of grief in times of crisis (especially at the death of a friend or relative).

- **Datewood (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is the Sun. The energetic properties of this tree deal with healing, longevity, and protection. In certain traditions, Datewood is used to construct various Daoist ritualistic "tools" (Talismans, Thunder Blocks, Magical Swords, Seals, etc.). In such cases, the wood must be taken from the Southern side of the tree.
- **Ebony (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The energetic properties of this tree deal with banishing, protection, gestation, and matters of death and rebirth. Ebony is a wood of enormous energetic power, particularly for magic performed during the "dark moon." It is used in making magical amulets that give the sorcerer pure, unadulterated power. Never stand beneath an ebony tree during a storm.
- **Elder (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus. The Elder tree is believed to possess a magical feminine spirit that is fragrant, and



has healing powers. The Black Elder tree is believed to contain the most magical power. A flute carved from elder wood (played at midnight far from human habitation), can also be used to summon spirits.

The Elder tree is a powerful magical tree that can be both helpful and harmful. The energetic properties of this tree deal with strong protection, and for this reason its wood is often used to construct good luck talismans. Used as a powerful tool for magical protection, an Elder tree planted near a house can

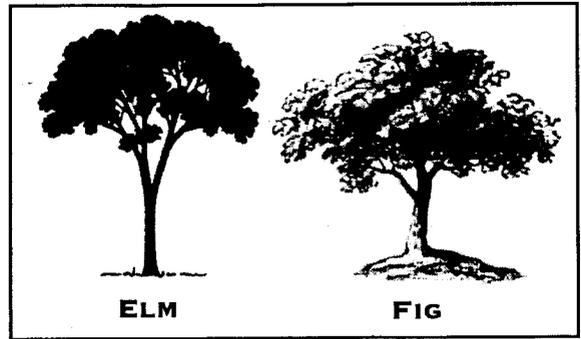
keep hostile magic at bay and protect the household against the ravages of sorcery. It can be worn as an amulet to ward off attackers, protect against evil and negativity, and protect against robbers. Elder also has the power to force evil sorcerers to release any spells they may have cast against you.

In ancient times, branches of the Elder tree were placed near graves in order to keep the corpse from being inhabited by an evil spirit. If a door was pinned shut with a green elder twig, it was believed that neither Nature Spirits nor harmful magic could open and enter the house. Elder leaves were gathered (usually during the beginning of May) and fastened to doors and windows in order to banish the psychic attacks of hostile magic. Since its magical properties were considered to be so powerful, it was always kept and used outside. Therefore, ancient tradition prohibited bringing an Elder tree indoors.

In ancient times, the Elder tree was also burned in the fireplace by dark sorcerers in order to summon evil spirits. If Elder wood was used to build a crib or cradle, the ancient Chinese believed that the Tree-Spirit would attack the child and pinch it until it had bruises all over its body. Also, it was believed that to fall asleep under an Elder tree was to risk awakening in the emotional state of madness.

Conversely, Elder is also used at weddings to bring good luck to the couple. In order to bless a person, place, or thing, scatter the leaves and berries to the four winds in the name of the person or object to be blessed. Then scatter some more Elder over the person or object itself.

In some areas, it was claimed that the Elder tree only grew where blood had been shed. Powerful Nature Spirits were thought to live within the elder, and this is why it bled red sap when cut. Therefore, before felling an elder, the woodsman would normally recite a protective incantation while kneeling before the tree, prior to making the first cut. This allows the Tree Spirit time to vacate.



- **Elm (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Saturn. The energetic properties of this tree targets the stomach, small intestine, and large intestine. The Elm tree is associated with Nature Spirits and is traditionally linked to lucid dreaming (especially the leaves). It is said that Elm bark can be used to stop slander and gossip, and it is also used to awaken self-confidence.
- **Fig (Yang):** This tree is sometimes considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Jupiter. The energetic properties of the Fig tree target the lungs, large intestine, and spleen.

The wood and fruit of Fig trees were commonly used for fertility and love spells in certain ancient magical traditions. Small phallic images were carved from fig wood and carried by woman who wish to conceive. They were also used by men to overcome infertility or impotence. Fresh figs were eaten for the same reasons.

Fig leaves were sometimes used for Divination. The sorcerer would write a question on a fig leaf. If the leaf dried slowly, the answer was yes and it was considered to be a good omen. However, if the leaf dried quickly, the answer was no and it was considered to be a bad omen.

A fig tree grown in the home is said to bring good luck to the inhabitants. When grown in the bedroom it ensures restful sleep, and when grown in the kitchen ensures that the family never goes hungry.

- **Ginkgo (Neutral):** The energetic properties of this tree target the lungs, kidneys, and heart.
- **Hawthorn (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Mars. The energetic properties of this tree target the spleen, stomach, lungs, and large intestine.

Hawthorn is used for protection, purification, and banishing. In certain magical traditions, Hawthorn is considered to be a "tree of hope," and it is placed in protection sachets and made into amulets in order to protect against evil influences. In ancient times, Hawthorn was placed in cradles to guard a child from evil spells. Hawthorn was also used to protect a person or home against lightning, and was believed to be powerful enough to protect a home against any damage caused from a storm.

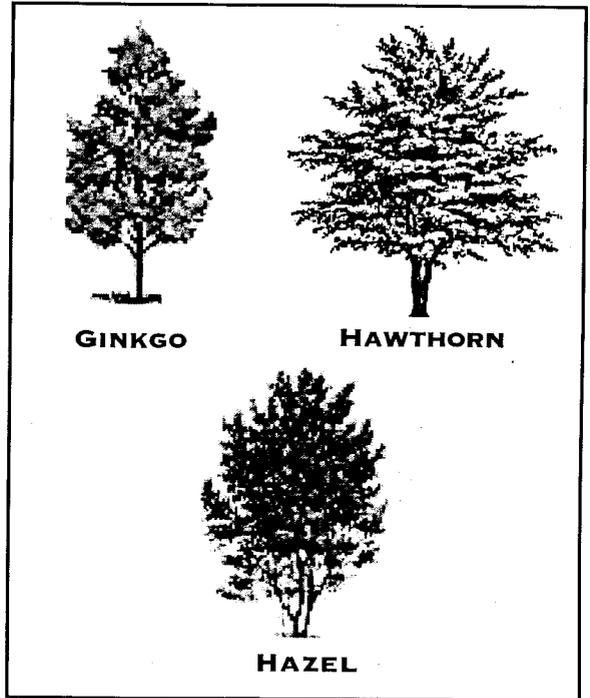
It was believed the Hawthorn was so holy that no malicious spirit could approach it, and it was therefore never cut down. Its dead branches were used for magical protection, and for energetically connecting with Nature Spirits. Hawthorn wood is also placed in homes to ward against ghosts.

The Hawthorn is believed to be sacred to Nature Spirits, and it is part of what is called the "tree fairy triad" (Oak, Ash, and Hawthorn). It is believed by certain magical traditions that where all three of these trees grow together one may see fairies.

Hawthorn was believed to increase fertility, and was therefore incorporated into weddings and believed to promote happiness in a marriage (especially those performed in the spring). The leaves were also placed beneath the mattress or around the bedroom and used to enforce or maintain chastity or celibacy.

When worn or carried, Hawthorn is said to promote happiness in those who have a troubled heart, are depressed, or are sad. The berries are sometimes burned as an incense when a change in life is needed.

- **Hazel (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element cor-



responds to Air, and its planetary correspondence is the Sun. It is said that the energetic property of the Hazel tree could be used for protection, and that any part of the tree could also be used in order to invoke healing, clairvoyance, inspiration, and wisdom.

In ancient times, sprigs of hazel were carried for good luck, and it was also believed that the wood become especially powerful if it was bound together by red and gold thread and formed into a solar cross. Hazel nuts were used in fertility spells, and its wood and leaves were sometimes used to construct fertility talismans. Wearing a crown or wreath of hazel leaves was believed to allow a sorcerer to become invisible. It was also believed that to enlist the aid of a plant fairies, a mystic could string hazelnuts on a cord and hang up in his or her house or ritual room.

The forked branches of Hazel wood were used as a dowsing tool, and its nuts were chewed prior to divination practice. Because the wood of the Hazel tree effectively conducts energy, both Western and Celtic magical traditions used it for the construction of

all kinds of magical tools (i.e., wands, divining sticks, dowsing sticks, etc.). Hazel was considered to be the ancient Celtic tree of wisdom, inspiration, and poetry. In the Celtic magical tradition, the "Salmon of Knowledge" is said to "eat the 9 nuts of poetic wisdom dropped into its sacred pool from the hazel tree growing beside it." Ancient Irish tales also speak of poets and seers "gaining nuts of Wisdom." This was an old metaphor used to describe a heightened states of consciousness induced from drinking a potent brew known as "Hazel-mead," which was made from hazelnuts, and used to induce visions.

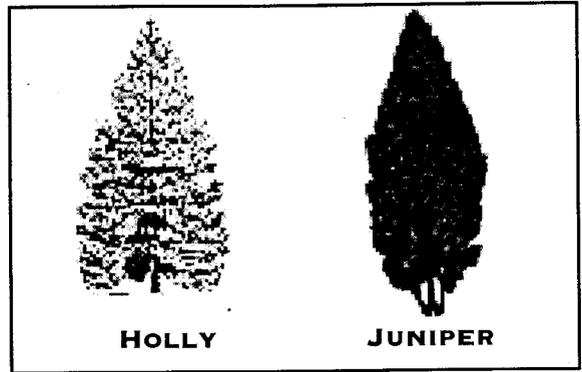
- **Holly (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Mars. The male Holly tree has prickly leaves and the female Holly tree has smooth leaves. The energetic properties of this tree offers strong protection, and it is said to banish both lightning and psychic attacks due to hostile magic.

Because it wards off many types of negative energy, Holly is made into good luck charms and talismans. Its shiny green leaves represent the vitality of life, even in the coldest of times.

In ancient times, Holly was planted around the home for protection against evil spirits and psychic attacks. Holly water (infused or distilled) was also sprinkled on newborn babies to protect them from evil spells. When thrown at wild animals, a magical powder constructed from Holly berries was believed to cause the animals to lie down quietly, and leave the sorcerer alone (even if the animal was not directly hit with the plant).

Holly was carried to promote good luck, especially by men, since the Holly is a "male" plant (Ivy is the corresponding plant for women). The leaves and berries were also carried by men in ancient times to heighten their masculinity, virility, and to attract a lover.

In certain magical traditions, the Holly tree was believed to be a symbol of the life force,



vitality, and immortality, and it was therefore used to construct magical wands in order to command invoked spirit entities.

- **Juniper (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. When carried or burned, it is believed that Juniper enhances psychic powers. It is also said that Juniper Berries transform negative emotions into positive ones and purify the Energy Body's aura fields. The Juniper tree is believed to be a protective tree (i.e., protects against accidents, harm, and theft). Therefore, it was considered to be unlucky to cut down a Juniper tree.

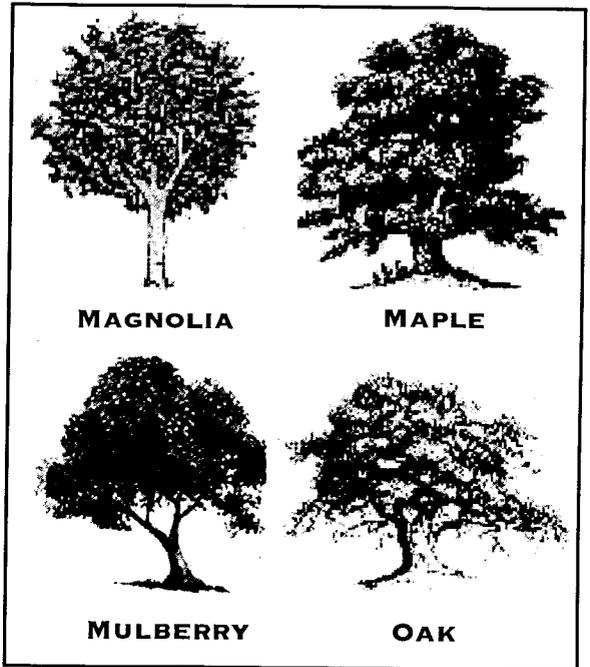
Juniper is commonly carried (or burned as incense) in order to break hexes or curses, and is often used in exorcism rituals. It is sometimes burned at the closure of an Evocation Ritual in order to chase off any lingering spirits. At one time, Juniper trees were either planted near homes or hung along doorposts as a form of protection against evil spirits and to protect those in the house from sudden sickness caused by malevolent sorcerers and witches. It was said that the only way for a witch to get past the Juniper plant and enter into the house was by correctly counting all of the tree's needles. Juniper is believed to be one of the earliest incenses used by Mediterranean Witches for breaking hexes and curses and for driving off snakes. A sprig of Juniper was also believed to protect its wearer against attacks from wild animals.

In ancient times, Juniper Berries were carried to increase male potency. Juniper was also added to love mixtures, and its berries were used to attract lovers (i.e., once the berries had been dried, they were then worn as a love charm).

The Juniper tree has an abundance of healing properties and is believed to boost the immune system. Infusions can be made from the berries to treat kidney disorders, reduce swelling, relieve arthritis, treat liver troubles, treat edema, help relieve phantom pains caused from organ amputation, aid in digestion, and treat intestinal cramps.

- **Magnolia (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Earth, and its planetary correspondence is Venus. The energetic properties of this tree target the lungs, stomach, gall bladder, large intestine, and spleen.
- **Maple (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Jupiter. The energetic properties of this tree target the spleen, kidneys, and large intestine.
- **Mulberry (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Mercury. The energetic properties of this tree target the lungs, large intestine, spleen, and kidneys. In ancient Chinese cosmology, the magical "Fu Sang" tree was believed to be akin to the mulberry tree.
- **Oak (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The energetic properties of this tree target the large intestine, spleen, kidneys, and heart.

It is associated with all manner of energetic protection. In ancient times Oak was hung over windows and doors in order to protect a house from evil spirits. After getting permission from the tree's spirit guardian, sorcerers



would burn oak leaves for purification of ritual spaces.

Mistletoe (Yang, Air, Sun), which grows on Oak trees, was believed to contain the essence of the tree's energetic power. Certain magical traditions use the Oak to channel and direct high levels of energy. Because they were believed to be imbued with great power, a staff or wand constructed of Oak was traditionally considered to be a useful tool for practicing Weather Magic and Earth Magic.

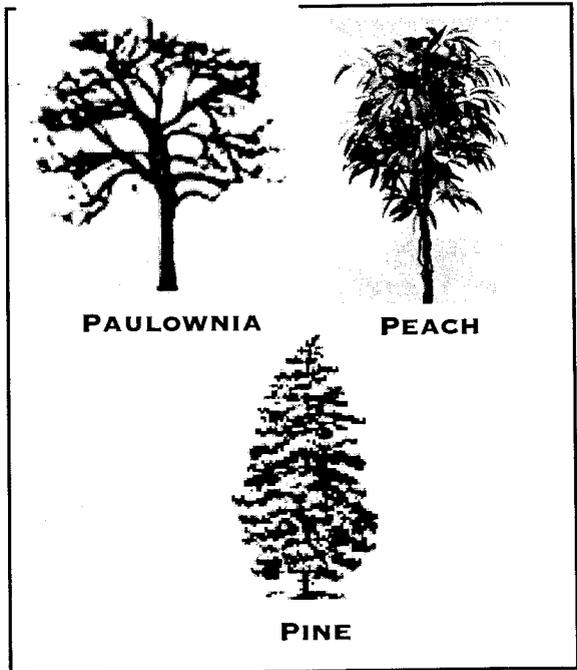
Oak is one of the most sacred trees associated with solar fire and is traditionally used for good luck charms. In ancient times, the acorns of an Oak tree were commonly carried in order to increase fertility in women and to increase sexual appeal in men.

The healing properties of the Oak tree include: increasing bravery and courage, perseverance, strength, protection, health, money, luck, banishing illness, and ridding one of despair. Therefore, it was considered unlucky to cut down an oak.

- **Paulownia (Yang):** This tree is considered to be Yang (Masculine) in nature. The energetic properties of this tree target the heart.
- **Peach (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus. The energetic properties of this tree deal with healing, longevity, and protection. It is commonly used in the construction of Daoist ritualistic "tools" (Talismans, Thunder Blocks, Magical Swords, Seals, etc.). In such cases, the wood must be taken from the Southern side of the tree.

In ancient China, the peach is the food of the gods as well as being the symbol of immortality. Shouxing, the God of Longevity, is often depicted holding the Peach of Immortality (Pan Tao), which grows in the Heavenly Peach Orchard of the Jade Emperor. This peach tree is said to bloom only once every 3,000 years, and the fruit takes 3,000 years to ripen. Legend claims that peaches from this tree give immortality to anyone who eats them. When the fruit ripens, Shouxing and the Immortals have a banquet in the palace of the mythical Queen Mother of the Western Paradise (Xiwangmu), the highest goddess in the Daoist pantheon. There they feast on the Peaches of Immortality and become young again.

- **Pine (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Mars. The energetic properties of this tree target the liver. Pine is considered to be one of the most powerful condensers of Yang Qi. The most popular trees used for energetic absorption are Pine and Fir trees, followed by the Cypress. The ancient Chinese frequently identified and documented such trees as the Pine, Cypress, and White Aspen to be the most powerful condensers of Yang Qi. According to the *Books of the Northern Chi Dynasty* (550-577 A.D.), it was believed that the Pine and Cypress trees could naturally stand against the ravages of air, weather, and insects due to their strong constitutions. Therefore, the vi-



tality of Qi contained within their wood and their capacity to live long was said to be unequalled by any other tree. The Pine is a tree of peace and, being an evergreen, considered to be an herb of immortality.

In ancient China, both Pine and Cypress trees were chosen as material for coffins and grave-vaults because of their ability to contain powerful Earth Qi; for this reason it was thought that their woods could be used to strengthen the soul in the grave. Additionally Pine, Acacia, White Cedar, Catalpa, and Chestnut trees were traditionally planted in specific spots to honor certain Celestial Immortals around Chinese temples.

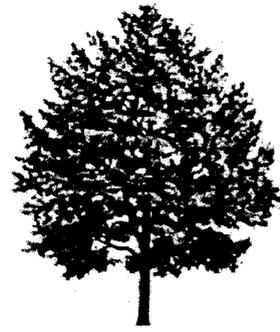
In China, Pine was the symbol of friendship, since it remains green all year long. The Pine tree was known as the tree of the Sun. Its ancient title was the "sweetest of woods." The scent of Pine is useful in attuning to nature, grounding, and dispelling guilt. Marco Polo said that the Khan had many Pine trees planted because he believed that "he who plants a tree will live a long life."

Pine is commonly used in magic for purifi-

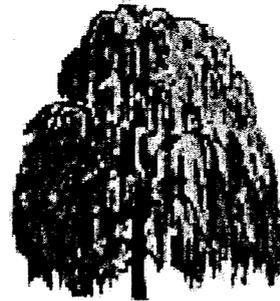
cation rituals, and its needles are sometimes used in the construction of cleansing and purifying baths. Pine is also used in magic to banish negative energies, exorcise evil, attract money, break hexes, heal, cleanse, protect, and awaken positive self-acceptance. Pine needles are a valuable source of vitamin C and can loosen a tight chest.

In ancient times, Pine Cones were carried to increase fertility and to enable one to reach a vigorous old age. A Pine Cone gathered on Midsummer (still retaining its seeds) was considered to be a powerful magical object. Pine Needles are burned during the winter months to purify and cleanse the house. Scattered on the floor, the needles were believed to drive away evil. When burned, the needles were believed to exorcise the area of all negativity, and were sometimes burned in magical rituals in order to reverse a spell and send back a curse.

- **Rowan (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. In ancient times its berries were carried in magical pouches for good luck and for increasing psychic power. It is considered to be one of the most powerful protective trees, and it is used to break hostile magic, chase off destructive spirits, and protect against storms and lightning. Rowan trees were commonly planted in churchyards to keep away evil spirits from the bodies of the dead. A cross made of two Rowan twigs tied together with red thread offers protection in the house by preventing hostile sorcerers from entering. A Rowan branch placed in the bed is believed to keep the sleeper free from nightmares. In some magical traditions, it is believed to be a tree of vision, healing, psychic power, and divination. Its branches are used for dowsing rods in certain mystic traditions. The most powerful and magically effective Rowan tree was known as a "Flying Rowan." The Flying Rowan was a tree that had grown with its roots positioned in the cleft of a rock, or on the branches or stump of another tree rather than in the ground.



ROWAN



WILLOW

- **Willow (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is the Moon. The energetic properties of this tree target the heart and spleen.

Willow is said to guard against evil and can be used to bind a spirit. In ancient times, Willow was carried or placed in a home for protection against evil or negative spirits. Because it is linked with the powers of the Moon, in certain magical traditions, crushed willow bark is burned outdoors with Sandalwood during the waning moon in order to conjure spirits.

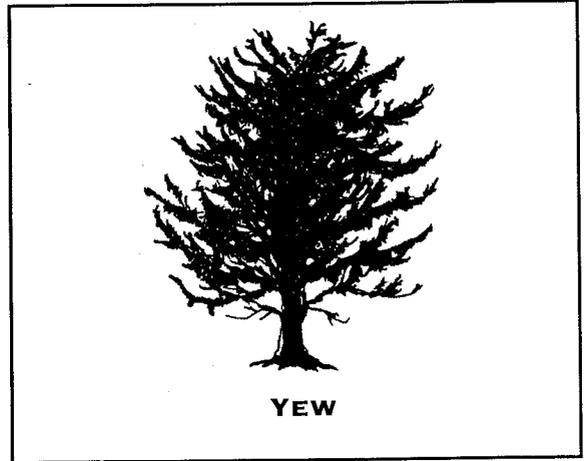
Ancient burial mounds and cemeteries are both often lined with Willow, symbolizing the spiritual gateway that this tree provides between the living and the dead, and spirit and matter. In ancient times, Willow bark was crushed, mixed with White Sandalwood or Myrrh, and then burnt. Sorcerers would then

bathe in the smoke in order to sojourn into the Underworld.

Willow is also used to attract love, and a forked Willow branch was sometimes used for dowsing. Willow is used for healing spells, is beneficial for relieving arthritis pain, and is currently still being used in the clinic to ease muscle and joint pain.

- **Yew (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Saturn. The energetic properties of this tree target the kidneys. Historically, many plants have been associated with the spiritual realm of the Underworld. These include specific trees that were often used as grave guards and were traditionally planted in cemeteries. The tree most often associated with raising the spirits of the dead is the "Yew" evergreen tree (its evergreen foliage symbolizes eternal life).

The Yew is considered to be a magical evergreen tree or shrub. It contains dark stiff poisonous needles and fleshy fruit. It sometimes grows up to sixty feet tall, has bark that is scaly



and reddish, has short needles, and instead of a cone it produces a red fleshy berry. It is commonly planted around cemeteries (the ancient Chinese believed that it had special powers that would keep the dead safely in their graves). The Yew is also used for protection against spirit entities (especially spirits of the dead), and it is used in certain traditions for exorcism and laying a ghost to rest.

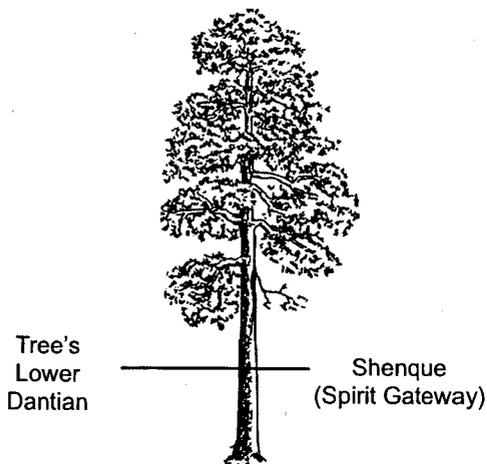


Figure 1.162. A Male Tree's Lower Dantian

GATHERING QI FROM TREES

Trees are tremendously powerful plants and are commonly used by both sorcerers and apprentices to absorb and transform negative pathogenic Qi into clean, healthy, life-giving energy. The more Earth Qi contained within the environmental soil, the stronger and more radiant the trees and foliage will be.

To the ancient Daoists, each tree had its own Lower Dantian. The tree's Lower Dantian can usually be identified as a knot, which is considered to be the tree's Shenque (Spirit Gateway) CV-4 point. The mystic can locate and identify the tree's Shenque point by using his or her Extended Fan Palm to feel its energetic power center (Figure 1.162).

LOCATING TREE POWER SPOTS

Whenever possible, the ancient Daoist mystics would search for and locate a tree "power spot" before performing "Tree Cultivation" techniques. A tree "power spot" is defined as the energetic space surrounded by a specific group or cluster of trees naturally arranged into a "sacred" energetic pattern. The energetic pattern of the tree formation allowed the Daoist mystic the ability to absorb the energy of several trees at once.

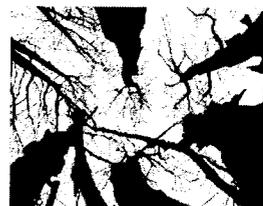
In ancient China, the energy of the Earth was known as a "Dragon Pulse," and was believed to exist as an active energetic current that traveled



A Power Spot located inside a Tree Cluster growing in the center of a desolate valley



Looking upward from the Power Spot of the center of the a Three Tree Cluster



Looking upward from the Power Spot of the center of a Five Tree Cluster



A Power Spot located inside a Tree Cluster growing in the center of a high Mountainous area

within the mountains, valleys, forests and deserts. When this energetic current "pools," it creates a powerful energetic vortex or "power spot." Any training performed within this special area of trees, allows an individual who is sensitive to the subtle energetic fields the ability to greatly enhance his or her energetic and spiritual training.

According to ancient Daoist belief, the energetic vortices of a tree's power spot are charged and manifested in one of three specific ways:

- **Yang Energetic Field:** The energetic property of this vortex is electro-positive, Yang, and charged with the male energetic force of the trees. When you enter this type of vibrational field or frequency, you will become charged physically and emotionally. The surrounding energy will stimulate and elevate your consciousness. This energetic vortex is ideal for eliminating emotional states of depression. It is important to note that some Daoist instructors consider an electrical Yang tree vortex to be a strain on individuals with high blood pressure or heart problems.
- **Yin Energetic Field:** The energetic property of this vortex is electro-negative, Yin, and charged with the female energetic force of the trees. When you enter this type of vibrational field or frequency, you can expect to open psychically, and become much more perceptive; the effects are primarily on the subconscious mind.
- **Yin and Yang Energetic Field:** The energetic property of this vortex is a combination of Yin and Yang forces, resulting in a perfect state of balance. When you enter the vibrational field or frequency, you can expect an expansion and elevation of consciousness. This energy is ideal to stimulate past-life memories and psychic activities.

Since the Tree vortex opens you psychically and stimulates the subconscious, some ancient Daoists would use specific crystals in order to amplify their body's energy and thoughts while meditating within the Tree's Power Spot (the crystal will also amplify and focus the energy of the vortex).

Daoist sorcerers would meditate inside the Tree Power Spots during a full moon, at the time of the new moon, or before and during certain power rituals. The effect of this training can either be positive or negative, depending on the state of mind and energetic field of the Daoist mystic at the time he or she enters the energetic vortex.

TECHNIQUES FOR QI CULTIVATION

Techniques used in ancient Daoism for the cultivation and regulation of Earth Qi from trees begin by having the disciple face a tree. In the following exercise, disciples are taught how to absorb Qi from various types of trees by inhaling and drawing the Earth Qi from tree into their body. The energy is then guided down the disciple's chest and into the Lower Dantian. It is advisable to gather and cultivate the Earth energy early in the morning (just before the sun crests the horizon) when the Qi is fresh.

- Begin by facing a small tree while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the tree, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the tree, they should be slightly curved and never locked.

Important Note: If your hands feel comfortable then proceed to the next step; however, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another tree that is more open to an energetic exchange.

- Focus your intention forward into the tree, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of tree). Wait until you can feel the sensation of the tree's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the tree before proceeding to the next stage.
- Your breathing should be slow, subtle, deep, long, and even. As you exhale, slowly bend your knees and begin sinking into the Earth. While sinking your body, sweep your palms downward along the sides of the trunk of the tree. Imagine that your palms are emitting a mass of energy the same color as the tree. Then imagine that the tree is absorbing the energy from your palms, exchanging it with the tree's energy mass.

- Inhale as you slowly straighten your legs, sweeping your palms upward along the sides of the trunk of the tree as your body rises. Imagine that your palms are absorbing a mass of energy the same color as the tree, exchanging it with the tree's energy mass. Continue this exercise for several minutes.

Extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 1.163).

- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Students should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi through the pores. For best results, choose a quiet, safe, and healthy environment. Select trees with a stable root or with thick trunks. The color of the tree is also very important, and any leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area that is unpleasant or unhealthy. Avoid any tree that is sick, dying, has lost its color, or has just been pruned. Sick trees can pass along their suffering into the unexperienced individual who tries to cultivate their life-force. It is important not to meditate in front of any tree that has parasites or has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Daoist mystic's body. When absorbing Qi into the Lower Dantian from the tree, if any discomfort or resistance is felt, stop immediately. Using trees for cleansing the body or absorbing energy is forbidden at night, because during this time period the trees are believed to "inhale" environmental energy and release toxic Qi.

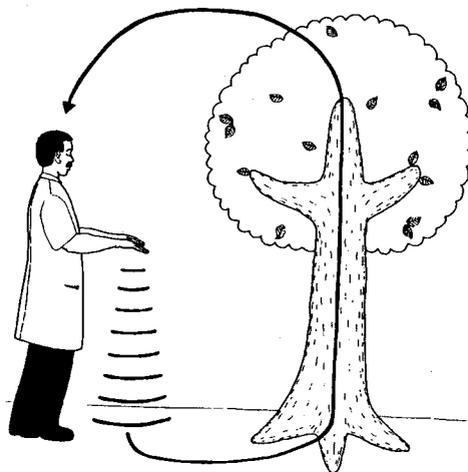


Figure 1.163. A Daoist Qigong practitioner can extend his Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of his head.

Trees that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the messengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is important to look for any energetic problems such as the presence of pathogenic Qi.

As certain ancient trees can become the home of highly evolved energetic spiritual entities, the mystic should always approach an unknown tree with respect (in some cases, these entities can become so removed from human energy that they become unsafe to approach). Also, there are many trees which are associated with the dead and are used by sorcerers for the purpose of summoning the spirits of the dead. Depending on the location and culture, parts of these special plants and trees may be used to entice the spirit entity into answering questions about the future.

TREE SPIRITS

The ancient Chinese believed that trees have personalities that are as diverse as people, and that certain trees will naturally bond with an individual. Since plants, like animals, have their sexes and reproduce their kind by the union of the male and female elements, the physical structure of a male tree differs from the physical structure of a female tree. The branches of a male tree, for example, are believed to be positioned further up the trunk, with the tips of the branches pointing upward. The branches of a female tree, however, are believed to be positioned lower on the trunk (closer to the Earth), with the tips of the branches pointing downward.

- Male tree spirits are said to be kindly, wise, and reserved; they tend to be open to sensitive women and may court their souls.
- Female tree spirits are said to be more playful and adventurous with humans, and they may fall in love with a man.
- Old trees are filled with spiritual wisdom, energetically imbedded within their many internal rings
- Young trees (taller than the mystic) are valuable for increasing Qi and are the easiest trees to use when practicing alchemic cultivation exercises.

Additionally, all plants and trees, like animals, are also able to energetically extend their Shen outward and become receptive to activities occurring within the specific territory that they have “staked-out” or marked as being their personal space. For example, according to extensive research conducted by Cleve Backster, a plant that is brought into a new environment becomes attuned to the energetic activities, thoughts, and intentions of the various people and animal life forms within that area. The safety and survival of the plant seems to relate to its ability to access this information (commonly bonding with those who take care of them).

The ancient Chinese believed that many trees were inhabited by spirits. These Nature Spirits were considered to be either benevolent or malevolent, depending on the specific interaction that occurred between humans and the tree spirit (Figure 1.164).



Figure 1.164. A Tree Spirit

Many ancient cultures worshipped trees as manifestations or abodes of the divine. If there was a beautiful tree at the entrance to any village, it was honored because it was believed to be the residence of a spirit.

Stories of trees that bleed and utter cries of pain or indignation when they are hacked or burned occur very often in Chinese books, especially in *Standard Histories*. Therefore, old woodsmen still secretly ask healthy, sound trees to forgive them before they cut the tree down. They practice this ancient ritual in order to not draw down on themselves the retribution of the spirits who live in the trees, and who are apt to avenge themselves by visiting with the woodsmen's household with grievous sickness and injury.

Sometimes it is the souls of the dead which are believed to animate trees. The spirits take up their abode, by preference, in tall and stately trees with great spreading branches. When the wind rustles the leaves, the locals believe that it is the voice of the spirit; and they never pass near one of these trees without bowing respectfully and asking pardon of the spirit for disturbing his or her repose.

In many places in the world, every village has its sacred tree; a tree in which the souls of the dead forefathers of the village are said to reside. Offerings are made to the tree, and any injury done to it is believed to bring some type of misfortune onto the village. It is believed that if the tree were ever to be cut down, the village and all its inhabitants would inevitably perish. To such spirits offerings of cake, wine, and pork are made on heaps of stones piled under the trees.

Among the Miao-Kia (an aboriginal race of Southern and Western China), a sacred tree stands at the entrance of every village, and the inhabitants believe that it is tenanted by the soul of their first ancestor. It is believed that this first ancestor still rules their destiny.

Since ancient times, it has always been customary for the Chinese to plant trees on graves in order to strengthen the soul of the deceased, and thus save his or her body from corruption. Because the evergreen cypress and pine trees are believed to contain the most vitality of any of the trees, they are nearly always preferred for this purpose. Hence the trees that grow on graves are sometimes identified with the souls of the departed. In most cases, the spirit is viewed as being incorporated within the tree. This spirit animates the tree and must suffer and die within the confines of its form. However, there is another type of Tree Spirit which only inhabits the tree as a home and can enter and leave this residence at will. Thus, certain trees are believed to be (at times) inhabited by roving demons. If the trees were to be damaged, it would immediately release the demon to go about on rampages of destruction and mischief. Ancient people were always careful to respect any prominent, striking, or unusual tree, and were careful not to cut them down.

TREES AND WARFARE

In ancient China, trees played an important role in warfare. As a supreme symbol of conquest, conquerors would cut down holy forests instead of destroying temples.

Many of the Chinese magical weapons were made of wood from special trees, in the hope that the magical weapon would take on the strength of the tree.

FOREST SPIRITS

There are various types of spirits that are said to dwell in the Nature Kingdom (which includes the three energetic fields of minerals, plants, and animals). These spirits possess supernatural powers and are usually invisible to humans. Nature Spirits come in countless shapes, sizes, and dispositions. Some are regarded as being benevolent towards humans, while others are mischievous or malevolent. Some are human-like in appearance, while others assume the shapes of animals or have half-human and half-animal forms. Nature Spirits are usually attached to an object or place in nature (hence their name) and can inhabit a particular forest, tree, plant, river, stream, mountain, cave, etc. Traditionally, the ancient Chinese believed that Nature Spirits were not immortal and could only live a number of centuries or millennia.

- **Forest Spirits:** This type of spirit lives in the deep forests. They are believed to be tree dwellers. According to the *Standard Histories*, written during the Han Dynasty (206 B.C.-220 A.D.), although these spirits generally have a human shape, they can also take other forms (e.g., a one legged demon whose hands and feet have nails as sharp as hooks). The Forest Spirits belong to the special class of Gui (ghosts) and Mei (evil spirits). When attacked, Forest Spirits can cause their assailant to drop into epileptic convulsions and experience hot and cold fevers.

A few years ago, a young American went to visit India. He arrived at Chowpatty, Bombay's downtown beach. He went into the forest to relieve himself under a tree. Unfortunately, the tree was inhabited by a tree spirit, which, taking offence at his lack of respect immediately possessed him. He suddenly fell down and experienced his "first" epileptic seizure. Almost all holy men and women, psychics, and spiritual intuitives understand that 90% of epileptic seizures are physical manifestation caused from spirit possession.

In another example, one of my graduates from the masters course in Medical Qigong

therapy was treating a young man in his early 20's for epileptic seizures. The young man had been institutionalized for most of his life because he "saw" spirits, and had also occasionally experienced epileptic seizures. Therefore, according to Western medical treatment protocols, he was medicated in order to treat his condition of "hallucinations" and possible schizophrenia. However, even after receiving the medication, the epileptic seizures and "hallucinations" still continued.

His parents, loving their son, had become completely frustrated by the misguided council and abusive clinical treatments that their son had received at the hands of these Western doctors, and they eventually contacted one of my graduate student's for help. When recanting the experience of treating this young man, my student stated, "Having arrived at his house, I was directed to his room. After

we were introduced, he suddenly started whispering. While pointing to the corner of the room he began saying, There it is - do you see it! And sure enough, there in the corner of the room was the energetic presence of a dark and powerful demonic spirit entity. I watch it approach the young man and start to enter into and control the poor guy's body. At that point I suddenly realized how horrible his life had become. He was spiritually gifted as an energetic "seer," yet misunderstood and left all alone with no one to understand or even believe his spiritual observation. He was also habitually drugged, which destroyed any mental resistance to possession and allowed the demonic spirit the ability to easily enter and control his body. This poor young man's potential for aiding society and contributing to the spiritual growth of humanity had been sabotaged by dark forces at a very young age."

THE STUDY OF THE REALM OF ANIMALS

INTRODUCTION TO THE ALCHEMICAL TRANSFORMATIONS OF ANIMALS

All systems of magic incorporate the use of animals and animal products in their rituals, herbal formulae, talismans, and magical tools. Generally, animals are used in Daoist magic for four specific purposes:

- **Healing:** Animals are used for their healing properties, as part of certain herbal formulas
- **Magical Tools:** Animals are used for their body parts, magical essence, and life-force energy in order to enhance the spiritual power of certain magical tools
- **Companionship:** Animals are used as a "Familiars" (spirit companions and helpers)
- **Sacrifice:** Animals are used as sacrificial offering in certain rituals

In magical rituals, an animal is valued for the energetic property of its specific parts (i.e., the energetic and spiritual powers contained within the animals life-force, blood, reproductive organs, etc.).

The tissues of each animal are related to specific energetic properties inherent within the animals spiritual nature (i.e., territorial, defensive, nurturing, protective, etc.). In the animal world, it is difficult to gather sufficient magical power from an animal's life-impulse unless it is collected from the animal's tissues, especially concentrations of the animal's essences such as blood, semen, or ova (traditionally, the spawn of frogs and similar organisms are utilized for this purpose).

CHINESE HEALING ANIMAL PARTS

Since ancient times, the Chinese herbal pharmacopoeia has included as many as 5000 plant and animal species, as well as other substances called "herbs" which were nevertheless derived from animals and minerals. Some animal substances used in medicinal healing include: antelope and deer horn, donkey skin gelatin, earthworms, human placenta, bat feces, cicada exoskeleton, wingless cockroach, bear gallbladder, charred human hair, toad skin secretion, and seal penis.

What follows is a list of animal parts used in Traditional Chinese Medicine, many of which are still being used in China today because of their medicinal properties.

Bai Hua She (Agkistrodon Seu Bungarus) White-Patterned Snake: This animal part is used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.

Bie Jia (Carapax Amydae Sinensis) Soft Shell Turtle Shell: This animal part is used to treat the Liver and Spleen. It nourishes the Yin, roots the Yang, invigorates the Blood, promotes menstruation, and dissipates nodules.

Chan Su (Secretio Bufonis) Toad Venom: This animal part is the dried skin secretions of a toad. It is used to treat Kidney and Stomach problems, relieve toxicity, reduce swelling, alleviate pain, expel Summer Heat and Dampness, and open the orifices.

Chuan Shan Jia (Squama Manitis Pentadactylae) Penetrate Mountain Scales: This ani-

mal part is the anteater scales, and it is used to treat the Liver and Stomach. It disperses blood stasis, unblocks menstruation, reduces swelling, expels wind dampness from the channels, and promotes discharge of puss.

E Jiao (Gelatinum Corii Asini) Donkey Hide Gelatin: This animal part is used to treat the Kidneys, Liver, and Lungs. It tonifies and nourishes the blood, stops bleeding, and nourishes the Yin.

Ge Jie (Gecko): This animal part is used to treat the Lungs and Kidneys. It strengthens the Kidneys, tonifies the Lungs and assists the Kidney Yang in augmenting the Jing and Blood.

Gui Ban (Plastrum Testudinis) Fresh Water Turtle Shell: This animal part is used to treat the Heart, Kidneys, and Liver. It nourishes the Yin, roots the Yang, tonifies the Kidneys, strengthens the bones, cools and nourishes the blood, tonifies the Heart, and stops Uterine bleeding.

Hai Gou Shen (Testes Et Penis Otariae) Sea Dog Genitals: This animal part is the male seals sexual organs. It is used to strengthen the Yang and Jing.

Hu Gu (Ostigris) Tiger Bone: This animal part is used to treat the Liver and Kidneys. It dispels wind dampness, disperses wind cold, and strengthens the sinews and bones.

Huo Zao (Calculus Macacae Mulattae) Monkey Jujube: This animal part is used to treat the Liver, Gall Bladder, Heart, and Lungs. It dislodges phlegm, controls spasms, stops wheezing, clears heat, and reduces toxic fire.

Ji Nei Jin (Endothelium Corneum Gigeriae Galli) Chicken Inner Gold: The Chicken Gizzard's internal lining is used to treat the Stomach, Spleen, Small Intestine, and Bladder. It strongly reduces food stagnation and improves the Spleen's transportational functions. It also transforms hardness and dissolves stones.

Ling Yang Jiao (Cornu Antelopes) Antelope Horn: This animal part is used to treat the Heart and Liver. It is used to extinguish wind, control spasms and convulsions, calm the Liver and root the Yang, improve vision, drain heat, and clear damp heat.

Lu Rong (Cornu Cervi Parvum) Deer Antler: This animal part is used to treat the Kidneys and Liver. It tonifies the Kidneys, fortifies the Yang, tonifies the Governing Vessel, regulates the thrusting and conception vessels, and tonifies the Qi and blood.

Niu Huang (Calculus Bovis) Cattle Yellow: This animal part is the cattle's gallstone (in some parts of China a water buffalo gallstone is used instead). It clears the Heart, opens the orifices, awakens the spirit, disperses phlegm, clears the Liver, relieves toxicity, extinguishes wind, and stops tremors.

She Tui (Exuviae Serpentis) Snakes Skin Slough: This animal part is used to treat the Liver. It dispels wind, removes superficial visual obstructions, and stops spasms.

She Xiang (Secretio Moschus) Navel Gland Secretions of the Musk Deer: This animal part is used to treat the Heart, Spleen, and Liver. It is used to intensely open the orifices, revive the spirit, invigorate blood, dissipate clumps, reduce swelling, and alleviate pain.

Wu Ling Zhi (Excrementum Trogopteri Seu Pteromi) Fat of the Five Spirits: This animal part is the feces of the Flying Squirrel. It is used to disperse blood stagnation, stop bleeding, and alleviate pain.

Wu Shao She (Zaocys Dhumnades) Black-Striped Snake: This animal part is used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.

Xi Jiao (Cornu Rhinoceri) Rhinoceros Horn: This animal part is used to treat the Heart, Liver, and Stomach. It clears heat, relieves toxic fire, cools the blood, and arrests tremors.

Xiong Dan (Vesica Fellea Ursi) Bear Gallbladder: This animal part is used to treat the Heart, Liver, and Gallbladder. It clears heat and alleviates spasms, benefits the eyes, and reduces swelling and pain.

Ye Ming Sha (Excrementum Vespertilionis Murini) Night Brightness Sand: This animal part is the bat's feces. When combined with other herbs it can be used to affect the Liver Channel, improve vision, cure night blindness, and treat childhood malnutrition.

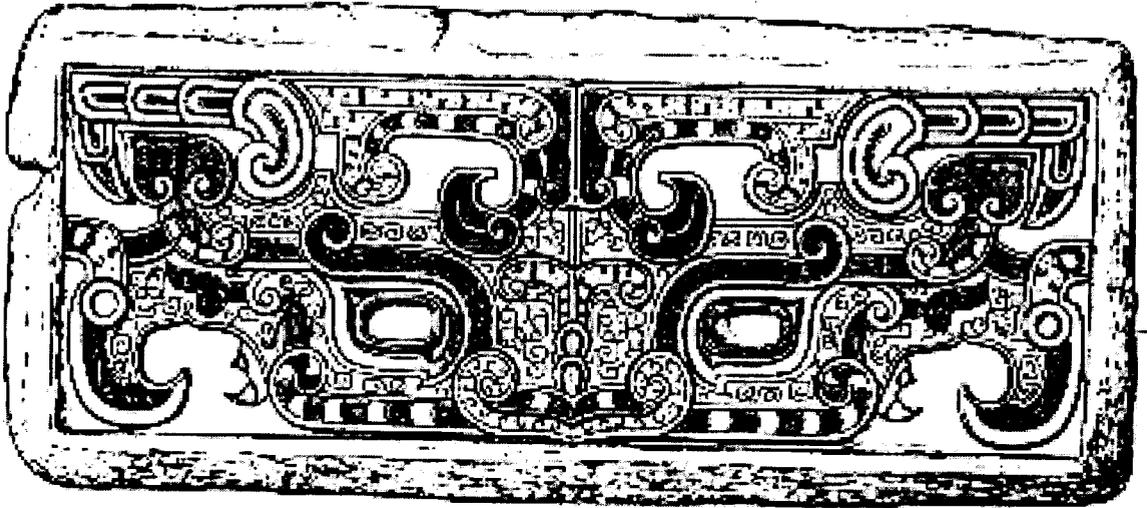


Figure 1.165. The ancient Chinese image of a "Taotie"

ANIMAL IMAGES OF ANCIENT CHINA

One of the great mysteries of ancient China is the origin and meaning of the terrifying animal faces etched onto ancient ritual vessels, carved into ancient weapons, and engraved onto bronze vessels that were left in ancient tombs. Many of these fierce animal faces are over 4,000 years old, but are just as terror-inspiring as they were during the times of bloody sacrifices performed during the Shang Dynasty (1600-1028 B.C.) period. Although the pattern of one particular type of animal image occurred on virtually all bronze vessels, almost nothing is known today about it, except for its name: "Taotie" (Figure 1.165).

The Taotie is a mixture of different kinds of animals. It has horns and fangs, and sometimes looks like a raging bull, other times it looks more like a fierce tiger. The most striking feature of the face is undoubtedly its piercing eyes. Some historians believe that this was part of the function of the Taotie - to watch over the slaughtering of the sacrificial victims.

Most Chinese archaeologists identify the Taotie pattern as having originated in or before the Erlitou culture (2000 B.C.-1500 B.C.) in Yanshi, Henan Province. It was during this time period that jade objects like daggers, axes, disks, and scepters were decorated with the faces of fierce animals with menacing teeth and claws, sharp horns, tails and legs.

The Chinese name "Taotie" was not the original name used to describe the fierce animal's image. This name was given to the animal image during the Song Dynasty (960-1279 A.D.) when scholars first began research into Chinese art. It is said that because the images of the Taotie monsters were so ravenous in appearance that the ancient Chinese scholars used the characters "Taotie" which contained the character for "eat."

As a motif, the Taotie image remained popular throughout the Shang Dynasty period, eventually changing in style and in meaning. Some historians believe that the fierce expression of the

Taotie suggest that it was originally intended to be a type of guardian or a symbol of royal power. Other historians believe that the creature's bulging eyes and prominent fangs marked the first tentative appearance of the image of a dragon in ancient Chinese history.

Still other historians believe that the image of the Taotie is one of a man-eating beast that harms people. Because the Taotie occurs on ritual bronze vessels used for sacrifices (including human sacrifices), it was believed to be some connection to death or the Underworld. One theory suggests that the Taotie guards the entrance to the world of death, or that the Taotie is the one of the Underworld creatures who escorts the spirits of the departed to their final destination.

During the Zhou Dynasty (1028-221 B.C.), the images of fierce looking animals eventually became dragons with button-like staring eyes. Over time, the image of the Taotie faded as a motif to be replaced during the Han Dynasty (206 B.C.-220 A.D.) by artistic influences from northern and western China. During this time period, the origi-

nal compacted images of big, solid, monestrous animals transformed into the slim and friendly images of the imperial dragons.

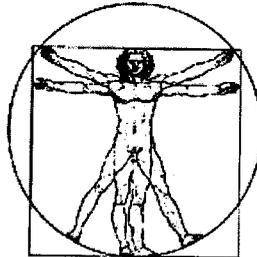
The nomadic Xiongnu (northern Mongolian tribes of Central Asia) influenced the ancient Chinese artists to inlay their bronze weapons and implements with realistic hunting scenes that included tigers, deer, and even unicorns. At the same time, free-standing stone animal sculpture was being used for the first time, especially in the form of horses and bears. It was during this time period that the Fu Dog (Celestial Lion) made its first appearance in Chinese art. This was most likely due to the influence of certain relics of Assyria and Babylonia in addition to the influence of Buddhist art, which were both beginning to spread through China along the Silk Road. For the ancient Buddhists, the Celestial Lion was regarded as a protector of truth and a defender against evil. The Buddha Shakyamuni is referred to as the Lion of the Shakya clan, and in India, Celestial Lions were often shown supporting the Buddha's throne.



The Feathered Creatures were represented by the Phoenix



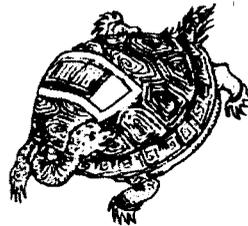
The Scally Creatures were represented by the Dragon



The Naked Creatures were represented by Man



The Furry Creatures were represented by the Unicorn



Creatures with Shells were represented by the Tortoise

Figure 1.166. The Four Animals represented the four powers of the four main directions which surrounded Man

CHINESE TOTEM ANIMALS

In ancient times the Chinese divided animals into five classes, each with its own representative. The five classes of animals are described as follows (Figure 1.166):

- **Feathered Creatures:** The feathered creatures were represented by the Phoenix.
- **Furry Creatures:** The furry creatures were represented by the Unicorn.

- **Naked Creatures:** The naked creatures were represented by Man.
- **Scaly Creatures:** The scaly creatures were represented by the Dragon.
- **Shelled Creatures:** The creatures with shells were represented by the Tortoise.

Each of the four animals represented the four powers of the four main directions (e.g., Phoenix-South, Turtle-North, Dragon-East, and Unicorn-West). These four powers surrounded and pro-

tected the energetic field of Man.

Animals are also used in the ancient Daoist skill of Fung Shui. Traditionally when keeping any animal, it was important that their color matched the owner's birth season. This energetic correspondence was said to harmonize the relationship between the animal and the owner, increasing the power and the bond between the two, for example:

- **Spring:** An individual born in the Spring time should own an animal that is green or blue (bird, lizard, fish, etc.).
- **Summer:** An individual born in the Summer time should own an animal that is red or pink (bird, fish, etc.).
- **Late Summer:** An individual born in the Late Summer time should own an animal that is yellow or light brown (bird, cat, dog, fish, etc.).
- **Autumn:** An individual born in the Autumn time should own an animal that is white (bird, dog, cat, fish, etc.).
- **Winter:** An individual born in the Winter time should own an animal that is black, midnight blue, or purple (bird, cat, dog, fish, etc.).

Chinese Totem Animals are used to represent the instinctual, primitive, physical and sexual cravings and impulses that reside within the disciple's unconscious mind. They correspond to the "animal nature" of the disciple's Po and symbolize the various stages and archetypal forces that influence his or her psychic growth and development (manifesting through dreams, visions, and spiritual summoning).

The energetic nature of an animal icon is a direct manifestation of that creature's natural behavioral pattern and instinct. Therefore, animals that have Yin energetic patterns (i.e., quiet, stealthy, docile, etc.) manifest and radiate those energetic qualities; animals that have Yang energetic patterns (i.e. active, ostentatious, aggressive, etc.) manifest and radiate those energetic qualities. Once a disciple has chosen an animal totem (or the animal has chosen him or her), the personalities of the disciple and the animal begin to merge and certain attributes begin to manifest.

Animal totems are commonly observed within the dream realm, expressing the suppressed feelings from the deepest realms of the unconscious



Figure 1.167. Bat

mind. They are imbedded within the energetic matrix through which the subconscious arises. For example, the more dangerous the manifested animal, the more urgent the need to address the situation; and the more mystical the animal, the greater the transcendence of spiritual consciousness.

Animals are also associated with various deities, religious figures, or spiritual systems. Such animals can appear either as "helpers" and "guides" within a dream, or as a specific warning of unapproved conduct.

The specific Element associated with each animal is based on each animal's energetic characteristics and natural habits. For example, Earth Animals emerge from caves and under the soil, Water Animals emerge from the ocean, pools, rivers, etc.

The following is a list of Chinese Totem Animals, their ancient historical relevance, and specific energetic qualities. When choosing a specific animal totem, the energy and symbol of the chosen animal should vibrate in tandem with the sorcerer's innermost needs. The more mindful the sorcerer becomes of the animals specific magical traits and powers, the more focused and effective the energy will become.

BATS

Bats are associated with Yin, and the Water Element. The bat is a symbol of good luck and happiness (Figure 1.167). In Mandarin, the pronunciation of the word bat ("Fu") is identical to the pronunciation of the word for "good fortune" (Fu). This motif is expressed in artwork depicting a sorcerer with a jar from which five bats are emerging.

According to ancient Chinese belief, Bats that are 1,000 years old are "white and hang from boughs with heads pointing downwards." It was believed that if you could catch one of them, dry it, and then eat it, you would live for a long time.

A red bat is considered to be a harbinger of especially good fortune. Not only because of its cinnabar red color (which wards off demons), but because the Chinese word for red ("hong") sounds the same as for the word for "enormous." Therefore, red bats are said to bring abundance and great prosperity, especially when shown in a circular gathering of five red bats (the Yang symbol of prosperity). This five pattern magical emblem is extremely popular as it signifies the five blessings from Heaven (i.e., health, wealth, love, virtue, and longevity).

It was believed to be an exceptionally good omen if a family of bats took up residence in your home. This omen represents immense good fortune and success for the entire household.

In ancient Chinese medicine, Ye Ming Sha (Night Brightness Sand) or Bat's feces (*Excrementum Vespertilionis Murini*) was combined with other herbs and used to affect the body's Liver Channel, improve vision and night blindness, and for treating childhood malnutrition.

BEAR

Bears are associated with Yang and the Wood Element (Figure 1.168). The bear stands for strength and courage, and it symbolizes "Man" (just as the snake symbolizes "Woman"). The constellation of the Great Bear (also known as the Bei Dou: North Star) is often represented as a magical icon positioned on altar vessels, swords, and other magical tools used in Daoist religious ceremonies.

Because of its seasonal hibernation and awakening in the Spring, the bear symbolizes the cycle of birth (merging from the Yin-darkness), death (retreating from Yang-light into darkness), and resurrection (rebirth).

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Bear is symbolized through the Gen Trigram, which represents the Mountain. The top Yang line signifies something firm and solid, while the two bottom Yin lines signify the Earth, creating the image of a mountain.

The Bear's physical attributes are that of resting and keeping still, with the sudden ability to energetically release forceful power and "uproot."



Figure 1.168. Bear

When related to spiritual manifestations, the Bear is known for its perceptive intuitions and patience.

In martial application, the Bear will usually wait and counterattack by rushing in when the opponent is off balance in his stepping, posture, or mind. He will wait calmly until his opponent is within striking range and then seize the correct moment to "whip" his paw to strike the opponent. The body's intrinsic energy is the most explosive in the Bear. A good example of the Bear's strategy is: when fighting an opponent who is faster than himself, the Bear will simply move out of range and wait for an opening. This application is similar to that of encountering an antagonistic hornet at a picnic. First you roll up a newspaper in order to swat a hornet. Because of the hornet's speed and skillful evasive maneuverability, you must have patience and wait for the proper moment to strike. Then, at the appropriate time, you strike.

In ancient Chinese medicine, Xiong Dan (*Vesica Fellea Ursi*) or Bear Gallbladder, was used to treat the Heart, Liver, and Gall Bladder, and also to clear heat, alleviate spasms, benefit the eyes, and reduce swelling and pain.

BIRDS

Birds are associated with Yang, and are generally associated with the Metal Element; however, the specific Element of each bird varies according to its energetic color and function (i.e., hummingbirds, ravens, and crows relate to the Fire Element).

In the energetic world of Daoist mysticism, birds play an important role. From observing the of actions flying-fish, the ancient Chinese believed that birds evolved from fish. Therefore birds were considered more important than fish in energetic evolution, and they were used to represented messengers of the Divine in ancient China.

Birds are a symbol of freedom, they represent the Eternal Soul (Shen Xian) attaining enlightenment, higher states of consciousness, transcendence, and the embodiment of celestial things.

The following birds have a particular symbolic significance in ancient Daoist mysticism: Cranes, Eagles, Magpies, Orioles, Pheasants, Quails, and Swallows. In ancient China, the leader of the feathered creatures has always been represented by the mythical Phoenix.

According to ancient Chinese mythology, birds are considered to be messengers from the gods, and the carriers of souls of the dead to the celestial realms (especially cranes). A common practice in all ancient Daoist monasteries was to hang feathers around the doorposts in order to repel evil influences. A feather found on the ground was believed to be a gift from the Divine, and a very auspicious omen. These feathers were usually brought indoors and placed in all four directions around the door frames. There is also an ancient Daoist tradition to give feathers to good friends (however, you are never permitted to ask for them in advance). If the wind blew away the feather, it was not considered auspicious, however, you were never allowed to throw the feathers away yourself.

In ancient Daoism there are many tales of mystics who could understand the language of the birds and used this knowledge to get themselves out of danger. The ancient Daoists believed that the birds also keep the grave of Emperor Yu clean. They also brought Earth (soil) to the burial places of holy men and used their feathers to cover their corpses. Although good people may be rewarded in some way by birds, there are also bird-demons that one must be on guard against.

CATS

The cat is considered to be a Yin animal, and it is strongly connected to the realm of the dead (Figure 1.169). Cats also represent energetic aspects of stealth, mystery, sexuality, sensuality, and power.

The ancient Chinese believed that a cat possessed demonic powers, and because of their eyesight, it is believed to be able to see spirits in the dark. To the ancient Daoists, a cat's cry was compared to a demon crying from hell.



Figure 1.169. Cat

In the province of Zhejiang, white cats are never kept. This is reflected in the folk-belief that if a white cat climbed onto the roof at night, it would steal the moonbeams and could even turn into a mischievous spirit (in China the color "white" is the symbol of death). It is also believed that if a cat jumped over a coffin the corpse would revive and become one of the "undead," haunting people in the surrounding area.

In ancient Chinese, it was sometimes believed that if a strange cat has her kittens in an individual's house, it was considered to be a very bad omen. Also, if a strange cat enters into the house, it is considered to be an omen of poverty. The belief that a strange cat entering one's house was an inauspicious omen was contrived from the belief that the cat instinctively knows that there will soon be lots of rats entering into the house, and these rodents will soon eat the family out of house and home.

One cat that is traditionally associated with overcoming evil is the lion. Pairs of lions (male and female) can have a dramatic effect on a place's Fung Shui. However, because of their power, the placement of the lions should be used with extreme caution and placed at the front door only (facing away from the house and never in towards the house).

CRANE

Cranes are associated with Yin and the Water Element. The crane is one of the many ancient Daoist symbols of longevity, wisdom, and immortality (Figure 1.170). These beautiful long-necked birds with a red tuft of feathers on their foreheads are often seen in Chinese art depicted with the God of Longevity. The crane is the messenger of Spring and the symbol of rejuvenation. Because of its attribute to longevity, the crane is often pic-

tured together with a pine tree and a stone, which is said to energetically triple the magical symbol of longevity.

In ancient China, Daoist sorcerers admired the crane for its untiring strength in flight, therefore a crane's wing fan was sometimes used as a magical amulet to fight against becoming exhausted and tired. The Daoist sorcerer's White Crane Feather Fan was also believed to have the magical ability of reviving the dead.

Expressions like "Heavenly Crane" (Tian He) or "Blessed Crane" (Xian He) point to the wonderful qualities attributed to the crane in its secondary role as a symbol of wisdom. The third attribute, immortality, is sometimes symbolized by a picture of a Daoist priest ascending to the celestial realms on the back of a giant crane. Therefore, in ancient China, the death of a Daoist priest was said to be Yu Hua, "the soul turning into a (crane) feather."

In ancient Daoist rituals, the White Crane Hand Seals are often used for specific evocations or worship, for example:

- **The White Crane Double Hand Seal:** This is a two-handed Hand Seal that is used for Worship (Figure 1.171). It represents the immortal crane and is energetically used to cross the spiritual waters of the afterlife, riding on the back of the crane.
- **The White Crane Single Hand Seal:** This Single Hand Seal is also used for Worship (Figure 1.172). It is energetically used to show respect to the Celestial Immortals. The last three fingers (held straight) symbolize an offering of three incense to the Celestial Immortals. The first finger and thumb represent the eternal circle and the infinite space of the Wuji through which to access the Di (Divine or God).

DEER

Deer are associated with Yin and the Wood Element. The Chinese word for deer "Lu" is the exact phonetic equivalent to "good income," which symbolizes wealth (Figure 1.173). However, more frequently it is used as a symbol for longevity. In ancient China, deer were considered to be supernatural beings and messengers of Forest Spirits. They were believed to bring speed, endurance, and long life.



Figure 1.170. Crane

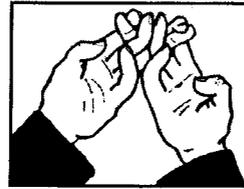


Figure 1.171. The White Crane Double Hand Seal



Figure 1.172. The White Crane Single Hand Seal

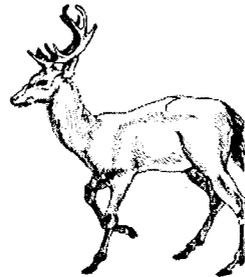


Figure 1.173. Deer

In ancient Chinese medicine, Lu Rong (Cornu Cervi Parvum) or Deer Antler, was used to treat the Kidneys and Liver. It tonifies the Kidneys, fortifies the Yang, tonifies the Governing Vessel, regulates the Thrusting and Conception Vessels and tonifies the Qi and Blood.

In ancient Chinese medicine, She Xiang (Secretio Moschus) or Navel Gland Secretions of the Musk Deer, was used to treat the Heart, Spleen, and Liver. It is used to intensely open the orifices,

revive the spirit, invigorate blood, dissipate clumps, reduce swelling, and alleviate pain.

In ancient Chinese medicine, Ling Yang Jiao (Cornu Antelopes) or Antelope Horn, was used to treat the Heart and Liver. It is used to extinguish wind, control spasms and convulsions, calm the Liver and root the Yang, improve vision, drain heat, and clear damp heat.

DOGS

Dogs are associated with Yang, the specific Element of a dog is determined by its color and energetic characteristic (i.e., a black vicious dog is associated with the Water Element, a friendly yellow dog is associated with the Earth Element).

The dog is considered to be a companion, guardian, and protector of the spiritual realms (Figure 1.174). The dog is regarded as the companion of the Chinese God Er-Lang (Figure 1.175), who purifies the world by ridding it of evil demons. In ancient China, paper dogs used to be thrown in the water on the fifth day of the fifth month in order to bite the evil spirits and drive them away. The dead were also given paper dogs for their protection. Lunatics were traditionally washed with dog's dirt in order to expel the demons who had possessed the individual.

According to ancient Chinese myths, the dog can be used as a guide to the underworld, and is sometimes associated with transformational abilities. It is also believed that neither dogs or cats should be buried as they will turn into demons. If any individual was suspected of being a spirit they were sprinkled with dog's blood causing the spirit to transform into its real image.

Animal imagery has always been an important element in Chinese art, but few animal icons have lasted as long as the "Fu Dogs" (or Chinese Lions). The ancient Chinese believed that Fu dogs were really lions (sometimes known as a "Celestial Dog" or "Lions of Buddha"). The Fu Dog can trace its ancestry back over 3000 years to the Spitz and several other Asian breeds. According to some scholars, the Fu Dogs (or Foo Dogs) take their name from "fojiao," the Chinese term for Buddhism, while other scholars claim that the name was derived from the city of Fuchow. In Greater Tibet, this guardian lion is also known as a Snow Lion.



Figure 1.174. Dog



Figure 1.175. Chinese God Er-Lang



Figure 1.176. Chinese Fu Dogs (or Celestial Dogs) are also known as Lions of Buddha

The Chinese Fu Dog is sometimes known as the Happiness Dog (Fu is the Chinese word for happiness, good fortune, and blessing). It was originally a hunting dog, a working dog, and a family protector. Fu Dogs are powerful mythical protectors that have traditionally stood in front of Chinese imperial palaces, temples, emperors' tombs, government offices, the homes of government officials, and the wealthy since the Han Dynasty (206 BC-220 AD).

These Chinese lions usually appear as male and female pairs, with the male lion holding a ball under one paw, and the female lion holding a lion cub lying on its back (Figure 1.176). One Chinese legend holds that female lions have nipples on the bot-

toms of their paws which they use to suckle the cub. The ball is believed to represent the union of Heaven and Earth, or the totality of Buddhist law, and the cub is believed to represent the world.

In Daoism, dogs are considered to be Yang, while cats are considered to be Yin. Therefore, when buying Fu Dogs it is important that they have more of a Yang quality.

DRAGONS

Dragons are associated with Yang and the Fire Element. The Chinese dragon is generally portrayed with a serpent body plus feet and claws (Figure 1.177). It has scaly skin and often has horns like those of a stag and ears like an ox.

According to ancient Chinese mythology, the dragon lives in the water and acquires five colors from its aquatic environment, allowing it to become a powerful spirit. If it wishes, it can make itself as small as a silkworm or so large that it can cover the entire world; it can fly among the clouds of Heaven or dive into the deepest springs of the Earth. Constantly changing, the dragon can rise or fall, expand or contract, whenever it likes.

The dragon is one of China's most complex and multidimensional symbols. It is symbol of natural male vigor and fertility (Yang). From the Han Dynasty (206 BC-220 AD) onwards, the dragon became the symbol of the Chinese emperor, the Son of Heaven. The dragon's claws on a ceremonial dress represented the specific rank of the upper class. Therefore, the dragon on the emperor's robe had five claws; four claws indicated a prince; and three or less claws indicated an official.

The dragon stands for the direction of the East, the region of sunrise, fertility, spring rains, and rain in general. The dragon is imagined as spending the Winter under the Earth. On the second day of the second month of the year he rises from the Earth into the Heavens, thus causing the first Spring thunderstorm and rainfall. In Northern China this was a sign for the farmers to start planting.

The dragon symbolically represents the art of "seeing" and making internal connections to the spirit world. Sometimes the dragon is pictured playing with a "ball," which represents the celestial power of the sun.



Figure 1.177. Dragon

In China, it was believed that magical dragons lived in the waters of the Earth and within the cloudy mists of the sky. Therefore the dragon was believed to possess the power to overturn the clouds and send down the rain. The three most auspicious colors for a dragon are deep dark blue-green (almost black), red, and yellow. In ancient China a portrait must contain one, two, four, or nine dragons (never three).

As a magical animal, the dragon can choose to be either visible or invisible. On the day that it ascends into the Heavens it cannot be seen because it is hidden within the rain clouds on which it rides. The dragon is traditionally pictured playing in the clouds with a ball (or pearl). In certain traditions the pearl represents thunder and causes the rain to fall; in other traditions, the pearl represents the Sun. In ancient times there were four kinds of dragons, described as follows:

- **Heavenly Dragon (Tian Long):** This dragon symbolizes the regenerative power of the Heavens.
- **Spirit Dragon (Shen Long):** This dragon causes the rain to fall.
- **Earth Dragon (Di Long):** This dragon rules over pools, rivers, springs, and all water courses.
- **Treasure Guarding Dragon (Fu Cang Long):** This dragon guards the treasure.

In addition, people also believed there were four Dragon Kings (Long Wang), each ruling over one of the four seas that encompass the Earth. These four Sea Dragons play an important role in ancient Daoist mysticism. Each Sea Dragon King

was believed to dwell in a splendid palace filled with beautiful and valuable treasures.

According to certain ancient Daoist legends, there are nine dragons. Each one is associated with a specific power and trigram location from the Prenatal Bagua. It is said that these nine celestial creatures have the ability to provide generous gifts to assist humanity in their evolution. The Nine Dragons and their trigram locations are described as follows (Figure 1.178):

- **The Heavenly Dragon (Qian Trigram):** This trigram is located at the top, and is associated with the peak of Yang energy.
- **The Wind Dragon (Xun Trigram):** This trigram gives way to Yin entering Yang at the bottom of the trigram.
- **The Water Dragon (Kan Trigram):** This trigram is located on the right side, and is associated with Yin surrounding Yang.
- **The Mountain Dragon (Gen Trigram):** This trigram causes Yin to push Yang upwards to the top.
- **The Earth Dragon (Kun Trigram):** This trigram is located at the bottom, and is associated with the peak of Yin energy.
- **The Sky Dragon (Zhen Trigram):** This trigram gives way to Yang entering Yin at the bottom of the trigram.
- **The Fire Dragon (Li Trigram):** This trigram is located on the left side of the trigrams, and is associated with Yang surrounding Yin.
- **The Sea Dragon (Dui Trigram):** This trigram causes Yang to push Yin to the top.
- **Golden Dragon:** This represents the center core of the Bagua configuration. All of the other trigram powers surround the Golden Dragon.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Dragon is symbolized through the Zhen Trigram, which represents the Thunder, and corresponds to lightning and movement. The Zhen Trigram is symbolized by a Yang line positioned beneath two Yin lines. The Yang line represents something dynamic and explosive trying to break free, while the two Yin

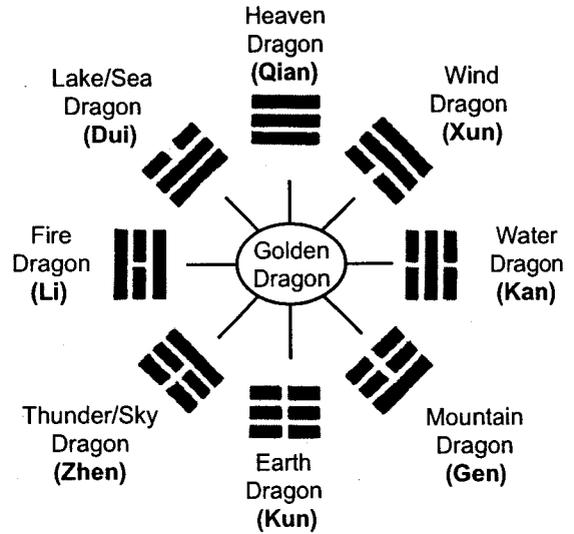


Figure 1.178. The Prenatal Bagua Trigrams: The manifestation of opposite polar forces (Yin across from Yang). This Cycle of Harmony relates to the world of thoughts and ideas. The movements of the Eight Dimensions or phases of energy are reflected within their opposite energetic forces, and are responsible for the creation of all phenomena.

lines represent the Earth. The interpretation of the Zhen Trigram therefore signifies a mighty force attempting to break free.

In energetic manifestation, the Dragon has the ability to condense its form, leap, fly, and change unpredictably. It is extremely flexible, agile, and can transform into two different types of martial energies: the Water (Yin Earth) Dragon, (which is solid and heavy), and the Cloud (Yang-Heaven) Dragon, (which is light and vaporous).

The Dragon's attacks are a very erratic combination of simultaneous high and low strikes with the arms and legs, designed to confuse the opponent. He will flow like water around the opponent's attacks and defenses. The Dragon makes maximum use of coiling and trapping techniques, utilizing inside elbow and palm work. The coiling and flexible, whiplike arm movements of the Dragon make it very difficult to counter his inside attacks. It is from the Dragon's rolling movement that the Baguazhang practitioners earned the name "Rolling Thunder Boxers."

A disciple of Baguazhang will assume the characteristics of the Dragon when faced with a larger stronger opponent. The Dragon's inside fighting movements are best implemented on opponents who have a long reach, are slow, and have a tendency to grab and hold on (like wrestlers).

In ancient Daoist rituals, the Dragon Hand Seals are used for specific evocations, worship, or for energetic combat (i.e., Attacking and Defending), for example:

- **The Golden Dragon Double Hand and Seal:** This is a two-handed Hand Seal is used for Worship (Figure 1.179). It energetically represents the fusion of the combined energies of Yin and Yang
- **Two Dragons Pierce the Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending (Figure 1.180). It is used to energetically penetrate through mountains and into the depths of the Earth. It is also used to energetically cut through, chase-after, and catch evil spirits.
- **The Single Dragon that Pierces the Mountain Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending (Figure 1.181). It is used to energetically penetrate through mountains and into the depths of the Earth. It is also used to energetically cut through, chase-after, and catch evil spirits.

EAGLE

Eagles are associated with Yang and the Fire Element. The eagle is a symbol of strength and spiritual victory (Figure 1.182). It also symbolically represents the triumph of Shen (the upper spiritual realm) over Jing (the lower material realm), through its ability to soar above the Earth.

Since ancient times, the fierce image of an eagle has always been associated with kings and royalty. For example, the ancient Huns (Xiong Nu) used the eagle as symbolic icon of their ruler.

The symbol of an eagle also represents triumph over adversity. In ancient Chinese art, if an eagle is pictured perching on a rock in the sea, it symbolizes a hero who fights a lone battle.

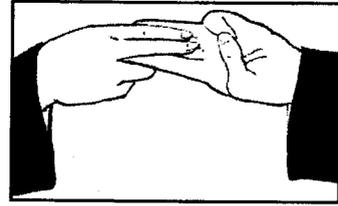


Figure 1.179. Golden Dragon Double Hand Seal

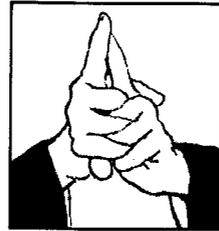


Figure 1.180. Two Dragons Pierce the Mountain Double Hand Seal



Figure 1.181. The Single Dragon that Pierces the Mountain Single Hand Seal

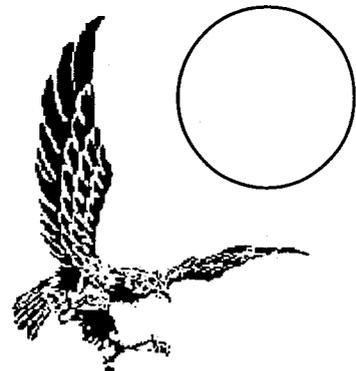


Figure 1.182. Eagle

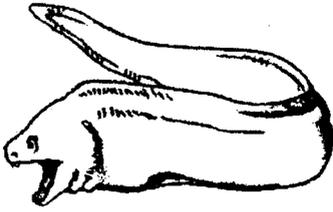


Figure 1.183. Eel

EEL

Eels are associated with Yang and the Water Element. Sometimes used as a phallic symbol, the image of an eel was used to symbolize a penis or sperm swimming in a cloudy, milky, or salty water (Figure 1.183).

Eels also represent slippery dangers lurking within the waters. According to the ancient Chinese legend (known as the "Legend of the Great Flood"), Xiang Liu, an evil minister of the Emperor Gong, was responsible for creating the flood that covered the entire Earth. Xiang Liu was reported to be an eel.

FISH

Fish are associated with Yin and the Water Element. In dream interpretation, a fish swimming downward into a deep cavern can symbolize the reaching down into the depths of one's own psychic and spiritual dimensions (Figure 1.184).

According to ancient Chinese tradition, both fish and water represent wealth. The Chinese word for "fish" (Yu) is phonetically identical to the word used for "abundance." Therefore, fish traditionally symbolizes wealth. The most popular fish are generally the Carp, Goldfish, and Golden Arrowana (the Arrowana is also known as a Dragon-Fish).

In ancient China, the wife was traditionally responsible for all financial affairs. She kept the money and financially regulated the household. The man was considered to be the worker, and he provided the source of income while the wife regulated the expenditures. Therefore, if a fish was to be placed in the husband's office or place of work for good luck (both fish and water represent wealth), it was supposed to correspond to the birth color of his wife (the financial manager). This allowed the husband's business to boom. If the man was unmarried how-



Figure 1.1834 Fish

ever, he would choose a fish that corresponded to his own birth color.

In ancient China, fish were generally used in sacrifices. For several dynasties in central China, fish heads were sacrificed to the God of Wealth. This is the reason why people in China eat fish on New Year's day, believing that the coming year will be one of abundance.

There are many tales of drunk men turning into fish and of fish demons of this kind seducing and marrying women. However, it is said that a man who is a fish-demon could be recognized by the fact that he has to bath everyday. There are other tales of fish turning into birds (flying fish), and there is also one story in the first century BC of a giant fish swallowing a boat.

The symbol of a double fish is often worn as an amulet to ward off evil intentions. It can also be placed near the entrance of a home, so that anyone with bad intentions towards you will not succeed in staying for long.

It is believed that if you have a fish tank, you should never hang pictures of deceased friends or family above the fish tank (the swirling of the fish in the water will disturb the sleep of the deceased friends and relatives). Also, never have the fish tank face towards the kitchen (the kitchen represents fire and will burn up all the good benefits that the fish bring).

If goldfish are used in Feng Shui to gather the energy of wealth, it is important that they keep nine goldfish in the pool or aquarium. Eight of the goldfish should be gold, and the ninth one should be black. The single black fish is used to absorb and bad luck that may inadvertently enter the home.

Fish and water coming together is a metaphor for sexual intercourse. When the constellation of the Fish becomes visible in the sky, it is a sign that the time for clouds and rain has passed (in ancient times this was taken to mean that it was no longer auspicious for the emperor to have sexual intercourse).

Concerning imperial divination, in ancient times when fish swam up the river in the shallow sandbank, it was interpreted as a rebellion against the social order and an harbinger of civil unrest.

The Chinese word for "Carp" and "advantage" (Li) are phonetically identical, therefore to the ancient Chinese the Carp symbolized a wish for the benefit or advancement of business. One ancient Chinese legend tells of a humble carp who transformed into a mighty dragon when it successfully jumped over the "Gate of Eternal Learning" (also known as the "Dragon Gate"). This popular story represented the successful completion of the Imperial Examinations, which, for many dynasties had been the primary method used by emperors to recruit officials and ministers to the court. Since the Song Dynasty (420-478 A.D.), the Dragon Gate has symbolized the aspirations of China's young men. Those serving the emperor became members of the aristocracy and outranked everyone in the land. Therefore, the Imperial Exams were seen as the passport to fame, wealth, and glory.

It is interesting to note that carps that fail to make the leap into genuine "Dragonhood," are forever stamped with the seal of having tried and failed. This explained the red patch on the carp's forehead.

Fox

Foxes are associated with Yin and the Earth Element. They are associated with deceit, trickery, slyness, cunning, and craftiness (Figure 1.185). Documents dating back to the dawn of China's civilization identify the fox as a demonic creature, upon whose back spirit entities often ride. According to ancient Chinese beliefs, there are two major characteristics used to describe this type of fox (Hu-li). The first characteristic is being able to live to a very old age; the second characteristic is its great preponderance of Yin (the female element of all things).

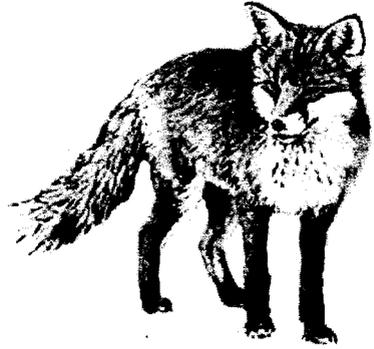


Figure 1.185. Fox

The fox's accumulation of Yin is due to its nocturnal habits, which enables the fox to easily assume the guise of a woman. As the fox naturally wishes to have a well-balanced constitution, it looks to gather Yang (the male element of all things), wherever it can. Thus is created the powerful myth that the fox-spirit must prey on the life-force of men in order to achieve longevity.

The life of the fox, through its cunning ability, was believed to extend to 800 or 1,000 years, and it was believed that a fox could even achieve immortality. As a result, temples and shrines were built to the Fox Spirit. In ancient China, it was believed that a fox could turn itself into a woman after it reached the age of 50 years; into a young maiden after it reached the age of 100 years; and into a Celestial Fox after it reached the age of 1,000 years. A 1,000 year old fox is said to have nine tails and is noted for its extreme sensuality. According to the Ming Dynasty (1368-1644 A.D.) novel *Feng Shen Yan Yi* (The Metamorphosis of the Gods), a 1,000 year old fox assumed the form of the seductive Dan Ji and led the emperor of the Shang Dynasty (1600-1028 B.C.) into such evil ways that he eventually lost his empire and his life.

Hundreds of stories talk about how a ravishing beautiful woman appears one night to a scholar while he is studying. She entices him and he makes love to her. She disappears in the morning, only to come back each consecutive evening thereafter. The scholar gets weaker and weaker until a Daoist Monk informs him that the girl is really a fox-spirit who is sucking him dry of life-

force energy in order to create the spirit entity's "Essence of Immortality" (a standard aspect of esoteric Daoist sexual training known as "vampirism"). Fox women can be distinguished from ordinary women from the fact that they never change their clothes. However, the clothes never look soiled. A creature of erotic symbolism, the fox has also been associated with venereal diseases for over 2,000 years in China.

FROG

Frogs are associated with Yin, and the Water Element. Like the toad, the frog is considered to be a moon creature, and is related to rain and water. Because it could emerge from the dark (Yin) and unknown depths of a well, swamp or bog into the light of the Sun (Yang), the frog was believed to be able to change evil into goodness and beauty. These magical attributes have made the frog a symbol of emerging, resurrection and healing. The frog is also a symbol of the life-transforming qualities of fertility and eroticism (Figure 1.186).

There are countless magical abilities assigned to the frog. In ancient China, frog seeds (i.e., frog eggs) were believed to have fallen from the "Dew of Heaven." One ancient text even assures its reader that the body's Hun (Ethereal Soul) looks exactly like a frog. It was therefore believed that a frog would enhance the power of magical potions (i.e., Magical Elixirs, Magical Essences, and Magical Pills).

GECKO

Geckos are associated with Yang, and the Water Element. The gecko is known as the "Bi Hu" (Wall Tiger) because it climbs the walls and ceilings and eats small insects (Figure 1.187). Another name for gecko is "Shou Gong" (Guardian of the Palace). The ancient Daoist texts discuss how a gecko was put into a clay pot on the fifth day of the fifth month and then fed for a year on cinnamon powder. At the end of the year the gecko was taken from the pot and pounded into pieces. The ointment obtained was rubbed onto the arm of a girl destined for the imperial court. This mark would vanish the first time the girl had sexual intercourse. In ancient times men going away on long journeys traditionally painted the mark on



Figure 1.186. Frog



Figure 1.187. Gecko

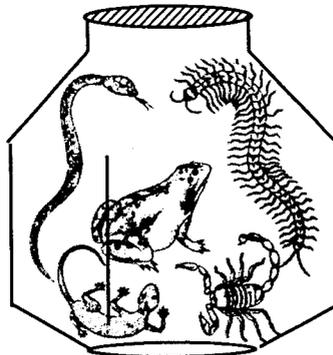


Figure 1.188. The Wu Du "Five Deadly Poisons" were placed inside a clay jar, and then stored in a dark place.

the lower part of their wife's body's. According to an ancient text on Daoist sorcery, this act insured that the woman would have no children and also the spot would disappear if she had sex.

In Southern China the gecko was part of a magical poison called "Wu Du." This poison was prepared by placing a poisonous centipede, a viper, a poisonous scorpion, a poisonous frog, and a gecko in a clay pot (Figure 1.188). The pot was then placed in a dark storage area, and left there for a year. The creatures gradually ate each other and the remains were taken from the pot and mixed with special herbs to create a specific type of poison. This poisonous powder was then used in various types of dark magical practices. For example, it could be

used to either bring about the death of a hated rival or mixed with enough herbs to place the rival into a coma. The sorcerer would then steal the rival's spirit soul (Hun and Yuan Shen), imprison it in a gourd (along with a personal item belonging to the victim), and use it as a spirit slave.

In ancient Chinese medicine, Ge Jie (Gecko) was used to treat the Lungs and Kidneys. It strengthens the Kidneys, tonifies the Lungs, and assists the Kidney Yang in augmenting the Jing and Blood.

HARE

Hares are associated with Yin and the Earth/Water Element. To the ancient Chinese, the hare represented the Yin energetic nature of the Moon and water (just as the Raven represented the Yang energetic nature of the Sun and fire).

In ancient times, the hare was represented as an icon of the Moon, standing on two legs with a mortar and pestle under a Cassia tree (Figure 1.189). The hare uses the mortar to pound cinnamon twigs in order to create "Immortal Pills." Therefore, on the back of certain ceremonial Daoist robes, the image of the Moon is sometimes identified by the traditional symbol of a hare pounding an elixir of immortality.

According to Chinese Medicine, the hare is said to possess sweet meat that is cooling in nature. It is therefore used in order to Tonify a patient's Spleen and Stomach organs.

HEN

Hens are associated with Yang and the Fire Element. The hen, like the rooster, can drive away evil spirits (Figure 1.190). In ancient Daoists traditions, it is said that "the physical form of a chicken looks like a colorful phoenix. When it makes its sound, its cackling is heard like a golden bell. This wakes up the thunder of the heavens, which responds to its crow from 10,000 miles away. This startles the people, and even surprises the Palace of the Sun. Therefore, inside the Tai Yang Palace, it is called the Golden Bird."

In ancient Chinese medicine, Ji Nei Jin (Chicken Inner Gold), also known as Endothelium Corneum Gigeriae Galli (the internal lining of the Chicken's Gizzard) was used to treat the Stom-



Figure 1.189. Hare

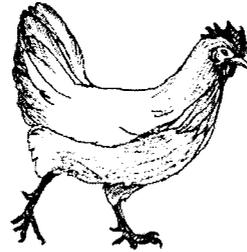


Figure 1.190. Hen

ach, Spleen, Small Intestine, and Bladder. It strongly reduces food stagnation and improves the Spleen's transportational functions. It also transforms hardness and dissolves stones.

In Chinese medicine, chicken is considered to be a "Hot" meat and its Yang energetic nature is used to stimulate and produce more Yang Qi within the body. In Northern China and Korea roosters and hens were not reared for their eggs and meat, but for their long tail feathers and their ability to crow well. In Southern China and Vietnam a both the hen's eggs and bones were commonly used as oracles. The blood of a black hen was believed to have a particularly powerful effect against spirit entities.

In ancient Daoist rituals, talismans that were used to summon and order Celestial Marshal General Kung to bind disease was traditionally activated via chicken blood. After the sorcerer took a sip of water from the altar cup, he or she would spray a mouthful of the "holy water" onto the chicken and then write the following talismans over the chicken's physical body, chanting the following incantations (Figure 1.191):

“The first Thunder Talisman is used for binding ghosts.

The second Thunder Talisman is used for thunder ghosts.

The third Thunder Talisman is used for chopping ghosts.

The fourth Thunder Talisman is used for sacrificing ghosts.”

Then, having said the incantation, the sorcerer would use his or her left hand to hold and slightly shake the chicken. As the chicken flaps its wings, a feather flies off and the sorcerer imagines that it ascends into the spiritual realm, traveling towards the Purple Mansion.

With his or her right hand embracing the knife (and with a solemn and respectful heart), the sorcerer then uses the knife to cut the chicken’s neck. The sorcerer traditionally uses the “Dragon Knife” inherited from his or her “ancestral master” to cut the chicken’s neck. This is not considered to be a cruel slaughter of a living thing, but is instead employing an ancient method of the ancestral masters used to sacrifice to the Thunder Gods. The blood is then placed into and mixed with the altar wine. Next, the left hand holds the wine and blood sacrifice being offered to the Immortal Thunder Gods, while the right hand holds the thunder-block talisman. The sorcerer then says the following incantation:

**“Thunder immortals
enjoy your sacrifice,
quickly quickly show your magic.**

**The blood and wine is what motivates
the power of the Heavenly Generals.
It also brings out the courage
of the celestial soldiers.**

**After the power is absorbed,
they become so powerful
with the sacrificial blood
that they can pull up trees by the roots,
move the mountains,
and overturn rivers and ocean.”**

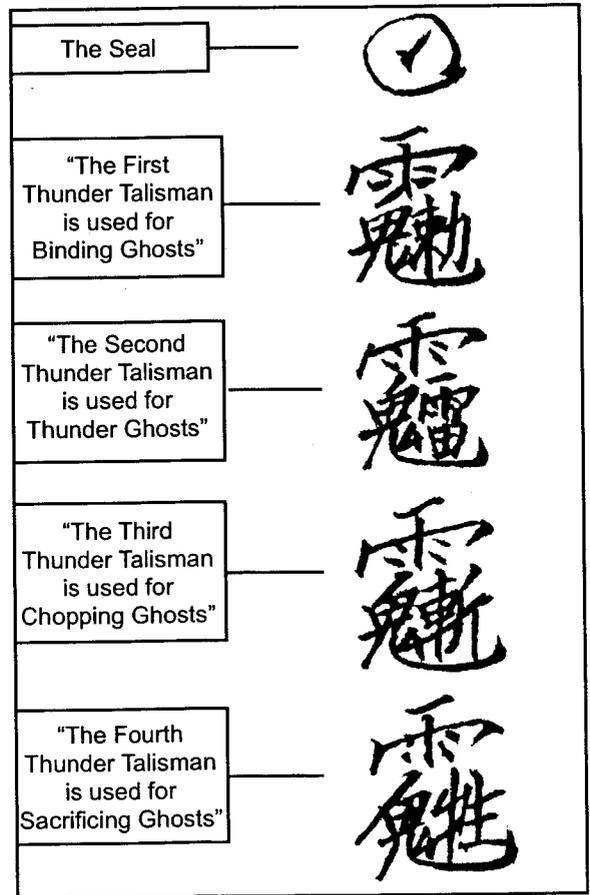


Figure 1.191. Ancient Daoist Talismans for Summoning the Thunder Gods

The supernatural spirits immediately show up, responding to the summons and sacrifice. Sometimes the chicken blood is mixed in a bowl with the ashes on the incense burner. This “blood ink” is then used to make magical calligraphy, allowing the sorcerer to create powerful talismans.

HERON

Hérons (sometimes called egrets or bitterns) are associated with Yin and the Water Element. This bird’s favorite habitat is around lakes and rivers (Figure 1.192). The Chinese word for heron “Lu” is similar to the word Lu meaning “path.” Therefore the ancient Daoist associate the heron as a symbol of one who is seeking the path to the eternal Dao by living in harmony with nature.



Figure 1.192. Heron



Figure 1.193. Horse

HORSE

Horses are associated with Yang and the Fire Element. In the ancient writings of the Yi-Jing, the dragon (male) and the horse (female) were the two creatures chosen to represent the two sexes. However, in the most ancient mythology the horse was used to symbolize the Yang (male principle) while the Yin (female principles) was symbolized by a cow (or ox).

The horse represents success; because they gallop as fast as the wind they speed you to your destination and therefore work to quickly transport energy (Figure 1.193). The ancient Daoist expression "getting off the horse" referred to a powerful sorcerer who was summoning the Celestial Immortals to visit him.

Traditionally if a portrait or sculpture of a horse is brought into the house, it should contain either one or eight horses. A string of eight horse represents the famous horses of King Mu, who was supposed to have lived in the 10th century BC. Never use five horses, as in ancient China this symbolized quarreling and terrible punishment (as a punishment for a capital offense, a prisoner was tied to five horses and pulled apart).

In ancient China, dreaming of a horse was considered to be a positive omen, and its presence foretold the promise of victories. According to the *Luo Zhong Ji*, written in the Tang Dynasty, the emperor Li Yuan began his ascent to power during the end of the Sui Dynasty (581-618 A.D.) following a dream in which he was wearing armor and riding several horses, while other horses were flying through the sky. He asked out-loud which army these magnificent animals belong to and was told, "The first

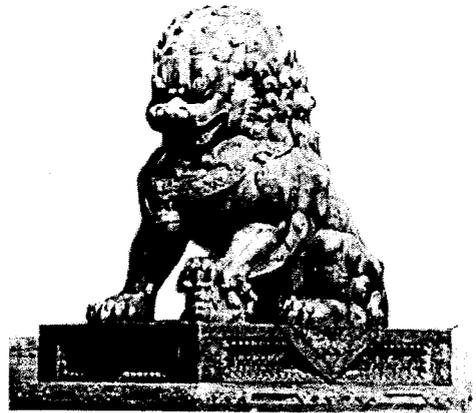


Figure 1.194. Guardian Lion

emperor himself, who controls the whole universe." After this same dream repeated itself for several days, Li Yuan called his sons and told them that the dream was an omen, and that their campaign to overthrow the current emperor would succeed. The fighting continued until Li Yuan finally succeed in establishing the Tang Dynasty (618-907 A.D.).

In ancient China, the strongest horses came for Mongolia; the smallest but and most dependable horses came from Tibet. However, the overall best breed of horses were imported from West Asia (i.e., the Arabian Horses).

LIONS

Lions are associated with Yang and the Metal Element. They represent strength, courage, and primal instincts for survival. Throughout China's history, they have been used to represent authority, justice, and military might.

The Guardian Lion is seen all over China (Figure 1.194). It is not a mere representation of a lion,

but has a symbolic dimension of energetic power (they are also called Fu Dogs due to their "doggish" features). The ancient Chinese believed that the energetic power of the lion could overcome evil. Therefore, in Song Dynasty literature (420-588 A.D.) the lion is referred to as the "King of Beasts."

Pairs of stone or bronze lions rival dragons in popularity as guardians of official buildings and temples. Traditionally, the male lion is always placed on the left (Yang side) and the female lion is always placed on the right (Yin side) facing away from the entrance of a shrine or other sacred place. Underneath the left paw of the male lion is an ornamental ball representing the energetic powers of the Earth, where the Guardian Lion is said to be "feeling the pulse of the world." Traditionally the lion cub is believed to be contained within the embroidered ball as an egg, however, some historians believe that the ball is actually a huge pearl that the lion is playing with in order to calm his nerves). Underneath the right paw of the female is a cub.

In imperial times, lions were often displayed outside the homes of Chinese state officials, where the number of curls on the lion's back signified the official's rank. The use of lions with thirteen curls was restricted to the imperial family and officials of the first rank, and the number of curls dropped by one with each level (the lower rank officials had lions with eight to twelve bumps on their heads). Officials below the seventh grade were forbidden to display stone lions outside their gates.

Chinese lions are often shown looking away from each other. Their mouths may be closed to shelter and keep in the good spirits or open to scare off demons. Some believe that open-mouthed lions are making the mantric sounds "ah" and "um." Many of the wooden lions found in Asia have balls carved into the lion's mouth, it is believed that turning the ball three times can bring good luck.

Pairs of lions (male and female) can have a dramatic effect on a place's Feng Shui. However, because of their power, the placement of the lions should be used with extreme caution (placed at the front door only-facing away from the house, and never in front of your house).

In general, the lions can be seen as symboliz-

ing the unity of Heaven and Earth. Because the statues are intended to act as guardians, ceremonies must be held in order to bring the lions to life. These magical ceremonies involve a ritual of placing a coin under the statue and dotting the eye lions' eyes with blood (or red ink/paint).

The "Lion Dance," which is usually connected to the Feast of Lanterns (held on the 15th day of the first lunar month) became popular during the Tang Dynasty (618-907 A.D.). During that time period acrobats, accompanied by music, performed in wooden lion masks with tails made of threads, eyes painted gold, and silver teeth. In modern times, only one lion appears and dances along the street threatening shops and vendors only to be pacified by showering it with coins and tribute money.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Lion is symbolized through the Qian Trigram, which represents the True Yang of Heaven. The Trigram Qian, being strong, full of power and creativity, is symbolized by three solid (unbroken) lines which refer to the pure Yang energy that extends outward in all directions.

The Lion is brave, strong, determined, aggressive, explosive, and very confident in his attack. He chooses opponents he knows he can physically overpower. The Lion's favorite techniques are those used in Chin Na (joint locking) and grappling (ground work and choke outs). Along with the seizing techniques of the lion paw, he uses his arms to catch, hook, and trap for initiating bone breaking and joint dislocation. The Lion charges the opponent with the intent of pouncing and crushing. If the opponent should escape, the Lion does not give chase and will never retreat, instead he will recompose himself and await the next opportune moment to pounce. The Lion is usually dominant in practitioners who have a heavy body structure and are big boned, and it can be effectively implemented on any opponent that is of smaller bone and muscular definition.

In ancient Daoist rituals, the Lion Hand Seals are used for specific evocations of summoning the Celestial Immortals, for example:

- **The Lions Incantation Double Hand Seal:** This

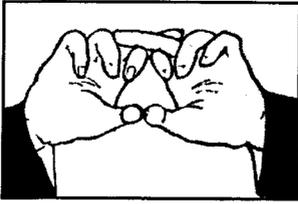


Figure 1.195. The Lions Incantation Double Hand Seal

two-handed Hand Seal is used for Summoning Celestial Immortals (Figure 1.195). It energetically symbolizes one of Mother Dou Mu's celestial animals.

MAGPIE

Magpies are associated with Yang and the Water Element. The magpie is a Yang creature, partaking in male vigor (Figure 1.196). In ancient China, it was called Xi Qiao (Joy Bringing Magpie). The ancient Chinese believed that a magpie's call heralds good news or the arrival of an important guest.

To the ancient Chinese, magpies were also considered to be birds of good omen (in contrast to ravens which were considered birds of ill-omen). Once, when the founding father of the Qing (Manchu) Dynasty (1644-1911 A.D.) was fleeing from his enemies, a magpie perched on top of his helmet. Seeing this as a divine omen, the pursuit was immediately called off. Thereafter, the magpie was regarded as a sacred bird of the Manchus.

MONKEY

Monkeys are associated with Yang and the Metal Element. The monkey plays an important role in ancient Chinese mythology (Figure 1.197). The Monkey King (Sun Wu Kong) is one of the most prominent characters in Chinese mythology.

In one Tibetan myth, the Tibetan people are said to be descendants of the monkey people. In the South of China, there are many stories of women who have been abducted and ravished by monkeys and who have then given birth to children.

In ancient Chinese medicine, Huo Zao (Calculus Macacae Mulattae) also known as "Monkey Jujube," was used to treat the Liver, Gallbladder, Heart, and Lungs. It dislodges phlegm, controls spasms, stops wheezing, clears heat, and reduces toxic fire.



Figure 1.196. Magpie



Figure 1.197. Monkey

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Monkey is symbolized through the Dui Trigram, which represents Metal and correlates to a Lake. The Dui Trigram is symbolized by two lower Yang lines, which represent a hard bed of Earth, while the upper Yin line is open, which signifies water converging.

In terms of physical manifestation, the Monkey has the greatest agility of all the animals. It is crafty and deceptive, and his techniques are quick. The Monkey is famous for pinching and twisting the muscle and nerve cavities, grabbing and twisting the fingers, grabbing hair, and biting. When grappling on the inside or using close to the body trapping, the Monkey will bite to counterattack if trapped. He makes great use of borrowing energy and "Light Air" Gongfu training. He literally climbs all over his opponent in an effort to frustrate him and wear him down.

OWL

Owls are associated with Yin and the Water Element. Because it is an unsocial bird of the night, with a mournful call and silent flight, the ancient Chinese believed that the owl was a bird of ill-omen that heralds disaster (Figure 1.198). It is believed to be the energetic opposite of the Phoenix (the harbinger of happiness and good fortune). Like other birds, the owl is considered to be a messenger from Heaven, however, in Chinese tradition the owl is said to be a messenger of death (its presence foreshadows a death in the family or household).

Many authorities identify the owl with the "Demon Chariot" (a being which usually had ten heads). It is seen as unpredictable and was thought to be the messenger of death.

OX (COW)

Oxen are associated with Yin and the Earth Element. The ox or water-buffalo (sometimes known as a cow) is considered to be a beast of burden (Figure 1.199). In ancient China the image of an ox was used to symbolize springtime (as work on the land begins in Spring with the ceremonial plowing). In certain Chinese traditions, individuals will not eat beef, believing it to be immoral to kill and eat a creature that helps them with their harvest.

According to ancient Chinese texts, although dreams of an ox (cow) can have many meanings, such dreams usually pertain to the females of the household (symbolizing food and nutritive properties). If an ox (cow) is killed within a dream, it can mean that there is disruption within the family. Also, certain ancient texts state that if one dreams of an ox (cow) leading a man, it means that every avenue pursued by the dreamer will meet with success.

In ancient Chinese medicine, Niu Huang (Calculus Bovis) also known as Cattle Yellow (the gallstone of a cow or Water Buffalo) was used in order to clear the Heart, open the orifices, awaken the spirit, disperse phlegm, clear the Liver, relieve toxicity, extinguish wind, and stop tremors.

PARROTS

Parrots are associated with Yang and the Wood Element. The parrot is native to South China, but



Figure 1.198. Chinese Owl

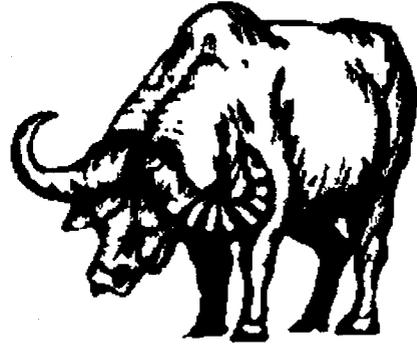


Figure 1.199. Ox



Figure 1.200. Parrots

has been known for thousands of years to migrate all over the country (Figure 1.200). Ancient Chinese texts mention several encounters with talking parrots. In ancient paintings, the parrot is often depicted as holding a pearl in its beak (which stands for purity and preciousness) or accompanying the Goddess Quan Yin (the Goddess of Compassion).

PEACOCK

Peacocks are associated with Yang and the Metal Element. The peacock signifies dignity and beauty (Figure 1.201). Under the rule of the Manchus (1644-1911 A.D.), peacock feathers were used as insignia denoting rank. During that time

period, fans made of peacock tail feathers were often used as decorations for the home. In ancient China Peacocks were believed to drive away evil, and to dance whenever they saw a beautiful woman.

PHEASANT

Pheasants are associated with Yang and the Fire Element. The pheasant plays a rather prominent role in ancient Chinese literature (Figure 1.202). It was believed to turn into an oyster or snake in the first Winter months.

In general, the pheasant was regarded as an animal of ill-omen. If the pheasants did not cry at the beginning of the 12th month, it meant a great flood was unavoidable. If they still did not cry by the middle of the same month, women would become lascivious and seduce men. The pheasant was also supposed to cry at the first thunder of Spring, and again when the celestial Dog appeared or when a comet was seen in the sky.

PHOENIX

The Phoenix is associated with Yang, the South, and the Fire Element. In ancient China, the Phoenix was considered to be a mythological bird that reigned over all other birds (Figure 1.203). The males are called "Feng" and the females are called "Huang." In modern times, however, such a distinction of gender is sometimes blurred into a single female entity, as the Phoenix is often paired with Chinese Dragon. The image of a Phoenix was then used to represent the empress, while the emperor was represented by the dragon.

The phoenix was a common motif in the decorations of weddings or royalty, where it was often depicted with dragons. The dragon and phoenix combination is considered to be symbol of blissful relations existing between husband and wife.

In ancient China, the phoenix was sometimes thought to be the god of the winds. Therefore, part of its name "Feng" was adapted by the ancient sorcerers who developed Feng Shui.

The body of the phoenix is divided into five sections that symbolize five human qualities:

- **Head:** The head of the phoenix represents virtue.
- **Wings:** The wings of the phoenix represents responsibility and duty.



Figure 1.201. Peacock

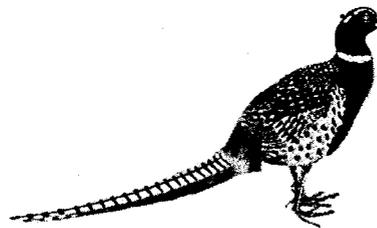


Figure 1.202. Pheasant



Figure 1.203. Phoenix

- **Back:** The back of the phoenix represents correct behavior.
- **Chest:** The chest of the phoenix represents humanness.
- **Belly:** The belly of the phoenix represents reliability.

The phoenix is said to appear once every thousand years when times are auspicious and a good leader sits on the throne. In a commentary written during the Spring and Autumn period (770-476 B.C.), it was written that the male Phoenix, along with the female Unicorn, and the "Five Magic Be-

ings" (the White Tiger, Turtle, Green Dragon, Red Bird, and Dark Warrior) is a sign that the land is being ruled by a just king.

Some ancient texts speak of a cinnabar red phoenix which was supposed to have been born in a cinnabar cave in the south pole. The creature is known as the "Phoenix of the Cinnabar Mountain." However, in Daoist alchemy the terminology "Phoenix of the Cinnabar Mountain," secretly refers to the female genitalia. A picture which displays a dragon on the left and a phoenix on the right symbolizes a husband and wife. A woman who has particularly attractive eyes is believed to have "phoenix eyes."

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Phoenix is symbolized through the Xun Trigram, which represents a penetrating Wind. The Phoenix fighting characteristics in Bagua boxing involved swirling in a continuous circle, and embody the actions of sinking while moving forward. The emotion of the Phoenix is one of daring determination. He is very brave and confident in his applications, meeting and yielding to his opponent's attacks with circular motions, utilizing his momentum in order to place his opponent into an unstable position and topple him before he can counter. The Phoenix whirls like a "tornado", and uses his elbows to cut and thrash. In addition, the Phoenix will use chopping and backhand strikes when attacking, to catch, hook, and set up for a sweep or throw. The energy of the Phoenix is continuously moving like an ocean wave.

As an opponent punches he does not feel anything because the Phoenix is so soft and fluid, changing and turning, wrapping his energy around him, and sticking to him. The active "tornado power" of the Phoenix is one of the most difficult powers to attain. This is not simply a "silk reeling" rolling power. There is a complex turning power inside the body; it also moves from side to side and up and down, manifesting as a soft spiraling energy that adheres to an opponent. This type of energetic changing involves maintaining balance between both Yin and Yang Qi. The Phoenix must be able to become either light or heavy, soft or hard, quick or still, sticky or springy at will.

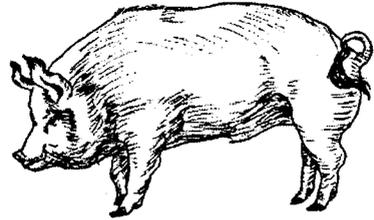


Figure 1.204. Pig

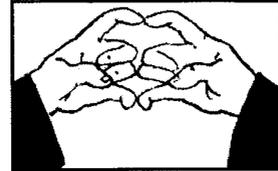


Figure 1.205. The Small Pig Pass Double Hand Seal

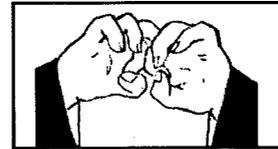


Figure 1.206. The Big Pig's Head Double Hand Seal



Figure 1.207. The Small Pig's Head Single Hand Seal

PIG

Pigs are associated with Yin and the Water Element. The pig symbolizes virility and is incredibly intelligent. Domesticated pigs have been used in order to help mankind for over 9,000 years, making them, according to some historians, the first domesticated animal (Figure 1.204).

One of the ways that a pig keeps cool is by rolling in mud. It also forges by sticking its snout into dirt and roots in order to consume important vitamins. In certain Daoist rituals, the pig is considered to be the immortal beast of Mother Dou Mu (Mother of the seven stars of the Big Dipper), and it is therefore summoned in order to bring Mother Dou Mu down into the human world.



Figure 1.208. Dou Mu (Star Mother)
The Immortal Mother of the Big Dipper

In ancient Daoist rituals, the Pig Hand Seals are used for specific evocations of summoning the Celestial Immortals and for worship, for example:

- **The Small Pig Pass Double Hand Seal:** This is a two-handed Hand Seal that is used for Worship (Figure 1.205). It symbolizes the pathway the immortals use to travel to Heaven, and is energetically used to open the esoteric spiritual pathway into the Wuji.
- **The Big Pig's Head Double Hand Seal:** This two-handed Hand Seal is used for Summoning (Figure 1.206). It symbolizes the immortal beast of Mother Dou Mu and is energetically used to summon the animal down into the human world.
- **The Small Pig's Head Single Hand Seal:** This Single Hand Seal is used for Summoning (Figure 1.207). It resembles a small pig's head and is energetically used in small ceremonies to summon the immortal beast of Mother Dou Mu down into the human world. Dou Mu is the Mother of the seven stars of the Big Dipper (Figure 1.208). She is generally depicted with three eyes in each of her four faces (one in each major direction). She has four arms on each side of her body. Two of her hands are held together, palm to palm, while the other six hold a sun, moon, bell, golden seal, bow, and halberd. Dou Mu is regarded as holding a very senior posi-



Figure 1.209. Quail



Figure 1.210. Rat

tion in the Daoist hierarchy, and she is credited with the ability to save people from many types of evil and trouble.

QUAIL

Quail are associated with Yang and the Fire Element. The sparrow-sized Chinese painted quail is the smallest known gallinaceous bird (belonging to the pheasant family). However, the quail was sometimes used as a symbol of courage (although small in size, it can be very aggressive). When two cocks are placed together, they will naturally begin to fight, and they immediately try to injure each other (Figure 1.209).

Additionally, when placed in a pen, some of the Chinese quail will not tolerate the smaller doves (the male birds commonly attack them). Therefore, in ancient China, quail fights were a popular form of amusement (like cock fights).

RAT

Rats are associated with Yin and with the Metal Element (White), the Water Element (Black), and Earth Element (Brown). They are quick witted and have the ability to gather and hold on to items of value. Traditionally, the rat is associated with money, and is therefore considered to be a symbol of good luck and wealth (Figure 1.210).

Rats can also turn into demons, usually male demons (in contrast to foxes who generally turn into female demons). The lowliest and most numerous



Figure 1.211. Raven

of celestial beings, rat demons tend to be little more than laborers for more powerful beings. Often summoned for their ability to sense hidden objects and to track living targets, rat demons' ravenous hunger and ability to eat just about anything makes them both highly useful and easy to control. This makes them perfect for unscrupulous sorcerers looking for servants, who will do the job that no human would ever want to do.

Far from weak, however, the rat demons' strength lies in their numbers and their complete willingness to do anything to sate their desires. While they are fierce fighters when cornered, a truly helpless rat demon will make any offer it can to avoid being killed. When encountered in groups, the typically cowardly and dim-witted rat demons can be surprisingly brutal and cunning, and not a few warriors have found a humbling end at the enthusiastic teeth and claws of these "lowly" demons.

RAVEN

Ravens are associated with Yang and the Fire Element. In ancient China, the raven is depicted as a creature of the Sun, together with its counterpart the Moon hare. As the Sun is associated with fire it is considered the fire bird of the Sun (Figure 1.211). A three legged raven was the messenger of the Goddess Xi Wang Mu (the ravens were responsible for bringing her food). Therefore, the image of the Sun can sometimes be identified by the traditional symbol of a three-legged raven or rooster appearing within the red disk of the Sun (the number three is another symbol of Yang).



Figure 1.212. Martial General Ma's Fire Crow Talisman Incantation: "Dingxinde! All you 1,000 crows hear my summons. Fly to the altar to receive my command. Make haste and quickly peck to death demons, bandits, and plague."

Ravens are supposed to be very pious birds, however, they are known for raising burial mounds (i.e., adding material) of those men who are particularly distinguished for their filial piety. There are also divine ravens who live in temple complexes and are fed by visitors.

The cawing of a raven is interpreted depending upon the hour in which it is heard. For example, if it is heard in the evening (from 8:00-10:00) it is considered a good omen, however if it is heard between 10:00-12:00 midnight it is considered a harbinger of death. For the most part the cawing of a raven is held to be unlucky.

Generally, ravens are associated with death and the underworld. They are often considered to be omens of death because they gather at battle-

fields and other areas where someone is about to die to feed on the corpses. Therefore, they are sometimes considered to be the "dark messengers of God." One ancient magical pill that enabled a Daoist sorcerer to see ghosts and spirit entities was constructed of onion seeds and crow's eyes.

According to ancient Daoist tradition, the "Fire Crows," also known as "Fire Ravens" (Hua Ya), serve the Celestial Immortal Martial Wen Yuan Shuai to destroy demons and evil spirits (Figure 1.212).

When constructing the Martial Ma "Fire Crow Talisman," the Daoist sorcerer writes the "Fire Crow" talisman on yellow paper, in black ink, and recites the following incantation:

**"Fire Crows released in wrath,
set deviant shrines ablaze;
Iron ropes joyfully envelope and
entwine,
and banish mountain goblins"**

RHINOCEROS

Rhinoceroses are associated with Yang and the Earth Element. In ancient times, China had its own indigenous species of rhinoceros (Figure 1.213). Its horn was considered to be one of the lucky symbols associated with a scholar. It was an emblem of "sound character," which a good scholar sought after. The horn was also popular because it was believed to have the property of identifying poison in a liquid.

A belt made of rhinoceros hide was believed to be impermeable. According to this legend, such a belt was worn by Cao Guo Jiu (one of the Eight Immortals) when he crossed the path of the Dragon King who lived underwater.

In ancient Chinese medicine, Xi Jiao (Cornu Rhinoceri) or Rhinoceros Horn, was used to treat the Heart, Liver, and Stomach, as well as to clear heat, relieve toxic fire, cool the blood, and arrest tremors.

ROOSTER

Roosters are associated with Yang and the Fire Element. The rooster (cock) symbolically represents the awakening to spiritual illumination (the celestial Sun). Its energetic power can be effec-



Figure 1.213. Rhinoceros



Figure 1.214. Rooster

tively used to banish all evil spirits (Figure 1.214). In ancient China, the rooster has a special place in the bird kingdom. When the rooster crows at dawn the daylight comes and all of the negative Yin forces, ghosts, and evil spirits are chased away. Therefore, the ancient Chinese believed that the roosters' call allows Yang Qi to arise.

Because the rooster is believed to ward off evil, a picture of a red rooster is believed to be able to protect the house against fire. In ancient China, a white rooster placed on a coffin was believed to keep demons at bay.

The red comb on the rooster's head to be all powerful, and its claws contain the magical ability to wipe out backbiting and partisan politicking in the work place.

Fung Shui masters place porcelain or specific gemstone roosters inside the house to chase away trouble and "Evil Qi." Traditionally only one rooster is placed in the house as ancient Daoist mystics believed that too many roosters will cause a cock fight.

SHEEP

Sheep are associated with Yin and the Earth Element. The sheep is an emblem of filial piety (Figure 1.215). It is known for its gentle and passive characteristics. It is also considered to be one of the most feminine signs of the Chinese zodiac.

SNAKE

Snakes are associated with Yin and the Wood, Fire, Earth, or Water Element (depending on the snakes specific color and characteristics). The snake is regarded as a symbol of great psychic power and spiritual transformation (through shedding its skin). The snake can also be a symbol for healing, wisdom, and sexuality (Figure 1.216).

In Chinese mythology, the snake is considered to possess great magical power and mystical ability. The coils of a snake represent the cycles of energetic manifestation and levels of psychic powers. It is also believed that the snake has powerful connections to the underworld, and that it can energetically manipulate the subconscious mind.

In ancient Daoist Black Sorcery, it was one of the five noxious creatures used to induce coma in order to steal the victim's soul (Hun).

In ancient China many of the river Gods were imagined to manifest in the form of snakes. For example the God of the Yellow River was a small golden colored snake with a square head and red dots under the eyes. The snake is very clever, but can also be extremely wicked and treacherous. Some snake Gods demanded the sacrifice of young girls on certain days of the year. Snake demons with human heads are supposed to exist in the Province of Guang Xi. In this province it is said that the snakes are so big they can swallow a horse.

According to ancient Chinese texts, dreaming of a snake can be interpreted in numerous ways. For example, a dream of a black snake is taken as a sign of a birth of a daughter, a dream of a whitish or gray snake is taken as a sign of a birth of a son.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Snake is symbolized through the Kan Trigram, which represents Water and is Yang in nature. The Trigram Kan is symbolized by two Yin lines positioned on



Figure 1.215. Sheep

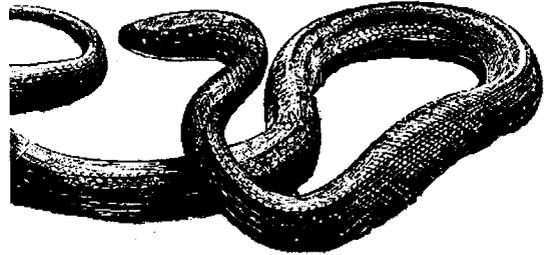


Figure 1.216. Snake

the top and bottom (representing the Earth or a river bank). A Yang line is positioned in the middle (representing the energetic and forceful movement of the current). The Yang line is concealed between the two Yin lines suggesting that the true power of the snake is concealed within the fluidness and flexibility of its torso. The Yang sinks into Yin and this center of Yang creates tides or rippling Qi. The image is that the energetic nature of the Kan Trigram is constantly being filled and is overflowing from within the center of the snake's body. This allows the Upper and Lower Dantians the ability to receive a constant flow of life-force energy, enabling the Snake fighter to extend Qi and Shen from his Middle Dantian.

The Snake is the most poisonous and cruel of the Eight Trigram animals. The attitude of the Snake is one of indifference. He is cold and cruel, showing no emotion or remorse. Flowing like water, the snake moves smoothly and vigorously, penetrating every opening and hitting the vital points of the body. The snake's speciality is attacking the opponent's nervous system.

The Snake makes his body move like water.

It is soft and passive on the outside in order to make full use of the tendons and bones. The tendons are used to whip, or sling (much like a rubber band) the body's bone structure into the opponent. The bones act as tubes funneling the Qi into the opponent upon impact. In order to facilitate this movement of Qi, relax fully and stretch the tendons. When the mind's intent strikes, the body follows.

Snake liver is much sought after today for its medical properties and snake is commonly eaten in China. Snake fat however, is considered very dangerous. Today in Traditional Chinese Medical clinics, various types of remedies still used snake to heal, for example:

- **White-Patterned Snake (Bai Hua She - Agkistrodon Seu Bungarus):** This snake was used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.
- **Black-Striped Snake (Wu Shao She - Zaocys Dhumnades):** This snake was also used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.
- **Snake's Skin Slough (She Tui - Exuviae Serpentis):** This snake was used to treat the Liver. It dispels wind, removes superficial visual obstructions and stops spasms.

TIGER

Tigers are associated with Yang and the Earth Element. It is assigned to the direction of the West, the sunset, Autumn, wild storms, and turbulent winds. Originally, the tiger is considered to be the "King of the Wild Animals" and master of the world (Figure 1.217). It was not until later (because of Buddhist influence) that these attributes were given to the lion and the symbolism of the tiger was changed.

The energetic natures of tigers are opposite to that of dragons, and they are thought to be cunning, deceitful, and restless. Tigers are not only used as a symbol of courage, strength, and bravery, but also for violence and destruction. In ancient China, sacrifices were made to the tiger to prevent it from attacking villages.

The tiger is traditionally considered to be a



Figure 1.217. Tiger



Figure 1.218. The Magic Tiger Single Hand Seal

Yang creature and the bearer of male energy. However, the White Tiger represents Yin energy and is associated with the Underworld, which always connects the tiger to death.

According to ancient Daoist traditions, the energetic presence of a tiger was used to drive away demons (this is why stone figures of tigers are carved on graves). The image of a tiger's head depicted on the front of imperial doors (the golden door knockers) is used as a guardian to protect against demons. More than one celestial immortal is depicted riding on the back of a tiger because they have defeated death.

In ancient Daoist rituals, the Tiger Hand Seals are used for specific evocations of summoning the Celestial Immortals, for example:

- **The Magic Tiger Single Hand Seal:** This Single Hand Seal is used for Summoning (Figure 1.218). It represents the Marshal General's Magical Tiger and is energetically used to summon the General's Magical Tiger to the altar.

In ancient Chinese medicine, Hu Gu (Ostigris) or Tiger Bone was used to treat the Liver and Kidneys, to dispel wind dampness, disperse wind cold, and strengthen the sinews and bones.

TOAD

Toads are associated with Yin and the Water Element. In ancient times, it was believed that the toad could live to a considerable age, and it was therefore the symbol of longevity (Figure 1.219). It was also believed that the toad could make you invulnerable.

Just as a three-legged raven is considered a symbol of the Sun in the ancient Daoist tradition, the three-legged toad is considered a Moon symbol. The three-legged toad is also used as a symbol of money making and success, and is part of the many legends surrounding the Eight Immortals. In Feng Shui, the three-legged toad is placed on the floor (usually under chairs or sofas).

The toad is also associated with water and rain, because of its association with the powers of the Moon. The ancient Chinese believed that the magical toad could swallow the Moon (as in an eclipse), so the toad also sometimes used in order to symbolize unobtainable wishes and desires.

In ancient Chinese believe that the spawn of the frog falls from heaven, like dew, and that the spittle of the toad has powerful medical qualities (i.e., it is boiled to treat sore throat caused from excess smoking).

In ancient Chinese Medicine, Chan Su (Secretio Bufonis) or Toad Venom (the dried skin secretions of a toad) was used to treat Kidney and Stomach problems, relieve toxicity, reduce swelling, alleviate pain, expel Summer heat and dampness, and open the orifices.

In Daoist rituals, the Toad Hand Seals are used for specific evocations of worship, for example:

- **The Magical Toad Single Hand Seal:** This Single Hand Seal is used for Worship (Figure 1.220). It represents an image of the immortal three-legged toad from the Moon Palace and is energetically used to bring the fragrant smell of the celestial world into the realm of the human world.

TORTOISE

Turtles are associated with Yin and the Water Element. Because turtles live a vary long life, they are received as a symbol of longevity. In ancient Daoism, all big turtles represented long life (Figure 1.221).



Figure 1.219. Toad

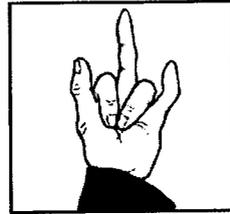


Figure 1.220. The Magical Toad Single Hand Seal

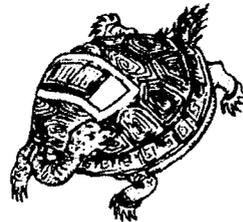


Figure 1.221. Tortoise

As one of the Four Celestial Animals of Feng Shui, the Turtle Snake protects the area of the North, the place of the strongest Yang energy.

The ancient Daoists believed that if a turtle icon was placed in the house, it should face a specific direction according to the material from which it is constructed. For example:

- **A Wooden Turtle:** A wooden turtle must face East or Southeast.
- **A Stone Turtle:** A stone turtle must face Southwest.
- **A Earth Turtle:** A clay, ceramic or porcelain turtle must face North.
- **A Metal Turtle:** A cooper, brass, or iron turtle must face West.

The turtles shell was used in ancient times to remove evil and guard against the ghostly presence of spirit entities. In Chinese kitchens, the fact that pots and pans are hung from ceiling racks is based on the same principle (the backside of the Wok has the same rounded form as the backside of the Turtle's shell).

The tortoise has always been a highly symbolic creature to the ancient Chinese. There is a saying that the turtle "Conceals the Secrets of Heaven and Earth." The circular top of its shell is compared to the celestial vault of Heaven, while its flat, squared underside is compared to the four corners of the Earth. In ancient times, the turtle's shell was used in divination because the 24 rimmed plates of the tortoise shell corresponded to the 24 divisions of the agricultural calendar. According to ancient Daoist texts written during the Han Dynasty period (206 B.C.-220 A.D.), "Although the turtle lives in the water, when its shell is placed in the fire it can be used for divination and can correctly predict the good or bad fortune in all things."

The tortoise is the hero in many Chinese legends. Tradition states that it was a turtle who helped the first emperor (Yu) tame the Yellow River in order to create fertile land. The ancient Chinese also believed that the giant turtle Ao carried the Earth on its back. This is why the turtle shell was used in ancient times as an oracle (i.e., because it was believed to be symbiotically connected the heavenly realm). Additionally, whenever a cultural hero springs into power in order to bring order to the universe, a tortoise is always depicted as being by his side.

The image of a tortoise is often placed on top of a stone grave pillar, and the ancient inscription tablets of the Chinese emperors were supported on stone tortoises. The tortoise is also regarded as an immortal creature. In ancient times the tortoise was sometimes referred to as the "Dark Warrior."

In ancient Chinese medicine, Gui Ban (Plastrum Testudinis) or Fresh Water Turtle Shell was used to treat the Heart, Kidneys, and Liver. It nourishes the Yin and roots the Yang, tonifies the Kidneys and strengthens the bones, cools and nourishes the blood, tonifies the Heart, and stops uterine bleeding.

In ancient Chinese medicine, Bie Jia (Carapax Amydae Sinensis) Soft Shell Turtle Shell was used to treat the Liver and Spleen. It nourishes the Yin and roots the Yang, invigorates the Blood, promotes menstruation, and dissipates nodules.



Figure 1.222. Unicorn (Qi Lin)

UNICORN (QI LIN)

Unicorns (Qi Lin) are associated with Yin and the Earth Element. In China, the unicorn is sometimes categorized as being a "Dujiao Shou" (Figure 1.222). The words "du jiao," translate as "one horned;" and the word "shou" translates as a kind of "magical beast."

Endowed with magical qualities, the Qi Lin emerged from the Yellow River bearing on its back the magical map from which the legendary Fu Xi (the founder of the Prenatal Bagua) derived the understanding of the fundamental principles of Yin and Yang and the polar nature of the universe.

Traditionally, the four legged, Heavenly, magical animal that brings prosperity, success, longevity, illustrious offspring and all-around good fortune is the Qi Lin. Qi Lin are not exactly Unicorns, as they have two antlers. Quite often, the Qi Lin are confused by as being Dragons, and are sometimes referred to as "Horse Dragons" or "Deer Dragons."

There are many types of "Shou," just as there are many types of Dujiao Shou. Some "Shou" have curly hairs along their heads and bodies, and they often resemble things like lions and dogs combined with the animal parts of other kinds of animals (i.e., with dragon or fish fins, feathers, and or long flowing whiskers). Often, ancient Chinese immortals are depicted riding on a Dujiao Shou.

It is important to note that the mystical animal Qi Lin has very little in common with the unicorn of European legend. The Qi Lin is described as having a deer's body with a tail of an ox, fishy scaled body, cloven toes (or five toes on

each foot), and one to three horns that are covered with fur. It is usually white in color, and along with the dragon, phoenix, and turtle, it is one of the Four Supernatural Creatures (Si Ling). The ancient Chinese believed that the Qi Lin appeared when the land was well governed or when a saint was present, depending on the circumstances. In general the unicorn expresses good wishes.

In the ancient Chinese book *Feng Shen Ban* (the ancient text where all the Chinese Mythical gods and magical-animals received their names), the Qi Lin are mentioned many times, usually as noble steeds with which Warrior Gods rode into battle. Additionally, in Chinese Mythology, magical animals, including the godlike ones, can morph their bodies to be bipedal and walk on two legs as a human, or transform their shape into another creature.

In most traditional Chinese art, the Qi Lin is depicted as having thick hair, which flows upward defying gravity, and gives a supernatural or Heavenly feeling to its great power. The Qi Lin are usually illustrated with cloven hooves. Their tails may vary, yet they usually have beards and mustaches of varying lengths. They often have sprouts or tufts of hair on the fetlocks, around the hooves, the back legs, and often either on the breast, the forelegs, or armpits.

Some have finlike structures, feather-like structures, and wispy things growing from the body. Some are depicted as being gentle and sweet, while others are depicted as being ferocious with large fangs and growling.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Unicorn (Qi Lin) is symbolized through the Kun Trigram, which represents Earth and is Pure Yin in nature. Because the internal energy of the Kun Trigram is pure Yin, the shape of the trigram also reveals its receptive symbolism. All three lines are broken and receptive with a hollow channel in the middle through which things can flow, indicating that each Dantian will receive and flow with continuous receptivity, while also demonstrating the Earth Element's ability to contain.

The Qi Lin is capable of flight, and it can change forms unpredictably. Its famous for using the technique of rotating and turning its body while spinning on one leg for counterattacking. This animal is, by nature, flowing and therefore the body is fast and light. It moves like a swirling wind and turns like a spinning top. The Qi Lin's fighting characteristics are yielding and receptivity.

Disciples who are naturally quick, agile, and evasive can emphasize the Qi Lin as their specialty in fighting. The Qi Lin is always evading, much like a matador would against a bull, all the while looking for an opening to attack. This fighting style is extremely effective if the opponent is much bigger, stronger, and more aggressive (i.e. a Lion).

A master of bobbing and weaving, dodging, and withdrawing, the Qi Lin is known for its sudden spins and its crafty one-leg turning strikes. Extremely deceptive, the Qi Lin draws its opponent in, avoiding the attack, and then counterattacks. The Qi Lin does not aggressively kick or strike, instead he will use his deceptive movements, placing his feet, knees, elbows, and palms strategically so that the opponent unwittingly runs into them. Even when retreating, the Qi Lin will use every opportunity to counterattack.

The Unicorn's strength is his outside fighting and his weakness is infighting. When the Qi Lin finds himself on the inside, he will bob and weave in order to evade his opponent and move back to the outside range of fighting. Many disciples will display the characteristics of the Qi Lin when meeting another opponent for the first time in order to get a good sense of his adversary's martial skills. The Qi Lin's carefree attitude and evasive movements are ideal in this situation. Disciples will also frequently use the evasive techniques of the Qi Lin to first set up the opponent, and then switch to another, more aggressive animal to finish him off.

WOLF

Wolves are associated with Yin and the Earth Element. The wolf (found in Northern China) symbolizes cruelty, covetous intention, and greed (Figure 1.223). Because of their fierceness, crafti-

ness, and gluttony, in Chinese mythology wolves are associated with the forces of evil. There is an ancient Chinese proverb that states "it is better to kill ten tigers than one wolf." This is because tigers are usually solitary creatures, while wolves hunt in packs and take revenge if any one of their members is killed.

Wolves are also associated with the Moon and the underworld, and they are considered to be guides to the souls of the dead.

According to an ancient Chinese text, dreaming of a wolf is considered to be an omen of unsuccessful travel.

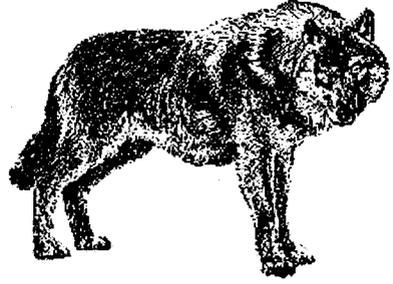


Figure 1.223. Wolf

USING ANIMAL MASKS FOR PROTECTION

The wearing of special masks is a very old tradition that formed an integral part of ancient Chinese shamanistic sorcery. When performing a defensive magical ritual against a powerful wizard, a sorcerer may sometimes use a mask representing a ferocious animal such as a tiger (this is an animal that the ancient Daoists believed would specifically chase and eat ghosts). The animal mask acted as a protective shield that was believed to confuse demons by preventing them from recognizing the image of the sorcerer who was conducting exorcistic rituals. Therefore, the tiger mask was especially used in ancient China when the Daoist sorcerer exorcised aggressive demonic spirits.

A tiger mask (Figure 1.224) was traditionally worn by ancient Daoist priests when initiating magical rituals such as “Guohuo” (Crossing the Fire), performed during the consecration of a new temple. In this magical ritual (performed on the fifteenth day of the first month), at the conclusion of a long entrance dance, the priest (wearing a tiger’s mask) would leap across a bonfire or walk across a pit of glowing coals into the temple.

The ancient Chinese believed that if these demonic entities tried to hinder the exorcist by making strange noises and causing objects to fly about, they would not succeed if the sorcerer was wearing this special magical animal mask.

In Daoist sorcery, each of the four directions—North, South, East, and West—is represented by the magical power of a sacred celestial animal: the Turtle/Snake, Phoenix, Dragon, or Tiger respectively. When choosing an animal mask, the sorcerer selects the specific celestial animal that opposes the direction from which the evil spirits are attacking, for example:

- **The Blue-Green Dragon Mask:** This mask was used against demons attacking from the West.
- **The White Tiger Mask:** This mask was used against demons attacking from the East.
- **The Black Turtle/Snake Mask:** This mask was used against demons attacking from the South.
- **The Red Phoenix Mask:** This mask was used against demons attacking from the North.



Figure 1.224. Tiger Mask

ANIMAL MAGIC (FAMILIARS)

In ancient times, animals were used by sorcerers as either pets or “Familiars” (spirit helpers). In ancient China it was believed that because certain animals were energetically sensitive, they can therefore detect unseen influences more easily than the sorcerer and could possibly protect the mystic against intrusive evil spirits. Animal Familiars were also used in order to assist the sorcerer in communicating with nature spirits and manipulating the various powers of nature. A sorcerer’s Familiar was always kept secret and private; many times the magical animal was also symbolic of the sorcerer’s ancestral roots (a clan’s “spirit protector”).

TYPES OF FAMILIARS

There are several types of Familiars that can be used in Chinese sorcery. Four of the most popular types used in ancient Daoist magic are described as follows (Figure 1.225):

1. **Jing (Physical Type):** This type of Familiar usually resides within the physical form of a plant or animal, and it lives or comes in frequent contact with the mystic. These plants or animals establish a psychic link with the sorcerer and are excellent for warning them of danger. The most popular of these type of Familiars are pets.
2. **Qi (Energetic Type):** This type of Familiar is constructed of the energetic manifestations of nature (they can also sometimes be a Nature Spirit). They are generally an Elemental (a thought form constructed out of the various energetic qualities of Fire, Water, Earth, and Air), or a Nature Spirit. This type to Familiar is sometimes used to inhabit an object for magical pur-

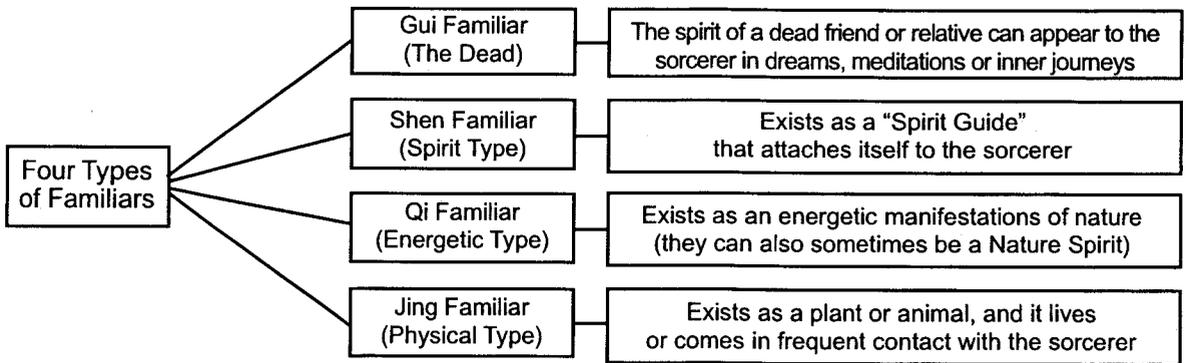


Figure 1.225. Types of Familiars Used in Daoist Magic

poses (such as a power crystal, magic mirror, talisman, staff, etc.). These Elementals are commonly called upon in order to help strengthen the sorcerer's magic, however, they are not forced or imprisoned in objects such as the "Spirit Servants" used by Dark Sorcerers.

3. Shen (Spirit Type): This Familiar acts as a "Spirit Guide" and attaches itself to the sorcerer because it has specific qualities that the mystic lacks. When the mystic is in need of energetic assistance, this Familiar "arranges" things in order to assist and support the sorcerer.

4. Gui (The Dead): Although some sorcerers do not practice the "High Magic" of summoning the dead, sometimes the dead may appear to them in dreams, meditations or inner journeys. It is believed that the dead should be respected and if the spirit of a deceased individual wants to help an individual, they can choose to do so as a spirit guide. The practice of communicating with the dead and asking for assistance is different. This practice was often performed in ancient times by mystics in cultures all over the world. It eventually became a natural practice for mystics, because the sorcerer's knew how close the two worlds (physical world and spiritual world) were and that there was nothing to fear when crossing over into the spirit realm. Communicating with the dead and asking for advice or seeking help is usually done on a specific day (such as the at the first day of Winter), when the physical world and spirit worlds come

close together. This time of the year is also the time when many cultures honor their dead.

INTERACTING WITH ANIMAL FAMILIARS

Traditionally, the student of ancient Chinese mysticism studies their own individual animal totems (personal mythology) in order to establish a relationship to their ancestral spiritual helpers.

By performing guided meditation work with the various animals, the students are able to open the inner doorway and connect with the specific energies of the totem or Familiar with which they are working. This is practiced so that, at any time and in any given situation, the student will intuitively know what that Familiar is saying to them and why.

Starting with guided meditation and slowly progressing inward, the student learns how to observe and comprehend the omens in nature. By studying the energetic manifestations of particular Animal Familiars, the sorcerer can also learn powerful lessons that are specific to that Animal Familiar.

Respect is important to a Familiar. These spirit entities come to you to guide, help, warn, and give you messages. Therefore, it is important to honor them and show respect by thanking them, and then leaving some form appreciation on your altar (leaving offerings of fruit or spirit money). The experiences you have with your Familiar are highly personal and many people may not understand the true inner meaning of them. To talk of the experiences you have with your Familiar may

show disrespect, and can lessen the magic that you have with them (it can even make them leave).

ATTUNEMENT WITH AN ANIMAL FAMILIAR

All animals, like plants and trees, are naturally able to energetically extend and project their Shen outward, and to become receptive to activities occurring within the specific territory that they have “staked-out” or marked as being their personal space. For example, an animal that is brought into a new environment becomes attuned to the energetic activities, thoughts, and intentions of the various people and other animal life forms within that area. The safety and survival of the animal seems to relate to its ability to access this information. This commonly manifests as bonding with those who take care of them.

The ancient technique of creating an Animal Familiar allows a Daoist sorcerer the ability to energetically bond and connect him or herself to a living animal by performing a magical ritual. After the energetic and spiritual bond is forged, the animal will then serve as an energetic link and external functional attribute of the sorcerer’s will. It is important to note that in this type of magical “Attunement,” the sorcerer is limited in the number of animals (or objects) that he or she may attach and energetically bond to; and that the energetic and spiritual bond can also be severed any time the sorcerer wishes to become free from the energetic cords of attachment (or if the animal dies).

In order to form a magical Attunement with a physical animal, the creature must be friendly, mundane, and docile. Once the animal has befriended and has bonded with the sorcerer, it gains a special type of energetic fusion known as a “Sensory Link.” With this type of animal power, the sorcerer can experience the world through the animal’s senses, as well as issue the animal simple mental commands. Sometimes distance can be a determining factor in the success of this type of Attunement (depending primarily on the sorcerer’s skill level). Also taken into consideration is the general health of the animal, as the energetic link cannot function if the bonded creature is suddenly injured.

More advanced bonding rituals allow the sor-

cerer to temporarily transfer one of his or her acquired magical powers to the Attuned animal. It is important to note that the sorcerer may sometimes temporarily lose the power of the projected magical ability while it is being transferred to, and used by, the Attuned animal. Multiple rituals can be conducted so that an attuned animal can have several powers transferred on to it, or so that multiple Attuned animals can have powers transferred onto them.

In ancient China, these types of Attunements were also conducted with magical items (i.e., talismans, seals, weapons, etc.). This powerful technique allowed the Daoist sorcerer the ability to connect and bond themselves to any item by performing a specific magical ritual with the object of his or her desire. After the energetic and spiritual bonding was forged, the item served as an energetic link and external manifestation of the sorcerer’s power. Sorcerers who mastered this type of Attunement technique could bond and attach their energies to any weapon, tool, or vehicle that they are mentally and emotionally attached their will and intention to. After the energetic bond has formed, the sorcerer could then use the “imprinted” item to perform magical tasks with greater ease and less difficulty. For example, a sorcerer who has “Attuned” and energetically imprinted his or her calligraphy brush could paint magical talismans much easier. Any artwork that the sorcerer painted would magically carry the energetic imprinting of the sorcerer’s thoughts and emotions into the canvas. Additionally, any warrior who has “Attuned” and energetically imprinted his or her weapon can more easily defeat an opponent, etc.).

While the magical focus placed onto an animal or item may allow it to become a powerfully attuned vehicle for the sorcerer’s will and intention, this type of energetic bonding is only used in the beginning stages of sorcery in order to acquire magical “helper” tools.

ATTUNEMENT WITH A SPIRIT ANIMAL FAMILIAR

To attract an Animal Familiar, you first need to meditate on its energetic form before you summon it. This does not mean that specific Animal

Familiar will come to you simply because you have called it. Familiars have a will of their own and will come if they want to, or if they feel they have something necessary for you. Sometimes they come for a short period of time and then leave; sometimes you may call on a specific animal but get another one entirely. And, sometimes a Familiar chooses you whether you have any personal liking for them at all.

The key to attracting a familiar is patience and listening with all of your senses. They may come to you through a vision, meditation, or dreams, and they will leave subtle messages. Sometimes you may notice a certain feather that appears in your path more than usual, sometimes you dream of a plant because you need it for healing, sometimes during meditation you suddenly meet a spirit with a message, sometimes you notice that there are certain things in the house that are being disrupted, moved, or even "lost" because you are not listening and they are trying to get your attention.

To call upon an animal familiar you must be acquainted with its specific energetic qualities and its particular magical ability to shape-shift. Remember that all interactions begin on the spiritual plane first, before any results can manifest on the physical plane.

The following ancient technique allows a Daoist sorcerer to energetically bond and connect him or herself to a spirit animal by performing a magical ritual. After the energetic and spiritual bond is forged, the spirit animal will then serve as an energetic link and external functional attribute of the sorcerer's will. It is important to note that in this type of magical "Attunement," the sorcerer is not limited in the number of spirit animals (or guardians) that he or she may attach and energetically bond to.

The Awakening Of The Four Celestial Animals

In the following meditation, the student will experience and train the fusion of the Daoist Four Celestial Animals that are used throughout Chinese magical history as powerful guardian spirits. In this training, the Dragon (representing the Imagination and Yang) and the Tiger (representing Sensation and Yin) will combine energies and fuse as one; additionally, the Phoenix (representing the Intention and

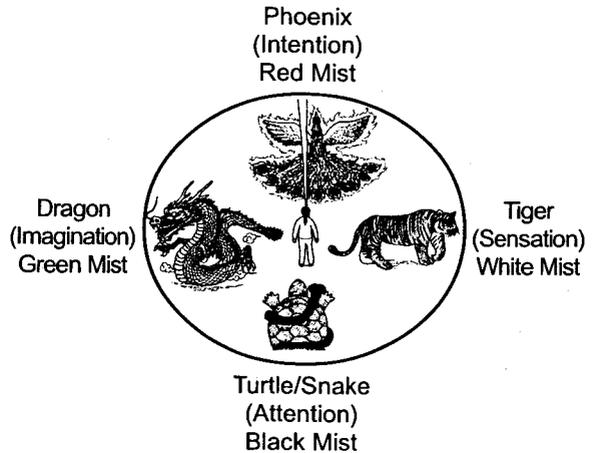


Figure 1.226. The Four Celestial Animals

Yang) and the Turtle/Snake (representing Attention and Yin) will also will combine energies and fuse as one (Figure 1.226). The sorcerer will eventually use all Four Celestial Animals as a Mandala of power and surround his or her core-self, inside the Taiji Pole, with each animal's energetic presence. The Four Celestial Guardian Animals are attracted to the divine energy radiating from the sorcerer's Most Secret Name. The powerful Mantra of the sorcerer's Most Secret Name is imagined and kept as a Luminous Jewel, located deep inside the core center of his or her Lower Dantian.

The training of the Four Guardian Animal Spirits involves three important disciplines: the understanding of Language, Mythology, and Energetic Geometry. These three things are also needed for controlling Dream Training. Through these three important disciplines, the sorcerer will learn the "trigger" mechanisms that initiate dream travel and visionary work.

From a standing or sitting posture, train the Four Guardian Animal Spirits as follows:

- After performing the "Radiant Breathing" Shengong exercise, relax your body, mind, and spirit by inhaling and exhaling three simple sighs.
- Next, focus your mind on your Sixth Chakra (Third Eye) and imagine and feel a vibrant blue light forming into an blue energy ball.
- Imagine and feel this blue energy ball rolling

upward over your forehead and resting on top of your Baihui point.

- Feel this blue ball sink into your head and enter the Crystal Chamber of your Upper Dantian.
- Swallow and then “sniff” the vibrant blue ball into your heart and Middle Dantian area.
- Next, swallow and then “sniff” the vibrant blue ball into your Lower Dantian and alchemic cauldron.
- Imagine and feel the vibrant blue ball surround, envelop, and energetically activate the Luminous Jewel (Most Secret Name) located in the Lower Dantian. In your mind, see this fusion as a golden light that radiates from the Luminous Jewel and Taiji Pole, and extends outward to fill your surrounding aura, and eventually your surrounding environment.
- Imagine occupying the energetic space of the Luminous Jewel (see it positioned in your heart as you stand in the center of a Magic Circle). Next, focus on a specific direction (e.g., East, the direction of the Green Dragon), and begin to invoke that animal to your side from its primary direction.
- Next, introduce yourself to the animal using your Most Secret Name. It is important at this time to become close and intimate with your animal in order to create a future together. Ask the animal for its magical name, and how you can summon it (i.e., its secret Hand Seal and Incantation). This is important so that you can immediately invoke its power in times of trouble.
- Then, two times a day (every morning and evening) - for one complete Lunar Cycle (30 days), call the Celestial Animal by its name and greet it saying “good morning” when you awaken and “good evening” before you go to sleep. This practice follows the phases of the Moon. The practice of greeting the animal for 30 days and calling it by its magical name two time a day is essential. If you miss one day of practice - you must start the entire practice all over again from the very beginning.
- **The Gift Exchange:** Eventually, with consistent practice, the animal will enter into your

dreams. When this happens, perform the “Gift Exchange.” This practice is performed by asking the animal if it needs anything from you (a ritual, etc.). It is important to do whatever the animal asks. Next, ask the animal what it has for you (i.e., a gift), and receive this gift carefully and with gratitude and respect. Also ask for a magical symbol that represents the power or manifestation of this gift. Then ask the animal to place this gift inside your body. Feel and remember where the gift is being placed. Thank the animal for the gift. Then make the gift glow and fill your body. Feel the glow overflow your body and fill the energetic field of your aura. This action and energetic manifestation of the gift causes a special spiritual alliance (pact) with your animal. Thank your first totem animal and gracefully send it on its way. If you start with the Dragon (Yang), the next animal that you invoke must be the Tiger (its Yin companion).

- After establishing an energetic connection with the Four Guardian Animal Spirits, the sorcerer should then establish a connection with their Zenith (Heaven) Animal (located above your head), as well as their Nadir (Earth) Animal (located directly beneath your feet). These six magical guardians protect the six directions of space surrounding the sorcerer’s body. It is important to practice once every Lunar cycle (every 30 days or at the least every 45 days) in order to reconnect with the energetic and spiritual fields of your six Guardian Animals.
- **Note:** It is important for the sorcerer to accept the shape, form, and image of each animal as it energetically appears. Be aware that each animal may follow the sorcerer’s own ancestral traits and not necessarily the patterns of Chinese archetypes. Allow each animal to energetically appear and evolve according to its own energetic potential. Understanding its correspondence by what it does and its procedure is the key to understanding the most secret training of ancient Chinese shamanistic dreamwork.

TRAINING THE SAGE ANIMAL SPIRIT

The Sage Animal lives within the sorcerer's Luminous Jewel, located deep inside the core center of his or her Lower Dantian (Figure 1.227). All of the six Guardian Animals report to the "Sage" Animal, who is responsible for leading, guiding, and directing their energetic actions. The Sage Animal is the sorcerer's personal Core Animal, and it also acts as his or her energetic and spiritual "familiar."

The Sage Animal's energetic existence originates from the sorcerer's own heart. It is born from the energetic fusion of the Qi and Shen flowing from the six Guardian Animals, which is accomplished by performing the following practice:

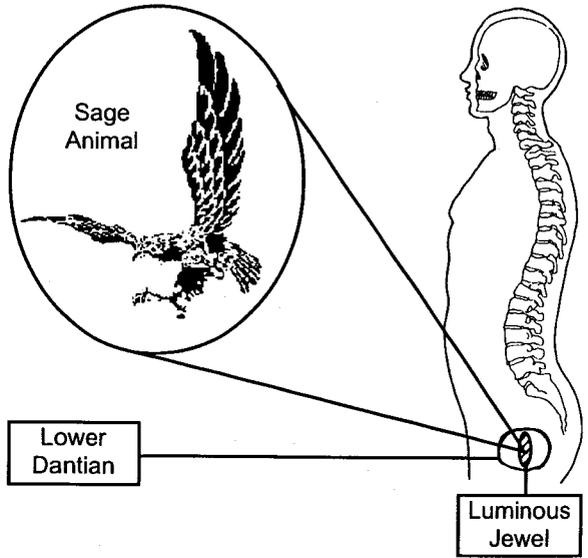


Figure 1.227. The Sage Animal

- After performing the "Radiant Breathing Sheng-gong" exercise, relax your body, mind, and spirit by inhaling and exhaling three simple sighs.
- Next, focus your mind on your Third Eye and imagine and feel a vibrant blue light forming into a blue energy ball.
- Imagine and feel this blue energy ball rolling upward over your forehead and resting on top of your Baihui point.
- Feel this blue ball sink into your head and enter the Crystal Chamber of your Upper Dantian.
- Swallow and then "sniff" the vibrant blue ball into your heart and Middle Dantian area.
- Next, swallow and then "sniff" the vibrant blue ball into your Lower Dantian and alchemical cauldron.
- Imagine and feel the vibrant blue ball surround, envelop, and energetically activate the Luminous Jewel (Most Secret Name) located in the Lower Dantian. In your mind, see this fusion as a golden light that radiates from the Luminous Jewel and Taiji Pole, and extends outward to fill your aura, and eventually your surrounding environment.
- Imagine occupying the energetic space of the Luminous Jewel (see it positioned in your heart as you stand in the center of a Magic Circle). Next, focus on invoking and surrounding yourself with the six Guardian Animals (the guardian animals of the four primary directions, plus your Zenith and Nadir animals).
- Ask which of the six Guardian Animals needs the most energy.

- As that animal steps forward, go to that animal's position and allow the animal to take your place at the center of the Magic Circle.
- With the animal in position, begin to radiate light from your heart into the animal in the center of the Magic Circle. All of the other animals will also follow your lead and radiate light from their hearts into the animal positioned in the center of the Magic Circle.
- The animal positioned in the Center of the Magic circle will then thank you and all of the other animals.
- One by one, each of the six Guardian Animals will take their turn standing in the center of the Magic Circle, and receiving the radiating light from the hearts of the other animals.
- After the last Guardian Animal has received this form of energetic treatment and empowerment, you will then again enter into the Magic Circle.
- At this point, all six Guardian Animals will radiate their Qi and Shen into your heart, and out of your heart will come your Sage Animal.
- Once the Sage Animal is born, introduce it to each the six Guardian Animals and inform them that this Sage Animal is the energetic and spiritual manifestation of you.

- After dispersing the six Guardian Animals, the sorcerer and his or her Sage Animal will stand together in the middle of the Magic Circle. The Sage Animal will enter into the sorcerer's heart and live within the Luminous Jewel, located deep inside the core center of his or her Lower Dantian.

DAOIST BAGUA ANIMAL TOTEMS

Bagua translates as "Eight Trigrams," which are the symbols that form the foundation of the Yi-Jing or "Book of Changes." Each trigram is composed of three Yaos (or lines) which form a Gua. Each Gua is read from the bottom up, making the bottom line the determining factor of whether the trigram is considered Yang (a solid line ---) or Yin (a broken line - -). Each of the eight Guas are attributed to a specific animal totem (Figure 1.228).

Each individual Gua develops into the characteristics of a specific animal's image and movement in order to create a unique form of energetic techniques and patterns that were used in ancient China for self-defence, healing, and magic. When mastered, each animal form becomes a manifestation of life-force energy in motion, abiding within the sorcerer's innermost being, and arising from his or her spirit spontaneously.

By studying the Eight Trigrams and their related animals as they pertain to energetic practice and combat, the Daoist sorcerer develops confidence and inner strength, generated by the focus of intent and the projection of the spirit. In order for the intention to be clear and the sensation of the "Animal's Flavor" to manifest, the sorcerer must embody the alertness, power, spirit, will, and energy of that particular animal. Once the sorcerer can reside in this increased state of psychic awareness, there is a spontaneous correctness in his or her actions.

The energetic form of each of the eight Guas involves a different type of animal spirit and characteristic. This allows each animal the ability to contain the specific characteristics of the other animals in its energetic movement, emotion, thought, and spirit. This energetic "shape-shifting" also allows to the Eight Trigrams to blend and transform their powers into sixty-four hexagrams of living energy.

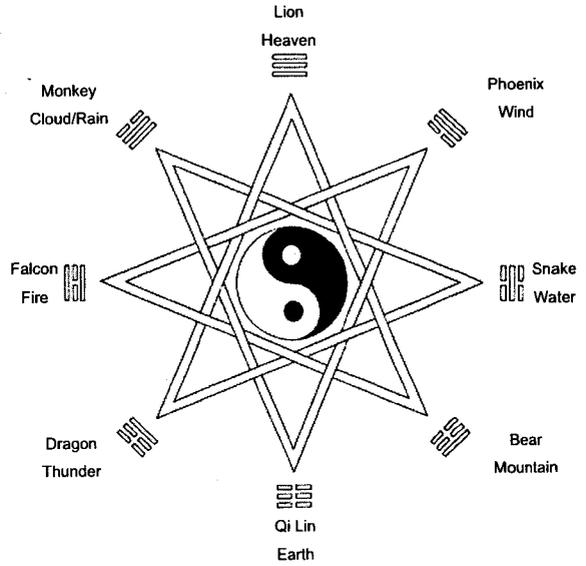


Figure 1.228. Daoist Bagua Animal Totems

The Eight Trigrams and their combat animal characteristics are described as follows (Figure 1.229):

- **Lion (Heaven):** This trigram indicates animal characteristics such as being confident, brave, strong, determined, and aggressive.
- **Monkey (Mist, Cloud, Rain):** This trigram indicates animal characteristics such as changeability, reflectiveness, and tranquility
- **Falcon (Fire):** This trigram indicates animal characteristics such as being alert, and on-guard. The Falcon is able to suddenly appear and disappear quickly, quietly and undetected.
- **Dragon (Thunder):** This trigram indicates animal characteristics such as being flexible, agile, and unpredictable in its ability to expand (increasing its size to infinite proportions) or contract (shrinking its size to the smallest molecule). The Dragon can also energetically transform itself into either the Yang Heavenly Dragon (and move among the clouds, mists, and vapors of Heaven) or the Yin Earthly Dragon (and move among the waters of the Earth).
- **Qi Lin (Earth):** This trigram indicates animal characteristics such as meekness, kindness, receptivity, unpredictable transformations, and shape-shifting.

| The Eight Trigrams |  |  |  |  |  |  |  |  |
|------------------------------|---|---|---|---|---|---|--|---|
| Yang and Yin Animal | Yang Lion | Yang Monkey | Yang Falcon | Yang Dragon | Yin Qi Lin | Yin Bear | Yin Snake | Yin Phoenix |
| General Energetic Principles | Creative, Strength | Reflective, Tranquility | Brightness, Radiance | Excitement, Movement | Receptive Form | Stillness, Balance | Darkness, Danger | Penetrating, Flexibility |
| | Activity | Weightless | Formed | Impetus | Passivity | Heaviness | Formless | Sensitivity |
| Principles of Nature | Immaterial | Evaporation | Solar Forces | Vitality | Material | Inertia | Lunar Forces | Assimilation |
| | South | South-East | East | North-East | North | North-West | West | South-West |
| | Formless | Changeability | Heat | Mobility | Form | Resistance | Cold | Organic |
| | Sun | Venus | Jupiter | Mars | Earth | Saturn | Moon | Mercury |
| | Infinite Space | Clairvoyant Observation | Penetrating Light | Growth and Power | Dense Matter | Solid Stability | Space and Movement | Perceptive Intuition |

Figure 1.229. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

- **Bear (Mountain):** This trigram indicates animal characteristics such as power, resistance, stillness, and balance.
- **Snake (Water):** This trigram indicates animal characteristics such as flexibility, as well as being cold, cruel and indifferent, showing no emotion or remorse.
- **Phoenix (Wind):** This trigram indicates animal characteristics such as turning, spinning, and moving like a tornado, penetrating something with the energetic power of swirling, continuous circles.

DAOIST CELESTIAL ANIMAL TOTEMS

The ancient Daoists believed that each individual has at their disposal the untapped magical power of 12 Animal totems (Spiritual Icons), one located in each of the Twelve Chakras Gates. The understanding and control of each of these 12 Animal totems allows an individual the ability to eventually initiate and control animal Shape-Shifting.

According to Li Haiqi of the Song Dynasty (960-1279 A.D.), "Man is associated with the Celestial

Animal symbols and the Twelve Earthly Branches. In the more advanced Shengong training of Daoist mysticism, the Twelve Celestial Animals and Twelve Earthly Branches are positioned surrounding the individual's Taiji Pole. This allows the sorcerer the ability to access the various powers of the twelve guardian animal totems (Figure 1.230)."

In ancient China, the Twelve Celestial Animals could also be arranged in a circle that surrounded the Upper Dantian area, with the sorcerer's Birth Animal placed in front of his or her Sixth Chakra (Third Eye, also known as the "Eye of God"). In this energetic arrangement, the conflict animal (the animal that questions and challenges the sorcerer's motives) was simultaneously positioned at the back of the sorcerer's head, located at the Wind Gate (also known as the "Mouth of God"). The sorcerer's support animals (located every fourth animal) are positioned behind the individual's ears.

The Taiji Pole of the body is comparable to the Taiji Pole (central axis) of the Earth. The original Chinese character for Taiji means "the Supreme Ultimate," and represents the ultimate state

of transformation (Yin transforming into Yang and vice versa).

The center core or midline of the Taiji is called the "still-point." This is because although all of the changes of Yin and Yang occur in the Heavens within the course of a day, as the stars make a 360 degree rotation (as the Earth rotates), the Pole Star remains stationary as Heaven's still-point. In a similar manner, the body's Taiji Pole is viewed as the still-point of "Man," around which a person experiences all of the changes, transformations and developments of his or her life. Consequently, great stillness can be experienced as a gateway into the infinite realm of the spirit world when a practitioner of Daoist magic gathers Qi and focuses his or her Shen into the Taiji Pole.

Through understanding the spiritual influence of each animal's personality and character, the Daoist sorcerer can facilitate the proper utilization of each of the animal's energetic potential. The main characteristics of the Twelve Celestial Animals are described as follows:

- **Rat (Zi Branch):** This celestial animal is resourceful, ambitious, hard-working, determined, industrious, generous, diplomatic, and intelligent. Colors: light blue and white.
- **Ox (Chou Branch):** This celestial animal is patient, courageous, conventional, reliable, purposeful, independent, and intelligent. Colors: violet and pale pink.
- **Tiger (Yin Branch):** This celestial animal is adventurous, daring, idealistic, creative, confident, passionate, enthusiastic, and entertaining. Colors: red and orange.
- **Rabbit (Mao Branch):** This celestial animal is peace loving, generous, intuitive, tactile, devoted, sociable, discreet, and sensitive. Colors: pale green, white, and gray.
- **Dragon (Chen Branch):** This celestial animal is enthusiastic, daring, inspiring, successful, materialistic, independent, and intelligent. Colors: gold, green, and black.
- **Snake (Si Branch):** This celestial animal is intelligent, mysterious, intuitive, charming, seductive, sensual, daring, independent, and sophisticated. Colors: pale yellow and pale green.

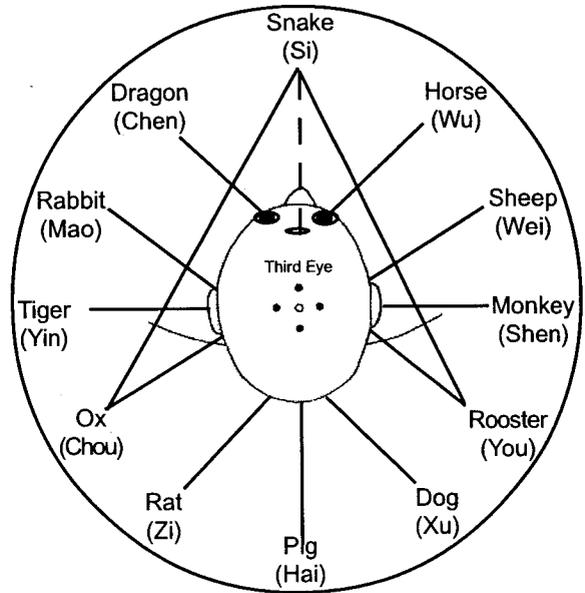


Figure 1.230. The position of the Twelve Celestial Animals is arranged in a circle surrounding the head and Upper Dantian area, with the individual's Birth Animal placed in front of his or her Third Eye. The individual's conflict animal is positioned at the Wind Gate point.

- **Horse (Wu Branch):** This celestial animal is loyal, hard-working, ambitious, friendly, quick-witted, and energetic. Colors: brown and white.
- **Sheep/Goat (Wei Branch):** This celestial animal is peaceful, adaptable, honest, creative, charming, imaginative, and sincere. Colors: mauve, pink, and yellow.
- **Monkey (Shen Branch):** This celestial animal is independent, lively, quick-witted, entertaining, bold, intelligent, and inventive. Colors: yellow, red, and white.
- **Rooster (You Branch):** This celestial animal is courageous, protective, flamboyant, industrious, communicative, and honest. Colors: pale red, apricot, and yellow.
- **Dog (Xu Branch):** This celestial animal is loyal, responsible, sensitive, moral, trustworthy, defensive, generous, patient, and imaginative. Colors: brown and dark green.

- **Pig/Boar (Hai Branch):** This celestial animal is pure in heart, generous, cheerful, tolerant, and outspoken. Colors: gold, dark blue and deep red.

ANIMAL SHAPE-SHIFTING

Shape-shifting is the ability to change the shape of a specific energy field that may pertain to a physical object or something that is intangible. It involves physical changes such as alterations of age, gender, race, or general appearance, or it may involve changes between human form and that of an animal, plant, or inanimate object. Every time an individual changes shape, he or she also obtains the powers and abilities of the new form.

The ancient Chinese believed that, since an individual's Energy Body and Spirit Body can be transformed into image of other human bodies, it can also, in certain cases, be transformed into forms such as animals, birds, fish, or insects (usually before and after the individual's death). During the Han Dynasty (206 B.C. - 220 A.D.) the belief in the transmutation of men into beasts was maintained and well documented by certain Daoist monks and recorded in the *Standard Histories*. Additionally, the belief maintained that after many years of existence the essence of an ancient animal could be transformed, assuming a human shape in order to bewilder and beguile the minds of man, tempting them continuously. Such energetic transformations commonly included the shape-shifting into tigers, wolves, dogs, foxes, and snakes.

The art of shapeshifting was a common practice in ancient Daoist sorcery, where it was known as the art of Magical Transformation. It includes the magical skill of changing the body's physical form or shape into that of another person or animal. Such magical acts of transformations are categorized as follows:

- **Shapeshifting:** This indicates changes that are temporary
- **Metamorphosis:** This indicates changes that are lasting
- **Transformation:** This indicates changes that are externally imposed

All shapeshifting occurs on an energy level. However, depending on the density of the vibration of a specific energy field, the shapeshifting event may be more or less obvious to the physical senses. When a complete physical transformation occurs, a shapeshifting is said to be physical. Vast majority of shapeshifters do not undergo a complete physical transformation and may outwardly appear pretty much the same.

According to the degree of transformation, shapeshifters are generally divided into two categories:

- **"Out of body" Shifting:** These individuals are energy shapeshifters that change the energetic form of their spirit body while in the spirit realm into the image of a person, animal, plant or thing
- **"Altered State" Shifting:** These individuals are physical shapeshifters that change the appearance of their physical form while on the physical realm into the form of a person, animal, plant or thing. The Altered State shapeshifting uses some of the same methods of consciousness altering employed in out-of-body voyages but they are sufficiently different to enable them to be considered separately.

The most important aspect of shape-shifting, is whether the transformation is voluntary or not. With some individuals, the ability to shape-shift occurs spontaneously, and they may have a challenging time learning how to control its magical ability. Other individuals may have to invest a considerable amount of time in developing this ability. When a form is taken on involuntarily, the energetic effect is one of confinement and restraint; the person is bound to the new form. In extreme cases, the individual's personality is entirely disabled. Voluntary forms, on the other hand, are means of escape and liberation; even when the form is not undertaken to effect a literal escape, the energetic abilities that are attributed to the new form allow the individual to act in a manner previously impossible.

Some shape-shifters are able to change form only if they have some item, usually an article of clothing (i.e. tiger or wolf skin).

In many cultures, evil magicians could transform into animal shapes and thus lurk about. Al-

most every culture around the world has some type of transformation myth, and almost every commonly found animal (and some not-so-common ones) has a shape-shifting myth attached to it. Usually, the animal involved in the transformation is indigenous to or prevalent in the area from which the story derives. It is worthy to note that while the popular idea of a shape-shifter is of a human being who turns into something else, there are numerous stories about animals that can transform themselves as well. Chinese, Japanese, and Korean folklore all tell of animals able to assume human shape. These transformed animals have specific traits in common: the animals are often extremely old, they grow additional tails along with their abilities, and they frequently still have some animal traits that betray their true identity.

Chinese folklore contains many tales of animal shapeshifters, capable of taking on human form. The most common such shape-shifter is the

Huli Jing, a fox spirit that usually appears as a beautiful young woman; most are dangerous, but some feature as the heroines of love stories.

In ancient China, the most popular of the seductive spirits were known as "fox spirits" which were believed to live high in the misty mountains. The fox spirits could take a human form by transforming themselves through the aid of human bones (especially the skull). Once the transformation was completed, the fox spirit (generally in female form) would travel throughout the countryside looking for individuals to seduce. When the fox spirit connected with an unsuspecting individual, it would then become an energetic parasite, absorbing the victim's life-force energy.

Two recipes found in the Ma Wang Tui Medical Manuscript "*Fifty-Two Medical Prescriptions*," found in a tomb during the Qin Dynasty (221-206 B.C.) documented the fox spirits' active role in pathological possession.

ANIMAL SACRIFICES

Blood Sacrifices were a common part of both private and public acts of worship in ancient Daoist rituals. This practice involved slaughtering sacrificial animals (i.e., chickens, pigs, and fish) and displaying them with rice and wine on and incense table along with magical scriptures (Figure 1.231).

Blood sacrifices are still used today as an important part of Daoist sorcery. In ancient China, it was developed through the understanding that blood carries the essence of life, and that the spilling of blood demonstrated the ultimate commitment and sacrifice (i.e., when blood was spilled, the creature died).

Both blood and breath bridge the realms of spirit and matter, and for this reason they have always been perceived as powerful vehicles of magic. The ancient Chinese believed that only animals and humans can intentionally discharge (release) the energetic resonance of the magical spirit (Ling Shen). To the ancient Daoists, life was intimately connected with magic. Blood represents life force, and can therefore be used to increase or augment a sorcerer's powerful magic. The price for this power is life, one drop at a time, and the raging torrent of power created by a blood sacrifice is mighty and addictive to some. Blood magic is therefore intimately connected with life, and with death. Ultimately, blood magic is one of the most powerful forms of magic known to man.

Daoist mysticism is comprised of both good and evil uses of magic. There are many different types of rituals, including individual acts of piety such as lighting candles for particular spirits and large feasts sometimes lasting several days. Initiation, divination, sacrifice, and spirit possession are fundamental types of ancient Daoist rituals.

Ancient Daoism was essentially based on natural magic, and all of the basic elements of worship can be found in nature. The foundation of ancient Daoist worship can be found in four natural Elements: Fire, Water, Wind, and Earth. The basis of many of the major spells used in ancient Daoism is the evocation of specific powers contained within minerals, plants, and animals, each of which is be-



Figure 1.231. Blood Sacrifices were a common part of both private and public acts of worship in ancient Daoist rituals

lieved to have a spirit entity that guards it. Each root, flower, tree, or plant is believed to be full of Ling Shen (Magical Spirit) and belongs to one of the nature spirit guardians who must be asked permission whenever the plant is used.

The ancient Daoist rituals also required the use of sacrificial birds and animals. Each of the guardian spirits was "fed" his/her favorite food or sacrifice in the ancient rituals. The blood of roosters was the most common sacrificial offering. Birds (pigeons, canaries, hens, etc.) are used in rubbing rituals where the afflicted individual was cleansed, and any negative feelings that were caused by evil were passed into the birds. The

magical practices of ancient Daoist mysticism were used as a method for believers to gain control over their lives (or the lives of others) by invoking the proper gods who could effect changes.

One of the strongest precepts in ancient Daoist sorcery was ancestor worship, which was central to the practice. In the practice of ancestral worship, the dead in one's family must be fed periodically, just as the guardian spirits were given offerings. Therefore the religious system honored the ancestors and recognized a direct contact between mankind and the forces of nature (which were seen as direct manifestations of God or the Divine). This contact between God and mankind through nature is enforced through sacrifice, for the purpose of receiving power. This devotion or ritual worship occurred in four principal forms: divination, sacrifice, spiritualism, and initiation.

Remains of sacrificed chickens, roosters, and other animals covered in sacrificial matter have been found in areas such as cemeteries, beaches, near railroad tracks, and other places that have magical significance to the believers. Controversies associated with this practice most often involve misunderstanding of the use of magical spells, amulets, and food offerings, or the debates surrounding the practice of animal sacrifice.

THE ENERGETIC POWER OF BLOOD

In ancient China, the placing of blood onto a specific item in order to spiritual awaken it and activate its full power (usually painting its eyes) was known as "lighting the eyes of the dragon." This spiritual initiation was commonly used in ancient times in order to sanctify a religious person, place or thing (i.e., an icon, magical tool, altar, etc.).

Personally, I do not condemn, nor do I condone blood sacrifices. However, it is a simple fact that since ancient times, all magical traditions have incorporated the use of blood sacrifices in order to gain the attention and favor of various powerful spirit entities. In modern times, certain magical traditions still incorporate these methods, both for "good" and "evil" purposes.

However, without a true understanding of the methods and power initiated from blood sacrifices, the aspiring young mystic will be at the

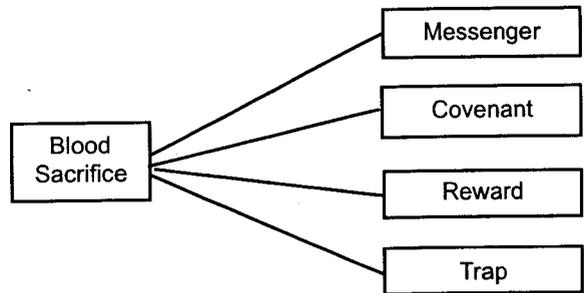


Figure 1.232 Examples of some of the specific purposes used for blood sacrifice rituals.

mercy and disadvantage of a seasoned sorcerer that is initiating a psychic attack via such powerful practices.

The ancient Chinese mystics understood that "blood gives power." This is why some sorcerers use blood in their rituals, either by drinking it (mixed with the altar wine or simply straight), pouring it over themselves (as a form of initiation, consecration, or purification), using it as a spiritual weapon (causing a spirit entity to either transform back into its true form or completely dissolve), making talismans from it (mixed with ash from the altar or simply straight), or for activating deity icons (painting the eyes of various icons or power symbols in order to impregnate them with specific energetic and spiritual powers).

In occult theory, a living creature is a storehouse of energy, and when it is killed most of this energy is suddenly liberated. The amount of energy released when the victim is killed is very great, completely out of proportion with the animal's size or strength. The killing is done inside the magic circle (or orbit) to keep the animal's energy contained and concentrated.

When some person or an animal is about to be sacrificed, for an instant just before they die, they emit their life energy or power. Sorcerers of Black Magic believe that this life-force energy can be harnessed for their own personal use.

There are several important reasons as to why blood sacrifices are still used today in Daoist sorcery. The following are but a few examples of some of the specific purposes used for blood sacrifice rituals according to ancient Daoist traditions (Figure 1.232):

- **Messenger:** Some Daoist traditions believe that the soul of the slain creature carried the sorcerer's message straight to the gods.
- **Covenant:** Other Daoist traditions teach that the blood sacrifice is a powerful covenant and is used as a magical pact that forever binds the sorcerer to his or her god.
- **Reward:** Still other Daoist traditions teach that the blood sacrifice is used to summon and reward (bribe) the Immortal Guardians, Celestial Marshal General and their terrifying army of demon hoards for specific services (i.e., protection).
- **Trap:** Finally, other Daoist traditions teach that the blood sacrifice is used to call various supernatural beings to the sacrificial area. These energetic vampires could then become trapped by a skilled sorcerer and made to serve him or her in whatever manner the sorcerer wished.

THE BLOOD RITUAL

Ecstatic possession and bloody sacrifices were traditionally performed side by side in ancient China. Daoist Ritual Masters and spirit mediums often performed animal sacrifices in a Daoist temple's open courtyard. This open area was located between the temple and a stage that was specifically constructed for sacrificial purposes. Offerings of animal and vegetable substances were set out by the community. Thick clouds of smoke caused from the exploding firecrackers and incense, in conjunction with chanting, drumming and dancing, brought the spirit mediums into an altered state of trance. Possessed by the gods, the ancient sorcerers either cut themselves with swords or skewered their flesh until blood flowed from their bodies, while simultaneously inside the temples Daoist priests would perform elaborate magical rituals.

In modern times, sorcerers of White Magic and Black Magic both perform blood animal sacrifices. For example, sorcerers of White Magic are required to activate a newly carved statue of a Daoist god by performing the "Kaiguang Dianyan" ritual. This magical ritual is used for the "consecration of the god," and requires the

Daoist priest to dot the eyes of the new statue with blood in order to open them to the light of the Daoist Altar. On such occasions, the young male acolytes are required to carry the newly carved gods of the temple over a pile of glowing coals into the temple. This process is known as Guohuo (Crossing the Fire).

Additionally, in modern times, sorcerers of Black Magic will first hit an animal with an electric probe to stun it. While it is still on its back freon is sprayed onto the animal's throat. At this point, the animal is in a state of transition, it is living yet it is not living.

Next, the Dark Sorcerers will use an embalming tool to retrieve the blood. Often times the eyes, tongue, sex organs and sometimes udder will be removed. The blood is then used in cult baptisms, and the eyes are boiled and eaten. Usually satanic cults prefer to use dairy cattle when harvesting body parts, however other animals such as bulls or dogs are sometimes used. In some traditions, rituals will call for the use of chickens or goats.

According to certain sorcerers of Black Magic, the head of a black cat which has been fed on human flesh for five days is one of the items to be included in magical circles used to conjure evil forces. Additionally, the burning of the brains of a black cat is believed to produce an odor said to summon up spirit entities connected with the planet Saturn (the planet of Time).

CREATING A BLOOD SPIRIT

The use of Blood Charms created from animal sacrifices is still prevalent in China today. The more rare and powerful uses of Blood Magic however, are mainly confined to sorcerers who practice ancient Chinese Folk Magic. These sorcerers continue to experiment with many forms of Blood Magic, using the energetic properties of Nature Spirits, trees, plants, and certain animals.

In order to energetically alter and increase the power gathered and cultivated through the use of Blood Magic, certain sorcerers will create a Blood Spirit. The creation of a "Blood Spirit" is a powerful ancient magical ritual that was performed in two parts: the Fusion Ritual and the Renaming Ritual. These two rituals used for cre-

ating a Blood Spirit are described as follows:

- **The Fusion Ritual:** The "Fusion Ritual" required the sorcerer to use a specific magical spell and incantation that fused the energetic nature of an Elemental Spirit, Animal Spirit, or Human Spirit together with the energetic powers of a Nature Spirit. This energetic fusion was designed in order to transform and unite both spirits into one powerful entity, known as a "Blood Spirit." The creation of this new and powerful type of spirit entity would then be used to protect the sorcerer from all forms of hostile, psychic attacks (initiated from other powerful sorcerers who would dispatch conjured demonic spirit entities). In order to feed and maintain the immense power of the Blood Spirit, the sorcerer's own blood had to be continuously shed in magi-

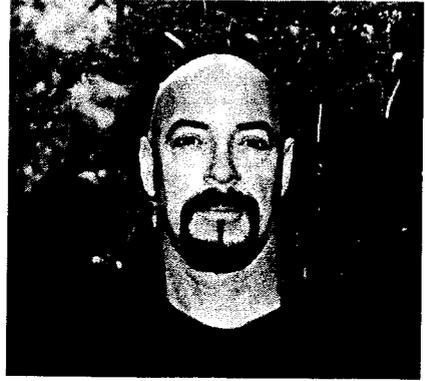
cal rituals (Blood Spirits use the spiritual power released from blood to rebuild their energetic fields).

- **The Renaming Ritual:** Renaming the Blood Spirit completely and irrevocably changed its original (true) energetic pattern. This allowed the sorcerer to imprint and reprogram the Blood Spirit for its new purpose of existence (to serve the sorcerer).

It is important to note that, although Blood Magic may be used in a Renaming ritual, using Blood Magic on a person, place, or thing that has already received a ritualistic Blood Magic empowering spell will have unpredictable effects. Therefore, renaming a person, place, or thing with a Blood Magic ritual, and then renaming it again with another Blood Magic ritual, could be disastrous.

ABOUT THE AUTHOR

- **Priest of Tian Yun Gong Zheng Yi Daoist Temple:**
Temple of the Celestial Cloud, Pacific Grove, Ca.
- **Ordained Priest in Zheng Yi Daoism:**
Received formal "Lu" Ordination as a Daoist Priest at the 900th Year Anniversary of the Founding of the Celestial Master's Mansion in Jiangxi Province - October 2005.
- **Disciple of 65th Celestial Master Daoism:**
Received formal indoctrination ceremony in Celestial Master Daoism (Tian Shi sect), from Long Hu Shan Daoists priests in Jiangxi Province.
- **80th Generation Disciple of Mao Shan Daoism:**
Received formal indoctrination ceremony in Highest Purity Daoism (Shang Qing sect), from Mao Shan Daoists priests in Jiangsu Province.



Professor Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q.

For more information about the author, the reader can connect to his web site at:

www.daoistmagic.com

or

www.qigongmedicine.com

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 36 years.