

DAOIST MAGICAL INCANTATIONS, HAND SEALS, AND STAR STEPPING

THE SECRET TEACHING
OF ESOTERIC DAOIST MAGIC

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THE SECRET TRAININGS OF DAOIST MAGICAL INCANTATIONS

INTRODUCTION TO TRAINING DAOIST MAGIC

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

Through the use of magic (i.e., spirit travel, dream interpretation, controlling the weather, divination, healing, and conjuring or removing spirit entities), the ancient Daoist priests were able

to train the body's life-force to sense, manipulate, and control the energetic manifestations that govern within the physical world.

According to ancient Daoist teachings, the Dao ("Road" or "Way") is conceived as the infinite space out of which all reality emerges. It is so vast, that it cannot be described in words. It is beyond all time and space, and has been described as the magical structure of life - that underlies the universe.

THE HISTORY OF DAOIST MAGIC

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

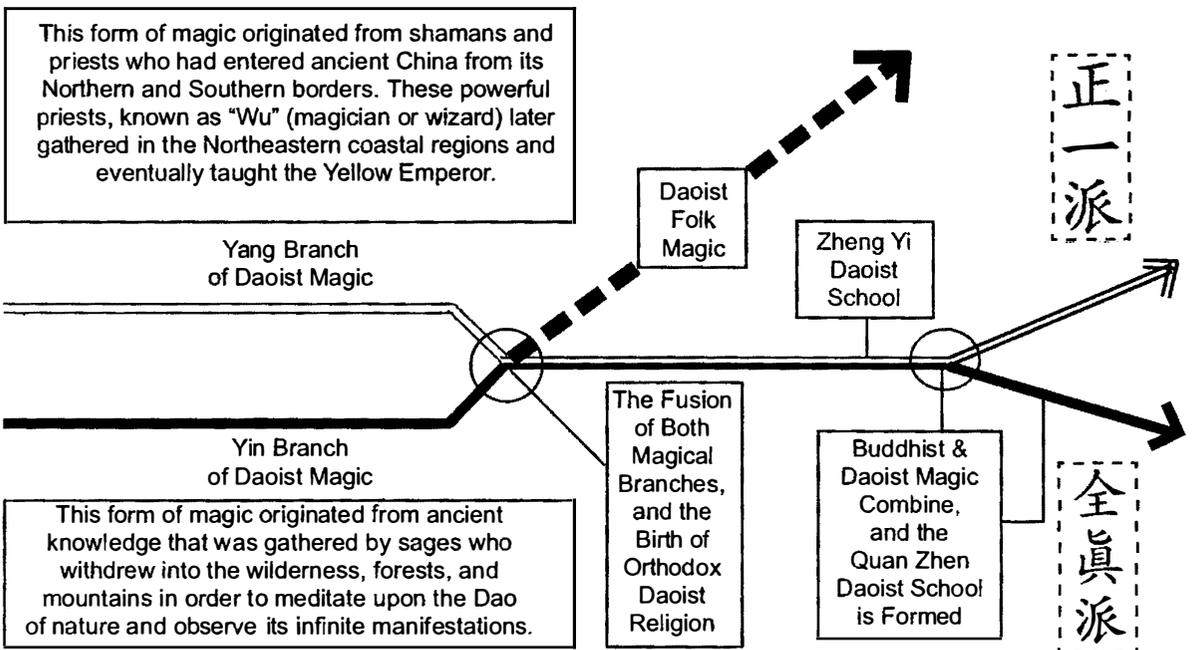


Figure 1.1. Origin of Daoist Magic



Figure 1.2. Ancient Daoist Wu-Sorcerer

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

The Yang Branch of Daoist Magic, originated from shamans and priests who had entered ancient China from its Northern and Southern borders. These individuals later gathered together and were concentrated within the Northeastern coastal regions of ancient China (especially within the states of Chi and Yen). These priests were eventually given the name of "Wu" (magician or wizard) and were believed to have eventually taught the Yellow Emperor.

In ancient China, the Wu, sometimes referred to as a Fangshi (Necromancer) traditionally wore a long robe with a tall hat. When performing magic rituals, the Wu carried a ceremonial staff (known as a "Jie Zhang") in his left hand and a medicine bag in his right (Figure 1.2).

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



Figure 1.3. Li Er, (Lao Zi)
(The Keeper of the Archives of the Zhou Court)

THE MAGICAL TEACHINGS OF HUANGDI

According to ancient Chinese belief, the founder of Daoism was not Laozi (whose original name was Li Er), the keeper of the archives in the Zhou Court (Figure 1.3), but the Yellow Emperor (Huang Di) himself, who was believed to live in China as early as 3,000 B.C. It is known by many ancient historians that the Yellow Emperor's magical practices were legendary.

At the time of Laozi's birth (in the state of Chu) during the Qin Dynasty (221-206 B.C.), the reigning Emperor Qin Shi Huang was already a strong devotee of Daoist shamanistic magic, which incorporated much of the Yellow Emperor's magical teachings. Years after Laozi had passed, many of the ancient energetic practices passed down from the Yellow Emperor became commingled with Laozi's spiritual teachings (known as Huang-Lao Daoism).

Historically, the originator of Daoist Magic, Qigong, and Acupuncture has always been linked to Huang Di (the Yellow Emperor), who ruled over a confederation of tribal clans in Northern China from around 2,696-2,598 B.C. (Figure 1.4). The Yellow Emperor is said to have practiced Qigong breathing exercises and meditations, cultivating internal alchemy through sexual practices with his harem of 1,200 women. Possessing great magical powers, he lived to the age of 111 years old and attained immortality. According to the *Biographies*



Figure 1.4. Huang Di (The Yellow Emperor)
Founder of Daoist Magic and Chinese Medicine

of the Immortals, written in the Han Dynasty (206 B.C.-220 A.D.), the Yellow Emperor had the magical powers to summon and control various deities and spirit entities, through the use of magical talismans and other esoteric magical tools.

There are a number of esoteric texts attributed to the magical teachings of the Yellow Emperor. These magical books are entitled:

- *The Yellow Emperor's Old Willow Divination by Dreams*
- *The Yellow Emperor's Inner Classics*
- *The Dietary Proscriptions of the Divine Agriculturist (Shen Nong) the Yellow Emperor*
- *Wondrous Mushrooms of the Yellow Emperor and His Various Disciples*
- *The Yellow Emperor's Classics of the Golden Bookcase and Jade Scales*
- *The Yellow Emperor's Canon of Internal Medicine*
- *The Yellow Emperor's and Three King's Techniques for Nourishing Yang*

The belief that the original school of Magical Daoism is founded by the Yellow Emperor was actually common knowledge in China until the Chinese government moved to embrace Western Medicine, and sought to squelch any metaphysical knowledge or Daoist Magic pertaining to the root or origin of modern Traditional Chinese Medicine. It was Huang Di's discourses on health and longevity with his chief medical advisors Qi Bo and Lei Gong, that were eventually compiled

and recorded in twelve scrolls during the Warring States period. This work is known as the *Huang Di Nei Jing (Yellow Emperor's Canon of Internal Medicine)*, and is hailed as the foundation of all Chinese Medicine.

THE HUANG-LAO DAOISTS

In the term "Huang-Lao," the word "Huang" refers to Huangdi (the "Yellow Emperor") and the word "Lao," refers to Laozi (the "Old Master").

The esoteric magical tradition of the "Huang-Lao" Masters, originated in the Eastern coastal region of ancient China, alongside the powerful magical traditions of the ancient Wu shamans. These powerful priests and sorcerers were devotees of the ancient magical practices passed down from the legendary Yellow Emperor (Huangdi), combined with the esoteric teachings of Laozi.

According to ancient historians, "Philosophical Daoism" (i.e., the philosophy of Laozi and Zhuangzi), began around 500 B.C., and was the dominant form of Daoism for several hundred years. The technicians of Daoist Folk Magic (i.e., the exorcists, alchemists, herbalists, fortune-tellers, astrologers, and medical practitioners) and Huang-Lao Daoists of the Han, saw Laozi as an inspired leader.

The Huang-Lao magical tradition originally flourished after the "Magic and Immortality" tradition had been popularized in ancient China. Therefore, the philosophy of Huang-Lao also incorporated into its magical teachings the ancient practices of the "Immortalist." Because the esoteric teachings of the "Magic and Immortality" tradition constitutes an important component of the alchemical teaching contained within Religious Daoism, it was later integrated into all Daoist Magical practices.

Historically, the term "Huang-Lao" first appeared in the *Shiji* ("Records of the Grand Historian"), written during the Western Han Dynasty (206 B.C. - 8 A.D.). The ancient text was originally started by historian Sima Tan. Sima Tan originally studied under a Huang-Lao Master, whose magical lineage dated all the way back to the Warring States Period (475-221 B.C.), from the Jixia Academy, at the Court of Qi (now located in modern Shandong).

The "Records of the Grand Historian" was later completed by Sima Tan's son, Sima Qian. It is said that the information on the life of Laozi written by Sima Qian was originally gathered directly from the ancient Huang-Lao teaching. This was because the Huang-Lao priests traditionally respected Laozi as an enlightened sage. They believed that the deep insights and advance philosophies contained within his book, the *Daodejing*, described the perfect art of living a harmonious existence. Even the reign of the Yellow Emperor, described within the opening historical pages of the ancient *Shiji* text, was depicted as a "Golden Age," attributing the success of harmonious living.

By the early Han Dynasty, the mainstream of Huang-Lao philosophy was centered around the "Art of Government," "Yin-Yang Theory," and "Immortalism." During the reign of the Han Emperor Wu, the Court Magicians reinterpreted the Yellow Emperor's teachings, to the point of completely merging them with Immortalist thought, so that the Immortalist Tradition came to be associated with the Yellow Emperor.

Later in China's great history, the Huang-Lao Daoist philosophy found favor at the Western Han (206 B.C.-8 A.D.) courts of Emperor Wen and Emperor Jing. This was years before Emperor Wu (141- 87 B.C.) established Confucianism as the state philosophy.

During the Eastern Han Period (25 B.C.-220 A.D.), the Huang-Lao magical tradition again regained court favor, when Empress Dou ruled as Dowager between the reigns of her husband Emperor Zhang and her son Emperor He. In the "Story of Wang Huan," described in "The History of the Later Han," it was recorded that Emperor Huan (reigned AD 158-167) patronized the Huang-Lao Tradition, and ordered the destruction of the old sacrificial halls.

After emperor Huan openly recognized the Huang-Lao Tradition, he sent officials twice a year to Laozi's ancestral shrine at Ku Xian, and to the Yellow Emperor's Guanlong Hall, marking the final stage of the formation of the Huang-Lao Tradition.

TWO MAIN SCHOOLS OF DAOIST MAGIC

The next major stage is Daoist evolution (i.e., from Daoist Folk Magic to Daoist Religion), began in the second century A.D., with the "Revelation of the Dao" from Laozi to Zhang Daoling, who eventually became the first Celestial Master (i.e., The Official Celestial Representative of the Dao on Earth). This was the advent of organized Daoist Religion. Zhang Daoling's magical tradition contained specific doctrines, rituals, altars, tools, offerings, and both celestial and terrestrial deities. The ultimate goal of the priest was to heal the masses and obtain immortality through cultivation. This empowered the priest with the ability to ascend to the celestial realm of the immortals at will.

Today, Daoism is traditionally divided into two main branches of esoteric training: Northern Daoism and Southern Daoism. Within each of these branches, the esoteric training can further be divided into Religious Daoism, known as "Dao Jiao," and Magical Daoism, known as "Dao Wu." Religious Daoism is known for its elaborate, colorful ceremonies, while Magical Daoism is known for its esoteric alchemical training and occult mysticism. Both Northern and Southern schools of Daoism combine aspects of religious and magical training, and both systems have unique blueprints for creating magical talismans.

The Northern Branch of Daoism is traditionally called the "Quan Zhen" (meaning "Complete Reality" or "Ultimate Truth") sect. A disciple of Quan Zhen is taught Buddhist, Daoist, and Confucianist schools of spiritual thought and training, hence its name "complete" reality. The disciples of the Quan Zhen Daoist sect are traditionally monastic, celibate, vegetarian, and are more Buddhist in nature.

The Southern Branch of Daoism is traditionally called the "Zheng Yi" (meaning the "True One" or Orthodox One") sect. This discipline is rooted in ancient shamanistic Daoism and esoteric mysticism. A disciple of Zheng Yi holds fast to the "original" magical training as established by the Yellow Emperor, hence its name "True One." The disciples of the Zheng Yi Daoist sect may practice sexual cultivation, drink wine, eat meat, can marry, and live in homes outside the monastery.

THE ZHANG YI DAOIST SECT

Zhengyi ("Orthodox One") Daoism distinguishes itself by practicing magical exorcism and healing through various talisman construction. Among its esoteric practices include Daoist Sex Magic and living a non-monastic lifestyle.

According to ancient historians, Zhengyi Daoism was the first organized sect of Daoist Religion, under the authority of Zhang Daoling (Figure 1.5). It is said that before its founding, there was no existence of a Chinese born organized religious system.

The head of Zhengyi Daoism is given the titled "Celestial Master." This special title is passed down only to family members, and has a direct lineage to Zhang Daoling himself. For example, the 65th Celestial Master, Zhang Mei Liang, lived in Taiwan, until he passed. In Taiwan, he was renown for his magical ability, and continued the ancient traditions of the Celestial Masters, teaching the Dao, performing healings, and exorcisms.

Originating from ancient Chinese shamanism, the esoteric teachings of the original Zhengyi Daoist system are believed to represent a 2,000 year old magical lineage. As a school of magic, Zhangyi Daoism was formally established at the end of Eastern Han Dynasty (25-220 A.D.), with the emergence of Taiping Dao (The Way of Great Peace) sect and the Wudoumi Dao (Five Bushels of Rice) sect as two of its primary branches. Both of these branches employed magical rituals in order to influence the weather, exorcise demons and evil spirits, avoid disasters, cure illnesses, and bring harmony to families in distress.

Apart from these two original branches, other Zhengyi Daoist sects, such as the Shangqing (Upper Clarity) of Maoshan and the Lingbao (Magical Treasure) sect of Ge Zao Shan, also appeared during the Jin Dynasty (265-420 A.D.), and the Southern and Northern Dynasties (420-581 A.D.) as well.

It is important to note that, it was during the 3rd century A.D., that Zhang Daoling was named "Celestial Master," thereby beginning the Tianshi (Celestial Masters) Daoist tradition. This official title was awarded to Master Zhang 100 years after



Figure 1.5. Zhang Daoling, the first Celestial Master of the Zheng Yi Daoist Sect

he had died. In the year 1304, the Emperor of the Yuan Dynasty granted the 38th Celestial Master Zhang Yucai the title "Zhengyi Lord" (Orthodox Unity Lord) and ordered him to command all Daoist sects in China. Since then, the Southern and Northern Celestial Masters Sects, the Shangqing Sect, and the Lingbao Sect, have been classified under Zhengyi Taoism.

In order to keep the ancient magical teachings "pure," the Southern monasteries formed a special alliance, under the heading of the Zheng Yi School. The ancient Zheng Yi branch was composed of three main Daoist sects, united in what was traditionally known as the "Three Mountains Drop of Blood Alliance." These three Daoist sects are described as follows:

- **Celestial Master Daoism (Tian Shi Sect)**, from Long Hu Shan (Dragon Tiger Mountain) in Jiangxi Province, known for its ability in healing, exorcism, and dispelling demons, evil spirits, and ghosts.
- **Upper Clarity Daoism (Shang Qing Sect)**, from Mao Shan (Mao Mountain) in Jiangsu Province, known for its ability in exorcism and conjuring spirits.
- **Magical Treasure Daoism (Ling Bao Sect)**, from Ge Zao Shan in Jiangxi Province, known for its ability in medicine, magical talismans, and magical training.

The main goal of these three original schools of ancient Zheng Yi Daoism are primarily orientated toward the cultivation of an individual's magical accomplishments, rather than their spiritual salvation brought about through the institution of controlled rituals.

The combination of the sacred writings from the Ling Bao Scriptures, Shang Qing Scriptures, and the Tian Shi Scriptures comprised the first Daoist Canon. This important Canon of Daoist alchemy and esoteric magical training has been preserved to this date, presented to future disciples for the construction of Magical Talismans, Breath Incantations, Star Stepping, Magical Hand Seals, etc.

Zhengyi Daoism remains today as one of two main denominations of Religious Daoism, the other Daoist sect being Quanzhen Daoism.

THE QUAN ZHEN DAOIST SECT

Quanzhen (Complete Reality) Daoism is distinguished by its magical practice of Internal Alchemy, which traditionally requires the priest to live a monastic lifestyle. As a magical practice, its core teachings include the combined spiritual techniques derived from ancient Buddhism, Confucianism and Daoism (Figure 1.6).

Its historical lineage is traditionally traced back to Master Wang Chongyang (Figure 1.7), who founded Quanzhen Daoism in 1167 (in the 7th year of Dading reign of Emperor Jin Shizong), in "Quanzhen Hut," in Ninghai County, located in the Shandong Province.

Wang Chongyang's seven students, known as the North True Seven. These seven great disciples



Figure 1.6. The three teachings of Confucius, Buddha, and Laozi are the core doctrines of the Qian Zhen Daoist Sect

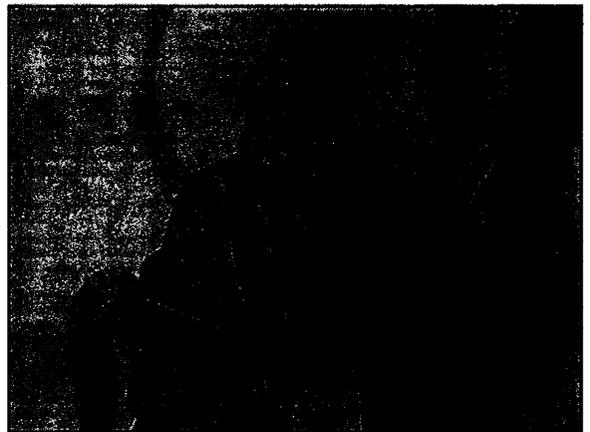


Figure 1.7. Wang Chong Yang (The Founder of the Quan Zhen Daoist Sect)

were: Ma Yu, Tan Chudian, Liu Chuxuan, Qiu Chuji, Wang Chuyi, Hao Datong, and Sun Bu'er.

Each of the seven disciples founded his or her own Sect, described as follows: (Figure 1.8)

- Ma Yu, founded the Yuxian Pai (Meeting Immortals Sect)
- Tan Chudian, founded the Nanwu Pai (Southern Void Sect)
- Liu Chuxuan, founded the Suishan Pai (Sui Mountain Sect)

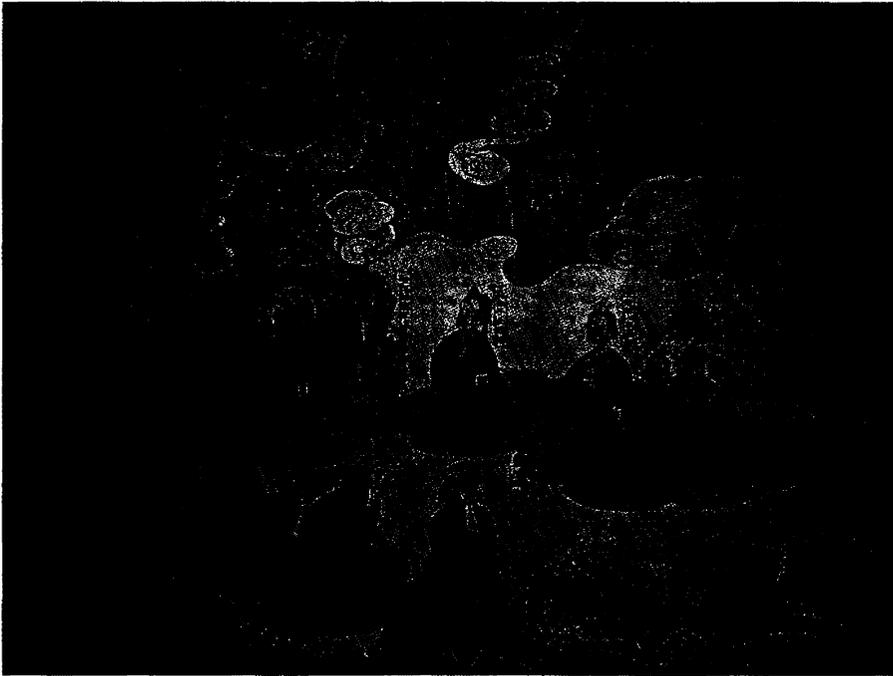


Figure 1.8. Wang Chong Yang and his Seven Disciples
(The Founders of the Seven Original Quan Zhen Daoist Sects)

- Qiu Chuji founded the Longmen Pai (Dragon Gate Sect)
- Wang Chuyi, founded the Yushan Pai (Yu Mountain Sect)
- Hao Datong founded the Huashan Pai (Hua Mountain Sect)
- Sun Bu'er, founded the Qingjing Pai (Clarity and Stillness Sect)

Among the most famous branches of Quanzhen Daoism include: The Wuzu (Five Ancestors) Sect, and the Ziyang (Purple Sun) sect of South Wuzu sects.

In the North, the Baiyun (White Cloud) Monastery in Beijing is the ancestral home for Longmen (Dragon Gate) sect of Quanzhen Daoism.

THE THREE MAIN CATEGORIZATIONS OF DAOIST MAGICAL INSTRUCTION

According to many scholars, the magical schools of Daoism actually encapsulate the various elements from three Chinese terms: Daojia (Daoist Schools), Daojiao (Daoist Traditions), and Daoshu (Daoist Arts), described as follows:

- **Daojia (Daoist Schools):** Daojia is considered by many to be the oldest of the three terms, and was originally used as a classification for such ancient works as the Yijing (The Classic of Changes), and the Daode Jing (Scripture of the Way and Its Virtue).
- **Daojiao (Daoist Traditions):** Daojiao refers to the transmission of ancient Daoist magical teachings, mainly passed on within an institutionalized religious setting, where priests and nuns of a particular sect are trained and Ordained as priests.
- **Daoshu (Daoist Arts):** Daoshu encompasses such magical teachings as meditation practices, breathing exercises, and energy movements. These special magical skills may originate from the various Daoist Martial Arts, Daoist Medicine, and Daoist Religious/Folk magical practices, taught either in a formal context, under the careful instruction of a Daoist organization, or through independent study.

DAOIST RANK AND PROGRESSION OF POST

According to the ancient Daoist teaching of the Zheng Yi Sect, those who study the Dao are traditionally divided into the following categorizations:

- **Daoyou ("Friend of the Dao"):** This is someone who is considered to be a "tourist." They may practice some form of Daoist arts (meditation, taiji, bagua, qigong, neigong, etc.), or may be very devoted to a temple, observing sacred days and participating in magical rituals, but they currently have no "formal" commitment, and have not taken any "Vow of Dedication and Obligation" (also known as the "Oath of Acceptance and Responsibility").
- **Dizi ("Disciple"):** This is someone who has taken a "Vow of Dedication and Obligation," and has become a true disciple of a lineage or temple. However, they are currently not under any form of spiritual leadership and have no "formal" teacher. When a Disciple of the Dao is accepted into the Daoist sect, he is given his official Yellow Paper certificate. The Yellow Paper certificate includes the disciple's Registration Number, Daoist Lineage Name and Number, Celestial Guiding Star, and Original Destiny Gate of Life information.

The rank of Dizi is traditionally given to acolytes (assistants), scholars, and novices who study Daoist liturgy, music, sacred dances, and monastic asceticism. They are usually given the title of "Incense Master" and "Procession Leader."

- **Tudi ("Apprentice"):** This is someone who has taken a "Vow of Dedication and Commitment," and has become a true disciple (Dizi) of a lineage or temple, and has additionally been "formally" accepted by a Shifu (Master) as an Apprentice.
- **Daoshi ("Daoist Priest"):** This is a Tudi (Apprentice) who has trained hard, gained an understanding of the basic skills used in Daoist magical teaching, and earned the title of Daoshi (Daoist Priest).

A Daoshi possess the knowledge of "The 3 - 5 Surveyor of Merit" Register and Canons, including the various knowledge of other Daoist secret manuals. Through oral instruction, he has mastered the magical tools needed for performing the "Jiao Liturgy of Renewal" and "The Rites of Burial."

- Usually after becoming a Daoist Priest (First Lu Ordination), the Daoshi must work to organize all of the information into a consistent, coherent religious practice. At this time, the priest receives his Ranking in the Celestial Court, Place of Service, Altar Name, Meditation Room, Spiritual Province, Celestial Master, Primary Heart Seal, Emergency Heart Seal, Spirit Helpers, Magical Seals, Thunder Command Block, Seven Star Binding Evil Sword, Heavenly Law Ruler, Gathering Thunder Command Flag, Ghost Beating Stick, and the specific name of the Martial General who is in command of all of the priests magical tools. At this stage in his magical training, the new Daoshi (Daoist Priest) may teach or preach general information about the Dao, but is not allowed to have formal students.
- **Shifu ("Master"):** This is a Daoshi (Daoist Priest) who has "mastered" advanced magical teachings (i.e., the knowledge of "The 24 Zheng Yi Meng Wei Jing Lu" register, used to summon, command, dispatch or destroy demons and spirit entities), and has developed a deep understanding of the secret esoteric skills used in Daoist Magical Teaching or Daoist Religious Teachings. At this stage in his magical training, the new Shifu (Master) is given permission to formally accept and train Tudi (Apprentices), and to assist and teach other Daoshi (Daoist Priests), officially acting as a "Bishop."
 - **Daozhang ("Head of the Dao" or "Abbot"):** This is a Shifu (Master) who has committed to teach Daoist magical skills at a physical location (Temple), and works as an Abbot (Bishop) to oversee the Daoshi (Daoist Priests). If an Abbot ever chooses to give up his post at the temple, he will no longer be called a "Daozhang," but will again be called a "Shifu" (Master).
 - **Zhuchi (Senior Abbot):** This is a Daozhang (Head of the Dao) who is currently acting as the "Senior Abbot" at a Daoist Temple, orchestrating the needs of the various Abbots and Priests. I (Dr. Johnson) am currently the Zhuchi at the Tian Yun Gong. However, when visiting the Celestial Masters Mansion at the Longhu Shan Monastery, in Jiangxi Province in China, I am known and received as the "Daozhang of Tianyun Gong."

THE FOUR PILLARS OF DAOIST MAGIC

Since ancient times, much of the Daoist esoteric magical training was secretly passed down from master to disciple. Therefore, even today, there is much dispute among certain priests as to what training is orthodox and what training is unconventional. There are commonly regional, doctrinal, and lineal differences, including many additional personal preferences and methodologies added by the senior priest to the various Daoist magical teachings.

Aside from their various differences, when boiled down to its basic foundation and structure, the esoteric teachings of all Daoist Magic can be categorized into four main energetic practices, known as the Four Pillars (Figure 1.9).

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

It is important to understand that, in its early formative stages, both science and magic were originally indistinguishable. Even the early "royal society" found it difficult to distinguish between science and what we now call magic. For example, up until the 16th Century, science was commonly called "Natural Magic."

MAGICAL INITIATION

In order to become a "true" Daoist, an individual must be initiated into a Daoist Magical Lineage. Once an individual has been initiated (or consecrated) into a Daoist Magical Lineage and spiritual line, certain things begin to happen to them. Because the disciple's oath is spoken in magic ritual, the Celestial Realm will traditionally receive and accept the new recruit. Immediately, the spirit guardians and teachers of the magical lineage will begin to teach, refine, and utilize the disciple's various talents, for the promotion and expansion of the Divine.

The disciple now becomes a "worker" in the eyes of the Celestial Court, and will be given many new responsibilities according to his specific abili-

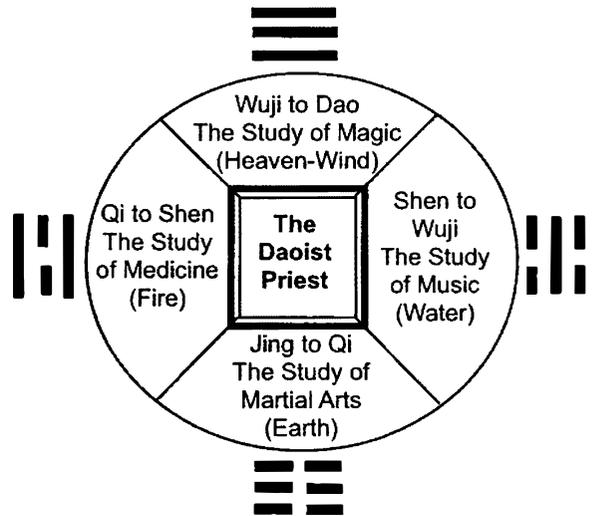


Figure 1.9. The Four Pillars of ancient Daoist Magic

ties. During this time period, the new initiate will experience many spiritual "awakenings," and new understandings about himself, the celestial realm, and the world he lives in.

Once connected to the magical power of the internal current flowing within the Daoist sect, the new initiate will have access to certain magical skills developed by the sects various masters throughout many generations, contained within that lineage. Access to these esoteric powers depends on the disciples commitment to the lineage, and how seriously he walks the magical / spiritual path.

3 BODIES, 3 BREATHS AND 3 MINDS

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

This disciplined practice enabled the priests to control their Three Bodies and fuse them with their Three Breaths. This physical, energetic, and spiritual fusion then become powerfully directed by their Three Minds (Figure 1.10).

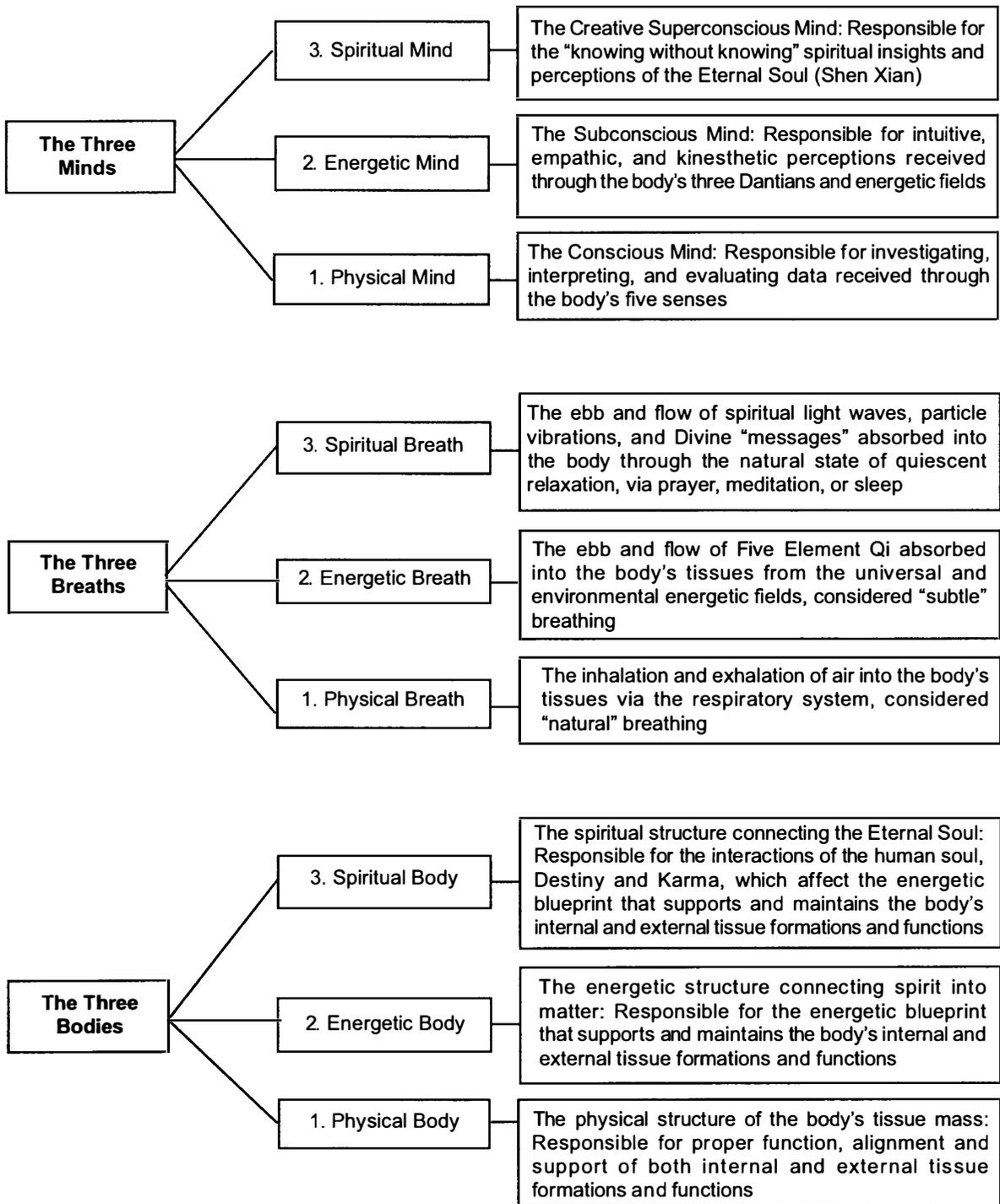


Figure 1.10. The Ancient Daoist Understanding of Internal Harmony

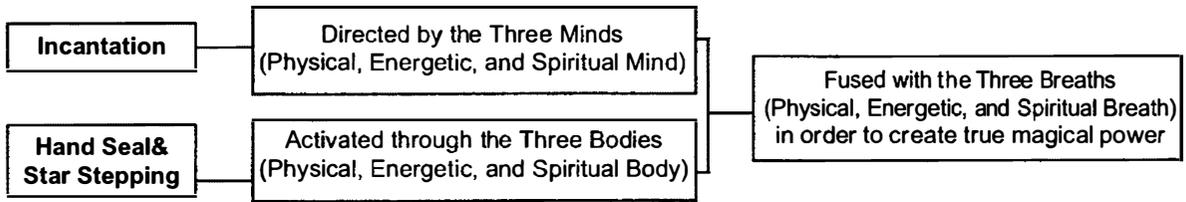


Figure 1.11. The Three Minds and Three Bodies fuse with the Three Breaths in order to create true magical power

Then, when the Daoist priest spoke a magical incantation, it was directed by the Three Minds (i.e., Physical, Energetic, and Spiritual Mind), and initiated through magical Hand Seals and /or Star Stepping patterns, which were then activated through the priest’s Three Bodies (i.e., Physical, Energetic, and Spiritual Body). The energetic combination of all Three Minds and all Three Bodies was then fused with the energetic combination of all Three Breaths (i.e., Physical, Energetic, and Spiritual Breath) in order to create true magical power (Figure 1.11).

MIND, SPEECH, AND BODY SECRET

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

TRAINING THE MIND SECRET

Without inner access to the magical powers of the internal energetic current flowing within the Daoist sect, most magical work is pointless. Without this important internal connection, the disciple remains disconnected from the esoteric magical skills developed and contained within that lineage. In Daoist magic, all external rituals must contain an internal mirror that reflects the disciples inner connection, through which the magical power, spiritual contact, and energetic action flows.

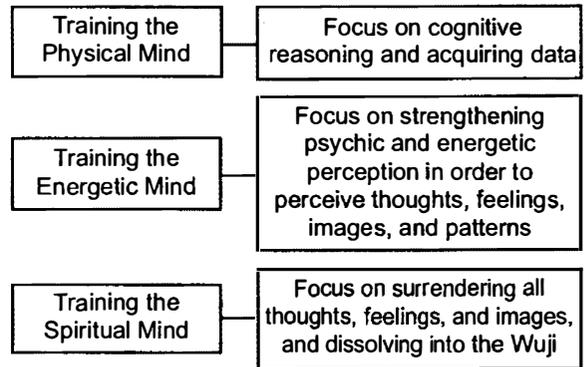


Figure 1.12. Training The Three Types of Posture

Once the initiate passes into the inner spiritual realms, his attachments to and understandings of the external world of existence fades away, and he slowly awakens to a spiritual state of true discovery through access to the Divine Mind. Once awaken to the true constructs of the Divine Mind, the disciple of magic is forever hooked.

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

The mind functions on three different planes, simultaneously orienting within the physical, energetic, and spiritual worlds. Together, these three mental planes make up the mind of an individual. In this way the three layers of mind encase the individual’s Eternal Soul in physical, energetic and spiritual matrices. Therefore, in ancient China, training the mind was divided into three stages, training the physical mind, training the energetic mind and training the spiritual mind, described as follows (Figure 1.12):

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

Energetic Divisions of Qi	Yin	Yang
Psychophysical Divisions	Di (Earth) Body Orientation	Tian (Heaven) Consciousness Orientation
Superficial Level of the Mind (Zhi and Yi)	Zhi (Will) Kidneys Thinking Body	Yi (Intention) Spleen Thinking Mind
Middle Level of the Mind (Hun and Po)	Po Lungs Corporeal Soul	Hun Liver Ethereal Soul
Deepest Level of the Mind (Yuan Shen)	Jing (Essence) Kidneys Water Qi	Shen (Spirit) Heart Fire Qi

Figure 1.13. Mental and Emotional Transitional States of the Mind

YIN AND YANG DIVISIONS OF THE MIND

There are two divisions of the mind (Yin and Yang), each consisting of three different levels. The Yin part of the mind belongs to the energy of the Earth and is a more body-oriented type of mind. The Yang part of the mind belongs to the energy of Heaven and is a more consciousness-oriented type of mind. The three levels of the mind are described as follows (Figure 1.13).

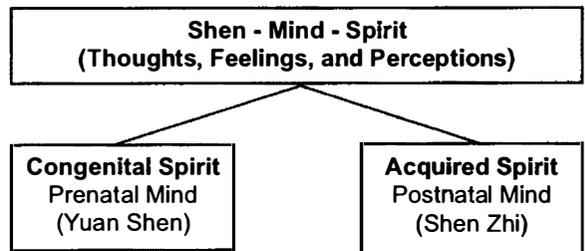


Figure 1.14. The Prenatal and Postnatal Mind

1. The most superficial level of the mind exists within the individual’s Will (Zhi) and Intention (Yi), and represents the mind’s everyday functions (i.e., cognitive thinking). The Zhi is considered the “thinking body,” while the Yi is considered the “thinking mind.”
2. The middle level of the mind exists within the emotional and spiritual influences of the Seven Corporeal Souls (Po) and Three Ethereal Souls (Hun), and represents the moving and active aspects of the mind (e.g., body movements, reflexes, instincts, drives, and spirit projection - when accompanied by the Yuan Shen).
3. The deepest level of the mind exists within the Prenatal foundation of the Kidney’s Jing and the Heart’s Shen, and represents the original and primordial energetic and spiritual form of the “Original Mind” (YuanShen). The “Original

Mind” is manifested throughout the body via the Yin and Yang energetic natures contained within the original Prenatal Elements of Fire and Water.

These different levels of energies create the body, as well as activate the mental, emotional and spiritual transitional states of the mind. All three levels of the mind are interactive and interdependent.

THE PRENATAL AND POSTNATAL MIND

The ancient Daoists considered the Heart the Emperor of all internal organs because it stores the individual’s Shen (Spirit). The Shen was further divided into two components: the Prenatal Mind known as the Yuan Shen (the intuitive congenital spirit), and the Postnatal Mind known as the Shen Zhi (the analytical acquired spirit). These two aspects of the mind are described as follows (Figure 1.14):

- **The Prenatal Mind (Yuan Shen):** This congenital aspect of the mind is inherited from the Jing, Qi, and Shen of both parents and dominates the vital activities of all the major viscera, as well

as the active functioning of the body's entire energetic organism and spiritual matrix.

- **The Postnatal Mind (Shen Zhi):** This acquired aspect of the mind is developed through interactions with people and the environment after birth. It dominates thought and interaction, and it engages in unlimited mental activity.

INTERACTIONS OF YUAN SHEN AND SHEN ZHI

The Yuan Shen (Original Mind) and Shen Zhi (Acquired Mind) are interactive and interdependent. If the Shen Zhi is active and chattering (sometimes called the "monkey mind"), it is difficult for the Yuan Shen to convey its intuitive information.

According to ancient Daoist texts on energetic alchemy, the Shen Zhi is meant to be a servant of the Yuan Shen. However, it is the nature of the unenlightened mind to allow the Shen Zhi to become extremely stubborn, developing a chronic, suspicious demeanor. If the activity of the Shen Zhi becomes too self-involved, it can become completely independent. As the Shen Zhi strives for control it inhibits the development of the Yuan Shen, causing disbelief and suspicion to dominate the individual's mind and override most intuitive perceptions.

Regulating the Mind is therefore needed to bring harmony between the analytical (Zhi) and intuitive (Yuan) aspects of the mind. In ancient Daoism there is a saying, "the mind must be led by a master; the Yuan Shen must be that master and must lead the Heart's Shen Zhi as One Mind."

THE FOUR SECRET POWERS OF THE MIND

Any seasoned Daoist priest, who has developed a deep connection with the inner realms of magic for an extended period of time, will eventually become powerfully connected to the extensive collective powers and consciousness flowing within his magical sect and lineage. Therefore, when a Daoist priest performs any type of physical action with magical intent, all of the powers of the collective energy flowing through his lineage are manifested through this action. If the priest's connection to this inner collective energy is not there (or has not been established strongly enough), then the physical actions performed during any type of magical ritual will have true magical effect. In Daoist Magic, the magical imprinting of all ritual

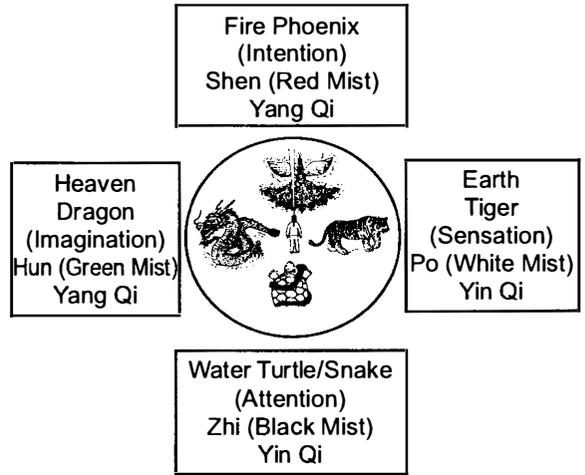


Figure 1.15. The 4 Celestial Animals and their powers

tools, talismans, sigils, and charms can only be energetically empowered through this secret method.

"Training the Mind," in Daoist Magic, refers to cultivating and releasing the magical power that can be harnessed through the proper application and fusion of four secret powers. These four secret powers are represented through the image of Four Celestial Animals: the Green Dragon, the White Tiger, the Red Phoenix, and the Black Turtle/Snake (Figure 1.15). In training the Mind Secret, the Four Celestial Animals are attributed to different magical powers and states of consciousness:

- **The Green Dragon (Yang):** This Celestial Animal represents the powers of Heaven, the Hun, Imagination, and Yang Qi. In Daoist Magic, it energetically manifests as the power of creation, developed through forming mental images.
- **The White Tiger (Yin):** This Celestial Animal represents the powers of Earth, the Po, Sensation, and Yin Qi. In Daoist Magic, it energetically manifests as the various levels of intuitive awareness, created through feeling sensations.
- **The Red Phoenix (Yang):** This Celestial Animal represents the powers of Fire, the Shen, Intention, and Yang Qi. In Daoist Magic, it energetically manifests as purpose, aim, and determination.
- **The Black Turtle/Snake or Dark Warrior (Yin):** This Celestial Animal represents the powers of Water, the Zhi, Attention, and Yin Qi. In Daoist Magic, it energetically manifests

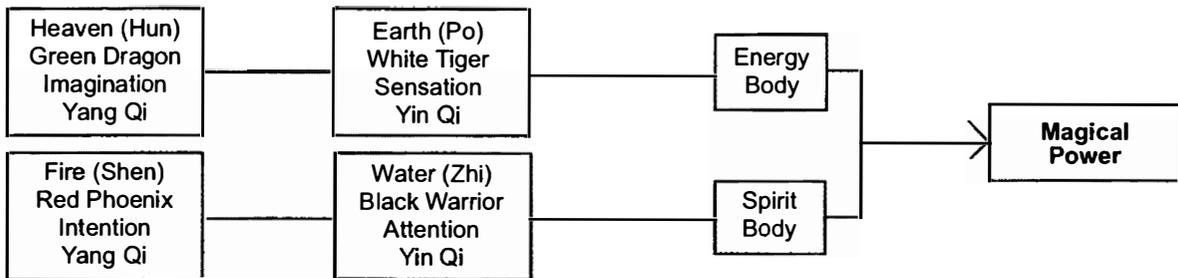


Figure 1.16. The secret powers of the Four Celestial Animals are needed to create the power of true magic

as the focused concentration of the mind, applied towards something.

In Daoist magic, the fusion of all Four Celestial Animal powers is a pre-requisite for creating the true magical power of manifestation. The magical energies of the Green Dragon and White Tiger must be combined in order to create and sustain the priest's Energy Body. The magical energies of the Red Phoenix and Black Turtle/Snake must be combined in order to create and sustain the priest's Spirit Body. The energies of both the Energy Body and Spirit Body must combine and fuse as one in order to create true magical power (Figure 1.16).

The Four Celestial Animals are manifestations of the divine energy radiating from the priest's "Most Secret Name" (i.e., the priest's spiritual name of power). The power of the priest's Most Secret Name is used as a magical bridge in order to connect together the two realms of spirit and matter. It is imagined and kept as a Luminous Jewel, located deep inside the core center of the priest's Lower Dantian, and it is utilized whenever he or she performs Breath Incantations, Magical Hand Seals, or Star Stepping patterns.

Language, Mythology and Energetic Geometry

The training of the Four Celestial Animals of the Mind Secret also involves three important magical disciplines: Language, Mythology, and Energetic Geometry. Through these three important disciplines, the Daoist priest learns the secret "trigger" mechanisms needed in order to release and control powerful magic. In the context of magic, power is defined as the ability to produce a result (i.e., how long it takes to manifest something).

These three important magical disciplines are used to help focus the priest's Will (Zhi). By

gathering them together with Intention (Yi), the priest is creating a magical universe that he or she can use to energetically effect the three realms. The disciplines of Language, Mythology and Energetic Geometry are defined as follows:

- **Language:** This skill encompasses the use of magical words, their pronunciations, and the methods of combining them. This discipline is externally trained through the skill of speech (verbal expression) and internally trained through thought processing. It is expressed and manifested into the external world via the priest's Magical Incantations.
- **Mythology:** This skill encompasses the use of the myths and legends that deal with gods, demigods, heroes, and villains surrounding people, places, and things. This discipline is energetically trained through culture and tradition. Its effect is experienced within the world of matter externally through images (energetic symbols and icons) and internally through dreams (Archetypes, Dream Travel, and visionary work). Although some mythological correspondences will remain consistent, certain energetic aspects will greatly vary depending on the priest's magical tradition.
- **Energetic Geometry:** This skill encompasses the use of the sacred mathematical formulas that deals with the relative properties and measurements of solids, surfaces, lines, points, and angles. This discipline is energetically trained through vision (external sight) and is released into the world of matter externally through magical forms (i.e., Body Postures, Hand Seals, and Star Stepping) and internally through images (energetic shapes).

Each of the Four Celestial Animals corresponds to one of the Four Directions. Each of the Four Directions acts as a secret door that opens onto a vast hallway of interconnected meanings (i.e., each direction corresponds to a certain time, season, polarity, planet, shape, color, sound, herb, stone, Element, number, etc.). In ancient Daoism, masters of Feng Shui and Divination were extremely skilled at recognizing the magical correspondences of Energetic Geometry.

FOUR WAYS TO AVOID LOSING MAGICAL POWER

When training esoteric magic, the ancient Daoists described four primary ways that a priest could lose his or her power and weaken the ability to mentally manifest. These four ways are described as follows: Leaking Magical Power Through the Mouth, Leaking Magical Power Through Vision, Leaking Magical Power Through Geometry, and Leaking Magical Power Through Sex. Because the priest's magical power can be lost through one or several of these four methods, it reveals two important things about their mental training:

- First, pertaining to each of these four methods, the priest's magical power can be cultivated and conserved by certain disciplined means of magical training.
- Second, the skill of intentionally creating specific manifestations can be consciously expressed through each of these four methods.

Leaking Magical Power Through the Mouth

Magical power can leak out through the mouth via undisciplined external talking and internal thought. There are Three Filters used by priests in order to build the energetic power of speech and not lose the power of words. These three filters entail three specific questions that the priest asks him or herself before speaking, described as follows:

- Is it necessary to say this, or should I remain silent?
- Is it truthful (authentic), and will it create energy in the direction of where I want to go?
- Is it kind to the listener and will it help them spiritually heal and grow, or will it close their spirit and harden their heart?

These three questions are designed to transform the priest's conditioned programmed mind and alter the reactive habits of the sub-personalities working within the unconscious mind. Over time, the practice of these questions dismantles the priest's masks and defense mechanisms, which are designed to mislead and deceive others for the sake of the priest's ego identity. The priest then has access to the infinite power of his or her divine self. As the priest's Acquired Mind (Shen Zhi) eventually quiets its excessive chattering, the Original Spirit (Yuan Shen) begins to automatically take over as a spiritual observer, "truly listening to what the priest is listening to."

Through mastering the Three Filters, eventually the power of the priest's words become so powerful that when he or she speaks any form of magical Incantation, Spell, or Mantra, the power of the words are automatically brought into manifestation. This magical power eventually transfers over to nonverbal communication and becomes evident in the manifestations of the Magical Hand Seals and Star Stepping patterns.

Leaking Magical Power Through Vision

Magical power can leak out through vision via undisciplined external sight and internal dreams. One important technique used to assist the priest in avoiding the loss of magical power through vision is to train in the skill of Visualization. Visualization is simply seeing or experiencing images within your mind. By using visualization to form a mental image, you can increase your energetic potential by a factor of ten. This type of mental training builds neuromuscular connections that allows you to develop a spiritual and energetic foundation from which to progress.

There are three steps in achieving a successful visualization practice: Deep Relaxation through Qigong Meditations, Clarity of Visualization, and Physical Movement and Visualization (Figure 1.17). When practicing visualization skills, it is important to keep the following points in mind:

- **Begin External, Then Progress Internal:** Keep the image or symbol external during the initial phases of training. Then, as your perceptions become more refined, utilize the more subtle image of an internal psychic symbol.

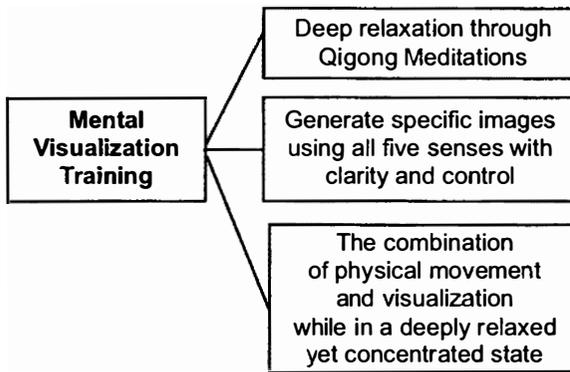


Figure 1.17. The Three Steps in Mental Visualization

- **Choose a Familiar Symbol:** The image or symbol that you choose for visualization practice should be easily identified by your mind (i.e., it should easily attract and hold your mind's attention).
- **Do Not Change Your Symbol:** Training every day using the same visualized symbol allows the mind to create a faster energetic patterning.
- **Picture the Image With Your Eyes Closed:** Clearly visualizing your symbol with your eyes closed allows the mind to create a faster energetic re-patterning. In order to obtain clarity of visualization and generate specific images using all five senses with clarity and control, visualize internally with your senses. When using your imagination, it is important to see, feel, hear, taste, and smell the experience that you are creating. This should be performed to the degree that you are actually experiencing what your imagination is conjuring.

Be persistent and work towards a fullness of this internal experience. Generally, the mind will progress through five transitional stages when the priest's clarity of visualization is being mastered. These five stages are described as follows:

1. **Unstable:** The mind's attention and focus constantly changes; it is unstable and wavering in both thought and feeling.
2. **Inattentive:** The mind's attention and focus becomes confused, unobservant, and inattentive to the original thought-intention.
3. **Occasionally Focused:** The mind's attention and focus begins to direct its attention, becoming occasionally focused.
4. **Focused:** The mind's attention and focus begins to gather into one spot; its attention is becoming clear and focused.
5. **Mastered:** The mind's attention and focus is completely controlled and clarity of visualization is mastered.

The priest can also choose to use a combination of physical movements and visualization while in a deeply relaxed yet concentrated state. This can be accomplished by external visualization. One method of training is to imagine seeing yourself on your own mental movie screen, while analyzing and correcting your performance (movements and actions) towards a successful and powerful outcome. Visualize different types of movement patterns and interactions. During this type of active visualization training, if you detect an error in movement or action, mentally rewind and replay the event until the action or movement occurs perfectly.

Leaking Magical Power Through Geometry

Magical power can leak out through Energetic Geometry via exposure to external forms (postures) and internal images (shapes).

Leaking Magical Power Through Sex

Magical power can leak out through undisciplined sexuality via the loss of Essence (Jing), Energy (Qi) and Spirit (Shen).

TRAINING THE SPEECH SECRET

The ancient Chinese believed and taught that everything in the universe was made of sound. Sound waves not only affect matter, but also affect the consciousness as well; this is the purpose of using an Incantation in meditation or chanting. Therefore, Incantations were also used to develop such psycho-kinetic feats as weather control, teleportation, and levitation, and were also continuously chanted in order to create magical amulets or talismans used for protection against illness and evil.

In Daoist magic, Training the Speech refers to cultivating and releasing the magical power that can be harnessed through the proper application or breath and sound. When the spoken sound is released through Breath via magical incantations, a powerful spiritual interaction and energetic fusion involving the Brain (Kidney Water) and Heart (Heart Fire) occurs. It is therefore important for the priest's Shen to consciously guide and direct the spoken sound, as the projected voice is a direct manifestation of the priest's spirit and life-force energy.

THE THREE LEVELS OF BREATH

Through proper breath and mind control, a Daoist priest is able to store Qi and Shen, similar to the way a battery stores and contains electricity. Many of the powers attributed to advanced Qigong and Shengong practice are largely due to the hidden knowledge and esoteric understanding of how to utilize conserved Qi and Shen and later use it for specific purposes. The ancient Daoists understood that certain forms of breathing could enable him or her the ability to energize, empower, and increase latent psychic abilities.

In order to obtain the ultimate control and utilization of stored Qi and Shen, these ancient Chinese masters of esoteric knowledge divided the skill of breath into three levels: Training the Physical Breath, Training the Energetic Breath, and Training the Spiritual Breath. These three levels are described as follows (Figure 1.18):

- **Training the Physical Breath:** This type of breathing is based on training the physical motion of the body's respiratory patterns. Fo-

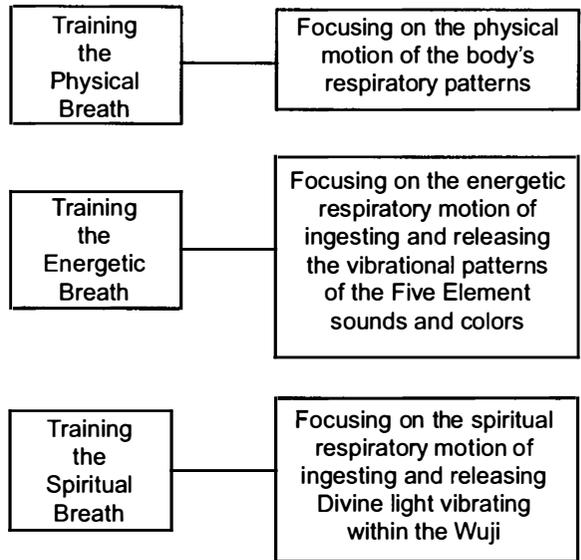


Figure 1.18. Training The Three Types of Breath

cus is placed on the interaction of the Lungs, diaphragm, and abdomen.

- **Training the Energetic Breath:** This type of breathing is based on training the energetic respiratory motion for ingesting and releasing the vibrational patterns of the Five Element sounds and colors.
- **Training the Spiritual Breath:** This type of breathing is based on training the spiritual respiratory motion for ingesting and releasing Divine light vibrating within the Wuji.

THE ENERGY OF THE BREATH (WIND)

The ancient Daoists considered the Wind (Feng) to be the first and primary element in commanding the influences of Nature upon the Earth. In nature, the energy of the moving Wind can be so gentle that it can cause subtle penetration of the body's tissues and cells. The energetic currents of the Wind flow like water, moving across the body's surface, circulating, and sometimes collecting into energetic pockets and then unpredictably moving on.

In Daoist magic, the energetic flow of the Human Wind (breath) establishes the foundation of the internal environmental climate. The energy of "Human Wind" is created by the combination of the priest's Yi (Intention), Shen (Spirit), and Qi

(Energy). The speed and direction of the energetic flow of the Human Wind is determined by the air flow created from high (Heart Fire) and low (Kidney Water) pressure regions.

CHINESE CHARACTERS FOR WIND

The Chinese ideograph depicting the character for Wind, “Feng,” is described as follows (Figure 1.19):

- The Chinese character that depicts the ideogram for “Feng” is composed of two images: The character on the outside, “Fan,” represents Wind. The character on the inside, “Chong,” represents worms or insects that are being carried off by the wind. Together, both characters are used to depict the power and sudden, or violent impulses of the Wind’s potential to carry something into extreme behavior.

THE WIND’S EFFECTS ON MATTER

The ancient Daoists considered the human body to be like that of an empty stalk or “reed,” capable of vibrational resonance through energetic stimulation via the body’s own internal emotional “Winds,” as well as the breath (Figure 1.20). When the Wind blows hard (i.e., the priest’s projected Qi and Shen are strong), the intended individual’s body will resonate and vibrate like a reed, expressing one or several of the seven various internal emotions through the seven external orifices.

In the Daoist Magic, the penetrating property of the priest’s breath is used like the Wind, acting as the medium to carry the specific “Messages” and sound resonances of Breath Incantations throughout the individual’s tissues. This is the foundational theory of Breath Incantations used in ancient China to invoke healing, treat disease, summon and dispatch spirit entities, and remove evil states from people, places, and things.

As the projected sound and breath penetrates a person, place, or thing, it carries with it the energetic “Messages” of the priest’s thoughts and intentions (Figure 1.21). The infinite space contained within the energetic matrix of the intended person, place, or thing will begin to vibrate like a reed, responding to the wind of the breath as it carries specific sounds into and through the physical structure.

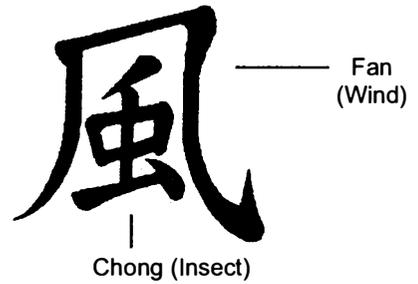


Figure 1.19. Chinese Characters for Wind “Feng”

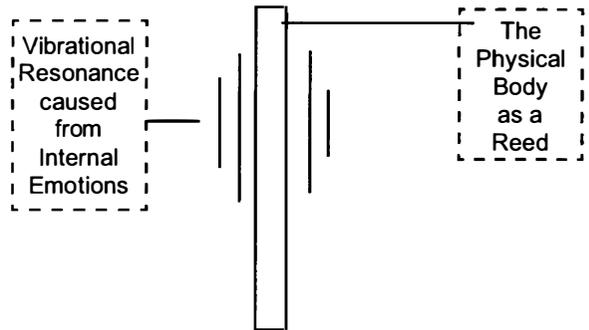


Figure 1.20. The ancient Daoists considered the human body to be like that of an empty stalk or “reed.”

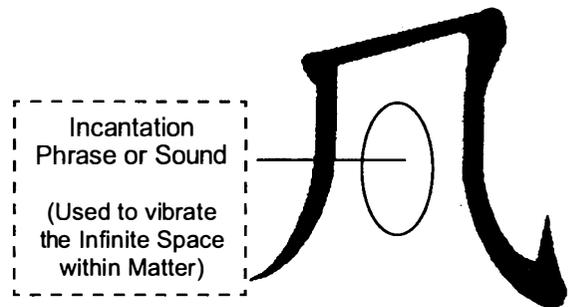


Figure 1.21. Each exhaled sound and breath acts as the Wind, carrying the priest’s projected thoughts and images into an individual’s tissues and cells”

EXHALING COLOR, SOUND, AND BREATH

In order to maximize power, the Daoist priest can also use color in combination with Breath Incantations. When directed into the tissues of an individual’s body, the projected Breath Incantation will cause the internal organ’s cells to vibrate. This vibration creates more space, allowing the Qi of the exhaled color to immediately fill the energetic field surrounding the cells.

CONSONANTS AND VOWELS

Both consonants and vowels are necessary to form words of power. However, the vowels are the vitality of the words, whereas the consonants merely act as a template to limit and shape the Qi into a unique pattern. According to Daoist magic, vowels are Yang and represent the masculine creative force of the Dao, which embodies everything, but is itself without form. Consonants are Yin and represent the formative feminine force of the Dao, which has no inherent creativity, but enables all creation.

Consonants are considered to be Yin and correspond to matter (which is energy that has been constrained and congealed). For the most part, consonants do not have power and cannot be extended or elongated with the voice without the support of a vowel. Even those consonants that are sustainable (i.e., F, L, M, N, R, S, V, and Z) involve either compressing the lips, pressing the tongue against the teeth or palate, or tightening the throat.

Only vowels (which are considered to be Yang and correspond to spirit) have power, and can be voiced with a fully opened throat, allowing the individual to vibrate unobstructed "like a reed." Vowel sounds (which is energy that is unrestricted) can be projected with considerable power, because the column of Qi released into the environment can be energetically rooted into the Lower Dantian and spiritually directed through the Yellow Court.

THREE TYPES OF PROJECTED SOUNDS

In ancient China, the physical body was considered the crucible in which the eternal elixir of life could be cultivated. It contains the life giving energy and acts like a capacitor storing and releasing different vibrational frequencies. These frequencies can be accessed and modulated through the use of Mantras.

There are three main types of Mantras used to initiate cellular vibration: Descriptive Sound, Meaningless Sound, and Seed Sound, described as follows (Figure 1.22):

- **Descriptive Sound:** This type of Incantation is used for achieving specific desired goals. They can be utilized for healing or spiritual growth.
- **Meaningless Sound:** This type of Incantation is used for stimulating and awakening specific energy centers in the individual's body. It is

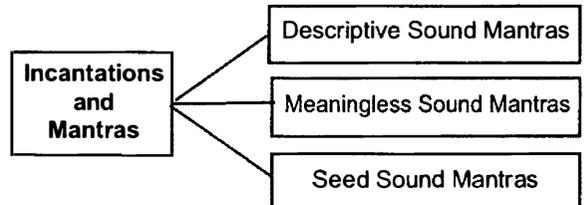


Figure 1.22. The Three Main Types of Mantras

generally a collection of sound phrases and can be utilized for healing or spiritual growth. For example, the specific Incantations commonly used in Qigong exercises are types of meaningless sound incantations.

When "Descriptive" and "Meaningless" Incantations are employed, the body's energy will continue to accumulate until the energy is used or otherwise discharged.

- **Seed Sound:** This type of Incantation is used for stimulating, awakening, and creating a permanent "standing wave" of energy within the tissue cells of the body, or within a specific energy center in the brain. Seed Sound Incantations are sound phrases used for creating a continuous type of specific energetic effect, which eventually will become a coherent and accessible type of energy.

PROJECTING SOUND VIBRATION

When resonant sound penetrates an individual's body, it causes massive chaotic vibrational patterns that disrupt the body's normal energetic flow. This energetic disruption can be used in order to soften and liquefy stagnant Qi, and this is the primary reason why patients are given healing sound therapy in Medical Qigong clinics.

Since thoughts and emotions are strongly affected by sound, the body defends itself against outside vibrational signals by anticipating and setting up signals which cancel out external sound vibrations. Our ability to filter out these recognizable sounds, while allowing us to maintain our own thoughts and emotions can become a major barrier to the effects of surface vibrational patterns. As soon as the thoughts and emotions begin to intrude on the dominant beliefs or established emotional patterns in an individual's tissues, his or her body automatically identifies the invading signal and filters it out.

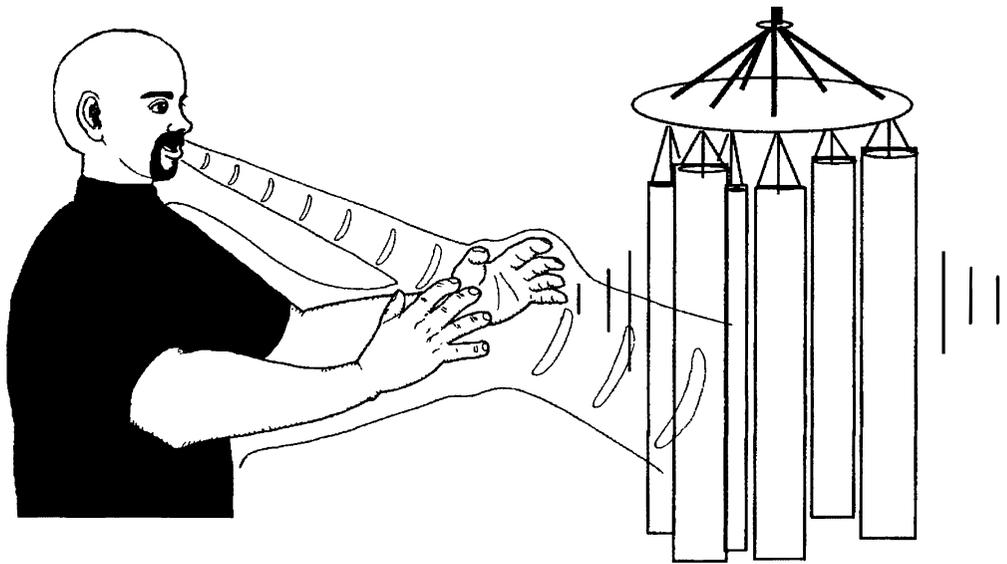


Figure 1.23. Training Sound Resonance Projection to Ring Different Bells

While the body can defend itself against rhythmic signals, the suppressed attitudes and emotions are defenseless against the random sounds of a chaotic resonance emitted from a Daoist priest because it is unpredictable. The projected sound resonance simply goes past the individual's vibrational defenses and softens all thoughts and emotions in the target frequency range.

TRAINING SOUND PROJECTION

When projecting sound, it is important for the priest to visualize the sound waves penetrating and rippling through the focused item (water, solid matter, tissues, cells, etc.). This focused visualization, combined with a long exhalation during the released tone, allows for deeper penetration of the sound's resonance and is used to disperse stagnations. The following are two popular training exercises used by Daoist priests for mastering the sound projection skill.

SOUND PROJECTION EXERCISE #1

In ancient China, Daoist priests would sometimes train sound projection skill by directing the sound onto the surface of different size bells (Figure 1.23). Each projected sound would stimulate and ring a different metal bell, causing a different tone to be released from the surface of the bell, depending on the particular tone and pitch used (high, medium, or low).

SOUND PROJECTION EXERCISE #2

In ancient China, before being taught Breath Incantations, the Daoist priests trained sound projection skills by focusing the projected breath and sound into a bowl of water (Figure 1.24). Each projected sound would be carried along with the priest's projected intention and breath, and would create different energetic patterns on the surface of the water, depending on the particular tone and pitch used (high, medium or low).

1. Begin by gathering the Qi of Divine Healing Light and Sound into the Lower Dantian.
2. Allow the Qi of Divine Healing Light and Sound to overflow the Lower Dantian and enter into the Middle Dantian, filling the chest area completely.
3. Direct the Qi of Divine Healing Light and Sound to overflow the Middle Dantian and enter into the throat area.
4. From the back of the throat, release the Qi of Divine Healing Light and Sound into the water, projecting it like a beam of condensed light. Simultaneously, imagine the body melting into the Earth to increase the depth of the tone projection.
5. Alternate from a pattern of straight exhaled tone projection to a chaotic pattern of exhaled tone projection. This chaotic, staccato

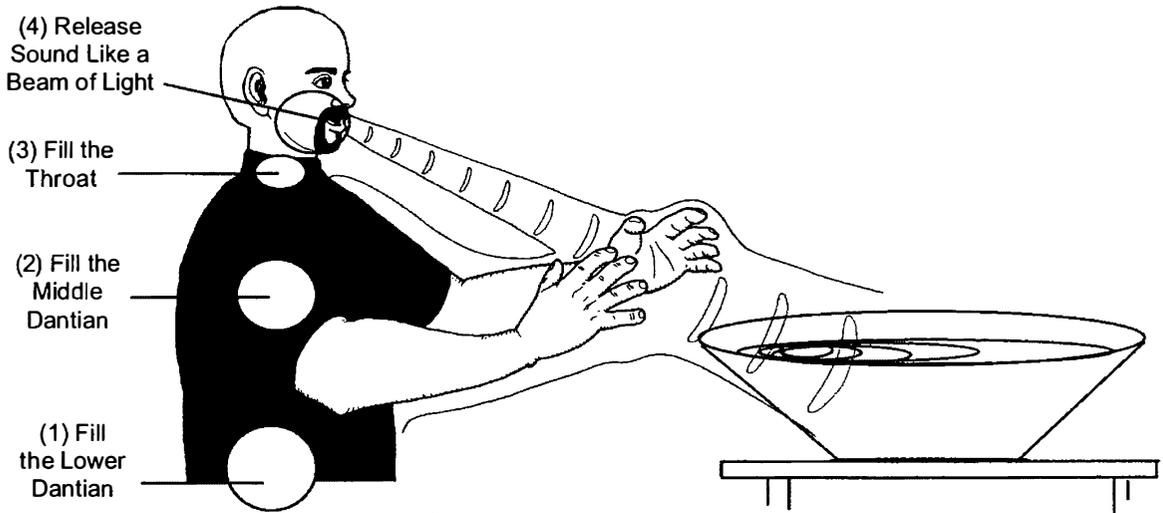


Figure 1.24. Training Sound and Breath Projection into a Bowl of Water

resonance is a dynamic approach used for breaking-up and dispersing chronic or difficult Qi, Blood, and Body Fluid stagnations.

SOUND PROJECTION EXERCISE #3

In ancient China, after a Daoist priest had perfected the skills acquired from training the previous exercise, he or she would then begin to train in advanced sound projection skills. These advanced projection skills allowed the priest the ability to focus the specific projected sound into the tissues or internal organ systems of the body. Each projected sound would stimulate and vibrate a different type of tissue and organ system, causing it to resonate throughout the entire body. This allowed the Daoist priest the ability to simultaneously project conscious intent into the cells and tissues of matter, affecting the individual's internal organ systems, channels, and tissues.

For example, one exercise used to practice this type of energetic sound projection was to focus on the specific tissues of the hand. To begin with, the priest would focus his or her attention onto the left hand and begin to project sound, vibrating the specific tissues related to that particular internal organ. This particular Sound Projection exercise is described as follows (Figure 1.25):

- **The Skin:** Focus your attention on the skin tissue wrapping the external structure of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Shang"

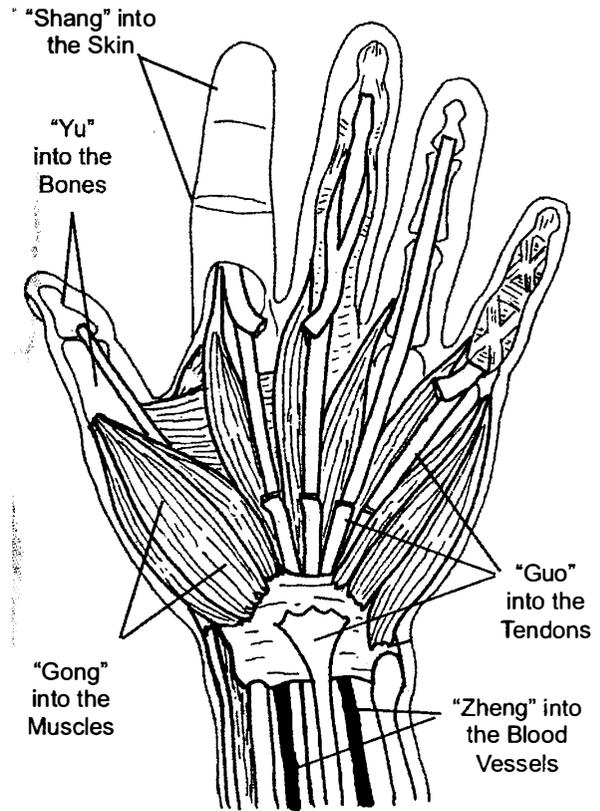


Figure 1.25. The advanced projection skills allowed the Daoist master the ability to focus the specific projected sound into the tissue systems of the body (Inspired from the original artwork of Wynn Kapit).

sound into the left hand and feel all of the external structures of the left hand's skin vibrate.

- **The Muscles:** Focus your attention on the muscle tissue existing underneath the tissue of the skin of the left hand. Imagine and feel the various muscles wrapping the internal structure of the bones and connecting to the skin of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Gong" sound into the left hand and feel all of the internal structure of the left hand's muscles vibrate.
- **The Tendons and Ligaments:** Focus your attention on the tendons, ligaments and inner fascia tissues existing within the various layers of skin, muscles, and bones of the left hand. Imagine and feel the various tendons, ligaments, and inner fascia tissues wrapping and extending throughout the internal structure of the bones and skin tissues of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Guo" sound into the left hand and feel all of the internal structures of the left hand's tendons, ligaments and inner fascia tissues vibrate.
- **The Blood Vessels:** Focus your attention on the structures of blood vessels existing within the various layers of skin, muscles, tendons, ligaments and inner fascia of the left hand. Imagine and feel the various tubular structures of the veins and arteries wrapping and extending throughout the internal structure of the skin, muscles, tendons, ligaments, and inner fascia of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Zheng" sound into the left hand and feel all of the internal structures of the left hand's blood vessels vibrate.
- **The Bones:** Focus your attention on the structures of bones existing underneath the various layers of skin, muscles, tendons, ligaments, inner fascia, and blood vessels of the left hand. Imagine and feel the various structures of the bones being wrapped by the internal structure of the skin, muscles, tendons, ligaments, inner fascia and blood vessels of the left hand. Using focused imagination and intention, as well as

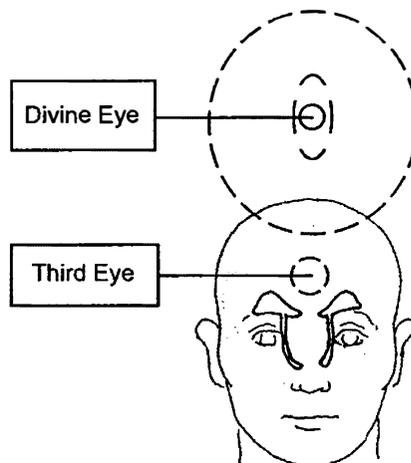


Figure 1.26. a powerful mist gathers and begins to form a magical Divine Eye within the priest's Heavenly Transpersonal Point

breath and Qi projection, exhale the "Yu" sound into the left hand and feel all of the internal structures of the left hand's bones vibrate.

SOUND PROJECTION EXERCISE #4

When projecting a magical incantation via audible sound, the priest can increase the intensity of the effect of the emitted sound vibration on the individual's internal organs by utilizing focused visualization. The following exercise is designed to teach the priest how to utilize breath incantation, sound projection, and imagery in order to stimulate an individual's internal organ tissues.

1. After performing the "One Through Ten Meditation" and "Three Invocations," the priest will begin to focus his or her intention on the divine light (i.e., the white light energy and sound vibration) that has gathered within his or her Lower Dantian.
2. First, the priest will imagine the divine energy ascending upward from his or her Lower Dantian, along the center core Taiji Pole. This white light energy will leave the priest's body via the Baihui point located on top of his or her head. As this divine energy swirls out of the top of the head, a powerful mist gathers and begins to form a magical Divine Eye within the priest's Heavenly Transpersonal Point (Figure 1.26). This Divine Eye represents the priest's own personal spiritual connection and

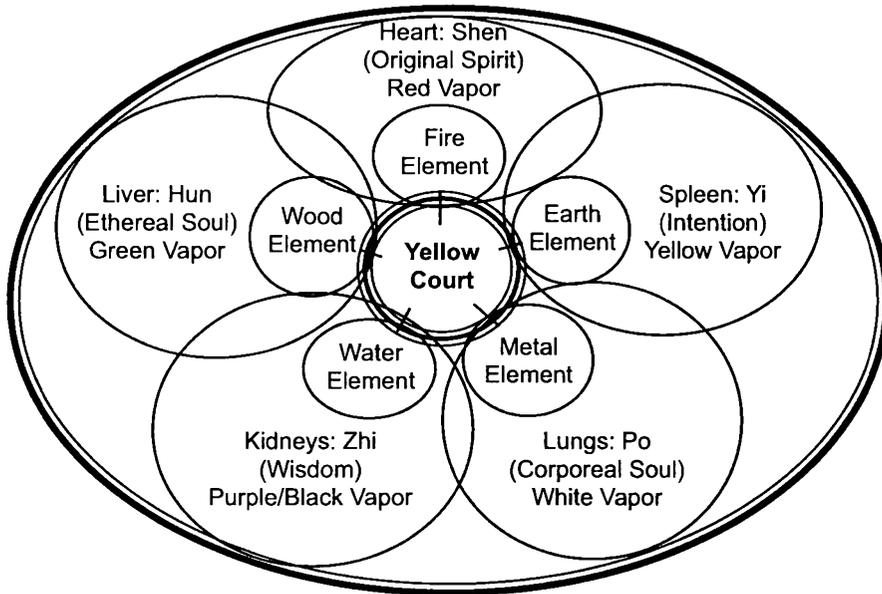


Figure 1.27. After the Five Lights escort the human soul into the world of matter, the Eternal Soul's De (virtue) rises upward, to later become the spiritual energy of the Five Agents, rooted within the five Yin organs, and manifesting in the body as the five colored vapors.

- energetic interaction with the infinite Dao.
3. As the Divine Eye opens to observe the secret world of the various magical realms. It also energetically opens the priest's Third Eye (Yintang point, located above and between the eyebrows) and allows him or her the ability to see into the various energetic and spiritual realms.

In ancient Daoism, this magical power, initiated through the priest's imagination, is considered to be "the Observation of the Celestial Dragon," and it is deemed to be a manifestation of the priest's Ling Shen.

4. Next, the priest again focuses his or her intention onto the divine energy stored within his or her Lower Dantian. This time the priest imagines and feels the divine white light energy ascending upward along the center core of his or her body and entering into the Yellow Court (located within the center of the solar plexus).

As the divine energy enters into the Yellow Court, it combines with the five colored vapors of the priest's Wu Jing Shen (Figure 1.27). These five colored vapors are the five energetic and spiritual emanations that extend from the priest's Five Yin and Yang Organs,

and they move like vaporous mists circulating throughout the interior and exterior of the priest's physical body. The five colored vapors are described as follows:

- **Liver:** The Green Vapor of the Hun (Ethereal Soul)
 - **Heart:** The Red Vapor of the Yuan Shen (Original Spirit)
 - **Spleen:** The Golden Yellow Vapor of the Yi (Intention)
 - **Lungs:** The White Vapor of the Po (Corporeal Soul)
 - **Kidneys:** The Purple/Black Vapor of the Zhi (Will-power)
5. The priest combines the energy of the five colored vapors with the Qi of the Lower Dantian and blends them together inside his or her Yellow Court.
 6. Next, the priest sinks and roots the energy of the Upper Dantian into his or her Yellow Court, blending all of these energies and powers together. The combining of these various energies and spiritual powers creates within the priest's Yellow Court what was known in ancient China as the internal "Breath of the Dao."
 7. The priest will now begin to project his or her

sensory intuitions into the patient's body in order to energetically "see" the patient's internal organs. This type of "internal viewing" is initiated and empowered through the magical influence of the Divine Eye (still located above the priest's head). This divine internal observation allows the priest to perceive the true physical, energetic, and spiritual matrix of any specifically targeted internal organ. When observing a specific internal organ (i.e. the liver), it is important that the priest extend his or her sensory intuition deep into the patient's tissues (Figure 1.28).

8. Next, the priest imagines and feels his or her hands energetically extending and dipping into the patient's body. As the priest's hands energetically enter into the patient's tissues, he or she physically, energetically, and spiritually embraces the targeted internal organ's energetic matrix. At this time in the exercise, it is important that the priest fully envelop the internal organ with both hands, energetically feeling and experiencing the internal organ's entire physical, energetic, and spiritual fields.
9. While holding the targeted internal organ, the priest exhales from his or her Yellow Court, and emits the internal "Breath of the Dao" into its energetic matrix. As the divine breath is released from the priest's body, it is also combined with the priest's own projected thoughts and emotions. These projected thoughts and emotions are to be imprinted into the patient's tissues via the exhalation of a particular vibrational sound.

Each sound is used to stimulate and resonate a particular magical Element, alive and active within the human body. Each Element is responsible for energetically controlling a specific internal organ and organ system. This is the nature of a true Breath Incantation. It intrinsically acts as the magical technique that can be used by a Daoist priest in order to imprint thoughts and intentions into an individual's energetic field and effect his or her internal organs and organ systems.

10. As the projected sound penetrates deep into the center core of the targeted internal organ,

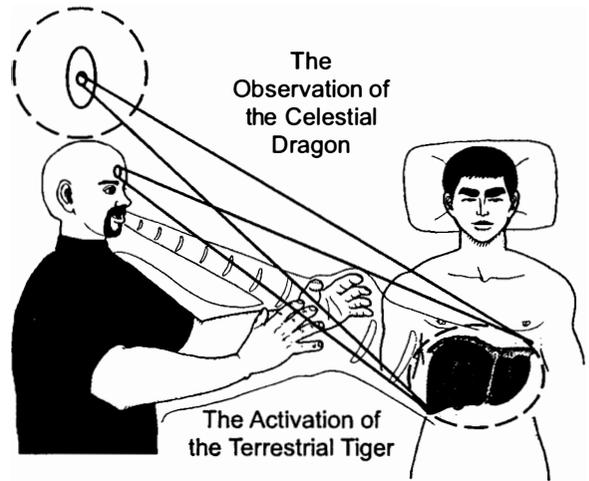


Figure 1.28. Use focused imagery to increase the resonance of the projected sound

it is important that the priest feel the internal organ vibrating. This resonance should vibrate from three distinct areas:

- From deep inside the center of the organ's tissues
- From deep inside the energetic space that exists between the cells of the tissues
- From deep inside the spiritual matrix existing in-between the energetic matrix that creates and maintains the form of the tissues.

In ancient Daoism, this magical power, initiated through the priest's imagination, breath, and tissues is considered to be "the Activation of the Terrestrial Tiger," and it is a manifestation of the priest's Ling Jing and Ling Qi.

11. As the priest projects the "Breath of the Dao" into the patient's targeted internal organ, it is important that he or she imagine and feel the magical power of the Divine Eye purifying, cleansing, forgiving, and healing all imprinted thoughts and emotions trapped deep inside the patient's internal organ tissues and cells. This divine energetic projection will cause any stagnation located within the patient's internal organs and tissues to dissolve and disperse.
12. After emitting several sounds, the priest will immediately disconnect from the patient's energetic field and get feedback as to their various experience of the exercise.

WORDS AND MAGIC

A word is the center of an idea, just as an idea is the center of a mental image. The mind subconsciously molds itself around the prevailing mental image or attitude, and then proceeds to draw from the outer world for material from which to build in accordance to the belief. Therefore in magic, words are considered to be living beings. A word's meaning is its spirit, and its sound is its body. If you ignore either, you weaken its innate power.

The ancient Chinese worshiped the magical power of language, and the spoken word quickly became a powerful and influential part of early Daoist sorcery. The art of speaking "magic words" was once taken seriously in ancient China. The misuse of speech in general was regarded as an unfavorable display or misuse of one's mind. Spoken words are invocations of ideas, and they represent and express the formulation of specific concepts, plans, and actions. They are symbols of ideas, to be imagined, pictured, and comprehended within the mind.

The ancient Chinese believed that it was the energy inherent in spiritual words of power that established the foundations of all creation (spiritual, energetic, and physical). The energetic manifestations of the spoken word can become a self-fulfilling prophecy, or an energetic reality when spoken with true conviction and intention.

In the Han Dynasty (206 B.C. - 220 A.D.), Invocations and Incantations (recited words or phrases of power) were usually performed in conjunction with secret Hand Seals (also called Mudras), magical rituals (e.g., Star Stepping and Big Dipper Pacing), or the use of Healing Talismans. All of these magical skills were used in order to increase the priest's confidence in overcoming disease or combating Evil Spirits.

The goal of mastering Mantras, Words of Power or Incantations is to restore the spoken word to a state in which the name no longer evokes the image of an object, but rather its influential power (manifesting on the physical, energetic, and spiritual realms). In this energetic and spiritual state, the word no longer represents a specific noise spoken by the priest, but rather represents the resonating voice or "living sound" of the thing

itself. This living sound has a powerful affect on all people, no matter what language they speak.

The proper use of words (or names) was considered extremely important to the Daoist priest. In Daoist magic, a name or word is very significant. When correctly vibrated by the tongue (the Shen, or spiritual Fire of the Heart) and combined with the Will of the Kidneys, the vocalized Qi comes alive. The spoken word or name then embodies the identity, the very being, of what it signifies; and a resonance is established between the living name and the thing itself. By manipulating the name, the potential of the named thing is released upon the world, both in spiritual and energetic form. This spiritual and energetic form acts as a blueprint upon which the entire universe of space and time, energy, and matter is based.

When audibly initiating a form of suggestive influence over an individual and voicing a name or phrase out-loud (i.e., "heal"), the priest's spirit (Shen) imitates the initial creative act of the Divine through the utilization of sound and breath (Qi) through intention (Yi) and will (Zhi). This is sometimes known as a "declaration." A declaration is speaking something into being that was not previously there and for which there is often little or no agreement in the surrounding environment. The power of a declaration is directly related to the integrity of the priest that speaks it into being.

The ancient Daoists believed that the energy of an individual's name was intrinsically connected to the energy of the individual's body, breath, mind, life-force, and soul. Therefore, an individual's "proper name" or "fate name," was generally replaced by using a "designation name" or "tribe-name" in order to improve, increase, and promote the obvious talents and virtues of the individual.

Even within the spirit realm, it was commonly taught that knowing the names of various spirits allowed the priest to conjure powerful entities during spells and enhance the effectiveness of the magical incantations. Therefore, in ancient Daoist magic, priests were taught that by speaking the proper name and magically summoning words, they could cause a spirit or deity to come forth. When used skillfully, names and words of power

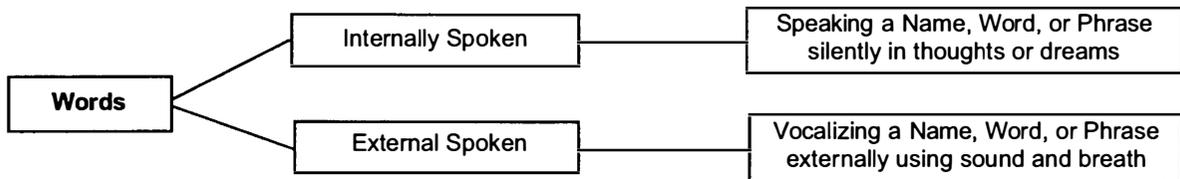


Figure 1.29. The Internally Spoken Name and the Externally Spoken Name

can summon or dispatch, attract or disperse, heal or destroy.

In ancient China, powerful incantations were known to invoke the presence of supreme deities, and were used to cure the deaf and blind, give speech back to the mute, give movement back to the paralyzed, revive the dead, save lives, or banish demons.

Because of the energetic nature of the words, the intonation and rhythm of an incantation was extremely important. The proper sound and pronunciation that must be recited in the incantation were often well guarded secrets, kept by the ancient Daoist. Incantations were sometimes also used as a form of hypnotic patterning, wherein the Daoist priest used language and tones lowered into a slow, melodic rhythm, in order to induce trance. The most common linguistic pattern used in this type of trance incantation was sometimes called "verbal pacing." Verbal pacing is sometimes combined with audibly stating sensory experiences (i.e., "relax," -pause- "and allow your body to sink into a quiescent state of bliss," -pause- "now feel energetic waves carrying your consciousness deeper" -pause- etc.) in order to induce altered states.

MAGICAL NAMES, WORDS, AND PHRASES

There exist certain Words of Power that are able to alter the internal and external realities of those uttering them, and the power may rest in the very sounds of the words as much as their meanings. Many of such words are names, though the meanings may have been lost or forgotten. Many magical tools require words to be inscribed upon them and/or said over them during their construction and/or use.

Knowing the complete and true name of an object, being, or process gives a priest complete control over it. A name is considered to be the definition,

energetic connection, and association with that item. Knowing the complete and true name of something or someone means that you have achieved a complete understanding of its or their true nature. This is why, in most ancient cultures, individuals are given "secret names," as well as "public names." It is also why the sharing of a secret name is such an act of trust (because the secret name is considered to be very close to, if not identical with, the person's true name).

According to the ancient Daoist teachings, "The nameless was the beginning of Heaven and Earth; The named was the mother of the myriad creatures. Therefore, always rid yourself of desires in order to observe its secrets; But always allow yourself to have desires in order to observe its manifestations." There is no naming without desire and there is no desiring without naming. Both naming and desiring enter into the world simultaneously, dividing into two separate energetic properties (Yin and Yang).

This is why, in ancient China, Daoist priests were taught that there were two important aspects of any name, word, or phrase which must be considered before using any form of incantation. They are, the Internally Spoken Name and the Externally Spoken Name, described as follows (Figure 1.29):

- **The Yin Internally Spoken Name:** This refers to the silent internal recitation of a name, word, or phrase that occurs within your thoughts or dreams.
- **The Yang Externally Spoken Name:** This refers to the audible expression of a name, word, or phrase when externally vocalized (i.e., whispering or speaking out loud).

Each magical system, whether Daoist, Buddhist, Indian, or Christian, has its own hidden methods of vibrating names, words, and phrases. Because these techniques are jealously guarded

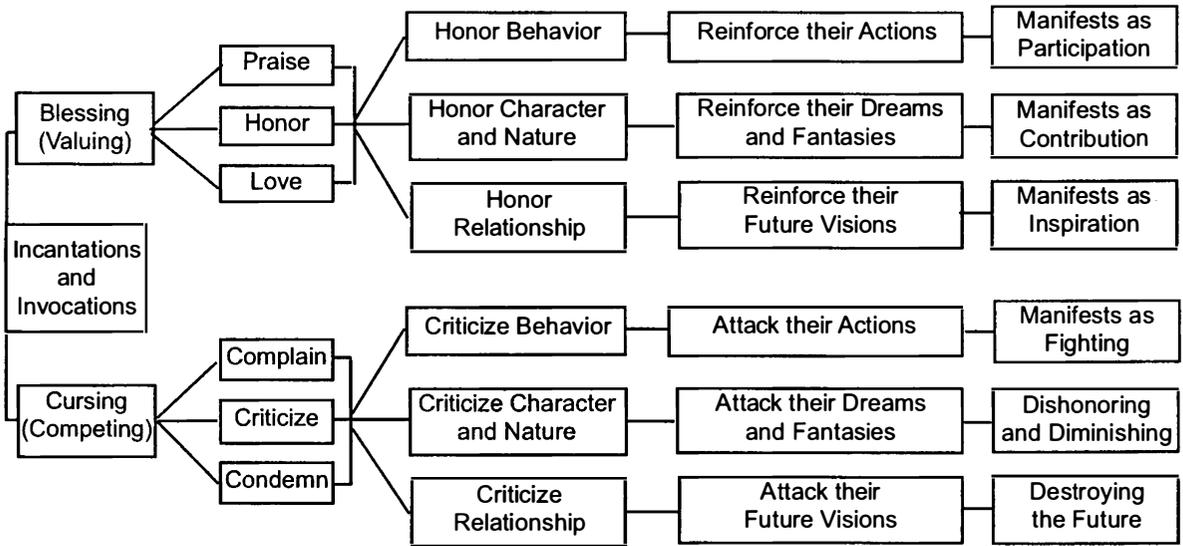


Figure 1.30. The best-known type of magical practice is the “spell,” defined as a ritualistic formula intended to bring about a specific effect.

secrets of magical power, they are kept hidden from the public and from individuals of lower rank in every religious order. However, the universal features of languages allow us to understand commonalities in the use of the magical vibration of names, words, and phrases.

THREE TYPES OF WORDS

There are three categories of words used to formulate sentence structure and phrases, Denotative Words, Connotative Words, and Words Beyond Verse, described as follows:

- **Denotative Words:** These are words that relate to the acquired analytical mind (Shen Zhi) of the waking state. They indicate something, and are based on the critical comparisons and analytical observations of data gathered and filtered through the five senses. Denotative Words correspond to the “outer-verse,” and relate to the World of Five Elements and action.

The outer-verse (conscious day to day experiences) is eventually absorbed within the Inner-verse (the unconscious reflection of the day’s experience). Therefore, it is said that a “small outer-verse” exists within the inner-verse (i.e., you think or dream about what happened during the day).

- **Connotative Words:** These are words that

relate to the congenital original mind (Yuan Shen) of the dream state. They are suggestive in their meaning and convey or express ideas through metaphors based on the experiences or influences of the unconscious mind. Connotative Words correspond to the “inner-verse,” and relate to the will (Zhi) and imagination (Hun).

Because your imagination energetically creates within your mind, the magical effects of a Mantra, Spell, or Incantation can be immediately experienced and felt in the inner-verse - which then creates action within the outer-verse.

- **Words Beyond Verse:** These are words that relate to the realm of magic and are commonly expressed in Mantras, spells, and incantations. They entail magical words and sounds relating to the creation, tonification, regulation, purgation, or destruction of something.

THE POWER OF WORDS

The magical spells and incantations used in Daoist Magic are initiated in order to influence events, objects, people, and physical phenomena by mystical, paranormal, or supernatural means. The Words of Power that a Daoist priest utters to accomplish such magical spells and incantations are generally rooted in ancient sounds and syl-

lables. These magical sounds and syllables are used in order to bind or release energy.

The best-known type of magical practice is the "spell," defined as a ritualistic formula intended to bring about a specific effect. When a spell is spoken to create a positive manifestation over a person, place or thing (i.e., invoke and/or confer praise, honor, and unconditional love), it is known as a "blessing." When a spell is spoken in order to create a negative manifestation over a person, place or thing (i.e., complain, criticize, or condemn) it is known as a "curse" (Figure 1.30).

Spells can be spoken, written, or physically constructed using a multitude of ingredients (i.e., stones, plants, talismans, etc.). The failure of a spell to work in the way that it was designed may be attributed to many causes, such as failure to follow the exact formula, general circumstances being un-conducive, or lack of magical ability.

Words of Power may be classified into five different categories that overlap in their definition and function. These five categories are: Words of Creation, Mantras and Incantations, Magical Passwords, Spells and Invocations, and Healing-Charms. Examples of each of these five intermingled categories are described as follows (Figure 1.31):

- **Words of Creation:** These are magical Words of Power that are used to bring forth creation, manifesting and materializing the priest's thoughts and ideas into the world of matter.
- **Mantras:** These are magical Words of Power that are used for the purpose of affecting matter, energy, and spirit through the repetitive recitation of the secret names of various gods and supernatural beings.

Every Mantra spoken under the right circumstance creates some magical effect (either good or bad). A curse once uttered, for example, must eventually attach itself onto something (i.e., the person, place or thing that it was originally directed towards). If the curse is countered, it can be energetically turned back and directed towards the individual who originated the spell.

To the ancient Daoists, Mantras were believed "to enchain the power of the gods themselves." There was nothing that could

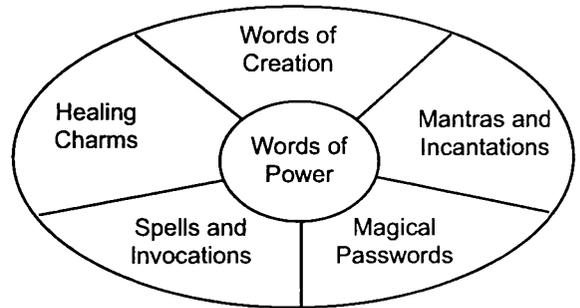


Figure 1.31. The Five Categories of Words

resist their magical effect. These Words of Power were believed to be charged with the ability to provide either a blessing or a curse. At their bidding, the demons will enter a man or be cast out of him, and the only test of their efficacy is supplied by the unique powers of the Mantras themselves, since a stronger Mantra can neutralize a weaker Mantra.

The ancient Daoists believed that, in the hands of those who have the key to their true pronunciation, certain Mantras are capable of providing the priest with special supernatural powers. Nothing was impossible for the priests who knew how to use and apply these magical Words of Power.

One popular antidote used by a priest to reverse a spell after it has begun its magical task (for example, the priest suddenly develops a change of heart), is to speak the Mantra backwards in order to reverse the spell. By pronouncing the same words of a spell backwards - the priest can undo the energetic effects of any hastily spoken inauspicious Words of Power.

- **Magical Passwords:** These are magical "Words of Power" that are used to "open" or "close" energetic portals, and provide the priest with safe passage through other spiritual dimensions (i.e., the Gates of the Underworld). In ancient China, it was believed that Daoist priests could energetically construct magical gateways, and use these Gateways in order to sojourn to every corner of the known world and beyond. It is said that because the knowledge of these magical portals could be

used for both good as well as evil purposes, the Magical Passwords used in "Gatecraft" spells were jealously guarded. In certain Daoist traditions, the secret of constructing and utilizing these magical portals have become completely lost.

- **Spells and Invocations:** These are magical Words of Power that are used for conjuring up the spirits of the dead, exorcising demons, or for removing spells from off of the living.

Throughout China's ancient history, there are numerous examples of magical spells and incantations used for raising the various grades of spirits (i.e., from the ghost of a suicide to the innumerable company of demons). In each case, the effectiveness of the spell or incantation depends on the utterance of magical Words of Power (which are sometimes a combination of strange, manufactured tones).

When a Daoist priest, turning to the four quarters, calls upon the names of the "Gods of the Four Directions" (Mo Li Hung, Mo Li Shou, Mo Li Chung, and Mo Li Hai), the summoned spirit gods will stand before him in human form to do his bidding. The Gods of the Four Directions can bestow onto the priest the gift of invisibility, foreknowledge of the weather, knowledge of the raising and calming of storms, and the ability to understand the language of birds.

- **Healing Charms:** These are magical Words of Power that are used for healing.

UNDERSTANDING THE INFLUENCE OF LANGUAGE

All conversations are based on the understanding of words. In modern societies, speech is used to interact with others and exchange thoughts and beliefs. Language is the product of an individual's beliefs, perceptions, thoughts and emotional processes. Language is symbolic. In order to be meaningful it calls on memory, sense, and imagination.

Sometimes referred to as the "mirror of the mind," language reflects what is currently manifested within the individual's heart. There is an ancient saying that states, "from the abundance

of the heart - the mouth speaks." It is the internal process of the heart and mind that shapes our behavior and determines the language that we choose to use. This is not only evident with individuals, but with groups of people as well.

In Daoist sorcery, disciples are taught that words and syntax (phrases) not only reveal, but they also have the power to influence. Language shapes internal processing, which in turn shapes behavior and emotions.

Daoist magic is rooted in the power of words and incantations. For example, in Daoist Ritual Magic, incantations are used to either summon various Celestial Immortals and Marshal Generals to come, or can be used to command ghosts and evil demons to leave; words of power can also be used to either purify and cleanse an altar area, or to seal off and restrict a sacred area.

NORMAL AND MAGICAL CONVERSATIONS

For the sake of simplicity, we can divide conversation into two basic categories: Normal Conversation and Magical Conversation. In both Normal Conversation and Magical Conversation there is an exchange of information or ideas that have been constructed together based on the understanding of words, phrases, and vocabulary. The terminology, definitions, and expressions of these words specifically express the ideas of the individuals and their particular fields of expertise. These two categories can be described as follows:

- **Normal Conversation:** This category entails conversation used for Greeting and Grooming (surface conversations used in superficial greetings, and in saying good-bye), Finding Resources (conversations used for acquiring information and searching out possibilities), and Action (conversations used for making a recommendation, request, commitment, promise, or declaration).
- **Magical Conversation:** This category entails conversation used for Spells and Incantations, Invocations, Trance Induction, Healing, etc.

Note: The ancient Daoists considered a magic incantation to be "the Language of Heaven," and not just secular language. Therefore, when reading these magic incan-

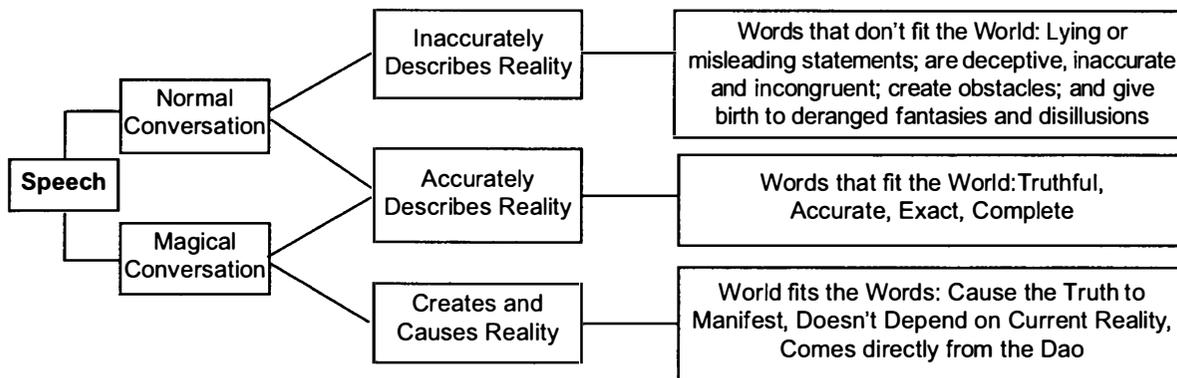


Figure 1.32. The Three Manifestations of Speech

tations, you should always be solemn and show respect.

There is an ancient magical saying that states, “the sentences that we use are the ones we serve or live out.” All sentences vary in power due to the syntax used to construct their verbal actions. In Daoist Magic, the Training the Speech Secret centers around the correct use of the magical power of words and their energetic definitions. For example, a Spell or “Invocative Phrase” is used in order to paint a “word picture” and invoke powerful feelings as well as gather energetic resources.

THE MANIFESTATIONS OF SPEECH

Speech can be further divided into three levels of energetic manifestation, depending on the integrity and De (Virtue) of the individual. These three levels are, Speech That Inaccurately Describes Reality, Speech That Accurately Describes Reality, and Speech That Creates and Causes Reality, described as follows (Figure 1.32):

- **Speech That Inaccurately Describes Reality:** These are words of deception, that misuse their function of conveying the truth. In this type of speech, the words that are used are inaccurate and incongruent, and are expressed through lying or misleading statements. When used in this manner, speech creates obstacles, and gives birth to deranged fantasies and disillusion.
- **Speech That Accurately Describes Reality:** These are words of truth, that are accurate, exact, and complete in their description.

- **Speech That Creates and Causes Reality:** These magical words create. They cause the truth to manifest, and don’t depend or rely on the current reality, because they come from the infinite space of the Dao.

RHYME AND RHYTHM

Rhyme and rhythm are two important tools used to empower the magical incantation. In ancient China, rhymes were used as an important tool for memory, allowing the disciples to retain the secret lineage information that was passed down orally from master to student. Many of the popular rituals still practiced today in China revolve around the recitation of some of these ancient rhymed chants and magical incantations.

Rhymes act as magical correspondences that energetically turn the lines of the spell back in onto itself, increasing its magical potency in an enchanting yet orderly fashion. Rhymes can also be used to unite and bind words of power together in a tightly formed energetic net, designed to capture whatever the priest directs his or her attention onto.

The rhythm of an incantation or spell is its energetic meter. The number of characters (or words) used to construct the magical rhythm and tempo of the incantation will vary, depending on the priest’s specific goal. Traditionally, each line of a Daoist magical incantation is divided into either a Yin number (2, 4, 6, or 8) or Yang number (3, 5, 7, or 9) of Chinese characters, depending of the priest’s intended energetic action. As you recite

the incantation, the rhythm allows the magical power and intention of the idea to gain energetic momentum.

The importance of an Incantation is manifested within its rhythm and overall vibration created, which is attributed to the specific magical powers contained within the priest's true self. The continuous recitation of an Incantation helps to induce an altered state of consciousness and can be utilized to commune with the Divine, to achieve a state of ecstasy, to summon psychic powers for esoteric energetic practices, to exorcise spirits or demons, or for healing purposes.

The chanting of an Incantation is sometimes practiced in continual cadence (with musical modulation), which creates a specific pattern of energy and power. When sounding an Incantation, the rhythm of the tone or phrase can be released either through fast or slow repetitions:

- **Fast Release:** When an Incantation is sounded through fast release, it can generate an incredible amount of energy. The fast release is generally chosen to overcome inertia, disrupting a pathogenic uniform pattern that has become toxic to the individual. For example, shouting "No!" at someone in order to stop their energetic and physical patterns.
- **Slow Release:** When an Incantation is sounded through slow release, it can bring about a calm state of relaxation and peace. The slow release is generally chosen to sedate an active state of energetic agitation. For example, calmly speaking "relax" to someone in order to quiet and sedate their energetic and physical patterns.

Whenever composing an incantation needed to accompany a magical Hand Seal or Star Stepping pattern, the three guidelines below should be strictly followed:

- First, do not rush through the construction of the rhyme. Consider its magical purpose and energetic function and write its "life purpose" down on paper.
- Second, when composing the rhyme, consider any and all magical correspondences and word options that could apply to augment and empower its energetic construction.

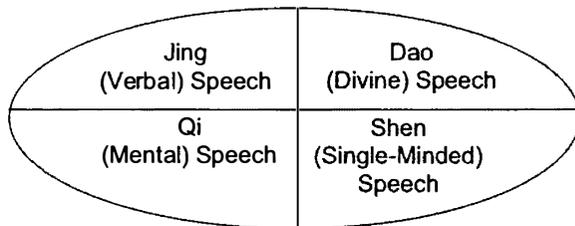


Figure 1.33. The Four Levels of Speech

- Third, devise the most lyrical rhyme that conveys the incantation's intention and "life purpose."

FOUR LEVELS OF SPEECH

The ancient Daoists believed that only when the Invocations or Incantations were spoken solemnly, through four levels of speech, would the vibrational essence of the magical sounds manifest and reveal their deepest secrets and powers. Each degree of speech transmits a different level of energetic "message," allowing for a deeper type of energetic manifestation. The four levels of speech are described as follows (Figure 1.33):

1. **Jing (Verbal) Speech:** This is considered the physical speech of the conscious mind. It is the expression of the "power of action," and focuses on specific activities such as past, present, or future exploits. It is the external, audible manifestation of phonemes (units of speech) that refers to, or is directed towards, physical, external sense objects through pronunciation, inflection and the melody of words. This type of speech is considered Jing (Essence) Speech, and it is released into the world through the mouth via the tongue and vocal cords.
2. **Qi (Mental) Speech:** This is considered the dreaming consciousness speech of the subconscious mind. It is the internal monologue and dialogue verbalized within one's mind. It is the expression of the "power of one's knowledge and wisdom." It is directed towards mental objects (objects of the inner senses) through the experiences and passions of the heart. It is considered the medium between the external verbal speech and the internal convictions of the single-minded speech. This type of speech is considered Qi

(Energy) Speech, and it is released into the world through the nose via the breath.

3. **Shen (Single-Minded) Speech:** This is considered the speech of dreamless sleep, that occurs when the subconscious mind takes over. It is a perceptible but not particularized type of speech (not distinguishing between subject and object). It is the vehicle for the "power of desire and projected intentions," released through the concentration of Qi into a single-minded vision or "message." It is considered the medium between the mental speech and the divine speech. This type of speech is considered Shen (Spirit) Speech, and it is released into the world through the eyes via the spirit.
4. **Dao (Divine) Speech:** This is considered the speech of the super-conscious mind, composed of all three speeches (Jing, the speech of the conscious mind; Qi, the speech of the subconscious mind; and Shen, the speech of the unconscious mind). It is considered pure intention, expressed through the will of the Divine, flowing directly from the Wuji. It is beyond all objects, motionless, external, internal, and peaceful. It is a speech that is telepathic, materializing directly from the individual's intuitive awareness, and it can only be perceived by those who are highly evolved spiritually.

Spoken or written words generate mental or internal dialogues which add patterned Qi to the words in order to energize the information. The Qi activates the words allowing them to become vital and "alive." The ancient Daoists believed that if you lose your ability to access the higher levels of speech, you distance yourself from the Heavenly Truth (Universal knowledge and wisdom) and Earthly Truth (Human understanding). This separation produces confusion, doubt, and cynicism, generating misconceptions and distortions of the "truth."

When treating individuals with the energetic art and skill of "Faith Projection" or "Divine Incantations," full spectrum speech (Jing, Qi, Shen, and Dao) must be utilized in order to transmit and convey all four levels of the Daoist Priest's intention. When full spectrum speech is projected, it reaches into the four energetic receptive levels of an individual's listening ears (Jing, Qi, Shen, and Dao).

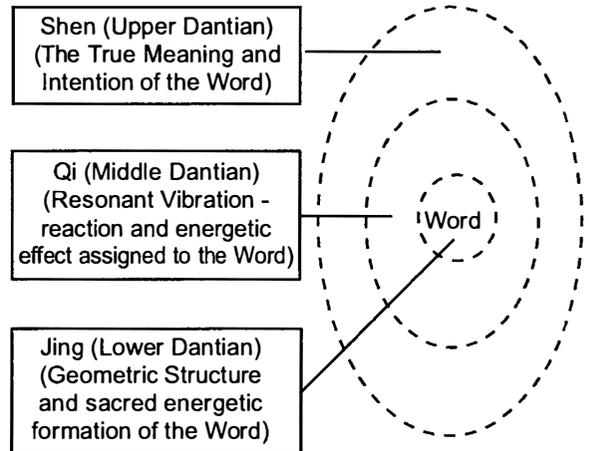


Figure 1.34. Within any system of occult magic, the Words of Power and Secret Incantations/Spells, must first be Awakened before they can effectively be used in magical ritual

THE ENERGETIC ACTIVATION OF NAMES, WORDS, AND PHRASES

The ancient Daoists taught that the speaking of any Incantation or Mantra should not be confused with its expression, released through the form of a material syllable or word (written or spoken). Before becoming active, the specific letters and syllables (sounds or words) of any Word of Power, Incantation or Mantra must first be "awakened," and then transformed by the priest's Mind into "living words." Without awakening these "living words," the Incantations or Mantras remain "asleep," and are mere noises without real power (Figure 1.34).

In ancient Daoist Magic, it is taught that it is the priest's cultivated De (Virtue) that allowed the spoken word to vibrate into a specific image, and directed the Mind to suggest and affirm its specific meaning. The evocative power of any language or of any name derives its power from the fact that the audible material sound is only viewed as the form through which the subtle realms of energy and spirit are manifested and expressed.

There are three important factors existing between the power of the spoken incantation or Mantra, and matter.

- First, there is a unique correspondence existing between the letters and syllables of

a human alphabet and the powerful “seed” syllables of esoteric Mantras.

- Second, there is also a certain energetic connection existing between these letters and syllables to parts of the internal organs and subtle energy centers of the human body.
- Third, there is an energetic connection existing between these letters and syllables to Element powers, manifested in both Man and nature.

The energetic and spiritual power of a specific incantation or Mantra must be given or passed on from master to student via verbal transmission. Only then can the disciple embody the “living words” and access the “magical mind” of the subtle energetic and spiritual realms. This is one reason why certain repetitive Incantations or Mantras are considered to be much more than just unintelligible sounds when spoken (e.g., some incantations do not possess any cognitive meaning whatsoever to the listener), and are sometimes used in order to assist the disciple in passing through the esoteric veil into the subtle energetic and spiritual realms.

At first, the spoken repetition is only verbal (audible). Although the spiritual power contained within the Incantation or Mantra is still within its dormant state, the constant repetition helps the mind to focus and the audible rhythm hypnotically awakens the disciple’s inner-senses. Later, the audible pronunciation of the Incantation or Mantra is no longer repeated. Once the intrinsic power attributed to the specific Incantation or Mantra has been awakened, it can be softly spoken (whispered) in sub-audible energetic repetitions. At this stage in training, the vibration of the Incantation or Mantra’s energetic field lingers for quite some time. The result of this progressive saturation facilitates the Incantation or Mantra’s awakening. Eventually, the repetition of the Incantation or Mantra is purely mental, and at this stage the energized words are transformed from mere sounds into a focused manifestation of the spirit. At this level, the Incantation or Mantra becomes a “living word,” capable of releasing tremendous power, effecting the spiritual, energetic, and physical realms.

INCANTATIONS

An incantation is defined as the speaking of magical words, during a ritual (either as a hymn or prayer), in order to invoke or praise a deity, or with the intention of casting a spell on a person, place, or thing. The term derives its meaning from the Latin word “incantare,” meaning “to chant (a magical spell) “upon,” or “into” a person, place, or thing.

Magical Incantations are spoken spells. The ancient Daoists compared them to “a string of magical pearls.” Each magical pearl (word) contains its own innate energetic form and meaning. The magical rhythm of the syllables, the repetition of certain consonants and vowels, and the rhymes that bind the ends of each line in a magical incantation reverberate the priest’s intention into the Three Worlds.

In all magical disciplines, incantations have certain similar qualities, for example:

- Many incantations have a strong reliance on performative language, including repetition, and formulaic composition.
- Most incantations are metrical in one of several poetic forms of the language in which they are written. Some use an unusual verse form of composition (i.e., incantations that are spoken or written in ordinary spoken language is somewhat rare).
- Almost all incantations invoke the aid of a divine or semi-divine being, or some other form of spirit entity.
- The “information packing” in an incantation is generally extremely tight. Sometimes the magical metaphors in an incantation are difficult to understand. This is because they are either designed to be deliberately meaningless, or because the priest intended the metaphor to carry more semantic weight than usual.
- Many incantations contain nonsense words. These words may be mantras, “barbarous words,” or strings of vowels or other non-linguistic sounds.
- Most incantations require some sort of physical action performed by the priest in order for the magical power of the incantation to work. These actions may be described as part of the spell. In some instances, it is difficult to tell if the description of the actions is also to be incanted as part of the spell.

THE BOOK OF THUNDER INCANTATIONS

The ancient Zheng Yi Daoist practiced the magical art of speaking Thunder Incantations. This secret "order of instruction" was given to the Daoist priest through the authority of the God of Thunder. For the Daoist priest, trust in the magical sign of the thunder bolt was paramount, for when standing "in the middle of the Dao," the Thunder Magic Incantations have the power to summon all of the immortals together.

According to ancient Daoist *Three Drops of Blood Alliance* text: "To perform Thunder Incantations, the priest must first Recover the Three, only then will the Four Ultimates be clear to summon."

- "If you summon the Martial Generals, the Martial Generals will come to remove all evil spirits and demons.
- If you summon the Wind, the Wind will come
- If you summon the Rain, the Rain will come
- If you summon the Clouds, the Clouds will come
- If you summon the Thunder, the Thunder will come
- If you use it to treat disease, the disease will be cured
- If you use it to treat an epidemic, the epidemic will disperse"

The *Three Drops of Blood Alliance* further states to the future Daoist priests the following concerning the incantations and magic seals of the Five Thunder Magic:

**"The incantations and magical seals
of the Five Thunder Magic
can reach deep into the Spirit World!
The Ten Directions and Three Worlds
understand this and obey!**

**All of the Martial Generals
will come to order,
through the magical command
of the Five Thunder Bolts!**

**Just one strike of the Thunder Bolt
can shake the Heavens and Earth!
Causing all of the demons and immortals
in the Ten Directions and Three worlds
to become startled!**

**Today, we teach the sacred words
of the Thunder Magic Incantations
to you our disciples!
And allocate the power
of this responsibility
into different divisions and ranks of authority!**

**Those given the honor
of this responsibility
should be taken into complete confidence!
And the secret power
of the Thunder Magic skill
should only be implemented
with complete respect and trust!
Keep it carefully!"**

SOUND RESONANCE AND INCANTATIONS

The skill of reciting powerful Jue (Incantations or Mantras) is essential for the Hand Seals or Star Stepping to be functional in Daoist Magic. Incantations or Invocations are words charged with vibrational power. They have long been practiced as a secret esoteric tradition for conjuring and casting spells, and certain words of power were only taught to select disciples within the ancient Daoist sects.

An Incantation is a word, phrase, abstract musical tone or combination whereof that is used to emanate or initiate a spiritual and energetic message within the body's tissues. Each Incantation or Mantra has two important qualities: form and color. Similar to prayer, when an Incantation is continually chanted, it reprograms the individual's spirit, emotion, mind, and body. When spoken aloud for several minutes, an Incantation can vibrate silently in the mind and body of the individual for several hours, carrying with it the imprinted message of the Incantation's vibration, image, and meaning.

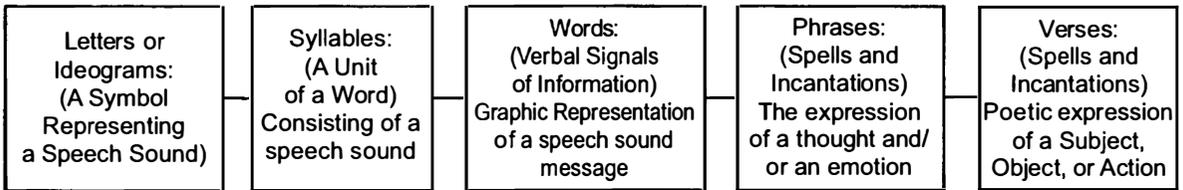


Figure 1.35. The energetic structure of a magical spell or incantation can be divided into five parts.

Certain Incantations, when performed correctly with focused intent, are considered the manifestation of “sacred sounds,” and they connect the individual with a particular deity or energy form. Other Incantations are designed to activate certain Dantians or Chakra areas and empower the priest with specific energetic and spiritual powers. These types of Incantations can be sometimes harnessed in order to create or destroy. This skill was particularly used in secret Chinese internal martial arts societies.

Each Incantation contains a specific sound or collection of sounds that can vibrate the infinite space within matter, alter energetic patterns, and affect specific tissues within different parts of the body. The ancient Daoists viewed the mind as an energetic force that was not limited to only psychological interactions. All forms of creation or matter were believed to be nothing more than the manifestations of an individual’s thoughts (projected consciousness) and energy. Therefore, every thought was believed to have a corresponding image or energetic form, and every image or energetic form was believed to have a corresponding vibrational tone or sound.

Through the released vibrational tones resonating from within the Incantation, the method of repetition used when sounding an Incantation aligns the priest’s consciousness with a particular energetic form. The repeated sound carries a specific type of energy that can be used for healing or protecting the cells, tissues, organs, body, mind, emotion or spirit of the individual.

It is important to note that certain Incantations do not have any specific comprehensive meaning (on the gross material plane). Their power is contained not within the specific words themselves, but in the sound vibration created when the Mantra is uttered verbally or when it takes form in the mind.

THE STRUCTURE OF A SPELL OR INCANTATION

Among the most powerful magical tools that a priest or sorcerer has at his immediate disposal for initiating healing and disseminating light, or used for diabolical purposes, are the use of Magical Spells and Incantations. These magical charms, whether verbally spoken, thought (prayed), or written, are able to command and incite powerful spirits to either work good or evil within an individual’s life. Because Man may force spirits into obedience by placing it under a binding oath, it is also possible to drive them away by the same means (especially if the divine orders are powerfully enhanced by alarming threats). This is where spells and charms come into play as a predominant part of Daoist Exorcism.

Magical spells and charms are the primary tool used for commanding spirits, expelling and killing evil ghosts, and for influencing the natural powers of Heaven and Earth. Through the use of magical spells and charms, the Daoist priest is able to call down the celestial immortals in order to receive sacrifices and intern receive “special favors.”

The energetic structure of a magical spell or incantation can be divided into five parts (Letters or Ideograms, Syllables, Words, Phrases and Verses). Each of the five sections contain a specific energetic function, described as follows (Figure 1.35):

- **Letters and Ideograms:** In magic, letters and ideograms are considered to be the powerful magical symbols of a speech sound and form the basis of all talismans. All humans are affected by these symbols, which are created and further energized by speech.

Symbols are used in magic to help the priest crossover from the rational to more intuitive levels of perception. Because they contain hidden and veiled messages, they act as energetic bridges that can be used to lead an individual into the deeper, unlimited regions of his subconscious mind.

- **Syllables:** In magic, syllables are considered to be small magical units of a speech sound.
- **Words:** In magic, words are used as powerful verbal signals of information. Words express the graphic representation of a speech sound message, and they are used to create, hide, reveal, regenerate and sustain, or destroy something (Figure 1.36).
- **Phrases:** In magic, phrases are used in the form of Mantras, Spells, Incantations, or Poems as the manner of expressing magical power. They consist of two or more grammatically related words that form a sense unit, expressing a thought and/or an emotional action.
- **Verses:** In magic, a verse is constructed of several phrases, and is expressed in the manner of a metrical (sometimes poetic) form of Mantra, Spell, or Incantation. The magical power of a verse is expressed through a subject, object and action.

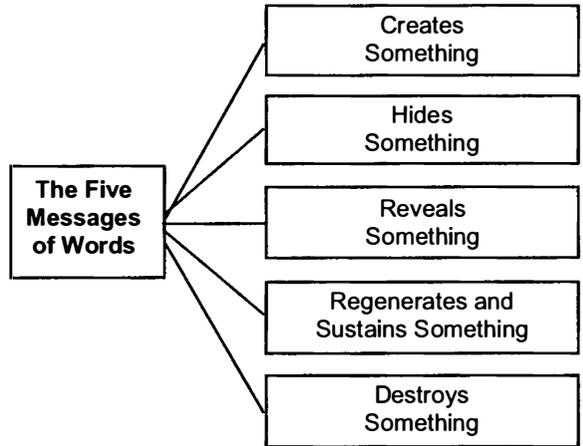


Figure 1.36. Magical Words are used as powerful verbal signals of information.

FIVE ELEMENTAL CORRESPONDENCES TO SPELLS & INCANTATION

All things existing within the physical realm can be attributed to one or several Elemental correspondences. Likewise, magical incantations (i.e., Magical Phrases and Verses) can be attributed to the specific powers and energetic manifestations of Wuji, Air, Fire, Water, and Earth, and can be described as follows (Figure 1.37):

- **Wuji:** Words corresponding to the infinite space of the Wuji magically open, awaken,

- initiate, create, or transform a person, place, or things energetic existence.
- **Air:** Words corresponding to the Air Element magically gather, nourish, and create a magnetic attraction towards a person, place, or things energetic existence.
- **Fire:** Words corresponding to the Fire Element magically quell, decrease (contract and shrink), consume, eat, obstruct, bind, stop, or destroy a person, place, or things energetic existence.
- **Water:** Words corresponding to the Water Element magically harmonize, protect, balance and pacify a person, place, or things energetic existence.

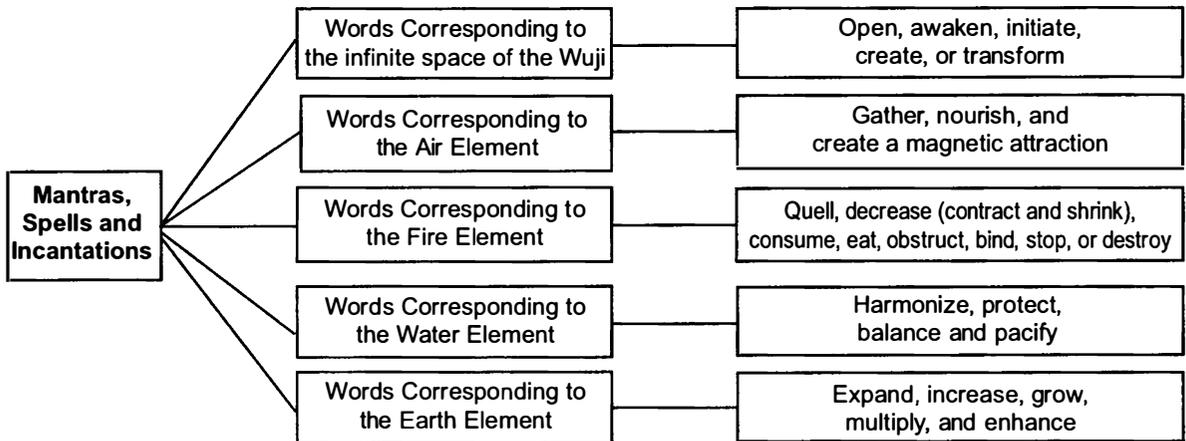


Figure 1.37. The Five Element Correspondences of Magical Phrases and Verses

- **Earth:** Words corresponding to the Earth Element magically cause something to expand, increase, grow, multiply, and enhance a person, place, or things energetic existence.

THREE MAIN COMPONENTS OF AN INCANTATION

The ancient Daoists believed that everything in life is interconnected in energetic patterns, webbed together in universal order. In order to create the esoteric power of true magic, these ancient priests consciously placed their Intention (Yi) in the central moment of "Now," allowing time and space to diffuse and internal Wisdom and Will to passionately create.

Just as there are three different levels in the universe (i.e., the spiritual, the material, and the energetic consciousness that moves between them), so too are there three components to a magical spell or incantation. These three components are the Prayer, the Means, and the Intention, described as follows:

- **The Prayer:** This magical component directs the priest's consciousness towards a specific deity, God, or spirit entity for assistance. All magic depends on this divine spiritual force in order for it to be effective. Where there is no life, there is no spirit, and where there is no spirit, magic is impossible. Therefore, magical incantations almost always involve a prayer, invocation, offering, or some other form of intentional connection with a deity or other spiritual being. It is important to know that the principles of magic are universal, the main changes from one religion to another are generally the names of the divinities to whom the priest directs his or her prayer.
- **The Means:** This magical component is used to actively manipulate physical symbols (i.e., various objects, words, letters, Elements, Tri-gram patterns, Hand Seal gestures, Star Stepping patterns, etc.) in order to make the idea manifest within time and space. This energetic pattern is based on the Law of Correspondence.

In Daoist sorcery, the Law of Correspondence relates all energetic patterns and universal connections. These magical laws characterize all things according to their energetic function, and they allow the priest's magical tools, talismans, spells, and incantations to become operational and function within the material realm. They are the Means through which all magical protection

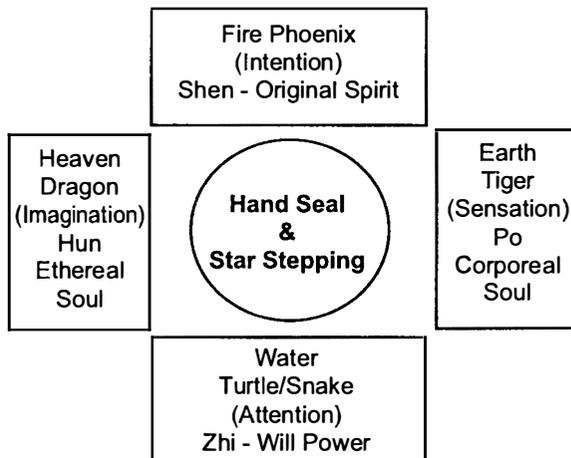


Figure 1.38. The four magical components of a priest's inner nature

and healing are initiated. For example, when practicing Mineral Magic, the priest will use certain vibrant red stones in order to enhance his or her energetic connection with the Fire Element.

The fundamental idea in using the Law of Correspondence to create an incantation is to focus on the central theme of the magical spell, while creating numerous supporting and inter-linking items to feed the spell (like the many roots supporting a powerful tree). There is an ancient Daoist saying that states, "The hub of a wheel is an empty hole, you can know it only by the spokes that surround it." Meaning, the specific words and symbols used within an incantation to express its idea are not the archetype itself. They are simply material manifestations, facets, aspects, or forms of a transcendent idea that exists in the spirit realm, beyond space and time. Just as there is a central reason behind every note of a musical composition and every color placed within a painting, so too is there a reason behind every ingredient placed within a magical Incantation and ritual.

- **The Intention:** This magical component unites the prayer with the means. It is the priest's own intention (Yi) that must be impassioned enough to gather together and focus the energetic powers of the four magical components of his or her Prenatal Inner Spirit (Figure 1.38). It is also this inflamed Intention

that strongly unites spirit with matter and makes the magical patterns of the Hand Seals and Star Stepping functional. The more emotion and focused intention that is applied to an incantation, the more powerful it becomes.

In order to become successful in using Hand Seals and Star Stepping, the ancient Daoists had to not only master the art of speaking magical words or “Words of Power,” but they also had to use their Intention (Yi) to master their Will (Zhi) in order to transform their thoughts and emotions (Shen) into magical energy (Ling Qi). This magical energy was then channeled outward and directed into the surrounding environment via the incantation and magical Hand Seal, affecting spirit, energy, and matter.

FIVE DISCIPLINES FOR INCANTATION TRAINING

When practicing Incantations, the priest normally chooses to energetically link its specific magical function with a particular Hand Seal. In ancient Daoism, there were five disciplines needed in order to achieve significant energetic manifestation using Incantations. These five disciplines are Location, Time, Number, Focus, and Control, described as follows (Figure 1.39).

- **Location:** When sounding an Incantation, the priest should stay in one location and not travel about. It is also encouraged that the priest face the same direction, sit in the exact same place and use the exact same posture and Hand Seal each day.
- **Time:** When sounding an Incantation, the priest should determine a specific time for practice. It is encouraged that the priest meditate at the exact time every day (limiting training time to no more than five minutes when first beginning). To be effective, some Incantations need to be repeated for a certain number of days (i.e. 40 days).
- **Number:** When sounding an Incantation, the priest should determine the number of repetitions he or she will be sounding (24, 36, 48, 72, 96 or 108). It is also encouraged that the priest practice the same number each day.
- **Focus:** When sounding an Incantation, the priest should focus his or her mind, imagina-

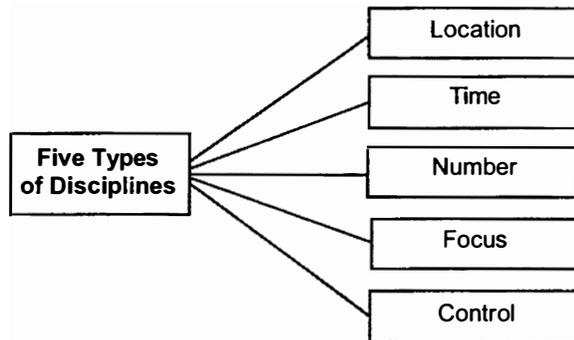


Figure 1.39. The Five Disciplines of Incantations needed in order to achieve energetic manifestation

tion, and intention on the resonant vibration of the Incantation. Most Incantations also have complex visualizations or concentration techniques that the priest is required to practice along with the recitation. It is also encouraged that the priest maintain a serious, reverent attitude when imprinting the Incantation with the specific Hand Seal and magical application.

- **Control:** When sounding an Incantation, the priest should maintain complete control of his or her sexual organs (a woman should not perform Incantations when she is menstruating). This is to ensure that as the spiritual energy of the Incantation builds up over the course of the training, and his or her Jing (Essence) is stimulated, the priest is able to guide the transformation upward into the desired energetic or spiritual manifestation.

BREATH INCANTATIONS

In Daoist sorcery, it is taught that the reciting of any magical incantation must be spoken and imprinted with the priest’s Vital Breath (originating from the Yellow Court), and in conjunction with the visualization of the related spirit entity summoned to reinforce the spell. This way of reciting magical incantations is known as a Breath Incantation.

Breath Incantations have always been an important part of the ancient Chinese system of Magical Skills used in Daoist Sorcery. In the 24 rank registers of the *Tradition of the Mighty Commonwealth of Zheng Yi*, there is even a book called, “The Ritual of the Breath Incantation.”

Because blood and breath bridge the realms of spirit and matter, they have always been perceived as powerful vehicles of magic by the ancient Daoists. In fact, in ancient China, it was believed that the Vital Breath could be projected from the body, affecting people and objects to the degree that they could be energetically controlled or transformed. This energetic skill was known as "Breath Sorcery." When combined with the creative visualization of a specific deity (imagined and realized within one's mind), the Breath Sorcery would become so powerful that it could be used to restrict, control, or paralyze, and it was sometimes used to kill ghosts, evil spirits or demonic beings.

In ancient China, the famous Daoist priest Zhao Ping used "Breath Sorcery" to charm streams to the degree that the water-level would suddenly drop as much as 20 feet. He was also known to use "Breath Sorcery" in order to light cooking fires on thatched roofs without setting fire to the building, prevent boiling water from scalding, and to prevent dogs from barking.

Since speech is older than writing, the use of spells and incantations is believed to be older than the uses of written charms and talismans. The energetic combination of an Incantation together with "Breath Sorcery," created an even more powerful tool known as a "Breath Incantation," which could be used to captivate and control the energy of an individual's spirit, mind, or body.

In ancient China, Daoist master Ge Hong of the Jin Dynasty (221-206 B.C.) wrote in the *Inner Book of the Master Who Embraces Simplicity* that in certain areas within the Wu and Yue province Breath Incantations were commonly used and have been quite effective. However, according to recent archaeological discoveries, the popularity of Breath Incantations also extended to the Chu and Shu kingdoms as well. According to master Ge Hong's records, Breath Incantations were widely practiced for the use of becoming immune to contagious diseases, curing diseases, dispelling demons, reversing the flow of water, and stopping tigers, leopards, snakes and poisonous bees.

Breath Incantations are able to alter an individual's energetic and spiritual field, intrinsically

connecting the one who utters the incantation with the force or concept of its power. These words, sounds or phrases are believed to have accumulated enormous power through the investment of many individuals having persistently practiced the Incantation over many thousands of years.

INTRODUCTION TO BREATH INCANTATIONS

The *Tai Yi Zheng Yi Book of Incantations for Dispelling Ghosts* states, "I have the vital breath of Heaven and Earth. As I recite the incantations, ghosts will be killed, wood will be broken, and the divine gods will fasten themselves; moreover, gold will melt, water will dry out, fire will extinguish itself, ghosts will kill themselves, ulcers will be cured, and poison will disappear. Supplications will stop, and curses will be worthless."

The ancient Daoists believed that if they recited certain incantations and mantras, celestial deities with strong magical powers would appear to them, and impart the incantation's secret meanings and esoteric powers that have been "hidden in Heaven." It was commonly taught that when a Daoist priest recited certain incantations, thousands of millions of Celestial Warriors and Divine Generals would come to protect and to serve the priest. As a result, throughout the various dynasties more and more incantations were added to the repertoire of Daoist mantra skills, which eventually became widely practiced.

INCANTATIONS IN RELIGIOUS DAOISM

According to the teachings of Religious Daoism, there can be no magical skills without the use of incantations. The most common incantations recited in religious Daoism are:

- Incantations for Setting Up the Altar
- Incantations for Purifying the Altar
- Incantations for Protecting the Altar
- Incantations for Protecting the Soul (when approaching the Altar)
- Incantations for Offering Petitions
- Incantations for Writing Talismans
- Incantations for Pacing the Big Dipper
- Incantations for Opening the Scriptures
- Incantations for Reading Scriptures.
- Incantations for Invoking Celestial Immortals
- Incantations for Invoking the Divine Generals

- Incantations for Invoking the Celestial Officers
- Incantations for Killing Ghosts
- Incantations for Controlling Devils and Arresting Demons

Additionally, the practice of reciting incantations have permeated into the daily life of the religious Daoists, even to the degree of reciting incantations when washing the hands, having meals, taking baths, having the hair cut, etc.

CHARACTERISTICS OF DAOIST INCANTATIONS

Magical incantations have always been an essential part of Chinese sorcery, originating from the ancient understanding of the magic power of words. Religious Daoism inherited and further developed the use of these ancient magical incantations, and also included certain Buddhist incantations into their magical "tool-box" for use in the spirit realm.

In Daoist incantations, there are certain "magical statements" that make the spells unique (i.e., ending the statement using imperial commands) and are different in design from Buddhist incantations (which employ the names of Buddha when recited). For example, in Daoist incantations there are often such terms as "in accordance with the statutes and ordinances," "quickly, quickly, as this is Law," or "the Supreme Sovereign, quickly, quickly, in accordance with the statutes and ordinances" added to the end of the incantation. The reason for this, is because during the Han Dynasty (206 B.C.-220 A.D.), the phrase "in accordance with the statutes and ordinances" was found in all imperial decrees and declarations of war. The phrase "in accordance with the statutes and ordinances" meant "to execute the orders like an imperial decree," which implied that if anyone disobeyed them, he or she will be seriously punished. Such official proclamations, used in state decrees, statutes and ordinances, were eventually adopted by the priests of folk magic. Powerful witches and wizards all began incorporating the use of these imperial mandates into their magical incantations.

In the Eastern Han Dynasty (25 B.C.-220 A.D.), witches and wizards often applied "writs for dispelling evil" when performing magical rituals

to "separate humans and ghosts," and to protect themselves from being hurt by ghosts at funerals. Such magical writs usually ended with the fixed expression "in accordance with the statutes and ordinances." One simple pattern used as a magical write was "Dispel all of the spells in accordance with the statutes and ordinances."

At the end of some of the magical incantations there are such words as "act as regent," "imperial order," or "quickly" to show that the spirit entity must follow the orders of the incantation without delay. For example, when invoking the Divine Generals and Celestial Warriors to destroy evil, the Daoist priest repeated the "Incantation for Opening the Flag," spoken as follows:

**"The Valiant General
of the Five Thunders,
and The Generals
of the Fire Chariots,
Soar Up to the Heavens
and Down to the Earth!**

**Drive Thunder and Move Clouds!
Open the Flags to Quickly Invoke
the Thousands of Divine Warriors,
and Command Them
Without Delay!**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"**

This particular incantation addresses the Divine Generals of the Thunder Agency first, and then describes power of these great conquering generals. It also explains their duty and then opens the "Command Flag" in order to invoke them to come. It orders them to descend without delay, and ends with the fixed expression "Quickly, quickly, in accordance with the statutes and ordinances!"

In order to be effective, the energetic pattern of Daoist incantations focus their content on communicating with and summoning Celestial Deities, Divine Generals, etc. For example, the incantation can be used to address the Supreme Venerable Sovereign, the Jade Emperor of the Divine Heaven,

or the Celestial Master. In this way, the titles of the revered spirits are addressed directly, and are spoken in order to invoke the Divine Generals for controlling evil spirits and devils.

The reciting of the religious Daoist incantations is closely related to the Daoist Pantheon, and it is believed that even those spirits of comparatively lower spiritual ranks can be controlled by the ritual masters, who directly address each of them by their names (this is done to show that the ritual masters has the ability to control the spirit). The incantations are orders to work these spirits, and in them the phrase "in accordance with the statutes and ordinances" is used in order to stress that these orders must be executed immediately, otherwise, the spirits will be punished.

FOUR TYPES OF MAGICAL INCANTATIONS

According to ancient teachings, there are four types of incantations used by Daoists priests, Rhythmic Incantations, Recited Incantations, Murmuring Incantations, Silent Incantations, described as follows:

- **Rhythmic Incantations:** These melodic incantations are sung like music. This type of incantation is traditionally used by the Daoist priest. The Rhythmic Incantation is performed with certain movements and special Hand Seals (e.g., The Three Pure Ones Hand Seal, The Upper Clarity Hand Seal, and The Great-Clarity Hand Seal).
- **Recited Incantations:** These rhythmic incantations are spoken to the beat of the Muyu (Wooden Fish). This type of chanting incantation is also used by the Daoist priest. The Recited Incantation is performed with special Hand Seals that require the priest to press the finger folds with his or her thumb (e.g., The Seven Stars of the Big Dipper Hand Seal).
- **Murmuring Incantations:** These special incantations are spoken in a low indistinct voice, often mumbled in a quiet whisper. This slightly audible type of incantation is only spoken by the senior priest, who has acquired excellent attainment in the Dao. The Murmuring Incantation is performed using thought intention with certain body movements (i.e., looking towards a specific direction) and forming many types of Hand Seals (e.g., using both Single and Double Bagua Hand Seals), while imagining celestial light filling the eyes.
- **Silent Incantations:** These special incantations are spoken silently within the mind and heart. This inaudible type of incantation is only spoken by the senior priest, who has acquired excellent attainment in the Dao. The Silent Incantation is performed using thought intention. While holding an incense stick, the priest will focus on the image of a specific immortal (i.e., Tai Shang Lao Jun) and imagining the specific design of his or her magic talisman.

MAGIC INCANTATIONS

The following are examples of several magical incantations used when practicing Daoist sorcery. They are divided into various categories, including:

- Incantations used for Purification
- Incantations used for Removing Filth
- Incantations for the Altar
- Incantations for Magic Tools
- Incantations used for Talismans
- Incantations for Opening the Third Eye
- Incantations for Opening the Magic Ritualy
- Incantations for Offering a Report
- Incantations used for Protection
- Incantations for Inviting the 3 Pure Ones
- Incantations for Inviting/Summoning Celestial Immortals
- Incantations for Bidding Farewell to Celestial Immortals
- Incantations for Inviting Help in Relationships
- Incantations for Inviting Increasing Finances
- Incantations used for Pacifying the Earth Spirits

INCANTATIONS FOR PURIFICATION

The priest will say the following Purification Incantations to cleanse his or her Body (Jing), Speech (Qi) and Mind (Shen) before performing a magic ritual.

• INCANTATION TO PURIFY THE HEART

**“Tai Shang and Tai Xing
Always respond and transform.
Expelling and binding demons,
Protecting life and guarding the body.**

**My heart's Spirit is calm and peaceful
Pure clarity and wisdom
now comes from within me.
My Three Hun last forever,
and my Po do not stray!”**

**“An - He - He - Jiu - Yang -
Ju - Hua - Ba - Mi - Niu”**

(Note: Tai Shang Lao Jun is the
Immortalized Laozi
and Tai Xing is a Celestial Star)

• INCANTATION TO PURIFY THE HEART AND THE MIND

**“The God Tai Shang Lao Jun
always observes and responds
to all of the changes in the world.**

**He drives away the evil
and confines the ghosts.
He saves lives
and protects the people.**

**He provides wisdom
and purifies our mind and heart.
He makes our mind and heart tranquil
and helps to stabilize our mind and heart
so that our souls will not be lost .**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

**“An - Fu - Jie - Fu - Luo -
Ban - Ruo - Bo - Luo - Mi ”**

• INCANTATION TO PURIFY THE MOUTH

**“The spirit of the mouth is Dan Zhu,
he spits the filthy Qi out of my mouth.
The spirit of the tongue is Zheng Lun,
he connects my destiny,
and cultivates my spirit.**

**The spirit of the teeth is Lou Qian,
he removes evil,
and protects the truth.**

**The spirit of the throat is Hu Pen,
he refines the dew,
and transmutes the Qi and Shen.**

**The spirit of the heart is Dan Yuan,
he allows me to connect with the truth.**

**The spirit of the thoughts is Si Shen,
he refines my fluids
and forever preserves
the energy of the Dao!”**

“An - Xiu - Ni - Duo - Luo - Niu”

(Note: the Dew is energized saliva)

• INCANTATION TO PURIFY THE BODY (#1)

**“The Heavenly Lord Ling Bao,
Pacifies and reassures my body .**

**My Hun and Po are disciples
of the profound mystery
of the Five Organs.**

**Green Dragon and White Tiger
bring everything into order!**

**Phoenix and Turtle/Snake
serve and protect me
with the truth!”**

**“An - Ao - La - Xiu - Li -
Mo - Ke - Ba - Mi - Niu”**

<p>(Note: Ling Bao Tian Zun is the Heavenly Lord of Numinous Treasure)</p>
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• INCANTATION TO PURIFY THE BODY (#2)

**“I wash my body
with the Sun,
I exorcise my body
with the Moon!**

**All of the immortals,
and all of the fairies,
are with me!**

**The 28 Star Constellations,
are with me!
Evil forces,
leave my body!
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

**“An - Ao - La - Xiu - Li -
Mo - Ke - Ba - Mi - Niu”**

INCANTATIONS FOR REMOVING FILTH

The priest will say the following incantations to remove all energetic and spiritual dirt and filth from his or her person (Body, Breath and Mind), place (house, temple, office, etc.) or thing. These special incantations must be spoken before performing the Opening the Altar ritual.

• INCANTATION TO REMOVE TURBID QI

**Zheng Yi reveals the true theory and belief
of the powerful Heavenly Gods!
The energy of the Dao is connected,
with the people who have magical skills!
They can get this magic from subtle things!
once their sincerity is connected!**

**The incense can fly up to the clouds!
The light that is burning is a magical fire!
The smoke that is rising is a magical smoke!
All of this is used for inviting
the celestial gods to come to the altar,
and to spread the Great Dao!**

**“The Fragrant Cloud conveys
our sincerity and our belief!
The bright radiant Fire and fragrant incense
of Zi and Wu can be used
to enter into the energetic
and spiritual realms of the magical Dao!**

**It is difficult to connect
to the spiritual realms,
So we use the magic incense!**

**All the filth in the world
can only be cleaned
by the powerful magic water!
So we use the magic water
to make the realms of the 10 Directions
peaceful and quiet!**

**The Healthy Qi in the North
is the true source of the One Heaven!
This magical water
is from the Red Valley!**

This golden water
comes up from the ground!
It enters into the springs,
and gathers into flowery pools!
With this water,
you can remove the old
and usher in the new!

You can use it to remove all dirt and filth!
That is the Healthy Qi of the World!
The energy of this water
can remove Evil Qi!

It can even make people
value and honor
this sacred belief!
The Clouds of the Law
Flow and Nourish!

In the Jade Well
there is magical water!
The Willow Branch is used
to spread this longevity rain!

We spread this magical rain
all over the altar!
So that all of the Five Filths
and the Six Dirty
are all now transformed,
Clean and purified!

Among the wind and clouds,
Sounds of drums and dances,
The celestial gods are lined up!
The Dragon is hissing
and the Tiger is roaring,
They protect and guard this altar!

Now I am applying the Qi
and all of the demons
and evil spirits are scared!

The God of Five Dragons
Is Removing Morbid Qi!
I show my pure intention
and reveal my true sincerity!

For in magical treasures
and in spiritual gifts,
there is sometimes no difference
between good and evil!

Therefore, I will use
this secret magic power
and reveal the true Taiji!
Observe the real wind is powerful,
and part of this holy place!
The True Qi of the Dao lives forever!

I will show my magical power,
using the Seven Star Water!
It is so powerful,
it can spread everywhere
and remove all dirt, dust, and filth,
all ghosts, and Evil Qi!

The sensuous world is illusory!
All physical existence
is nothing but vanity and void!
So forget your worldly connections!
This is not the real realm,
therefore it is an evil realm!

Our work now begins
with enveloping and removing
all Morbid Qi!
In the beginning,
the pure and serene Dao
had no filth and dust!

So all gods
please come and destroy
all of the filthy, worthless,
and obscene things
in Five Directions!
An – Niu- Niu!

Quickly, quickly do this
as an order of Hun Yuan!"

• INCANTATION TO INVITE THE FIVE
DRAGONS REMOVE EVIL QI

“I Call and Summon,
The Northern Wind Wheel
Removing Ghosts General Zhou!
The Great General Zhu, in Charge of
the Magic of the Dao Law!
The Great General Yang,
the Three Light Talisman Messenger!

The Ding Deng Hu San Messenger!
Hun Yuan Yi Qi Thunder Gods!
The East Water Embroidered Robe Messenger!
The West Supreme White Fairy Boy!
and The Golden Warrior God!
Qian- Luo – Da – Na!

The Cave Star Supreme Black Officer
and his powerful soldiers!
The Bronze Head Iron Face Officer
Riding his War Horse!
The Swallow Devil - Eat Ghost Great God!
The Upper Clarity Heaven Merit God!
The Earth Merit God!

The Sun Essence and Moon Light God!
The Heavenly Star Great God!
The Kui Light Star God!
The Three Yuan Great General!
The Five Direction Lucky Qi God!
The Lady Clear River God!
And the Washing Off Dirt Jade Fairy!

Remove all Dirt and Filth!
All Celestial Gods, Generals, and Officers,
Please come down from the clouds
and the stars, with your pure light!

From the Three Heavens,
down to the Nine Earths!
Bring thunder, wind, and clouds!
You can hear the ghosts crying!
For all of the Celestial Gods are ready!
We have the Removing the Filth Document,
and I am sincerely reading it!”

“I now invoke the celestial powers
of this magical water!
This magic water is the Supreme Mountain -
Five Dragon – Three Official -
True Incantation Magic Water!”

INCANTATIONS FOR THE ALTAR

The priest will say these incantations to cleanse
and protect his or her sacred altar space.

• INCANTATION TO PURIFY HEAVEN AND
EARTH (USED TO PROTECT THE ALTAR)

“Heaven and Earth are the Natural law!
As their spirit manifests,
Filthy Qi disperses!

The Mysterious Void within
is radiant and bright,
invoking the presence
of the Supreme Original!

It invokes the spiritual powers
of the Eight Directions, and makes me
Authentic and Natural!

The Ling Bao Command Talismans,
teach people how to reach
the Nine Levels of Heaven!

As you ascend to the Heavens
all sadness is left behind!

If you understand
the Great Mystery of the Big Dipper,
You will have the power
to behead devils and bind demons!
And possess the ability
to kill 10 thousand ghosts!

The Incantation of
the Spirit of the Middle Mountain,
and the Jade Text of the Primordial Origin!
To hold and recite them one time
prevents disease and
extends your life by one year!

To travel to the Five Sacred Mountains,
will give you the knowledge of everything
under the Heavens,
and the ability to bind powerful devils!

I do this so that I can
protect my sacred altar,
and disperse and remove all evil Qi,
and forever keep
the energy of the Dao!”

• INCANTATION TO INVITE THE NINE PHOENIX TO PURIFY THE ALTAR (#1)

“Truly, in order to cleanse the universe,
we must rely on the auspicious light
of the Nine-Phoenix!
To Purify the Altar,
we depend on the Divine Water
of the Five-Dragons!

Therefore, in order to get rid of
all that is perverse and filthy,
to move that which is sluggish,
to set into motion that which is pure,
and to prepare the Realm of the Law,
making it magnificent and perfectly clean,
we must first respectfully invite
The Perfected Officers Who Destroy Filth
and The Clerks Who Remove Oppression!

We ask them to send down
auspicious light in great abundance!
To sweep away all dishonor and treachery,
and to transform this place of ordinary men
into a land of immortals!
Turn this abode of dust
into one of immortals,
subdue cadavers and stale energies,
and carry them off
to the bowl of the Big Dipper!
So that the auspicious incense
and lucky clouds fill the altar
with sweet fragrance!”

• INCANTATION TO INVITE THE NINE PHOENIX TO PURIFY THE ALTAR (#2)

“The Nine Phoenix Immortal
is in charge of Purification,
He flies about eliminating dirt and filth
in all of the Ten Directions!
The immortal is guiding our way,
therefore we come out of our houses
to pay respect to the Jade Emperor
and to the Nine Heavens.

If there is anything in our way,
it will immediately be cut,
chopped and eliminated!
Please carry it out immediately
as an order from the
Nine Phoenix Emperor
for removing all dirt and filth!

• INCANTATION TO INVITE THE NINE PHOENIX TO PURIFY THE ALTAR (#3)

“The name of this water
is Hun Yuan Water!
We burn incense in the burner
and begin to read the magic order!

I call and Summon
The Great Spiritual Powers
of the Eight Trigrams,
Qian, Kun, Gen, Zhen,
Xun, Li, Kun, and Dui!
The Upper Clarity Heaven Merit God!
The Earth Merit God!
The Sun Essence and Moonlight God!

The Heavenly Star Great God!
The Kui Light Star God!
The Three Yuan Great General!
The Five Direction Lucky Qi God!
The Green Dragon, White Tiger,
Red Phoenix, and Black Warrior!
The Great Nine Phoenix
Removing Turbid Qi General!

All of the celestial gods
are lined and seated at the feast!
Their magical powers are incredible!
We use the incense and offerings
to pay tribute to them!
And sincerely invite them to partake!

The immortals carry all types of weapons,
halberds, axes, and swords!
They give their real Qi and auspicious light
to the holy water!

This magic Qi and light comes from
the Nine Phoenix Removing Morbid Qi!

And all of these celestial gods,
come in clouds from five directions!
As they come, all disasters will be dispelled!
And many blessings can be distributed!

The Jade Emperor orders
that all of the celestial gods listed,
Quickly remove all morbid and evil Qi!
I have the Removing the Morbid Qi
Official Document,
and I now sincerely read it!”

• INCANTATION TO OPEN THE ALTAR # 1

“Today we Open the Altar!
The incense is burning in the Burner!
The Jade Letters are revealing
The secret way to remove Evil Qi!

Today we pay tribute to the Jade Emperor,
and kowtow three times,
to pay respect to the God of Heaven!

All of the people come to the altar
and receive endless blessings,
even the dead can receive new life!
To the God who removes Turbid Qi
We Kowtow!

We use the Baji (8 Supreme Energies)
in accordance with the Bagua
to establish the boundary of the
Altar of the Original Essence!
According to our faith,
we now pay tribute to these True Gods!

Today, at the Zheng Yi Daoist Altar,
we burn incense in order to call and invite
the gods of the Eight Trigrams:
Qian of Heaven, Kun of Earth,
Li of Fire, and Kan of Water
Gen of Mountain, Xun of Wind,
Zhen of Thunder, and Dui of Lake!

From the Southern Red Heaven,
And Three Realms, we invite
the Jade Light of the Great Nine Phoenix
Removing Turbid Qi General!

He removes all Turbid Qi
from the Five Directions
and protects the altar,
subduing all spirits!

Because we are sincere,
the altar is now
peaceful and still!
And now we present
this Open Command Talisman
with all sincerity,
and offer the report!”

• INCANTATION TO OPEN THE ALTAR #2

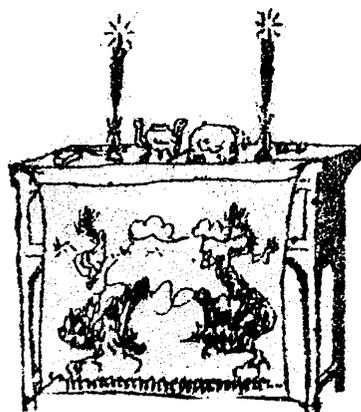
“Now we Open the Altar
and we present
the Tai Shang Spirit Treasure
Open The Altar Talisman,
To the Celestial God Ling Bao
our personal Guardian!

Today we invite the celestial gods
to come to this altar,
and to kill all evil spirits!
Save the departed souls,
and bring them all to another world!

The Heavenly Gate is now open,
and all of the celestial gods are bowing!
The Three Realms are now expecting!
All of the devils must now be submissive,
or they must kill themselves!

You can hear the sound
of beautiful jade clicking!
All surroundings are peaceful and quiet,
As if ordered by Heaven!

The Order is quickly transmitted,
as fast as wind fire!
And the Thunders of the Great Dao
are all assisting Celestial Master Zhang!
In this year -----,
In this month -----,
And, on this auspicious day-----!”



INCANTATIONS FOR MAGIC TOOLS

The priest will say the following incantations to cleanse and energetically activate his altar tools.

• **INCANTATION TO ACTIVATE THE INCENSE #1**

When preparing the incense, the Daoist priest will say the following incantation:

**“The Dao should be studied
by the heart.
The heart can be communicated
by the incense!**

**The incense is burning
in the Jade Burner!
So my heart is in front
of the Jade Emperor!**

**Therefore, I expect
the True Immortal to be sent!
You can hear the sound
of his pendants ringing,
as he descends into my house!
I have prayed
and the report ascended
to the Nine Heavens!”**

• **INCANTATION TO ACTIVATE THE INCENSE #2**

When preparing the incense, the Daoist priest will say the following incantation:

**“To follow the Dao
You must use your heart!
To connect with the Spirits,
You must circulate the incense!**

**I now burn incense
in the Jade Stove!
And maintain the Original Emperor
in my heart!**

**My True Spirit
Longs for
The Flag of the Immortals
To descends to my Altar!**

**Minister Guan
Speaks the command
and I attain the way
to the Nine Heavens!”**

• **INCANTATION TO ACTIVATE THE INCENSE #3**

The Lighting the Fire incantation was spoken when lighting and dedicating the incense at the altar table:

**“I offer this fragrant incense.
Let its scent surround the universe!
Let all the spirits
Reveal their Golden Light!”**

**“Let my heart
Ascend to the Dao!
Let my vision
Reach the Nine Celestial Realms!”**

**“The stars of the
Great Altar Constellation,
Save me from evil and disaster!
They Protect and guard my body!”**

**May the Guardian of my Tongue
Direct me to say what is upright!
May the Guardian of my Throat
Release the Tiger's Roar!
May the Guardian of my Qi
Nourish the Sweet Nectar!
May the Guardian of my Shen
Hasten the completion of the Golden Elixir!**

**“Watching the Moon
I cultivate my form!
The Celestial Lord Ling Bao
Protects my soul!”
May the powerful spirits
of the Eight Directions Guide me!
May the Celestial Lord Ling Bao
Protect my life!**

**Let my Petitions reach
the Nine Levels of Heaven!
The sacred writ
of the Central Mountain,
Is the Jade Word
Spoken from the great beginning!**

**Let it be heard
across the Eight Seas!
And its internal domain
be well guarded!
The Breath of the Dao
exists forever!”**

**“The Great Mysterious Origin
of Heaven and Earth,
Is the Root of
the Ten Thousand Breaths!**

**It gives me life,
And instructs me
in the ways of the spirit!
Its essence emanates a Golden Light,
that covers my body!
Chant it,
And the body will glow with light!**

**The Five Emperors
will welcome me!
The Ten Thousand Spirits
will prostrate before me!
And the Lord of Thunder
will bend to my will!**

**Rumblings are heard within,
As the voice of the Thunder Spirit resonates!
As copulation occurs in the cavern,
The Five Vapors fill the air!
Quickly, let the Golden Light appear!**

• INCANTATION TO PURIFY THE WATER (#1)

**“This water is not ordinary water,
it is Ren Gui Water!**

**Place a drop of this water
on the Ink-Stone,
and immediately
clouds and rain will come!
If a patient swallows this water,
hundreds of ghosts will be dispelled!**

**If an evil ghost swallows this water,
it will be shattered!
Quickly, Quickly carry out this Order,
As a Mandate of the Three Pure Ones!”**

• INCANTATION TO PURIFY THE WATER (#2)

**“The Holy Water is like
the water of Kun Lun Mountain!
There are flowers in that river,
which keep the fragrance of lotus!**

**It is like the dew on the branches
of the sacred Willow Trees,
it nourishes Peng Lai Island,
and the Three Immortal Mountains!
The water forms a long river!
It forms the wind,
and creates thousands of rivers!
The waves in the river,
glitter like thousands of
tiny silver fish put together!**

**Within the Autumn Wind on the North Sea,
you can see fabulous large birds flying!
Within the water of the Seven Treasure Pond,
you can see Nine Dragons playing!**

**The water can quench the thirst,
it can remove and purify the filthy!
It can restore the clean!**

**By this Holy Water
I now gather my water!
Spraying the water,
I say my prayers!
By doing this
I can drive away the evil forces,
purge the filthy,
and return to cleanliness!”**

• INCANTATION TO PURIFY THE WATER (#3)

**“I -----(Daoist Name)
invite the Dragons of the Five Directions!
Each Dragon descends
with its magical talisman in its mouth
and places its perfect Qi into my water!**

**Therefore, my water is not ordinary water,
it is the “Water of the Perfect Qi
of the Five Dragons!”**

**My sword is not an ordinary sword!
It is the sword with which
the Heavenly Master
beheaded the perverse ones!**

**It is hard as steel
smelted one hundred times,
and it bears the image
of the Big Dipper!**

I control the Big Dipper,
and I crouch under its mighty bowl!
The living water of the Celestial One
penetrates everywhere
in the Four Directions!

In Heaven,
there is no excess of water!
In Earth,
there is no excess of filth!
In Heaven,
it forms the rain and the dew!
On Earth,
it produces the springs
and sources of life!

In Springtime, it flows,
in Wintertime, it congeals!
It runs at the Kan Trigram (in the North),
and stops at Gen Trigram
(in the North-East)!

It is round or square,
depending on the place!
It is cold or warm,
depending on the time!
Here, it is in my Altar bowl!
When I spray Heaven,
Heaven becomes pure!

When I spray Earth,
Earth becomes potent!

When I spray Man,
he lives forever!

When I spray demons,
they disappear!

One spray - is like frost!
Two sprays - is like snow!
Three and Four sprays
and One Hundred Perversities
are eliminated,
malicious demons
are all swept away,
and all natural catastrophes
subside!"

• INCANTATION TO PURIFY THE WATER (#4)

"This sacred water
is used to eliminate disasters!

We use this method
to create mysterious Qi,
that cleans and purifies the heart!

We use this incantation
to prepare magic pills,
that can stabilize the Mind!

We burn this talisman
and the Qi will come into the body
and 100 diseases will be dispelled!

I am now acting under the order of
Tai Shang Lao Jun!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

• INCANTATION TO PURIFY THE WATER (#5)

"Through the Fragrant Cloud,
all realms are connected!
We radiate this sincerity,
and all gods can see it clearly!

Through the swirling smoke
and the misty fog,
We wish to see
the Golden Dragon in the well!
The Wind is blowing,
and there is lightning!
The Dragon is spitting
water in the clouds!"

With modesty we pay respect
to the celestial spirits,
and offer incense
to invite them here!

Our Magic Water
is from Kun Lun Mountain!
And with compassion,
we spread it throughout the world!

The incense
is in the middle,
smoldering within
the altar burner!

Its smoke goes up
to the Heavens,
and into the celestial realms
of the gods!

We hear and establish
this Original Belief,
And now must be
cleansed and purified!

The Taiji is the true method
by way of the incense!
This incense is from
the Golden Burner!

And the Jade Characters
of this magical burner
are giving off
auspicious smoke!

The incense smoke
is going directly
to pay tribute
to the streams and rivers!

To wells, and springs,
and into the magical realm
of infinite space
within the eternal Wuji!
The auspicious smoke
of the Fragrant Cloud
will Convey our Sincerity
and our Belief!
All of the priest
have this in mind,
and sincerely report it
to the celestial gods.

The Black Dragon
is flying!
The Red Dragon,
is giving off smoke!

The Golden Dragon
can destroy mountains!
The Water Dragon,
can connect the seas!

The Flood Dragon,
can nourish all living things!
The Snake Dragon,
can stir up the waters!

The Poisonous Dragon,
can give off Fog!
And the Well Dragon,
is the pulse of the Earth!

All Eight Dragons
are now here!
Their magic powers can be felt
by all countries!

They are so powerful,
that we all are immediately submissive
and quickly obey,
and due our duty!

The Northern Water God!
The Northern Black Warrior God!
Water Residence Red Emperor!
The 3 Rivers, 4 Seas,
9 Big Rivers Water Emperor!

The 5 Lakes, 7 Bigger Lakes, 12 Rivers,
and 5 Directions Rain Dragon!
All Dragon Kings, Dragon Queens,
and Dragon Children!
All Male Dragons, and Female Dragons!

The well, spring, river, big river Well King!
The well, spring, river, big river Jade Fairy!
The God of Earth House
and God of Wave Water!

All Gods of the 3 Realm and 10 Directions!
We are all sincerely looking forward
to receiving your divine mercy!

All of these water spirits,
have their own ways!
Since ancient times,
they have come,
into the common peoples homes!

So now we pay tribute
to all those Heavenly and Earthly Gods!
We also pay tribute
to all types of temples!

If you want to pray to the gods,
do good and accumulate merit,
you must first get water from the
well, spring, river, and big river!

Then add all kinds of magical flavors,
and offer them to the true gods!
All of the devils
cannot violate this magic ritual!

With all sincerity and modesty,
we boldly read
this Inviting Water document!

The Heaven and Earth
are violently shaking!
As all of those Dragon Gods
come together and meet!

And now we present
this official Inviting Water document!
And we sincerely read it
with all honor and respect!

At the foot of Peng Lai Mountain
is a mighty sea!
It extends outward,
and covers the entire world!

And now I receive
this magic water!
To remove all Toxic Qi!
And to clean and purify our altar!"

• INCANTATION TO PURIFY THE INK-STONE

"The Jade Emperor issues this command,
The Magic Ink-Stone Summons
the Powers of the Four Directions!
Metal, Wood, Water, Fire, and Earth,
Thunder, Wind, Rain, and Lightning!"

I gently grind the Magic Ink-Stone,
Creating Lightning and bright light!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

• INCANTATION TO PURIFY THE RED
CINNABAR POWDER

The Yang Essence
issues powerful rays of light,
and the Yin Demons melt away!

The Divine Red,
Majestic and awful,
is the shining radiance of Great Subtlety!

The ten thousand evils
that I transform today
will be extinguished at once!

Three Breaths complete Fire!
Seven Breaths
complete the Platform Stars!
The Three Stars shine radiantly!

The amulet must come into effect
and quickly dispatch its magical force!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

• INCANTATION TO ACTIVATE THE INK (#1)

"This ink is Magic!
Its darkness reaches to the Underworld!

With this Magic Ink,
the Gentlemen of Pine
assumes its function;
and the Friends of Orchid
create a sweet aroma.
Causing all of the immortals
to descend,
mounted on clouds!"

• INCANTATION TO ACTIVATE THE INK (#2)

"The Jade Emperor has Ordered!
This Magic Ink is like clouds and mists
with Nine Stars shining above it!

I Gently grind the Magic Ink,
Thunder and Lightning are mixed!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

• INCANTATION TO ACTIVATE THE PAPER (#1)

“The composition is formed
by the Heavens and the Earth.
It is precious and pure like Jade!

Dragon articles and Phoenix characters
are used to present this magic text!

These magic characters
go rapidly into the Heavens!”

• INCANTATION TO ACTIVATE THE PAPER (#2)

“The Emperor of the North
Mandates my paper
to write Magic Talismans
for subduing evil ghosts!

If you are not
Submissive to this order,
you will be arrested and carried off
to the city of Hell, Feng Dou!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”

• INCANTATION TO ACTIVATE THE PAPER (#3)

“The script is formed by Vital Qi.
The Dragon Text has red writing
on jade colored characters.
It will last forever.

It will cure diseases and kill the evil.
It will make all beings peaceful and tranquil.
It goes as high as the Heavenly Palace,
By order of Yu Qing Zhen Wang!”

• INCANTATION TO ACTIVATE THE BRUSH (#1)

“One stroke of this magic pen
and the words will be remembered
throughout the ages!

I write these magic characters
which will summon all immortals
from the 10 Directions!

These immortals will descend,
mounted on clouds,
and enter the sacred altar space!”

• INCANTATION TO ACTIVATE THE BRUSH (#2)

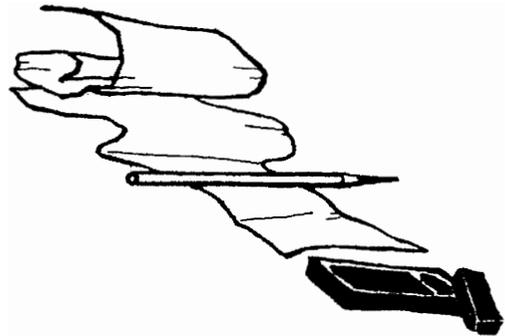
“I have Five Thunder Gods,
Their Lightning is Bright!

If you have it,
you can save lives!

It can suppress evil,
and subdue ghosts!

All is life and death,
but the Dao
Supports my longevity!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”



Talisman Paper and Brush

INCANTATIONS FOR TALISMANS

The following magic incantations are used when drawing magic talismans.

• INCANTATION FOR DRAWING TALISMANS #1

“Infuse and give magical power
to this brush,
and fill it with Divine energy!

I look up with respect
and kowtow 3 times
to the Three Pure Ones!

I, in the here and now
write this magic talisman!

Its power is so big and radiant,
that its powerful light
can permeate all things!

It impacts all dimensions
and all realms
with its magical power!”

• INCANTATION FOR DRAWING TALISMANS #2

“I most earnestly invite
the Fierce Messengers
of the Five Directions!

The Thunder Lord!
The Mother of Lightning!
The Wind Earl!
The Rain Master!

The Savage Thunder Messengers
of the Five Directions!
And the Palace Guards
of the Upright Amulet!
Please Quickly descend!
Allow your terrible power
to flow into the movements
of my magic brush,
as it writes out
the magic seal characters!

Allow the magical powers
of the Thunder Amulet
to reach the home of -----,
and save them from illness and misfortune!

• INCANTATION FOR DRAWING TALISMANS #3

Qian and Dui are the
Mighty Radiances of Blazing Fire,
and the main forces
of all the Celestial Gods!

“The First Turn of the Brush
Moves Heaven and Earth!
The Second Turn of the Brush
Sun and Moon shine brightly!

The Third Turn of the Brush
Moves the Kui Gang Dipper Star!
The Forth Turn of the Brush
The Thunder Lord Lei Gong cries out!

The Fifth Turn of the Brush
Thunderclaps issue forth!
The Sixth Turn of the Brush
The mountain demons die!

7th Turn of the Brush
Collects and beheads all wicked demons!
All evil that approaches me will perish
Under my magic amulet!”

• INCANTATION FOR ACTIVATING TALISMANS #1

“Open Heaven’s Door,
Kill the Ghost Path!
Open the Underworld,
and kill the Ghost Army!
Heavenly Soldiers
do it quickly as it is Law!”

• INCANTATION FOR ACTIVATING TALISMANS #2

“Open Heaven’s Door,
Kill the Ghost Path!
Open the Underworld,
and kill the Ghost Army!

Heaven and Earth are clear!
One stroke and ghosts disperse!
Two points
and the Sun and Moon are clear!

Heavenly Soldiers
do it quickly as it is Law!”

INCANTATIONS FOR OPENING THE HEAVENLY EYE (THIRD EYE)

The following magic incantations are used to see into the spirit realm. They are traditionally used in divination practice and to increase clairvoyant powers.

• INCANTATION TO OPEN THE 3RD EYE #1

**“The Heavens are boundless!
The Earth is boundless!**

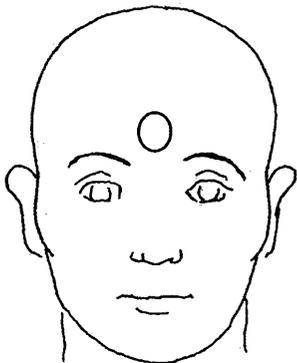
**All of the immortals and saints,
help me to radiate
the small illuminating light!**

**This small bright light
illuminates the 5 Directions!**

**It shines on my voice
helping me to command
all my magic tools!**

**In every step I take,
it helps me,
leads me,
and assists me!**

**Heavenly Soldiers and Generals
do it Quickly as a Law!”**



The Heavenly Eye
(The Third Eye)

• INCANTATION TO OPEN THE 3RD EYE #2

**“To the Left and
to the Right,
all Heaven and Earth Rejoices!**

**I turn to the Right
and the Sun and Moon
shine brightly!**

**Great changes move across the Earth!
Revealing the appearance of
ghosts and spirits!
When the auspicious clouds appear,
the Evil Star shall retreat.”**

• INCANTATION TO OPEN THE 3RD EYE #3

**I am the Heavenly Eye!
I am in mutual contact with Heaven!**

**Shining brightly,
I resemble Thunder and Lightning!**

**My radiance shines outward
to light the Eight Directions!**

**I penetrate and inspect
what is outside and inside!**

**All creatures yield to my power!
Cruel and evil forces,
demons and divinities,
all crumble beneath my step
on the Kui Gang Star!**

**Quickly, Quickly follow this order
as an official decree of the
Superior Emperor of the Five Thunders
and the Thunder Ancestor!**

INCANTATIONS AND HYMNS FOR PRAISE AND SUPPLICATIONS

The following magical Hymns, Prayers and Incantations are used when presenting offerings to the Celestial Gods and Immortals. They are traditionally repeated when performing an "Opening" ritual, dedicated to presenting gifts to honor a celestial immortal during the times of specific celebrations, (e.g., a birthday celebrations, etc.).

THE HYMN FOR OPENING AND SPEAKING THE HOLY SCRIPTURES

**"All alone,
you arrived without a purpose,
Everything was empty,
with nothing to store!**

**Therefore, sacrifice everything,
and understand
the Mysterious Writings**

**Who can imagine
obtaining this tranquility?
Once you begin
the way of the Great Teachings,
who can calculate
how many years it will take?**

**Not flourishing
not dying,
until inspired
by the Lotus Blossom!**

**The way to transcend
and soar to the Three Kingdoms,
is with a compassionate heart,
that understands
the complexities of life.**

**The True Man
without presumption
will become
an Immortal!"**

MORNING AND EVENING PRAYER

**"Glittering Hearts raise their voices,
The 10 Directions are Purified!
Rivers and oceans stand in silence,
The 5 Sacred Mountains are full of mist!**

**The 10,000 Spirits
Restrain and prostrate,
All of the immortals
Are summoned and assemble!**

**Heaven's Mist is Pure and Clear,
Earth has no Evil Dust!
Deep - Intelligent - Profound and Pure,
Its great quantity is mysterious!"**

TO HONOR THE HEAVENLY LORD OF ETERNAL PURITY AND TRANQUILITY

**"The 10,000 Things
Are free from disease!
The 3 Sages,
Bless us with auspicious luck!**

**Walking in the Void
Only one sound pervades!
Recite and understand
the mysterious prayers!"**

TO HONOR THE HEAVENLY LORD OF MANIFEST MIGHT

**"Peacefully, each person
is respectfully worshipping!
Everyone is gathered
At the Courtyard of the Dao!
Each person comes
from their own heart,
and respectfully faces
the Altar!**

**Presenting the gifts
to pacify and receive,
to Open, Invite
and Follow the Law!
We honor and follow
the Heavenly Lord
of Daoist Scriptures
Ling Bao Tian Zun!"**

**THE PRECIOUS DECLARATION
OF THE JADE EMPEROR**

**“Highest of Highest of Heaven
Fills and Gathers,
A wonderful and
Truly mysterious place!**

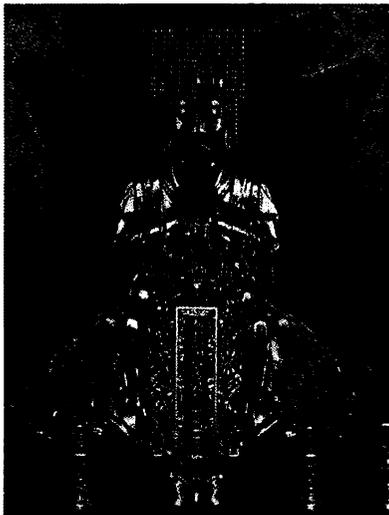
**The Purple and Gold Palace
is very remote!
Jade Clarity
is high and remote!**

**There is none higher
then the Supreme Deity!
From his great space
Descends a brilliant radiating light!**

**Extremely quiet,
Vast without beginning,
His Mysterious presence
Covers the 10 Directions!**

**The True Dao,
Is always deep and profound,
Vast like a desert,
and with great magical powers!**

**The Great Heavenly Lord
Jade Emperor
God of the Mysterious Heavens!”**



**The Jade Emperor
(God of Creation - God of Heaven and Earth)**

**THE PRECIOUS DECLARATION
OF THE HEAVENLY EMPEROR**

**“Purple and Remote
and located among the Stars,
is the Heavenly Temple of Polaris!**

**Its location is among
the Precious 9 Lights,
and it is the Origin
of the 5 Mysterious Qi above!**

**His is the body of the First Emperor,
and his duty is to assist and serve
the Mysteries of Nature!**

**He commands both Poles
and interacts with
the Three Pure Ones!**

**His strategy is the preside over
Soldiers in battle,
and for all to understand Great Virtue!**

**He controls the order and location
of all the Stars,
so that they maintain their order
According to the Holy Scriptures!**

**The Heavenly Emperor's
appearance is majestic,
like the high and lofty Mountains.**

**The True Original
is lofty and grand!
He is the Great Saint of
Mercy, Hope, and Compassion!**

**Great Saint!
Great Compassion!
Heavenly Emperor!
Great Emperor!”**

THE SCRIPTURES OF TAI SHANG LAO JUN
TO SPEAK AND ALWAYS FEEL CALM

**“Lao Jun States,
That the Great Dao
has no form,
It brings forth and raises
Heaven and Earth!**

**The Great Dao
has no feelings,
It regulates the course
of the Sun and Moon!**

**The Great Dao
has no name,
It raises and nourishes
the Myriad Beings!**

**I do not its name -
so I call it Dao!**

**A Daoist can be
Pure or Turbid,
He can be
Moving or Tranquil!**

**Heaven is Pure,
the Earth is Turbid!
Heaven is moving,
Earth is tranquil!**

**The Male is pure,
Female is Turbid,
The Male is moving,
the Female is tranquil!**

**Descending from the Origin,
Flowing towards the end,
and the 10,000 things are born.**

**Purity - is the Source of Turbidity,
Movement - is the Root of Tranquility!**

**You can always be
Pure and Tranquil,
and always return to
Heaven and Earth!**

**The Human Spirit
is found of Purity,
but the Mind disturbs it!**

**The human Mind
is fond of Tranquility,
But Desires meddle with it!**

**Get rid of desires for good,
and the Mind will be Calm!**

**Cleanse your Mind,
and the Spirit will be Pure!**

**The Six Desires
will not naturally arise
and the Three Poisons
are destroyed!**

**Whoever Cannot do this
has not yet Cleansed his Mind,
and his Desires
are not yet driven out!**

**Those who have abandoned their Desires,
observe your Mind from within
and see that there is No-Mind!
Observe your Form from the outside,
and see that there is no Form!
Observe your Substance from afar,
and see that there is no Substance!**

**Once you have observed these 3
you appear to be empty!
Use Emptiness
to Observe Emptiness,
and see that there is No Emptiness!**

**When even emptiness is no more -
there is no more Non-being either!
Without even the existence of Non-being,
there is only Serenity!**

**Profound and Everlasting,
how could there be Desires?
When No Desires arise,
you have found True Tranquility!**

**In True Tranquility,
go along with Beings;
In True Permanence,
Realize Inner Nature!**

**Forever going along
Forever Tranquil!
This is Permanent Purity,
And Lasting Tranquility!**

In Purity and Tranquility,
Gradually enter the True Dao!
When the True Dao is entered,
It is Realized!

Though we speak of "Realized"
Actually there is nothing to attain!
When everyone is transformed,
It is Realized!

Only who has properly understood this,
is worthy to transmit the Sages Dao!

"Lao Jun States,
That the Highest Gentleman
does not fight,
the Lesser Gentleman
loves to fight!

The Highest Virtues
is free from Virtue,
The Lesser Virtue
clings to Virtue!

The person who clings,
Does not have Virtue!
The Multitude exists
because there is No Virtue!

The True Daoists,
Behave as if the Mind is Foolish
Because the Mind is Foolish,
Immediately the Spirit is Aroused!
Since the Spirit is Aroused,
It immediately reveals 10,000 Things!

People of the Mundane World
Cling to Things!
Through Clinging to Things,
There is Coveting and Wanting!

Since there is
Coveting and Wanting,
Immediately there is
Vexation and Anger!

Vexation, Anger,
Foolishness, and Imaginations,
All trouble and pester
the Body and Mind!

Then one falls into
Turbidity and Shame,
Wandering through life and death!

Forever immersed
in the Sea of Misery!
Forever to lose the True Dao!

The Dao of True Permanence
will naturally come
to those who understand!

Those who understand
the realization of the Dao
will rest forever
in the Pure and Tranquil!

The Immortal Ancestor Ge stated,
"I understand the truth of the Dao,
because I have recited this scripture
10,000 times!

This scripture is actually practiced
by the Heavenly people
and is not passed on
to lower scholars!

I received this from the Eastern Emperor,
The Eastern Emperor received it from
the Emperor of the Golden Palace!
The Emperor of the Golden Palace
Received it from
the Queen Mother of the West!

It is a single lineage
from the Queen Mother of the West,
only passed on
from mouth to mouth!

There was no written text,
and only today did I start
to write and record it!

The Higher Scholar who comprehends it
is promoted and becomes an Immortal!

The Middle Scholar who studies it
Becomes a Heavenly Official!

The Lower Scholar
who has a basic grasp of it,
will live forever on Earth!

After roaming the 3 Kingdoms,
You will ascend and enter
the Golden Gate!"

The Perfected Man Zuo Xuan states,
That those who learn and study the Dao,
And grasp and recite this scripture,
will immediately experience
Ten days of good spirits
Gathering and protecting their body!

Then, the Jade Talisman
will defend their Spirit
and the Golden Elixir
will refine their form!

Both Form and Spirit
Blend perfectly,
In order to take part in the Dao
and join in the True!

The Zheng Yi True Man states,
that many people possess and study
these Holy Scriptures,
But only those who understand it
are unaffected by disasters!
A Multitude of the Holy
Protect the Gate!

Therefore, allow your Spirit
to ascend above the Kingdom,
to face and worship
the Highest Truth!

When True Virtue
is achieved and fulfilled,
each person must thank
the Celestial Lord and Emperor!

Recite and hold the scriptures
and never give up!
And your body will soar
Among the Purple Clouds!"

THE PRECIOUS DECLARATION ON UNIVERSAL SALVATION

"The 9 Heavens Respond Original Palace,
The Supreme Emperor of Jade Clarity
Transform my Spirit and Body,
and fill the 10 Directions!

Speak the powerful magic
of the Dao,
and send down the 9 Phoenix
from the 36 levels of Heaven above.

Read from the precious Jade Book
and 1,500 adversities are eliminated!

The nature of true power
comes from the place above!

Salute the luminescent Golden Ruyi,
and proclaim the precious scriptures
of the Jade Pivot!

Not obeying the Law
will make you change into dust!
Therefore follow the Law quickly,
like wind and fire!

Use a peaceful and quiet mind
to make your hope even bigger!

Use the power of wisdom,
to overcome all kinds of evil!

Completely control
the Five Thunders,
and take care of
the 3 Kingdoms!

"Father of All Life
And Teacher of 10,000 Spirits!"

"Great Saint of Compassion!"

"Supreme Emperor,
Supreme Dao!"

"Heavenly Lord
of Universal Transformation,
Whose Voice of Thunder
Resonates Within The Origin
of the Nine Heavens!"

**THE PRECIOUS DECLARATION OF THE
SALVATION FROM MISERY**

“East China
is always a happy place!
The East Pole is a
Dignified and wonderful Palace!

Seven Treasures abound
in the Fragrant Forest,
A Nine Colored Lotus Blossom
forms the Base!

Infinite Truth within the Palace,
Source of infinite auspicious light!
Lord Ling Bao of Jade Clarity,
Responds and transforms
According to the Mysterious Beginning!

He provides merciful aid
to great suffering,
and opens the Gate
for the Sweet Dew to be in the world!

He is a wonderful
Perfected Daoist,
who is blessed
with auspicious fortune!

He helps me to act appropriately
in every circumstance,
so that I can preserve
my Vows forever!

Great Saint of Hope,
Mercy, and Compassion!

He blesses prayers
from the 10 Directions,
and helps all humanity
to rise from the middle
of countless adversities!

He saves all people without limit!
He hears their voices,
and feels their needs!

Tai Yi, Heavenly Lord
of Salvation from Misery,
Mysterious Eastern God!

**THE PRECIOUS DECLARATION OF THE
THREE OFFICIALS (HEAVEN, EARTH, WATER)**

Only the Three Perfected Ones,
Come from the Taiji!

Although the Fate of families
is to suffer great adversities,
By performing many incense offerings
to the Three Perfected Ones,
a man may increase the measure
of his character and be rewarded!

The Dao is Auspicious,
Remote, Clear, Void,
Profound, and Yin!

Obtaining the Dao
Depends on your actions!
To bless and to forgive
can resolve many difficulties!
It can increase one’s help,
and determine whether
an individual lives or dies!

The Dao reaches
all levels of Heaven,
and its grace permeates
the Three Kingdoms!

Great Saint of Hope,
Mercy, and Compassion!

The 3 Originals
and 3 Qualities!

The 3 Officials
are Great Emperors!

The 3 Palaces
and the 9 Mansions,
Are all Thankful
to the 3 Officials!

**THE PRECIOUS DECLARATION
OF THE BIG DIPPER MOTHER**

The country of Western India,
Holds the light
of great wisdom within!

It is the origin
of truly wonderful
and accomplished
Masters of Magical Law!

Lord Mother of the
Highest Mysterious Origin of Heaven,
Brightly shines her golden light
from this place!

She secretly brightens
the Sun and Moon,
and uses her Sacred Pistle
to move time,
making all ghosts and spirits
turn pale!

She leaves her radiant impressions
Within the world,
and protects the Saints
when they temporarily descend to Hell!

All people who suffer
can call her name,
and this Great Warrior
will seek out these people
to save them from suffering!

Great Saint of Hope,
Mercy, and Compassion!

Heavenly Empress of Tremendous Light
and Sacred Virtue!

Great Saint Heavenly Dou Mu
of Infinite Benevolence!

Heavenly Lord Dou Mu,
of the Bright Heaven!

**THE PRECIOUS DECLARATION
OF THE SOUTH POLE**

“High above,
in the night sky
is the Mansion!

This Palace shined bright,
Because so many Radiant Spirits
Gather there!

The Qi of the School's
Original Founder
is gathered to tell the Truth!

Accept the emptiness of the
Wonderful Dao,
and then you will understand
its true meaning!

It is located Above
the 9th Level of Heaven,
and unites the Essence
of all Heaven!

It commands
the 10 Directions within,
and rules the 10,000 Transformations!

Read the Golden Talisman
and it will radiate light
to end suffering!

It blesses with compassion
and helps to nourish
a million people!

Spread Heaven's Grace
and offer kindness
to those in need!

Great Saint of Hope,
Mercy, and Compassion!

Perfected King of Jade Clarity
Great South Pole Emperor of Longevity,
Heavenly Lord of the Sacred Original
Heavenly Communion!”

**THE PRECIOUS DECLARATION OF THE
ANCESTRAL CELESTIAL MASTER ZHANG**

**“Tai Xuan Shang Xiang
Supports the Teachings
of the Three Heavens!**

**He received the True Teachings
on top of He Ming Shan,
and maintains these amazing secrets
at the Altar of Long Hu Shan!**

**The Laws and Magical Lu
of the Three Grottoes,
Contains the magical teachings
about many things!**

**1,200 Imperial Soldiers
all support the Zheng Yi Religion!**

**24 Secret Revelations
provide salvation
for the later generations!**

**Having earned
the Imperial Jade Seal,
He wears the appropriate
Robe and shoes,
and resides at the Capital,
always in service
of the Jade Emperor!**

**He is in charge
of the Three Worlds,
but always serves
the common people!**

**He uses the magical
Yin and Yang Sword,
to condemn and behead
Evil Spirits!**

**He also sends rain
to clear the sky,
and causes Thunder
to bring Lightning!**

**Because of all this,
He is able to establish
the Altar and Preach,
Assisting the country to flourish,
Bringing peace to the people!**

**Through great merit,
he embarked
on a fulfilling journey,
and ascended
in broad daylight!**

**The Ancestral Master
Supports the Teachings
of the Three Heavens!
and helps us to understand
the mysterious Dao!**

**Celestial Master
of the Great Law!
Profound Mystery
of Zheng Yi!**

**Perfect Sovereign of
Manifest Blessings,
Within the 6 Directions
is endless and unrestrained!**

**He is wise and illuminated,
like the Highest Emperor!**

**The Heavenly Lord
and Great Sage
Who Exorcises Evil
and Protects the Dao!”**



Celestial Master Zhang Daoling

**THE PRECIOUS DECLARATION OF THE
MYSTERIOUS NORTHERN HEAVEN**

**“From the Primordial Origin
of the Universe came order!
This Celestial Law was passed on
to the Celestial Master!**

**He studied its truth
and understood the Dao,
and now helps to transform
confused people!**

**He serves all living creatures
everywhere,
and eliminates disasters
and obstacles through
82 Transformations!**

**Ancestral Teacher
of the Three Religions,
Great Compassion, Great Mercy!**

**Provide relief from suffering
and rescue from misfortune!**

**The 3 Original Officials
govern everything,
and send their envoys to travel
to the 9 Heavens,
in order to assist
the Stars of the Big Dipper
and the North Pole!**

**The great army of
Star General You Yuan
helps to guard the Dao!**

**When the Soul Answers
the True Action,
Luck and Virtue are rewarded,
and true kindness is achieved!**

**Perfected Lord Who Assists Fate!
Auspicious Spirit Who Governs Life!
Master of both Jade and Void!
God of Mysterious Heaven
Who Lives in the Gold Palace!
Heavenly Lord of Eliminating Evil!”**

INCANTATIONS FOR OFFERING A REPORT

The priest will say the following magical incantations when offering his or her personal Report to the Celestial Court.

• **INCANTATION FOR OFFERING A REPORT**

**“The Great Immortal comes to stay
in the middle of the altar!
Behind him are the
officers and generals who
fight, control, bind, and interrogate
all evil spirits and demons!**

**This Senior Officer is
the immortal Master of Virtue and Respect,
who terrifies demons and evil spirits
throughout the years!
Under his leadership,
the Heavenly Stars of Earth sparkle!**

**All of the officers, vice-generals
and celestial soldiers hear,
that today the stars and the fire-stars
are called to the altar!**

**Therefore,
you should go to the altar quickly!
Do not stop - do not delay!**

**In front of the altar
I will be waiting
for the report,
and will give the orders
to you quickly!”**

• INCANTATION TO OPEN THE HEAVENS

“Open the Heavens with great respect
and distribute the Heavenly documents!

Tai Shang Lao Jun
opens the Heavenly Talisman!
He commands his servant Gong Cao
to dispatch this talisman to the
Great General of Fire and Sound
as quickly as possible!

From the Nine Heavens,
across the clouded road passage,
Every spirit soldier
comes to escort and protect me!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”

Arrive Supreme Ones!
Pass by the stars, wind, and worlds!”

As it is written
in the Celestial Jade Talisman:

“If any extremely evil,
arrogant or delusional spirit,
evil devil within the Six Heavens,
or any other Realm,
Dare to try and stop
or intercept this sacred message,
They will immediately be apprehended
and thrown into Celestial Prison!

• INCANTATION TO OFFER A REPORT AND
SUMMON THE MAGIC POWERS OF RIGHT

The Yellow Emperor Summons
the greatest Qi to the middle of my body,
to defeat and annihilate all evil trances,
and destroy the extremely Evil Qi
that originates from the stars and wind,
along with the Nine Evils that hurt my Hun!

The “Open the Heavens” talisman
commands that I pass smoothly
through the Nine Heavens!

The Fire and Bell Sound Big General,
radiates completely
on a cloud within my body!

Send this message
as quickly as possible,
and present this magical report
to the Cloud Palace!

If anyone purposely tries
to stop this superior document,
quickly apprehend them
and escort them to the Capital of Hell!

All of Heaven commands
that the Wind and Fire Station stop!
And open to great generosity,
allowing charity to flourish forever,
without end!

This Report is presented
in the ---- (Heavenly Stem)
and -----(Earthly Branch) Year,
during the ---- Lunar Month,
on the -----Day!

During this most auspicious time,
I announce this special report
to the Celestial Court,
at the Three Heavens Gate!

I (Daoist Name)----,
do hereby request that this order
be taken with great respect
and at the discretion of my ancestors,
and of Celestial Master Zhang Daoling!

INCANTATIONS FOR PROTECTION

The priest will say the following incantations to protect his or her person (Body, Breath and Mind), place (house, temple, office, etc.) or thing.

• INCANTATION TO THE THREE ALTARS FOR PROTECTION

**“Purify my body with magic,
and transform my physical appearance
into a spiritual form.”**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

**“On the middle altar,
two white ones protect the body
and guard the house!**

**On the upper altar,
the yellow one expels evil
and ominous things!**

**On the lower altar,
the Three Pure Ones
chop the demons,
and removes the evil spirits!**

**The powerful magic of the altar stars
reaches all things!**

**The second star of the Dipper
protects the body!**

**The Wu Yin and Wu Zi Stars
combine to form
the Power of the Dipper Star!”**

• INCANTATION TO THE SPIRIT OF THE GOLDEN LIGHT FOR PROTECTION

**“Within the mystical origin
of Heaven and Earth,
everything comes from rooting
the 10,000 Prenatal Energies!
Preserving and cultivating,
I have overcome countless obstacles
and have demonstrated the strength
of my spiritual connection!
Within and without the Three Worlds,
Only the Dao is respected.**

**My body contains Golden Light,
it covers and radiates from my body.
Some look but cannot see it,
Others listen but cannot hear it-
Yet it encompasses everything
in Heaven and Earth
nourishing and protecting all life.**

**I recite the scriptures one time,
and my body glows with bright light,
protecting me from everything
within the Three Worlds.**

**The Five Emperors
dispatch emissaries to welcome me,
and 10,000 Immortals respectfully greet me.
I am able to command
the Thunder Generals,
so all ghosts and demons fear me,
because I expose the true form
of their evil essence!**

**Internally, I have the great power
of thunder bolts,
The Thunder General Pi Li
is always by my side,
and the Thunder General Lei Shen
secretly protects me!**

**Through deep comprehension and wisdom
I understand everything
between Heaven and Earth!
As the Qi of the Five Elements
combine within me,
a Golden Light suddenly appears!
And my true nature radiates outwards
protecting me!”**

• INCANTATION TO THE FOUR CELESTIAL ANIMAL FOR PROTECTION #1

“The Red Phoenix reveals his magic power
to suppress all evil ghosts!
The Black Snake spits out Fire Qi
and all evil spirits hide!

The magic Terrace is bright,
the Jade Doors are Open,
and I sit in the Golden Hall!
I use my hands to summon Purple Clouds,
and I wear a golden halo around my head!

All evil beasts be warned,
The Dragon and Tiger are prowling!
Their teeth are sharp as knives,
and they swallow spears whole!
The Red Phoenix and the Poisonous Dragon
have six heads, and spit fire!
Thunder, Fire, Lightning, and Wind
is rushing from their presence!

The Four Heavenly Beasts
form a formation around me!
They spit out fire for thousands of feet
and destroy all evil things!”

• INCANTATION TO THE FOUR CELESTIAL ANIMAL FOR PROTECTION #2

“Mengzhang the Green Dragon
protects me on the left
with his bold and powerful laws!
Jianbing the White Tiger
commands the celestial soldiers
and protects me on the right!

The magical light of Lingguang
the Red Phoenix is in front of me!
Zhiming the Mysterious Dark General
holds the bright light behind me!

The Heavenly Generals ride about
on golden wheels of fire!
They dispatch their celestial soldiers
who play their Heavenly drums,
creating a powerful Heavenly sound!

Everyone knows of life and death,
they all understand the profound chances
and opportunities!”

“Let the Three and Five Marshal Generals
and their celestial soldiers
come together with the public!
Let their sunshine and the brightness
come upon us now!
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”

Make my methods work!
An upright person creates life
and defeats the Yin Spirits
of the ghost camp!
The Profound Darkness
leads the Heavenly Soldiers!

The Heavenly Immortals
come out of the infinite space of the Void!
The immortal pills do not give life,
but through His magical power,
the Jade Emperor protects my body
and defeats the military!

The flames of the powerful fires of the
Thunder-Bird startles people!
These flames surround my body!
Its brightness surpasses
the spiritual light of the Daoist Abbots!

My three forms are purified
and become righteous!
They quickly destroy ghosts
and give life to people!
I enter the mouth of the Dipper Star,
Heaven is pure and Earth is calm!
I follow the laws and the orders
of the North Dipper General!

He is the master of 10,000 disasters
and also master of happiness!
The Jade Emperor orders
that no actions take place
without orders!
Any mistakes or incidents
will not be tolerated!

According to the law,
anyone violating this order is guilty
of committing a heinous crime!”

“One knock and the Heavenly Door opens!
Two knocks and the Earthly Gate cracks!
Three knocks and 10,000 immortals gather!”
“An Niu Niu”

• THUNDER INCANTATION FOR PROTECTION

"I Summon the
Heaven and Earth Connecting Immortal!
And request he use his consuming fire,
to burn and kill all evil spirits!

Let Heaven ,Earth, Mountains, and Rivers
all turn to ash!
Let the Three Heavens, Thunder, and Fire,
spit out millions of Fire Clouds,
and burn up all evil devils in the world!
Turn them all into dust!

Send thousands of Fire Carts
from the Thunder Ancestors!
Let all the burning flames
rise up to the Heavens!
Quickly, Quickly do this as it is law!

Summon the 72 Cave Immortals
to burn and kill
all evil spirits and ghosts!
Consume the mountain goblins
and turn them all into ash!
Quickly, quickly burn them!
Quickly, Quickly turn all to ash!"

• INCANTATION TO HIDE THE BODY FOR PROTECTION

The Big Dipper is brilliant!
Its bowl is in front of me,
its handle is behind me!
From the Heavens it descends
to hide my body!

The Three Terraces cover my head!
My Hun and Po are calm and vigorous!
Whoever transgresses my boundaries
will meet with instant Heaven-sent disaster!

The Upper Terrace, one and yellow,
eradicates what is inauspicious!
The Central Terrace, two and white,
protects my body and solidly roots it!
The Lower Terrace, three and green,
sweeps away filth and removes evil!

Everywhere, the Terrace Stars
terrify the ruling powers!
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

• INCANTATION TO BIND AND REMOVE EVIL FOR PROTECTION

"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 oceans!"

Summon the Celestial Immortals
to stop the evil actions
and chop and kill the demons!

I have blood and wine
to perform this task!
Therefore I perform this magic ritual
and swear to the Heavens
with one drop of sacrificial blood wine!

For the first drop of blood wine,
I swear to the Heavens,
and both my heart and the
heart of Heaven combine as one!

Now - if the Heavens betray me,
then the Sun and the Moon
will lose their brightness!

For the second drop of blood wine,
my heart and the Earth combine,
to manifest tranquility and peace!

Now - if the Earth betrays me,
then the grass and the trees will die!

For the third drop of blood wine,
my heart and the heart of the Thunder Gods
combine together as one!

Now - if the Thunder Gods betray me,
the fire of the incense
will not have magic or spiritual worth!

And if I betray the Thunder Gods,
then the method of the Dao
will not have the power of ritual magic!"

• THE BAGUA INCANTATION FOR PROTECTION

**“Ba Gua Tong Qi
is leading the Celestial Soldiers
and the 64 Heavenly Generals!**

**He has arranged
the formation of the troops
and the combat strategies,
According to the
Five Immortals Xing Gua!**

**He can conquer the places
in mountains, caves, and the seas!
He protects lives and houses!
He makes people live a long life!**

**I use the Trigrams to order
the millions of powerful Celestial Soldiers
to use their bows and arrows!**

**Their fire blazes to the Heavens!
Seven times
it ascends into the Heavens,
and seven times
it descends from the Heavens
revealing these magical changes!**

**To kill and suppress evil ghosts,
and to save tens of thousands of people,
the Heavenly Star kills and dispels
all evil spirits!**

**The Emperor of Earth subdues ghosts!
The Emperor of Man saves people!”**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

• INCANTATION TO SUMMON NE ZHA
FOR PROTECTION

**“Ne Zha from the North
please transform me
into the embodiment
of truth and law!**

**I am now at the
Third Level - Emperor Altar!
Help me to turn
all devils and demons
into dust!**

**Laozi taught me
how to be omnipresent!
I will carry
thunder from Heaven’s Door
and Fire from Earth’s Door!**

**Demons and evil spirits
cannot sense
that I am coming to get them!**

**I hide myself
in the Black Flag
where no one
can see or hear me!**

This is an urgent request!”

(Note: This incantation is spoken after constructing the Talisman dedicated to Ne Zha Gang. General. Ne Zha’s magical powers enable him to protect the Daoist Altars)



General Ne Zha

INCANTATIONS FOR INVITING THE 3 PURE ONES TO THE ALTAR SPACE

The priest will say the following incantations to invite the Three Pure Ones to his or her sacred altar space.

• **Incantation of the Jade Clarity Talisman**

The Three Worlds above
are full of pure energy,
intertwined and woven together.
Reaching the Highest on High
and the Heavens among all Heavens!

Luxurious, interconnected,
remote temple,
High Palace of Jade Mountain!
Extremely remote Golden Palace
with dense forest
and clear deep waters!

The Mysterious Original Qi
came before the Primordial Chaos.
The Treasured Pearl within
is a mystery within a mystery!

When the original East opened
It manifested the Three,
which gave birth to the various
levels of Heaven,
and the 10,000 Heavens
were created!

This countless multitude
was without connection!
The energy of the revolving Dipper
sorted and placed all things
according to their capacity
and the Five Virtues!

The 10,000 ways
originated from the one standard!
The great interconnections of life
naturally became empty
with Jade-like Clarity!
The wonderful Dao of Profound Truth,
the Heavenly Lord of Original Beginning!

• **Incantation of the Upper Clarity Talisman**

“The resident of Shang Qing
is called Lord Ling Bao.
He changes inherited bad luck
into new life,
creating more than 99,000
sacred energies!

His auspicious red book
glows with 668 true writings!
Use this red book
of Primordial Origin
to open the gates
of the Nine Levels of Heaven!

Follow the profound understanding
of the Jade History
and avoid the Five Injuries!

The energetic matrix
of Heaven and Earth
is the nature of his ancestors!

The turning of Yin and Yang
is obviously
the Thunder God’s ancestor!

Great Saing of Mercy,
Hope and Compassion,
Heavenly Lord of the Jade Palace,
Heaven Respects Ling Bao!”

Incantation of the Great Clarity Talisman

Based on the direction and design,
his teachings change
according to the disasters
one experiences,
and can be used
to bring salvation to Man!

He is the teacher
of the emperor Huang Di.
and the teacher of kings!

Each Emperor borrows his wisdom
and changes his name
in order to establish
the Way of Heaven,
the Way of Earth,
and the Way of Man!

**Omnipresent Saint,
hidden yet everywhere
who gathers and is Lord
over 1,200 Officials,
and embraces innumerable
true believers!**

**Who changed and transformed
history's knowledge,
and wrote the Way of 5,000 Words!**

**He controls and grasps
the Yin and Yang,
and commands Thunder
to use the 9 and 5 Numbers.**

**He is the Great Saint of Mercy,
Hope and Compassion!
Tai Shang Lao Jun,
Heavenly Lord of the Way and Virtue!**

[Note#1: "Wrote The Way of 5,000 Words,"
is a poetic way of saying that he
wrote the Dao De Jing.]

[Note#2: The 9 and 5 Numbers refers to the Yi-Jing,
and in ancient China was used to invoke the
magical powers of the Flying Dragons,
which are the symbol of
the celestial power of the Emperor.]



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

INCANTATIONS FOR INVITING OR SUMMONING THE CELESTIAL IMMORTALS

The priest will say the following incantations
to invite or summon various Celestial Immortals
to his or her sacred altar space.

• INCANTATION TO INVITE AND COMMAND THE CELESTIAL IMMORTALS

**"The Heavens approve!
The Earth Approves!
Where is the spirit of God?
Your disciple --(Daoist Name)--,
who lives in --(City, State, Country)--,
beckons you to come to the Earth Altar.**

**Today I hold
three sticks of incense,
Transform them to make
a hundred million fragrant clouds!**

**Shake the Heavens
and move the Earth!
Summon the Wind
and Invoke the Rain!
Emitting numerous flowers
with five rays
of bright numinous clouds!**

**I invite the Lord of Jade Clarity,
the Lord of Upper Clarity,
and the Lord of Great Clarity,
together with the host
of Celestial Immortals.**

**Stepping on clouds,
Approach to protect and suppress,
the Ten Directions of the World.**

**Above and below
are devoid of emptiness,
East, West, South, and North,
Their Omnipresence is everywhere.
There is no place
that cannot be reached!**

**I Respectfully invite all of the
Heavenly Daoist Masters
and the Celestial Immortals,
Draw quickly and approach immediately!**

Today your disciple --(Daoist Name)--,
Who lives in -----,
beseeches all of the
Celestial Immortals
to draw quickly
and approach immediately!

To hold and suppress,
Bestow upon your disciple
The effective divine power
to create this powerful magical tool.

Spread the Law of the Dao
to help those in distress!
Protect, bless, and confer good fortune,
so that your disciple can be
extremely powerful and effectively able
to lead others to salvation!

I bow three times
and invite the Divine for help.”

• INCANTATION TO SUMMON
THE CELESTIAL GENERALS

“The Law of Heaven Command!
That the Earth pools
and shows its magic!

Today I am ordered
to show my magic skill
and to summon
the Celestial soldiers!

The Heavenly Generals
and Celestial Soldiers
from the Five Directions
should listen to my orders
and immediately transform
into radiant light!

All of the Heavenly Soldiers
should quickly and immediately
carry out this order!
According to Celestial Law and Statute!”

• INCANTATION TO SUMMON THE QI
FROM THE JADE EMPEROR

“The Supreme Jade Emperor Commands!
He changes his bodily image and form!

As he sits,
he intimidates 10,000 Immortals!
He summons the Celestial Soldiers
from all 6 Directions!

All of the Thunder Court
Officers and Generals hear me,
and call attention to perform,
and quickly move!”

• INCANTATION TO SUMMON THE QI
FROM THE HIGHEST AREA OF THE RIGHT

“The Yellow Emperor summons
the greatest Qi to the middle of my body!
In order to defeat and completely annihilate
any trace of evil!

Including evil that is generated
from the stars and Wind,
and any form of extremely evil Qi
that tries to hurt my Hun!

I present the
“Open the Heavenly Talisman”
and command the Nine Heavens
to smooth its celestial path!

The Great General of Fire and Sound
completely radiates his celestial light
from a cloud within my body!
Sending this message out
as quick as possible!

Receive this report at Cloud Palace!
If anyone or anything purposely tries
to stop this superior document
from reaching its destination,
quickly bind and escort them
to the Capital of Hell!

All over Heaven,
open to great love and generosity
now and forever, without end!”

• INCANTATION FOR SUMMONING THE
QI OF CELESTIAL RED EMPEROR

“Red Emperor - Red Yang
The immortal lights are as powerful
and strong as a silk braid!

The Upper Clarity descends!
And the Supreme Red Emperor
receives and follows the order!

He uses the magic to lead the spirits!
He gathers, separates, and controls fire!
Three Yangs bring about
five luminosities!
Marshal General heard my call!

He rapidly shows his physical form,
Quickly quickly like Jade Clarity”

• INCANTATION FOR SUMMONING THE
CELESTIAL IMMORTAL YUAN HUANG SHEN

“The Celestial Immortal Yuan Huang Shen
Opens the Heavens!
In the past,
He learned the Law of Dao at Mao Shan.
He became a vegetarian in Qian Xian,
and learned the secret magical training
of the Immortals.

To the left and to the right
stands the fierce soldiers
of General Tian Niao Zi!

They are so fierce
that they can swallow ghosts alive!
With one flick of the wrist
they can chop off your leg or head,
and effortlessly cut off your essence!

We have the ancient talismans
and books that contain the magical Laws
passed down to us in Tong Guan!
They will bury the plague
and cut off its descendents!

This disciple now comes
to make a request,
That Celestial Immortal Yuan Huang Shen
descend to the Celestial Altar!
Show us your power,
we give you our support!”

• INCANTATION FOR INVITING THE
HEAVENLY LORD OF SALVATION

“The Eastern God always brings joy,
in his wonderful Eastern Pole Palace!

Seven Treasures abound
in the fragrant forest,
and a nine colored lotus blossom
forms its base!
The infinite truth within this palace,
is the source of infinite auspicious light!

Lord Ling Bao of Jade Clarity,
responds and transforms
according to the mysterious beginning!

He provides merciful aid to great suffering,
and opens the gate for sweet dew
to bring great beginnings!

He is a wonderful Perfected Daoist,
who is blessed with auspicious fortune!
In every circumstance,
he helped me to maintain my vows!

A Great Saint of Mercy,
hope, and compassion!
He blesses prayers
from the 10 Directions,
and helps all humanity
to rise above countless adversities!

He saves all people without limit,
He hears their voices
and feels their needs!

He is the
Mysterious Eastern God Tai Yi,
The Heavenly Lord of Salvation
from Misery!”



The Mysterious Eastern God Tai Yi

• INCANTATION FOR SUMMONING THE SPIRITS OF THE STARS AND FIRE

“In the right season,
the Immortals with
various magical skills
can be used to
change and influence things,
occurring within the year, month, and day!

The Senior Immortals
with these various skills
receive their assignments
and adjust the seasonal times accordingly!

On the same altar
we can also summon and call forth
the Spirits of the Earth!

Today we also call forth
the Spirits of the Stars,
and the Spirits of Fire
to go to the altar!

We have specific jobs for them to do
and commands for them to follow!”

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”

• INCANTATION FOR SUMMONING THE SPIRITUAL POWERS OF THE LITTLE LIGHT

The Heavens are boundless!
The Earth is boundless!

All of the immortals and saints,
help me to radiate
the small illuminating light!

This small bright light
Illuminates the 5 Directions.
It shines on my voice
helping me to command
all my magic tools.

In every step I take,
it helps me, leads me,
and assists me!

Heavenly soldiers and generals
do it quickly as a Law!”

• INCANTATION FOR SUMMONING THE THUNDER GOD

“Purify my body with magic,
and transform my physical appearance
into a spiritual form!”
Quickly, Quickly carry out this Order,
As a Mandate of the Law!”

“On the Altar of the Middle Realm,
The “Two White Ones” protect my body
and guard the house!

On the Altar of the Upper Realm,
the “Golden One” expels evil
and all ominous things!

On the Lower Altar,
the “Three Pure Ones”
chop demons and remove evil spirits!

The powerful magic of the altar stars
reaches all things!

The second star of the Dipper
protects my body!
The Wu Yin and Wu Zi Stars
combine to form
the Power of the Dipper Star.”

I enter the mouth of the Dipper Star
Heaven is pure and Earth is calm!
I follow the laws and the orders
of the Dao!”

“I (Daoist name),
a Disciple of the Dao,
Summon Supreme Commander Deng,
leader of the Five Thunder Gods!

I ask for his help!
To turn back this storm!
Absorb it into every rock and tree,
and send it far from this place!

Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”

• INCANTATION FOR INVITING THE GODS
OF THE THUNDER COURT TO DESCEND

“General Lei Ting
is Head of the Thunder Court,
All of the Heavenly Officials
can create talismans and registers!

Marshal General Deng enforces the law
with the explosive fire of Heaven!
Heavenly Lord Xin is ferocious,
with silver teeth!

Envoy Zhang is in charge of revenge,
and can quickly fly and bring victory!
Heavenly Lord Liu is stern,
with dark blue Teeth!

Ma, Guo, Fang, Deng and Tian,
are all great Generals!
Thunder Governor Jiang, Thunder Spirit Bi
Hua, Pang, Liu, Gou, and Bi
all have great magic powers!

Wen, Kang, Yue, and Meng,
are all prominent supernatural spirits!
Wang and Ma are two Thunder Generals!
General Yin Tai Sui controls life
and death on Earth!

Huo Xi Zhu Yuan Shuai,
resides at the Thunder Palace!
Zhuan and Ba are two Thunder Spirits
who reside in the center of the Big Dipper!
Zhi Bing Jiang is the Heavenly Doctor
who studies energy!

Feng Du is the prison
for many souls of the dead!
Cheng Huang is the official
who protects cities!
Shen Hu and He Qiao
are two Daoist Gods!

Armed with weapons,
the army lines up left and right,
standing straight and stern!
Flags and banners sparkle brightly,
illuminating Heaven and Earth!

All of the Thunder Officials
carry swords and magic weapons!
They carry hatchets, battle axes,
swords and knives!

Any demon who tries to block
the great road will be captured,
and taken to the
Five Thunder Mountains for punishment!

Heaven’s Wind will clear the road
to welcome the Highest Immortals!
They enforce the Law of the Dao
to assist and save all people!

Now today, I your disciple-----,
ask that you please come closer to the altar!
That I may receive your support,
and Great Thunder Power!”

• INCANTATION FOR INVITING THE FIVE
THUNDER GENERALS TO DESCEND #1

“I sincerely invite
the Five Thunder General!
His thunder strikes the sky!
He leads 30 thousand soldiers!

He rides the clouds,
in the dark!
The red clouds fly-
they are my general!
The black clouds fly near -
they are my soldiers!

My soldiers travel up the mountains
to drive away fierce tigers!
My generals go down into the waters
to kill the dragons!

Thunder Soldiers and Thunder Immortals
come to my altar!
The power of Heaven and Earth are moving!

The evil ghosts have their powers,
and they come to confront my magic!
But my magic power is so strong,
that the ghosts cannot confront its light!

The God of Thunder is shining his light
and kills all of the evil spirits!
If you don’t submit to my order,
the Thunder God will kill without mercy!

I act under the order of
Tai Shang Lao Jun
and order the Heavenly soldiers
to quickly do it as law!”

• INCANTATION FOR INVITING THE FIVE THUNDER GENERALS TO DESCEND #2

"I sincerely invite
the Soldiers of the Five Thunders!
and 36 battalions
of soldiers and horses!

Four generations of generals
travel to the top of the world,
and save tens of thousands of people!
They travel the East Sacred Mountain
and into the Underworld!

The Jade Emperor places his order
on the altar and in the hall!
When evil demons and ghosts see me
they run away!

I alleviate disasters and save
tens of thousands of people!
I act under the order of
Tai Shang Lao Jun,
and order the Heavenly soldiers
to quickly do it as law!"

• INCANTATION FOR INVITING THE MAGICAL POWERS OF THE THUNDER COURT

Lei Ting Dou Si and Lei Ting Jiang,
All the Heavenly Officials
can create magical talismans and registers!

Commander General Deng,
surrounded by fire,
in charge of laws and decrees!
Heavenly Lord Xin,
Ferocious Official with silver teeth!
Messenger Zhang,
in charge of retribution and victory,
flying quickly through Heaven and Hell!
Heavenly Lord Liu,
iron mask, very strict with dark blue teeth!

Ma, Guo, Fang, Deng, and Tian
are all great Generals!
Thunder Governor Jiang,
Thunder Spirit Bi, Hua, Pang,
Liu, Gou, and Bi,
all have great magical powers!

Wen, Kang, Yue, and Meng
are all prominent spirits!

Wang and Ma are two Thunder Generals!
General Yin Tai Sui
Controls life and death on Earth!
Huo Xi Zhu Yuan Shuai
resides at the Thunder Palace!

Zhuan and Ba are two Thunder Spirits
who reside in the center of the Big Dipper!
Zhi Bing Jiang is the Heavenly Doctor
who studied Qi!

Feng Du is the prison
for many souls of the dead!
Cheng Huang is the official
who protects cities!
Shen Hu He and Qiao
are two Daoist Spirits!

Armed with weapons,
the army lines up to the left and to the right,
standing straight and stern!
Flags and banners sparkle brightly,
illuminating Heaven and Earth!
All of the Officials
hold swords and weapons!
The Officials use and carry hatchets,
axes, swords, and knives!

Any demon
who tries to block the great road
will be captured,
and taken to the Five Thunder Mountains
for punishment!

Heaven's Wind will clear the road
to welcome the Highest Immortals,
who will assist in administering
the Law of the Dao
to save all people!

Now I-----,
who's Daoist name is -----,
living in-----,
and worshipping at -----,
ask that you come
and enter this sacred altar space!

I humbly offer
the seats and offerings on this altar,
and ask to receive your great support
and Great Thunder Power!

(Note: Lei Ting Dou Si is the Head of the Thunder Agency and Lei Ting Jiang is the Thunder General)

• “GOLDEN BRICK” TALISMAN
INCANTATION FOR SUMMONING
MARSHAL GENERAL MA

“The Golden Brick has Eight Angles!
 It dispels all evil,
 Therefore all ghosts and evil spirits
 are scared away!

Fire - Fire - Fire - Fire!
 All places in the
 North, South, East, and West
 Transform into Cities of Gold!

Magic Official Martial General Ma,
 Quickly Come and Subdue all evil spirits!”

• INCANTATION FOR SUMMONING
MARSHAL GENERAL KUNG

“The thunderbolt and golden light,
 quickly quickly show their physical form!
 The Upper Emperor
 of the Original Origin (Yuan Shi),
 is the head of the sect of 10,000 laws,
 and issues the decree to chop and kill
 all demons and evil spirits!

Marshal General Kung hears the calls!
 He is quickly dispatched!
 He comes out of the Mountain Court,
 to quickly follow the orders of the
 Jade Emperor and the Upper Emperor!
 Quickly quickly get here fast!

Place the order of
 Prison Officer Yang of the East Prison,
 and the guardians of the Imperial Gate
 to bind the diseases!

Marshal General Kung
 hear today’s desperate call,
 and quickly come to the altar!
 “Rein, restrict, and bind,
 all fierce spirits and demons!”

• MARTIAL GENERAL MA HUA GUANG’S
“FIRE CROW TALISMAN” INCANTATION

“I Summon the
 Heaven and Earth Connecting Immortal!
 And request he use his consuming fire,
 to burn and kill all evil spirits!
 Let Heaven ,Earth, Mountains, and Rivers
 all turn to ash!
 Let the Three Heavens, Thunder, and Fire,
 spit out millions of Fire Clouds,
 and burn up all evil devils in the world!

Turn them all into dust!
 Send thousands of Fire Carts
 from the Thunder Ancestors!
 Let all the burning flames
 rise up to the Heavens!

Quickly, Quickly
 In accordance with Imperial Law
 It is Commanded!”

Summon the 72 Cave Immortals
 to burn and kill
 all evil spirits and ghosts!
 Consume the mountain goblins
 and turn them all into ash!

Quickly, quickly burn them!
 Quickly, Quickly turn all to ash!”
 “Ding-Xin-De!

All you 1,000 Fire Crows Hear my Summons!
 Fly to the altar to receive my Command!
 Make haste and quickly peck to death,
 all demons, bandits, and plague!”



Martial General Ma Hua Guang

• INCANTATION FOR SUMMONING
MARSHAL GENERAL YIN

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

**The Jade Emperor helped with your birth!
When you were born,
your mother was tortured!
After your birth,
you were nurtured by Daoist Abbots,
who raised you in the wisdom
and knowledge of the Dao!**

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

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

**The Daoist Master Shen,
also sends legal orders to summon
and call forth the officer of the Earth,
the ultimate person who controls
the fierce spirits,
to reach Marshal Yin,
the Senior General
of Marshal Virtue and Light.**

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



Marshal General Yin

INCANTATION TO COUNTER EVIL SPELLS

The following magical incantation is used in order to counter evil spells and all forms of black magic incantations.

When reciting this magical incantation, the priest must perform the Ding Ba Stance. After chanting the magical incantation, the Daoist priest must form the Thunder Hand Seal and point it towards the direction of the evil sorcerer.

• THE TRUE WARRIOR ZHENWU
COUNTERS EVIL SPELLS - INCANTATION

**"With careful consideration,
I humbly invoke Zhen Wu,
the True Warrior God,
who has his feet placed
on the Heaven Gate Turtle Spirit!**

**Loosening his hair,
He is in command
of the Army of Gods.**

**Crowned by the multitude of stars
from the Seven Constellations,
He guards over the Northern Sky
as their sovereign Lord,
and rules over all Heavenly Soldiers!**

**Flanked by the Green Dragon to the left,
the White Tiger to the right,
the Red Phoenix to the front,
and the Black Turtle/Snake to the back!**

**With a powerful warrior spirits,
stretching across a thousand miles of space,
He appears miraculously
at the top of the clouds
and among the worlds in the Ten Directions!**

**There is now a Black Banner ahead,
shielding the Sun and Moon!
Please send forth Thunderbolts
to crush the hundreds of daggers,
and let divine light shine through.**

**With an iron pillar in mouth
held by wolverine teeth,
slaughter the evil spirits around!**

First bring down powerful gales
to blow away the wicked ghosts!
Then strike with Thunders
rumbling from the Heavens!
Demons and goblins
of the mountains and seas
will disperse in fear and confusion!

Today your disciple _____
hereby invokes the Warrior God Zhenwu
by decree of the Jade Emperor,
and humbly chants
this powerful incantation
of Divine purity and tranquility!"

• THE UNBINDING CURSE INCANTATION

"The Law of the Dao is Great and Majestic!
The Heavens are Round, the Earth is Square!
The Heavens contain the Nine Pillars,
The Earth contain the Nine Beams!
Let the sorcerers suffer for their villainous act!

From Six Pillars and Three Beams,
Their Bewitchments evaporate!
From Three Beams and Six Pillars,
Their evil returns back onto themselves!
From the Six Jia and Six Yi,
Their bewitchments depart in haste!
From the Six Bing and Six Ding,
Their bewitchments circulate no more!
From the Six Wu and Six Ji,
Their bewitchments appear no more!

From the Six Geng and Six Xin,
Their bewitchments are ineffective!
From the Six Ren and Six Gui,
Their bewitchments self-destruct!
Let their curses resolve themselves quickly!
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"

The Great Generals of the Three and Five,
The Emissaries of the Eight Winds,
The Vassal Lords of the Nine Regions,
Are also called to assemble
At the head of Ten Thousand Generals
And tens of millions of Troops,
In order to stop these sorcerers!

Let the sorcerer's heads
Be broken into seven pieces!
By decree of the Tai Shang Lao Jun!"

• THE BANISHING EVIL INCANTATION

"In the Dark Emptiness of the Cave,
is born a powerful energy!
Luminous is the Great Nothingness
Which controls the countless rulers!
The Mighty Gods of the Eight Directions
Separate to the left and to the right,
Enabling me to spontaneously go
and have audience with Upper Clarity!

With the Magic Talismans of Ling Bao
Suspended on my belt,
I announce the countless rulers
Throughout the Nine Heavens!
The Net of Heaven
Empty like the Great Void,
Traps the Demon-seeds
in the Great Mystery of Cavernous Space!

The Four-Eyed Old Man
Descends from Heaven,
Marshal Tianpeng
Commands the Heavenly Host!
The Agents of the Five Directions
Release the Rumbling Thunder,
The spirits of the Cycles of Time
follow me when I move!

The Great God of Flames
Executes my Orders,
The 36 Thunder Generals
Do not terry!
Growling Loudly
Heavenly Thunder Descends from Heaven,
Turning his body
Earthly Thunder Stirs Heaven and Earth!

Gods and Generals
Chase away the evil ghosts,
Thunder and Lightning
Sweep away the Evil Spirits!

The Perfect Officers of Mountains and Rivers
Obey my Commands!
The Gods of the Soul a
nd of the Walls and Moats
Come to greet me!

The Perverse Ghosts
of all the world
are exterminated,
Not one of the countless demons
survives!

INCANTATIONS FOR BIDDING FAREWELL TO THE CELESTIAL IMMORTALS

The following incantations are used when ending a magic ritual. They are traditionally spoken by the senior Daoist priest, in regards to sending the summoned or invited deities back to where they came from. The first incantation is commonly known as "Bao Hua Yuan Man" ("Treasure Light Happy Ending"), and is spoken as follows:

• THE BAO HUA YUAN MAN MAGIC INCANTATION

**"The Sun is setting at Kun Yuan Mountain.
All of the gods and Daoists priests
bow to the Jade Emperor's Palace!**

**The Moon is rising from the sea!
And all of the gods are expecting to see
the emperor in the clouds!**

**And now I sincerely present
this true incense
to bid farewell to the gods!**

**To all of the gods
in the Jade Light
we are thankful for your mercy!**

**Now we watch
as the gods return,
and disappear
within the clouds,
ascending back
to the Purple Residence!**

**So we bow to thank
all those true gods
and say good-bye and bow again!**

**As all of the true gods
return to their celestial palace,
We sincerely say these parting words!"**

• FRAGRANT CLOUD CONVEY SINCERITY HEAVEN GOD BID FAREWELL INCANTATION

**"And now our business is done,
and we are thankful for your mercy!
With great sincerity we see you off,
and say goodbye to all the true gods
within the Three Realms!**

**We sincerely hope
that all of the
Heavenly Gods
return to Heaven,
the Earthy Gods
return to the Earth,
the Water Gods
return to the Dragon Palace,
The Mountain Gods return to
the Mountain Temple,
And the Family Gods
return to their shrine!**

**We burn paper money
And also burn paper horses,
In order to help you ride the clouds
and return back to your homes!**

**We sincerely bid you farewell,
and hope that you will leave with us,
your mercy and your blessings!"**

INCANTATIONS FOR INVITING HELP IN RELATIONSHIPS

The priest will say the following Infatuation Incantations to invite or summon various Celestial Immortals to his or her sacred altar space.

• INFATUATION INCANTATION

**“The Heavens are clear,
The Earth is showing its power!
The powers of Yin and Yang
are helping me to achieve victory!**

**When I turn left
or turn right,
the center of the Earth
turns with me!**

**Heaven Attracts,
Earth Attracts,
Humans Attract!**

**Yin and Yang Attract,
Husbands and Wives Attract,
Gods and Spirits Attract!**

**No matter what their name is,
the husband and wife attract!**

**I now act under the Order
of Tai Shang Lao Jun and the
Mysterious Lady of the 9th Heaven!**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

• INCANTATION FOR HELPING A MARRIAGE (#1)

(The following prayer is spoken to the two patron saints of marriage He He (Harmony and Union). It is used when constructing magical talismans used for supporting a relationship, and is recited as follows:

**“I invite the Gods of
Harmonious Heaven,
and Harmonious Earth!**

**Harmonious Year
and Harmonious Time!
Harmonious Sun
and Harmonious Moon!**

**Harmonious East
and Harmonious West!
Harmonious South,
Harmonious North,
and Harmonious Center!**

**Please bring Spring
to the Earth,
and harmony
to all families!**

**Bring sunshine
from the East,
and create
a fruitful harvest!**

**Bring peace
to the spirit,
and create contentment
to the soul!”**

• **INCANTATION FOR HELPING A MARRIAGE (#2)**

The following incantation is spoken after constructing the Talisman dedicated to Tai Wei (the God in charge of the Stars). It is used to empower the talisman in order to bring about Harmony and Union (to a husband and wife or family):

(1) The First Step:

**“God of Wood in the East (Jia and Yi),
Bring all Ghosts to Hell!”**

(2) The Second Step:

**“God of Fire in the South (Ping and Ding),
Provides with Means and Opportunity!”**

(3) The Third Step:

**“God of Earth in the Center (Wu and Ji),
Safeguard the Ancestors of Huang Ting!” (*)**

(4) The Fourth Step:

**“God of Metal in the West (Keng and Xin),
Fly to Tai Qing!” (**)**

(5) The Fifth Step:

**“God of Water in the North (Jen and Kuei),
Fly to Tai Wei!” (***)**

(Note *): Huang Ting is a Classic Book of Daoist Magical Scriptures.

(Note **): Tai Qing is the name given the realm of Heaven where supernatural beings live. Tai Qing is also one of the three levels of Daoism (i.e., Yu Qing, Shan Qing, and Tai Qing).

(Note ***): Tai Wei is the name of the god who is in charge of the Stars - it was also the place where the Emperor or his royal court lived during ancient times.

**INCANTATIONS FOR INVITING
INCREASING FINANCES**

The priest will say the following incantations to invite or summon various Celestial Immortals to his or her sacred altar space.

• **INCANTATION FOR INVITING THE GOD OF
WEALTH TO DESCEND INTO ONE'S BUSINESS**

**“Please come in
and make my business successful
and connect it to all places
throughout the world.**

**The source of my wealth
is flourishing.**

**The God of Wealth
is accompanying me
and blessing me
with wealth and treasure.**

**The God of Wealth
is accompanying me
and all my sources of wealth
are open and smooth.**

**The money comes in
and accumulates to the brim.**

**The money comes in
and accumulates to the brim,
the sources of my wealth
is flowing in nonstop.
The God of Wealth
comes to my place
in person.**

**The sources of my wealth
are flowing in nonstop.
The God of Wealth
comes to my place
in person.”**

• INCANTATION FOR INVITING THE IMMORTALS TO HELP AND ASSIST IN FINANCES

The following magic incantation is used for inviting help and support. The incantation is recited as follows:

**“The Heaven
is showing its power!
The Earth
is showing its power!**

**I am ordered
to perform my magic skill!
To summon Heavenly Soldiers
and Celestial Generals!**

**Therefore, they should all
listen to my order!**

**The Heavenly Soldiers
and Celestial Generals
should all come along with me!**

**The magic power
of the Seven Stars
and the Eight Trigrams
will bless me with wealth!**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

INCANTATIONS FOR PACIFYING THE SPIRITS OF THE EARTH

The priest will say the following incantations to bring peace to an area of home or land site that is either haunted or contains evil spirits.

• INCANTATION TO PACIFY THE EARTH

**“Yuan Shi please begin to bring
peace to this town!
And everywhere notify
the 10,000 spirits,
the Immortals of the Rivers
and Five Sacred Mountains,
the Grain Spirits,
and the Earth Spirits
of this Land!**

**You must not be scared
without reason!
Return to the Orthodox Way
and become pure,
both inside and outside!**

**Tranquility reaches
the Four Directions!
Therefore guard and defend
the sanctuary of
the home’s altar space!**

**Tai Shang Lao Jun has the power,
to hunt and catch
the essence of evil!**

**Protect and follow
the King of Spirits!
Preserve the tradition
of reciting sacred scripture!**

**Convert to the Great Dao!
Change, and you will
easily attain great benefit!”**

**• INCANTATION TO THE GOD OF EARTH
TO PROTECT THE TEMPLE, HOUSE, AND LAND**

**“The original purpose
is to secure the house!**

**I want to inform
all living things,
that the True Official Yue Du
is the God of the Earth!**

**He has ordered
that temples on the left
and houses on the right
should not be disturbed!**

**All things should return
to the True Dao!
They should be purified
inside and outside!**

**Tranquility reaches
the Four Directions!
Protect the home,
altar, and courtyard!**

**Tai Shang Lao Jun
has a mandate,
to search and catch
all evil spirits!**

**Protect the Law
and follow the King of Spirits!**

**All who guard
the tradition of the Dao,
should assume the responsibility
of protection,
by chanting the scripture!**

**All return to the Great Dao!
Change and you will easily attain
great benefit!”**

THE INCANTATION OF THE SOIL AGENCY

**“I Salute the People’s Master
“The Agency of Commanding Spirits!”**

**A powerful Agency
that is selfless and honest!**

**One who is Pure,
and brings safety
and good fortune to Man!**

**Who has prosperous planes
for everyone who follows their heart!**

**Who seeks to fulfill
the people’s hopes and requests,
that every family have
a prosperous land!**

**Who helps us to drive away
tigers and wolves
from our territories,
and governs our country,
making it happy,
safe, and peaceful!**

**“Great Saints of Mercy,
Hope, and Compassion!”**

**“The Original Defenders
of the people!”**

**“The Orthodox Agency
of Commanding Spirits!”**

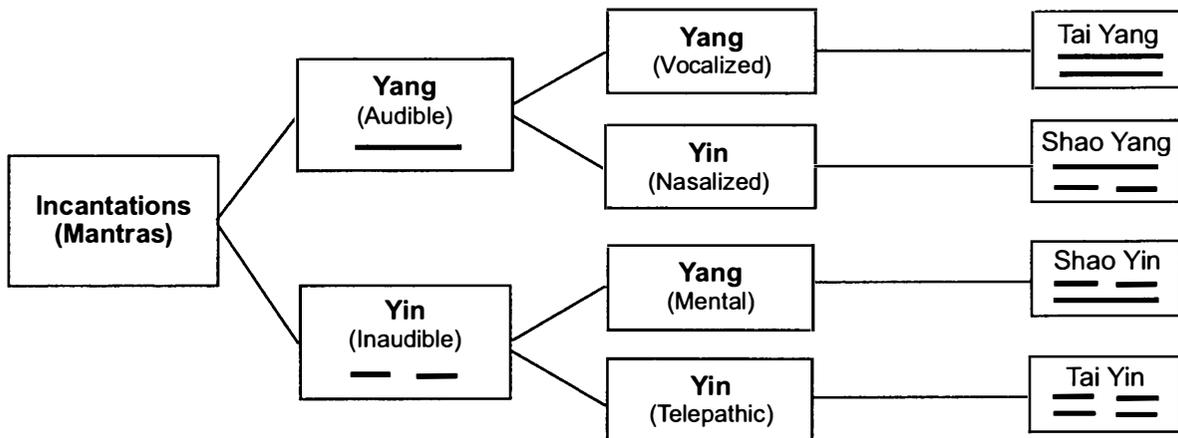


Figure 1.40. Incantation Training is Divided into Yang Sounds (Audible Toning) and Yin Sounds (Inaudible Toning)

FOUR TYPES OF BREATH INCANTATION

When practicing sound emission in the form of a Breath Incantation, the priest can exhale the tone either audibly (Jing), sub-audibly (Qi), inaudibly (Shen), or “Transcended” (Wuji). The decision to use either audible, sub-audible, or inaudible Breath Incantations or to initiate transcended sound incantations will generally depend on the specific sound or phrase and the priest’s intended goal (Figure 1.40).

AUDIBLE (JING) INCANTATIONS

When the Audible Incantation is released through loud chanting, it creates a strong vibration within the body, at the level of Jing and Qi. However, the more subtle the sound, the deeper its effect on the individual and his or her surrounding environment.

The audibly released sound (externalized) allows the individual the ability to express, in gross material force, the energetic nature of the Incantation. Therefore, the use of Audible Incantations is used in order to help the beginner concentrate on the sound, image, and syllable of the magical incantation. The audibly released sound can be further divided into Yin and Yang pronunciations: Vocalized (Yang) Sound and Nasalized (Yin) Sound:

- **Vocalized Incantation Sound (Yang):** This is a spoken or vocalized Incantation, using sounds or phrases

- **Nasalized Incantation Sound (Yin):** This is an inner cranial Incantation, using individual nasalized syllables

In the Quen Zhen Daoist tradition, when reciting Audible Incantations the priest is taught to visualize a conch shell suspended above an opened five or eight petaled lotus, located within the center of his or her mind. As the priest begins to speak the magical incantation, he or she imagines that his or her voice is issuing outward from the center of the conch shell.

SUB-AUDIBLE (QI) INCANTATIONS

When practicing sub-audible Incantations, the Daoist priest will softly speak the audibly released sound (externalized) in a whispered voice, creating a subtle vibration within the body at the Qi and Shen level. This allows the mouth to move (still forming the sound or phrase) and the breath to release the Incantation’s energetic vibration. In this type of training, the priest speaks the magical incantation so softly that his voice can only be heard within his own ears.

INAUDIBLE (SHEN) INCANTATIONS

Incantations can also be internally and soundlessly toned. Silent chanting creates a subtle vibration within the body, at the level of Qi and Shen. When chanting an Incantation, there is a silent sound that proceeds the audible sound. The ancient Daoists believed that these subtle

sounds comprise the energetic forces responsible for creating the Elements and allow for their ten thousand manifestations.

According to ancient Daoist sorcery, Inaudible Incantations are a thousand-times greater and have a more powerful effect than Audible Incantations. When performed correctly, the inaudibly released sound (internalized) allows the priest the ability to initiate control over the focused item and its essence. The inaudibly released sound can be further divided into Yin and Yang pronunciations: Mental (Yang) Sound and Telepathic (Yin) Sound.

- **Mentally Repeated Incantation (Yang):** This is an internally sounded Incantation, wherein the Incantation is repeated inside the priest's Mind (Shen). In this type of training, the priest's lips and teeth are held together and only the tip of the tongue moves slightly during the incantation.
- **Telepathically Repeated Incantation (Yin):** This is a form of telepathic speech, in which only the priest's Intention (Yi) and Willpower (Zhi) is conveyed. In this type of training, the tongue does not move, and the priest speaks the incantation only within his or her mind.

The actual meditative writing of an Incantation or mantra (usually practiced through ancient Chinese calligraphy) was considered to be one of the most powerful conscious release of energetic sound vibration. The skill of meditative Incantation writing required the ancient Daoist priest to combine all three energetic approaches (Jing, Qi, and Shen) of the Incantation in order to impregnate the sound's vibrational resonance into the material substance of paper.

TRANSCENDED (WUJI) INCANTATIONS

This most secret type of Incantation is also internally and soundlessly toned. In this most advanced stage, the silent chanting creates a subtle vibration within the priest's spirit body. This most subtle vibration allows the priest to dissolve into the very essence of the Mantra's energetic matrix, and allows him or her to merge with the original source of sound and light. At this most subtle level, the priest's Shen dissolves into the infinite space of the Wuji and fuses with the Dao.

When chanting this type of Transcended Incantation, the "listening" of the Mantra sound is experienced from the realm of existence, and total surrender is required in order to "realize" and "awaken" to this type of spiritual fusion. At this stage of transcended awareness, the priest will also be sending and receiving into his or her presence, the infinite sounds of everyone who has ever spoken that specific Mantra. The ancient Daoists believed that these most subtle transcended sounds comprise the energetic forces responsible for creating the infinite space of the Wuji.

After mastering the magical art of speaking Transcended Incantations, whenever the priest speaks an incantation (whether silently or out loud), he or she will visualize light constantly streaming from out of his or her mouth.

BREATH INCANTATION TECHNIQUES

The human body is made of dust only in the sense that our material tissues are constructed from the various elements of the Earth. The shape of our souls, however, was determined by the expressed "Word" in the vital breath of the Divine. When expressed through Breath Incantations, "Words" have the power to affect not only the mind of the hearer, but also inanimate objects as well, particularly if they represent archetypal, astrological, or divine forces or beings.

The efficacy of Breath Incantations is greatly magnified when they are uttered by a priest who has been purified by prayer and ritual practices. The ancient Daoists believed that the virtue (De) inherent in the "Word" is augmented by the personal virtue of the individual voicing it. It is important to note that magical virtue refers to the quality of concentration and purification of the will, and has little to do with virtue in the conventional sense of propriety. In this context, De, could also be understood as having few or no open loops (incomplete tasks, communications, or relationships). This gives the priest a much greater degree of frequency coherence (everything in his or her physical, energetic and spiritual bodies is in agreement); then when he or she focuses, it is much more concentrated and directly harmonized with the Dao.

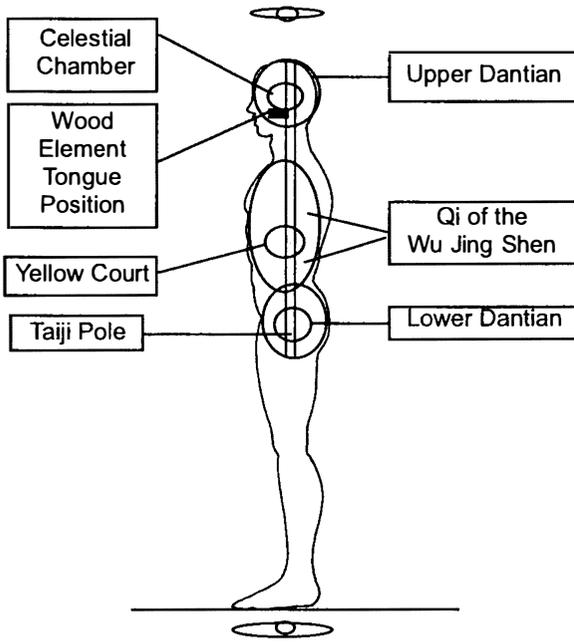


Figure 1.41. Performing Breath Incantations

The Breath Incantations performed by Daoist priests in China utilize the ancient Four Levels of Speech techniques. These Four Levels of Speech are spoken solemnly through focused intention and assist the priests in influencing or controlling the thoughts and actions of individuals by means of psychic hypnotic influence. Through the use of positive commands or thoughts, subtle insinuations can be used to reprogram the individual's chronic detrimental beliefs and initiate healing.

In order to perform the Breath Incantation technique, the Daoist priest will proceed as follows:

1. After performing the "One Through Ten Meditation" and "Three Invocations," imagine that divine healing light is flowing through your Taiji Pole into the Lower Dantian (Figure 1.41).
2. Roll both of your eyes upwards into the Celestial Chamber as you begin to draw a specific talismanic symbol on the center of your upper pallet using your tongue. The upper pallet is the position of the Wood Element and is one of the Hun's access points through the Taiji Pole into the Celestial Chamber. The tongue represents the spiritual nature of the Heart's Shen and the desired projection of the Yuan Shen (Figure 1.42).

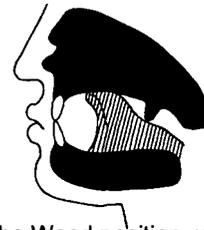


Figure 1.42. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

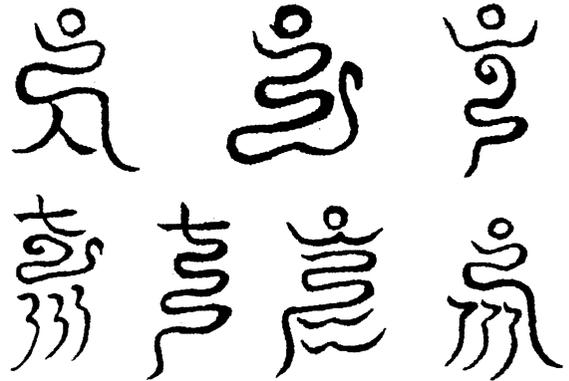


Figure 1.43. The energetic nature of the talismanic symbol (drawn with the tongue at the top of the mouth) is activated by the priest's thought intention. Each energetic pattern has a specific meaning and type of power, and it can be accompanied by a Mudra used to activate that power.

3. Inhale the energetic powers of Heaven Qi and Earth Qi through the nose to activate the energetic nature of the talismanic symbol located at the top of the mouth, on the middle of the upper pallet (Figure 1.43).
4. Swallow and bring this combined Qi down into your Yellow Court area and mix it with the combined energetic and spiritual natures of the Wu Jing Shen (Hun from the Liver, Shen from the Heart, Yi from the Spleen, Po from the Lungs, and Zhi from the Kidneys).
5. Bring the divine healing light up from your Lower Dantian through the Taiji Pole into the Yellow Court and combine it with the Qi of the Wu Jing Shen, Talismanic energy, and breath. Once these four energies have combined, exhale them out the mouth with the intention of the projected sound or spoken word.

6. The projected sound or spoken word should include the energetic thought and spirit projection of your Jing (Verbal) Speech, Qi (Mental) Speech, Shen (Single-Minded) Speech, and Dao (Divine) Speech. This projected word should also be combined with the priest's Hypnotic Influence (audible and thought projection), which is initiated by the voice, attitude, tone, words, mannerism, appearance, and demeanor.

USING BREATH INCANTATIONS FOR PROTECTION

There is an important relationship between sound, Qi, and creation. In the act of creation, (before anything manifests), there must first be the Divine Mind in which time, space, and energy exists as one single point. This dynamic convergence creates form. This is considered by the ancient Daoist priests to be the "seed of creation." Therefore, through the vehicle of the spoken word (or sound), the fusion of breath (Qi) impregnated with mind (Shen) brings sound.

There are several ways that a Breath Incantation can be used to protect the Daoist priest. Two of the more popular techniques used to energetically and spiritually protect the physically body are Single Sound Breath Incantations and Multiple Sound Breath Incantations, described as follows:

SINGLE SOUND BREATH INCANTATION

One advanced way of spiritual protection is to fill the priest's Wei Qi field with a particular divine incantation (sound or phrase), thereby allowing it to repel any and all incoming destructive negative energetic attacks. This technique especially works well against dark sorcery and psychic attacks coming from Spirit-Spell Incantations (incantations that summon and dispatch evil spirit entities to attack a victim). In ancient China, this technique was known as, "using the divine sound to combat a destructive sound."

- Begin by performing the 1-10 Meditation and Three Invocations (See *Daoist Magical Talismans* book). After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing your physical body, energetic body, and

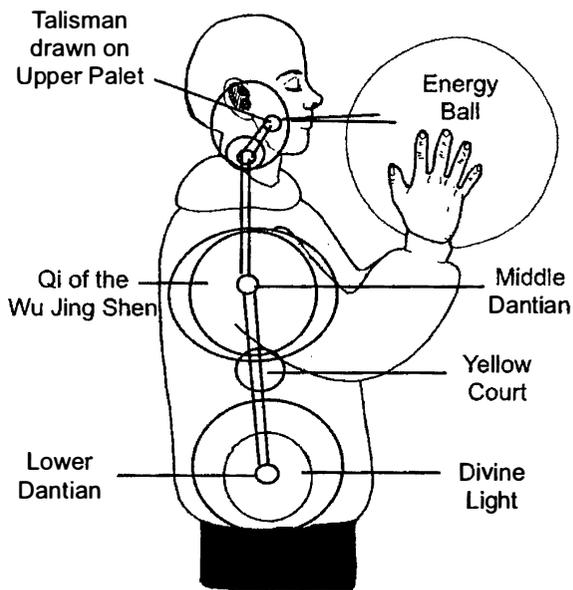


Figure 1.44. Direct the Lower Dantian Qi into the palm and imagine creating an energy ball of divine healing white light

spiritual body. Hold this image until you feel all three bodies completely full of the divine healing light.

- Next, reconnect with the Divine and imagine creating an Energy Ball between both hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the same height as the middle of the chest, fingers pointing upwards (Figure 1.44).
- Create a talisman on the roof of the mouth with the tongue. As the tongue draws the talisman on the soft palate, begin to chant the mantra in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Incantation or phrase used for spiritual protection. By emotionally focusing on the Incantation's specific energetic and spiritual powers, you ensure a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (whose image is now drawn on the top of the mouth at the upper soft pallet).

While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.

- Begin to connect and fuse the energetic and spiritual powers of the specific Incantation with the energetic and spiritual powers of the Five Yin Organs, specifically the five Prenatal virtuous energies emanating from the Wu Jing Shen (i.e., compassion from the Hun and Liver, peace and order from the Yuan Shen and Heart, integrity from the Po and Lungs, trust and truthfulness from the Yi and Spleen, willpower and wisdom from the Zhi and Kidneys).
- After combining and fusing the spiritual and energetic power of the Incantation with the spiritual and energetic power of the Wu Jing Shen and five internal organs, focus your attention on bringing the divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.
- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Incantation phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy and power of the divine word.
- Focus your mind and intention on feeling the power of the Incantation vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy

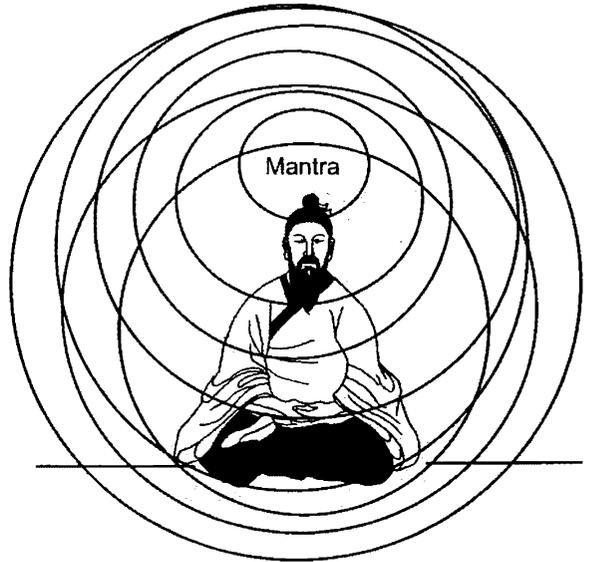


Figure 1.45. Fill the Wei Qi field with a particular Incantation and allow it to repel any incoming destructive negative energy

ball upwards in front of your Yintang (Third Eye area), releasing its light and power to expand outward, filling your three Wei Qi fields (Figure 1.45).

- Imagine and feel the divine light and power of the energy ball Incantation vibrating throughout your three Wei Qi fields, expanding light and sound vibration to the front, back, right, left, above, and beneath your body (protecting all six directions of space).
- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Incantation, until you feel the physical body slowly dissolve into this powerful energetic field of light and sound.

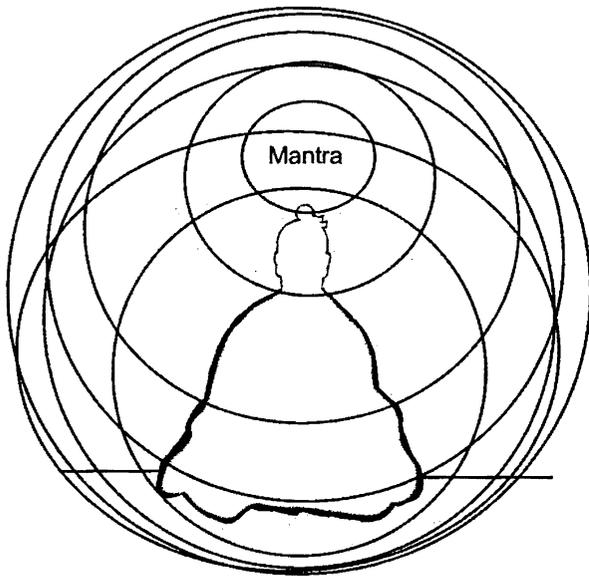


Figure 1.46. Imagine and feel the Physical, Energetic and Spiritual Bodies dissolving into the light and vibration of the Incantation, until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration.

- Next, feel your energetic body dissolve into this energetic field. Then finally, feel your spiritual body dissolve until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 1.46).

MULTIPLE SOUND BREATH INCANTATION

Another variation used to counter Spirit-Spell Incantations is to encircle the divine incantation (sound or phrase) in several energetic spheres

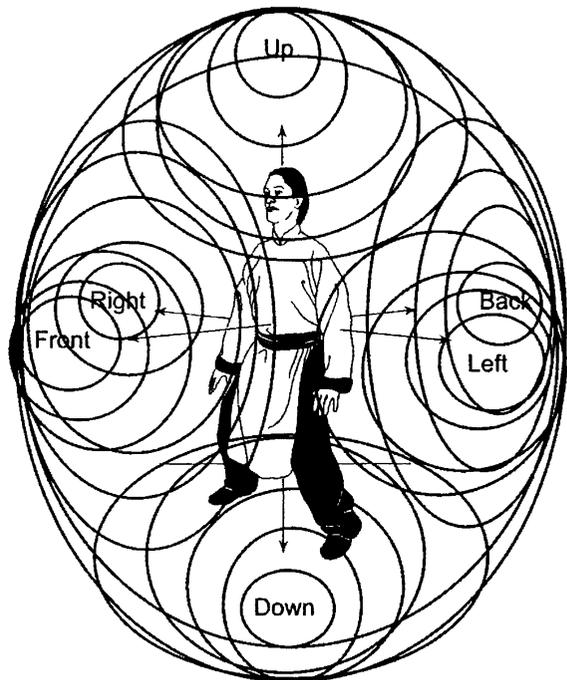


Figure 1.47. Fill the Wei Qi field with six energetic Breath Incantation orbs, allowing them to repel any incoming destructive negative energy

and place them in six directions, surrounding the Daoist priest's body. Each energetic orb resonates outward filling the priest's Wei Qi field. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multi-layered reciprocal vibrational field. This multilevel energetic field allows the priest the ability to be protected through the three Wei Qi fields and the six directions of space (Figure 1.47).

IMPRINTING WITH INCANTATIONS

Everything that exists in nature is a part of the energy and the consciousness that formed it. Matter can be regarded as an extension of consciousness, or as a particular form that consciousness has assumed. Therefore in order to learn to materialize (create, mold, form), or dematerialize (dissolve, disperse) Qi and Shen through Hand Seals or Star Stepping, it is important for the priest to be able to create and imprint with magical words by first mastering the four primary properties of Qi. Once these are mastered, the priest will then be able to excel in effecting and manipulating the energetic and spiritual levels of vibrational patterns and forms. This will enable the priest to locate and materialize energy in order to strengthen deficient conditions or dematerialize energetic stagnations.

The Daoist priest will use the power of words in order to energetically Create (design, manifest and bring into existence), Imprint (effect and influence), Feel (perceive, examine and ascertain), and Activate (energize, vitalize and animate its energetic function). These four energetic actions are known as the Four Functional Properties of Energy.

FOUR FUNCTIONAL PROPERTIES OF ENERGY

When molding and forming Qi, the ancient Daoist priests would utilize the four energetic actions for mastering the four primary properties of Qi: Create (Chuangzao), Feel (Ganjue), Imprint (Mingli), and Activate (Shi Huodong); described as follows (Figure 1.48):

- **Create (Chuangzao) - Forming the Energetic Blueprint:** The word "Chuangzao" translates as "to create," and it describes the Creative property of Qi. It refers to the production of the energetic form, as well as to the forces and energy associated with it. It makes life itself and the phenomena of materialization and dematerialization possible. Within the body, the Creative property of Qi is responsible for the construction, maintenance, and re-configuration of the body (i.e., electrons, cells, tissues). When materializing Qi, the Creative property of Qi is used to construct the energetic form: its shape, size, and texture (color, sound, solid, liquid, vapor or light).

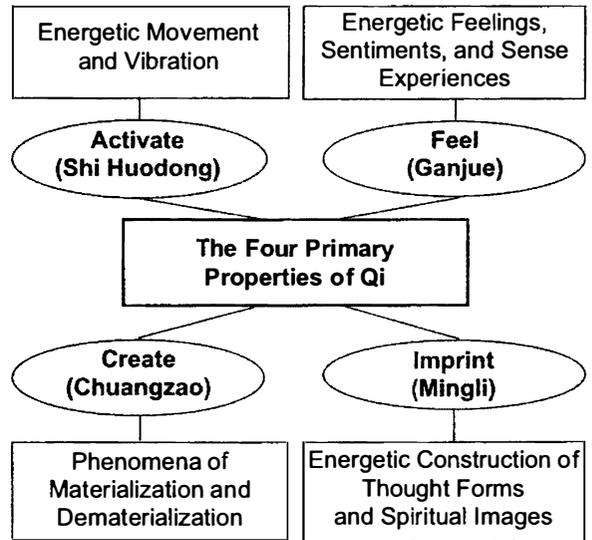


Figure 1.48. The Four Primary Properties of Qi

- **Feel (Ganjue) - The Sensate Property of Qi:** The word "Ganjue" translates as "to feel or sense," and it describes the aspect of "feeling" the energetic quality of the created item. It is considered the manifestation of the "sensory" aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it (hot, cold, heavy, light, etc.).

By mastering the Feeling aspect of Qi, the priest can energetically dissolve into the Wuji and experience every cell or particle of material existence; or feel the ebb and flow of the subtle energetic fields that permeate an individual's physical body (by dissolving into the spiritual matrix that exists in-between the individual's energetic particles and cells). Ganjue makes the priest's energetic feelings, sentiments, and sense experiences substantially real.

Within the body, the Feeling property of Qi makes it possible for an individual to enjoy the sensations of physical pleasure or suffer from physical pain. When materializing energy, the Feeling property of Qi allows the priest to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will

generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, expanded, contracted, vibrating, and spiralling).

- **Imprint (Mingli) - Tasking the Energetic Form:** The word "Mingli" translates as "to imprint," and it describes the energetic aspect of imprinting and spiritually "inscribing" the priest's intention into the energetic form. Mingli allows the energetic form to retain specific instructions and perform required tasks. Tasking is considered a type of encoding the energetic form, and it includes all energetic and spiritual forces associated with the thoughts, emotions, and intentions that have impregnated the created object (i.e., Tonify, Purge, Regulate, protect, destroy, bind, heal, etc.).

Imprinting makes the energetic construction of all thought forms and spiritual images possible. It is used after the priest has shaped the energetic form through visualization. When recording images, it is the "Imprinting" quality of energy that helps the priest to observe, memorize, and retain various shapes, sizes, and colors. Within the body, the Imprinting property of Qi makes it possible for every particle and cell of the body's tissues to become energized and strengthened, and to maintain a specific energetic structure.

- **Activate (Shi Huodong) - Awakening the Vibrational Property of Qi:** The term "Shi Huodong" translates as "to activate," and it is used as a term to describe the activity of formally "starting" the energetic and spiritual function of the Created object. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form, as well as the specific powers or forces of energy associated with that awakening.

The Activation of Qi is used as the means for transporting the priest's projected energetic field. Within the body, the Activating property of Qi is responsible for all activities, both conscious (walking, physical coordinations, and eye movements) and unconscious (the energetic function of the circulatory system, respiratory system, vascular system, nervous system digestive system, etc.).

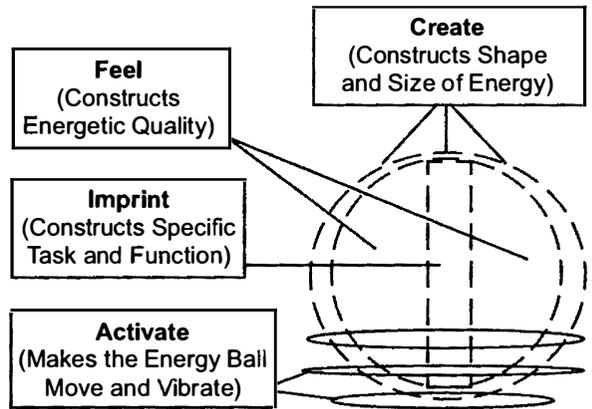


Figure 1.49. The Four Primary Properties of Qi Used to Create an Energy Ball

CREATING, FEELING, IMPRINTING, AND ACTIVATING QI MEDITATION

The priest should master the Four Primary properties of Qi by practicing Shengong exercises that use powerful visual images. When creating an "Energy Ball," for example, the priest will utilize all Four primary properties of Qi, described as follows (Figure 1.49):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the priest to feel and acknowledge the energetic quality contained within the energy ball, (Hot, Cold, heavy, light, vibrating, spiralling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi allows the priest the ability to impregnate the energy ball with a specific task or function (Tonify, Purge, Regulate, protect, destroy, bind, heal, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball's vibrational movement, giving it life.

To assist the priest in acquiring the skills needed for materializing Qi, the ancient Daoist masters would instruct the apprentice in "Imprinting and Feeling" Shengong meditations. The following is an example of an "Imprinting and Feeling" Shengong meditation:

1. **Create:** Begin from a seated posture, close your eyes and perform the "One Through

Ten" meditation (see Chinese Medical Qigong Therapy: Volume 3, Chapter 28). Connect with the Divine and imagine pulling an energetic cord into your right palm from the Heavens. Feel the divine energetic cord mold into a powerful luminous ball. Imagine a luminous ball of white light energy molding into the size of a tennis ball. This type of imagery exercises the Creative property of Qi.

2. **Feel:** Feel the weight of luminous ball of white light energy in your hand. Feel it alive, electrical, hot, and vibrating; feel it rolling around in your palm like liquid mercury. This will train you in mastering the Feeling property of Qi.
3. **Imprint:** Now that you have created an energetic form of thought, it can be imprinted with additional messages (tasked to perform specific functions like gathering Toxic Qi or rebuilding a diseased internal organ). The energy ball can be inserted into a specific internal organ inside a patient's body for Tonification or Purgation, or it can be used for long distance healing. You can also focus your mind on a patient who is suffering from a particular illness and send this ball of white light energy to cover the patient's entire body. The greater your ability to concentrate on the formation of this thought form, the stronger its therapeutic value. This type of creative imagery exercises the Imprinting property of Qi.

When utilizing this energetic modality for healing, it is important to realize that when divine light is used to construct the energy ball, it will automatically fill the orb with healing light; this is considered the "Imprinting of the Divine's Creative property of Qi." This dynamic transformation initiated by Divine Imprinting is necessary to alter the pre-existing energetic pattern of the disease and change the patient's energetic fields.

4. **Activate:** Once the energy ball has been Created, its energetic power has been realized and felt, and its energetic form Imprinted with a specific "message," all that is left is to Activate its energetic function and give it life by giving it the mental command to begin.

THOUGHTS, FEELINGS & ENERGETIC IMPRINTING

Thoughts and feelings have power; they are created through "Mind" and have shape, form, and energy. Thoughts can be felt; they have weight and color, can be expressed through different variations of light and vibration, and can be perceived or "seen" by those who possess psychic sight.

Our thoughts and feelings are energies that we project into the environment. These thought forms (projected from the conscious or subconscious) can assume a variety of shapes and colors, and differ from one another in form, energy, and power. Desires and emotions in their energetic thought forms can either be positive (as in sending a healing prayer) or negative (as in sending a curse).

The Imprinting of all Daoist Magical Hand Seals, Star Stepping, Magical Tools, etc. is accomplished through the use of the Four Functional Properties of Energy. When utilizing the Four Functional Properties of Energy, the priest must consider the purpose of the formed energetic object. It is important that the priest understand the exact reason for which the energetic object was created and its specific function; keeping these ideas in mind as a basis for maintaining and refining its energetic materialization.

MATERIALIZING ENERGETIC MATTER

The key to mastering energetic materialization is in the priest's ability to concentrate and mold energetic matter. To materialize or dematerialize an object, the priest must first construct and energetically form it within his or her mind through undisturbed, intense concentration using the Creative and Feeling properties of Qi. The object must then be infused and charged with an energetic task (i.e., to tonify or disperse) with divine light, using the Imprinting property of Qi.

When an energy ball is Activated, it is then released or projected into an individual's tissues using the Activating property of Qi. For example, when an energy ball is created for the purpose of dissolving a tumor, the reaction within the tissues (once the energy ball is inserted), is considered the manifestation of the Activating property of Qi.

Every material form has its own vibratory pattern which regulates its existence. In order to manifest or alter a specific energetic form, it is necessary for the priest to adjust his or her vibrational rate to correspond with the frequency of the energetic matter. This requires the priest to sometimes raise or lower his or her vibrational rate in order to resonate with the energetic form, thereby maintaining its existence after it has been materialized (or erasing its existence after it has been dematerialized).

- **Raising the Vibrational Rate:** Raising the vibrational rate allows the energetic field to become more subtle, faster, stronger, and brighter. To begin with, the priest must first relax his or her body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the priest to access the center of space and time. Next the priest will focus his or her intention on leading the vibrational rate of the focused item's energetic field through an ascending, prenatal progression (Jing - Qi - Shen - Wuji - Dao). This Shengong training includes enveloping the item and fusing with the gross material object, while simultaneously guiding and leading it through the various realms of matter towards the upper energetic realms of Qi, ending at the more subtle spiritual realms of Shen (Figure 1.50). Once the energetic shift is experienced, the priest will then begin to work according to his or her initial purpose.
- **Lowering the Vibrational Rate:** Lowering the vibrational rate allows the energetic field to become slower, more pronounced, and to take on form. To begin with, the priest must first relax his or her body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the priest to access the

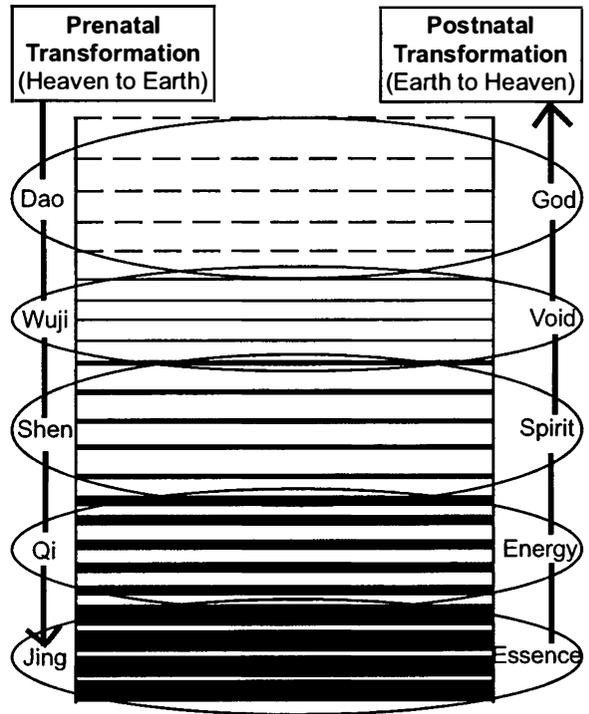


Figure 1.50. The Five Energetic Fields

center of space and time. Next the priest will focus his or her intention on leading the vibrational rate of the focused items energetic field through a descending, postnatal progression (Dao - Wuji - Shen - Qi - Jing). This Shengong training includes enveloping the item and fusing it with the upper, more subtle realms of Shen, while simultaneously guiding and leading it through the various energetic fields, to the slower realms of gross matter. Once the energetic shift is experienced, the priest will then begin to work according to his or her initial purpose.

THREE TYPES OF CREATIVE ENERGETIC MATERIALIZATION

There are three types of creative energetic materialization: The Invisible and Tangible Energetic Form, The Visible but Intangible Energetic Form, and The Visible and Tangible Energetic Form (Figure 1.51).

1. The Invisible and Tangible Energetic Form:

This type of materialization involves the construction of solid but invisible substances. It has the greatest force and potential when working within the three dimensional world of matter. This type of materialization allows the priest to disperse energetic stagnations and tonify deficient conditions that would normally require several months of conventional Western medical treatment.

In the Medical Qigong clinic, it is quite common for a patient to feel the doctor's hands moving inside his or her body, even though the doctor may be several feet away from the patient. One example of Invisible and Tangible Energetic Form is the physical sensations felt within the patient's tissues when a Qigong doctor is using the "Invisible Needle" Technique.

Another example of Invisible and Tangible Energetic Form is experienced when a Qigong doctor purges grief from the patient's Lungs; the energetic composition of grief is invisible yet has a thick, slimy, tangible energetic form.

2. The Visible but Intangible Energetic Form:

This type of materialization has no physical power to directly affect solid objects. One example of Visible but Intangible Energetic Forms are the energetic colors and visions that manifest within an individual's aura field, as well as specific energetic forms or spiritual entities that can surround an individual's body or living space.

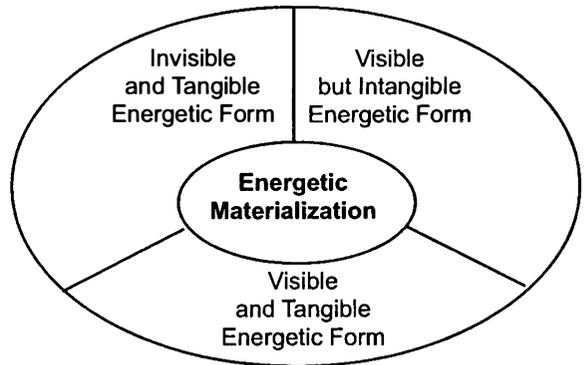


Figure 1.51. Three Types of Creative Energetic Materialization

Visible but Intangible Energetic Forms can sometimes be spiritual images projected by a priest onto a individual's Subconscious Mind. These energetic images can be used to assist an individual in spiritual transformations and emotional growth, as well as to provide him or her with support in times of need.

Another example of this type of materialization can be when a priest is Soul Traveling (also known as astral projection). The priest who is Soul Traveling can appear to someone in a ghostly form (like a mist) to give encouragement. Although the image may appear to be as solid as matter, it is possible to pass a hand completely through it.

3. The Visible and Tangible Energetic Form:

This type of materialization is solid and visible and requires advanced training in order to master its skill.

When Soul Traveling, for example, a priest can construct and materialize the image of a visible and tangible energetic form by simply lowering the vibrational rate of his or her Energy Body to such a degree that he or she can influence and move solid objects).

ENCHANTMENT

Priests are frequently depicted as being able to seduce or control an individual by means of magical enchantments. An Enchantment (sometimes known as Bewitchment) is the state of being under the hypnotic influence of a magical charm or incantation. This type of hypnotic state influences an individual to the degree that the awareness of his or her surroundings diminish, while the awareness of the individual's internal processes, feelings, thoughts and images increase.

Certain words, tonality, expressions or movements can also be used to elicit and evoke within another person an internal experience which becomes a reality of its own. An enchantment of a magical spell can be attached (generally on a relatively-permanent basis) to a specific person, place, or thing, so that it alters that thing's physical, energetic, and spiritual qualities.

An enchantment with negative characteristics is usually referred to as a curse. Conversely, enchantments can also be spells used to deceive people, either by directly affecting their thoughts or by using some kind of projected illusion. Other forms of negative enchantments include deceiving people into believing that they have suffered a magical transformation (e.g., an energetic/spirit induced diseased state), or that the terrifying supernatural phenomena they are observing and/or experiencing is real. The victim's internal fear is what makes the field fertile for the implanting of destructive hypnotic suggestions, and can result in neurotic, psychotic, paranoid, and manic-depressive behavior.

An enchantment can also be used to manifest positive characteristics. It can shape and alter an individual's self-perceptions to the degree that they view the world in a "new," positive way. When the individual awakens from the trance state, he or she will then experience a new hope in life. This practice is seen in modern hypnotherapy.

TRANCE INDUCTION

A "trance" can be defined as "being lost in a state of mystical absorption." In reality, a trance is a natural phenomenon that can happen everyday, as people have a tendency to go into trance when they communicate with each other. In modern society, we are constantly surrounded by an ocean of projected sensory stimuli. This energetic bombardment tends to cause any normal individuals sensory perceptions to close down in order to maintain sanity. This sensory overload, energetically creates a disassociated emotional state, which in turn results in creating a vulnerable energetic field that can be easily imprinted upon.

In Daoist sorcery, a trance is considered to be the by-product of coming under the hypnotic power of an energetic field created from an Enchantment (sometimes known as Trance Induction). When initiated correctly, a Trance Induction can be imprinted and released into the environment from a magical charm, a spell, or an Incantation.

A skilled priest can use language, behavior, beliefs, and attitudes in order to guide an individual into a trance and coerce them to follow induced suggestions. When an Incantation is directed towards any person, place, or thing and constantly repeated, the process of "withdrawing the mind" from the senses begins. As the focus of the individual's mind continues to be directed onto the specific point of intention, his or her Qi and Shen begin to gather. Once the process of sense withdrawal is complete, the individual's mind can then be encouraged to hold on to and envelop the item of his or her focused intention. The spiritual, energetic, and physical fields of the item can now be used to influence the individual's thoughts, ideas, and feelings.

For centuries, ancient Daoists have believed that an individual could be influenced (both positively and negatively) through the utilization of a powerfully controlled Shen. This type of influence could either occur accidentally, or be directly initiated through focused intention. It entails the influencing or controlling of the thoughts and actions of an individual by means of using an audible command, or through the subtle insinuation of the desired thought. These types of suggestive and

psychic influences allows the priest's conscious mind to initiate an effect upon the individual's subconscious mind and can be effectively used in re-patterning beliefs and actions.

In Daoist sorcery, there are generally three forms of psychic influence used to override an individual's defensive mechanisms, reprogram their belief, and initiate new energetic patterns; Audible Suggestive Influence, Thought Suggestive Influence and Hypnotic Suggestive Influence, described as follows:

AUDIBLE SUGGESTIVE INFLUENCE

This is considered the first level of psychic influence, and it is initiated by the priest's voice, attitude, tone, words, mannerism, appearance, and demeanor. Before imprinting with Audible Suggestive Influence, it is important for the priest to first pay attention to the "way" the recipient expresses him or herself and to focus less on what the recipient is saying. By paying attention to the recipient's choice of words, the priest will uncover what the recipient's conscious output system is (i.e., through unconscious visual, audible, or kinesthetic expression) at that current moment in time. Then, the next step is to "talk in his language," for example:

- An audible individual will respond quickly (therefore use various sounds, pitches, and tones): "I hear what your saying."
- A visual individual needs time to construct the picture (therefore use powerful images and colorful pictures): "I see what you mean."
- A kinesthetic individual will feel the words: "I feel what your saying" or "I know what you mean." It is important to note that a kinesthetic individual will feel that the priest is cold and unfeeling if he does not make physical contact, and sits or stands too far away.

If the individual's mind receives and accepts as truth the priest's words and affirmations, the recipient will then change specific internal patterns and begin acting in accordance to the degree of his or her receptivity. The verbal suggestion is often necessary in order to initiate a deep impression on the subconscious mind and cause the individual to accept the new belief pattern. This type of audible suggestive influence becomes even more powerful and gains

additional influence by having the individual repeat the audible affirmations or suggestions.

Traditionally, once the individual mastered the way of vibrating names, words, or phrases of power, he or she was then taught how to employ them in the use of the "commanding voice," which allows the "speaking intention" of Audible Suggestive Influence to be effective. The "commanding voice" is vibrated from the Lower Dantian in a deep forceful tone (either audible or inaudible) with an open throat. It affects the mind on the subconscious level (below the level of conscious thought) and can cause individuals to immediately react without understanding why. It is for this reason (the ability to implant thoughts and commands directly into another's subconscious mind) that the power of the commanding voice is kept from the general public, and given only to those whose life is devoted towards the divine and to healing the suffering of humanity.

When initiating an Audible Suggestive Influence, it is important that the individual receiving the energetic input maintain a receptive state of mind for the interaction to be considered successful. In order to increase the potential for success, it is important that the priest to constantly monitor the recipient's receptivity. Always focus and direct the mind's attention to initiate the specific repetitions of certain keywords that positively stimulate the recipient's conscious and subconscious mind. When initiating this type of auto-suggestion, there are three primary things that the priest must monitor. These three things are the Individual's Receptivity, Focused Attention, and Repetition, described as follows (Figure 1.52):

- **The Individual's Receptivity:** When performing any type of Audible Suggestive Influence, it is imperative that the recipient maintain a quiet, relaxed, and peacefully receptive attitude. A certain percent of the effectiveness of this type of interaction depends on the degree of receptivity in the recipient's conscious and subconscious mind.

It is important to note that people do not passively "register" the sentences uttered by a speaker. Instead they hear what they expect to hear, actively reconstructing both the sounds and syntax of the words in accordance with their own internal needs, wants, and expectations.

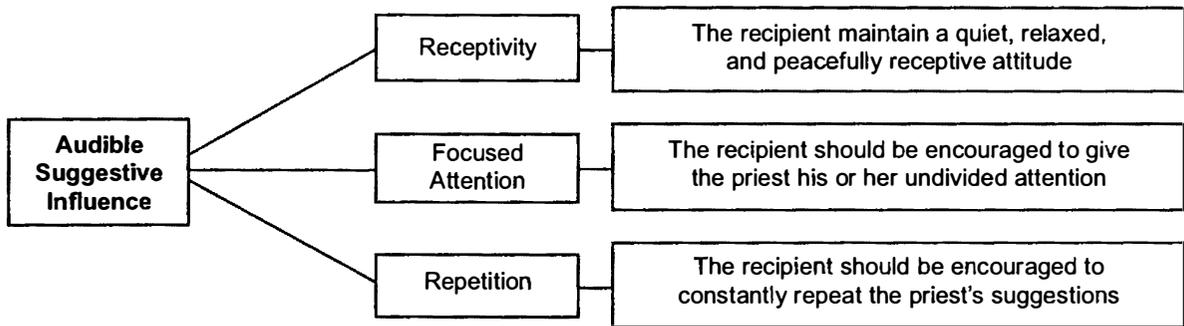


Figure 1.52. The three primary things that the priest must monitor when initiating Auto-Suggestion

- **Focused Attention:** Trance induction can be produced not only through words, but also through facial expressions, body postures, certain tonalities, and by staring. Therefore the recipient should be encouraged to give the priest his or her undivided attention. A certain percent of the effectiveness of this type of interaction also depends on the degree of attention given by the recipient's conscious and subconscious mind.
- **Repetition:** The recipient should be encouraged to constantly repeat the priest's suggestions. The constant repetition of various phrases in the form of suggestive "keywords" fastens the new energetic and spiritual pattern firmly onto the recipient's conscious and subconscious Mind.

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

When initiating an Audible Suggestive Influence, it is important for the priest to maintain a certain quiescent state of mind for the interaction to be considered successful. In order to increase the potential for success, it is important that the priest constantly monitor his or her own attitude, voice, and eyes, as well as express images in the form of word pictures and metaphors in order to deepen the energetic and spiritual imprinting on the recipient's conscious and subconscious mind. These four points of attention are described as follows (Figure 1.53):

- **Attitude:** The priest should pay close attention to his or her attitude when attempting to initiate Audible Suggestive Influence. Re-

search conducted by Albert Mehrabian found that most people communicate only 7% of a message with actual verbal content. The other 93% is conveyed through the way the words are being said, the context in which they are said, and the behavior and body language of the person speaking.

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

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

- **Eyes:** The priest should pay attention to his or

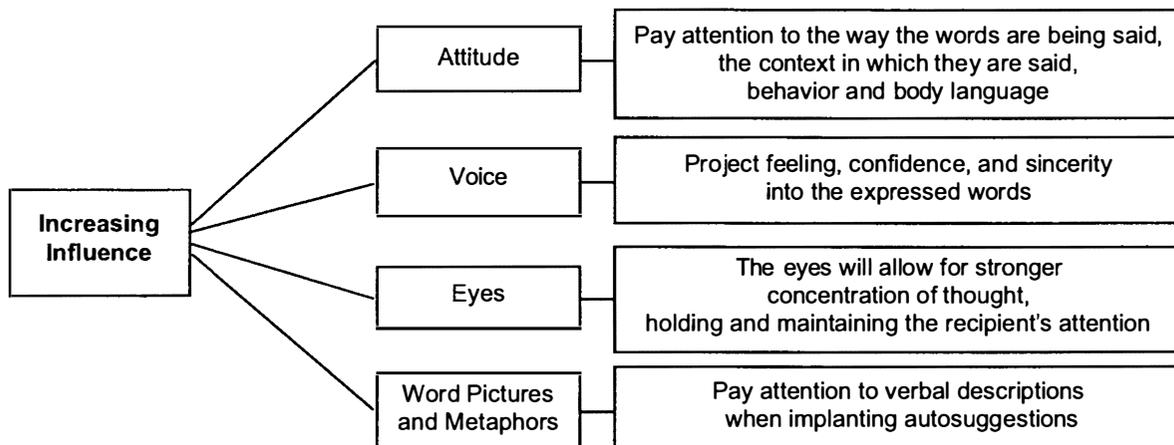


Figure 1.53. The four points of attention used in order to deepen the energetic and spiritual imprinting on the recipient's conscious and subconscious mind

her gaze, and should look firmly yet compassionately through the recipient, seeing into his or her center core to communicate with the recipient's Soul. The focus of the priest's eyes will allow for stronger concentration of thought, holding and maintaining the recipient's attention.

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

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

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

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

feels the power and influence of that image.

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

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

THOUGHT SUGGESTIVE INFLUENCE

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

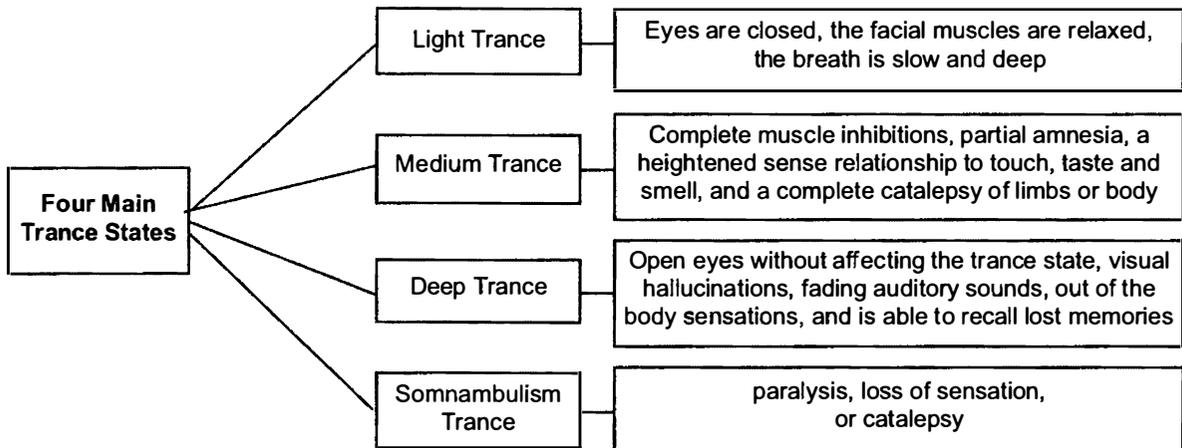


Figure 1.54. There are four main trance states induced by “hypnotic suggestion” that an individual can experience

PROJECTING HYPNOTIC SUGGESTIONS

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

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

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

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

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

There are four main trance states induced by “hypnotic suggestion” that an individual can experience. These four trance states are described as follows (Figure 1.54):

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

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

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

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

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

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

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

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

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

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

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

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

USING THE VOICE TO INDUCE HYPNOTIC THOUGHT SUGGESTION

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

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

The energetic qualities of the priest's voice can be divided into five primary Elements. The energy of each of these Element voices can be combined in order to create a symphony of living sounds and energetic breathing rhythms, which can be used for seduction and trance induction. Each Element activates a specific type of seductive energy inside the body's tissues, for example (Figure 1.55):

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

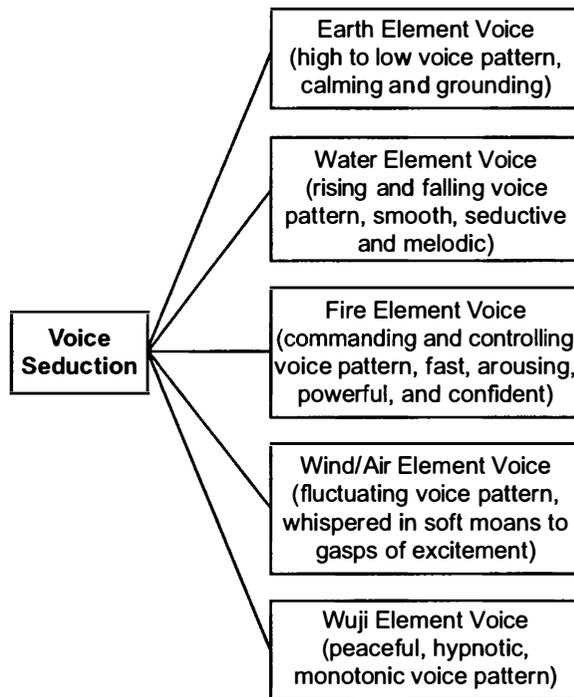


Figure 1.55. The seductive patterns of the voice

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

FOUR STAGES USED TO INDUCE TRANCE

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

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

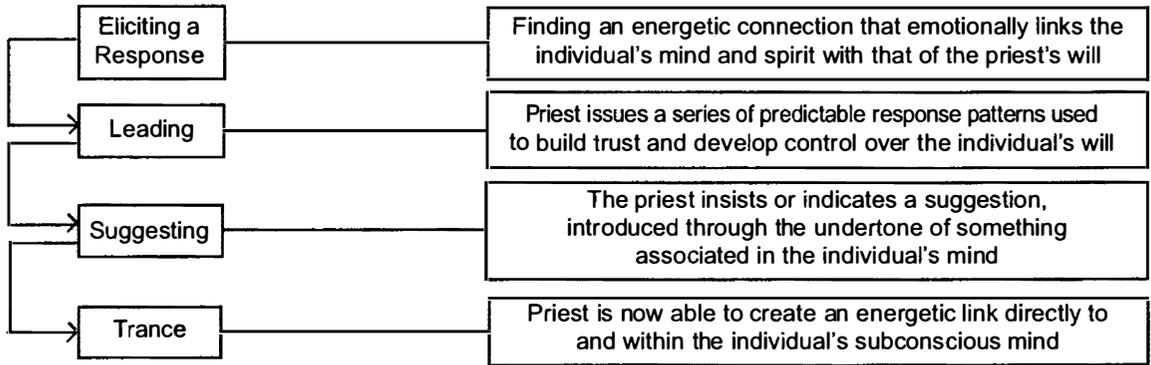


Figure 1.56. The four stages used to lead an individual into trance

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

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

A priest will use four stages of induction to lead an individual into trance, Eliciting a Response, Leading, Suggesting, and Trance. Each of these four stages are described as follows (Figure 1.56):

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

connection can either be spoken (e.g., through Mantras, Spells, or Incantations) or written (e.g., through Talismans, Icons, Symbols, etc.).

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

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

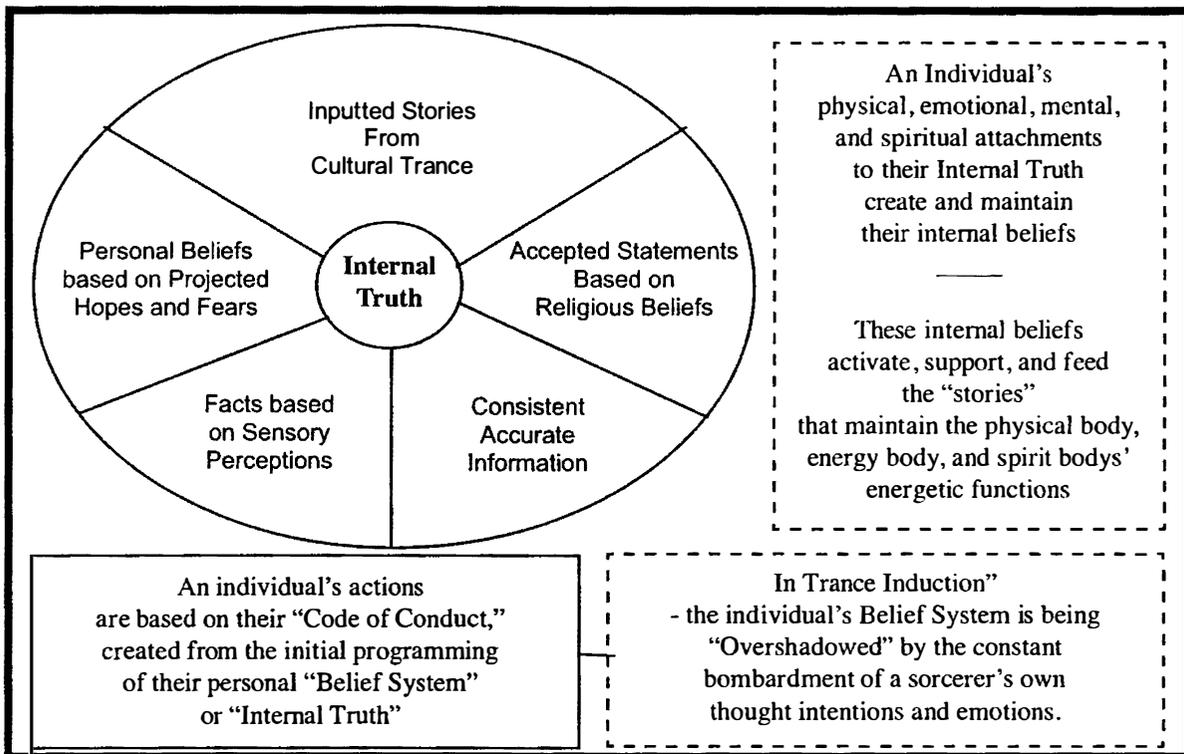


Figure 1.57. An individual's actions are based on their "Internal Truth"

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

An individual's actions are based on their "Code of Conduct," created from the initial programming of their personal "Belief System" or "Internal Truth." This "Internal Truth" is subconsciously constructed from the initial imprinting and programming of the following (Figure 1.57):

- Inputted Stories of the Cultural Trance,
- Beliefs based on projected hopes and fears,

- Accepted statements based on religious beliefs,
- Facts based on sensory perceptions, and
- Consistent accurate information.

In spirit induced Trance Induction, an individual's Belief System is being "Overshadowed" by the constant energetic bombardment of another individual's thought intentions and emotions (or the thought intentions of a contracted Spirit Entity).

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

FROM TRANCE INDUCTION TO TRANCE POSSESSION

In Daoist "Mind Magic," a priest or sorcerer is able to Overshadow a person's mind through Trance Induction, in order to manipulate his or her thoughts and feelings. When mastered, this type of magical skill is so powerful that it can even enable the priest to cause an intended victim to suddenly fall down and immediately go into convulsive spasms. This energetic reaction is similar in appearance to that of an epileptic seizure. It is important to note that certain types of spirit entities (i.e., Nature Spirits and Elementals), as well as demonic beings are also known to attack humans in the same manner.

Certain individuals are naturally "wired," both psychically and neurologically for Trance Induction. If this type of magical Overshadowing is allowed to take place, the individual becomes extremely vulnerable to Trance Possession.

In order to fully understand this type of magical skill, it is important to first understand the fact that unless the body is dead, there is already a spirit currently possessing it (i.e., the human soul dwelling inside of it). Trance Possession is simply the act of Overshadowing an individual, and displacing his or her spirit (i.e., moving or suppress his or her current personality) in order to inhabit the shell. This type of Overshadowing naturally occurs during strong states of alcoholic intoxication, drug use, seizure disorders, severe emotional traumas, and certain states of psychosis and schizophrenia.

In a "Trance Possession," the victim's sensory input is energetically moved farther away from his personal perceptual consciousness. As the Overshadowing continues to progress, the victim experiences a stronger sense of receding from both his body and his sensory perceptions. For many individuals, this sensation is experienced like falling through space, or being submerged under water. Eventually, as the Overshadowing increases, the individual begins to see and hear things as if he or she were underwater. For some individuals, the people with whom they were currently speaking with are suddenly perceived to be a great distance away.

Sometimes a victim will feel and hear a specific type of buzzing noise within their head and Upper Dantian area. There is also a type of energetic

pressure that slowly begins to increase at the back of the head (sometimes known as "the Mouth of God") and upper spine area. Eventually, this pressure is used to energetically isolate and force the individual's spirit further away from their core self.

The individual's vision may then begin to "gray," as they slowly become disconnected from the physical world. Then, the victim's speech may suddenly become disjointed and garbled, and the spiritual light that was once seen within their eyes can suddenly become hollow and vacant.

At this time, the victim may experience a sense of the possessing individual (i.e., a human, ghost, or spirit entity) rushing in, manifesting through various images, sounds, colors, thoughts and feelings. Next, the individual's personality changes, and their character alters to manifest something entirely different.

After the Trance Possession is over, as the displaced individual's spirit rushes back to again fill the vacated space, there is usually a sense of disorientation, exhaustion, emptiness, sensitivity to noises, and sometimes confusion. Sometimes there is a physical jolt to the body, as the original spirit "sets," and the individual again takes control of his body.

In many cases, individuals who tend to be chronically Overshadowed in this manner develop energetic holes in their spirit body, which act as a "door" for a Daoist sorcerer or other spirit entities to enter. The most common areas for these energetic holes to occur tend to be either at the Baihui point (located on the crown, at the top of the head), or at the base of the skull, located at the Jade Pillow area (also known as the "Mouth of God"). On rare occasions however, this type of Trance Possession can also originate through the individual's Shen Dao area, located between the shoulder blades, just behind the heart.

OVERVIEW

Both Trance Induction and Trance Possession are possible when an individual is reactive in his or her personal responses to external conflict and/or extreme criticism. For example, individuals who have a clear understanding of their current reality, and consciously direct their personal vision, aim, and life purpose, will normally experience any type of discrepancy or criticism

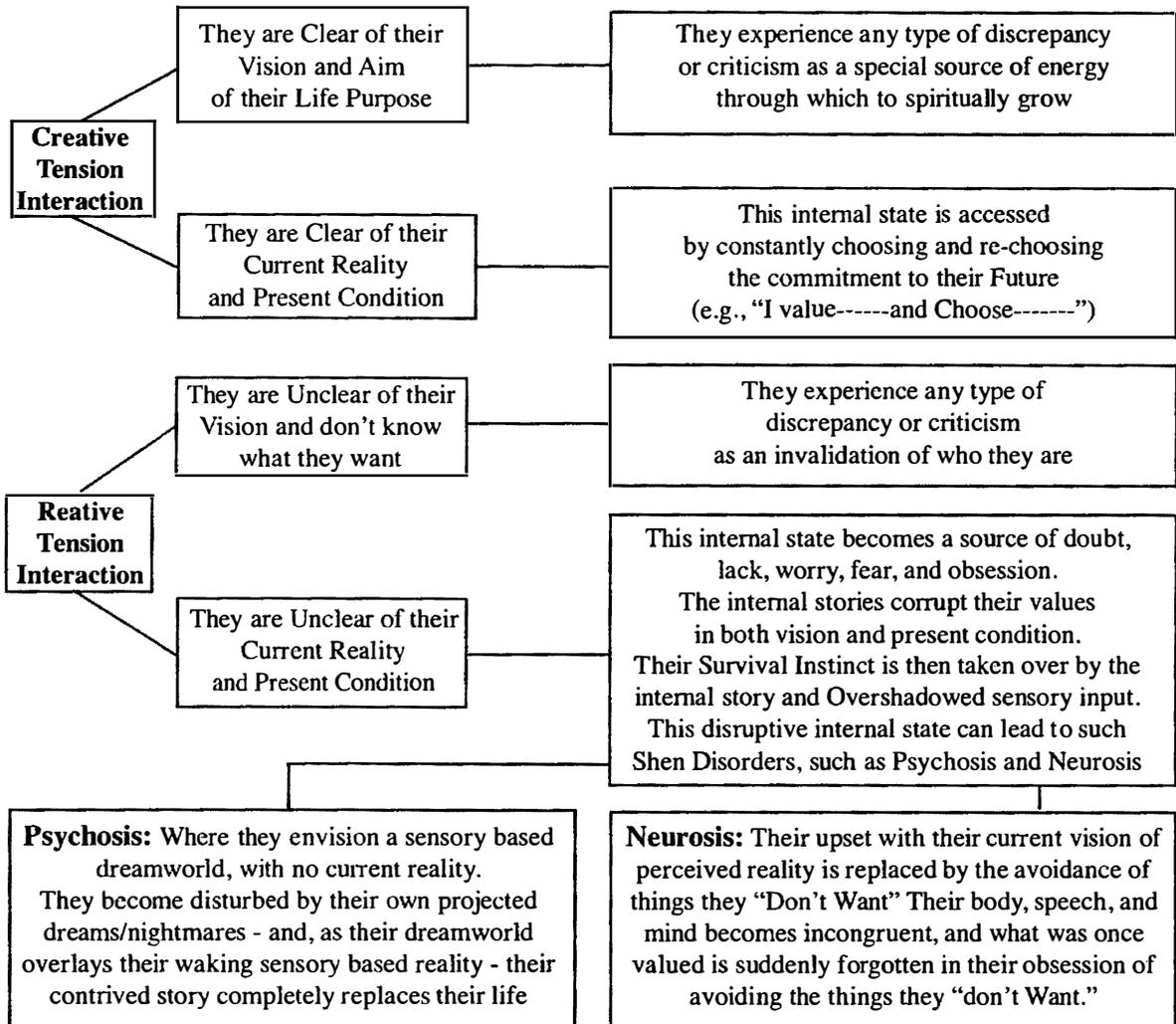


Figure 1.58. An individual's who has become "locked" in Reactive Tension can be easily lead into trance

as a special source of energy through which to spiritually grow. This internal state of mind is accessed by constantly choosing and re-choosing a personal commitment to their future. This healthy interactive state of mind is sometimes known as "Creative Tension Interaction."

However, individuals who are unclear of their current reality and life purpose, and experience any form of discrepancy or criticism as a direct attack and an invalidation of who they are, usually become locked or "crystallized" in Reactive Tension. This toxic internal state becomes a source of doubt, lack, worry, fear, and obsession

(Figure 1.58). The internal stories that they recite within their minds corrupt their values, in both their vision and their present condition. Their survival instinct is then taken over by the internal story, which Overshadows all sensory input. This disruptive internal state of mind can lead to such Shen Disorders, such as psychosis and neurosis. It is through these deep emotional reactive states that Trance Induction has its most powerful influence.

This is why many sorcerers study their victims in order to learn their personal history and "internal truths." Once the victim's internal truth and

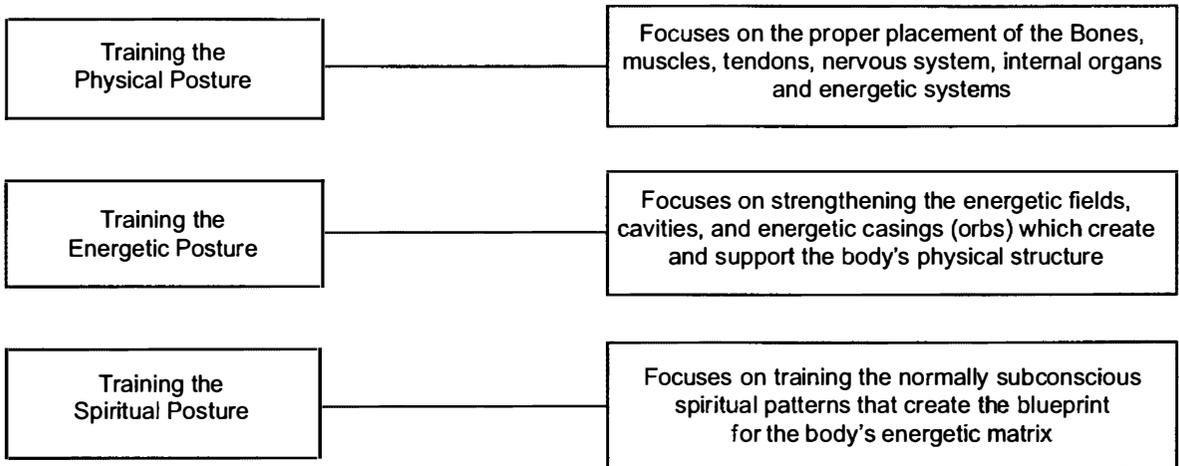


Figure 1.59. Training The Three Types of Posture

core values have been revealed, the sorcerer can then easily elicit an energetic response, by leading the victim's thoughts and emotions. All that remains is for the sorcerer to plant suggestions, root the thoughts into the victim's three bodies (physical body via touch, energy body via sound/breath, and spirit body via thoughts and emotional images), and then place the victim into trance.

TRAINING THE BODY SECRET

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

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

It is interesting to note that the Sanskrit word "Mudra," is sometimes used in certain Daoist magical practices in order to convey the esoteric practice of Hand Seals, and is believed to have

originated from an Avestan (ancient Persian) name for Egypt, "Mudraya." Since the ancient Egyptians were famous for their use of seals, the Persians called the seals Mudras, and the word eventually entered into the Sanskrit vocabulary.

THE THREE TYPES OF POSTURE

In ancient China, training the posture was divided into three stages, training the physical posture, training the energetic posture, and training the spiritual posture, described as follows (Figure 1.59):

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

DAOIST MAGICAL HAND SEAL TRAINING

THE HISTORY OF HAND SEALS

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

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

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

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

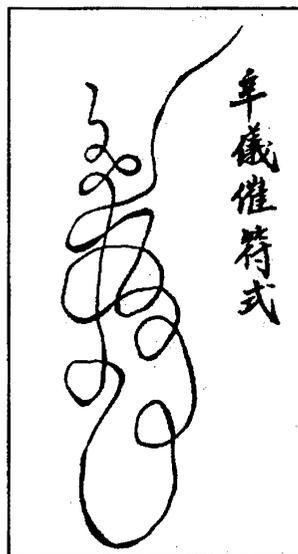


Figure 1.60. The Jia-Wu Appearing Talisman (This special magic seal pattern is used for summoning the Spirit General Xiao Lie to appear at the altar. It reveals the intricate dance pattern required to bring this dreaded spirit entity into physical manifestation.)

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

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

Eventually hand seals began to incorporate the mysterious elements of ancient stories. The elegant hand movements and intricate magic seal patterns used by the Daoist priests began to imitate the esoteric dance movements performed by the ancient shamans (Figure 1.60). Instead of a shaman moving his or her body in intricate stepping patterns around the tribal fire to summon

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

DAOIST HAND SEALS

There are secret, sacred symbols, hidden within in Daoist magic, that are specifically set aside and taught only to "close-door" disciples. While training at the Longhu Monastery, my teacher constantly stressed the fact that, "The true secrets of the esoteric magical powers created through proper hand seal trainings are only passed on from master to disciple, from heart to heart, and from mouth to mouth. Once the disciple truly understands "Jing Qi Shen He Yi" ("Essence, Energy, Mind and Spirit Combine and Transform into One"), he will be able to easily invite down the celestial immortals, bind evil spirits, and banish malevolent ghosts without any problems."

The special iconographic features associated with magical symbols all have specific incantations, associated deities, and technical applications specifically attached to their esoteric meanings. These powerful iconic attributes are not limited to only special objects such as magical charms that are placed on the altar, held, or worn, but can also be applied via bodily forms as well, such as the magical application of Hand Seals.

According to the *Huangdi Yinfu Jing* (*Scripture of the Hidden Contracts of the Yellow Emperor*), written in the Tang Dynasty (618-907 A.D.), the Daoist priest's hand represents the magical microcosm of the cosmos. When the priest performs the "Mutating to be Divine" (Bian Shen) or the "Assembling the Divine Force" (Lian Shen) magical ritual, he transforms his human body, especially his hands, into a powerful creative force, able to supernaturally effect the various realms of the universe.

When applying any form of magical Hand Seal, in order for the energetic application to become effective, the Hand Seal must be activated through Breath Incantation. The magical incantation (directed by the Three Minds) must be applied with the proper Hand Seal (activated through the Three Bodies), and both powers of Mind and Body must fuse with the Ling Shen (Magical Spirit) of the Three Breaths in order to work (refer back to Figure 1.10).

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

Because the Heart houses the Eternal Soul (located within the Taiji Pole), it contains the major energy field of the body. The secondary energy fields responsible for moving the body's energy are located within the hands and head. Therefore the heart (Man), hands (Earth) and head (Heaven) are all incorporated when constructing and implementing magical Hand Seals.

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

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

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

1. **Purification:** These Hand Seals were used to remove toxic Qi and Shen.
2. **Regulation:** These Hand Seals were used to balance and stabilize Yin and Yang.
3. **Tonification:** These Hand Seals were used to Energize and strengthen Qi and Shen.
4. **Rooting:** These Hand Seals were used to ground the body's Qi and Shen.

5. **Meditation:** These Hand Seals were used to quiet the body's Qi and Shen, allowing the priest to enter into the infinite space of the Wuji.
6. **Worship:** These Hand Seals were used to help the priest energetically and spiritually connect with the Dao.
7. **Summon:** These Hand Seals were used for demanding or requesting the presence or service of a spirit entity.
8. **Protection:** These Hand Seals were used to defend and ward-off harmful Qi and Shen, as well as evil spirits.
9. **Binding:** These Hand Seals were used to stop, envelop, bind and restrain evil spirits.
10. **Attacking:** These Hand Seals were used for striking, defeating and destroying evil spirits.
11. **Imprisoning:** These Hand Seals were used to detain and confine evil spirits.
12. **Sealing:** These Hand Seals were used to initiate energetic "closure" to a magical ritual.

TYPES OF HAND SEALS

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

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

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

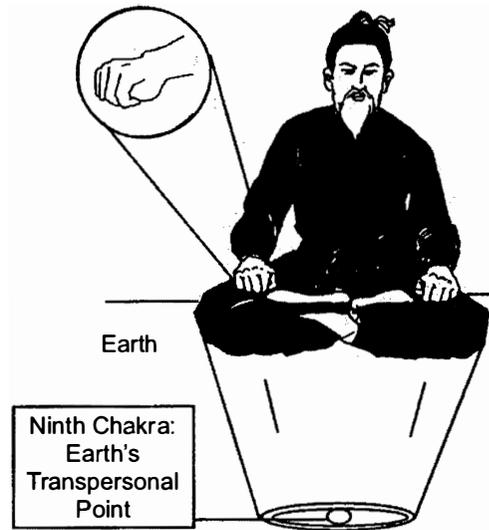


Figure 1.61. Ancient Daoist Hand Seal, used for Rooting the body's energetic field into the Lower Dantian and Ninth Chakra (the Earth's Transpersonal Point), located under the ground.

commonly used by both the ancient Daoist and Buddhist Qigong masters (Figure 1.61).

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

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

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

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

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

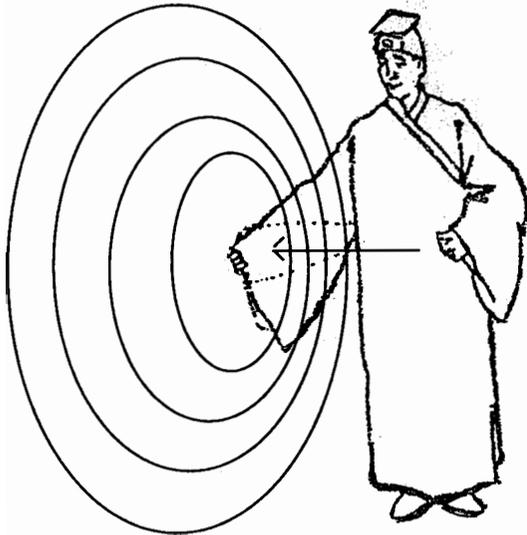


Figure 1.62. In the "Three Fans Technique," the "Second Fan" moves towards the right in order to create the "Auspicious Qi."

SPECIFIC FUNCTIONS OF THE HAND SEALS

The Single Hand Seal was commonly used in developing certain energetic powers, and for spiritual exorcisms. When performing spiritual exorcisms and other forms of Daoist rituals, the Single Hand Seals were generally created with the Daoist's left hand, while his or her right hand was used in order to conjure and control specific spirit deities (Figure 1.62).

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

Hand Seals were also associated with protection from disasters. The Daoist classic *Tianhuang Zhidao Taiqing Yuce* (the Jade Volume of Great Clarity on the Utmost Way of the Heavenly Sovereign), compiled in the early Ming Dynasty (in 1444 A.D.) with a preface by the royal Ming prince Zhu Quan, states, "Hand Seals (Twist Signs) are used to communicate with the perfected Dao; summon protective celestial generals; control, exorcise, or destroy demons and malicious spirits; and affect the healing of disease."

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

The skill needed for the "divination of thunder" was already well established in ancient China by the Han Dynasty (206 B.C.-220 A.D.). During this time period, the ancient Daoist magicians were famous for their ability to summon thunder, rain and lightning. It is believed that the "Thunder Magic" techniques were developed by the ancient Mao Shan Daoists in order to harness both the benevolent and destructive power of thunder, thereby acquiring the ability to access and utilize the power of Heavenly Fire (lightning) needed to counter the effects of black magic, expel demons and destroy demons; the power of Heavenly Water (rain) was used to bring relief in times of drought.

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

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

- Reading Daoist scriptures
- Reciting Incantations
- Pacing the Big Dipper
- Setting up the Altars
- Invoking the Celestial Martial Generals
- Practicing Vital Breath Incantations

- Arresting evil spirits
- Curing illnesses
- Praying for Happiness
- Offering Sacrifices to Avoid Disasters
- Offering Sacrifices to Dispel Evil Spirits

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

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

SPECIFIC PALM DIRECTIONS USED IN HAND SEAL FORMATIONS

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

- **Hands Facing Towards the Body:** When the energy of the hands are positioned to face towards the priest’s body, the specific energy generated by the Hand Seal is directed towards the “self.” These types of Hand Seals are used to stimulate the priest’s three bodies (physical, energetic, spiritual), and can be used to awaken, increase, open, fill, etc.
- **Hands Facing Away From the Body:** When the energy of the hands are positioned to face away from the priest’s body, the specific energy generated by the Hand Seal is directed

towards “others.” These types of Hand Seals are used to stimulate the three energetic fields contained within another person, a specific place, or an item, and they can be used to awaken, increase, open, fill, etc.

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

COMBINING HAND SEALS AND INCANTATIONS

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

The main focus on utilizing the energetic power of a seal lies in combining visualizations with breath incantations, spirit projection and proper timing. The ancient Daoist ritual of exorcistic Energetic Seal imprinting was generally practiced as an oral tradition, passed from master to disciple. It is said that the ancient Daoist master Fan Li practiced this method “causing mountains to crumble, rivers and seas to flow backwards, Spirit-demons to tremble with fear and thunder-claps to resound.”

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

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

ESOTERIC STUDY AND TRAINING

If the Hand Seals or incantations are not performed correctly, then the disciple will not receive the response that he or she is seeking (e.g., the ability to command the Thunder Martial Generals and their officers to apprehend demons or evil spirits). Therefore, when a disciple performs the Fa Jue Hand Seals (the Hand Seals that invoke the power of the Law), he or she should understand all of the symbolic meanings that each seal represents in the spiritual realm as well as within the Celestial Immortal World. If the disciple does not understand the secret meanings of each Fa Jue Hand Seal, he or she will not be able to access the hidden power that lays concealed within the body's own energetic and spiritual realms, and will also be unable to summon the Thunder Martial Generals to defeat, capture, control or destroy demons and evil spirits.

When starting to perform the various Hand Seals, the disciple must take advantage of his or

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

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

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

The information presented in the following chapters originated from several ancient and modern Daoists Texts, including:

- **The Dragon Tiger Mountain Secret Hand Seal Transmissions (Long Hu Shan Mi Zhuan Shou Que).** These are the original 72 Hand Seals taught by the Celestial Master at Longhu Shan between 1886 and 1910, respectively known as the Zheng Yi Intelligent Forrest Altar Collection.
- **The Dragon Tiger Mountain Altar Tools, Hand Seals, and Star Stepping Transmissions.**
- **Daoist Hand Seals and Their Magical Activation Rituals.**
- **The Study of Daoist Hand Seals.**

HAND SEAL PREPARATION

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

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

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

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

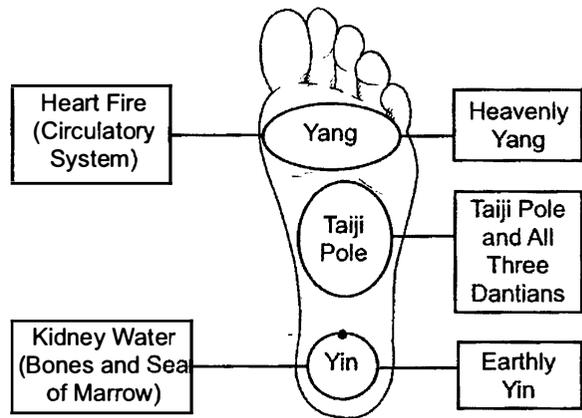


Figure 1.63. The Bottom of the Foot

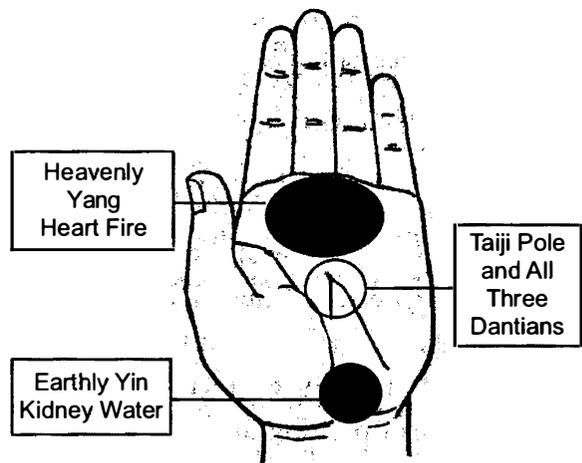


Figure 1.64. The Center of the Palm

Taiji Pole, and they can be used to either transfer the energy forward or backwards (Figure 1.63).

As the priest shifts his or her weight and mental focus on the placement of energy circulating from his or her feet, the energy will naturally alter its flow through the palms. The center of the feet connect the priest's flow of energy to the center of the palms, and can be used to either transfer the energy outward, away from the body or inwards, into the internal organs (Figure 1.64).

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

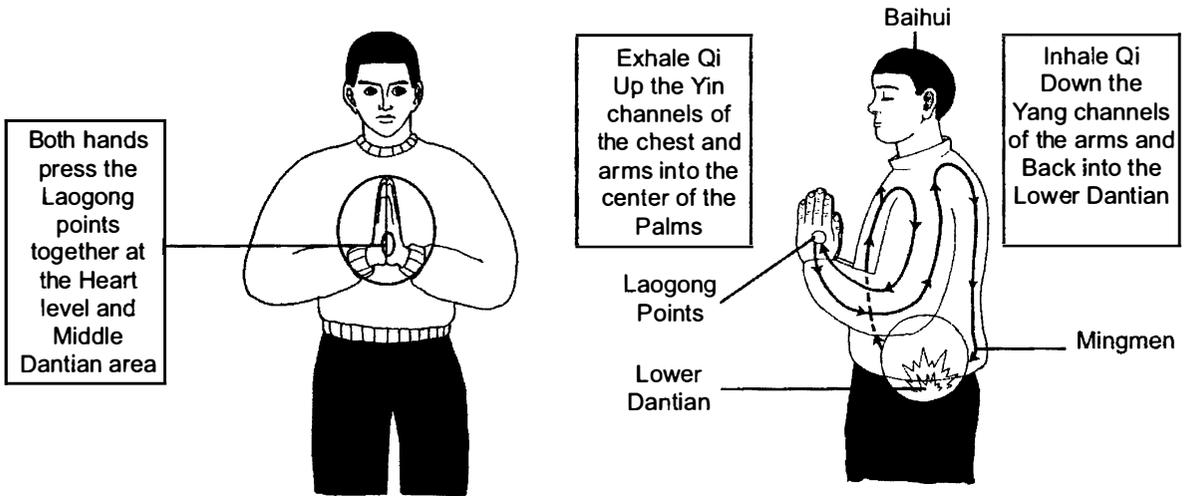


Figure 1.65. Buddhist Greeting Hand Seal

BUDDHIST GREETING HAND SEAL

- While sitting or standing, the priest begins the activation exercise by performing the One Through Ten Meditation and the Three Invocations (see *Chinese Medical Qigong Therapy: Volume 3, Chapter 28, pages 218-222*).
- Next, the priest forms the Buddhist Greeting Hand Seal, with both hands pressing the Laogong (Pc-8) points together at the Middle Dantian area (Figure 1.65).
- The priest then focuses his or her mind on gathering energy into his or her Lower Dantian. This is practiced by slightly pulling upward and inward on the perineum and groin area, while focusing the mind and intention on inhaling Earth Qi through the bottoms of the feet into the Lower Dantian (if the priest is sitting cross-legged, he or she also inhales Qi through the knees into the Lower Dantian).
- When exhaling, the priest will guide the energy up the Yin channels of the chest (i.e., the Conception Vessel, Kidney, Spleen, and Liver Channels), and down both arms into the centers of the palms via the three arm Yin channels (i.e., the Lungs, Pericardium, and Heart).
- Next, the priest will inhale, and mentally guide the Qi away from the palms along the three arm Yang channels (i.e., the Large Intestine, Triple Burner, and Small Intestine Channels), over the shoulders and down the back into the Lower Dantian via the descending Yang channels of the back (i.e., the Governing Vessel, Urinary Bladder, and Gall Bladder Channels).
- It is important that the priest maintain natural breathing and continue to focus his or her attention on drawing the energy to and from the palms and fingertips. The palms should heat up and the fingertips should begin to tingle as they expand and fill with Qi.

HEAVEN AND EARTH HAND SEAL

The following "Heaven and Earth" Hand Seal is also known as the "Shang" (Upper) Hand Seal, and the "Fear-Not" Hand Seal (in the Tibetan Bon System). It is traditionally practiced to emit compassion and benevolent energy into the surrounding environment, and is performed as follows:

- While still forming the "Buddhist Greeting" Hand Seal (i.e., both palms pressing each other), the priest focuses his attention on again gathering energy into his Middle Dantian and heart area. This special Hand Seal is practiced by slightly pulling upward and inward on the perineum and groin area, while focusing the mind and intention on inhaling Earth Qi through the bottoms of the feet into the Lower Dantian (if the priest is sitting cross-legged, he also inhales Qi through his knees and penis into the Lower Dantian), and leading the energy up the center of the Taiji Pole into the Middle Dantian and heart area.

Each time the hands separated, the priest is to imagine and visualize a cord of divine light descending from the Heavens and penetrating the center of the bottom, supporting palm. This divine light is absorbed into the priests Middle Dantian and then radiated out of the body into the environment via the priest's top palm.

- After a long exhalation, the priest separates both palms and forms the "Heaven and Earth" Hand Seal, by placing the heel of the right palm three inches above the center of the left palm's Laogong point. At the same time, the priest imagines and feels the energy flowing from the heart and Middle Dantian area out his right palm, emitting Qi into space. The right palm should be facing away from the body at a 45 degree angle (Figure 1.66).

In this particular Hand Seal, the right palm represents the divine radiating power of Heaven descending into the receptive Earth (represented by the left palm). The right extended thumb represents Man, who is suspended between the two great powers of Heaven and Earth.

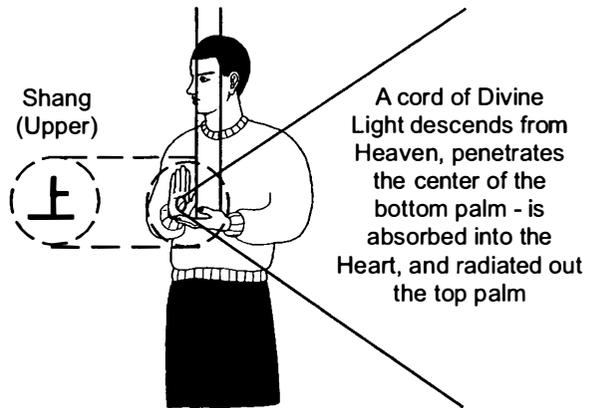


Figure 1.66. Heaven and Earth Hand Seal

- The priest then inhales and again forms the "Buddhist Greeting" Hand Seal, (i.e., both palms pressing each other), and focuses his attention on again gathering energy into his Middle Dantian and heart area.
- Next, the priest exhales and separates the palms, this time placing the heel of his left palm three inches above the center of his lower right palm's Laogong point. In this particular Hand Seal, the upper left palm now represents the Yang Qi of Heaven descending into the Yin Qi Earth (represented by the lower right palm). The extended left thumb represents the Qi of Man, who is suspended between the great powers of Heaven and Earth.
- The priest then inhales and again forms the "Buddhist Greeting" Hand Seal, (i.e., both palms pressing each other), and focuses his attention on again gathering energy into his Middle Dantian and heart area.
- Next, the priest exhales and separates the palms, this time forming a right Heaven and Earth Hand Seal. With this long exhalation, the priest imagines and feels the energy flow from the heart and Middle Dantian area out the right palm. The right palm should be facing away from the body at a 45 degree angle.
- The exercise continues in this manner, with the priest forming the Buddhist Greeting Hand Seal hand posture while inhaling, and alternating the left and right Heaven and Earth Hand Seal when exhaling.

METHODS OF ACTIVATING HAND SEALS

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

THE SECRET ACTIVATION METHOD FOR THE SWORD FINGER HAND SEAL

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

- While sitting or standing in a Wuji posture, the priest begins the activation exercise by performing the One Through Ten Meditation and the Three Invocations (see *Daoist Magical Talismans*).
- Next, the priest will form two Sword Fingers Hand Seals, with both thumbs pressing the Jade Crease points, located on the middle crease of the middle fingers. The right Sword Fingers should point downward, towards the Earth; the left sword Fingers should be pointing upwards, towards the Heavens.
- Both Sword Fingers should simultaneously rotate three times, creating three energetic circles. These three circles represent the priest’s energetic influence over matter, energy, and spirit, as well as his magical influence in Heaven, Earth, and the Underworld.
- Next, using his right hand, the priest will imagine and draw the image of a Taiji Symbol in front of his chest (Figure 1.67).
- Then, using his right hand, the priest will draw the following secret activation seal in the air in front of his Yellow Court and Middle Dantian area (Figure 1.68).
- After drawing the secret magic seal, the priest will immediately use his right Sword Fingers Hand Seal to draw a circle around the secret activation symbol.
- After drawing the magic circle around the secret activation seal, the priest will take his right thumb and press the Jade Crease. Using his “True Qi,” the priest will imagine divine light shining, radiating out of his body, flowing through his fingers, and penetrating the circle.

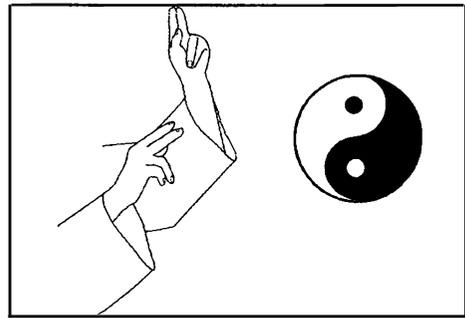


Figure 1.67. The priest uses his right hand Sword Fingers Hand Seal to draw the image of a Taiji Symbol in front of his chest.



Figure 1.68. The priest draws the first seal and immediately surrounds it with a Magic Circle.



Figure 1.69. The priest draws the second seal inside the Magic Circle.



Figure 1.70. The priest draws the magic talisman for Destroying Evil inside the Magic Circle.

- Next, the priest will energetically draw a second secret seal inside the magic circle (Figure 1.69).
- Then, the priest will draw the following magic talisman inside the magic circle, used for destroying evil influences and noxious spirits (Figure 1.70). In this special talisman, the Chinese character Sheng (Life), is mounted on a horse and penetrates through the character Sha (meaning to strike dead by evil influences).
- After drawing the magic talisman, the priest will immediately withdraw his hands and return back to a state of Wuji.

THE SECRET ACTIVATION METHOD FOR THE JADE CREASE HAND SEAL POSITION

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

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

Activating the Jade Crease (Stage One)

- The priest will begin the magic activation method by touching the Jade Crease points on both hands with the thumbs.
- Then, the priest will form a right hand Sword Fingers Hand Seal, and draw the Fragrant Cloud Seal Character in the air (Figure 1.71), in front of his Yellow Court and Middle Dantian area.
- Next, the priest will relax his right hand and focus again on pressing the Jade Crease point with his thumb.
- Then, the priest will circle rotate both hands three times. It is important that the Jade Crease points on both hands still remain pressed while rotating.

Activating the Jade Crease (Stage Two)

- Still touching the Jade Crease points on both hands, the priest will again form a right hand Sword Fingers Hand Seal, and draw the Reverse Fragrant Cloud Seal Character in the air (Figure 1.72), in front of his Yellow Court and Middle Dantian area.
- Next, the priest will relax his right hand and focus again on pressing the Jade Crease point with his thumb.
- Then, the priest will circle rotate both hands three times. It is important that the Jade Crease points on both hands still remain pressed while rotating.



Figure 1.71. The priest will draw the "Fragrant Cloud Seal Character" in the air.

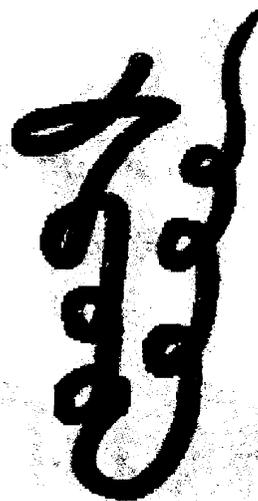


Figure 1.72. The priest will draw the "Reverse Fragrant Cloud Seal Character" in the air.

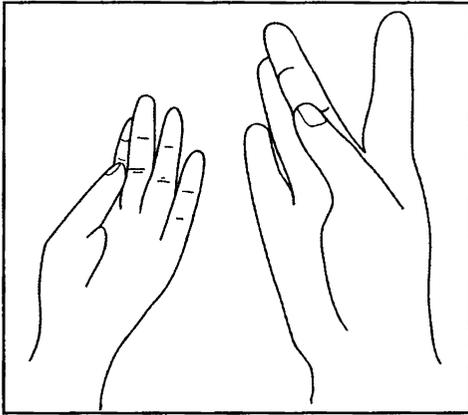


Figure 1.73. Both of the priests palms will face upward, with his thumbs still touching the Jade Crease points.

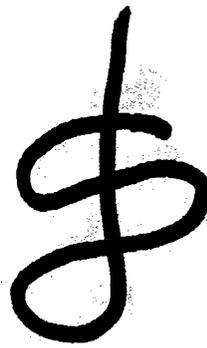


Figure 1.74. The left hand will draw the following secret pattern, rotate three times, and rest at the Lower Dantian



Figure 1.75. The right hand will draw the following secret pattern, rotate three times, and rest at the Middle Dantian

Activating the Jade Crease (Stage Three)

- Next, the priest will turn both of his palms to face upwards. It is important that his thumbs still touch the Jade Crease position (Figure 1.73).
- Then, the priest's left hand will draw the following magic seal pattern in the air, level with his Middle Dantian (Figure 1.74).
- After drawing the magic pattern, the left hand (still pressing the Jade Crease point) will circle rotate three times outward, away from the body, towards the right (counterclockwise), and come to rest level with the Lower Dantian area on the priest's body. It is important that the Jade Crease points on both hands still remain pressed while rotating.
- Next, the priest's right hand will draw the following magic seal pattern in the air, level with his Middle Dantian (Figure 1.75).
- After drawing the magic pattern, the right hand (still pressing the Jade Crease point) will circle rotate three times towards the priest's chest (counterclockwise), and come to rest level with the Middle Dantian area on the priest's body. It is important that the Jade Crease points on both hands still remain pressed while rotating.

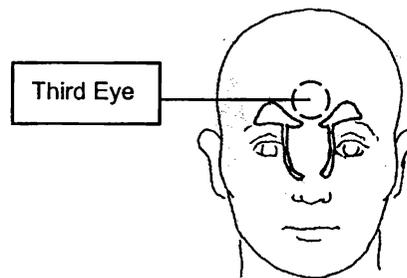


Figure 1.76. Both of the priests thumbs will press the Third Eye point and emit Qi into the Crystal Chamber.

- After the three rotations, the right hand (located at the Middle Dantian) will come to rest above the left hand (located at the Lower dantian).
- Then, the priest will immediately gather his Qi and place both of his thumbs together onto his Third Eye. The priest will imagine and feel that both thumbs are growing into the center of his head, then emit Qi into his Crystal Chamber. It is important that the priest focus and concentrate, until he sees the real light of the Divine Eye shining as bright as a candle within his Upper Dantian. (Figure 1.76).

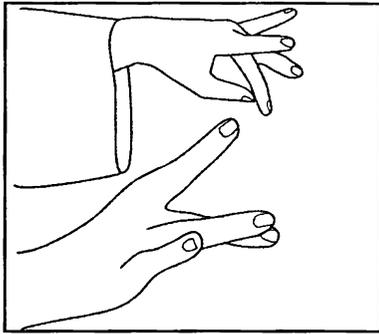


Figure 1.77. The White Crane Hand Seal
Both of the priests palms
will face downward, with his thumbs touching
the Ding Heavenly Stem Crease points.

THE SECRET ACTIVATION METHOD FOR THE WHITE CRANE HAND SEAL POSITION

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

- The priest will begin with both of his palms pointing downward, facing the Earth. Both thumbs should be pressing the Ding Crease (Figure 1.77).
- First, the right hand will begin to draw the right magic seal pattern for the White Crane Hand Seal in the air, in front of the chest (Figure 1.78).

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

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

- Then, the left hand will begin to draw the left magic seal pattern for the White Crane Hand Seal in the air, in front of the chest (Figure 1.79).

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

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

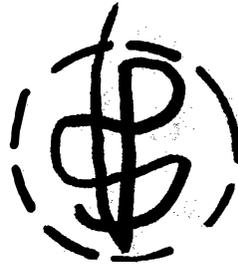


Figure 1.78.
The left hand magic
seal pattern for the White
Crane Hand Seal.



Figure 1.79.
The right hand magic
seal pattern for the White
Crane Hand Seal.

THE SECRET TRAINING METHOD FOR STRENGTHENING THE WRISTS AND FINGERS

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

The Wind Blowing The Willow (The Finger Method)

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

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

The Wind Blowing The Willow (The Wrist Method)

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

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

The Bird Turning its Body (The Wrist Method)

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

DOUBLE HANDED SEALS

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

FORMING THE BA GUA HAND SEALS

The ancient Daoists understood that from the Wuji, the Dao creates Yin and Yang, which in turn give birth to four phases of universal energy (Greater Yang, Lesser Yang, Greater Yin and Lesser Yin). The four phases of universal energy give birth to the eight natural forces of the Bagua (Heaven, Thunder, Water, Mountain, Earth, Wind, Fire and Lake). These four phases also form the energetic basis of the prenatal and postnatal transformations, manifested in the form of eight energetic actions, known as the Bagua Trigrams. These eight energetic patterns are therefore symbolized by combinations of Yin and Yang lines (Yao). Traditionally, a Yin line is represented as a broken line (- -), and a Yang line is represented as a solid line (---). A Yao Trigram is composed of three lines, constructed with either Yin Yaos, Yang Yaos, or a combination of both Yin and Yang Yaos (Figure 1.80). These eight prenatal and postnatal energetic actions act as a template for all creation and can be further combined in order to form the ever-changing energetic patterns of the 64 Hexagrams of the Yi-Jing (Figure 1.81).

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

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

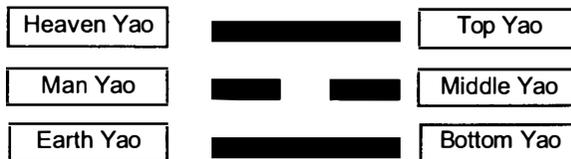


Figure 1.80. Yin and Yang Yao Trigram

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

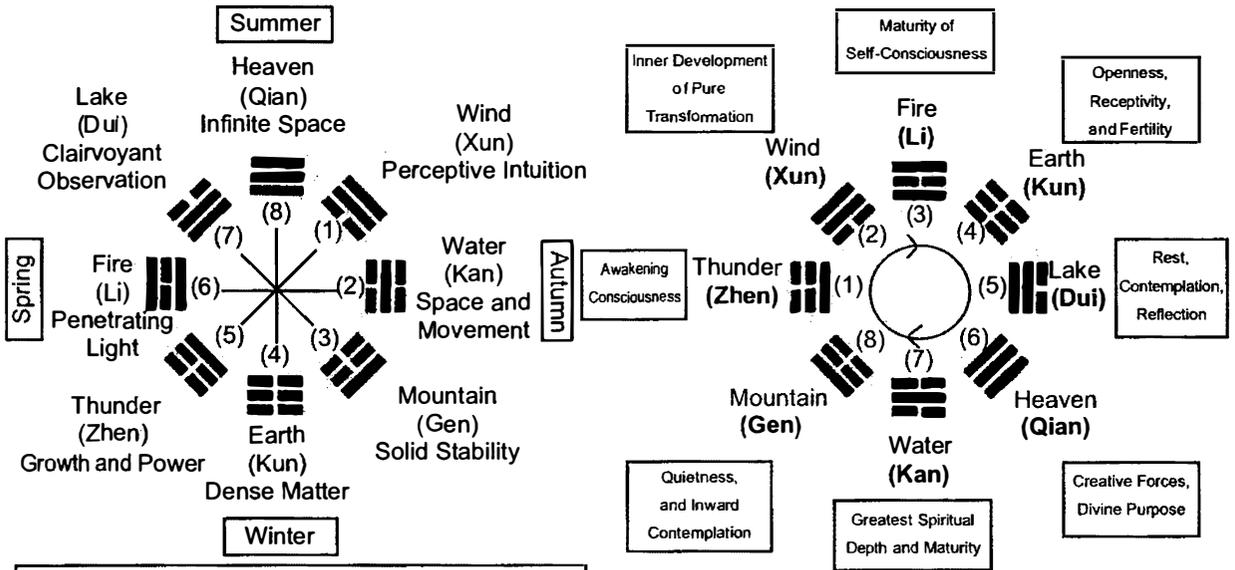
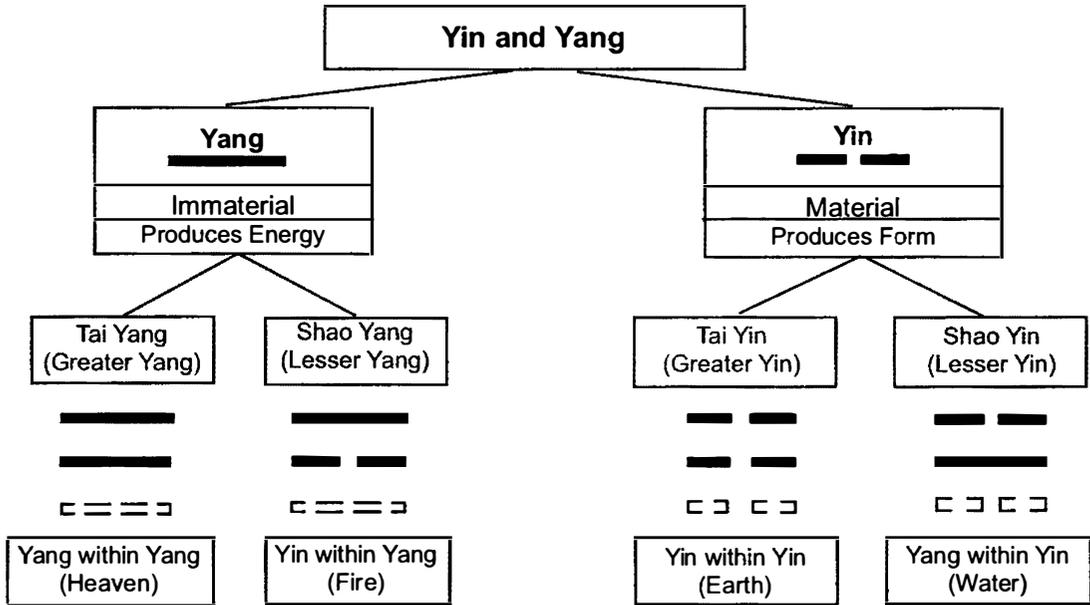
The Ancient Daoist Hand Seals used to access and control the energetic natures of the Ancient Five Elements is an extremely well guarded secret. The purpose for secrecy is due to the ability of controlling both the creative and destructive forces of these Elements. When combined with the colorful images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

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

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

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

Yin and Yang



The Prenatal Bagua Trigrams

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

The Postnatal Bagua Trigrams

The Energetic Cycles of Forces are the External Manifestations of Divine Thought - Starting with Thunder Zhen (1) - The Spark of Life (The World of Phenomena or Senses)

Figure 1.81. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory).

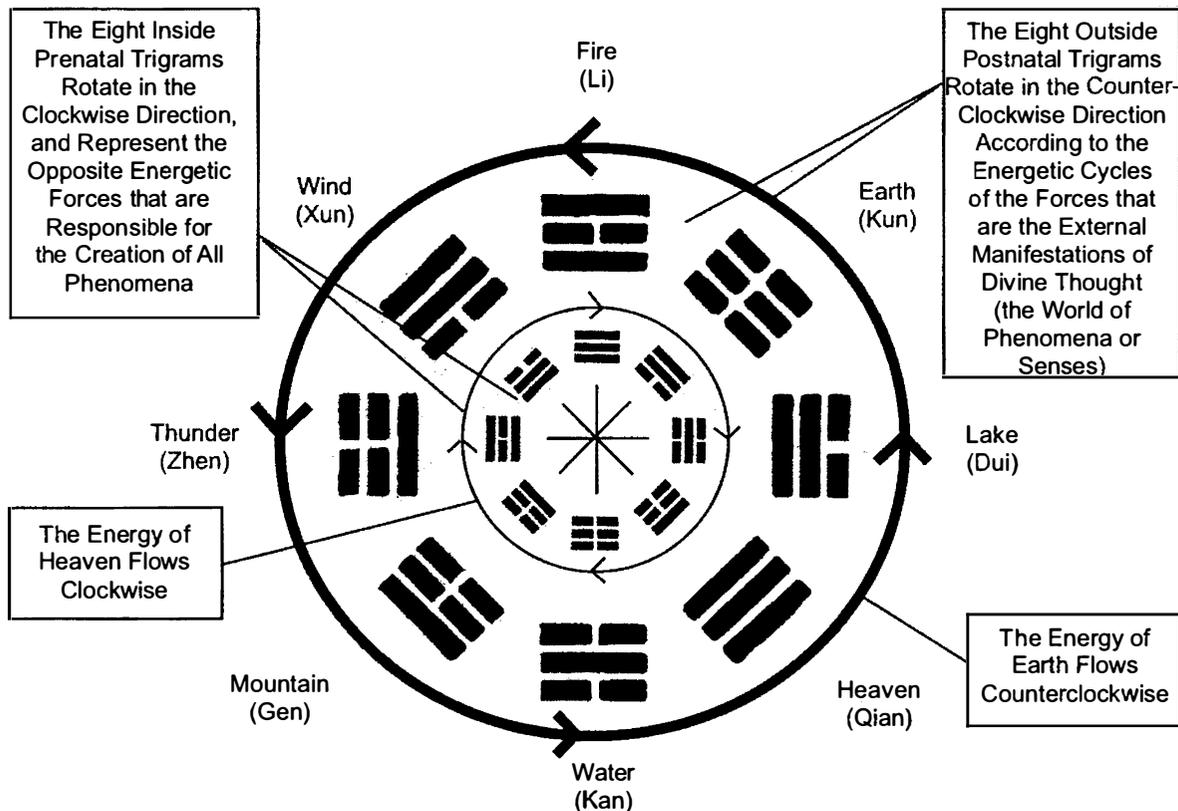


Figure 1.82. The Ancient Chinese Yi-Jing Hologram Structure of the Eight Trigrams in relationship to the Sixty-Four Hexagrams

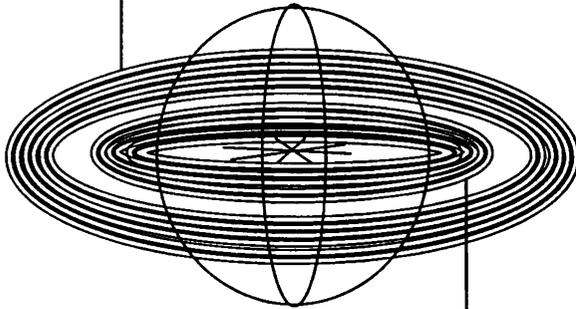
While experiencing the energetic field and infinite space of the Wuji, completely surround your physical, energetic and spiritual body with the Prenatal and Postnatal Bagua Trigram formations (which will eventually combine to form the sixty-four hexagrams of the Yi-Jing). First surround your body with the energetic fields of the Prenatal Bagua Trigrams. Once the power of this energetic field is acknowledged, honored, and experienced, then surround the Prenatal Bagua Trigrams with an outside energetic field of the Postnatal Bagua Trigrams. (Figure 1.82).

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

- The Postnatal Trigrams, located on the outside of the circle, spin in a counterclockwise direction. This represents the Postnatal cycle of Earth's Yin energetic field (Figure 1.83).
3. As both circles continue to spin, join only the tips of the thumbs and the tips of the little fingers (the middle six fingers are not allowed to touch, but simply face each other) and imagine forming a bright energetic circle. This energetic circle represents the infinite space of the Wuji. Once an "Energy Ball" has formed between the palms, then allow the energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (Figure 1.84).
 4. Next begin to focus and concentrate on the specific question or purpose for the divination. While spinning, the outside and inside circles

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

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



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

Figure 1.83. The Cycles of Heavenly and Earthly Energetic Forces Expressed Through the Bagua Trigrams Represent the External Energetic Manifestations of Divine Thought

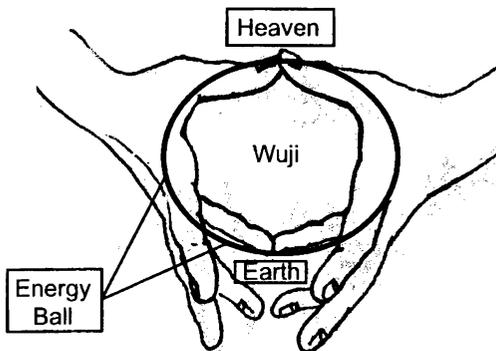


Figure 1.84. Bagua "Energy Ball" Hand Position

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

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

EIGHT TRIGRAM DOUBLE-HAND SEALS FOR GATHERING POWER

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

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

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

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

2. Next, join the tips of the thumbs and the tips of the little fingers and imagine forming an energetic circle. The middle six fingers are not allowed to touch, but simply face each other. Once an "Energy Ball" has formed between the palms, allow energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (refer back to Figure 1.84).

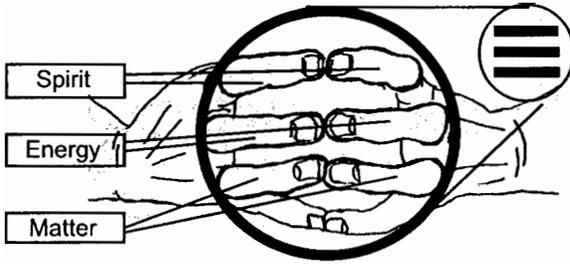


Figure 1.85. Ancient Daoist Hand Seal for Qian (Complete Yang, Heaven, Sky, Creativity, Strength and Power, Activity, Immaterial, Universal, Formless, Energy, Infinite Space). This Hand Seal is used by the Daoist Priest to increase personal power by fusing energetic powers of all three Treasures (Heaven, Earth and Man) into his or her body. This Trigram is also used to dissolve into the infinite space of the Sun, Moon and Star constellations

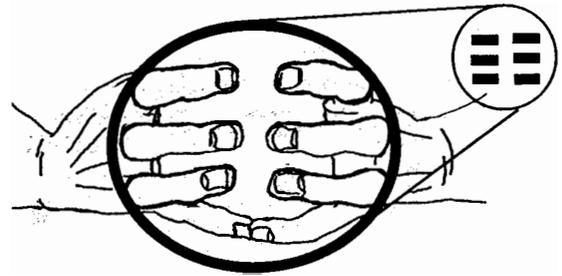


Figure 1.86. Ancient Daoist Hand Seal for Kun (Complete Yin, Earth, Yielding, Receptive, Passivity, Material, Universal, Form, Dense Matter). This Hand Seal is used by the Daoist Priest to create density and solid mass. Because it is constructed with three Yin Yaos, this Trigram is also used to assist the priest in obtaining a deeper state of receptivity. The Kun Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Earth Element

3. Each of the eight configurations can be developed and formed through the combined effort of the middle six fingers, depending on the specific needs of the individual. After a significant amount of energy has accumulated between the palms, then arrange the middle six fingers to form the intended Bagua Trigram. By touching and connecting the middle six fingers, it is possible to create any of the various Bagua Trigram formations and initiate the energetic fields of these various powers. Each specific configuration acts as a template for conjuring, creating, absorbing or generating energy, described as follows:
 - **Ancient Daoist Hand Seal for Qian (Heaven, Sky, Creativity, Strength and Power):** This Hand Seal is used by the Daoist Priest to increase personal power by fusing energetic powers of all three Treasures (Heaven, Earth and Man) into his or her body. This Trigram is also used to dissolve into the infinite space of the Sun, Moon and Star constellations (Figure 1.85).

- **Ancient Daoist Hand Seal for Kun (Earth, Yielding, Receptive and Dense):** This Hand Seal is used by the Daoist Priest to create density and solid mass. Because it is constructed with three Yin Yaos, this Trigram is also used to assist the priest in obtaining a deeper state of receptivity. The Kun Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Earth Element (Figure 1.86).
- **Ancient Daoist Hand Seal for Zhen (Thunder, Movement and Growth):** This Hand Seal is used by the Daoist Priest to gather and control thunder and lightning, as well as to create earthquakes. This Trigram is also used to facilitate spiritual growth (Figure 1.87).
- **Ancient Daoist Hand Seal for Xun (Wind and Air, Penetrating and Sensitivity):** This Hand Seal is used by the Daoist Priest to gather or create Wind in order to bring or remove clouds, rain, snow, hail and tornados. The Xun Trigram is considered to be the primary Hand

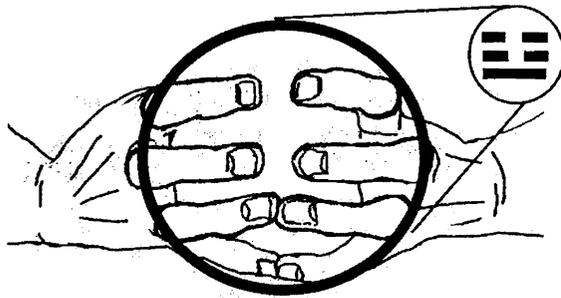


Figure 1.87. Ancient Daoist Hand Seal for Zhen (Strong Yang, Thunder, Exciting, Impetus, Vitality, Organic, Movement, Fertilization, Growth and Power). This Hand Seal is used by the Daoist Priest to gather and control thunder and lightning, as well as to create earthquakes. This Trigram is also used to facilitate spiritual growth

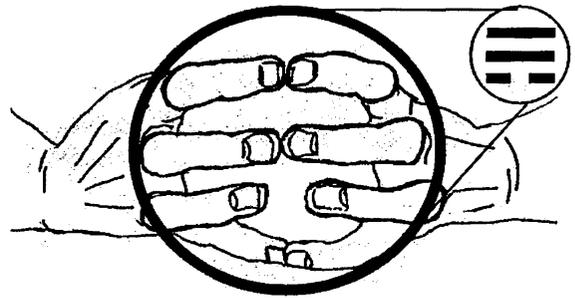


Figure 1.88. Ancient Daoist Hand Seal for Xun (Strong Yin, Wind and Air, Penetrating, Sensitivity, Assimilation, Pervasiveness, Organic, Gaseous, Perceptive Intuition). This Hand Seal is used by the Daoist Priest to gather or create Wind in order to bring or remove clouds, rain, snow, hail and tornados. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Wind/Air Element

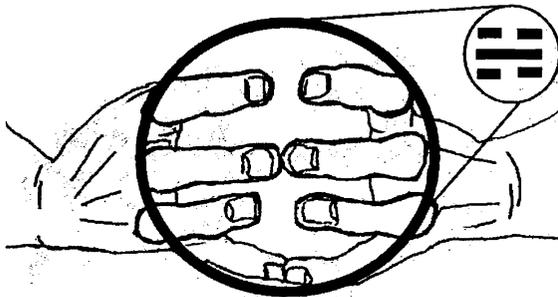


Figure 1.89. Ancient Daoist Hand Seal for Kan (Middle Yang, Water, Dark, Formless, Lunar Forces, Elementary, Cold, Fluid, Space and Movement). This Hand Seal is used by the Daoist Priest to create coldness and darkness (in order to enter into the "shadow world"). This Trigram is also used to assist the priest in obtaining an evasive state of formlessness. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Water Element

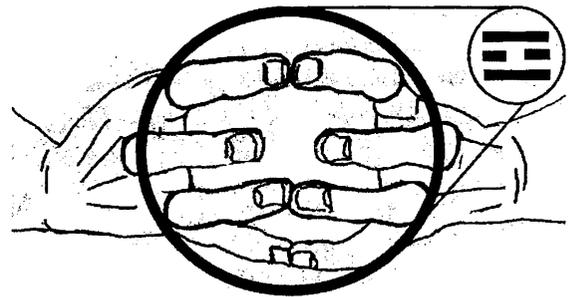


Figure 1.90. Ancient Daoist Hand Seal for Li (Middle Yin, Fire, Bright, Formed, Solar Forces, Elementary, Heat, Incandescence, Penetrating Light). This Hand Seal is used by the Daoist Priest to create fire, heat and light. The Li Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Fire Element

Seal used for connecting with the energetic realm of the Wind / Air Element (Figure 1.88).

- **Ancient Daoist Hand Seal for Kan (Water, Formless Fluid and Coldness):** This Hand Seal is used by the Daoist Priest to create coldness and darkness (in order to enter into the "shadow world"). This Trigram is also used to assist the priest in obtaining an evasive state of formlessness. The Kan Trigram is

considered to be the primary Hand Seal used for connecting with the energetic realm of the Water Element (Figure 1.89).

- **Ancient Daoist Hand Seal for Li (Fire, Heat and Light):** This Hand Seal is used by the Daoist Priest to create fire, heat and light. The Li Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Fire Element (Figure 1.90).

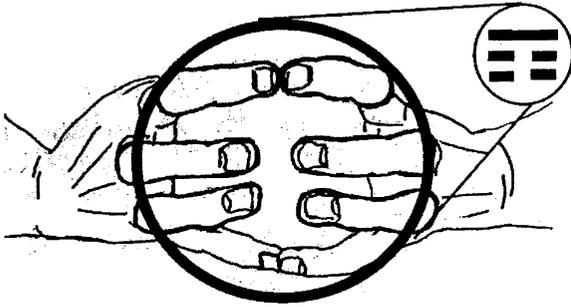


Figure 1.91. Ancient Daoist Hand Seal for Gen (Lesser Yang, Mountain, Tranquil and Quiescent, Steady, Heaviness, Inertia, Inorganic, Resistance, Solid Stability). This Hand Seal is used by the Daoist Priest to create stillness and peace of mind. This Trigram is also used to facilitate deeper states of spiritual quiescence

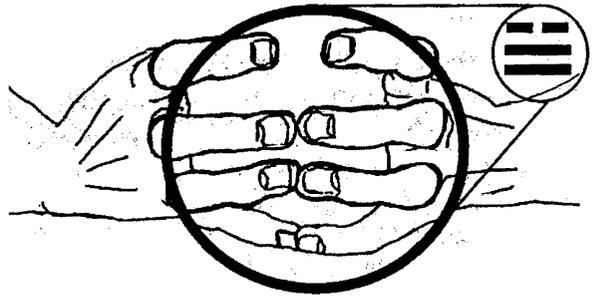


Figure 1.92. Ancient Daoist Hand Seal for Dui (Lesser Yin, Lake, Mist, or Rain, Reflective, Weightless, Evaporation, Inorganic, Changeability, Clairvoyant Observation). This Hand Seal is used by the Daoist Priest to create or gather mist, fog or rain. This Trigram is also used to dissolve into the infinite space of the mist or fog in order to observe people and places

- **Ancient Daoist Hand Seal for Gen (Mountain, Solid, Tranquil and Quiescent):** This Hand Seal is used by the Daoist Priest to create stillness and peace of mind. This Trigram is also used to facilitate deeper states of spiritual quiescence (Figure 1.91).
- **Ancient Daoist Hand Seal for Dui (Mist or Rain, Reflection and Observation):** This Hand Seal is used by the Daoist Priest to create or gather mist, fog or rain. This Trigram is also used to dissolve into the infinite space of the mist or fog in order to observe people and places (Figure 1.92).

ADVANCED BAGUA DOUBLE HAND SEAL

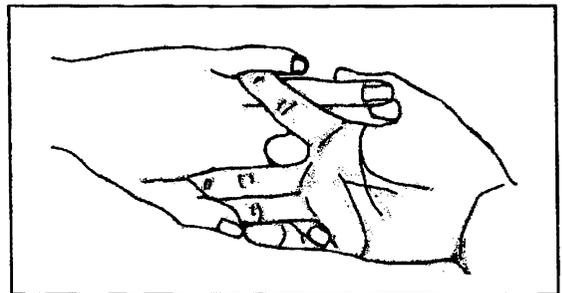
The following Bagua Hand Seal (also known as the Ghost Eye and Third Eye Hand Seal) is sometimes used when constructing magical talismans (Figure 1.93). It corresponds to summoning and imprinting the magical powers of the entire Eight Trigrams.

The priest's right hand is placed above his left hand, and the fingers are intertwined to the degree that the little fingers hook the index fingers.

An incantation is spoken and the energy is transferred into the yellow paper of the talisman.

This advance Hand Seal requires much dexterity of the fingers to form and it is traditionally taught much later in training.

Figure 1.93. Advanced Bagua Double Hand Seal (aka Ghost Eye and Third Eye Hand Seal). This Advanced Bagua Double Hand Seal is sometimes used when constructing magical talismans. The priest's right hand is placed above his left hand, and the fingers are intertwined to the degree that the little fingers hook the index fingers.



THREE DANTIAN DOUBLE HAND SEALS

These Double Hand Seals require the Daoist priest to use the energetic finger combinations of both hands in order to stimulate the Three Dantians. In these particular Mudras, both hands are united to form a powerful energetically focused union, similar to two streams combining to form a mighty river. The following are examples of popular Double-Handed Mudras used to energize, stimulate and focus energy into each of the Three Dantians.

STIMULATING THE LOWER DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Lower Dantian and is normally practiced for the transformational stage of changing the Kidney Jing into Kidney Qi, and filling the Sea of Marrow. This energetic stimulation and transformation is also known to increase the individual's intellect, willpower, bravery, determination and courage (Figure 1.94).

STIMULATING THE MIDDLE DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Middle Dantian, and is traditionally practiced in order to stimulate the transformation of Qi to Shen occurring within the inner chambers of the Yellow Court and Middle Dantian. This energetic stimulation and transformation is also known to increase the energy to the individual's Lungs, Heart and thymus gland, and is sometimes known as the "Lotus Flower" Hand Seal (Figure 1.95).

STIMULATING THE UPPER DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Upper Dantian, and is traditionally practiced in order to stimulate the transformation of Shen to Wuji. This energetic stimulation and transformation is also used to develop the student's Yintang (Third Eye), and to increase his or her psychic abilities (Figure 1.96).

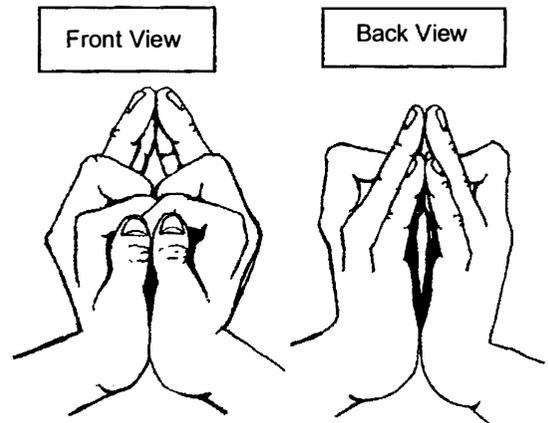


Figure 1.94. Lower Dantian Hand Position

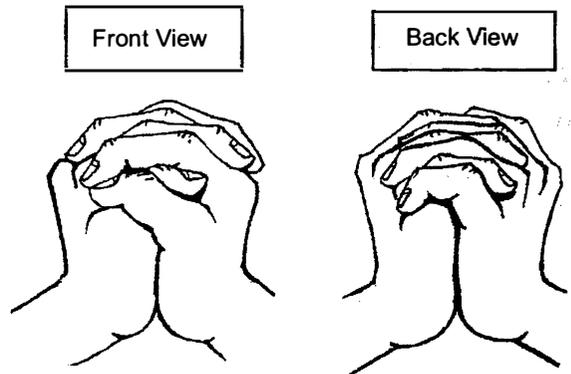


Figure 1.95. Middle Dantian Hand Position

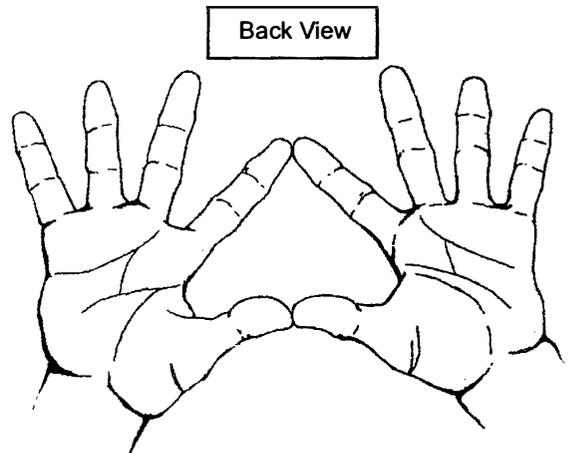


Figure 1.96. Upper Dantian Hand Position

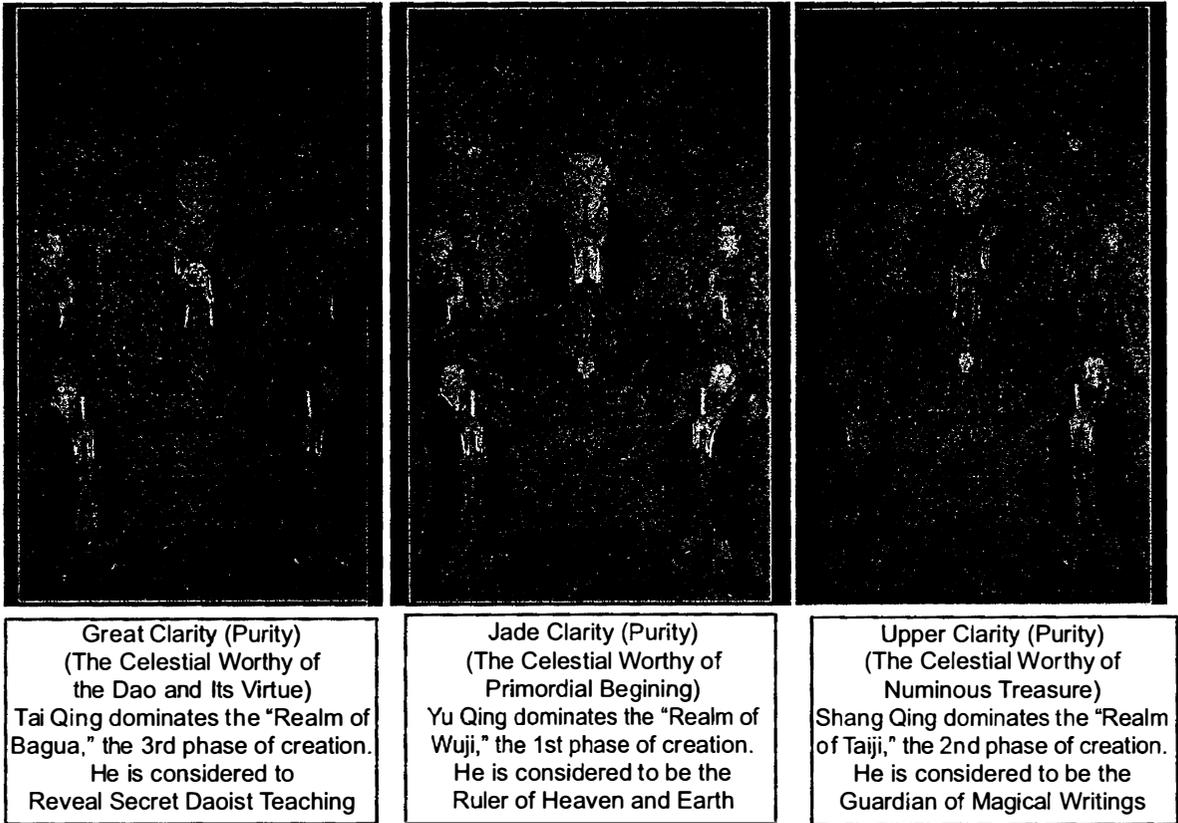


Figure 1.97. "Three Pure Ones"

HAND SEALS AND RITUALS

There are certain Hand Seals that are used in the Zheng Yi Daoist rituals for communing with the three major types of Celestial Immortals: The Perfected Immortals of Anterior Heaven, The Patriarchs (sometimes called Missionaries) and The Celestial Generals. There are also specific Animal Hand Seals and Magical Instrument Hand Seals that are used for invocation of the various Perfected Immortals of Anterior Heaven.

HAND SEALS RELATED TO THE PERFECTED IMMORTALS OF ANTERIOR HEAVEN

The finger gestures used in these Hand Seals are sometimes related to the worship of or communion with the three Daoist immortal gods, known as the "Three Pure Ones" (Figure 1.97). According to ancient Daoism, the Three Pure Ones (Jade Clarity, also known as the Jade Emperor or the Celestial

Worthy of Primordial Beginning; Upper Clarity, also known as the Highest Emperor or the Celestial Worthy of Numinous Treasure; and Great Clarity, also known as the Supreme Emperor or the Celestial Worthy of the Dao and Its Virtue) are emanations of the Dao, and they rule over the highest three celestial realms. Connection to these upper celestial realms is initiated via the utilization of either the Jade Emperor Hand Seal, Upper Emperor Hand Seal, or Great Emperor Hand Seals. These magical Hand Seals are formed when the Daoist priest offers ritual "Report" petitions, commands the Celestial Martial Generals and their horses, and when commanding the "God of Plague" (the Emperor of the North). These Three Immortal Gods also represent the three different Zheng Yi Daoist branches and their powers. The corresponding Hand Seals are described as follows (Figure 1.98):

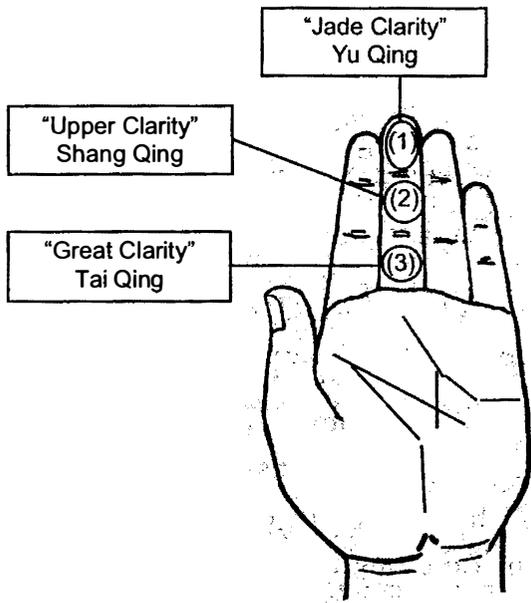


Figure 1.98. The "Three Pure Ones" Hand Seals.

- **Yu Qing (Jade Clarity) Hand Seal (1):** This finger gesture is applied at the first (top) joint of the middle finger, in order to invoke Jade Clarity Celestial Soldiers (from the upper celestial realm) and their horses.
- **Shang Qing (Upper Clarity) Hand Seal (2):** This finger gesture is generally applied at the second (middle) joint of the middle finger in order to invoke Upper Clarity Celestial Soldiers (from the middle celestial realm) and their horses.
- **Tai Qing (Great Clarity) Hand Seal (3):** This finger gesture is applied at the base (bottom) of the joint of the middle finger, and is used in order to invoke Great Clarity Celestial Soldiers (from the lower celestial realm) and their horses.

In Zheng Yi Daoist magic rituals performed to give honor to the Three Pure Ones, when placing incense into the incense burner, the alignment of the finger position changes (Figure 1.99). This is traditionally used in order to reflect the sitting positions of the three celestial gods (refer back to Figure 1.97).

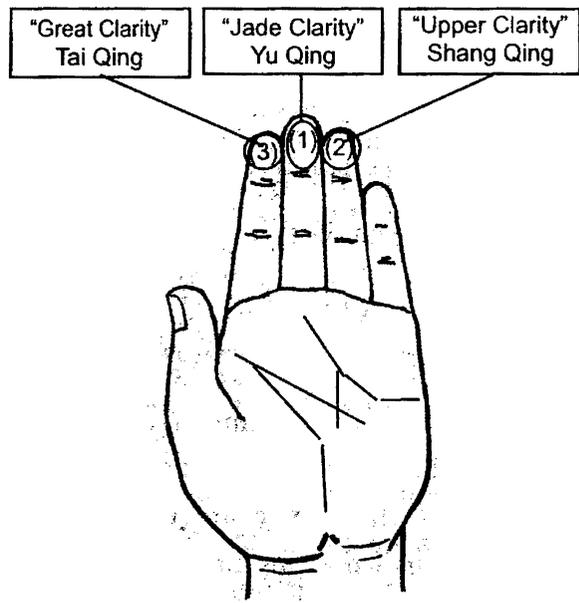


Figure 1.99. The "Three Pure Ones" Hand Seals.

ANIMAL HAND SEALS

Sometimes the Hand Seals related to the Perfected Immortals of Anterior Heaven are not directly called by the celestial names of the deities, but are instead represented by the images of their celestial animals (e.g., horses, cranes, tigers, dragons, lions, pigs, frogs, etc.) or magical instruments (e.g., immortal swords, golden bridges, golden lights, jade rings, etc.). For example, during the "Refinement and Salvation" ritual, when the Supreme Oneness Lord of Heaven is invited to descend to the altar, the ritual master forms the finger gestures of the Lion Double Hand Seal. As the two palms are crossed, the thumb of the left hand folds while the other nine fingers remain straight. These extended fingers represent nine horses for the Supreme Oneness Lord of Heaven to ride to the altar.

There are also various finger gestures used for symbolizing the spiritual power of the Big Dipper descending to the Earth and energetically covering (or filling) the body of the disciple. For example, the Immortal Mother of the Big Dipper often sits on a lotus (Figure 1.100), and the divine animal that draws her carriage is named the "Horned



Figure 1.100. The Immortal Mother of the Big Dipper

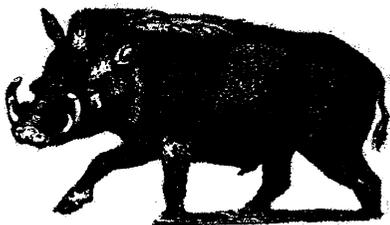


Figure 1.101. The divine animal that draws the carriage of the Immortal Mother of the Big Dipper is named the "Horned Pig"

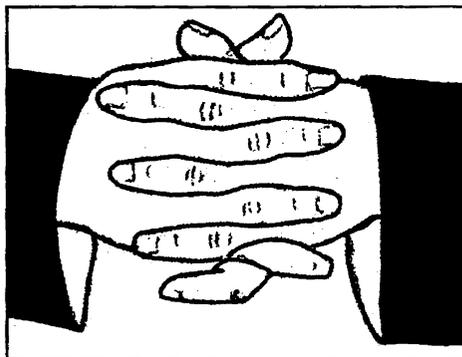
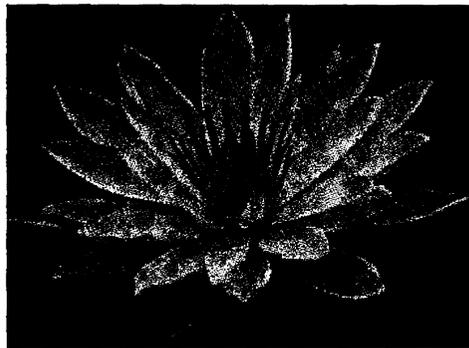


Figure 1.102. The Lotus Flower Double Hand Seal

Pig" (Figure 1.101). Therefore, Hand Seals that form the images of either a lotus or of a pig are used to welcome the Immortal Mother of the Big Dipper and invite her to descend to the altar (Figure 1.102). These specific Hand Seals can be used in rituals of worship, protection or healing by forming the Lotus Flower Double Hand Seal, the Lotus Treasury Seat Double Hand Seal, or the Big Pigs Head Double Hand Seal.

MAGICAL INSTRUMENT HAND SEALS

Sometimes the Hand Seals relate to magical instruments (e.g., immortal swords, golden bridges, golden lights, jade rings, etc.). For example, certain finger gestures, such as the Tiger Hand Seal and the Ghost Hand Seal are both named

after evil spirits. Other types of finger gestures such as the Hand Seals used for Dispelling Ghosts, Controlling Ghosts, and for Controlling Thunder are named after their specific function and the purpose of the ritual. And the finger gesture of the Fork (Trident) Hand Seal, the Immortal Sword Hand Seal, and the Golden Bridge Hand Seal, are named after the divine instruments that are held by the ritual master or the specific energetic methods that he uses when conducting the rituals.

There are also other finger gestures which symbolize the various Hand Seals of the Sun Sovereign, the Moon Sovereign and the Dippers of the Five Directions. The number of Hand Seals used for controlling various objects and summoning immortals is difficult to calculate, as there are so many types of magical skills used in Daoist mysticism for refinement, cultivation, salvation, spreading the divine Vital Breath, curing illness, dispelling evil, inviting or invoking spirits, controlling ghosts, and praying to avoid disasters.



Figure 1.103. The "Supreme Commander" Hand Seal Used to invite the "Thunder Ancestor" to the altar.

HAND SEALS AND THE MARTIAL GENERALS

There are so many celestial generals in Daoism that the Hand Seals representing the Heavenly Guardians are the most numerous of all the various types of finger gestures. Also complicating things, is the fact that different Daoist sects prefer to use different Celestial Generals when practicing their magical skills.

The most important of these finger gestures are the Celestial Master Hand Seals which represent the descending of the Celestial Master or the particular founder of a specific sect. When using these Hand Seals, the ritual master visualizes himself as the Celestial Master commanding the Celestial Soldiers to dispel the evil spirits.

The most important Hand Seals used to summon the Celestial Martial Generals are as follows:

- **The Supreme Commander Hand Seal:** This Hand Seal is used for summoning the Commanders of the Thunder Agency (Figure 1.103).
- **The Double Thunder Hand Seal:** This Double Hand Seal is used for summoning the Commanders of the Thunder Agency (Figure 1.104).
- **The Heavenly Warrior Hand Seal:** This Hand Seal is used for summoning the powerful Celestial Soldiers of Heaven.
- **The Inspector Hand Seal:** This Hand Seal is used for summoning the Inspectors of the Warriors and their Horses, and is used in order to control the Celestial Soldiers.

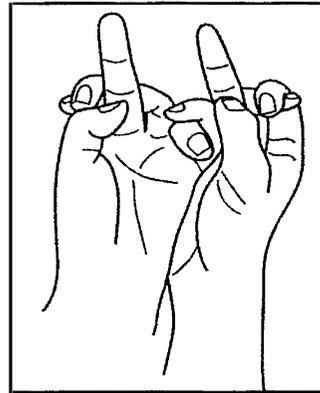


Figure 1.104. The "Double Thunder" Double Hand Seal.

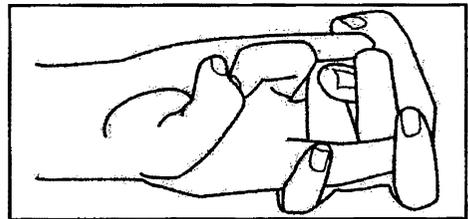


Figure 1.105. The "Thunder Ancestor" Double Hand Seal.



Thunder Ancestor Seal



Golden Light Seal

Figure 1.106. The Secret Magic Seals of the "Thunder Ancestor"

- **The Celestial Officer Hand Seal:** This Hand Seal is used for summoning the celestial officers who invoke the divine ones responsible for managing the files.
- **The Thunder Ancestor Double Hand Seal:** Used in exorcism, to energetically activate the magical powers of this hand seal, the priest must first form the Thunder Ancestor Hand Seal (Figure 1.105). Then, he must charge it by visualizing the secret magic character of the Thunder Ancestor forming within his Third Eye (Figure 1.106). Next, the priest must activate it by forming the Golden Light Seal.

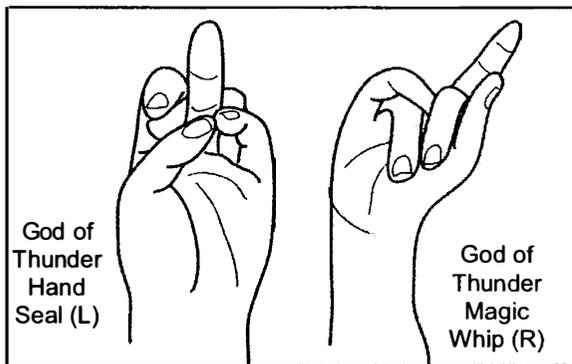


Figure 1.107. The "Immortal Official" Double Hand Seal.

- **The Immortal Official Double Hand Seal:** This double hand seal is used in rites of exorcism, for summoning the celestial generals of the Thunder Court to remove demonic entities and malevolent ghosts. In this special hand seal, the priest will form a God of Thunder Hand Seal with his left hand and a Thunder Whip with his right hand (Figure 1.107).

There is a secret incantation used to make this double hand seal extremely powerful. In ancient China, many Daoist masters would only teach their disciples the Immortal Official Double Hand Seal and not the secret incantation.

- **The Magic Power Double Hand Seal:** This powerful hand seal is used in rites of exorcism, and traditionally only taught to the senior disciples by the Master of Law (Exorcist Priest). It requires the priest to summon the magical powers of the Thunder Ancestor to use in the exorcism, and must be energetically activated by using a three part double hand seal ritual.

The priest will form the first Magic Power Double Hand Seal (Figure 1.108), with the little and ring fingers of the right hand (on bottom), grasping the little and ring fingers of the left hand (on top). Both thumbs touch the Jade Crease.

Then, the priest will form the second Magic Power Double Hand Seal (Figure 1.109). Both hands clasp, the thumb of the left hand points up, right hand thumb points down).

Next, the priest will form the third Magic Power Double Hand Seal (Figure 1.110). Reverse the #2 hand position.

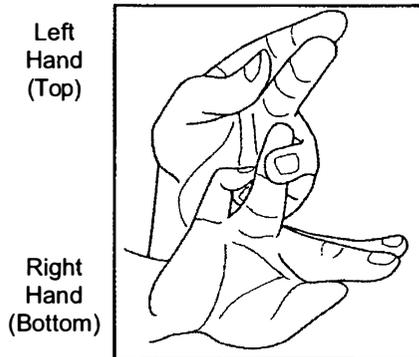


Figure 1.108. The "Magic Power" Hand Seal #1.

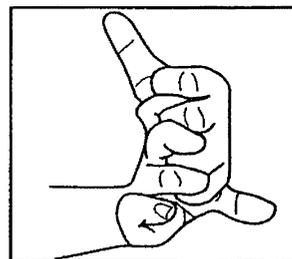


Figure 1.109. The "Magic Power" Hand Seal #2.

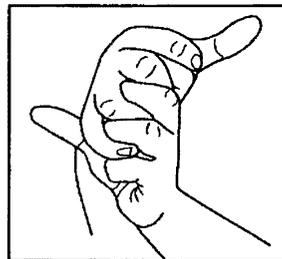
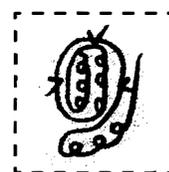


Figure 1.110. The "Magic Power" Hand Seal #3.



Thunder Ancestor Seal



Golden Light Seal

Figure 1.111. The Secret Magic Seals of the "Thunder Ancestor"

Then, the priest will hold and charge the hand seal by visualizing the secret magic character of the Thunder Ancestor forming within his Third Eye (Figure 1.111). Next, the priest must activate it by imprinting it with the Golden Light Seal.

DAOIST ESOTERIC DOUBLE-HAND SEALS

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

- Celestial Master Daoism (Tian Shi sect) from Long Hu Shan, located in the Jiangxi Province.
- Upper Clarity Daoism (Shang Qing sect) from Mao Shan, located in the Jiangsu Province.
- Magical Treasure Daoism (Ling Bo sect) from Ge Zao Shan, located in the Jiangxi Province.

These particular Double Hand Seals can be divided into three main categories according to their magical uses: Hand Seals used for Worship, Hand Seals used for Summoning, and Hand Seals used for Attacking and Defending.

HAND SEALS USED FOR WORSHIP

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the alchemy of Worship. The primary goal is one of energetic and spiritual transformation brought about through prayer and meditation.

- **The Golden Dragon Double Hand Seal:** This Double Hand Seal is used for Worship (Figure 1.112). It energetically represents the fusion of the combined energies of Yin (the two fingers of the right hand) and Yang (the three fingers of the left hand).
- **The Big Golden Light Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used to connect the human body to the spirit (immortal) body in large ceremonies (Figure 1.113).
- **The Golden Bridge Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents two Yin and Yang Golden Hooks that are combined together in order to fuse the celestial energies of the Pre-

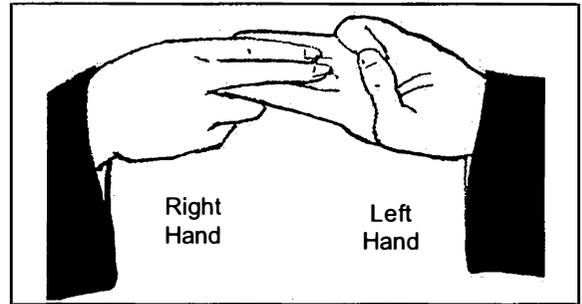


Figure 1.112. The Golden Dragon Double Hand Seal

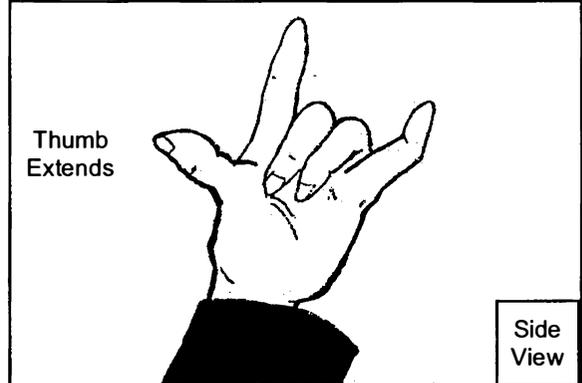
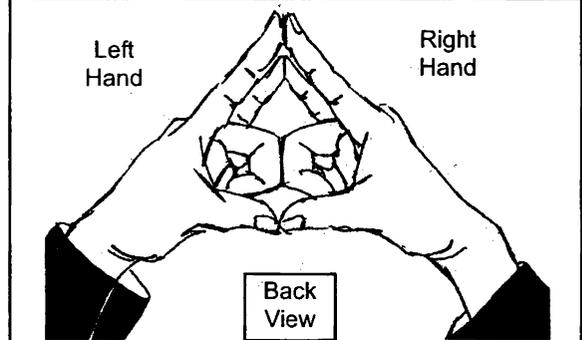
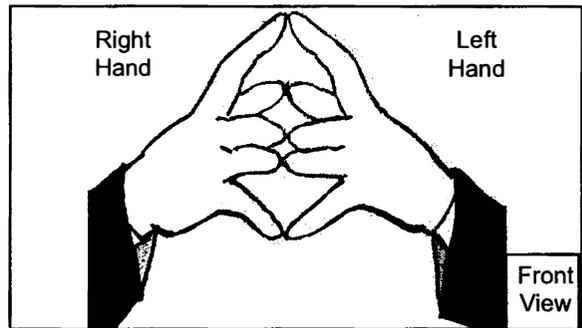


Figure 1.113. The Big Golden Light Double Hand Seal

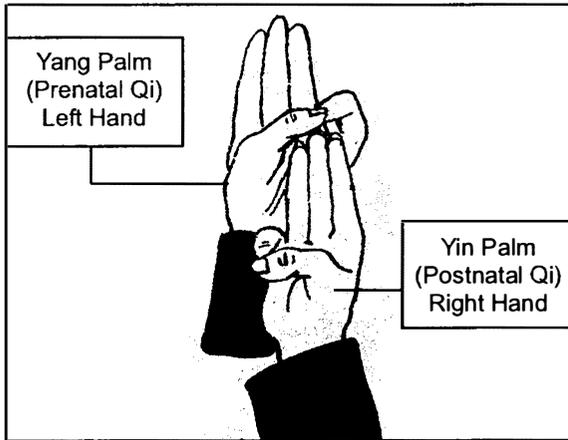


Figure 1.114. The Golden Bridge Double Hand Seal

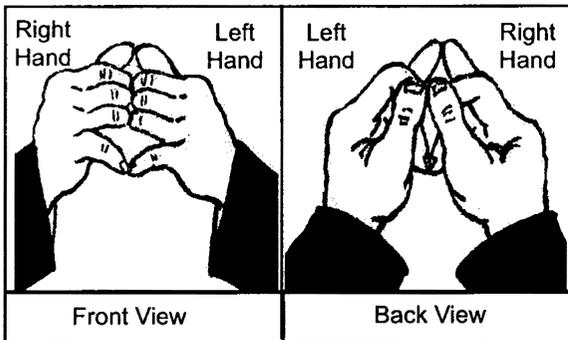


Figure 1.115. The Small Golden Light Double Hand Seal

natal Qi (represented by the left Yang palm) and Postnatal Qi (represented by the right Yin palm). This energetic fusion magically creates a Golden Bridge that the Daoist priest uses to cross over from the material realm into the celestial realm (Figure 1.114).

- **The Small Golden Light Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used in small ceremonies in order to connect the physical body to the spirit (immortal) body (Figure 1.115).
- **The Small Pig Pass Double Hand Seal:** This Double Hand Seal is used for Worship. It symbolizes the pathway that the immortals use to travel to Heaven, and it is energetically used to open the esoteric spiritual pathway into the Wuji (Figure 1.116).

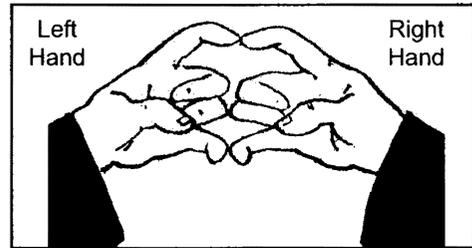


Figure 1.116. The Small Pig Pass Double Hand Seal

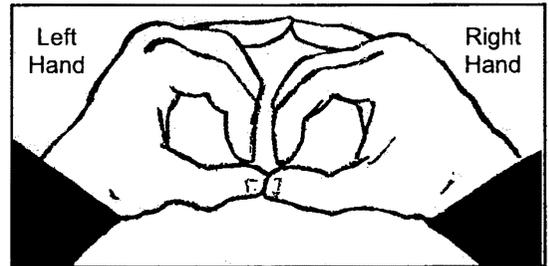


Figure 1.117. The Double Jade Ring Double Hand Seal

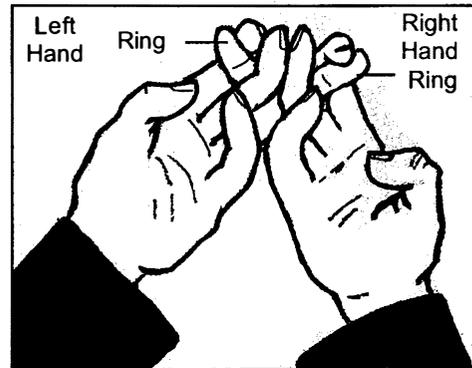


Figure 1.118. The White Crane Double Hand Seal

- **The Double Jade Ring Double Hand Seal:** This Double Hand Seal is used for Worship. It represents the Qi of the Ancestral Master's Palace, and it is energetically used to change an individual's fate to become an immortal (Figure 1.117).
- **The White Crane Double Hand Seal:** This Double Hand Seal is used for Worship. It represents the immortal crane and is energetically used to cross the spiritual waters of the afterlife. The Daoist priest travels to the celestial realm while riding on the back of the crane (Figure 1.118).

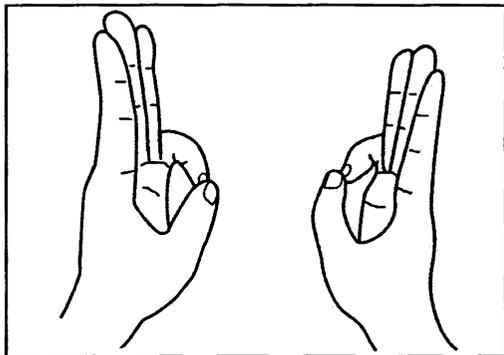


Figure 1.119. The Mercy and Reverence Double Hand Seal

Focus the Mind on Meditating through the Energetic Portal

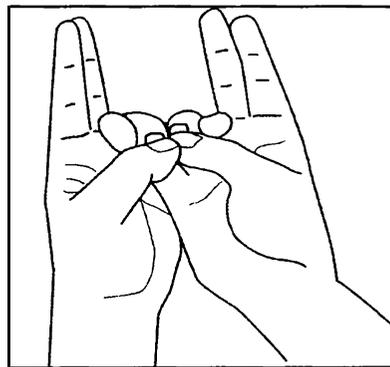


Figure 1.122. The Northern Dipper Double Hand Seal



Figure 1.120. The Mysterious Eastern God Tai Yi.



Figure 1.121. The Mysterious Eastern God Tai Yi Magic Seal



Figure 1.123. The Secret Northern Dipper Seal



Write "Golden Light Seal" on Top

Write on Bottom

Figure 1.124. To Activate Scripture

• **The Mercy and Reverence Double Hand Seal:** This Double Hand Seal is used for Worship (Figure 1.119). It is also used in Daoist rituals when praying for mercy and for activating specific talismans designed for forgiveness when the individual has offended a powerful spirit entity, Celestial Immortal, or God.

After speaking an incantation, the priest will form the Mercy and Reverence Hand Seal and imagine the purple-golden image of the Mysterious Eastern God Tai Yi Jiu Ku Tian Zun (The Heavenly Lord of Salvation From Misery) sitting on a Celestial Lion (Figure 1.120). Then, the priest should close his eyes and imagine the following Mysterious Eastern God Tai Yi Magic Seal (Figure 1.121) flashing within his Third Eye.

• **The Northern Star Double Hand Seal:** This special Double Hand Seal is used for Prayer, Worship, and for activating the Command Block, Five Old Hat, and several Daoist Magic Tools. When utilized in exorcising rituals, it is commonly used along with the Mount Tai Double Hand Seal (Figure 1.122).

When the Northern Star Double Hand Seal is used in prayer, the priest will meditate on the secret magic seal forming within his Third Eye area (Figure 1.123). Next, the priest will focus his intention onto the space between the extended fingers of both hands. This special area acts as an energetic portal and is used as a doorway to the spirit realm.

Before reading the *Yi Jing* and *Daodejing*, the priest will write the "Activating Scripture Seal" on the bottom of the book, and the Golden Light Seal on the top (Figure 1.124). Next, the priest will use the Northern Star Hand Seal to activate and awaken the sacred words.

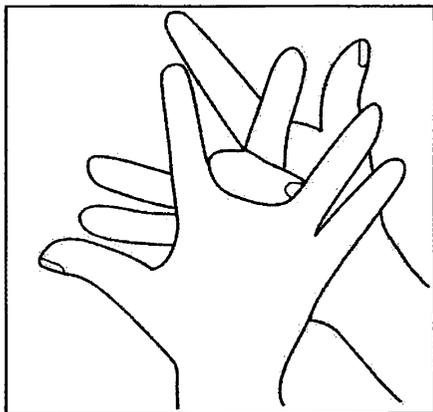


Figure 1.125. The Nine Colored Lotus Double Hand Seal

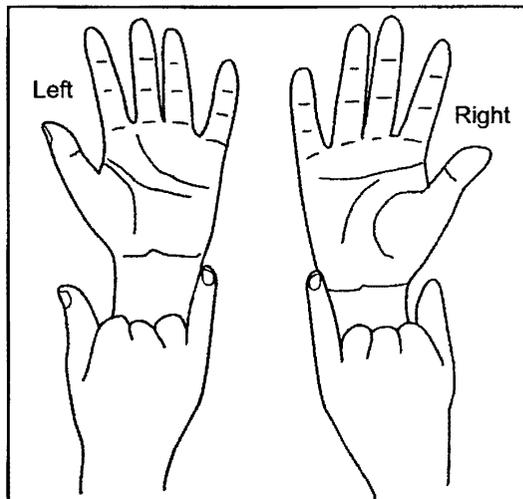


Figure 1.126. The Suppressing Ghosts Double Hand Seal

- **The Nine Colored Lotus Double Hand Seal:** In Daoist magic, the Nine Colored Lotus Double Hand Seal (Figure 1.125) is used exclusively with the Mercy and Reverence Double Hand Seal when worshipping. Traditionally, the priest will perform the Mercy and Reverence Double Hand Seal first (refer back to Figure 1.119), followed immediately by forming a large Taiji Symbol at his chest.

Next, the priest will press the Jade Creases on both of his middle fingers and then immediately form the Nine Colored Lotus Double Hand Seal.

- **The Suppressing Ghosts Double Hand Seal:** In Daoist magic, the right and left Suppressing Ghosts Double Hand Seal (Figure 1.126) is used to remove evil spirits and ghosts from an area. It is traditionally used in several magic rituals designed to save the Hun from dark spirits. When applying this Double Hand Seal, the priest will turn towards the Eastern direction, inhale, and exhale onto the extended Fan Palm. This is to be done three times in order to “light the Qi” of the fan.

In Daoist magic, it is taught that the priest will sometimes “light the fan” so that all of the lonely souls can benefit from this bright spiritual light, due to the absence of the light originating from the Sun and the Moon.



Figure 1.127. The Magic Seal used for activating the Suppressing Ghost Fan

In order to energetically activate this special Hand Seal, the priest will write the following secret Magic Seal in the air with his Third Eye (Figure 1.127), followed immediately by silently saying the following magic incantation:

**“I act under Divine Order
to save the Hun
from dark souls!”**

**I hold my
Treasure Fan
to order all spirits and ghosts!”**



Figure 1.128. Tai Shang Lao Jun

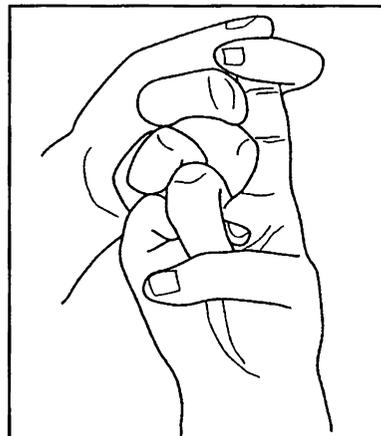


Figure 1.129. The Tai Shang Lao Jun Double Hand Seal



Figure 1.130. The Magic Seal used for activating the Tai Shang Lao Jun Hand Seal

- **The Tai Shang Lao Jun Double Hand Seal:** In Daoist magic, this special Double Hand Seal is used to bind and seal energy after speaking magic incantations. It can be used to bind and seal magic tools, talismans, and charms, as well as spirits and ghosts, all through the order of Tai Shang Lao Jun (Figure 1.128). Tai Shang Lao Jun is also known as Great Clarity, and the Celestial Worthy of the Dao and Its Virtue. He dominates the third phase of the creation of cosmos, and is considered to be the one who Reveals Secret Daoist Teachings.

With this special Hand Seal, the priest, places his left hand on top his right (Figure 1.129), and intertwine's his fingers. This special enveloping and binding technique allows the priest to concentrate and focus his attention.

In order to energetically activate this special Hand Seal, the priest must write the following secret Tai Shang Lao Jun Magic Seal in the air with his Third Eye (Figure 1.130), followed immediately by silently saying the following magic incantation:

**“Above or Below Heaven,
Only the Dao is Supreme!”**

- **The Heaven's Eye Double Hand Seal:** In Daoist magic, this Heaven's Eye Double Hand Seal, is also known as the Third Eye Hand Seal, and the Ghost Eye Hand Seal (Figure 1.131). It is traditionally used to activate special Bagua talismans designed for protection, and to allow the priest to observe the spirit realm (Figure 1.132).

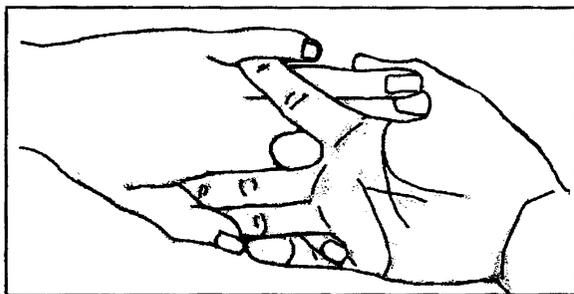


Figure 1.131. The Heaven's Eye Double Hand Seal used for activating magic protection talismans

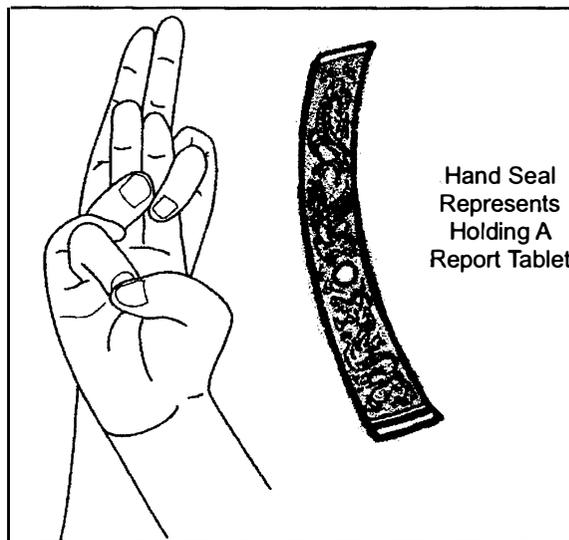


Figure 1.133. The Reporting to Heaven Double Hand Seal

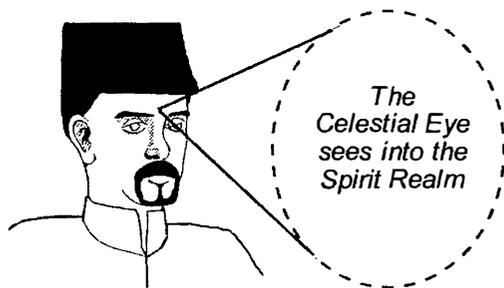


Figure 1.132. Training the Celestial Eye (Third Eye) Allows the priest to see into the spirit realm

It is taught that if you reverse the Heaven's Eye Hand Seal, by placing the right hand facing the outside direction and the left hand facing the inside, the priest will obtain different clairvoyant benefits.

- **The Reporting to Heaven Double Hand Seal:** In Daoist magic, the Reporting to Heaven Double Hand Seal is traditionally used when sending in Reports, and performing the "Facing Up and Reporting" ritual. Both hands represent holding a Report Tablet. During this magic ritual, when the Ritual Master approaches the altar and "comes to listen," he will form the Reporting to Heavens Double Hand Seal (Figure 1.133) and say the following incantation:

**"I am patiently waiting
to express my wishes
to the Heavens."**



Figure 1.134. The Magic Seal of the Jade Emperor used for activating the Report to Heaven Hand Seal

Then, the priest will imagine that there is a magical Jade Report Tablet, hovering within the Celestial Court, surrounded by two radiant rainbows.

Next, the priest will imagine that suddenly the report is immediately dispatched into the Celestial Realm.

The priest now imagines the Jade Emperor, hovering in the air, brightly shining a five colored light.

At this point, the priest will direct his attention to meditate on the secret magic seal of the Jade Emperor (Figure 1.134).

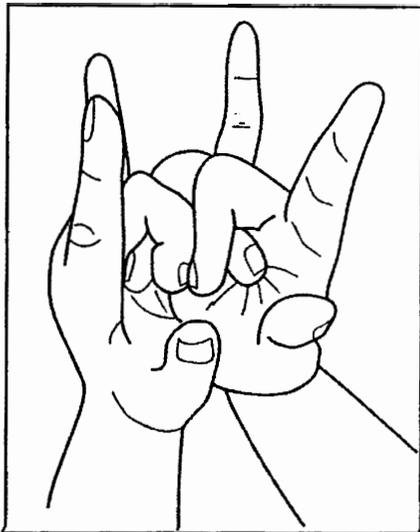


Figure 1.135. The Heavenly Dipper
Double Hand Seal



Figure 1.137. Marshal General
Wen Qiong
(Guardian of the East)

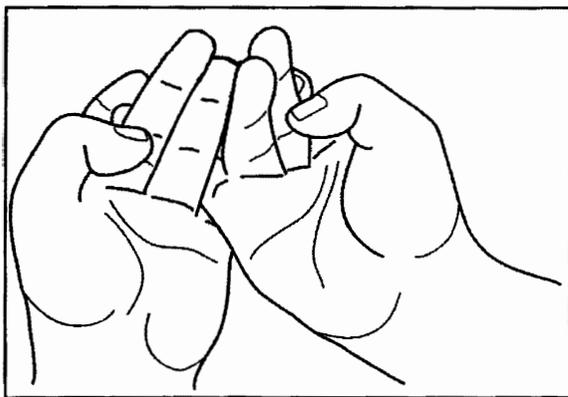


Figure 1.136. The Four Defenses
Double Hand Seal

• **The Heavenly Dipper Double Hand Seal:** In Daoist magic, the Heavenly Dipper Double Hand Seal (Figure 1.135), is traditionally used in a magic ritual when the presiding priest wishes to “spread the Dao and expand its magical power.” This special hand seal is often used to increase the magical power within the altar room or meditation room.

When applying the Heavenly Dipper Double Hand Seal, the priest will press his tongue against his upper palate, and draw his personal lineage magic Heart Seal within

the crystal Chamber of this Upper Dantian.

Next, the priest will imagine divine light filling his entire body.

Then, the priest will take his thumbs and press the Jade Creases on the middle fingers of both palms. Then, the priest will form the White Crane Double Hand Seal and imagine gathering the True Qi of Taiji from the air.

Finally, the priest will form the Heavenly Dipper Double Hand Seal and imagine divine white light filling the altar area.

In this special hand seal, both palms face each other. The ring finger of the right hand wraps above the ring of the left hand. The middle fingers of both hands hook each other.

• **The Four Defenses Double Hand Seal:** In Daoist magic, the Four Defenses Double Hand Seal (Figure 1.136), is traditionally used for protection, and represents the Four Divine Marshals For Justice and Law (Figure 1.137 through Figure 1.140). These four powerful guardians are sometimes introduced to the priests as Marshal General Wen Qiong (Guardian of the East), Marshal General Kang Xi (Guardian of the South), Marshal General Ma Hua Guang (Guardian of the West), and Marshal General Zhao Gongming (Guardian of the North), depending on the Daoist sect.

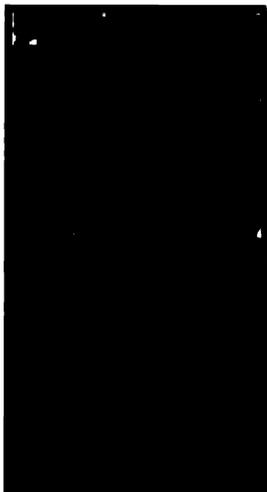


Figure 1.138. Marshal General
Kang Xi
(Guardian of the South)



Figure 1.139. Marshal General
Ma Hua Guang
(Guardian of the West)



Figure 1.140. Marshal General
Zhao Gongming
(Guardian of the North)

These powerful guards carry out their duties upon the order of the Jade Emperor. When forming this special hand seal, the index fingers of both hands will hook the little fingers of the opposite hand. Additionally, the thumbs will press the Jade Crease (center crease) of the middle fingers.

- **The Suppressing Devils Double Hand Seal:** In Daoist magic, the Suppressing Devils Double Hand Seal (Figure 1.141), is traditionally used for subduing ghosts, evil spirits, and devils. In this special hand seal, the priest's left hand forms the "Pig-weed Staff" Hand Seal, with his index finger hooking the little finger, and the thumb touching the Jade Crease on the middle finger. [Because the Pigweed (aka White Goosefoot) stalk hardens with age, in ancient China it was commonly used as a walking stick.]

The priest's right hand forms the "Suppressing Demon Pestle" Hand Seal, with all fingers open to receive and draw-in any and all forms of evil energy.

Then applying this hand seal during a magic ritual, the priest will form the Suppressing Devils Double Hand Seal and say the following incantation:

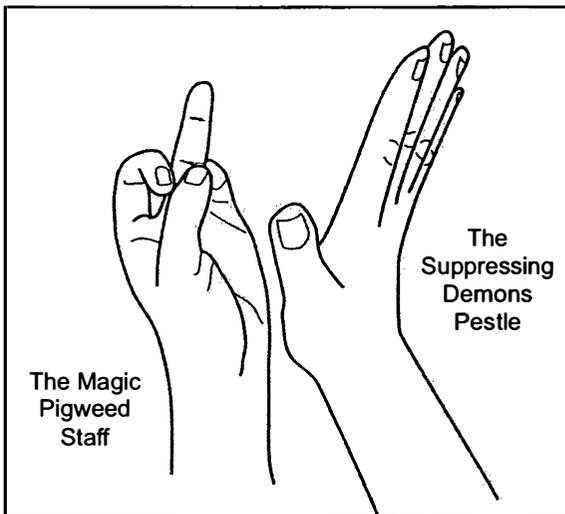


Figure 1.141. The Suppressing Devils
Double Hand Seal

**"When Tai Yi Zhen Ren
shows his powerful presence,
And reveals his Magic Pig-Reed Staff,
Even the night becomes bright!"**

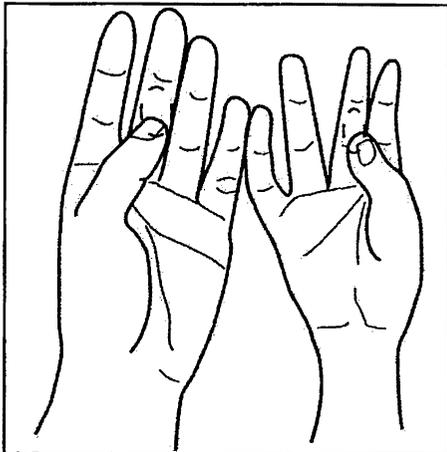


Figure 1.142. The Jade Crease
Double Hand Seal

Next, the priest will silently say the following magical incantation:

**“The Magic Treasure Pestle,
can suppress devils and evil spirits!
If they dare to offend,
they will be ground into dust!”**

- **The Jade Crease Double Hand Seal:** In Daoist magic, the Jade Crease Double Hand Seal (Figure 1.142), is traditionally used for praying and for worship.
- **The Double Flying Crane Hand Seal:** In Daoist magic, the Double Flying Crane Hand Seal (Figure 1.143), is traditionally used in contacting the Underworld. In this hand seal, the index fingers hook the ring fingers behind the middle fingers.
- **The Mighty Light Hand Seal:** In Daoist magic, the Mighty Light Hand Seal is traditionally used for either Exorcism, to subdue ghosts, evil spirits, and devils; or for Salvation, to save the suffering souls.

In this special hand seal, the thumbs touch the middle and ring fingers, and the index and little fingers extend.

Exorcism: When applying this hand seal during a magic ritual designed for Exorcism (Figure 1.144), the priest will imagine the Ling

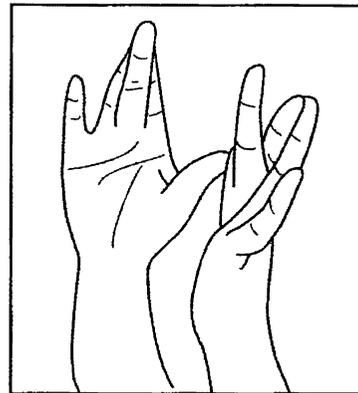


Figure 1.143. The Double Flying Crane Hand Seal

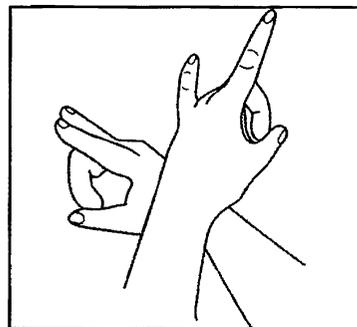


Figure 1.144. The Mighty Light Hand Seal (#1)
(Used in Exorcism Rituals)

Bao (Magic Treasure) Mighty Light shining towards the Gen Trigram Direction (North-East). This is the place of the Ghost Door.

Then, the priest will imagine and feel the Ling Bao Mighty Light flash from his center core through his eyes, into the surrounding area.

Next, the priest will form the Five Sacred Mountains Hand Seal (also known as the Mount Tai Double Hand Seal Figure 1.145), turn, and suddenly stomp the ground.

The priest will press the Gen Trigram crease (located at the base of the left index finger), and then immediately form the Mighty Light Hand Seal (refer to Figure 1.144). Crossing his left hand over his right hand, the priest will say the following magic incantation:

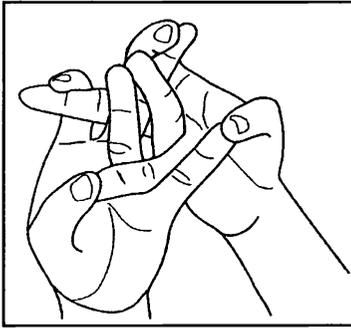


Figure 1.145. The Five Sacred Mountains Hand Seal
(Mount Tai Double Hand Seal)

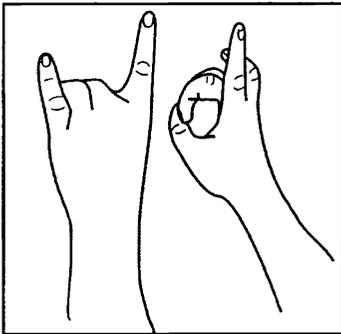


Figure 1.146. The Mighty Light Hand Seal (#2)
(Used in Salvation Rituals)

**“An-Jia-Luo-Di-Ye-Po-Suo-Po-Ah!
An-A-Lu-Le-Ji-Po-Ah!**

**Magic Treasure Mighty Light
Shine in the Cave and Pool!”**

Salvation: When applying the Mighty Light Hand Seal during a magic ritual designed for saving the suffering ghosts, the priest will begin by placing a bowl of rice (known as “The Magic Food of the Heavenly Lord”) and a bowl of water (known as “Sweet Dew”) on the altar room floor.

Next, the priest will form the Mighty Light Hand Seal (Figure 1.146), and imagine extending light into the food and water overflowing it downward, into the Underworld.

Then, the priest will say the following magic incantation:

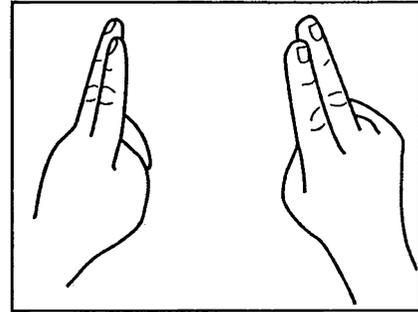


Figure 1.147. The Double Magic Sword Hand Seal



Figure 1.148. “Meditate and direct the Qi
into the Lower Dantian”

**“The Iron Jar in the Burning Cauldron,
is given by the Heavenly Emperor,
who has powerful magic!
The Eight Immortals save the souls!
They have incredible magic,
and can remove the souls
to the pure-lands!”**

- **The Double Magic Sword Hand Seal:** In Daoist magic, the Double Magic Sword Hand Seal is used for many magical applications, depending on the type of ritual being performed. One example of using the Double Magic Hand Seal to increase the magical power of the priest’s Ling Shen is described as follows:

The priest will begin by forming the Double Magic Sword Hand Seal (Figure 1.147), close his eyes, and then press his Third Eye Area. The priest will meditate and direct his Qi to flow into his lower Dantian area, imagining golden light gathering and filling the Lower Dantian (Figure 1.148).



Figure 1.149. Extend the Double Magic Sword Hand Seal

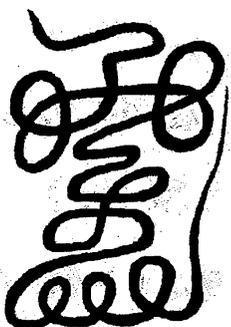


Figure 1.150. The Saving Life Magic Seal

After several minutes, the priest will lead the golden light up his Taiji Pole and imagine it transforming into a pulsating, radiant white light within his Crystal Chamber.

Next, still forming the Double Magic Sword Hand Seal, the priest will separate his hands, just below the eyes, and begin extending his Qi and Shen outward in order to create a large magic ball (Figure 1.149).

Then, the priest will use his right hand Magic Sword and write the following "Saving Life" magic seal in the air (Figure 1.150).

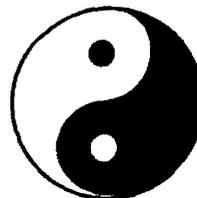


Figure 1.151. Draw the Taiji Symbol

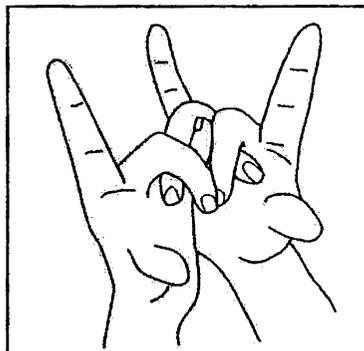


Figure 1.152. Use the Five Lotus Hand Seal to embraces the Soul

Next, using his right hand MagicSword, the priest will draw a large Taiji Symbol in front of his chest, within the center of the large energy ball (Figure 1.151).

Then, the priest will press the Li (Fire) Tri-gram point on his left hand (located at the tip of the middle finger), and guide his soul light up his body to the top of his head.

Next, the priest will form the Five Lotus Hand Seal (Figure 1.152) and imagine holding his soul in front of his chest.

The priest will now lead the soul to rise to the top of his head while silently saying the following secret sound incantation three times:

"An-Jia-Tuo-Di-Suo-Po-Ah"

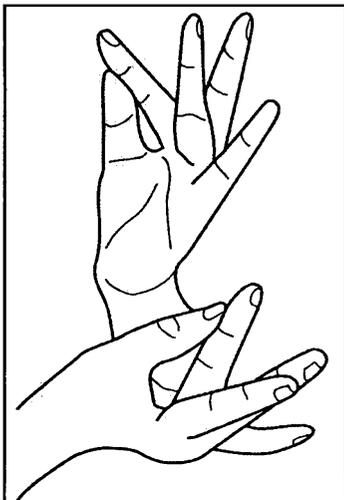


Figure 1.153. The Rising to Heaven and Obtaining the Dao Hand Seal

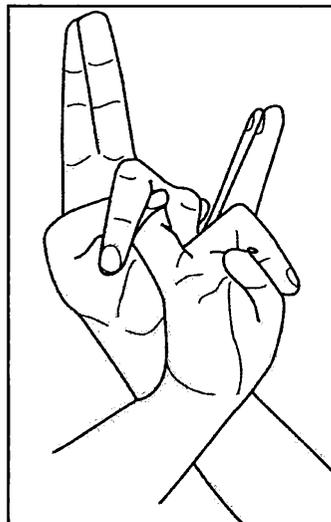


Figure 1.154. The Happiness Hand Seal

- **The Rising to Heaven and Obtain the Dao Seal:** In Daoist magic, the Rising to Heaven and Obtain the Dao Hand Seal is traditionally used for prayer and for inviting the Celestial Immortals to the altar area (Figure 1.153). This special double hand seal consists of two White Crane Hand Seals. Both of the palms should face towards the Heavens, with the thumbs touching the top crease lines (the Ding Heavenly Stem crease points) of the middle fingers. The index, ring, and little fingers on both hands should extend.

When performing a magic ritual, and forming the Rising to Heaven and Obtain the Dao Hand Seal, the priest will silently say the following secret incantation:

“An-Tuo-Luo-Ni-Niu-Niu-Niu-Mo-Jun-Zha-Li-Guo-Po-Ke!”

**All achievements are like Golden Light,
that slowly dissolves the Darkness!**

**The Pool gives off real fragrance,
and the lotuses are floating like clouds!”**

After speaking the secret incantation, the priest will close his eyes and imagine rising to Heaven and obtaining the Dao.

- **The Happiness Seal:** In Daoist magic, the Happiness Hand Seal (Figure 1.154) is traditionally used when directing prayers to the two Gods of Unity and Harmony He He. These twin laughing immortals are also known as “the Gods of Peace and Harmony,” “the Laughing Twins,” and “the Gods of Mirth.” One twin is named Shi De, and usually holds a lotus. The other twin is Han Shan, and may hold a round box, Ruyi, gourd, coin, or persimmon, etc.

They are traditionally summoned in order to bring harmony and mirth in situations, and to bestow blessings on marriages.

When forming this special hand seal, the little finger of the right hand will hook and hold the little finger of the left hand. Then, the palms twist so that both ring fingers press the thumbs.

In one magic ritual, the priest will form the Happiness Hand Seal while repeating the following incantation:

**“The Former Mo Lu Tiger,
and thousands of spirits
live on the twelfth celestial floor!
According to Ling Bao Commandments,
they wander freely around the Heavens!”**

HAND SEALS USED FOR SUMMONING

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Summoning. The primary goal of Summoning is that of demanding or requesting the presence or service of one of the five types of Immortals (Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals or Celestial Immortals).

- **The Double Star Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically represents the prebirth Palace of Dou Mu (Figure 1.155), and is used when human beings of the mundane world need the help from Mother Dou Mu. Dou Mu is the Mother of the seven stars of the Big Dipper.

Mother Dou Mu 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 position in the Daoist hierarchy, and she is credited with the ability to save people from many types of evil and trouble. Her birthday is celebrated on the 9th day of the 9th lunar month.

- **The Lotus Flower Double Hand Seal:** This Double Hand Seal is used for Summoning. It represents the magical Lotus Flower, and is energetically used to send signals and contact Mother Dou Mu (Figure 1.156).
- **The Heavenly Mother's Palace Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the seal of Dou Mu Palace, and is energetically used for seeking approval of the Celestial Court (Figure 1.157).
- **The Treasury Seat Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used to invite Mother Dou Mu to sit on the throne of the altar (Figure 1.158).

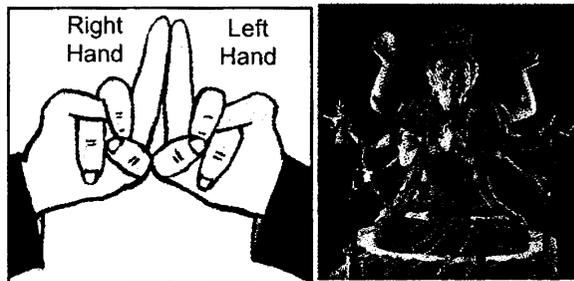


Figure 1.155. The Double Star Double Hand Seal

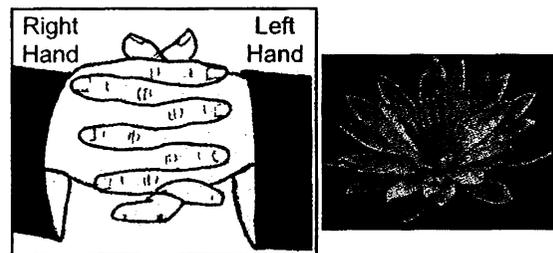


Figure 1.156. The Lotus Flower Double Hand Seal

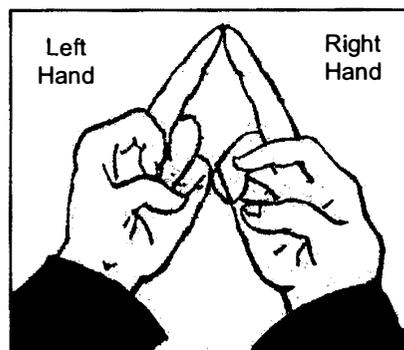


Figure 1.157. The Heavenly Mother's Palace Double Hand Seal

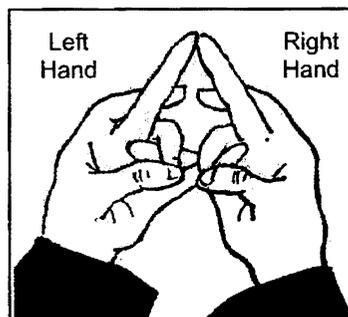


Figure 1.158. The Treasury Seat Double Hand Seal

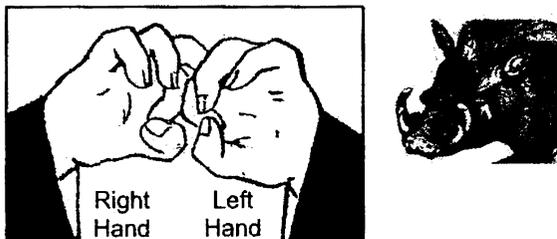


Figure 1.159. The Big Pigs Head Double Hand Seal

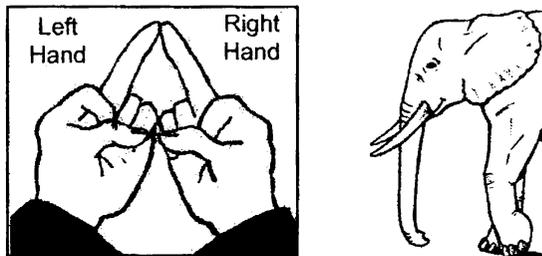


Figure 1.162. The Elephant Trunk Double Hand Seal

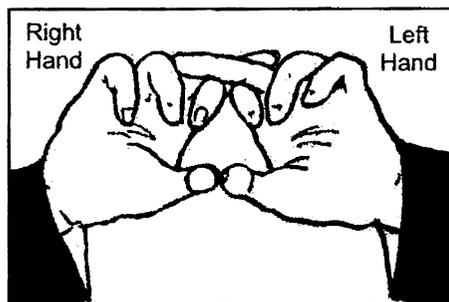


Figure 1.160. The Lions Incantation Double Hand Seal

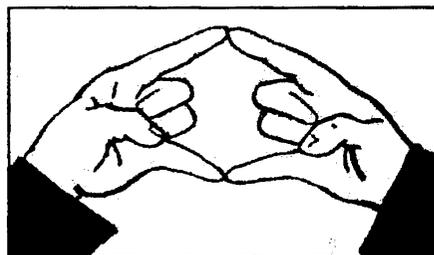


Figure 1.163. Welcoming The Immortals Hand Seal (Left and Right Strand of Light Double Hand Seal)



Figure 1.161. Chinese Guardian Lion

- **The Big Pig's Head Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the immortal beast ("Horned Pig") of Mother Dou Mu, and is energetically used to Summon the animal down into the human world. Both Index Fingers hook the Middle Fingers (Figure 1.159).
- **The Lion's Incantation Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically symbolizes one of Mother

Dou Mu's celestial animals. Both Middle Fingers cross to form an "X" (Figure 1.160).

Lions are associated with Yang, strength, courage, and primal instincts for survival (Figure 1.161). Throughout China's history, they have been used to represent authority, justice, and military might. The ancient Chinese believed that the lion embodied the magical spirit of both the unicorn and the dragon, therefore it was endowed with the energetic power to exorcise demons and overcome evil.

- **The Elephant's Trunk Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically symbolizes the trunk of the elephant, and represents one of Mother Dou Mu's celestial animals (Figure 1.162).
- **The Welcoming The Immortals Hand Seal:** Also known as the Small City Gate, and Left and Right Strand of Light Double Hand Seal, this special seal is used for Summoning. It is energetically used to create an energetic portal and welcome the celestial immortals to the altar (Figure 1.163).

First Digit of the Right Hand Index Finger
Covers the First Digit of the Left Hand Index Finger

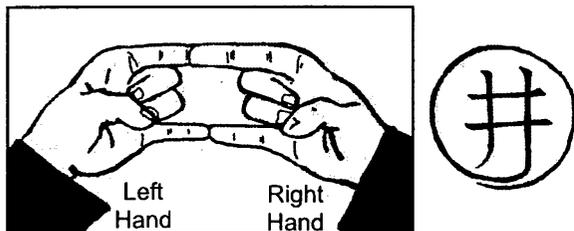


Figure 1.164. The Magic Well Hand Seal

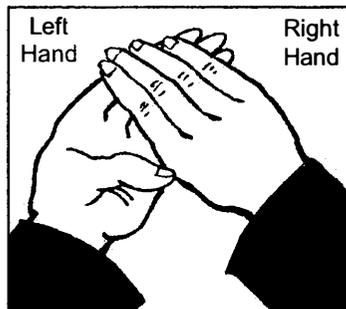


Figure 1.166. The Summoning the Immortals Double Hand Seal

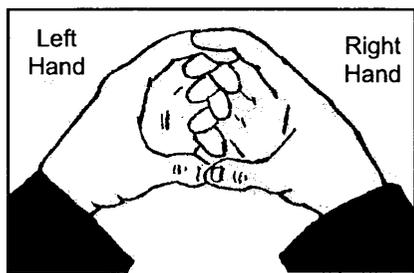


Figure 1.165. The Lotus Treasury Seat Double Hand Seal

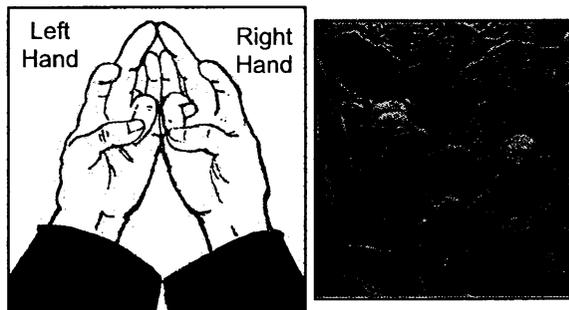


Figure 1.167. The He He (Gathering and Harmonizing) Double Hand Seal

- **The Magic Well Hand Seal:** This special Double Hand Seal is used for Summoning. It is energetically used in magical ritual in order to create an energetic portal and welcome the celestial immortals to the altar (Figure 1.164).
- **The Lotus Treasury Seat Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the Treasury Seat of the immortals, and is energetically used to welcome celestial immortals to the altar (Figure 1.165).
- **The Summoning the Immortals Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used as a signal for Summoning and gathering the celestial immortals to the altar (Figure 1.166).
- **The He He (Gathering and Harmonizing) Double Hand Seal:** This Double Hand Seal is used for summoning. It is used for gathering the magical powers of unity and harmony, and traditionally used when imprinting Relationship Talismans (Figure 1.167).

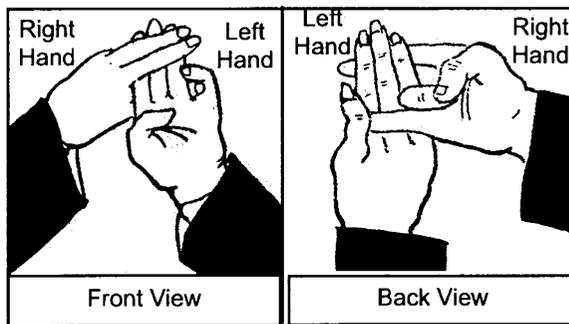


Figure 1.168. The Great Golden Command Block Double Hand Seal

- **The Great Golden Command Block Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used to Summon the Immortal Martial Generals to the altar (Figure 1.168).

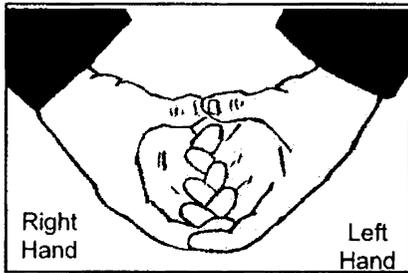


Figure 1.169. Continuous Flowing Golden Treasure Double Hand Seal

- **The Continuous Flowing Golden Treasure Seat Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the continuous Golden Light flowing from the Heavenly Realm. In magic ritual, it is energetically used to welcome celestial immortals to the altar (Figure 1.169).

However, this special hand seal can also be used in magic ritual used to increase abundance and multiply the production of one's financial stability.

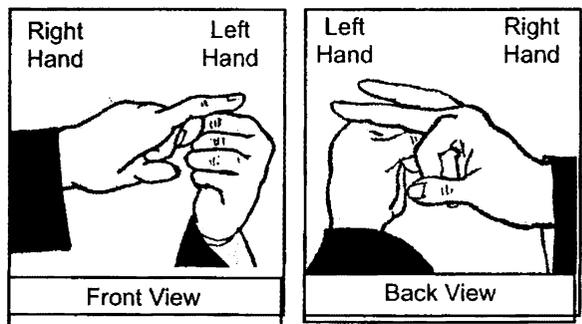
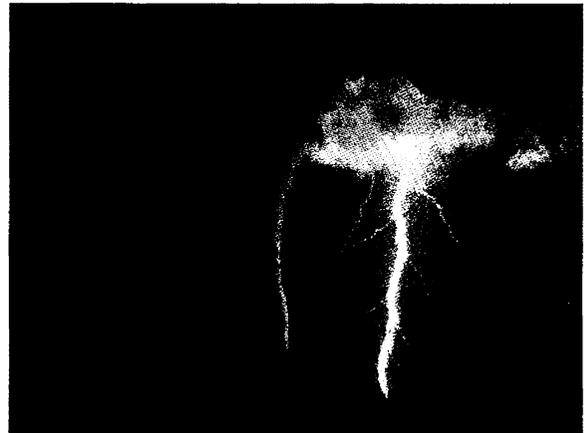


Figure 1.170. The Immortal Whirlwind Hand Seal

- **The Immortal Whirlwind Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the rolling of a magical whirlwind, spiraling in energetic circles like a wheel. It is energetically used for quickly sending messages to the celestial mansion (Figure 1.170).

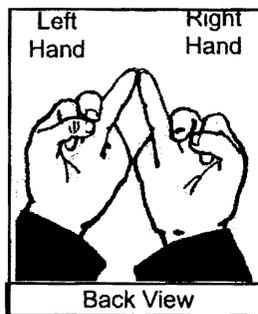
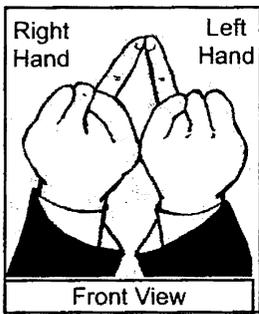
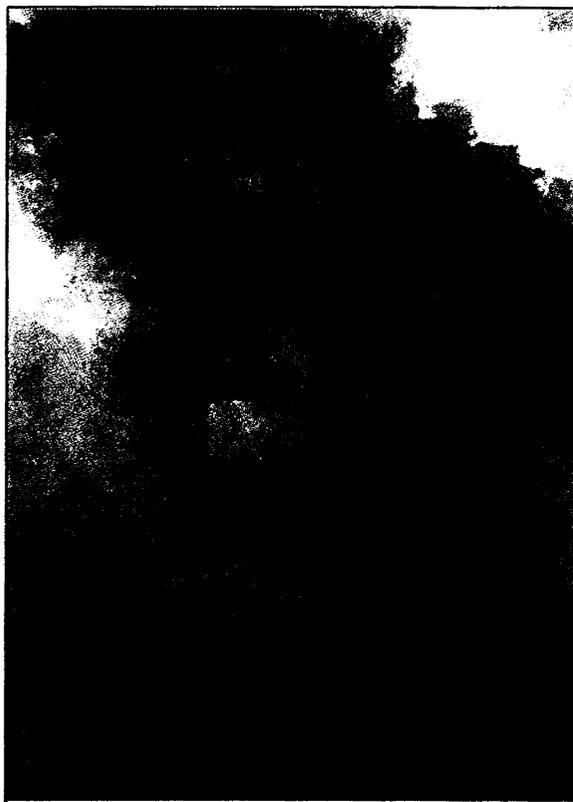


Figure 1.171. The Summoning Clouds Double Hand Seal

- The Summoning Clouds Double Hand Seal:** This Mao Shan Double Hand Seal is used for Summoning clouds in order to bring rain. It represents the image of a wild mountain and a field (Figure 1.171).

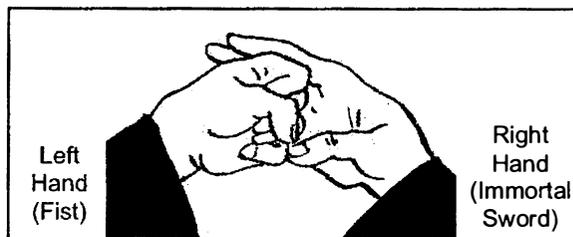


Figure 1.172. The "An Da" Double Hand Seal

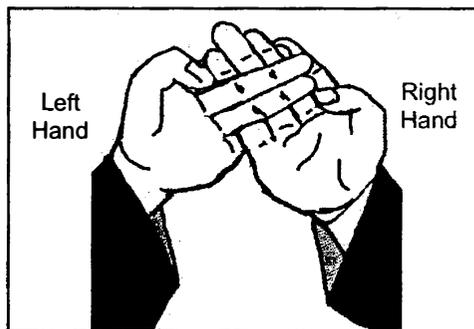


Figure 1.173. The Gathering The Spirit Double Hand Seal (Top View)

- The "An Da" Double Hand Seal:** This Double Hand Seal is used for ending the Summoning Ritual. The left fist represents the celestial energy of the Sun, the right Immortal Sword represents the celestial energy of the Moon (Figure 1.172).
 The An Da Double Hand Seal is generally used before or after speaking magical incantations (i.e., the magical incantation is energetically shouted quickly followed immediately with the "An Da" Double Hand Seal to offer a form of energetic completion).
- The Gathering the Spirit Double Hand Seal:** This Double Hand Seal is used for summoning the Hun back into the body after spirit travel. It is also used for gathering magical powers, and traditionally used when imprinting magical talismans (Figure 1.173).

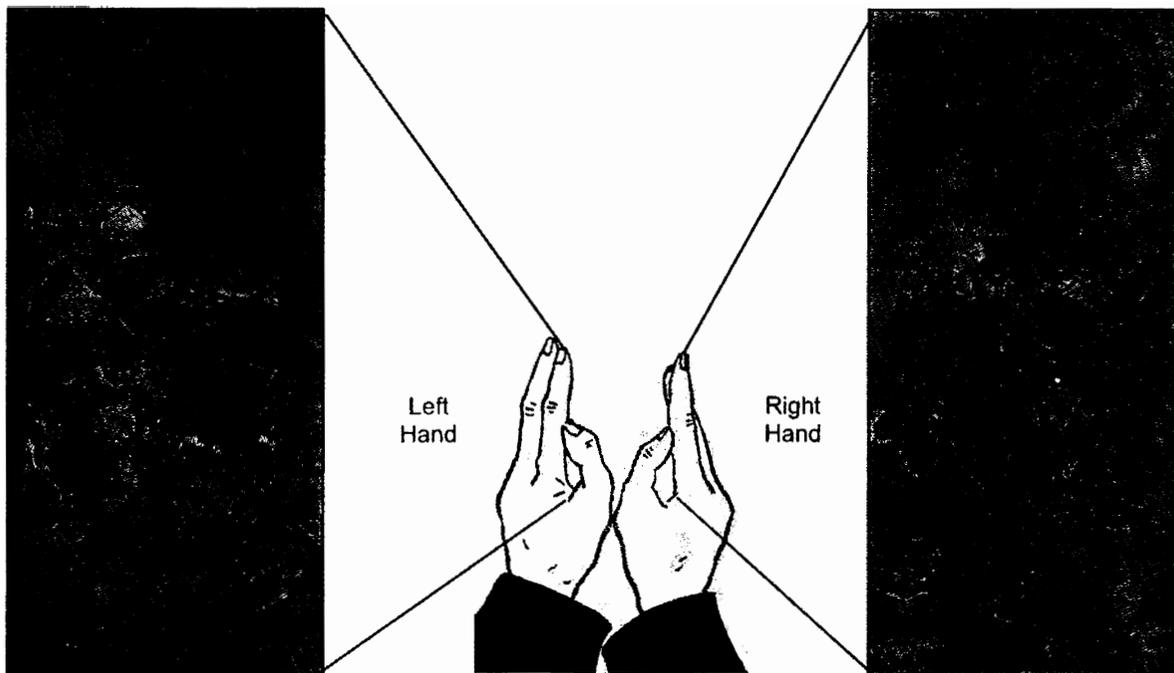


Figure 1.174. The Left and Right Eight Great Immortal Guards Double Hand Seal

HAND SEALS USED FOR ATTACKING AND DEFENDING

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Attacking and Defending. These skills are commonly incorporated in esoteric Daoist rituals used for exorcism (removing evil spirits from a person, place or thing).

The training involved in the energetic and spiritual art of Attacking and Defending is divided into six primary stages: Protection, Obstruction, Attacking, Binding, Imprisoning, and Sealing. These six stages are described as follows:

PROTECTION

The energetic goal of Protection Double Hand Seals is to create an energetic field strong enough to provide safety for the priest's person (self, family, loved ones, etc.), place (house, worship area, etc.) or things (items of significance and importance).

- **The Left and Right Eight Great Immortal Guards Double Hand Seals:** This Double Hand Seal is used for Attacking and Defending. It symbolizes the eight Heavenly Martial Generals, and is energetically used for the protection of people, places and things (Figure 1.174).

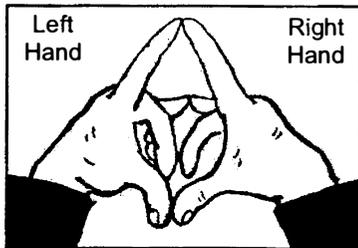


Figure 1.175. The Double Tiny Light Double Hand Seal

- **The Double Tiny Light Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It is used to represent the electrical light that illuminates within the energetic particles contained within the field of Yin and Yang (which envelops the infinite space of the Wuji). It is used for protection by creating a shining golden light that purifies, illuminates, and shines divine light over a person, place or thing (Figure 1.175).

OBSTRUCTION

The energetic goal of Obstruction Double Hand Seals is to create an energetic field strong enough to stop or inhibit a evil spirit or demonic entity from further antagonistic actions.

- **The Copper Tent Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a tent, and is energetically used to create a protective covering over a person, place or thing (Figure 1.176).
- **The Knife Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It represents a mountain covered with sharp knives and spears. It is used as an energetic barrier to block and stop (or cut off) the pathway of people, animals or evil spirits (Figure 1.177).
- **The Sword Trees Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. This double-handed Hand Seal

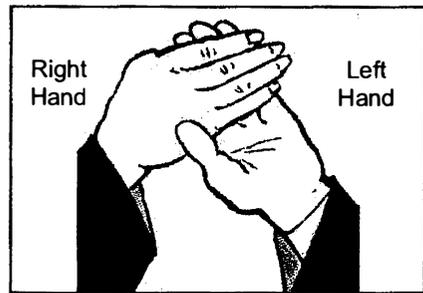


Figure 1.176. The Copper Tent Double Hand Seal

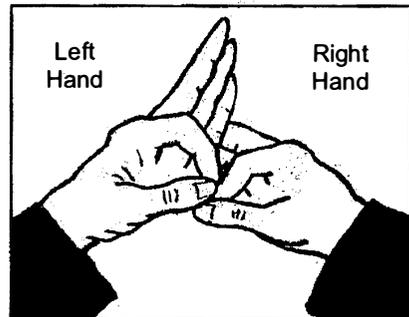


Figure 1.177. The Knife Mountain Double Hand Seal

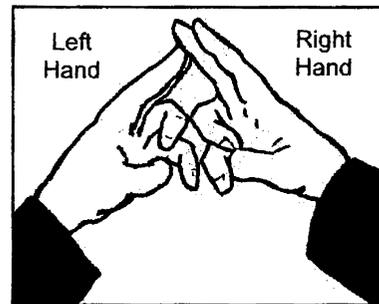


Figure 1.178. The Sword Trees Double Hand Seal

represents 10,000 magical immortal swords. It is used as an energetic barrier to block and stop (or cut off) the pathway of people, animals or evil spirits (Figure 1.178).

Right Hand Grasps
and Twists
The Last 2 Fingers
of the Left Hand



Figure 1.179. The Coiling and Spinning Hand Seal (Winding Spiralling Hand Seal)

- **The Coiling and Spinning Double Hand Seal:** Also known as the Winding and Spiralling Hand Seal, this special seal is used for Attacking and Defending. It represents a swirling wind that covers and envelopes. It is used as an energetic barrier to block and stop (or cut off) the pathway of people, animals or evil spirits (Figure 1.179).
- **The Mount Tai (Tai Shan) Double Hand Seal:** Also known as the Five Sacred Mountains Hand Seal, this Double Hand Seal is used for many magical applications (Figure 1.180).

When utilized for Attacking and Defending, this Double Hand Seal is used to represent the magical power of the huge and imposing sacred Daoist mountain "Tai Shan." In this type of application, it is imagined as a powerful energetic barrier, summoned to block, cut off, cover, squash, or stop the pathway or movement of people, animals, or evil spirits.

The Mount Tai Double Hand Seal is also used to in special magic rituals to represent the combination of the four Elemental powers that fuse together in order to form matter.

The Mount Tai Double Hand Seal is traditionally used in magic rituals focused on offering praise, offering reports, inviting the Immortals of the Three Terraces, or when speaking special incantations directed towards the Underworld (Feng Du Mountain).

When performing special magic rituals used



Tai Shan
(Peaceful/Tranquil
Mountain)

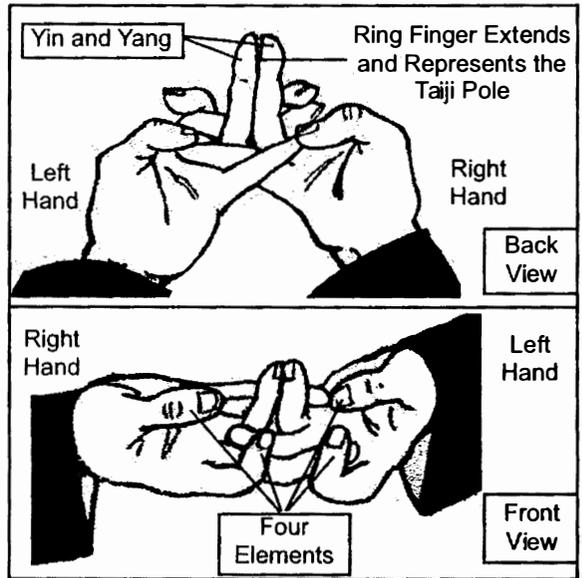


Figure 1.180. The Mount Tai (Tai Shan) Double Hand Seal

to offer the Magic Food of the Heavenly Lord (energetically activated rice), the priest will use the two extended ring fingers in order to gather Qi.

Next, the priest will inhale Qi from the East, and focus his mind on transforming the rice to the Magic Food of the Heavenly Lord

Then, the priest will exhale, and blow the imprinted Qi onto the extended ring fingers while reciting the following 10-tone Yin Magic Sound Incantation seven times:

"An-Li-Wu-Xi-Xu-Zha-Du-She-Ha-Ye!"

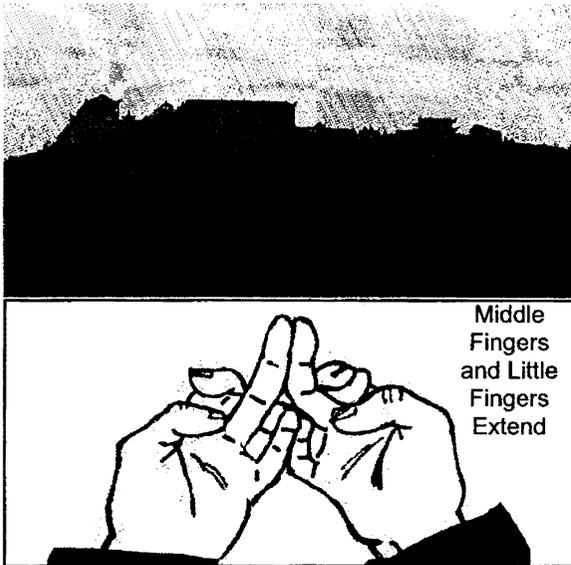


Figure 1.181. The Mount Mao (Mao Shan) Double Hand Seal

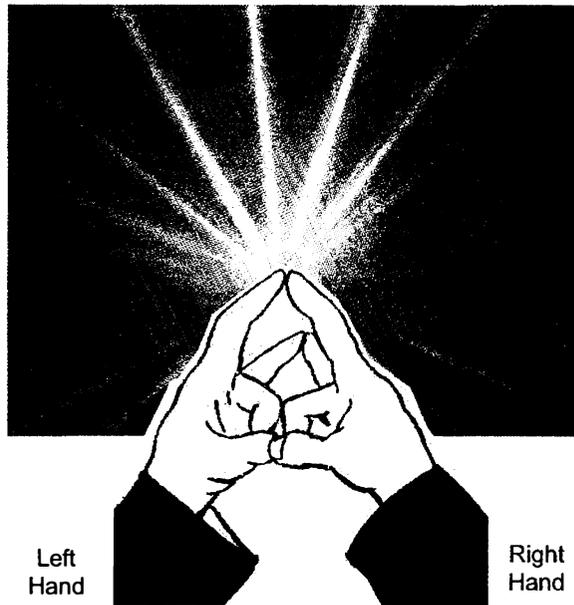


Figure 1.182. The Radiant Light Double Hand Seal

- **The Mount Mao (Mao Shan) Double Hand Seal:** This Double Hand Seal is used for many magical applications (Figure 1.181).

When utilized for Attacking and Defending, this Double Hand Seal is used to represent the magical power of “Mao Shan.” In this type of application, it is imagined as a powerful energetic barrier, summoned to block, cut off, cover, squash, or stop the pathway or movement of people, animals, or evil spirits.

ATTACKING

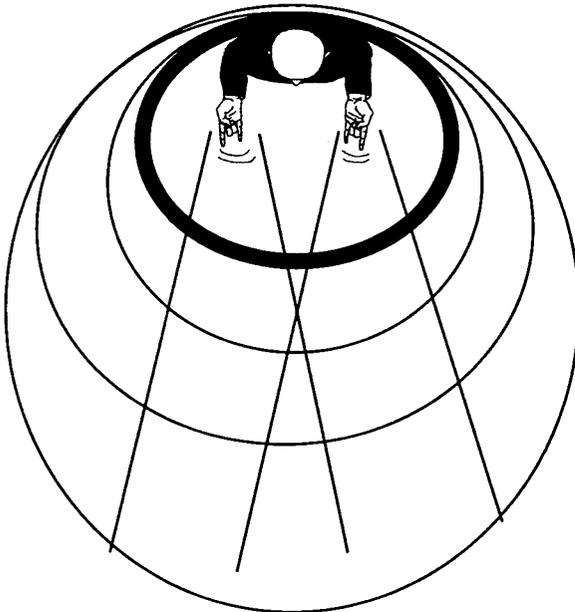
The energetic goal of Attacking Double Hand Seals is to create an energetic field strong enough to initiate a direct attack onto the spirit entity, whereby its energetic form will be captured, defeated, or destroyed.

- **The Radiant Light Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. Traditionally, this Double Hand Seal is also used for attacking and paralyzing (or freezing) spirit entities when combined with a specific Incantations (Figure 1.182).

In ancient China, Daoist priests would sometimes use the “Bouncing on the Heels After Creating the Energetic Circle” technique in order to unveil any malevolent spiritual influences that may be hidden, and trying to secretly hinder and undermine the priest’s magic ritual, meditation, or healing treatments.

When in a treatment session, the priest would use the Radiant Light Double Hand

This first Hand Seal (Radiant Light) emits a continual energetic pulse, that is used for attracting and for detecting the presence of any spirit entity located within the area.



This second Hand Seal (Big Golden Light) is used for freezing and dissolving the energetic fields of evil spirits. Once the priest forms this particular Hand Seal, he should concentrate on dissolving the energetic form of the evil spirit with Divine Light.

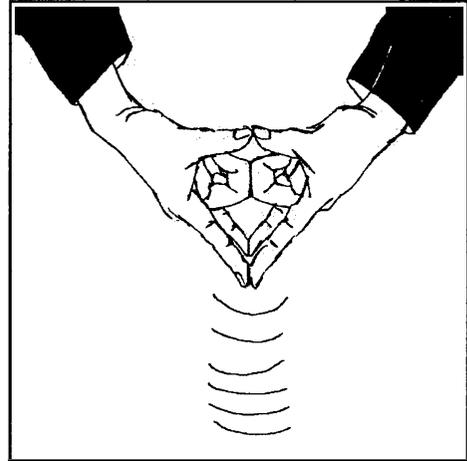


Figure 1.183. Hand Seals Used in Daoist Exorcisms

Seal for the spiritual purification of the treatment area and an infected victim. The purification technique is accomplished by having the priest first create five consecutive magic circles. The priest will then stand inside the center circle and bounce on his heels in order to bring out the victim's spiritually influenced sickness.

Once exposed, the Evil Qi (that cause of the spiritually induced sickness) is captured, bound and placed outside the magic circle,

beyond the victim's personal energetic boundaries.

While bouncing on the heels, the priest will sometimes use specific hand seals for detecting the presence of evil spirits. These specific hand seals act as a type of resonating tuning fork. When performed correctly, the energetic pulse emitted by the hand seal can be used as an unveiling device, and bring to light any spirit entities that are hiding within the environment's energetic or spiritual realms (Figure 1.183).

- **The Magical Gun Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. The Magical Gun Double Hand Seal represents the blasting power of an ancient Chinese fire weapon (similar to that of a gun). It is energetically used as a fierce attack, and is similar to an energetic punch.

The energy of the Magical Gun Double Hand Seal is traditionally released by the priest through stomping his back foot, while simultaneously punching towards the intended enemy and shouting a specific incantation or secret sound (Figure 1.184).

- **The Magical Cannon Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. The Magical Cannon Double Hand Seal represents the explosive power of an ancient Chinese fire weapon. It is energetically used to launch a fierce attack towards an evil spirit or demonic entity, and is similar in application to that of an energetic bomb.

The energy of the Magical Cannon Double Hand Seal is traditionally released by the priest through stomping his back foot, while simultaneously punching towards the intended enemy and shouting a specific incantation or secret sound (Figure 1.185).

- **Two Dragons Pierce the Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It is said that the Two Dragons Pierce the Mountain Double Hand Seal can be used to “energetically penetrate through mountains or pierce deep into the depths of the Earth.” It is traditionally used to energetically cut through, chase-after and catch evil spirits and demonic entities (Figure 1.186).

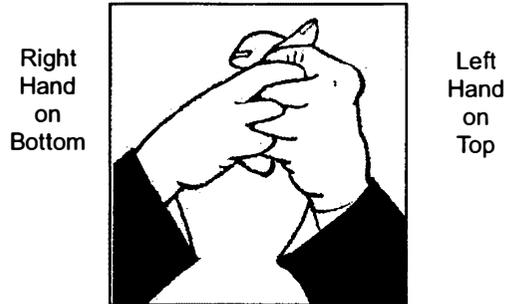


Figure 1.184. The Magical Gun Double Hand Seal

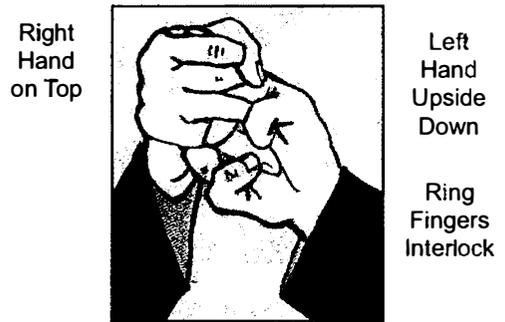


Figure 1.185. The Magical Cannon Double Hand Seal

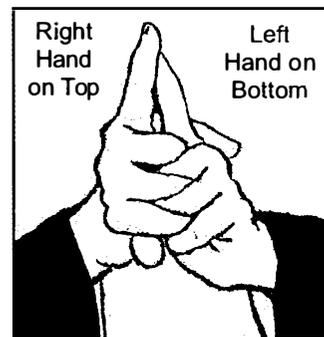


Figure 1.186. Two Dragons Pierce the Mountain Double Hand Seal

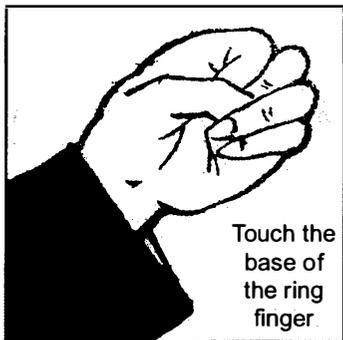


Figure 1.187. The Left Thunder Court Hand Seal (Yang - 3 fingers - "Heavenly Thunder")

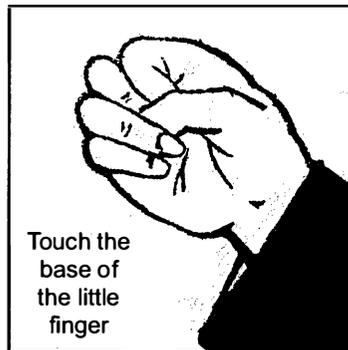


Figure 1.188. The Right Thunder Court Hand Seal (Yin - 4 fingers - "Court")

• **The Thunder Court Hand Seal:** This is a special Hand Seal, used for Attacking and Defending. When combined, the energy of both the Left (Figure 1.187) and the Right (Figure 1.188) Thunder Court fists represent the powerful energy contained within the Heavenly Thunder Court. This magical combination is energetically used to terrify, attack, and kill, ghosts and evil spirits.

When using both the Left and Right Thunder Court Hand Seals to "attack and bind the evil with the sound of Thunder," the ancient Daoist teachings state that the disciples "eyes become like lightning and his voice becomes like thunder!" When the priest stomps his back foot, shouts, and releases the power of the Celestial Thunder, this powerful energy destroys all ghosts and evil energy.

When forming the Left Thunder Court fist, the priest's left thumb touches the base of his third (ring) finger. Then, the last two fingers will lock and seal in the energy of the palm (see Figure 1.187). The thumb is placed on the Zi Crease (also known as the Gall Bladder Channel - Wood Element point) access point (Figure 1.189). This area is also the Qian (Heaven) Trigram point (Figure 1.190) which empowers the Daoist priest's Hun with the ability to access the celestial energy and power of the lightning bolts that have been stored within the priest's Lower Dantian during the Thunder Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

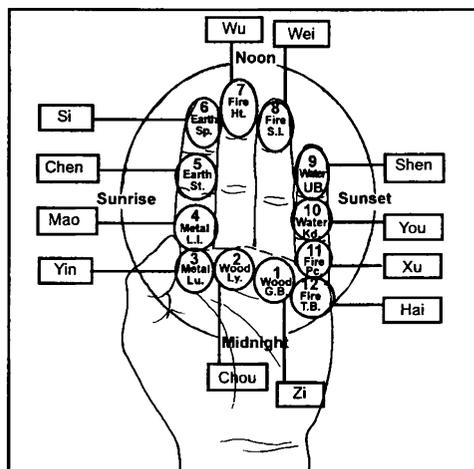


Figure 1.189. The Earthly Branch Hand Seal Crease Points

When forming the Right Thunder Court fist, the Daoist priest will place his right thumb onto the fourth (little) finger. Then, the last two fingers will lock and seal the energy of the palm (see Figure 1.188). The right thumb is placed on the Triple Burner Channel access point (see Figure 1.189), also known as the Fire Element - Hai Earthly Branch Crease, which empowers the Daoist priest with the ability to access the energy and power of the True Fire and celestial light that has been stored within his Taiji Pole during the Thunder Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

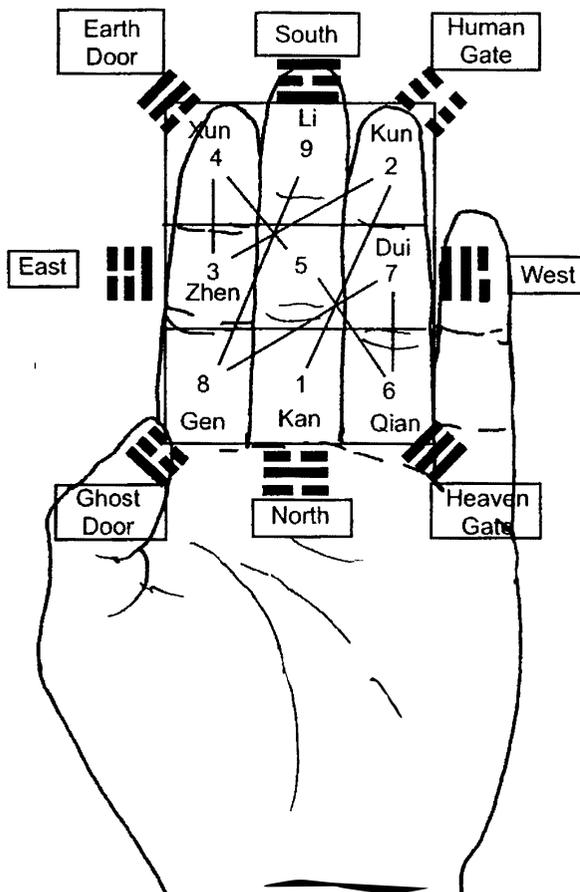


Figure 1.190. The Postnatal Bagua Trigram Pattern

- **The Double Thunder Hand Seal:** Also known as the Double Thunder Block Hand Seal, this special Hand Seal is also used for Attacking and Defending. It represents the power energy of the Daoist priest's Thunder Block, and is energetically used to terrify, attack and kill evil spirits (Figure 1.191).

When forming the Double Thunder fists, both of the priest's thumbs touche the base of his ring fingers. Then, the last two fingers lock and seal in the energy of the palm. Both thumbs are placed on the Zi Crease (also known as the Gall Bladder Channel - Wood Element point) access point (see Figure 1.189).

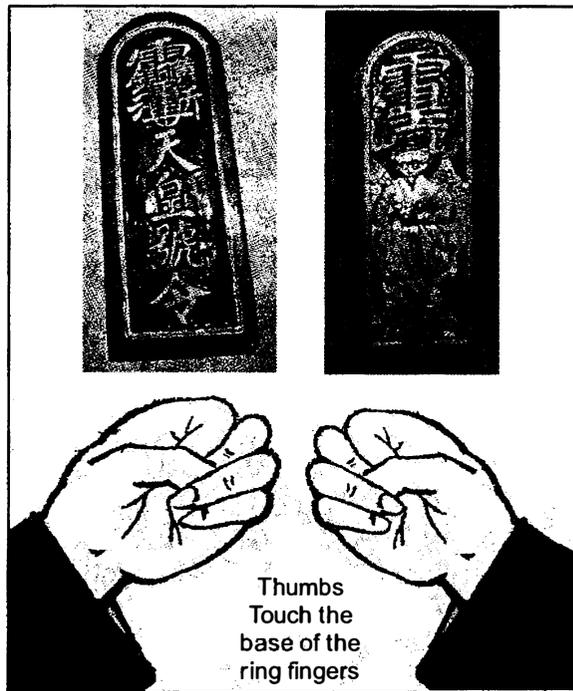


Figure 1.191. The Double Thunder Block Hand Seal (Also known as the "Double Thunder" Hand Seal)

This area is also the Qian (Heaven) Trigram point (see Figure 1.190) which allows the Daoist priest's Hun the ability to access the celestial energetic power of the lightning bolts that have been stored within the priest's Lower Dantian during the Thunder Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

MAGIC THUNDER BLOCK RITUAL

One famous Five Thunder Magic ritual used to open and expand the priest's clairvoyant awareness requires the priest to use his left and right Thunder Block Hand Seal in a progression of five stages, described as follows:

Stage 1: "Use The Thunder Block To Circle The Ancestral Palace" (Figure 1.192). Both hands are placed onto the Ancestral Palace (located in the Lower Dantian) and form the Thunder Block Hand Seal. Draw three circles in a clockwise direc-

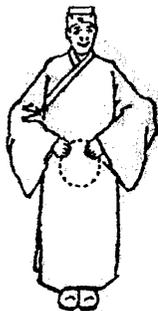


Figure 1.192. "Use The L & R Thunder Blocks To Circle The Ancestral Palace (Lower Dantian)"



Figure 1.193. "Use The L & R Thunder Blocks To Circle The Immortal Palace (Liver)"



Figure 1.194. "Use the L & R Thunder Blocks To Circle the Five Qi of the Chest"



Figure 1.195. "Use the L & R Thunder Blocks To Circle the Ears and Hear the Sound of Thunder"

tion around the Lower Dantian. Then, draw five circles in a counterclockwise direction around the Lower Dantian.

Stage 2: "Use The Thunder Block To Circle The Immortal Palace" (Figure 1.193). Move from the Lower Dantian to the Kidney organs, then up the sides of the body to the Liver and Spleen organs. Next, move to the Yellow Court and Liver organ area. Draw three circles in a clockwise direction around the Liver and Yellow Court area. Then, draw five circles in a counterclockwise direction around the Liver and Yellow Court area.

Stage 3: "Use the Thunder Block To Circle the Five Qi of the Chest" (Figure 1.194). Move to the Middle Dantian and Heart area. Draw three circles in a clockwise direction around the Middle Dantian and Heart area. Then, draw five circles in a counterclockwise direction around the Middle Dantian and Heart area.

Stage 4: "Use the Thunder Block To Circle the Ears and Hear the Sound of Thunder" (Figure 1.195). Move to the Upper Dantian and ears. Draw three circles in a clockwise direction (from shoulders to tip of the head to the nose and back to the shoulders) around the Upper Dantian and ear areas. Then, draw five circles in a counterclockwise direction (from the shoulders to the top of the nose to the top of the head to the back of the head to the shoulders) around the Upper Dantian and ear areas.

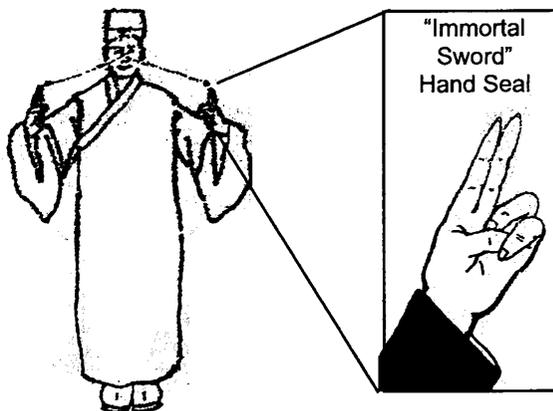


Figure 1.196. "Use the Thunder Block To Circle the Tian Gu at the Top of the Head, Then pull Third Eye Qi"

Stage 5: "Use the Thunder Block To Circle the Tian Gu at the Top of the Head" (Figure 1.196). Move to the top of the head, then towards the front of the face, and end at the Third Eye.

Strike both Thunder Blocks Hand Seals together in front of the face, stomp the back foot, and immediately form two Immortal Sword Hand Seals.

Just below the eyes, begin to project your Qi and Shen outward, while extending the Immortal Sword Fingers forward with a loud shout. Allow your vision to relax, expand, and dissolve into the environment.

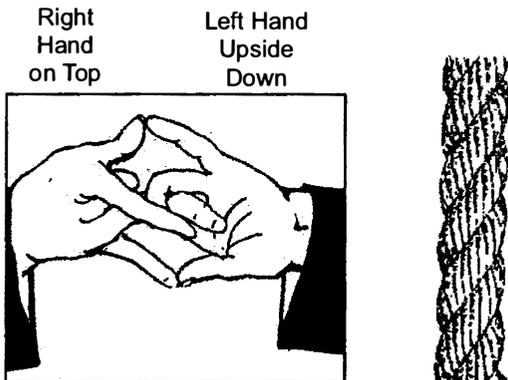


Figure 1.197. The Twisting and Binding Double Hand Seal

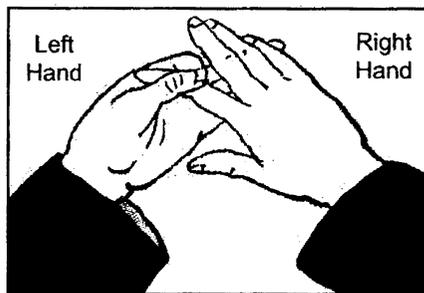


Figure 1.198. The Binding Collar Double Hand Seal (The Cangue Double Hand Seal)

BINDING

The energetic goal of Binding Double Hand Seals is to create an energetic field strong enough to envelop, enclose, and restrain an evil spirit. "Binding" can also be used to keep someone from doing something - almost like putting an energetic wall between them and the chosen thing. This is a very restrictive form of magic, and is never to be taken lightly. A "Binding" spell can be very powerful and long lasting.

- **The Twisting and Binding Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It causes the surrounding energetic fields to envelop and twist around the spirit entity like bamboo reeds, and is energetically used for binding people, places and things, especially spirit entities and ghosts (Figure 1.197).
- **The Binding Collar Double Hand Seal:** Also known as the Cangue Double Hand Seal, this special seal is used for Attacking and Defending (Figure 1.198). It energetically represents the shackling of a secure steel collar around a prisoners neck known as a "cangue (Figure 1.199), and is used for binding and restraining people, places, and things, especially evil spirits and ghosts.

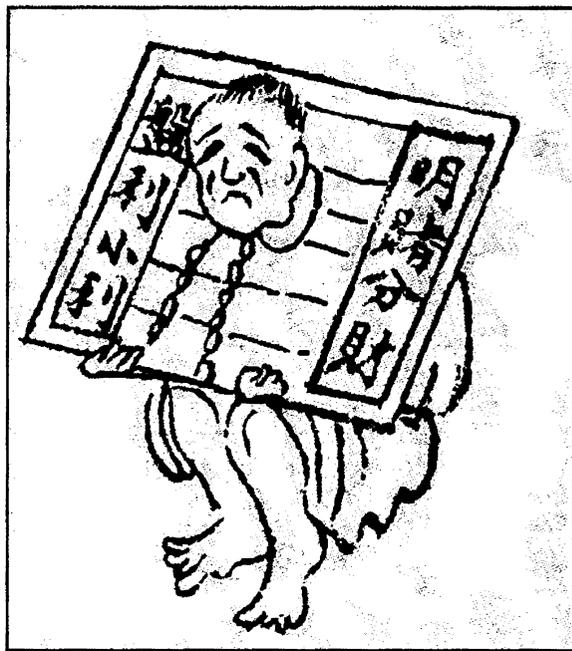


Figure 1.199. A Cangue is a small device that was used for public humiliation and corporal punishment in ancient China. The board of the Cangue was not fixed to a base, and had to be carried around by the prisoner. Although there are many different forms, a typical Cangue would consist of a large, heavy flat board with a hole in the center large enough for a person's neck. The board consisted of two pieces. The label beside the prisoner's head usually listed the offender's name, address, and nature of the crime. The prisoner had to rely on passersby for food.

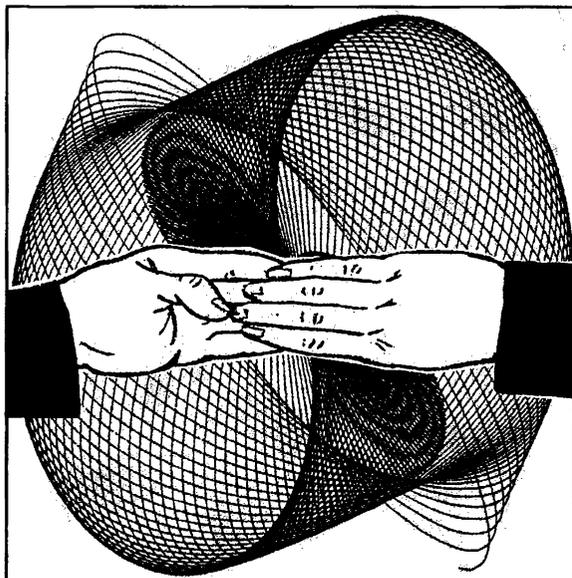


Figure 1.200. Heaven and Earth Covering Net Hand Seal
(The Left Hand Represents the Yang of Heaven;
The Right Hand Represents the Yin of Earth)

- **The Heaven and Earth Covering Net Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It energetically represents a huge net that is extended between the Yang of Heaven and the Yin of Earth, used to ensnare people, animals, or evil spirits (Figure 1.200).
- **The Golden Wheel Double Hand Seal:** Also known as the Binding Gold (Button) Hand Seal, and the Closing the Ancestor's Gate Hand Seal, this special seal is used for Binding and Closing (Figure 1.201). It energetically represents the closing and sealing of a magical portal, door, or open object, and is used for binding and restraining people, places, and things, especially evil spirits and ghosts.
- **The Stone Weighted Scale Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It represents the stone

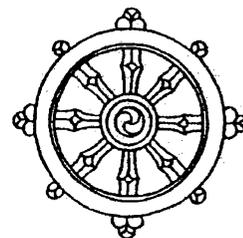
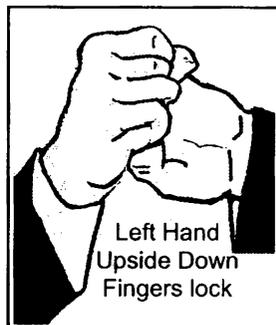


Figure 1.201. Golden Wheel Double Hand Seal
(The Binding Gold Hand Seal)

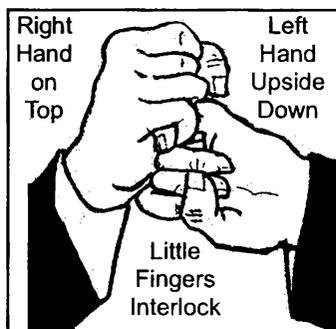


Figure 1.202. The Stone Weighted Scale
Double Hand Seal

that is attached to the end of an ancient Chinese scale (Figure 1.202), and is energetically used to envelope, bind, and block people, animals, or evil spirits.

In ancient China, weight scales were traditionally used as devices in order to measure the weight of objects. The scale consisted of a simple lever with two baskets, one on each side, that was suspended in the middle from thread. The object to be weighed is placed in one side while known weights were added to the other side until the lever was balanced. The weight of the object was then equal to the total weight that was added.



Figure 1.203. The Copper Fence Double Hand Seal

IMPRISONING

The energetic goal of Imprisoning Double Hand Seals is to create an energetic field strong enough to energetically detain and confine an evil spirit.

- **The Copper Fence Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a prisoner's cage, and it is energetically used to detain and confine people, places, things, and evil spirits (Figure 1.203). The only difference between the Copper Tent (see Figure 1.176) and the Copper Fence Double Hand Seal is the extension of the thumb and angle of the fingers.
- **The Pit Incantation Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a pit used to capture defeated demons, and it is energetically used to incarcerate people, demons and evil spirits (Figure 1.204).

SEALING

The energetic goal of Sealing Double Hand Seals is to create an energetic field strong enough to provide the final energetic sealing needed after the incantation has imprisoned the evil spirit into a confined area.

- **The Magic Lock Double Hand Seal:** This Double Hand Seal is used for various magical applications. It can be used for either energetically binding and sealing a person, place, or thing, or it can be used in magic rituals to seal divine light within a special item (e.g., a magic talisman, special herbal formulae, holy water, etc.).

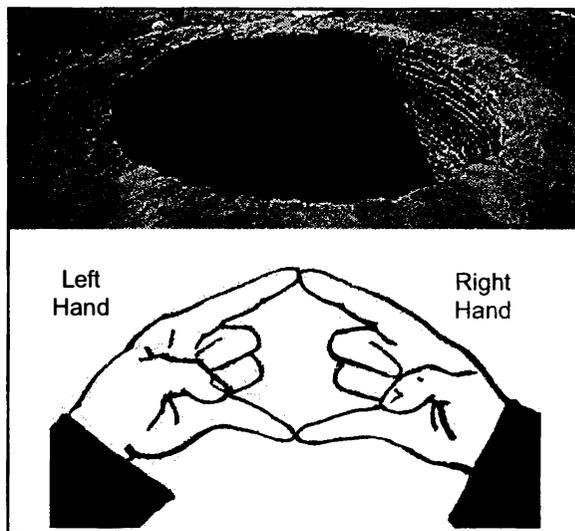


Figure 1.204. The Pit Incantation Double Hand Seal

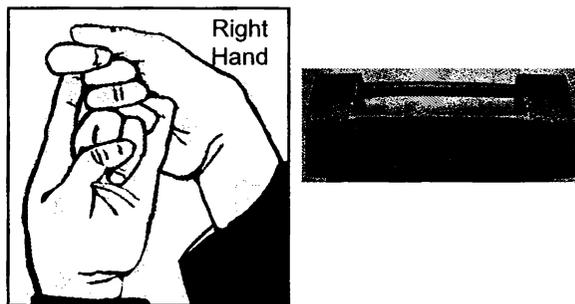


Figure 1.205. The Magic Lock Double Hand Seal

The Magic Lock Double Hand Seal energetically represents the sealing and confining of something (a person, place or item) with a magic lock (Figure 1.205). It is sometimes used during an exorcism to seal and imprison the demon's energetic form (e.g., sealing the evil spirit after the Binding Incantation has imprisoned it into a confined area).

According to ancient Han Dynasty (206 B.C.-220 A.D.) texts, "One of the ways of overcoming a demon when it attacks, is for the Daoist priest to catch it and place a padlock around its collar-bone. The demon is thereby deprived of its magical powers and methods of escape, and is securely held by the magic of the lock."



Figure 1.206. The Magic Altar Cup Seals

When using this special hand seal to bind and imprison a demonic entity, the priest must say the following Magic Sound Incantation seven times:

“Nan-Guo-Kui-Fu-Ding-Ji-Li!”

Next, the priest will write the following two Magic Seal Characters onto the altar water cup (Figure 1.206).

Then, the priest will concentrate and direct the focus of his intention onto the Holy Water, observing it pooling within the altar cup.

Next, the priest will imagine the Holy Water reflecting the light of the Moon, and feel the water absorbing the divine light and celestial power of the Jade Emperor.

Then, the priest will take a sip from the water cup and spray the water 3 times. As he sprays, the priest must imagine the celestial light imprinted within the Holy Water, going everywhere like millions of tiny radiant stars, purifying, dissolving, and destroying all forms of darkness and Evil Qi.

- **The Iron Net Hand Seal:** Also known as the Magic Seal Hand Seal, this special seal is used for Blocking and Defending (Figure 1.207). It represents the combined energies of Yin and Yang converging onto one specific item (e.g., a person, place, or thing). It is sometimes energetically used after binding an evil spirit in order to contain and imprison its energetic form (e.g., sealing after the incantation has imprisoned the evil spirit into a confined area).

When creating a powerful spiritual talisman or an energetic “tool,” this Double Hand Seal can also be used for the construction of both the energetic “Opening” (before the initial imprinting) and the energetic “Closing” (e.g.,



Figure 1.207. The Iron Net Hand Seal
The Magic Seal Hand Seal (Top View)

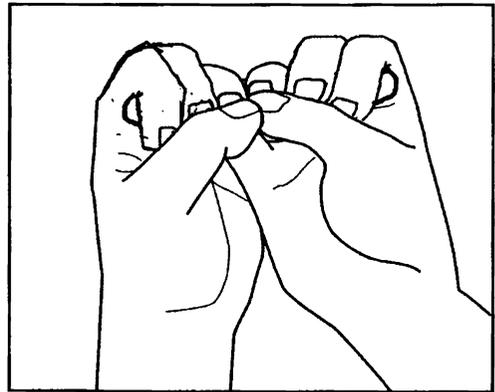


Figure 1.208. Binding and Sealing Double Hand Seal.

sealing after the incantation is imprinted its function and purpose).

- **The Magical Binding and Sealing Double Hand Seal:** This Double Hand Seal is used for Binding and Sealing an evil thought form or spirit entity (Figure 1.208). In this Hand Seal, the index, middle and ring fingers of the priest’s left hand envelopes the little finger of the right hand; and the index, middle and ring fingers of the right hand envelopes the little finger of the left hand. After forming the magical hand seal, when applying force, imagine the pressure on the little fingers being applied onto the body of the demon. If at this point, if the priest desires to subdue the evil spirit, then the demon will be caught.

SINGLE HAND SEALS

Every specific Hand Seal has its own particular sound formula (incantation) that combines the use of ingesting specific types of Heaven Qi and Earth Qi powers. The Daoist priest chants a specific incantation, employs a specific Hand Seal and then exhales to activate the supernatural powers.

Generally, Double Hand Seals were taught first in order to help the Daoist Priest focus his or her concentration onto a specific object, deity, thought form or Eight Trigram power. After the individual became proficient in gathering and controlling the thought form or Trigram power with both hands, then Single Hand Seals were introduced. The purpose of Single Hand Seals was to use the left hand in order to summon spirits and gain control of specific powers, while the right hand was used to embody, command, task and dispatch the supernatural power.

The Daoist master's energetic hand seal can be used to force any member of the numerous demonic population to appear in visible form. With a seal in the left hand and a sword in the right the Daoist master is fully equipped to summon, question, and interrogate whatever demon he wishes.

DAOIST SINGLE-HAND SEALS

In Daoist magic, certain points on the left palm or specific areas on the joints of the fingers of the left hand are used in order to cultivate, gather and control specific energies and spiritual powers. Each of the finger joints symbolizes and corresponds to one of the specific energetic powers of The Five Elements, Five Planets, Five Directions, Five Yin Organ Spiritual Energies, Eight Trigrams, Seven Stars of the Big Dipper, Twelve Earthly Branches and Twelve Organ Channels. Therefore, when a Daoist priest pinches a certain finger position, it symbolizes that he or she is accessing and controlling the energetic and spiritual powers through the utilization of one of the following Hand Seals:

- **The Five Element Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within either the energetic realms of the infinite space of the Wuji, Air/Wind, Fire, Water, and Earth; or

through the energetic power and manifestations contained within the Elements of Wood, Fire, Earth, Metal and Water.

- **The Five Planet Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within energetic celestial powers of Jupiter, Mars, Saturn, Venus and Mercury.
- **The Five Directions Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within celestial and terrestrial energetic powers of the five directions (Front, Back, Left, Right and Center).
- **The Wu Jing Shen Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within the Five Virtues of Compassion, Order, Integrity, Trust and Wisdom.
- **The Eight Trigram Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within the eight powers of Heaven, Mist/Rain, Thunder, Mountain, Earth, Water, Fire and Wind/Air.
- **The Seven Stars of the Big Dipper Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within the Big Dipper, manifesting through the seven star celestial powers of influence (Lusty Wolf, Giant Gate, Store of Wealth, Civil Chief, Pure and Chaste, Military Chief and Troop Destroyer).
- **The Twelve Earthly Branches Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within the specific powers of the Twelve Earthly Branches (Yin, Wu, Xu, Hai, Mao, Wei, Shen, Zi, Chun, Si, You and Chou).
- **The Twelve Organ/Channel Hand Seals:** These Hand Seals allow the priest to gather, cultivate and utilize the Qi contained within body's twelve primary internal organ channels (the Jing, Qi and Shen of the Liver - Gall Bladder, Heart - Small Intestine, Spleen - Stomach, Lungs - Large Intestine, Kidneys - Urinary Bladder, and Pericardium - Triple Burner Channels).

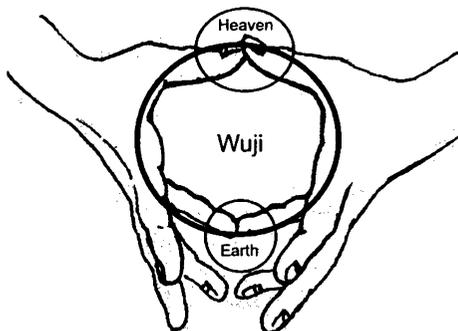


Figure 1.209. Bagua "Energy Ball" Hand Position

DAOIST THREE DANTIANS SINGLE HAND SEALS

In ancient Daoism, the single Hand Seals were commonly used to access and command the body's internal Seas of Energy, or Dantian energies. The following descriptions are of Single Hand Seals used in two separate branches of Daoist Magic:

Mao Shan Hand Seals (Zheng Yi Branch)

In the Upper Clarity sect of Daoism, from the Zheng Yi tradition, the thumb represents the celestial powers of the Heaven, while the little finger represents the terrestrial powers of the Earth (as explained in the Eight Trigram Double-Hand Seals for Gathering Power, Figure 1.209). When combined (the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

Traditionally, the ancient Mao Shan Daoist used a left handed Hand Seal that portrayed the ideogram "Shan" (Figure 1.210). The magical image of the mountain was used in order to access and stimulate the internal Seas of Qi contained within the Three Dantians.

When cultivating internal power, the ancient Mao Shan priests would train to access the magical powers of Heaven and Earth by blending these energies within their Three Dantians. This form of magical cultivation was initiated by energetically blending the Yang of Heaven (i.e., the descending celestial energy of the Green Dragon, represented by the priest's "Imagination") and the Yin of Earth (i.e., the ascending terrestrial energy of the White Tiger, represented by the physical feelings of the energetic "Sensations"). The magical Hand Seals and their secret access points used by the ancient Mao Shan priests to activate each Dantian is described as follows:

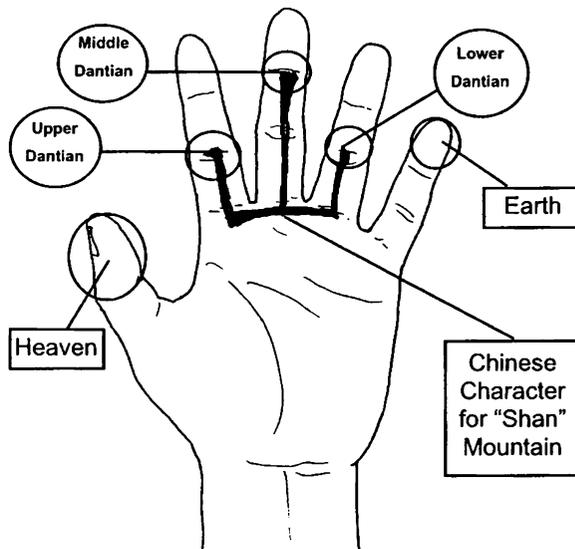


Figure 1.210. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal Seas of Dantian Energy (an example of Mao-Shan Daoist training from the Zheng Yi tradition)

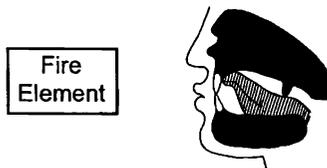


Figure 1.211. The Fire Element tongue position used for activating the Lower Dantian

- **The Lower Dantian:** When training to transform Jing to Qi in the Lower Dantian, the Daoist priest would press the second crease (down from the top) of the ring finger on his or her left hand. While pressing the Lower Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and into the Lower Dantian. The priest would place his or her tongue on the Fire position (this requires that the tongue be placed on the hard palate at the front of the upper palate behind the teeth and gum line - Figure 1.211) and inhale the energy of the Heavenly Green Dragon down the front of the body into the Lower Dantian.

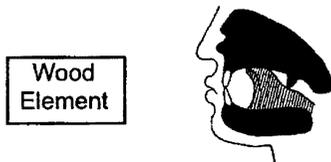


Figure 1.212. The Wood Element tongue position used for activating the Middle Dantian

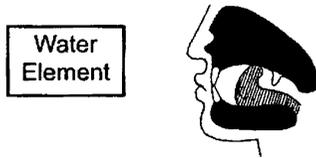


Figure 1.213. The Water Element tongue position used for activating the Upper Dantian

As the Green Dragon (imagination) and White Tiger (sensation) began to “play,” the energetic sensation of heat and vibration would be created within the Lower Dantian.

- **The Middle Dantian:** When transforming Qi to Shen in the Middle Dantian, the Daoist priest would press the first crease (down from the top) of the middle finger on his or her left hand. While pressing the Middle Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and spine into the back of the heart at the Middle Dantian area. The priest would place his or her tongue on the Wood position (this requires that the tongue be placed on the hard palate, at the middle of the upper palate at the center of the roof of the mouth - Figure 1.212) and inhale the energy of the Heavenly Green Dragon down the front of the body into the Middle Dantian. As the Green Dragon (imagination) and White Tiger (sensation) began to “play,” the energetic sensation of heat and vibration would be created within the Middle Dantian.
- **The Upper Dantian:** When transforming Shen to the infinite space of the Wuji via the Upper Dantian, the Daoist priest would press the second crease (down from the top) of the first (index) finger on his or her left hand.

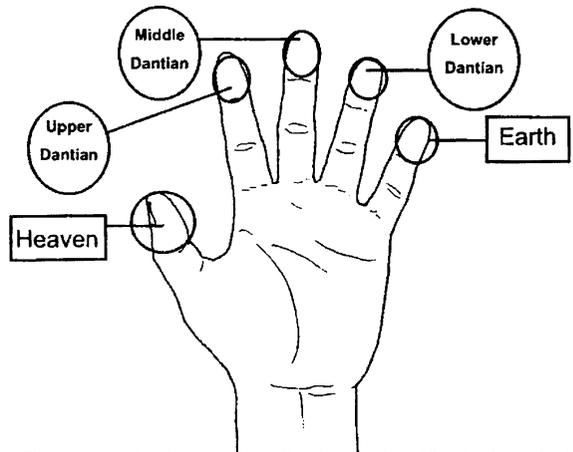


Figure 1.214. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal Seas of Dantian Energy (an example of Wu Dang Shan Daoist training from the Quen Zhen tradition)

While pressing the Upper Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and spine into the back of the head at the base of the Upper Dantian. The priest would place his or her tongue on the Water position (this requires that the tongue be placed on the soft palate at the back of the upper palate - Figure 1.213) and inhale the energy of the Heavenly Green Dragon down the top of the head into the Upper Dantian. As the Green Dragon (imagination) and White Tiger (sensation) began to “play,” the energetic sensation of heat and vibration would be created within the Upper Dantian.

When performing these meditations, all the Daoist priest needed to do was simply connect his or her thumb with each of the Dantian's access points, place the tongue in the secret Dantian position, and simultaneously draw the Qi of Heaven and Earth into the respected Dantian area in order to begin energetic cultivation.

Wu Dang Shan Hand Seals (Quen Zhen Branch)

In the Pole Star sect of Daoism, from the Quen Zhen tradition, the thumb and little finger positions also represent the powers of the Heavens and

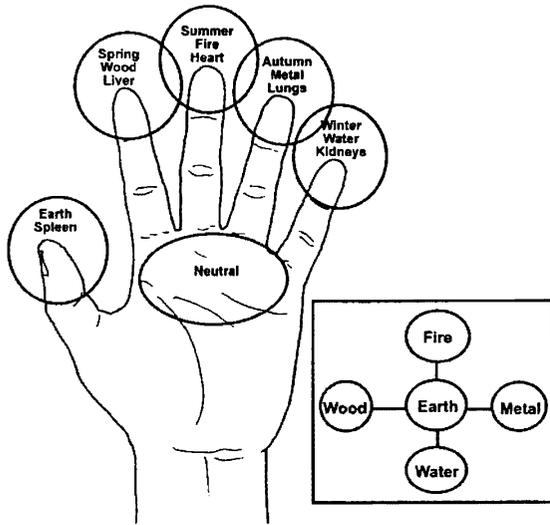


Figure 1.215. The Five Element Organ Energy Pattern was used to access the energy of the Wu Jing Shen (Five Essence Spirits contained within the Five Yin Organs). The ancient Daoist would use his or her left hand in order to absorb the organ Qi and Shen into the Lower Dantian or body's energetic field. This arrangement was also used to control the Ancient Five Elements.

Earth. However, in this particular Daoist system, the three middle fingers also represents the ancient Element powers of Air, Fire, and Water. When combined (the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

When cultivating internal power, the ancient Wudang masters used the first (index) finger to represent the access point of the Upper Dantian; the middle finger to represent the access point of the Middle Dantian; and the ring finger to represent the access point of the Lower Dantian. When meditating, all the Daoist master needed to do was simply connect his or her thumb with each Dantian's access point in order to tap into its cultivated power (Figure 1.214).

FIVE ELEMENT ORGAN PATTERN

In ancient China, the following hand chart of the Five Element Organ Pattern was used to access the energy of the Prenatal Wu Jing Shen (Original Five Essence Spirits) contained within the Five Yin Organs. This particular Daoist Hand Seal

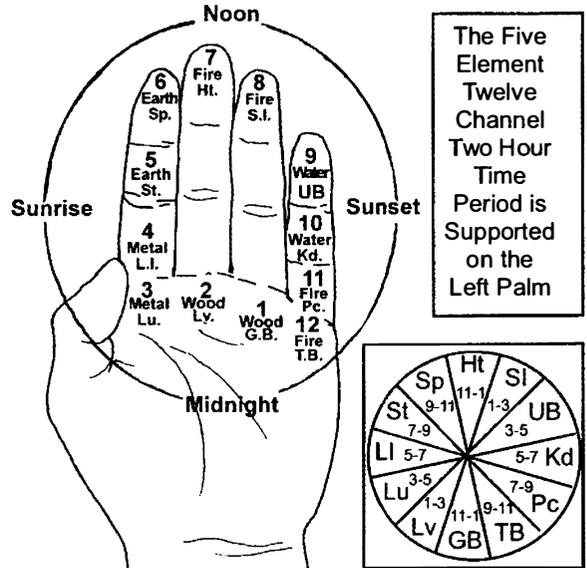


Figure 1.216. The Five Element - Twelve Channel Two Hour Time Period. The left palm is used for gathering and absorbing the 12 Channel energies of the Five Yin Organs. As the individual's thumb touches the specific areas on the fingers, the energy is gathered into the Lower Dantian and released out from the right palm.

system was originally taught only to advanced disciples. When applying its energetic function to internal cultivation, the disciple would use his or her thumb to touch each individual finger in order to connect with the specific Element power. Likewise, the neutral position, located at the base of the fingers allowed the disciple to connect with the Earth Element (Figure 1.215).

The ancient Daoist would use the left hand in order to absorb the intended organ's Qi and Shen into the Lower Dantian or into the body's surrounding energetic field. The energy could then be released out the Daoist's body via the right palm. This energetic transformation was also used to control the Five Elements.

The left palm could also be used for gathering and absorbing the twelve channel energies of the Five Yin Organs. As the disciple's left thumb touched the specific areas on the fingers or palm, the energy was gathered into the Lower Dantian and then released out of the body via the disciple's right palm (Figure 1.216).

FIVE ELEMENT ENERGY PATTERN

The ancient Five Element Theory sees the Elements as stages in a vast energetic continuum in which each successive Element is derived from its predecessor. The differences in the textures and compositions of all material or immaterial things are due to the differences in specific Element combinations that form, create, and maintain that item's spiritual, energetic, and physical matrix. This energetic template is described as follows (Figure 1.217):

1. **The Wuji:** The first Element to evolve from the Dao is associated with the infinite space existing within all matter, and is known as the Wuji. This is the most subtle of the Five Elements and is considered to be the energetic space or spiritual matrix in which to house Qi. This Element is simultaneously considered to be the energetic field in which everything within the universe manifests and the energetic space in which all events occur.

The energetic and spiritual nature of the Wuji is all pervading, limitless, and motionless. It controls the energetic space surrounding the organs and tissues and is also believed to be the conveyor of sound.

The infinite space of the Wuji diffuses the movements of light (physical, energetic, and spiritual) simultaneously in all directions. Therefore, when a priest has mastered the energetic and spiritual nature of this Element, his mind has the ability to transcend beyond time to perceive the past, present, and future.

2. **The Wood/Air Element (Yang):** As the energy inherent within the infinite space begins to vibrate, movement is created, and the next Element emerges in the form of Wood/Air (Wind). The energetic particles of the Wood/Air Element have greater movement; therefore, the Wood/Air Element is seen as an Element of all-pervading motion. The Wood/Air Element is also associated with the gaseous state of matter, creating movement and keeping everything alive.

The Wood/Air Element manifests as kinetic energy in all its diverse forms (organic, electrical, and chemical). Through expansion and contraction, the innate energetic movement

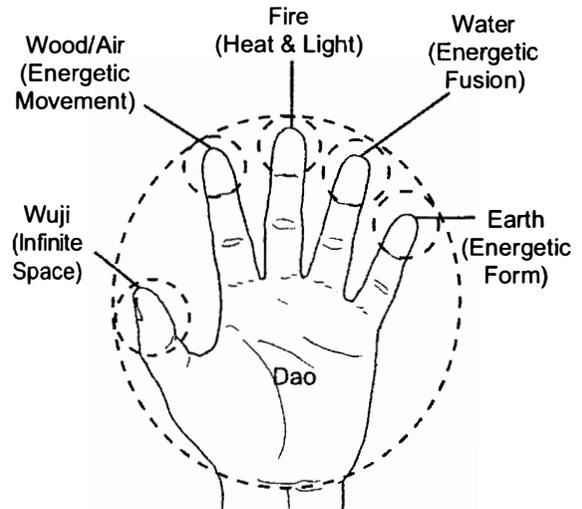


Figure 1.217. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the various ancient Elements

of the Wood/Air Element stimulates and controls the energetic functions of the body's various internal organ systems.

Therefore, when a priest has mastered the energetic and spiritual nature of the Wood/Air Element, he will have the ability to extend his perceptions beyond the limitations of the five physical senses and discern the subtle sensations of the higher spiritual realms. Such expanded perceptions include the movements of subtle energetic flows occurring within and around the priest's three bodies (physical body, energetic body, and spiritual body).

3. **The Fire Element (Yang):** As the energy of the Wood/Air Element continues to move, the excess motion generates heat, and the next Element emerges in the form of Fire. The Fire Element is associated with the heat and light of an energetic substance, however, it has no physical form.

When the Fire Element arises as light, it is considered to be the first obvious (easily perceivable) form of energetic manifestation. Light is energy vibrating at different frequencies, which can be perceived as various colors. Therefore, the Fire Element represents the energetic and spiritual quality that gives definition, color, and form to the various types of Qi manifestations occurring within the Wood/Air Element.

4. **The Water Element (Yin):** The Fire Element's movement of energy is less active than that of the Wood/Air Element. This decrease of motion enables the Fire Element to dispel part of its radiant heat, and it cools to form the next Element, which emerges in the form of Water. The Water Element is associated with the liquid state of matter, and it provides the cohesive medium that enables the other Elements to fuse. However, with the birth of the Water Element, the complete freedom of movement of the Wood/Air Element and the partial freedom of movement of the Fire Element are lost, since the particles of these Elements are now confined within a definite space (now only moving within a small radius).

The Water Element can be described as a vast quantity of intensely active matter that has begun to emerge out of the Fire Element. However, since the atoms and molecules resonating within the Water Element are still in a state of chaos, this type of matter has not yet begun to gather into cohesive and separate bodies.

5. **The Earth Element (Yin):** The last Element to form evolves out of a further decrease in energetic vibration, which causes the Water Element to solidify into the Earth Element. Within the Earth Element, even the limited movement of the Water Element is lost. Each particle of the Earth Element has its own assigned place, and any vibration within this Element is confined to the specific space it occupies. The Earth Element is associated with form and the solid state of matter, and it is the basis on which all physical things are built.

The lower frequency of the Earth Element provides stability. The energy within this state appears almost static, rotating only within the immediate space surrounding each atom. At this energetic state, Qi manifests as matter, whether in its solid, liquid, or gaseous form.

COMBINING THE FIVE ELEMENT PATTERNS

When necessary, the Daoist priest can use both left and right Five Element Hand Seals in conjunction with each other, in order to create 36 separate magical patterns. For example:

Right Hand - Dao & Left Hand - Dao
 Right Hand - Dao & Left Hand - Wuji
 Right Hand - Dao & Left Hand - Wood/Air
 Right Hand - Dao & Left Hand - Fire
 Right Hand - Dao & Left Hand - Water
 Right Hand - Dao & Left Hand - Earth

Right Hand - Wuji & Left Hand - Dao
 Right Hand - Wuji & Left Hand - Wuji
 Right Hand - Wuji & Left Hand - Wood/Air
 Right Hand - Wuji & Left Hand - Fire
 Right Hand - Wuji & Left Hand - Water
 Right Hand - Wuji & Left Hand - Earth

Right Hand - Wood/Air & Left Hand - Dao
 Right Hand - Wood/Air & Left Hand - Wuji
 Right Hand - Wood/Air & Left Hand - Wood/Air
 Right Hand - Wood/Air & Left Hand - Fire
 Right Hand - Wood/Air & Left Hand - Water
 Right Hand - Wood/Air & Left Hand - Earth

Right Hand - Fire & Left Hand - Dao
 Right Hand - Fire & Left Hand - Wuji
 Right Hand - Fire & Left Hand - Wood/Air
 Right Hand - Fire & Left Hand - Fire
 Right Hand - Fire & Left Hand - Water
 Right Hand - Fire & Left Hand - Earth

Right Hand - Water & Left Hand - Dao
 Right Hand - Water & Left Hand - Wuji
 Right Hand - Water & Left Hand - Wood/Air
 Right Hand - Water & Left Hand - Fire
 Right Hand - Water & Left Hand - Water
 Right Hand - Water & Left Hand - Earth

Right Hand - Earth & Left Hand - Dao
 Right Hand - Earth & Left Hand - Wuji
 Right Hand - Earth & Left Hand - Wood/Air
 Right Hand - Earth & Left Hand - Fire
 Right Hand - Earth & Left Hand - Water
 Right Hand - Earth & Left Hand - Earth

Each of these Five Element Hand Seal Combinations also correspond to a special Five Element Sound (Incantation), Color, and Deity.

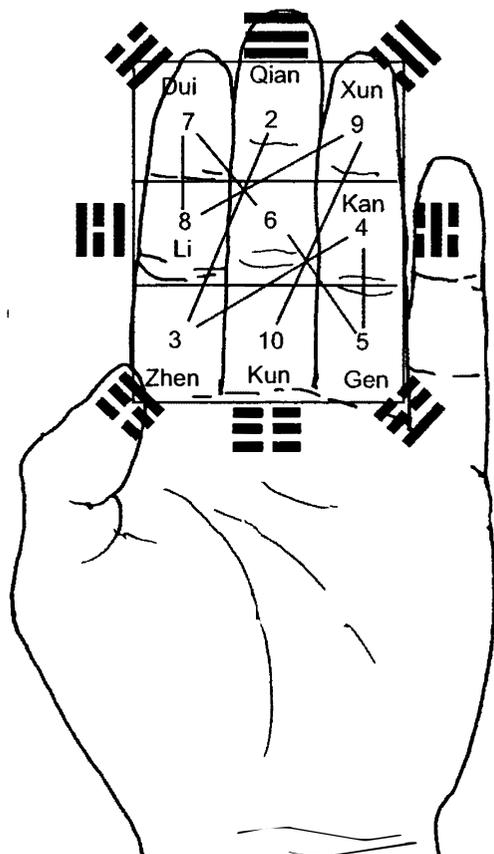


Figure 1.218. The Prenatal Bagua
The Prenatal Bagua patterns of the Magic Square
was superimposed onto the priest's left palm
during special magical rituals.

BAGUA SINGLE HAND SEALS

In ancient China, after a Daoist priest learned how to control the energy of the Bagua through Double Handed Hand Seals, he would transfer the eight energetic powers of the Bagua to his left palm. The progression from using double hands to a single hand allowed the Daoist priests the ability to summon and gather the energetic and spiritual powers of the specific Bagua into their body with their left hand, while extending and emitting the Qi with the right hand.

Hidden within the construction of the Bagua Trigram formation are the energetic patterns of the Nine Palaces (also known as the Magic Square). The ancient Daoist would use his left palm as a

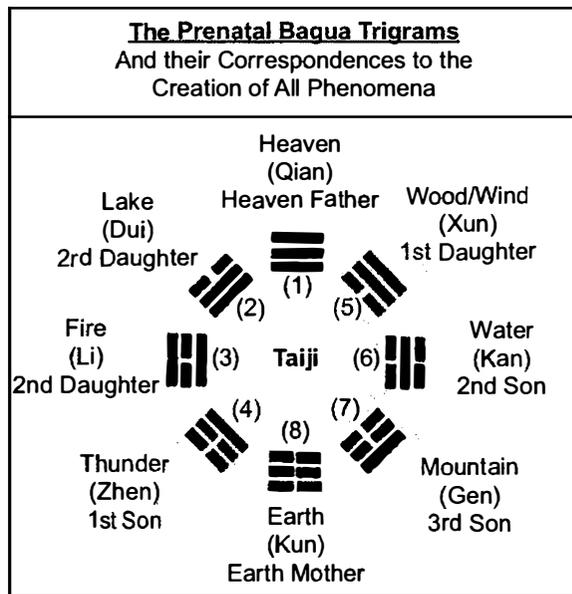


Figure 1.219. The Ancient Daoist Magical
Correspondences of the Prenatal Bagua Trigrams.

medium for conjuring the energetic structure of the Magic Square formation and “opening the gate to the supernatural world.” After the Spirit Gate was opened, the Daoist priest would initiate a specific incantation for conjuring the supernatural powers released from the Celestial Elements or Eight Trigrams. This was initiated by placing either the thumb or fingers of the left hand onto the specific Trigram location. Combined with a specific incantation, the supernatural powers of the Trigram and the celestial gods responsible for manifesting these magical powers into the physical realm could then be activated and summoned.

As the ancient Daoist performed the specific ritual for spiritual incantation, pacing through positions of the Nine Palaces of Heaven, he could use the same numeral sequence on the left palm as the Magic Square patterns by tracing the “magic steps of Yu” with the left thumb

THE PRENATAL BAGUA MAGICAL PATTERN

The Prenatal Bagua patterns of the Magic Square was traditionally superimposed onto the priest's left palm during certain magical rituals (Figure 1.218 and Figure 1.219). The placement of these special Hand Seals patterns empowered

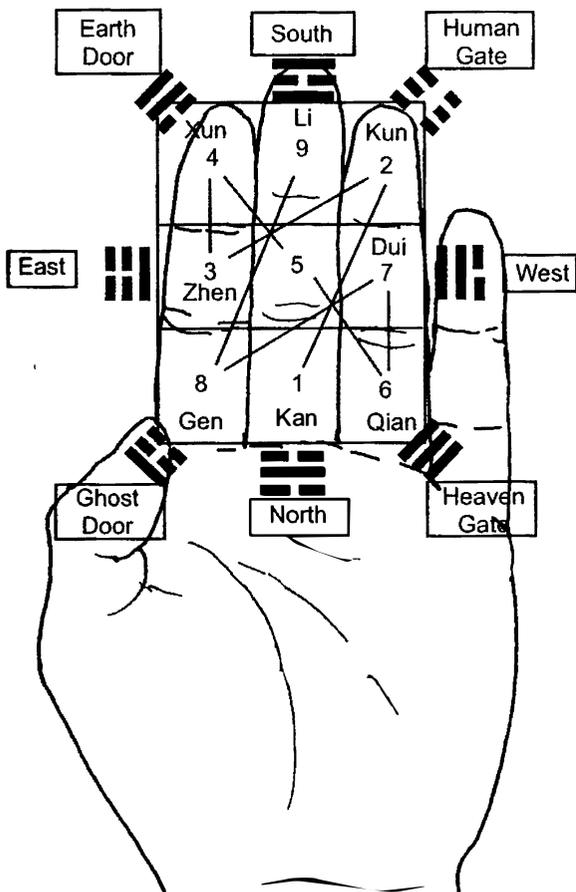


Figure 1.220. The Postnatal Bagua: The nine stepping patterns performed during the Magic Steps of Yu, is traditionally superimposed onto the priest's left palm.

the Daoist priests with the ability to summon and gather the various energetic and spiritual powers of the Eight Trigrams (Bagua) into their bodies. It also allowed the priests the ability to simultaneously extend and emit the gathered supernatural Qi and Shen out from their bodies via their right hand. This special technique allowed the ancient Daoists to energetically activate their magical tools and effect the energy within the surrounding environment and Three Realms.

THE POSTNATAL BAGUA MAGICAL PATTERN

The Postnatal Nine Palaces are arranged in a box, containing eight direction (N, NE, E, SE, S, SW, W, and NW) positioned around a the center space (Figure 1.220 through Figure 1.221). Each

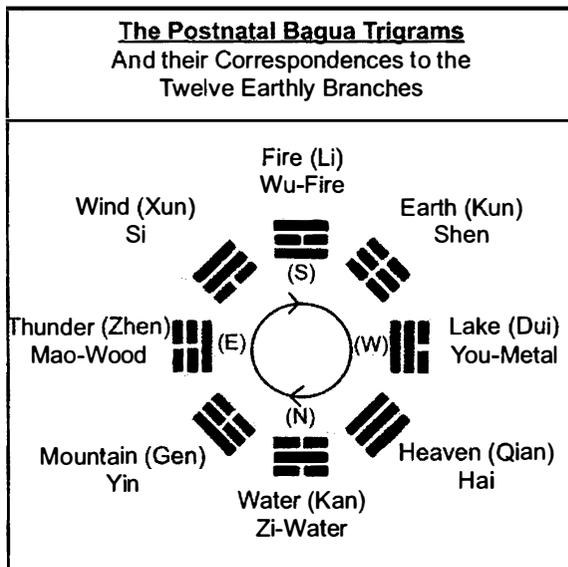


Figure 1.221. The Ancient Daoist Magical Correspondences of the Postnatal Bagua Trigrams.

palace position is assigned a number, a specific color, and a star (one of the seven stars of the Big Dipper, the extra star and the North Star). Each star is associated with a specific Postnatal energy flow related to one of the original Extraordinary Vessels, and one of the Nine Chambers located in each one of the Three Dantians. The secret numbers and their magical correspondences are described as follows:

1. **The Trigram Kan:** This point is located at the base of the middle finger. Kan is assigned to the number 1 and its color is white.
2. **The Trigram Kun:** This point is located on the first superior digit of the ring finger. Kun is assigned to the number 2 and its color is black.
3. **The Trigram Zhen:** This point is located on the second digit of the index finger. Zhen is assigned to the number 3 and its color green/blue.
4. **The Trigram Xun:** This point is located on the first superior digit of the index finger. Sun is assigned to the number 4 and its color is blue.
5. **The Bright Hall (Ming Tang):** This point is located on the center digit of the middle finger. The Ming Tang (Bright Hall) is associated with the Taiji Pole and the middle space of the

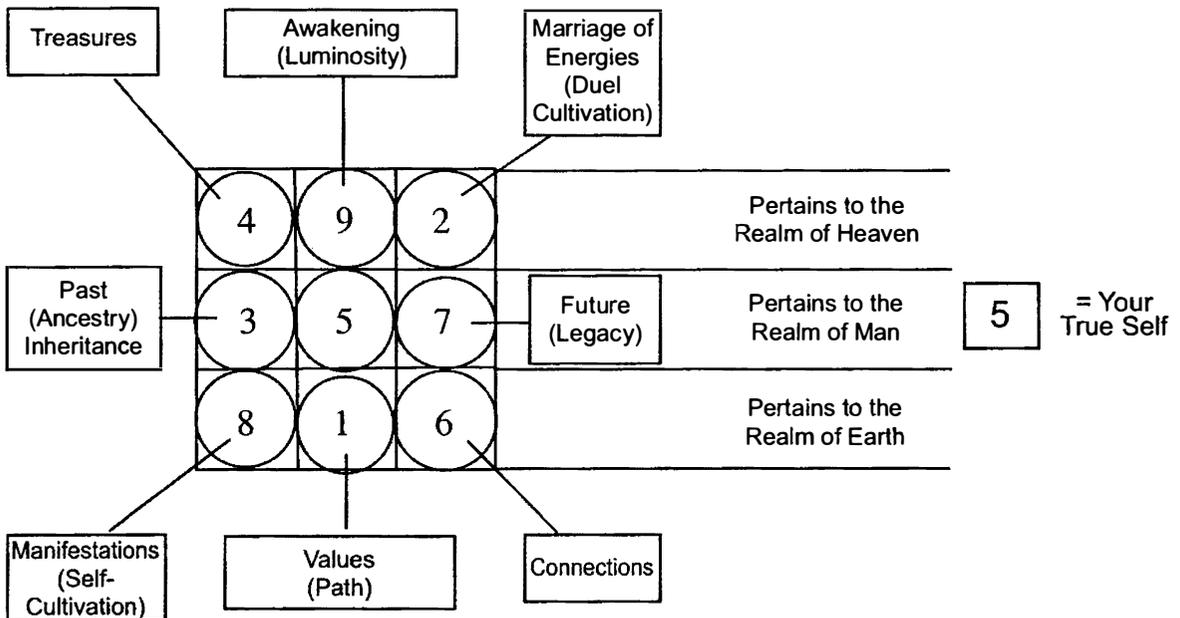


Figure 1.222. In Ancient China, the numbers of the Magic Square also related to the Three Realms of Heaven, Man, and Earth, and were used for Divination.

Magic Square; the Ming Tang is assigned to the number 5 and its color is yellow.

6. **The Trigram Qian:** This point is located at the base of the middle finger. Qian is assigned to the number 6 and its color is white.
7. **The Trigram Dui:** This point is located on the second digit of the ring finger. Dui is assigned to the number 7 and its color is red.
8. **The Trigram Gen:** This point is located at the base of the index finger. Gen is assigned to the number 8 and its color is white.
9. **The Trigram Li:** This point is located on the first superior digit of the middle finger. Li is assigned to the number 9 and its color purple.

It should be noted that the middle number "5" does not correspond to a Trigram because it is the unifying number placed in the center to represent balanced internal energy.

MAGIC SQUARE AND DIVINATION

In ancient China, the specific numbers of the Magic Square could also relate to the energetic manifestations that occur within the three realms of Heaven, Earth and Man. Because of this, the ancient Daoists sometimes used the Magic Square for Divination described as follows (Figure 1.222):

- While meditating, form a "Heaven and Earth" standing posture (Figure 1.223).
- Imagine a cord of divine light descending from the Heavens and penetrating the center of the lower left palm creating the energetic pattern of the Magic Square previously described (refer back to Figure 1.222). The left palm (Magic Squares) should be placed horizontally in front of your Yellow Court (fingers pointing towards the right). This energetic position relates to the power of Earth.

Imagine a cord of divine light descending from the Heavens and penetrating the center of the left palm

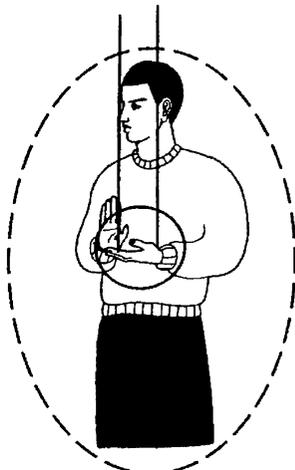


Figure 1.223. Heaven and Earth Posture

- Next, with your right hand, form the Thunder Bolt Hand Seal (Figure 1.224) above the Magic Square, at the Heart and Middle Dantian area. This energetic position relates to the power of Heaven. The right hand's index finger points

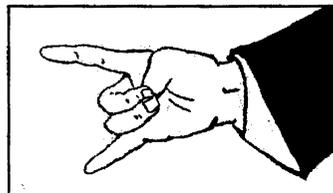


Figure 1.224. In this Thunder Fist Hand Seal, the thumb touches the base of the ring finger and roots the Lung Qi and the Po.

- towards the left direction, while the little finger points downward into the numbers of the Magic Square positioned inside the left palm.
- Focus your mind's intention on a specific individual and perform magical Invocations over the Magic Square according to the specific intention of the divination. Begin to ask specific questions related to that individual's past, present or future while spiralling the Qi downward in a descending clockwise direction (moving from Heaven to Earth) using the tip of the Thunder Bolt Hand Seal (i.e. the little finger of the right hand).

THE TEN HEAVENLY STEMS HAND SEAL

In ancient China, the Ten Heavenly Stems were assigned to specific areas on the priest's left hand. These unique positions and numbers could also relate to the energetic manifestations that occur within the three realms of Heaven, Earth and Man.

Originally, the ancient Daoists considered the Heaven Stems to correspond with the process of plant growth and the farming activities. Each Stem represented a specific process in energetic growth and development. When used in magic ritual, the Ten Heavenly Stem Hand Seal positions are placed surrounding the outside edges of the fingers on the left palm (Figure 1.225). The energy of each position is assigned to a specific Element, color and animal, and is described as follows :

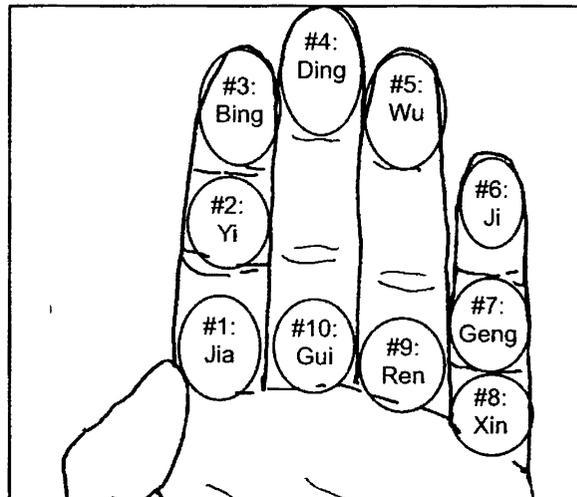


Figure 1.225. The Ten Heavenly Stems Hand Seal.

- **Jia (#1 Stem) Position** - lower part of the index finger, Wood Element, Green Dragon. The 1st Heavenly Stem "Jia," originally meant "shell." It implied that all things on Earth originated out of shells (e.g., seeds, wombs, eggs, etc.), and that during the Spring time, these shells began to sprout (as all plant seeds do).
- **Yi (#2 Stem) Position** - middle of the index finger, Wood Element, Green Dragon. The 2nd Heavenly Stem "Yi," implies that all grass and trees are now starting to grow, with small leaves beginning to develop.
- **Bing (#3 Stem) Position** - upper part of the index finger, Fire Element, Red Phoenix. The 3rd Heavenly Stem "Bing," suggests that all things are receiving light, and are obviously seen.
- **Ding (#4 Stem) Position** - upper part of the middle finger, Fire Element, Red Phoenix. The 4th Heavenly Stem "Ding," implies that grass and trees are now well grown and strong.
- **Wu (#5 Stem) Position** - upper part of the ring finger, Earth Element, Yellow Dragon. The 5th Heavenly Stem "Wu," represents the luxuriant growth of all things.
- **Ji (#6 Stem) Position** - upper part of the little finger, Earth Element, Yellow Dragon. The 6th Heavenly Stem "Ji," corresponds to qi rising, and expresses the meaning that all things are strongly rising up.
- **Gen (#7 Stem) Position** - middle of the little finger, Metal Element, White Tiger. The 7th Heavenly Stem "Gen," refers to taking on a new aspect of energy, which implies that it is time for Autumn harvesting.
- **Xin (#8 Stem) Position** - lower part of the little finger, Metal Element, White Tiger. The 8th Heavenly Stem "Xin," implies that all things are new after the harvesting.
- **Ren (#9 Stem) Position** - lower part of the ring finger, Water Element, Black Turtle/Snake. The 9th Heavenly Stem "Ren," refers to the understanding that the Yang of Nature is now beginning to withdraw into the Earth.
- **Gui (#10 Stem) Position** - lower part of the middle finger, Water Element, Black Turtle/Snake. The 10th Heavenly Stem "Kui," implies that new lives are breeding down underneath the Earth, and are waiting for new birth.

The Ten Heavenly Stems

甲	乙	丙	丁	戊	己	庚	辛	壬	癸
Jia	Yi	Bing	Ding	Wu	Ji	Gen	Xin	Ren	Gui

Figure 1.226. The Ten Heavenly Stems

THE 10 HEAVENLY STEMS

According to the "Tai Shang Lao Jun's Imperial Proclamation for the Offering of Sacrifices Made by the Capital's Workers," the magical correspondences of the Ten Heavenly Stems are calculated as follows (Figure 1.226):

- **Jia (#1 Stem) Position** - The Jia Moon is ruled by the "Yang Balanced" - on the Left - Bringing Balance to the Primordial Qi
- **Yi (#2 Stem) Position** - The Yi Moon is ruled by the "True Multitude" - on the Right - Leading the Spirits of the Primordial Qi
- **Bing (#3 Stem) Position** - The Bing Moon is ruled by the "North Balanced" - on the Left - Examining and Watching Over the Primordial Qi
- **Ding (#4 Stem) Position** - The Ding Moon is ruled by the "Deer Hall" - on the Right - Bringing Balance to the Primordial Qi
- **Wu (#5 Stem) Position** - The Wu Moon is ruled by the "Northern Mang" (a mountain in Henan) - on the Right - Examining the Primordial Qi
- **Ji (#6 Stem) Position** - The Ji Moon is ruled by the "Roots of the Bamboo" - on the Right - Examining and Watching Over the Primordial Qi
- **Gen (#7 Stem) Position** - The Geng Moon is ruled by the "Mouth of the Jin" (a river in Hubei) - on the Right - Observing and Paying Tribute to the Primordial Qi
- **Xin (#8 Stem) Position** - The Xin Moon is ruled by the "True Multitude" - Leading all the Spirits of the Primordial Qi
- **Ren (#9 Stem) Position** - The Ren Moon is ruled by "that which is within one's communications with the throne" - on the Left - Leading the Spirits of the Primordial Qi
- **Gui (#10 Stem) Position** - The Gui Moon is ruled by the "Jade Assembly" - on the Left - Investigating the Primordial Qi

THE 12 EARTHLY BRANCHES

According to the "Tai Shang Zheng Yi Scroll For the Work of Lu Holders, Employed By the 3-5 Capital," the magical correspondences of the Twelve Earthly Branches are calculated as follows (Figure 1.227):

- **The 1st Branch "Zi"** - For those born on the Zi Day, their fate and personal magic corresponds to Tai Shang, Celestial Axis, Lusty Wolf (Tan Lang), the 1st Star of the Big Dipper
- **The 2nd Branch "Chou"** - For those born in Chou and Hai Days, their fate and personal magic corresponds to the Center Origin, Celestial Whirl, Giant Gate (Ju Men) 2nd Star of the Big Dipper
- **The 3rd Branch "Yin"** - For those born in Yin and Xu Days, their fate and personal magic corresponds to the True Origin, Celestial Loom, Store of Wealth (Lu Cun), the 3rd Star of the Big Dipper
- **The 4th Branch "Mao"** - For those born in Mao and You Days, their fate and personal magic corresponds to the Hidden Knot, Celestial Heart, Civil Chief (Wen Qu), the 4th Star of the Big Dipper
- **The 5th Branch "Chen"** - For those born in Chen and Shen Days, their fate and personal magic corresponds to the Net's Lead-Rope Spirit, Celestial Fate, Pure and Chaste (Lian Zhen), the 5th Star of the Big Dipper
- **The 6th Branch "Si"** - For those born in Si and Wei Days, their fate and personal magic corresponds to the Annals of Brightness, Celestial Morning, Military Chief (Wu Qu), the 6th Star of the Big Dipper
- **The 7th Branch "Wu"** - For those born on the Wu Day, their fate and personal magic corresponds to the Meeting Hall Gate, Celestial

The Twelve Earthly Branches

子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥
Zi	Chou	Yin	Mao	Chen	Si	Wu	Wei	Shen	You	Xu	Hai

Figure 1.227. The Twelve Earthly Branches

- Beam, Troop Destroyer (Po Jun), the 7th Star of the Big Dipper
- **The 8th Branch "Wei"** - For those born in Si and Wei Days, their fate and personal magic corresponds to the Annals of Brightness, Celestial Morning, Military Chief (Wu Qu), the 6th Star of the Big Dipper
- **The 9th Branch "Shen"** - For those born in Chen and Shen Days, their fate and personal magic corresponds to the Net's Lead-Rope Spirit, Celestial Fate, Pure and Chaste (Lian Zhen), the 5th Star of the Big Dipper
- **The 10th Branch "You"** - For those born in Mao and You Days, their fate and personal magic corresponds to the Hidden Knot, Celestial Heart, Civil Chief (Wen Qu), the 4th Star of the Big Dipper
- **The 11th Branch "Xu"** - For those born in Yin and Xu Days, their fate and personal magic corresponds to the True Origin, Celestial Loom, Store of Wealth (Lu Cun), the 3rd Star of the Big Dipper
- **The 12th Branch "Hai"** - For those born in Chou and Hai Days, their fate and personal magic corresponds to the Center Origin, Celestial Whirl, Giant Gate (Ju Men), the 2nd Star of the Big Dipper

The Yin, Mao, Chen and Si Earthly Branches, all belong to the "True Talisman of the Upper Transformation of the Eight (Realm of Heaven)

The Wu, Wei, Shen, and You Earthly Branches, all belong to the "True Talisman of the Middle Transformation of the Eight (The Realm of Earth)

The Xu, Hai, Zi, and Chou Earthly Branches, all belong to the "True Talisman of the Lower Transformation of the Eight (The Realm of Water)

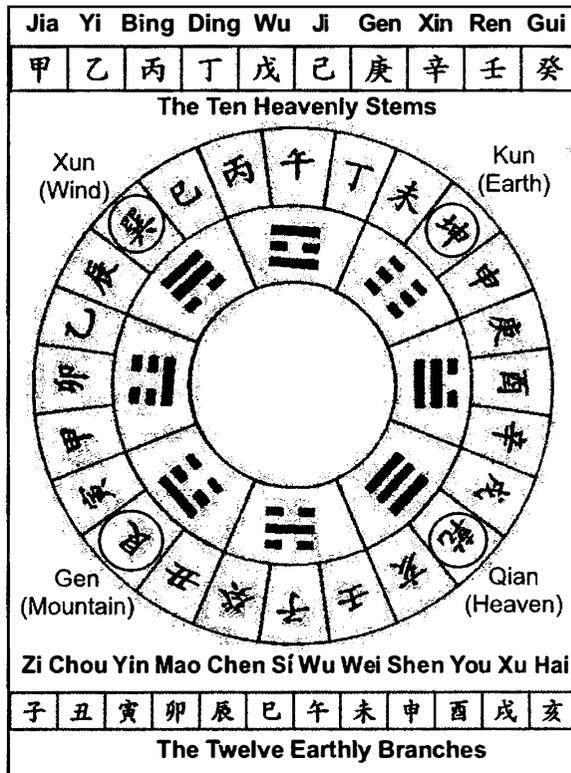


Figure 1.228. The Ten Heavenly Stems and Twelve Earthly Branches and Eight Trigrams.

MAGICAL APPLICATION OF THE 10 HEAVENLY STEMS AND 12 EARTHLY BRANCHES

When incorporating the energetic transformational aspect of the Ten Heavenly Stems into a magic ritual, the ancient Daoists would traditionally combine these influential celestial powers with the terrestrial changes manifesting within the Twelve Earthly Branches, in combination with the magical powers contained within the Bagua (Figure 1.228).

THE TWELVE EARTHLY BRANCHES HAND SEALS

The ancient Daoists viewed the body as a small and complete universe unto itself and understood that the internal organs are influenced by the celestial movements of the Sun, Moon, planets, and stars. The Governing and Conception Vessels in particular are influenced by these Heavenly cycles.

According to ancient Daoist teachings, the day is divided into twelve separate time divisions. Each time division encompasses two hours and is named after one of the Twelve Earthly Branches. The ancient priests discovered that the body's Qi and Blood mirror the Earth's seasonal ebb and flow, energetically rising and falling like the lunar tides.

Each time period in the Twelve Earthly Branches system (Figure 1.229) is regarded as having a specific influence on each of the twelve gates of the body's chakra system. The rhythmic variations of the waxing and waning of Qi and Blood are associated with the waxing and waning of Yin and Yang energy, and with the circulation of Qi along the Microcosmic Orbit (Fire) cycle.

Each of the Twelve Earthly Branches correspond 12 important energetic stages that naturally occur within nature. For example:

- **The 1st Branch "Zi,"** implies that seeds of plants and trees are ready to sprout when absorbing water.
- **The 2nd Branch "Chou,"** implies that sprouts are bending out of the earth surface.
- **The 3rd Branch "Yin,"** implies the out-of-earth grass and plants are stretching towards the sunlight.
- **The 4th Branch "Mao,"** implies that all things are thickly or densely grown.
- **The 5th Branch "Chen,"** implies that the Yang power within all things are being pushed to grow and develop.
- **The 6th Branch "Si,"** implies the full power of Yang arrives, and all things are in full development.
- **The 7th Branch "Wu,"** implies the full growth of all things on Earth because of the full power of Yang (and the beginning of Yin in nature). It also implies the mix of the Yang and Yin.

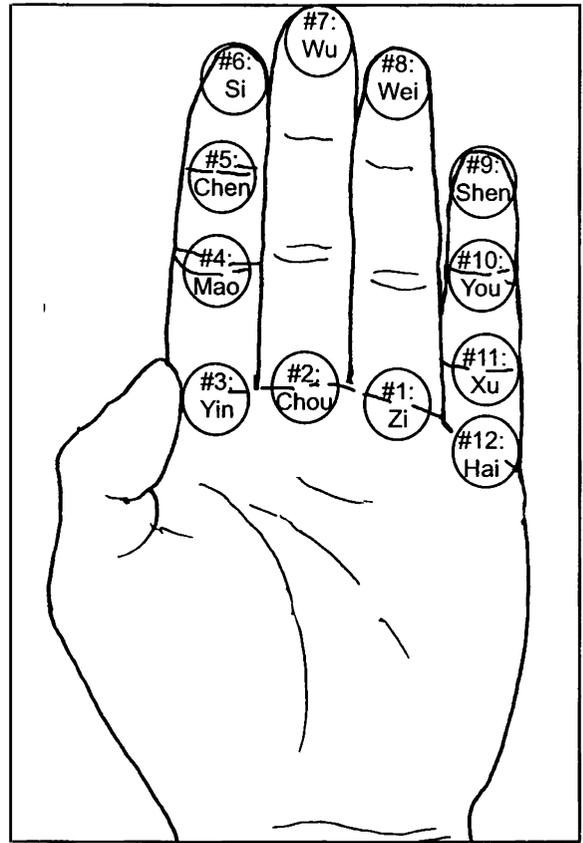


Figure 1.229. The 12 Earthly Branches Hand Seal.

- **The 8th Branch "Wei,"** implies that fruits are ripening and are ready to taste.
- **The 9th Branch "Shen,"** implies that all things are well formed and developed.
- **The 10th Branch "You,"** implies that all things are starting to wither after ripening.
- **The 11th Branch "Xu,"** implies that all things are withering and dying out.
- **The 12th Branch "Hai,"** implies that all things are exposed to and surrounded by Yin, which now reaches its peak.

THE SECRET MAGIC INCANTATIONS OF THE TWELVE EARTHLY BRANCHES

A priest can access the energy of the Twelve Chakra Gates by using the following left handed Twelve Earthly Branches Hand Seal and reciting the following Incantations (see Figure 1.229):

- Press the Mao point on the left hand and say the following Incantation, and simultaneously visualize the “Perfect Fire” of the Sun purifying and refining your body:

**“The Emperor on High
Proclaims the Orders!
With the Sun
I wash my body!”**

- Press the You point on the left hand and say the following Incantation, and simultaneously visualize the Moon hovering nine inches away from your face, washing and purifying your body with its “Perfect Water:”

**“With the Moon
I refine my perfection.”**

- Press the Zi point on the left hand and say the following Incantation:

**“The Immortal Ones
lift me up!”**

- Press the Chou point on the left hand and say the following Incantation:

**“The Jade Maidens
Protect me!”**

- Press the Mao point on the left hand and say the following Incantation:

**“My Three Hun
are pure and correct!”**

- Press the Yu point on the left hand and say the following Incantation:

**“My Seven Po
are quiet!”**

- Press the Chen and Si points on the left hand in a counterclockwise direction and say the following Incantation:

**“The Twenty-eight Constellations
join forces within me!”**

- Press the Yin point (also known as the Gen Trigram - Ghost Door) on the left hand and say the following Incantation:

“All perversity and filth”

- Press the Chou point (also known as the Kan Trigram - Northern Direction) on the left hand and say the following Incantation:

**“is driven away by the water,
and made pure!”**

- Press the Ben-Ming (“Root of Destiny”) point on the left hand (located between Mao and Chen) and say the following Incantation:

**“My Heart is in communion
with the True Way!”**

- Press the Wu point on the left hand and flick the middle finger while saying the following Incantation:

**“I ascend
to the Realm of the Formless!
Quickly, Quickly
In accordance with Imperial Law -
It is Commanded!”**

After speaking the magical incantations and connecting the left thumb to the various Twelve Earthly Branch points, the priest will spin clockwise in a Taiji circle and imagine all of the activated energy gathering and collecting into his Taiji Pole. As the priest releases his spirit to enter into the infinite space of the Wuji, he is free to perform magical training.

THE TWELVE EARTHLY BRANCHES AND THE HUMAN BODY

When applied to the human body, these changes occurring within nature also influence and affect the energy moving within the Twelve Primary Channels and Twelve Chakra Gates. This energetic pulse extends their energetic influence outwards into the body’s three Wei Qi fields (Figure 1.230).

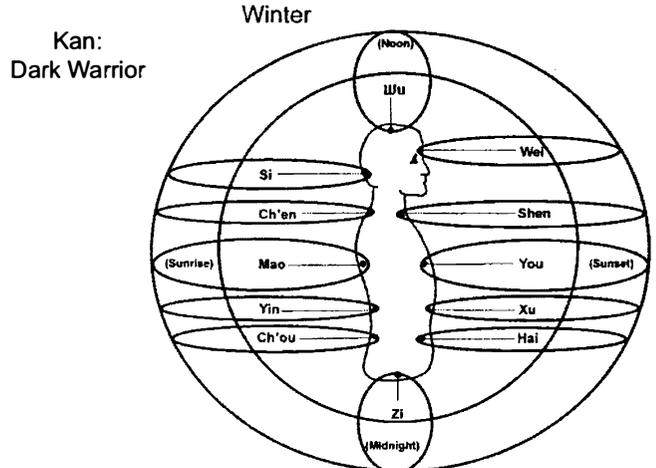
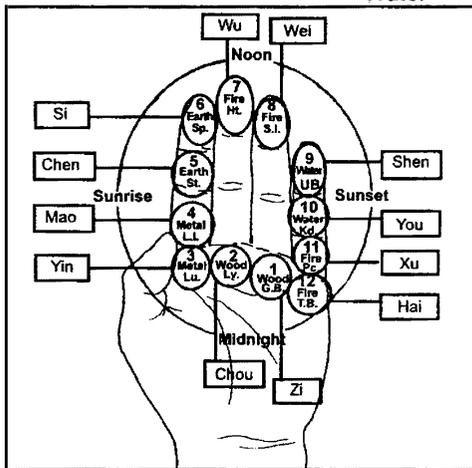
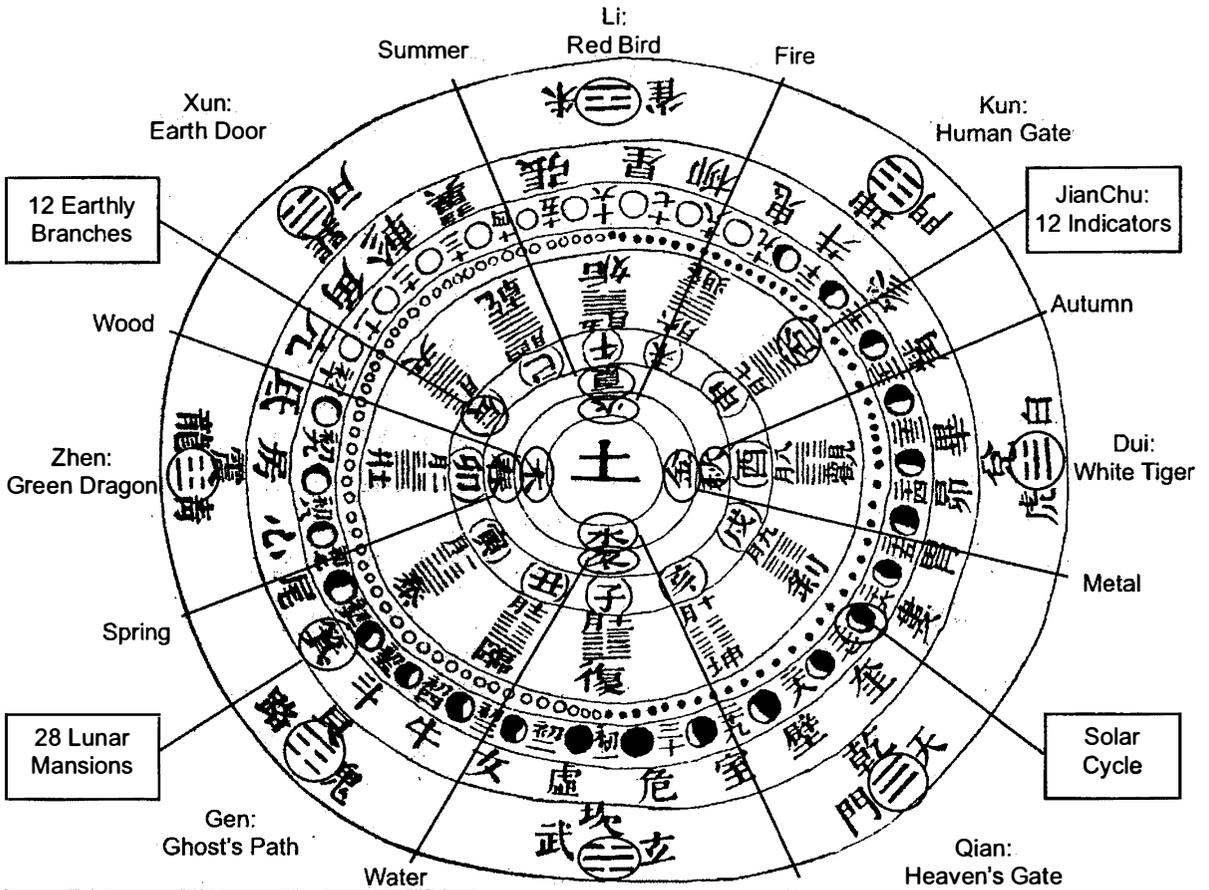


Figure 1.230. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch Relation with the Microcosmic Orbit: the main channels of the back and front of the body correspond to the ecliptic path of the sun. These twelve special energy points are associated with the Twelve Chakra Gates.

THE "13 THUNDER GODS" HAND SEAL

According to the "Jade Master's Spreading the Net to Catch Malicious Influences, written in the *Daofa Huiyuan*, the magical correspondences of the priest left hand can be used in order to summon the 13 Thunder Gods, described as follows (Figure 1.231):

- #1 - **Heavenly Thunder:** To summon the assistance of "Tianlei Yinyin," press the "Hai" Earthly Branch Point (N.N.W.).
- #2 - **Spirit Thunder:** To summon the assistance of "Shenlei Honghong," press the "Wu" Earthly Branch Point (S.S.E.).
- #3 - **Dragon Thunder:** To summon the assistance of "Longlei Juanshui," press the "Chen" Earthly Branch Point (E.S.E.).
- #4 - **Water Thunder:** To summon the assistance of "Shuilei Pofan," press the "Zi" Earthly Branch Point (N.).
- #5 - **Fire Thunder:** To summon the assistance of "Sheling Leihuo," press the "Yin" Earthly Branch Point (E.N.E.).
- #6 - **Clapping Thunder:** To summon the assistance of "Pili Jiaoheng," press the "Xuan" Earthly Branch Point (S.E.).
- #7 - **Spirit Pivot:** To summon the assistance of "Shenji Yibian," press the "Yin" Earthly Branch Point (E.N.E.).
- #8 - **Swift Destruction:** To summon the assistance of "Sumie Xiejing," press the "Daji" Point (Center).
- #9 - **Great Thunder:** To summon the assistance of "Leida," press the "Mao" Earthly Branch Point (E.).
- #10 - **Second Thunder:** To summon the assistance of "Lei Er," press the "Yin" Earthly Branch Point (E.N.E.).

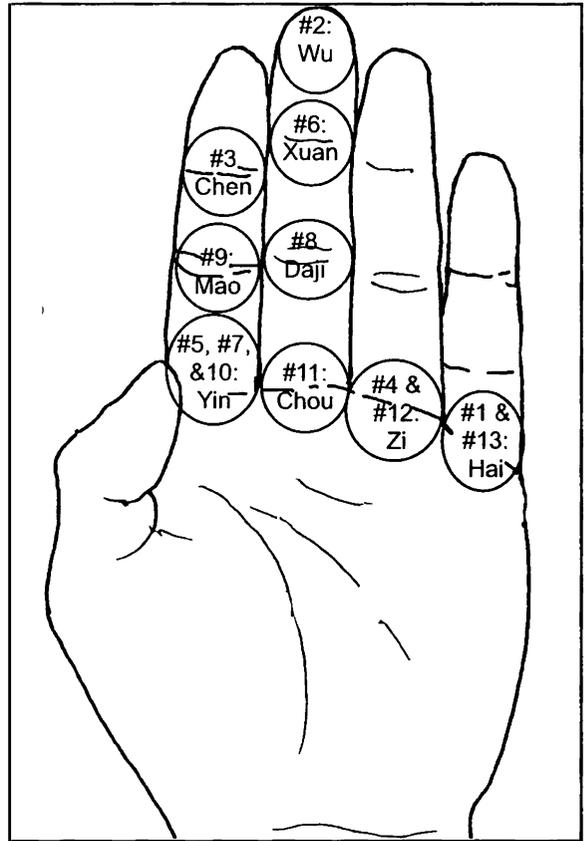


Figure 1.231. The 12 Earthly Branches Hand Seal.

- #11 - **Third Thunder:** To summon the assistance of "Lei San," press the "Chou" Earthly Branch Point (N.N.E.).
- #12 - **Fourth Thunder:** To summon the assistance of "Lei Si," press the "Zi" Earthly Branch Point (N.).
- #13 - **Fifth Thunder:** To summon the assistance of "Lei Wu," press the "Hai" Earthly Branch Point (N.N.W.).

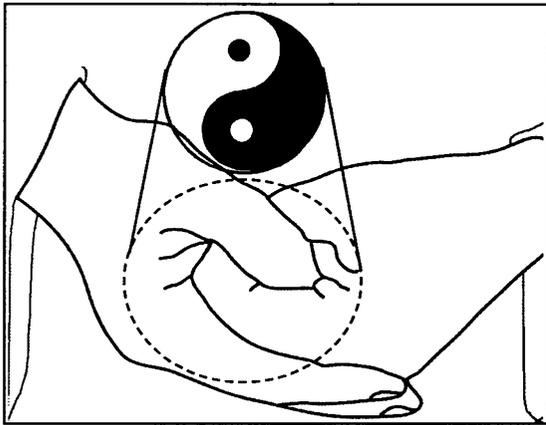


Figure 1.232. The "Taiji" Double Hand Seal

DAOIST TAIJI HAND SEAL GREETING

In ancient China, all Daoist priests traditionally greeted each other using the Taiji Hand Seal (Figure 1.232). This special Double Hand Seal required the priest to place his left hand on the outside, cupping his right hand (which is placed on the inside). Looking downward into the hand formation, one can see the formation of the Yin and Yang Taiji symbol.

Hidden from the public is the placement of the thumb of the left hand, pressing onto the Zi Earthly Branch finger position on the right hand. This special area is the beginning of Yang, and is located at the base of the ring finger on the right hand. When pressing the Zi point on the right hand, the priest internally says the following Incantation:

"The Immortal Ones lift me up!"

Additionally, the thumb of the right hand touches the Wu Earthly Branch finger position on the right hand. This special area is the peak of Yang, and is located at the tip of the right hand's middle finger. When pressing the Wu point on the right hand, the priest internally says the following Incantation:

"I ascend to the Realm of the Formless!"

Traditionally, when greeting another priest, the amount of shaking of the Taiji salute reflects the degree of friendship. For example, if both priests smile and salute and vigorously shake their Taiji fists, it indicates the meeting of long lost friends.

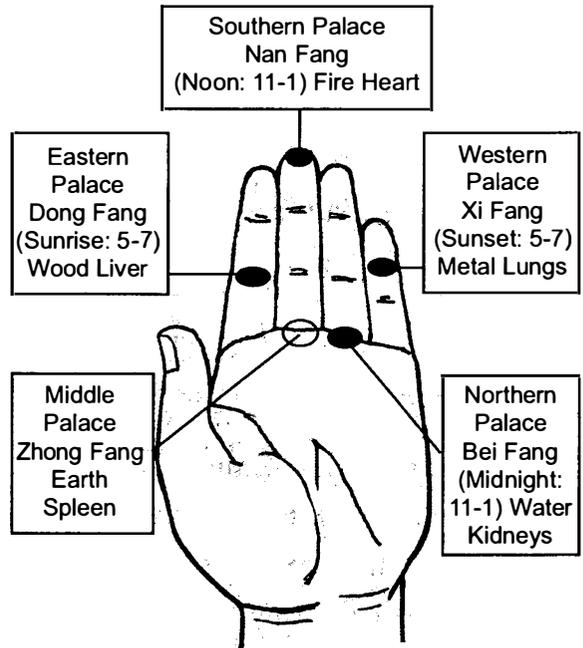


Figure 1.233. Hand Seal pattern used for bringing Qi from a specific Organ and direction into a glass of water for healing.

MAO SHAN HAND SEALS USED FOR HEALING OR PROTECTION

In the ancient Mao Shan Daoist monasteries, Hand Seals were used for bringing Qi from a specific internal organ or celestial direction into a vessel of water for healing (Figure 1.233). This Hand Seal technique is then followed with a specific Breath Incantation. If a Daoist priest wishes to gather Heavenly Qi from which to strengthen the Liver, he or she will repeat the following Breath Incantation:

**"Dong Fang
wuji fei Tian Shen,
wang su jiang Gan Qi
yu wu sui zhong!"
Ji, Ji, Ru Lu Ling!"**

Which translates as:

**"Eastern Palace
infinite flying Heavenly God,
quickly bring down the Liver Qi
into my water!
Quickly, Quickly carry out this Order,
As a Mandate of the Law!"**

The Incantation is then sealed by shouting the following Secret Sound Incantation:

“An Da!”

When shouting the Secret Sound Incantation, it is important that the priest simultaneously form the An Da Double Hand Seal (Figure 1.234).

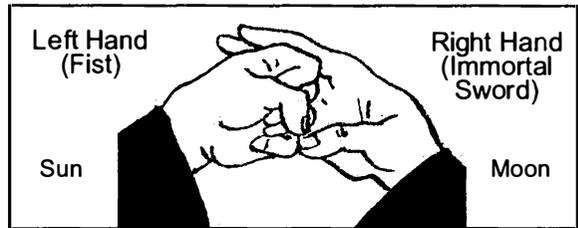


Figure 1.234. The “An Da” Double Hand Seal

- **The “An Da” Double Hand Seal:** This Double Hand Seal is used for ending the Summoning Ritual. The left fist represents the celestial energy of the Sun, the right Immortal Sword represents the celestial energy of the Moon. The An Da Double hand Seal is generally used before or after speaking Magic Activation Incantations (i.e., this type of magical incantation is energetically explosive, shouted

quickly, followed immediately with the “An Da” Double Hand Seal to offer a form of energetic completion).

The Breath Incantation is changed according to the Daoist priest’s needs, substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals (Figure 1.235).

Palace	Time	Element	Organ	Altar Gift	Immortal
Eastern Palace: <i>Dong Fang</i>	5-7 P.M. Sunrise	Wood Element	Liver <i>Gan</i>	Incense: <i>Xiang</i>	Green/Blue Immortal
Southern Palace: <i>Nan Fang</i>	11-1 Noon	Fire Element	Heart <i>Xin</i>	Light: <i>Deng</i> (Candles)	Red Immortal
Western Palace: <i>Xi Fang</i>	5-7 A.M. Sunset	Metal Element	Lungs <i>Fei</i>	Flowers: <i>Hua</i>	White Immortal
Northern Palace: <i>Bei Fang</i>	11-1 Midnight	Water Element	Kidneys <i>Shen</i>	Water: <i>Shui</i>	Black Immortal
Middle Palace: <i>Zhong Fang</i>		Earth Element	Spleen <i>Pi</i>	Fruit: <i>Gua</i>	Yellow Immortal

Figure 1.235. Chart of Daoist Five Palaces Correspondence

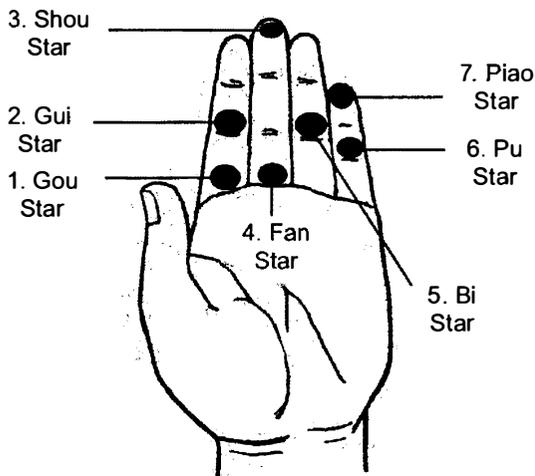


Figure 1.236. The Seven Stars of the Big Dipper can be accessed through the priest's left hand.

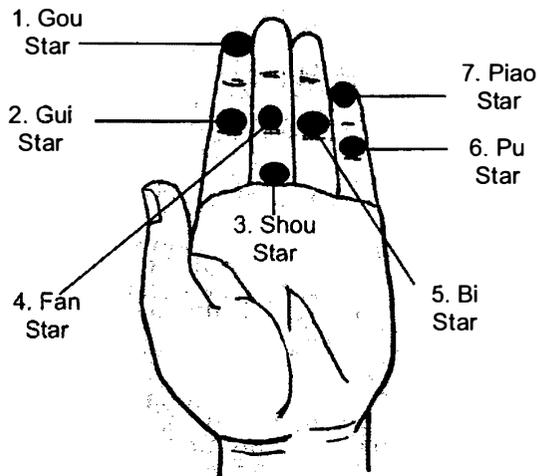


Figure 1.237. The Seven Stars of the Big Dipper can be accessed through the priest's left hand.

**SEVEN STARS OF THE BIG DIPPER #1
SINGLE HAND SEALS**

In ancient Daoism, the advanced Single Hand Seals were sometimes used to access the power of one of the seven specific stars of the Big Dipper. The following is one esoteric version used by priests for accessing the hidden powers of the Seven Big Dipper Stars (Figure 1.236):

1. **The Gui Star:** The access point for gathering and cultivating the magical energy of this star is located at the second segment of the index finger.
2. **The Gou Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the index finger.
3. **The Fan Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the middle finger.
4. **The Shou Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the middle finger.
5. **The Bi Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the ring finger.
6. **The Pu Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the little finger.
7. **The Piao Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the little finger.

**SEVEN STARS OF THE BIG DIPPER #2
SINGLE HAND SEALS**

The following is another esoteric version used by ancient Daoist priests for accessing the hidden powers of the Seven Big Dipper Stars (Figure 1.237):

1. **The Kui Star:** The access point for gathering and cultivating the magical energy of this star is located at the second segment of the index finger.
2. **The Da Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the index finger.
3. **The Cong Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the middle finger.
4. **The Heng Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the middle finger.
5. **The Bi Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the ring finger.
6. **The Pu Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the little finger.
7. **The Biao Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the little finger.

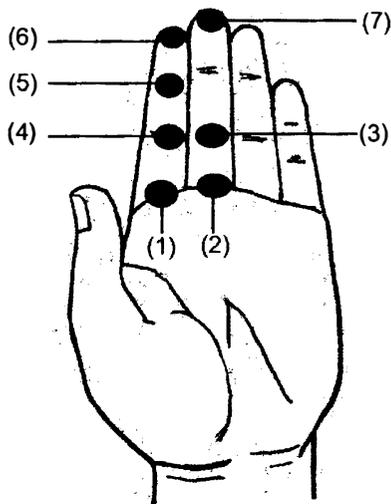


Figure 1.238. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand.

SEVEN STARS PATTERN OF THE NORTHERN DIPPER SINGLE HAND SEALS #1

Certain advanced Single Hand Seals were sometimes used to access the combined power of the seven stars of the Northern Dipper by performing specific stepping rituals. In the advanced training, these esoteric stepping rituals could be performed on the Daoist priest's left hand. The above is one version of a Northern Big Dipper Seven Star Stepping Pattern initiated on the Daoist priest's left hand (Figure 1.238).

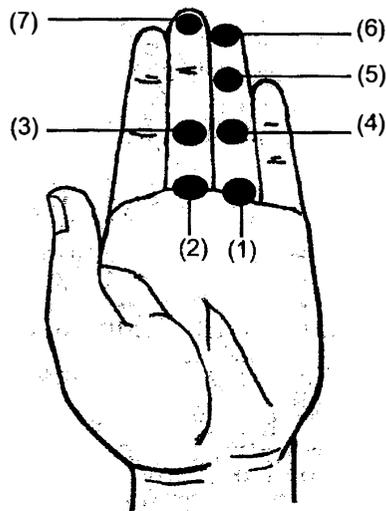


Figure 1.239. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand

SEVEN STARS PATTERN OF THE NORTHERN DIPPER SINGLE HAND SEALS #2

Certain advanced Single Hand Seals (Mudras) were sometimes used to access the combined power of the seven stars of the Northern Dipper by performing stepping rituals.

In advanced training, these esoteric stepping rituals could be performed on the left hand of the Daoist priest. The above is one version of a Northern Dipper Seven Star Stepping Pattern initiated on the Daoist priest's left hand (Figure 1.239).

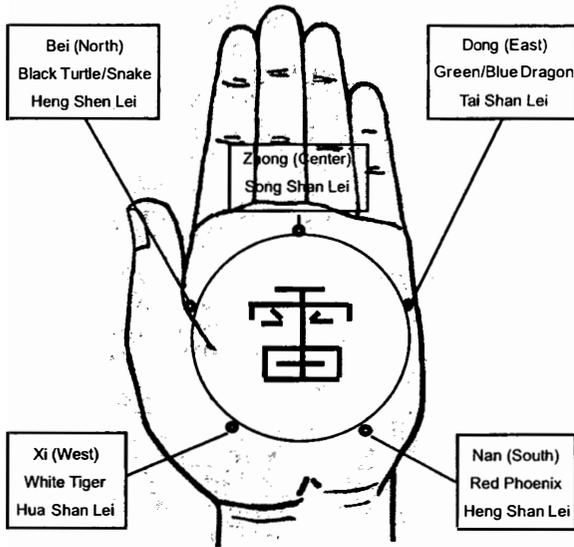


Figure 1.240. Draw the Chinese character for Thunder on the center of your palm with your Sword Fingers Hand Seal. Next, draw the Five Thunder Mountains and circle the mountains while reciting the Incantation.

THE “FIVE THUNDERS EXPLODE” HAND SEAL

When performing Five Thunder Magic, the Daoist priest will draw the Five Thunder Mountains on the center of his or her left palm, while reciting a magical incantation used to gather the magic power of the five guardians of the Five Sacred Mountains.

The priest will then draw five circles around the center of a “Thunder” character, and speak the following magic incantation to call and dispatch the Five Thunder Generals from the Five Thunder Mountains (Figure 1.240):

“Dong Qi Tai Shan Lei
(The Eastern Energy of the Tai Shan Thunder);

Nan Qi Heng Shan Lei
(The Southern Energy of the Heng Shan Thunder);

Xi Qi Hua Shan Lei
(The Western Energy of the Hua Shan Thunder);

Bei Qi Heng Shan Lei
(The Northern Energy of the Heng Shan Thunder);

Zhong Qi Song Shan Lei
(The Center Energy of the Song Shan Thunder)”

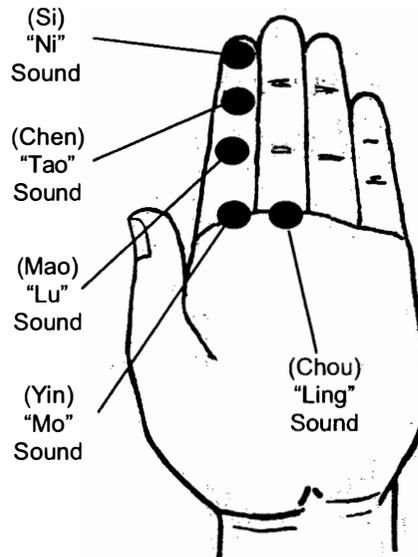


Figure 1.241. The “Five Sacred Sounds” Altar Hand Seal

THE “FIVE SACRED SOUNDS” HAND SEAL

This special Hand Seal originates from the *Shangqing Lingbao Dafa* (“Great Rites of the Upper Clarity and Magical Treasure”), written at the beginning of the Yuan Dynasty (1279-1368 A.D.). It is traditionally used when entering into the sacred altar area.

In this magic ritual, there are 5 sacred sounds that must be spoken 7 times each, in different directions, when entering into the altar room (ritual space), and when burning incense during the preparation for performing a magic ritual.

When each sound is spoken, the thumb on the priest’s left hand should move to the appropriate Earthly Branch point, and the priest should face the indicated direction (Figure 1.241).

- Press the “Chou” point on the left hand, and say “Ling,” 7 times while facing North-Northeast
- Press the “Yin” point on the left hand, and say “Mo” 7 times while facing East-Northeast
- Press the “Mao” point on the left hand, and say “Lu” 7 times while facing East
- Press the “Chen” point on the left hand, and say “Tao” 7 times while facing East-Southeast
- Press the “Si” point on the left hand, and say “Ni” 7 times while facing South-Southeast

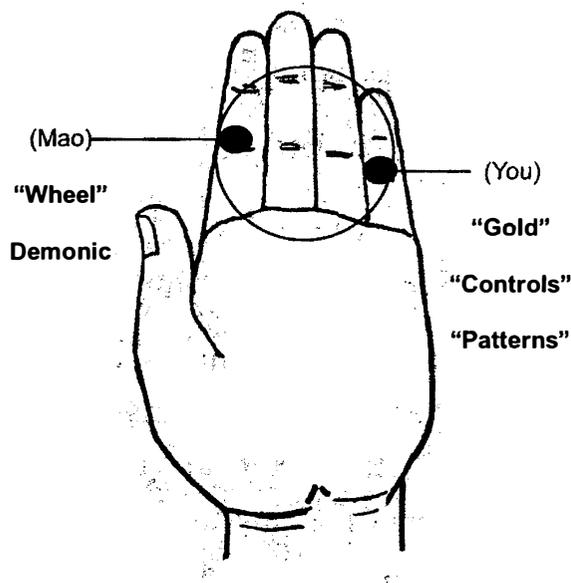


Figure 1.242. The Golden Wheel
To Control Demons" Hand Seal

THE "GOLDEN WHEEL TO CONTROL DEMONS" HAND SEAL

This special Hand Seal originates from the *Shangqing Lingbao Dafa* ("Great Rites of the Upper Clarity and Magical Treasure"), written at the begin-

ning of the Yuan Dynasty (1279-1368 A.D.). It is traditionally used in the Mao Shan Daoist traditions when subjugating ghosts and evil spirits.

When forming the Golden Wheel to Control Demons Hand Seal, the character for "Gold" is located on the bottom crease of the middle pad of the little finger; and the character for "Wheel" is located on the bottom crease of the middle pad of the index finger.

When each Word of Power is spoken from the magical incantation, the thumb on the priest's left hand should move to the appropriate Earthly Branch point, and the priest should face the indicated direction (Figure 1.242). The magic incantation and Hand Seal is performed as follows:

- Press the "You" point on the left hand, and say "Gold," while facing West
- Press the "Mao" point on the left hand, and say "Wheel" while facing East
- Press the "You" point on the left hand, and say "Controls" while facing West
- Press the "Mao" point on the left hand, and say "Demonic" while facing East
- Press the "You" point on the left hand, and say "Patterns" while facing East

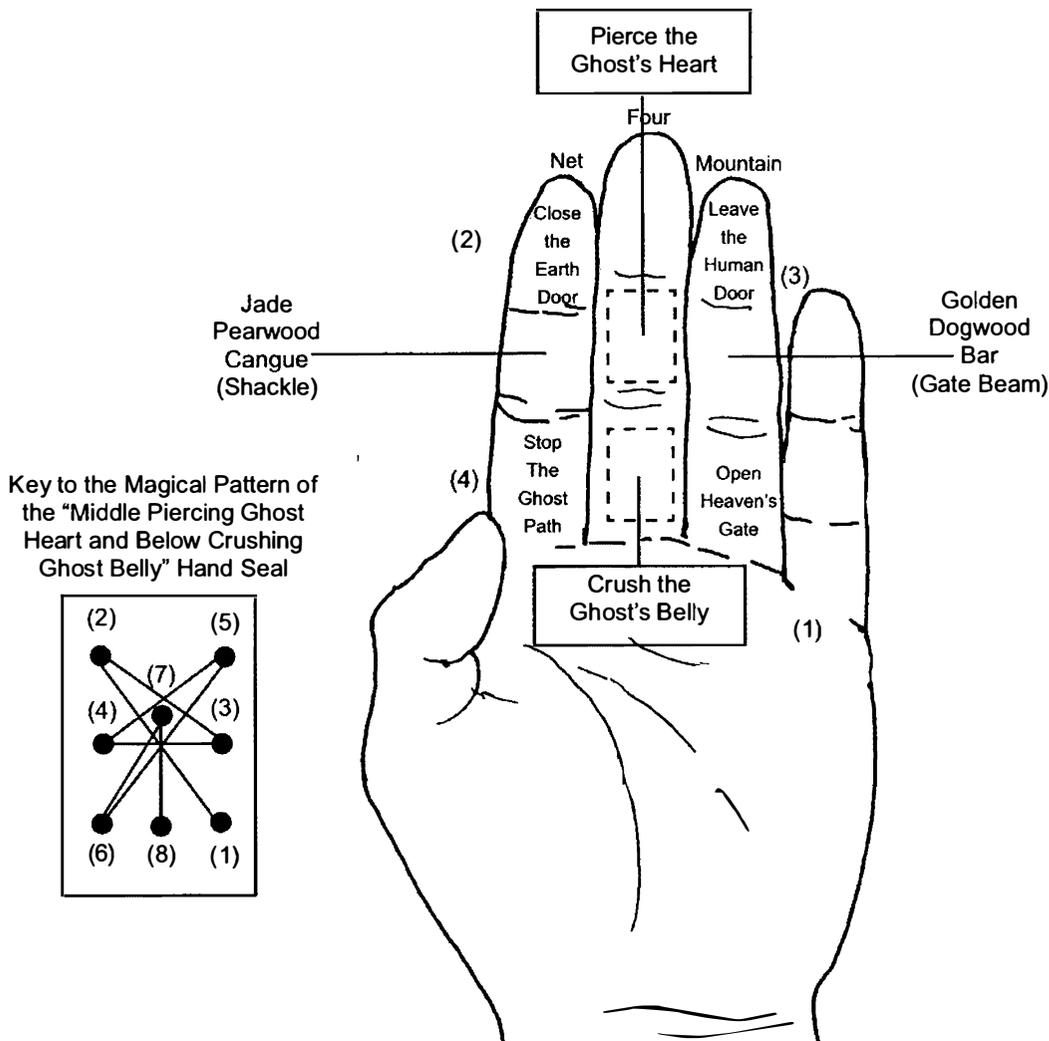


Figure 1.243. The "Middle Piercing Ghost Heart and Below Crushing Ghost Belly" Hand Seal

THE "MIDDLE - PIERCING GHOST HEART AND BELOW - CRUSHING GHOST BELLY" HAND SEAL

According to ancient Daoist exorcism teachings, when performing a magical ritual, the priest can invoke the supernatural powers of the gods of the various celestial realms and star constellations for divine protection.

This is accomplished through a progressive series of magical applications. For example, the priest must first Open Heaven's Gate and Close the Earth Door, and enter the Human Door in or-

der to receive the divine authority and power to effect Man's Destiny. Next, the priest will Leave the Human Door and Stop the Ghost Path in order to capture the evil spirit. Then, the priest will take the Golden Dogwood Bar, shackle and seal the evil spirit within the Pearwood Cangue. Next, the priest will Pierce the Ghost's Heart and Crush the Ghost's Belly. Each of these important stages can be accomplished through speaking various magical incantations, while using the left thumb to press secret areas on the priest's left hand for magical activation (Figure 1.243).

THE 28 STAR CONSTELLATION SECRET HAND SEAL

According to ancient Daoist teachings, the priest is may invoke the celestial powers of the 28 Star Constellations for divine protection. These 28 Celestial Powers were traditionally combined in order to form the powerful stellar energies of the "Four Celestial Animal Guardians." These powerful guardians were composed of Seven Star Generals, each assigned to protect one of the celestial quadrants.

The combined magical powers of each of the four sets of seven generals, compose the total energetic powers and esoteric formations of each of the Four Celestial Animal Guardians (Figure 1.244):

THE GREEN DRAGON STAR CONSTELLATION

The Green Dragon corresponds to the following seven mansions, or positions, of the moon:

- Horn (Jiǎo) - East - Green/Blue-Rain Dragon
- Neck (Kàng) - East - White-Dragon
- Root (Dī) - East - Yellow-Badger
- Room (Fáng) - East - Dark Red-Rabbit
- Heart (Xīn) - East - Dark Blue-Fox
- Tail (Wěi) - East - Purple/Red-Tiger
- Winnowing Basket (Jī) - East - Black-Leopard

THE RED PHOENIX STAR CONSTELLATION

The Red Phoenix corresponds to the following seven mansions, or positions, of the moon:

- Well (Jǐng) - South - Green/Blue-Wild Dog
- Ghost (Guǐ) - South - White-Sheep (Goat)
- Willow (Liǔ) - South - Yellow-Roebuck
- Star (Xīng) - South - Dark Red-Horse
- Extended Net (Zhāng) - South - Dark Blue-Stag
- Wings (Yì) - South - Purple/Red-Snake
- Chariot (Zhěn) - South - Black-Earthworm

THE WHITE TIGER STAR CONSTELLATION

The White Tiger corresponds to the following seven mansions, or positions, of the moon:

- Legs (Kuǐ) - West - Green/Blue-Wolf
- Bond (Lóu) - West - White- Domestic Dog
- Stomach (Wèi) - West - Yellow-Pheasant
- Hairy Head (Mǎo) - West - Dark Red-Rooster
- Net (Bì) - West - Dark Blue-Crow
- Turtle Beak (Zì) - West - Purple/Red-Monkey
- Three Stars (Shēn) - West - Black-Ape

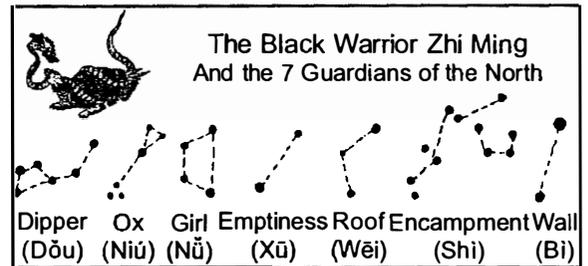
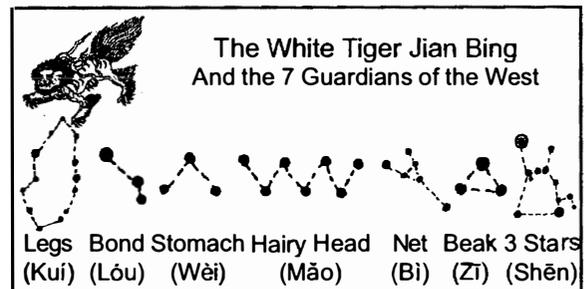
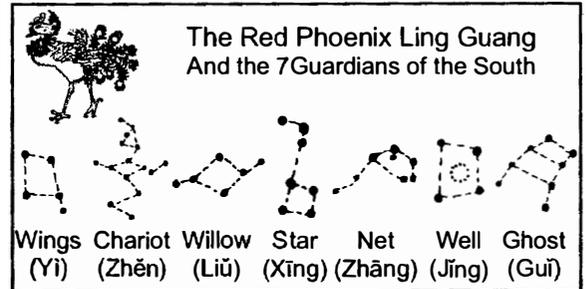
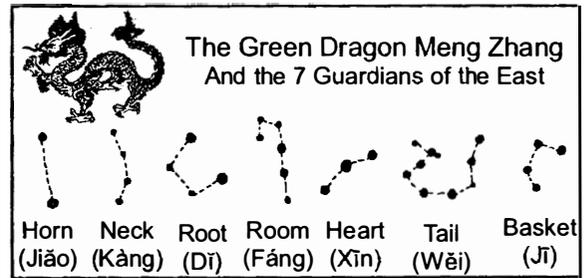


Figure 1.244. The Celestial Animal Star Formation

THE BLACK WARRIOR STAR CONSTELLATION

The Black Warrior (Turtle/Snake) corresponds to the following seven mansions, or positions, of the moon:

- Dipper (Dǒu) - North - Green/Blue-Qi Lin
- Ox (Niú) - North - White-Ox
- Girl (Nǚ) - North - Yellow-Bat
- Emptiness (Xū) - North - Dark Red-Rat
- Rooftop (Wēi) - North - Dark Blue-Swallow
- Encampment (Shì) - North - Purple/Red-Pig
- Wall (Bì) - East - Black-Snail

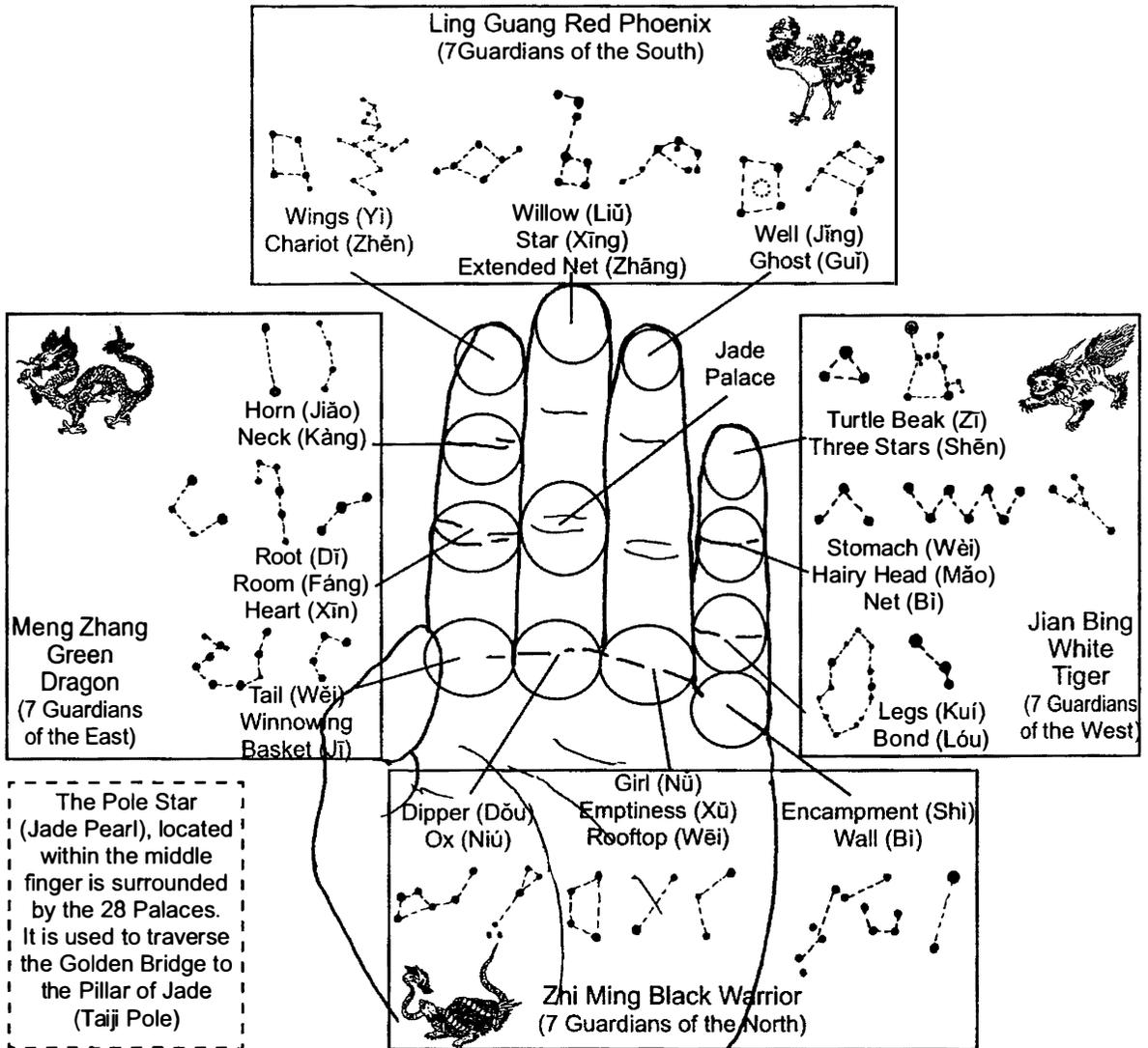


Figure 1.245. The 28 Star Constellations are collectively used as the Guardians of the 4 Heavenly Directions .

During magic ritual, the priest will imagine each of the various 28 Star Constellations positioned onto his left hand. When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand position, call out the general's name, direction, color, and animal manifestation. Then, the priest will recite a special magical incantation inviting the star gods celestial assistance.

THE 28 STAR CONSTELLATION FORMATION

During magic ritual, the Daoist priest will imagine each of the various 28 Star Constellations positioned onto his left hand (Figure 1.245). When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand point, and then

call out the general's name, direction, color, and animal manifestation. Next, the priest will recite a special magical incantation and invite the star gods celestial assistance.

This secret teaching is based on specific instructions given in the *Daoist Canon (Daode Zhenjing Jiyi)*, which also advocates visualizing

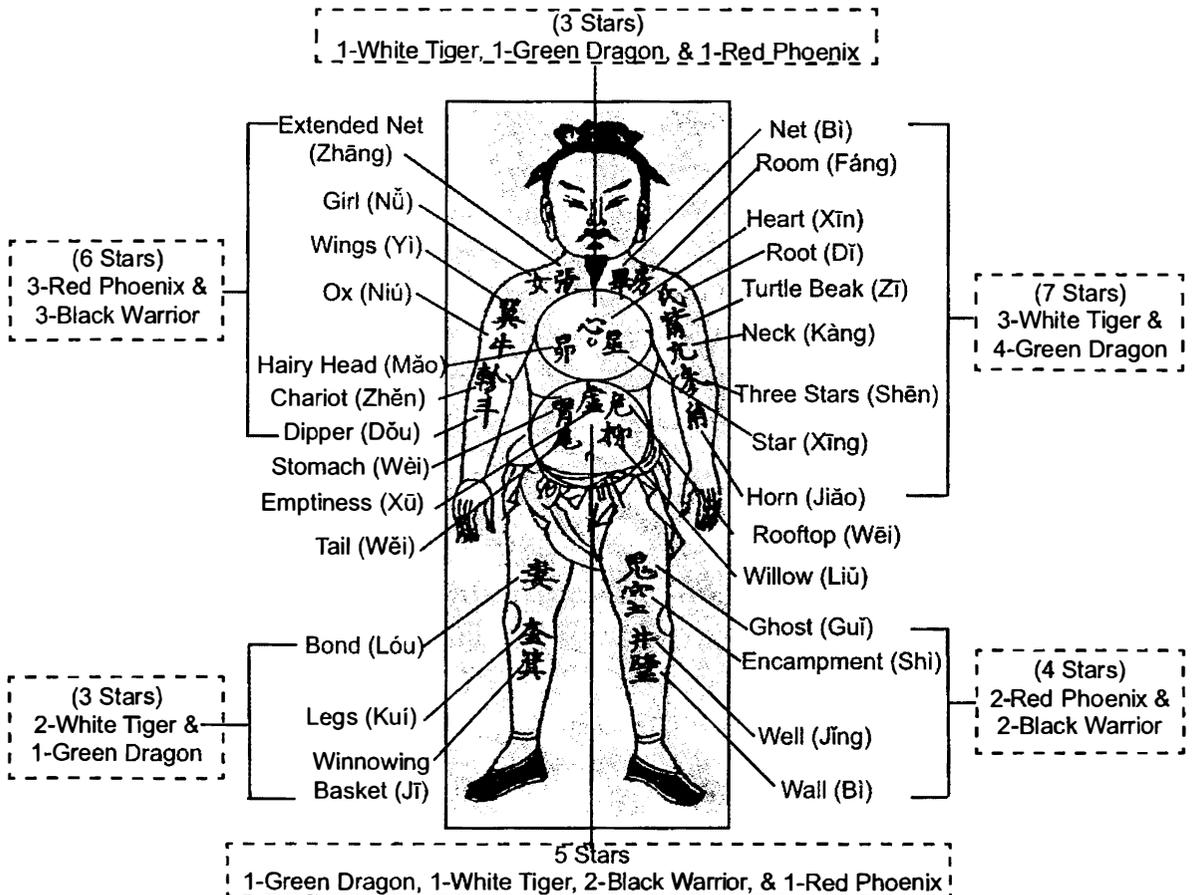


Figure 1.246. The 28 Star Constellations Enveloped within the Daoist priest's body

the gods of the 28 Star Constellations (Mansions) onto the human body for protection (Figure 1.246).

This secret teaching reveals the esoteric names of the celestial gods and their correspondences with the spirits and energies of the human body.

The purpose is to energetically and spiritually connect the 3 Bodies (physical, energetic, and spirit body) with the superior and inferior spheres of the universe, and to link the inner and the outer worlds. This important visualization is accompanied with a special magic incantation, recited as follows:

**“Mengzhang the Green Dragon
 protects me on the left
 with his bold and powerful laws!
 Jianbing the White Tiger
 commands the celestial soldiers
 and protects me on the right!**

**The magical light of Lingguang
 the Red Phoenix is in front of me,
 Zhiming the mysterious Dark General
 holds the bright light behind me!
 The Heavenly Generals ride about
 on golden wheels of fire!
 They dispatch their celestial soldiers
 who play their Heavenly drums,
 creating a powerful Heavenly sound!
 Everyone knows of life and death,
 they all understand the profound chances
 and great opportunities!
 Let the Three and Five Marshal Generals
 and their celestial soldiers
 come together with the public!
 Let their sunshine and the brightness
 come upon us now!
 Quickly, Quickly
 In accordance with Imperial Law -
 It is Commanded!”**

DAOIST ESOTERIC SINGLE HAND SEALS

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

- Celestial Master Daoism (Tian Shi sect) from Long Hu Shan, located in the Jiangxi Province.
- Upper Clarity Daoism (Shang Qing sect) from Mao Shan, located in the Jiangsu Province.
- Magical Treasure Daoism (Ling Bo sect) from Ge Zao Shan, located in the Jiangxi Province.

These particular Single Hand Seals can be divided into three main categories according to their magical uses: Hand Seals used for Worship, Hand Seals used for Summoning, and Hand Seals used for Attacking and Defending.

SINGLE HAND SEALS USED FOR WORSHIP

The following is a list of popular Single Hand Seals used in Zheng Yi Daoist rituals for the alchemy of Worship. The primary goal is one of energetic and spiritual transformation, brought about through prayer and meditation.

- **The White Crane Single Hand Seal:** This Single Hand Seal is used for Worship and offering incense sticks. It is energetically used to show respect to the celestial immortals. The last three fingers symbolize an offering of three incense to the celestial immortals (Figure 1.247). 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).

The White Crane Single Hand Seal is sometimes referred to as "Xian Xiang Gong Sheng" ("Put in Mouth to Present to Immortals"), and is commonly used in Daoist magical rituals in order to pick up the separate pieces of incense before placing them inside the burner.

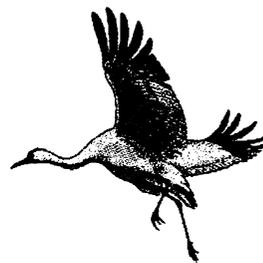
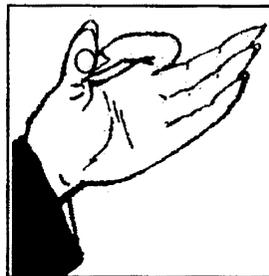


Figure 1.247. The White Crane Single Hand Seal

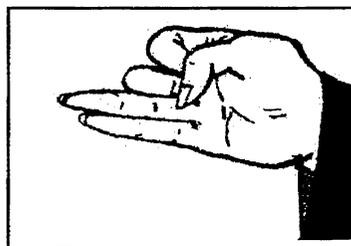


Figure 1.248. The Willow Branch Single Hand Seal

During the magic ritual, the overseeing senior priests will traditionally use their right White Crane Hand Seal in order to first pick up the incense from its special container.

Next, the priests will move the piece of incense from his first finger - onto his second (Fire) finger.

Then, the priest will look up into the eyes of the altar statue, connect his spirit with that of the celestial deity ("Three Eyes Become One"), and then use his middle finger in order to place the incense onto the hot coal burning inside the incense burner.

- **The Willow Branch Single Hand Seal:** This Single Hand Seal is used for Worship. It symbolizes the Willow Branch and is energetically used in rituals to purify the water at the altar, or to dip into the altar cup to flick holy water onto specific items for purification (Figure 1.248).

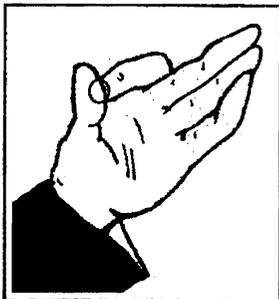


Figure 1.249. The Tiny Light Single Hand Seal

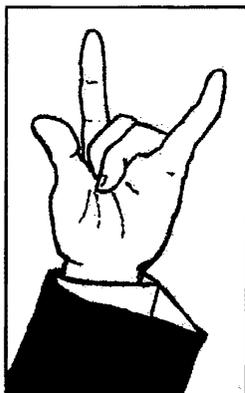


Figure 1.250. The Trident Single Hand Seal (Three Mountains Hand Seal)

- **The Tiny Light Single Hand Seal:** This Single Hand Seal is used for Worship. It is used to represent the electrical light that illuminates within the energetic particles contained within the field of Yin and Yang (which envelops the infinite space of the Wuji). It is energetically used for protection by purifying, illuminating and shining divine light over a person, place or thing (Figure 1.249).
- **The Trident Single Hand Seal:** Sometimes known as the "Three Mountains Hand Seal, this special Hand Seal is used for Worship. It

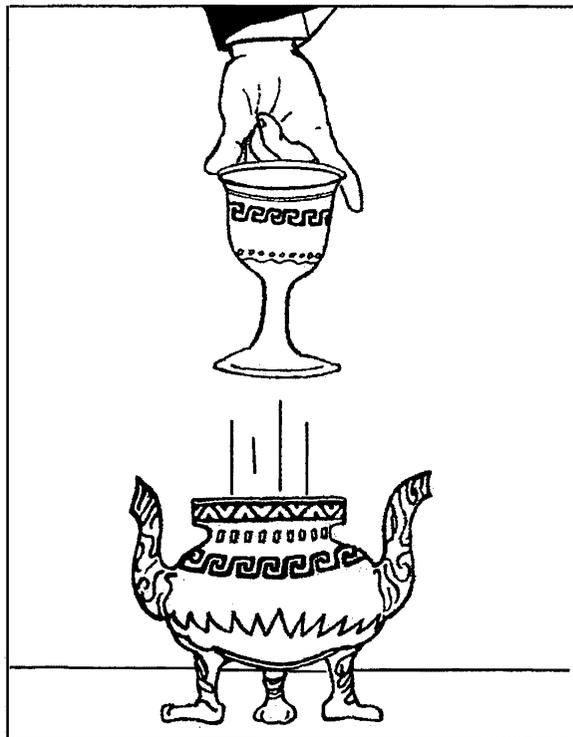


Figure 1.251. Using the Trident Hand Seal To Purify the Altar Water

symbolizes three prongs and is energetically used to support the purified water cup on the altar during purification rituals, and is sometimes used for holding or support of other altar tools (Figure 1.250).

In magical ritual, the Trident Hand Seal can also be used to hold the top of the Water Cup (Figure 1.251), allowing the priest to purify the Holy Water by passing it over and through the rising incense smoke. The name of this special ritual movement is "Guo Lu Fen Xiang" ("Pass-Through Burner and Purify with Incense Smoke").

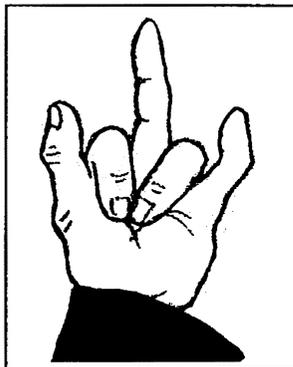


Figure 1.252. The Magical Toad Single Hand Seal

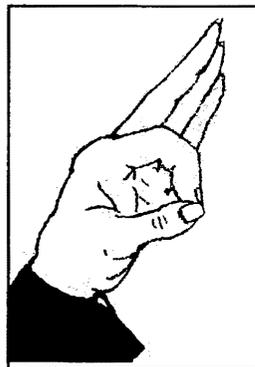


Figure 1.253. The Jade Ring Single Hand Seal

- **The Magical Toad Single Hand Seal:** This Single Hand Seal is used for Worship. It represents an image of the immortal three legged toad from the Moon Palace, and is energetically used to bring about the fragrant smell of the celestial world into the realm of the human world (Figure 1.252).

- **The Jade Ring Single Hand Seal:** This Single Hand Seal is used for Worship. It is used to energetically represent a magical bracelet of the Celestial Mother Dou Mu, and used to show respect to the Palace of Dou Mu (the Mother of the seven stars of the Big Dipper). She is generally depicted as having three eyes in each of her four faces (one facing each of the four major direction). She has eight arms (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 a senior Daoist immortal and is credited with the ability to save people from many types of evil and trouble (Figure 1.253).

- **The Magical Root Single Hand Seal:** This Single Hand Seal is used for Worship. It represents the fusion of Qi and Shen, and is the energetic and spiritual foundation used to send reports to Mother Dou Mu in order to request for auspicious times (Figure 1.254).

- **The Two Lotus Joining Single Hand Seal:** Also known as the Black Headed Lotus Hand Seal, this seal is used for Worship. It is ener-

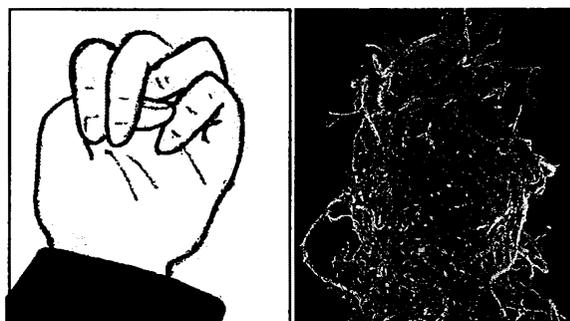


Figure 1.254. The Magical Root Single Hand Seal

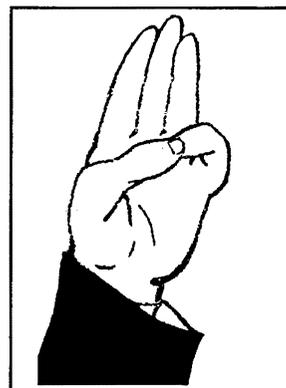


Figure 1.255. The Two Lotus Joining Hand Seal (Black Headed Lotus Hand Seal)

getically used to invite Wang Mu Niang Niang (Mother of the Heavenly Emperor), welcome her to the altar and offer her respect as she appears (Figure 1.255).

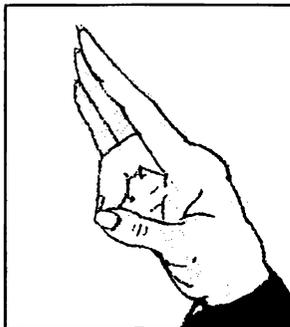


Figure 1.256. Right Poplar (Aspen) Branch Hand Seal

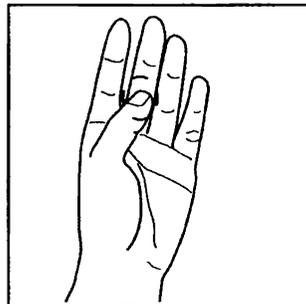


Figure 1.258. The Jade Crease (Left Jade) Single Hand Seal

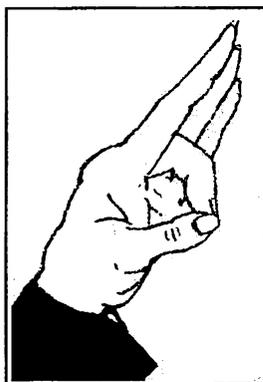


Figure 1.257. Left White Crane Single Hand Seal

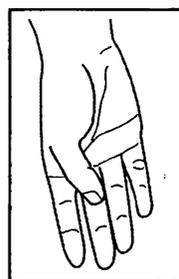
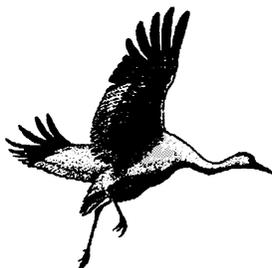


Figure 1.259. Right Golden Dragon Single Hand Seal

- **The Right Poplar (Aspen) Branch Single Hand Seal:** This Single Hand Seal is used for Worship (Figure 1.256). White Poplar (Aspen) is considered to be one of the most powerful condensers of Yang Qi. This tree strongly influences clairvoyance and healing.
- **The Left White Crane Single Hand Seal:** This special Hand Seal is used for Worship and offering incense sticks. It is energetically used to

show respect to the celestial immortals. The raised three fingers symbolize an offering of three incense to the celestial immortals (Figure 1.257). The middle finger and thumb represent the Jade Emperor and the infinite space of the Wuji through which to access the Divine.

- **The Left Jade (Jade Crease) Single Hand Seal:** In Daoist magic, the Jade Crease Double Hand Seal (Figure 1.258), is traditionally used for praying and for worship.
- **The Right Golden Dragon Single Hand Seal:** This Hand Seal is used for Worship (Figure 1.259).



Figure 1.260. The Gathering The Hun Hand Seal

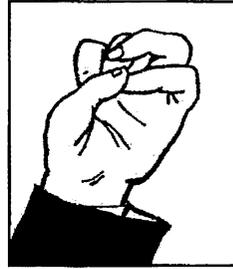


Figure 1.262. The Golden Lotus Single Hand Seal



Figure 1.261. The Flying Hun Crosses the Sea Single Hand Seal

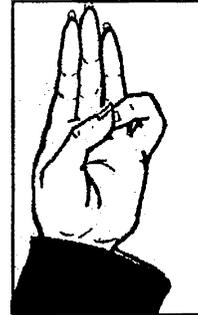


Figure 1.263. The Small Gold Metal (Left Small Golden Board) Single Hand Seal

SINGLE HAND SEALS USED FOR SUMMONING

The following is a description of popular Single Hand Seals used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Summoning. The primary goal of Summoning is that of demanding or requesting the presence or service of one of the five types of Immortals (Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals and Celestial Immortals).

- **The Gathering The Hun Single Hand Seal:** This Single Hand Seal is used for Summoning. It is used in rituals to energetically gather the soul of the dead (Hun) to the altar (Figure 1.260).
- **The Flying Hun Crosses the Sea Single Hand Seal:** This Single Hand Seal is used for Summoning. It symbolizes flying over the ocean,

and is energetically used for gathering the soul of the dead and bringing it back to the altar area (Figure 1.261).

- **The Golden Lotus Single Hand Seal:** This Single Hand Seal is used for Summoning. It energetically represents the Golden Lotus Flower where the Great Ancestral Master will show his appearance (Figure 1.262).
- **The Small Gold Metal Single Hand Seal:** Also known as the Left Small Golden Board (Report Tablet) Single Hand Seal, this special seal is used for Summoning. It is energetically used as a "Grand Order" (or command) for the Great Ancestral Master to come and protect you by terrifying and defeating evil spirits (Figure 1.263).

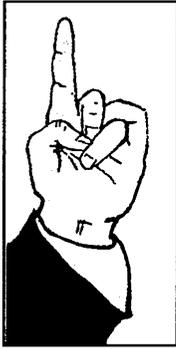


Figure 1.264. The Single Star (Left Dipper) Single Hand Seal

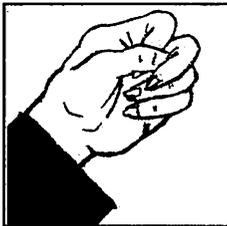


Figure 1.265. The Left Jade Single Hand Seal

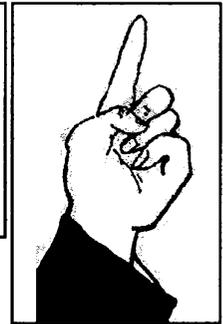
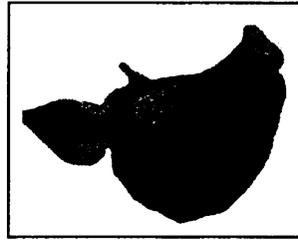


Figure 1.266. The Small Pig's Head Single Hand Seal



Figure 1.267. The Mother of the Big Dipper And her Celestial Cart

- **The Single Star Single Hand Seal:** Also known as the Left Dipper Single Hand Seal, this special seal is used for Summoning. It energetically represents the Dan Dou (Single Star) and is used to request that Mother Dou Mu command or Summon the Heavenly Court to dispatch the Celestial Generals (Figure 1.264).
- **The Left Jade Single Hand Seal:** This Single Hand Seal is used for Summoning. It symbolizes the celestial Jade Palace, with the left thumb touching the Jade Crease on the middle finger. It is energetically used to gather the celestial immortals to the altar (Figure 1.265).
- **The Small Pig's Head Single Hand Seal:** This Single Hand Seal is used for Summoning. It resembles a small pig's head and is energetically used in small ceremonies to summon the "Horned Pig" of Mother Dou Mu down into the human world (Figure 1.266).

In traditional magic ritual, when Dou Mu is being honored as the Mother of the Big Dipper and is invited down from the Heavens to the altar space, she may sometimes appear riding in a celestial carriage being pulled by seven Horned Pigs (Figure 1.267).

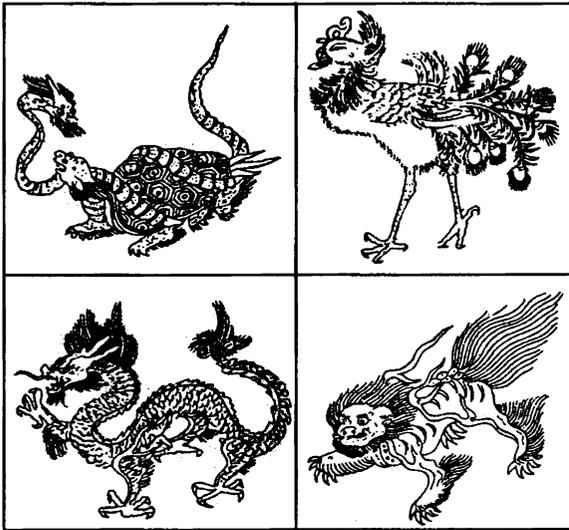


Figure 1.268. The 4 Guardians of the Four Directions



Figure 1.269. The Four Divine Marshals Who Enforce the Law

- **The Four Heavenly Immortal Generals Single Hand Seal:** This Single Hand Seal can be used for summoning the powerful guardians of the Four Directions (North, South, East, and West) to reside over a magic ritual (Figure 1.268). the Four Heavenly Immortal Generals Single Hand Seal can also be used in order to call forth the four powerful Thunder Martial Generals (also known as the Four

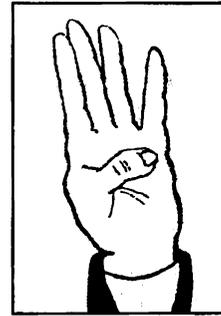


Figure 1.270. The Four Heavenly Immortal Generals (The Four Divine Marshals) Single Hand Seal



Magic
Ghost
Eating
Tiger



Figure 1.271. The Magic Tiger Single Hand Seal

Divine Marshals For Justice and Law) to the altar room to aid the Daoist priest in times of trouble (Figure 1.269). Traditionally, the priest will use the Four Heavenly Immortal Generals Single Hand Seal for protection (Figure 1.270).

- **The Magic Tiger Hand Seal:** This special Hand Seal (Figure 1.271) is traditionally used for summoning the powerful Ghost-Eating Tiger of the celestial realm. It represents the magical image of the celestial Ghost-Eating Tiger, believed to fiercely devour malevolent ghosts and evil spirits. It is traditionally used in magical rituals that request the assistance of Marshal General Zhao's Magical Tiger or the Celestial Master's Magical Tiger to the altar area in order to remove evil spirits.

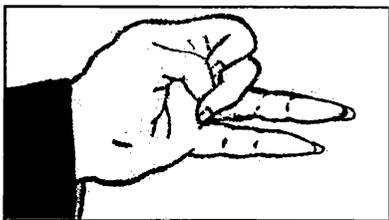


Figure 1.272. The Left Blue-Green Spirit Single Hand Seal

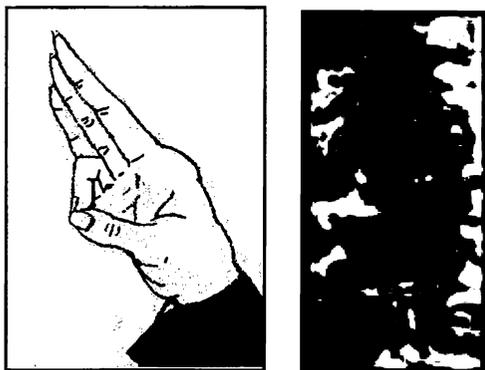


Figure 1.273. The Right Blue-Green Spirit Single Hand Seal

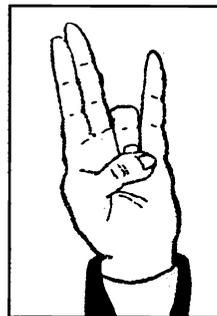


Figure 1.274. The Three Powers Single Hand Seal

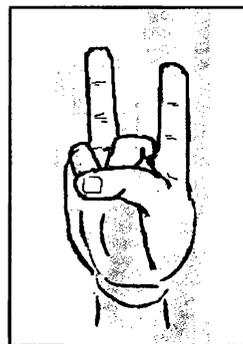


Figure 1.275. The Magic Choking Bone Hand Seal

- **The Left Blue-Green Spirit Single Hand Seal:** This Single Hand Seal is used for Summoning. It is energetically used to represent the celestial post from which Martial General Wen Qiong will rein in his Celestial Horse (Figure 1.272).
- **The Right Blue-Green Spirit Single Hand Seal:** This Single Hand Seal is used for Summoning. It is energetically used to represent the celestial ring from which Martial General Wen Qiong will rein in his Celestial Horse (Figure 1.273).
- **The Three Powers Single Hand Seal:** This Single Hand Seal is used for Activating magic talismans and special reports being sent to the Celestial Court (Figure 1.274). The Three Powers Hand Seal is used to represent the Three Realms or Three Worlds (Heaven, Earth, and the Underworld). When used in ritual, the talisman or Report is held in-between the index and middle fingers, and waved over the altar incense.
- **The Choking Bone Single Hand Seal:** This famous single hand seal is used on patients who have swallowed and are choking on a chicken

bone, fish bone, pig bone, duck bone, a small piece of bamboo, or small piece of wood (i.e. chopstick). After saying a magic incantation, the priest will give tea to the choking person and ask them to immediately drink the tea. Then the priest will form the "Choking Bone" Hand Seal (Figure 1.275) and emit Qi into the patient's throat, imagining that the bone is dissolving in the patient's throat.

- **The Reveal Yourself Single Hand Seal:** This secret hand seal is traditionally magically activated and used to dissolve the projected hallucinations created from a sorcerer using Illusionary Magic. When combined with special incantations, the energy released from this special hand seal also allows the defending priest to see ghosts and spirit entities that roam the Earth.

After washing the eyes with special Talisman Water (see *Daoist Magical Talisman* book), the priest will speak the following magic incantation:

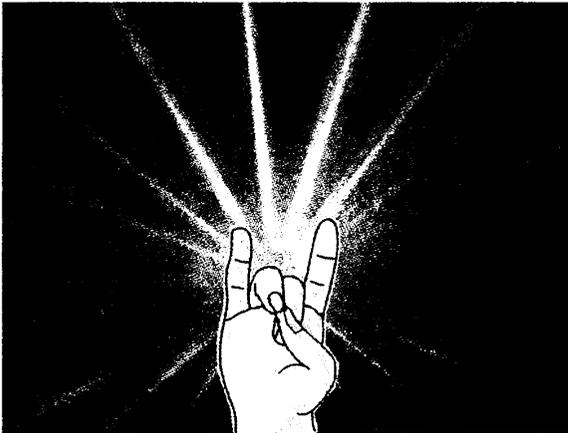


Figure 1.276. The "Reveal Yourself" Hand Seal

**"The Heavens are boundless!
The Earth is boundless!**

**All of the immortals and saints,
help me to radiate
the small illuminating light!**

**This small bright light
illuminates the 5 Directions!
It shines on my voice
helping me to command
all my magic tools!**

**In every step I take,
it helps me,
leads me,
and assists me!**

**Heavenly soldiers and generals
do it quickly as a Law!"**

After saying the magical incantation, the priest forms the "Reveal Yourself" Hand Seal (Figure 1.276). In this special hand seal, the middle (Fire) finger touches the center of the palm, and the ring finger (Metal) touches the thumb.

Next, the priest will say the following magical incantation:

**"Om Ah Ra Pa Tsa Na Dhi"
"Reveal Yourself"**

As the secret hand seal is being formed, the priest imagines exhaling a Purple Mist into the

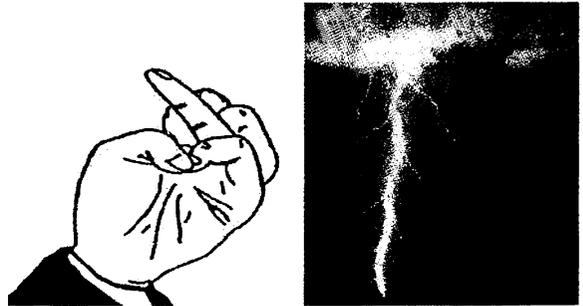


Figure 1.277. The Single Thunder Hand Seal

room, allowing any projected illusions to be immediately dissolved and any spirit entity within the area to be revealed.

- **The Single Thunder Hand Seal:** This special Single Hand Seal (Figure 1.277) is used for gathering and absorbing the celestial energies of heat and light released from thunder and lightning into your body. It is traditionally used to increase the Daoist priest's psychic power. The gathering and absorbing magic ritual is performed as follows:

1. During a thunder storm, just before lightning is about to strike, squat down on your left foot, with your right knee touching the ground.
2. Next, form the Single Thunder Hand Seal with both palms, and repeat the following:

**"I summon the Green Thunder of the East,
The Red Thunder of the South,
The White Thunder of the West,
The Black Thunder of the North,
And the Yellow Thunder of the Center!**

**I sincerely Summon the Thunders!
Hung - Hung - Hung - Hung - Hung!
I invoke the Five Thunders
from all directions into my body!"**

3. Now inhale, and imagine that you swallow the thunder and lightning energies into your Lower Dantian.
4. End the magic ritual by placing both Single Thunder Hand Seals in front of your mouth (i.e., the tips of both ring fingers). Inhale, and draw in the external Thunder Qi resonating within the environment into your body and fuse it with the already existing internal Thunder Energy.

SINGLE HAND SEALS USED FOR ATTACKING AND DEFENDING

The following is a list of popular Single Hand Seals used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Attacking and Defending. These skills are commonly incorporated in esoteric Daoist rituals used for exorcism (removing evil spirits from a person, place, or thing).

The training involved in the energetic and spiritual art of Attacking and Defending is divided into six primary stages: Protection, Obstruction, Attacking, Catching, Imprisoning and Sealing. These six stages are described as follows:

- **Protection:** The energetic goal of Protection Single Hand Seals is to create an energetic field strong enough to provide for the safety of the disciple's person (self, family, loved ones, etc.), place (house, worship area, etc.) or things (items of significance and importance).
- **Obstruction:** The energetic goal of Obstruction Single Hand Seals is to create an energetic field strong enough to stop or inhibit a evil spirit or demonic entity from further antagonistic actions.
- **Attacking:** The energetic goal of Attacking Single Hand Seals is to create an energetic field strong enough to initiate a direct attack onto the spirit entity, whereby its energetic form will be captured, defeated, or destroyed.
- **Binding:** The energetic goal of Binding Single Hand Seals is to create an energetic field strong enough to envelop, bind, and restrain an evil spirit.



Figure 1.278. The Magic Scissors Single Hand Seal

- **Imprisoning:** The energetic goal of Imprisoning Single Hand Seals is to create an energetic field strong enough to energetically detain and confine an evil spirit.
- **Sealing:** The energetic goal of Sealing Single Hand Seals is to create an energetic field strong enough to provide the final energetic sealing needed after the incantation has imprisoned the evil spirit into a confined area.

PROTECTION

- **The Magic Scissors Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents the celestial scissors of the eternal law of the Dao and is energetically used to cut and separate the good from the energetic "cords" attached to the body via evil (dark) people, places or things (Figure 1.278).

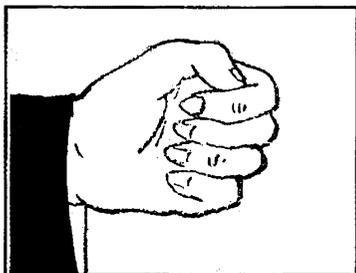


Figure 1.279. The "Sai Nian" Single Hand Seal

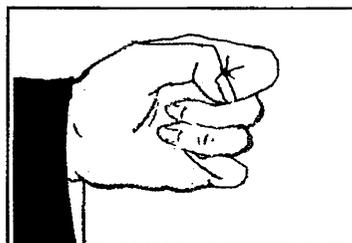
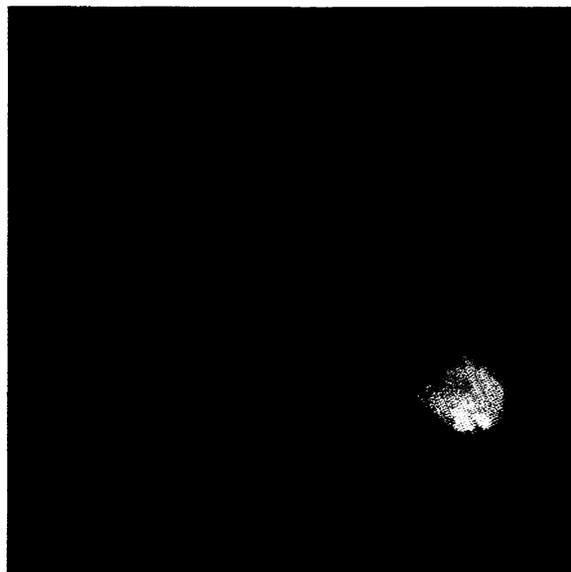


Figure 1.280. The Left Fire Ball Single Hand Seal

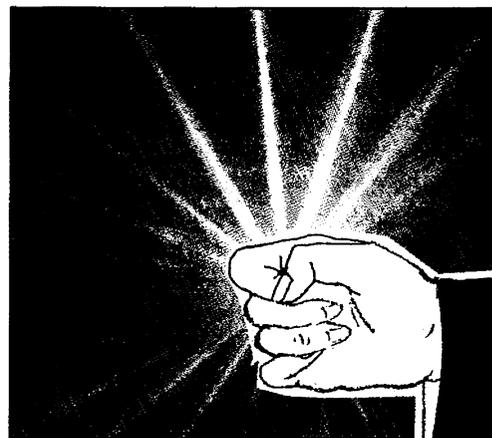


Figure 1.281. The Right Golden Bullet Single Hand Seal

OBSTRUCTION

- **The "Sai Nian" Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It symbolizes a cork or stopper and is energetically used to block or stop the energetic leakages that occur from holes in an individual's Wei Qi (Aura) field. These energetic holes cause the individual life-force to become vulnerable to being stolen via people, places or things (energetic parasites). The Sai Nian Hand Seal is also used for obstructing psychic attacks and chasing away evil spirits (Figure 1.279).
- **The Left Fire Ball Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It symbolizes a Fire Ball, and is energetically used to block or stop psychic attacks and for chasing away evil spirits (Figure 1.280).
- **The Right Golden Bullet Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It symbolizes a Golden Ball of Divine Light, and is energetically used to block or stop psychic attacks. This hand seal is also used for chasing away evil spirits (Figure 1.281).

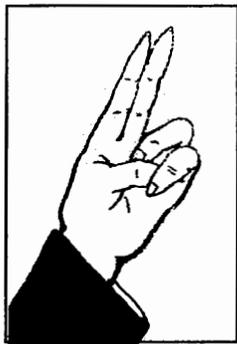


Figure 1.282. The Immortal Sword Single Hand Seal

Tai Shan
(Peaceful/Tranquil
Mountain)

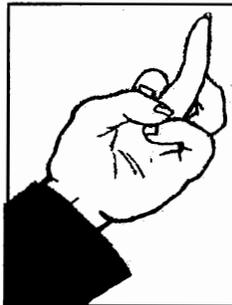


Figure 1.283. The Mount Tai (Tai Shan) Single Hand Seal

ATTACKING

- **The Immortal Sword Single Hand Seal:**

This Single Hand Seal is used for Attacking and Defending, and is used to energetically represent the magical power of the Immortal Sword (Figure 1.282). In this special hand seal, the ring finger is positioned at the center of the palm, while the thumb touches the Gen (Metal Element - White Tiger) position. This special energetic connection allows for an even more powerful magical sword.

The magical power released from this Single Hand Seal is energetically used to draw powerful magical talismans within the air, create esoteric characters for protection, and create magical seals inside water, smoke, clouds, mist, and fire. When used for defence or attacking, it can remove evil, cut energetic cords, and pierce the heart of demons.

Because the Sword Fingers Hand Seal directs the Qi and Shen, it can be used for many magical applications.

One example of using the Sword Fingers Hand Seal in order heal, is to point it towards a glass of water and begin to stir it using the projected Qi and magical healing incantations.

- **The Mount Tai Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent pick-



Figure 1.284. The Left Zi-Wei (Purple Star) Single Hand Seal

ing up Mount Tai, lifting it 10,000 Zhuang (miles) in the air and then slamming it down hard on top of evil spirits and ghosts in order to energetically crush them (Figure 1.283).

- **The Left Zi-Wei (Purple Star) Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It energetically represents the Zi Wei (Purple Star) of the Heavens. Energetically, its power is so immense that it is used to place on top of fierce ghosts and evil spirits in order to dissolve them like acid (Figure 1.284).

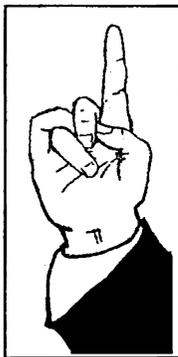
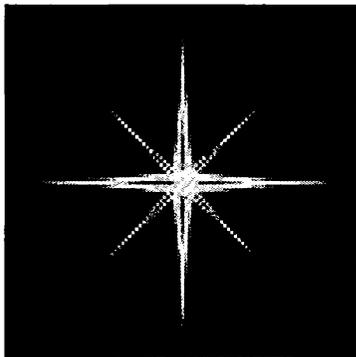


Figure 1.285. The Right Zi-Wei (Purple Star) Single Hand Seal



Figure 1.286. The Demanding Knife (Beackening Discussion Single Hand Seal)

- **The Right Zi-Wei (Purple Star) Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It energetically represents the Zi Wei (Purple Star) of the Heavens. Energetically, its power is so immense that it is used to place on top of fierce ghosts and evil spirits in order to dissolve them like acid (Figure 1.285).

According to the classic sculptures of the *Dazu Nanshan Grottoes*, the God of the Zi-Wei Star sits in a Dragon Chair, wears an imperial uniform, and holds a Jade Report Tablet. During the Han Dynasty, the God of Zi Wei ("Zi Wei Da Di"), was considered to be one of the most powerful gods in the Daoist pantheon.

The Zi Wei Star is also known as the "Purple Rosa Multiflora," the "Baby Rose," and the "Rambler Rose," and was used in ancient China to refer to the North Pole Star, the most prominent star in the sky.

- **The Demanding Knife Single Hand Seal:** Also known as Beckoning Discussion Single Hand Seal, this special seal is used for Summoning, Attacking, and Defending.

When used for Summoning, it represents the beckoning call for assistance within the



The Ghost Beating Stick

Figure 1.287. The Ghost Beating Stick Hand Seal (The Subjugating Pestle)

Three Realms (Heaven, Earth, and the Underworld).

When Attacking, it is used to represent a magical knife (Dao Tao), and is energetically applied for chopping demons, cutting evil spirits and destroying ghosts (Figure 1.286).

- **The Ghost Beating Stick Single Hand Seal:** Also known as the Subjugating Pestle Hand Seal, this special seal is used for Attacking and Defending. It represents the immortal stick used for beating demons and is energetically used to beat the evil spirits into submission (Figure 1.287).



Figure 1.288. The Medical Fork (Right Peaceful Medicine) Single Hand Seal.

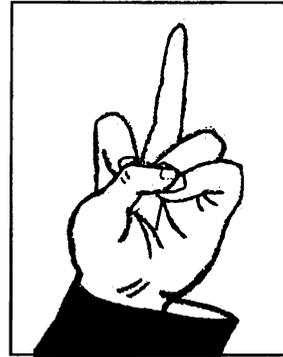
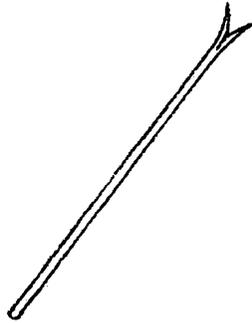


Figure 1.290. The Magic Needle (The Seven Ancestors Golden Lotus) Hand Seal

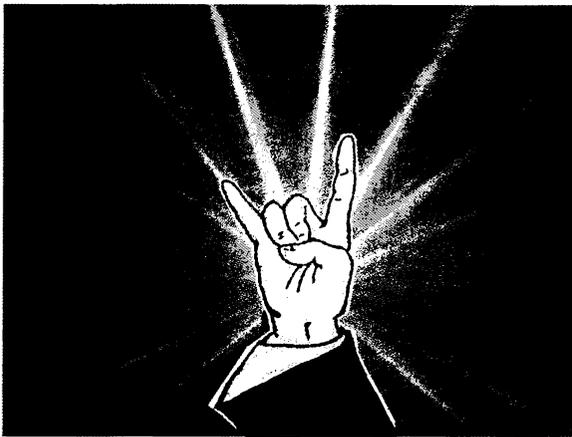


Figure 1.289. "The Mighty Light Hand Seal"

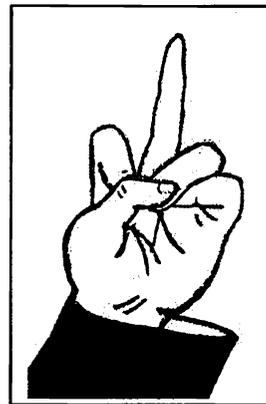


Figure 1.291. The Left Small Tai Shan Single Hand Seal

CATCHING

- **The Medical Fork Single Hand Seal:** Also known as the Right Peaceful Medicine Single Hand Seal, and the Mighty Light Hand Seal, this special seal is used for Attacking and Defending. It energetically symbolizes a fatal poisonous weapon that is used to stop and kill evil things. This hand seal is commonly used in order to entice and bring spirit entities out of hiding into the "light," to then be paralyzed (or frozen) before beginning an exorcists inquisition (Figure 1.288).

- **The Mighty Light Hand Seal:**

When used in special Exorcism Rituals, the Medical Fork Hand Seal is sometimes known as "The Mighty Light Hand Seal (Figure 1.289)"

- **The Magic Needle Single Hand Seal:** Also known as the Seven Ancestors Golden Lotus Hand Seal, this special seal is used for Attacking and Defending. It represents an Immortal's Magic Needle or Golden Lotus, both of which have magical powers. It is energetically used in magic rituals to chase, search, and penetrate evil spirits and ghosts (Figure 1.290).
- **The Left Small Tai Shan Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents Mount Tai, which has magical powers, and it is energetically used to summon Thunder Generals, and remove evil spirits and ghosts (Figure 1.291).



Figure 1.292. The Single Dragon that Pierces the Mountain Single Hand Seal

- **The Single Dragon that Pierces the Mountain Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically penetrate through mountains and into the depths of the Earth. It is used to energetically cut through, chase-after and catch evil spirits (Figure 1.292).

SEALING

- **The Five Blacks Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent the final seal ("Black Cover"), meaning to place a powerful energetic cover over a pit once it is closed (Figure 1.293).

It is energetically used as the final or finishing technique for the binding of an evil spirit inside a pit or cave (as in the final imprisoning of a demonic entity).

- **The Five Blacks Thunder Hand Seal:** This special Hand Seal (Figure 1.294) is sometimes used in magical exorcism ritual in order to gather the supernatural powers of Zhenwu, the Perfected Warrior (Figure 1.295), and his Four Celestial Marshals to remove a demonic entity. In this special application, the Five Blacks Thunder Seal is performed with the first three fingers resting onto the thumb and the little finger placed onto its base crease.

One of Zhenwu's powerful exorcism weapons was the Seven Star Sword of the Three Terraces. This refers to the seven stars of the Norther Dipper and to the powerful constel-

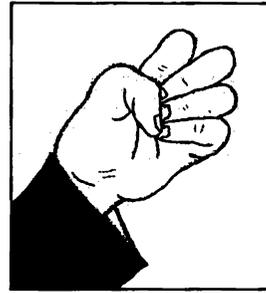


Figure 1.293. The Five Blacks Single Hand Seal

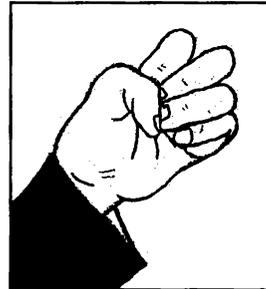


Figure 1.294. The Five Blacks Thunder Seal Single Hand Seal



Figure 1.295. Zhenwu (The Perfected Warrior)

lation called the Three Terraces, located in immediate proximity to the Big Dipper.

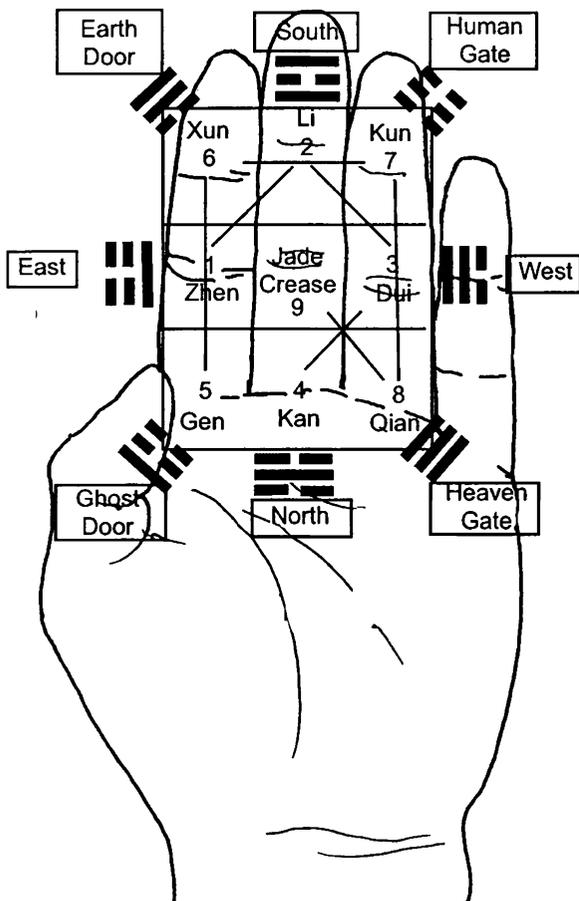


Figure 1.296. In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm, allowing Daoist priest the ability to summon and gather the energetic and spiritual powers of the Bagua into the body.

BREAKING THE PRISON HAND SEAL AND MAGIC INCANTATION RITUAL

The following is an example of using Single Hand Seals while performing a Daoist magic ritual. In the following magic ritual, the Daoist priest will form each of the eight Postnatal Bagua (Eight Trigram) Hand Seals with his left hand (Figure 1.296). With his right hand, the priest will



Figure 1.297. The Thunder Command Block

use the Thunder Command Block (Figure 1.297) to write magic seals and magical script patterns, while speaking esoteric sound incantations. In this magic ritual, each of the special hand seals is accompanied with an esoteric magic seal that the priest must envision within his Third Eye.

Starting from the Thunder (Zhen) Trigram position, the priest will sojourn through each of the Eight Trigrams in the following manner (Figure 1.298):

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

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

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

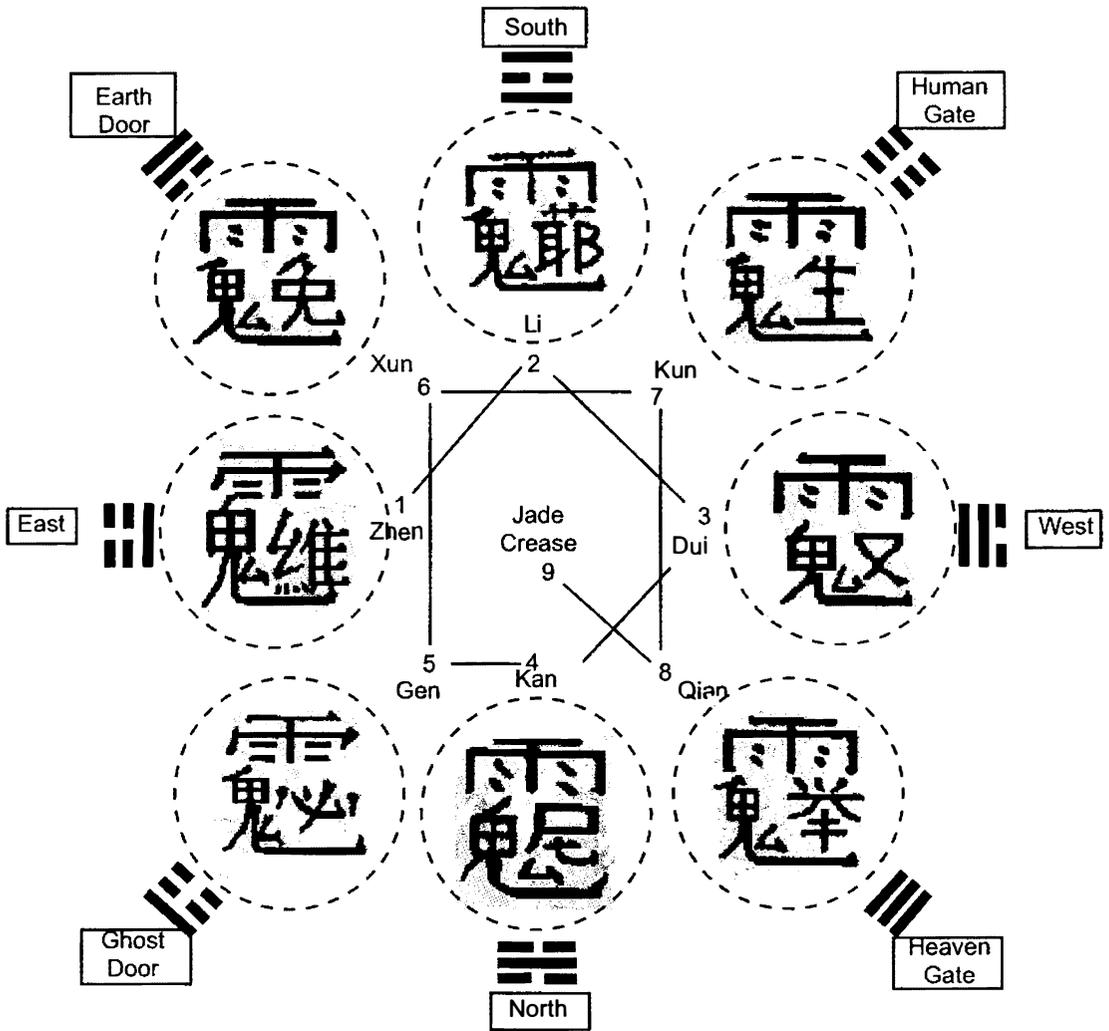


Figure 1.298. The Magic Seals used in the "Breaking the Prison Daoist Ritual"

After gathering and imprinting the magical powers of the Bagua into the rice container, the priest will then connect and harmonize the energetic powers of both Heaven (#8) and Earth (#7). The magic ritual will end with the priest

pressing the Jade Crease (#9), writing a magical seal script, and striking the altar table three times, while imagining that the gates to the Nine Darknesses and Ten Hell Prisons are being destroyed by divine white light.

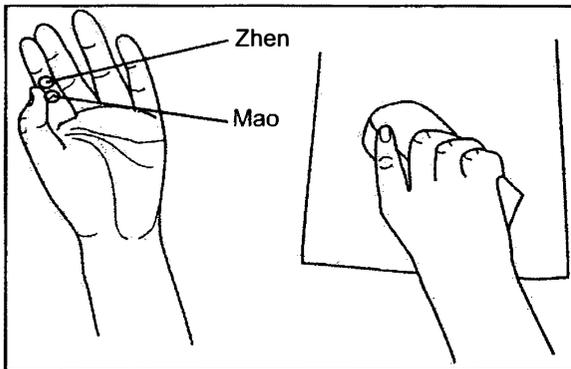


Figure 1.299. The priest's left thumb touches both the Thunder (Zhen) Trigram & Mao Earthly Branch Points; His right hand holds the Command Block.

THUNDER TRIGRAM HAND SEAL

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

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

This special magic ritual is performed by first having the priest use his left hand to create the Thunder Trigram Hand Seal. By touching his left thumb to both the Zhen (Thunder) Trigram point and the Mao Earthly Branch finger position (Figure 1.299) the Thunder Trigram Hand Seal is formed and ready to be magically activated. The magical activation of the Thunder Trigram Hand Seal is described as follows:

- As the priest's thumb touches both the Zhen Trigram point (located on the center pad of the index finger) and Mao Earthly Branch point (located on the first crease from the baseline of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.300).
- Next, while still forming the Thunder Trigram Hand Seal with his left hand, the priest will



Figure 1.300. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.301. The priest will use the Command Block to write the following Magic Seal within the rice

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

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.301).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

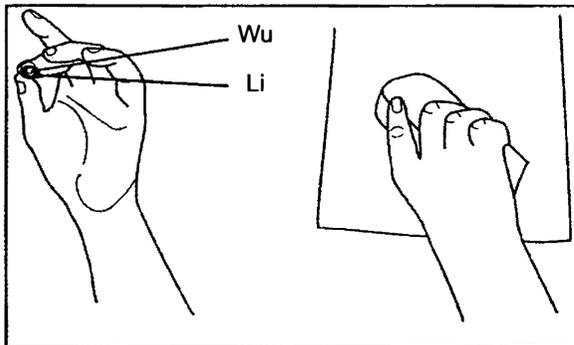


Figure 1.302. The priest's left thumb touches the Fire (Li) Trigram & Wu Earthly Branch Points; His right hand holds the Command Block.

FIRE TRIGRAM HAND SEAL

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

- The priest will perform the Fire Trigram Hand Seal ritual by touching his left thumb to both the Li (Fire) Trigram point, and to the Wu Earthly Branch finger position (Figure 1.302).
- As the priest's thumb touches both the Li Trigram point (located at the tip of the middle finger) and Wu Earthly Branch point (also located at the tip of the middle finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.303).
- Next, while still forming the left Fire Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.304).



Figure 1.303. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.304. The priest will use the Command Block to write the following Magic Seal within the rice

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

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

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

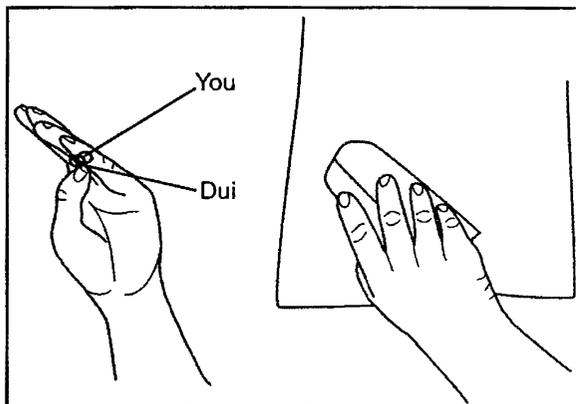


Figure 1.305. The priest's left thumb touches both the Lake (Dui) Trigram & You Earthly Branch Points; His right hand holds the Command Block.

LAKE TRIGRAM HAND SEAL

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

- The priest will perform the Lake Trigram Hand Seal ritual by touching his left thumb to both the Dui (Lake) Trigram point, and to the You Earthly Branch finger position (Figure 1.305).
- As the priest's thumb touches both the Dui Trigram point (located at the center pad of the ring finger) and the You Earthly Branch point (located at the top crease of the little finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.306).
- Next, while still forming the left Lake Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.307).



Figure 1.306. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.307. The priest will use the Command Block to write the following Magic Seal within the rice

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

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

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

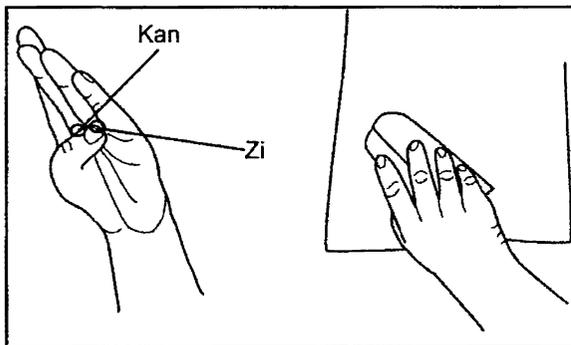


Figure 1.308. The priest's left thumb touches both the Water (Kan) Trigram & Zi Earthly Branch Points; His right hand holds the Command Block.

WATER TRIGRAM HAND SEAL

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

- The priest will perform the Water Trigram Hand Seal ritual by touching his left thumb to both the Kan (Water) Trigram point, and to the Zi Earthly Branch finger position (Figure 1.308).
- As the priest's thumb touches both the Kan Trigram point (located at the bottom pad of the middle finger) and the Zi Earthly Branch point (located at the bottom pad of the ring finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.309).
- Next, while still forming the left Water Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.309. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.310. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.310).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

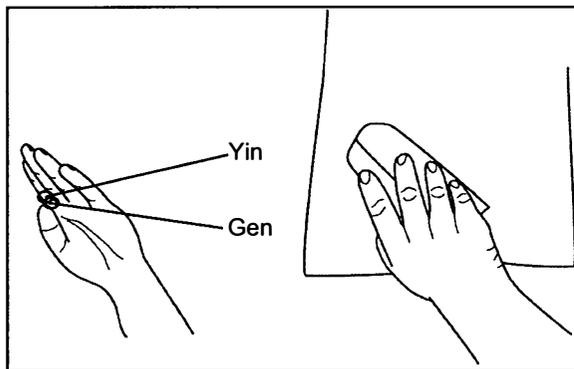


Figure 1.311. The priest's left thumb touches both the Mountain (Gen) Trigram & Yin Earthly Branch Points; His right hand holds the Command Block.

MOUNTAIN TRIGRAM HAND SEAL

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

- The priest will perform the Mountain Trigram Hand Seal ritual by touching his left thumb to both the Gen (Mountain) Trigram point, and to the Yin Earthly Branch finger position (Figure 1.311).
- As the priest's thumb touches both the Gen Trigram point (located at the bottom pad of the index finger) and the Yin Earthly Branch point (located at the bottom crease of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.312).
- Next, while still forming the left Mountain Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.312. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.313. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.313).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

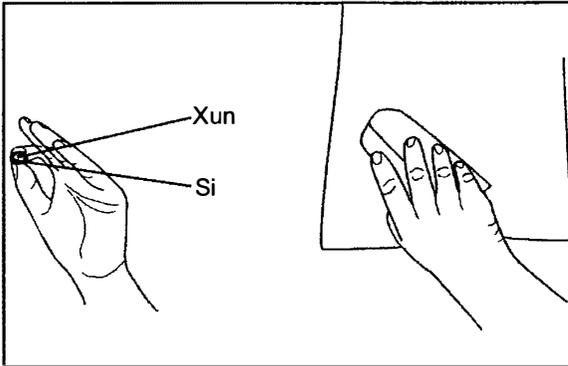


Figure 1.314. The priest's left thumb touches both the Wind (Xun) Trigram & Si Earthly Branch Points; His right hand holds the Command Block.

WIND TRIGRAM HAND SEAL

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

- The priest will perform the Wind Trigram Hand Seal ritual by touching his left thumb to both the Xun (Wind) Trigram point, and to the Si Earthly Branch finger position (Figure 1.314).
- As the priest's thumb touches both the Xun Trigram point (located at the tip of the index finger) and the Si Earthly Branch point (also located at the tip of the index finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.315).
- Next, while still forming the left Wind Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.315. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.316. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.316).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

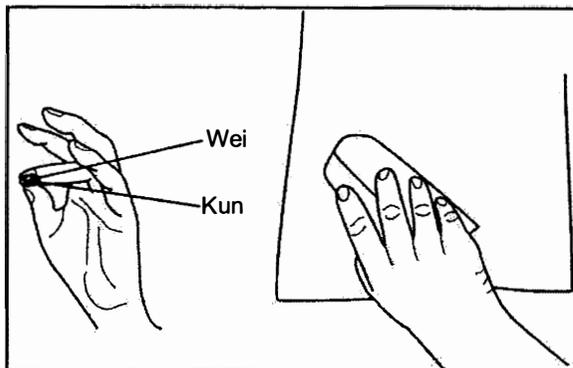


Figure 1.317. The priest's left thumb touches both the Earth (Kun) Trigram & Wei Earthly Branch Points; His right hand holds the Command Block.

EARTH TRIGRAM HAND SEAL

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

- The priest will perform the Earth Trigram Hand Seal ritual by touching his left thumb to both the Kun (Earth) Trigram point, and to the Wei Earthly Branch finger position (Figure 1.317).
- As the priest's thumb touches both the Kun Trigram point (located at the tip of the ring finger) and the Wei Earthly Branch point (also located at the tip of the ring finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.318).
- Next, while still forming the left Earth Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.318. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.319. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.319).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

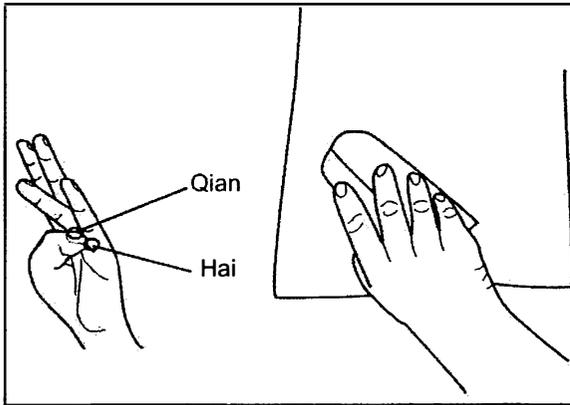


Figure 1.320. The priest's left thumb touches both the Heaven (Qian) Trigram & Hai Earthly Branch Points; His right hand holds the Command Block.

HEAVEN TRIGRAM HAND SEAL

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

- The priest will perform the Heaven Trigram Hand Seal ritual by touching his left thumb to both the Qian (Heaven) Trigram point, and to the Hai Earthly Branch finger position (Figure 1.320).
- As the priest's thumb touches both the Qian Trigram point (located on the first pad of the ring finger) and the Hai Earthly Branch point (also located at the first crease of the little finger), he will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.321).
- Next, while still forming the left Heaven Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.321. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.322. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.322).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

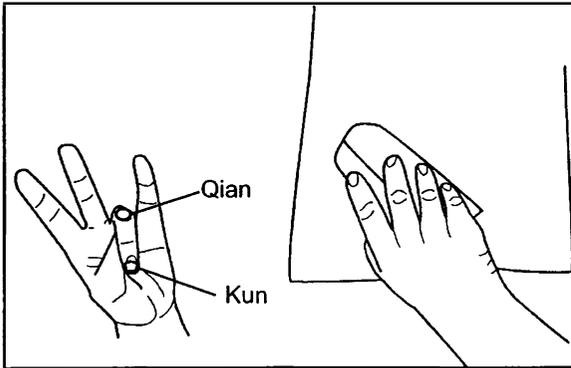


Figure 1.323. The priest's left thumb touches both the Heaven (Qian) & Earth (Kun) Trigram Points; His right hand holds the Command Block.

HEAVEN AND EARTH TRIGRAM HAND SEAL

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

- The priest will perform the Heaven and Earth Trigram Hand Seal ritual by touching his left thumb to both the Qian (Heaven) Trigram point, and to the Kun (Earth) Trigram finger position (Figure 1.323).
- As the priest's thumb will lay against the ring finger, touching both the Qian Trigram point (located on the first pad of the ring finger) and the Kun Trigram point (located at the tip of the ring finger). The priest will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.324).
- Next, while still forming the left Heaven and Earth Trigram Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.



Figure 1.324. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.325. The priest will use the Command Block to write the following Magic Seal within the rice

- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.325).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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

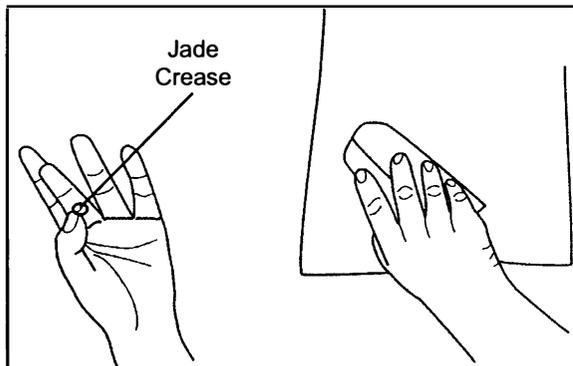


Figure 1.326. The priest's left thumb touches the Jade Crease (Center) Hand Seal; His right hand holds the Command Block.

THE JADE CREASE HAND SEAL

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

- The priest will perform the Jade Crease Hand Seal ritual by touching his left thumb to the second crease of the middle finger (Figure 1.326).
- Next, the priest will quiet his mind, and imagine the following magic seal forming within his Third Eye (Figure 1.327).
- Next, while still forming the left Jade Crease Hand Seal, the priest will again use his right hand to place the Command Block over the rice offering.
- Then, with the Command Block, the priest will write the following magic seal over the rice (Figure 1.328).
- After writing the magic seal over the rice offering, the priest will say the following magic sound incantation seven times:

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

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



Figure 1.327. The priest will form the following Magic Seal within the center of his Third Eye



Figure 1.328. The priest will use the Command Block to write the following Magic Seal within the rice

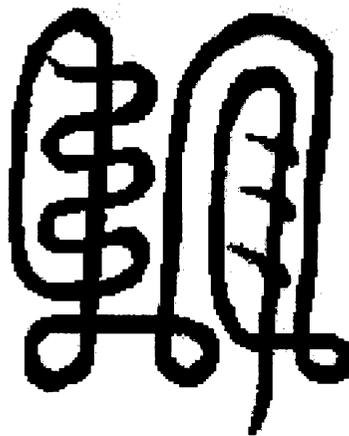


Figure 1.329. The priest will use the Command Block to write the following Magic Seal within the rice

(Figure 1.329), and then say the following magical incantation:

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

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

DAOIST MAGICAL STAR STEPPING PATTERNS

CYCLES OF THE STARS

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

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

The Chinese ideograph for star, "Xing," is composed of two characters (Figure 1.330). On the top is the character "Ri" meaning "Sun;" on the bottom is the character "Sheng" meaning "to give birth to." It depicts the purest embodiment of refined matter which ascended into the Heavens and crystallized into Stars.

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

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



Figure 1.330. In Ancient Chinese Ideograph for the word "Star"

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

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

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

HISTORY OF DAOIST STAR STEPPING

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

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

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

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

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

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

THE GATE OF HEAVEN

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

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

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

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

THE THREE GODS OF THE GATE OF HEAVEN

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

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

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

INCANTATION USED FOR CAUSING THE SPIRIT TO LEAVE THE PHYSICAL BODY

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

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

**“Allow my Spirit to come out of my body.
Command my True Spirit
to reach the Jade Court.
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

INCANTATION USED FOR RETURNING THE SPIRIT BACK INTO THE PHYSICAL BODY

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

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

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

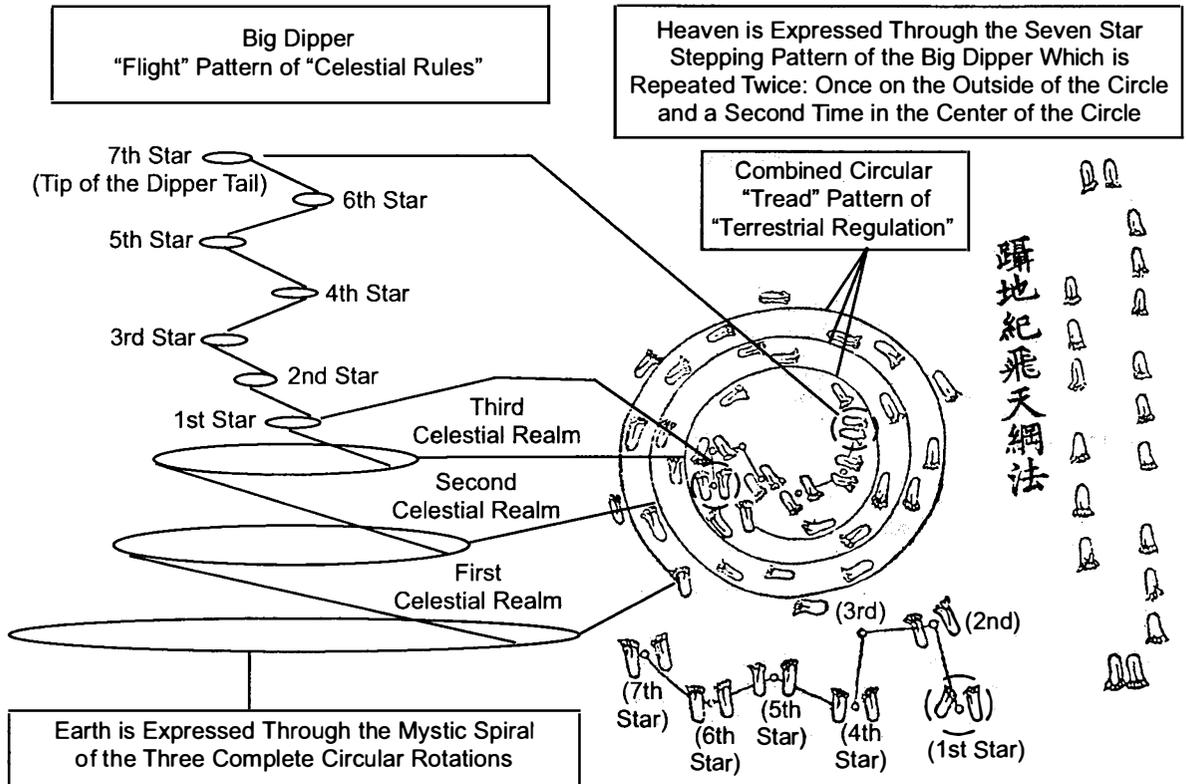


Figure 1.331. The "Steps of Yu," is used for invocation. This three dimensional pattern was originally used to demonstrate the energetic and spiritual union of Heaven and Earth. It magically reveals the combined circular "Tread" pattern of "Terrestrial Regulation" and the Big Dipper "Flight" pattern into the "Celestial Realm."

THE STEPS OF YU

To the ancient Chinese, the "Steps of Yu" represented access to a magical "star gate." In ancient China, each of the seven stars of the Big Dipper related to one of seven magical gates, and also corresponded to one of the seven planets (Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn).

It is generally believed that the "Steps of the Big Dipper" stepping pattern was originally developed from the "Steps of Yu." Emperor Yu (Figure 1.331) was the founder of the Xian Dynasty (2205-1600 B.C.). It is through the magical patterns of these Seven Star Stepping that Emperor Yu is credited for pacing the boundaries of the terrestrial world, and also the Celestial God Taiyi (Great Unity) is credited for pacing the boundaries of the Heavens.

According to the *Magical Utterances* written by Yang Xiong of the Han Dynasty (206 B.C.-220



Figure 1.332. Yu the Great

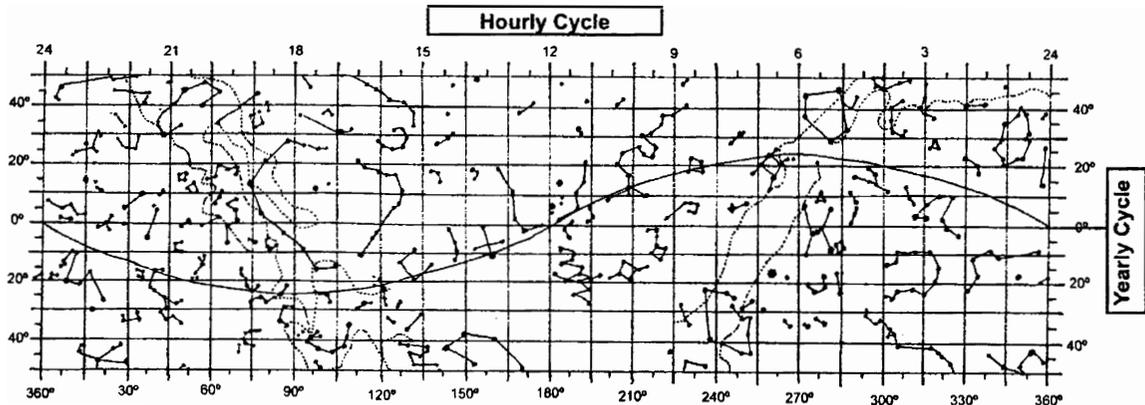


Figure 1.333. The Pathway of the Earth Through the Twenty-Eight Constellations. The positioning of the stars is considered to be the spiritual and energetic matrix (celestial diagram) of certain areas of the Heavens

A.D.), "Because he often scaled high mountains and forded deep streams, when Emperor Yu (Figure 1.332) had finished harnessing the water and the land, he suffered from a foot disease and would therefore walk with a limp." According to this source, the "Steps of the Big Dipper" are a result of the imitation of Emperor Yu's way of walking.

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

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

It is also said that Yu spent three years learning Breath Incantations and later used the magical power of Breath Incantations along with magical Hand Seals to match the star stepping patterns. In

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

Figure 1.334. The Twenty-Eight Star Constellations

Daoist magical Star Stepping, the positioning of each star is considered to be the spiritual and energetic matrix (celestial point of power) of certain areas of the Heavens. Daoist priests consider these power points to be equal to the Acupuncture points on the human body, with the constellations being equivalent to certain internal organs and channels (Figure 1.333 and Figure 1.334). This is why, as his feet stepped within the celestial patterns of the Nine Dipper stars, Emperor Yu used certain magical Hand Seals and Breath Incantations to absorb the energetic and spiritual powers of the various planets and stars.

ANCIENT STAR STEPPING RITUALS

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

Because some Daoist priests have reportedly been “instantly struck dead” by inadvertently “miss-stepping” during magical star stepping rituals, it is advised to adhere to the following list of precautions and advice used by many Daoist priests when performing the ancient star stepping rituals. These esoteric practices were designed to assist the priest in developing a powerful Spirit Body, capable of safely making the celestial voyage into the stars:

- Before beginning, the priest must first prepare him or herself by performing “cleansing and purifying” rituals (bathing and fasting). These preparation rituals generally last three days, and sometimes require sexual abstinence, fasting, and the consumption of magical elixirs or Holy Waters (depending on the specific needs and functions of the magical ceremony).
- It is advised to first double-lock the ritual or meditation room before performing the magical rite. This helps insure complete privacy and avoids distractions.
- Certain rituals must take place at midnight, the hour when the Yang Qi begins to rise (11:00 pm - 1:00 am). Therefore, be aware of the specific time of year, month, day, and hour that the magical rite must take place (e.g., magical rituals are regularly performed during the solstices and equinoxes).
- The priest will make sure that statues of a male and female celestial immortal has been placed in plain view on the altar. Any pair of deities representing the dual energies of Yang and Yin is suitable, however, they should represent a combination of Power and Spirituality (i.e., your greatest spiritual strength, combined with your most noblest aspirations). Care must be taken to invoke the celestial powers of both of these deities when performing this specific magical Star Stepping.
- Begin by creating a three ring Magical Circle for protection.

Wood
Element
Tongue
Position

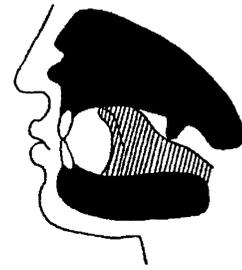


Figure 1.335. The Wood Element Tongue position is related to the spiritual energy of priest's Hun.

- Then, after the red altar candles and incense has been lit, the priest should immediately grind and knock his or her teeth 36 times. This particular teeth knocking practice is used in order to stimulate the Kidneys, awaken the Yang Qi, and protect the priest's body from ingesting Hou Qi (turbid or toxic energy).
- After knocking the teeth, the priest will place his or her tongue in the Wood Element position. The Wood Element Tongue position is related to the spiritual energy of the priest's Hun. Connecting the tongue in this manner is a popular technique used by the ancient Daoist priests for connecting with the Taiji Pole and releasing the spirit. It requires that the tongue be placed on the middle of the upper hard palate, at the center of the roof of the mouth (Figure 1.335).
- After gathering Earth Qi into the Lower Dantian, the priest will form the Yin and Yang Hand Seal. This particular Hand Seal is used to develop a strong electromagnetic charge in the priest's Lower and Middle Dantians, and is naturally utilized by the priest's body to balance the Yin and Yang currents (Figure 1.336).

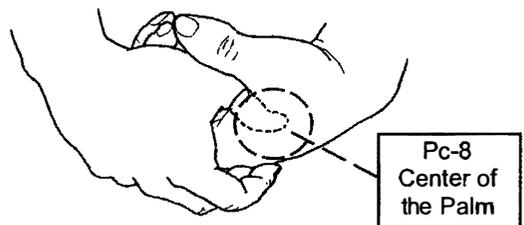


Figure 1.336. The Proper Hand Position of the Yin/Yang Hand Seal

- Next, the priest will inhale, and with a slow concentrated breath, lead the Qi from the Lower Dantian to the Middle Dantian and heart area. It is important to keep the energy gathered and focused in the heart area, while the hands continue to rise upward towards the Yin Tang (Third Eye) area.
- The priest will now imagine the Celestial God Tai Shang Lao Jun (Figure 1.337) hovering above his or her head, as a Divine ball of illuminating light, radiating powerful celestial light into his or her body (from the crown). Once the priest experiences the illuminating light sensation, he or she will say the following “Mantra of Intention” three to seven times. Once the Mantra is completed, the priest’s mind should be completely empty:

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

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

- After the “Mantra of Intention” is spoken, the priest will slowly lower his or her hands. While the hands are descending from the Yin Tang (Third Eye) area, the priest will continue to imagine the energy from the Celestial Deity Tai Shang Lao Jun descending into his or her body, fusing with the energy of the heart. The fused energy of Heaven (i.e., the Divine light) and Earth (i.e., the Heart’s Shen) will continue descending the body, along with the hands, until it reaches the Lower Dantian. When the combined energies reach the Lower Dantian, imagine and feel the energy immediately transform into steam, and fill the extremities with energy and power.
- After completing the Mantra of Intention, the priest will then summon the magical powers of the Celestial Yin and Yang, as well as the Four Celestial Animals of the Four Directions and offer burnt incense to these deities.



Figure 1.337. The Celestial God Tai Shang Lao Jun (also known as Lord Lao or Laozi)

- Then, while facing East (i.e., the Green Dragon), the priest will close his or her eyes and visualize the seven stars of the Big Dipper descending on top of his or her body (with the celestial handle of the Big Dipper pointing towards the Eastern direction). Daoist star stepping rituals require the priest to protect his or her body by arranging the magical power of the seven stars in specific configurations in or around the body (see The Stars of the Big Dipper).

- The priest will now turn his or her eyes “inward,” and begin to visualize and experience surrounding and transforming the entire center core (i.e., energetic area surrounding the Taiji Pole) into the reflective image of a magic mirror.
- Next, the eight magical powers of the Bagua are then invoked and visualized surrounding each of the priest’s Three Dantians. Each of the three realms (spirit, energy, and matter) of the eight magical powers represent the Twenty-Four Perfected Immortals. The celestial powers of the Twenty-Four Perfected Immortals will energetically combine and begin to illuminate the priest’s three bodies (physical, energetic, and spiritual).
- The powerful illumination created from the eight magical powers of the Bagua is then reflected outward via the image of the Magic Mirror surrounding the priest’s center core. At this point, the locked meditation room will now become completely filled with the radiating celestial light emanating from the priest’s body.
- The Five Pure Lights that surround the priest’s Eternal Soul will now emerge from his or her Taiji Pole and heart area as five “Illuminating Pearls.” These five magical orbs will additionally shine their powerful lights and further illuminate the four corners of the meditation room and the central space of the Magic Circle.
- At this moment, the radiating spiritual light pouring from the priest’s center core begins to lift the priest’s spirit body out of his or her physical body, towards the Heavens.
- In the incense smoke above the altar, the priest will eventually see the First Gate open. After the password is presented, the priest’s spirit body can begin to enter into the celestial realm and begin its journey among the stars.
- Now is the time when the priest will perform the magical Star Stepping patterns required in the ritual. This experience should feel like rising on a ladder of light, and strolling among the seven stars of the Northern Dipper.

ANCIENT STEPPING PATTERNS

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

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

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

INTRODUCTION TO THE BIG DIPPER

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

The Big Dipper (also known as The Emperor’s Chariot or The Celestial Gate) was considered to

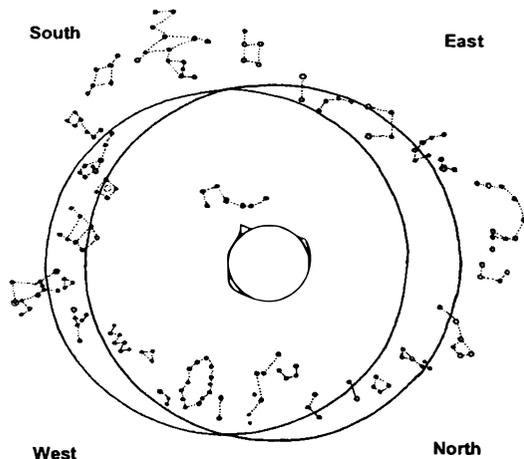


Figure 1.338. Facing the direction of the North Star and Big Dipper at night allowed the ancient Daoists the ability to accurately tell time.



Figure 1.339. Dou Mu, The Immortal Mother of the Big Dipper

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

Since they associated it with Death, Enlightenment, Soul Travel, and the worship of the Celestial Immortals, the ancient Mao Shan Daoists continually worshipped and invoked the magical powers of the Big Dipper. While the Sun, Moon, and Five Planets were used as a kind of “cosmic timetable,” effective as a means of foretelling the Macrocosmic changes within the Heavens and Earth or for predicting future events, the Big Dipper served another purpose entirely. It was used as a means through which the Daoist priest could enter into the supernatural realm.

In ancient times, it was believed that the Heavens revolved around the Earth. This is one reason why the ancient Daoists believed the Big Dipper to be circumpolar (i.e., constantly circulating the North Star and never appearing below the horizon). Because it appears to rotate once around the North Star every twenty-four hours, the ancient Chinese were able to tell time from the position of the Dipper at night, give or take a few (four) minutes (Figure 1.338).

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

In some ancient Daoist sects, the Big Dipper is viewed as a female deity Dou Mu (the Immortal Mother of the Stars of The Dipper), and she is considered to be the “Governor of the Pavilion of Heavenly Treasure.” She is said to have the most “brilliant eyes of all the Heavens.” She, along with the Stars of the Dipper as her terrestrial spirit, and water celestial spirit, is in charge of life (Figure 1.339).

In the ancient Chinese Daoist book of the *Fundamental Destiny, Life-Prolonging Heart Scripture of the Great Sagely Primordial Sovereign of the Supreme Mysterious and Numinous Big Dipper*, it is written that, “with her great merit of medicine and healing, the Big Dipper manages and harmonizes the Five Elements, regulates the Yin and Yang Vital Breaths, dissolves stagnations and eliminates dark and Evil Qi. Under her mercy, those individuals who miss their time of salvation may redeem themselves. She is also in charge of the safety of pregnancy and birth, as well as the healing of diseases. Seated on her throne, the Immortal Mother of the Big Dipper peacefully cultivates divine perfection, refines celestial and terrestrial spirits, concentrates the Vital Breath with an empty mind and enters the Mystery of Mysteries. Breathing the numinous Wind, gathering the purple Wuji energy, she has attained the mysterious and numinous Sublime Dao, and releases infinite subtle rays, penetrating the Pool of Essence.”

THE VARIOUS DOMAINS CONTROLLED BY THE STARS OF THE NORTHERN DIPPER

According to the *Most-High Lao-Lord's Revelation Increasing-the-Account Divine-Talismans Marvelous-Scripture*, the various domains controlled by the nine stars of the Northern Dipper are as follows:

- **1st Star (Lusty Wolf)** - Controls the Domain of Evil Qi
- **2nd Star (Giant Gate)** - Controls the Domain of Gui (ghosts, spirits, and devils)
- **3rd Star (Store of Wealth)** - Controls the Domain of Demons
- **4th Star (Civil Chief)** - Controls the Domain of Nightmares
- **5th Star (Pure and Chaste)** - Controls the Domain of Curses, Hexes, and Evil Spells
- **6th Star (Military Chief)** - Controls the Domain of Administrative Altercations
- **7th Star (Troop Destroyer)**- Controls the Domain of Bankruptcy
- **8th Extra Star (Zuo Fu)** - Controls the Domain of a Mans' Destiny
- **9th Extra Star (You Bi)** - Controls the Domain of Exorcisms and Demonic Spirits

ANGLE OF THE BIG DIPPER

In ancient Chinese mysticism, the Big Dipper represents the foundational base for the “Gate of Access,” which is considered the spiritual passageway between life and death. Through this gate the individual may obtain knowledge and insight concerning past, present, and future events. The ancient Daoists believed that the Heavenly Gate of Destiny or Life (Mingmen of Heaven) is located in the direction that the handle of the Big Dipper is pointing.

In ancient China, the tip of the Big Dipper handle was sometimes called the “horse,” because it leads the novice (the rider) to the Heavenly Gate of Destiny. The location of the Heavenly Gate of Destiny indicates the directions from which prayers and blessings are to be initiated, and exorcisms performed. It is also considered the place from which the soul of a deceased person can escape from the underworld.

As the Earth orbits the Sun, the angle at which the Big Dipper can be viewed changes on a daily, monthly, and yearly basis (Figure 1.340). These changing angles correspond to the different cycles of the Moon as they are arranged in the Twelve Earthly Branches, and repeat themselves after completing an orbit (360° rotation of twelve Moon cycles). These twelve lunar cycles determine the twelve seasonal periods (Figure 1.341). The beginning part of each month marks the beginning of the seasonal periods of the Twelve Earthly Branches and the beginning of the energy cycle of that month.

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

SPIRITUAL POWER OF THE BIG DIPPER

The ancient Daoists believed that the Gate of Life/Destiny indicates the directions from which prayer is to be initiated and is also the place through which the soul of a deceased individual could escape the underworld. The Gate of Life/Destiny is found in different locations during the various times of the year (Figure 1.342 through Figure 1.345).

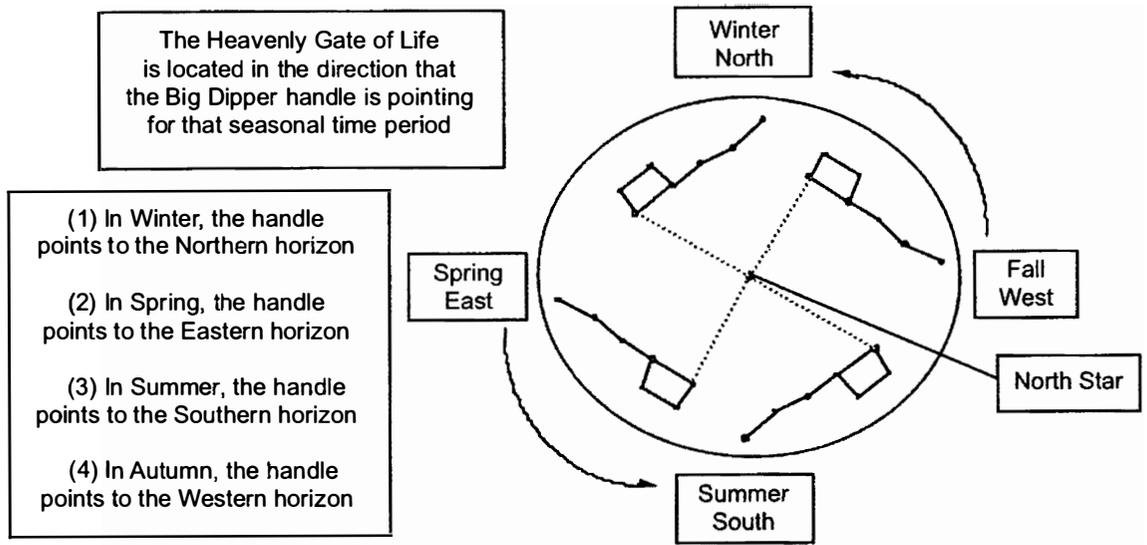


Figure 1.340. In Ancient China, the Handle of the Big Dipper was used to Determine the Season (The North Star was always positioned in the center of the diagram).

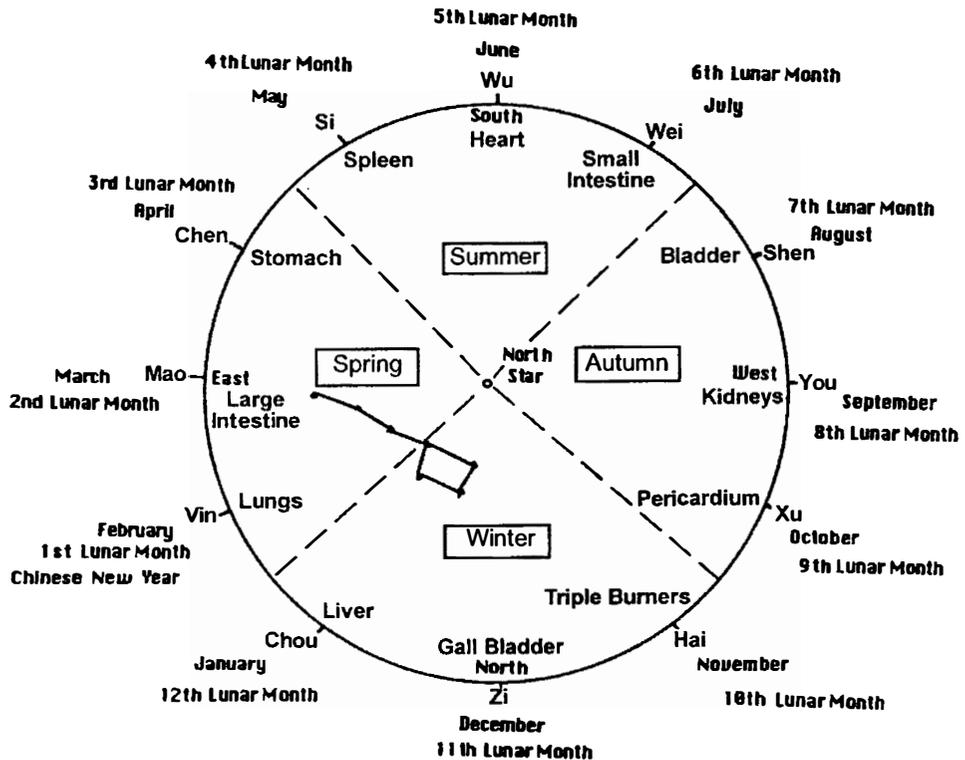


Figure 1.341. The beginning of the seasonal periods of the Twelve Earthly Branches and the Twelve Moon cycles is determined by the angle of the Big Dipper.

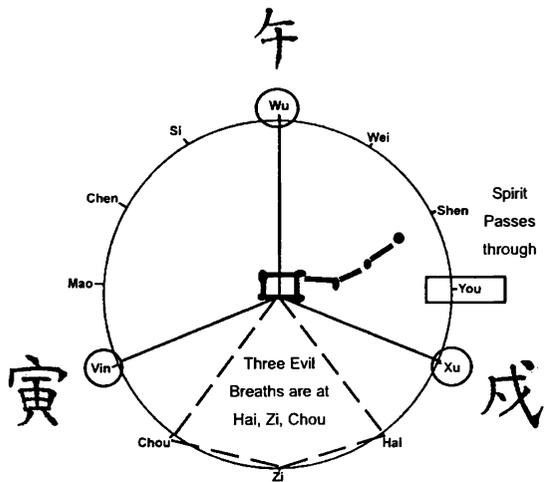


Figure 1.342. In the Yin, Wu, and Xu Months (the "Supreme Original") the tip of the Big Dipper handle points to "Shen," and the Spirit passes through the Gate of Life/Destiny at "You." The Three Evil Breaths located at the open top of the Dipper are at Hai, Zi, and Chou.

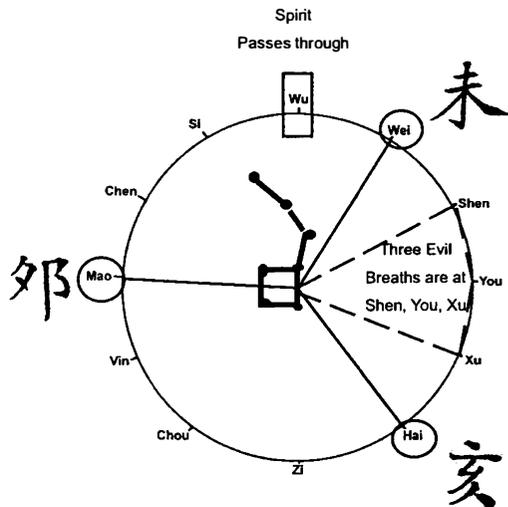


Figure 1.343. In the Hai, Mao, and Wei Months (the "Upper Original" - Heaven) the tip of the Big Dipper handle points to "Si," and the Spirit passes through the Gate of Life/Destiny at "Wu." The Three Evil Breaths located at the open top of the Dipper are at Shen, You, and Xu.

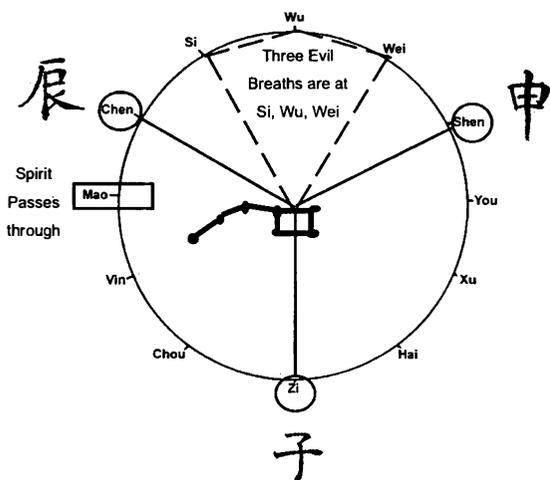


Figure 1.344. In the Shen, Zi, and Chen Months (the "Middle Original" - Earth) the tip of the Big Dipper handle points to "Yin," and the Spirit passes through the Gate of Life/Destiny at "Mao." The Three Evil Breaths located at the open top of the Dipper are at Si, Wu, and Wei.

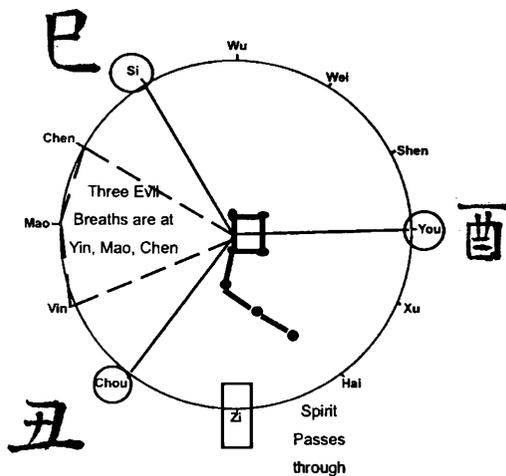


Figure 1.345. In the Si, You, and Chou Months (the "Lower Original" - Water) the tip of the Big Dipper handle points to "Hai," and the Spirit passes through the Gate of Life/Destiny through Zi. The Three Evil Breaths located at the open top of the Dipper are at Yin, Mao, and Chen.

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

Furthermore, the ancient Daoists also believed that the Stars of the Big Dipper move in the center of the Heavens and look down to control the four directions, four seasons and Five Elements. In ancient times, there were three specific kinds of spiritual practice centered around the Stars of the Big Dipper, described as follows:

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

In ancient China, the Big Dipper was considered the bridge between the energies of the Sun, the Moon, and the source of "10,000 things." According to the *Seven Slips of a Cloudy Satchel*, "the Nine Stars are the luminous root of the Nine Heavens, the bright bridge of the Sun and Moon, and the ancestral abyss of all things." The Sun and Moon are together considered to create a bipolar energy field, whereas the Big Dipper is considered unipolar. The Sun corresponds to the Heart and Fire energy, which is related to the front area of the body. The Moon corresponds to the Kidneys and Water energy, which is related to the back area of the body. The Big Dipper corresponds to the Spleen and the center Earth Element, which is related to the Taiji Pole.

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

THE MAGIC STARS OF THE BIG DIPPER

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

The ancient Chinese believed that each person was born under the protection of one of the spirits who reside in each star of the Big Dipper. When pacing the "Steps of Yu," the priest would therefore stop at each star and invoke the spirit's magical name, using the appropriate Words of Power in order to open each magical Seal. The ancient Daoists believed that there was a energetic memory encoded and contained within this magical ritual, allowing the Words of Power to automatically trigger and open the energetic portal of each star's celestial Gate.

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

THE DAOIST NAMES OF THE BIG DIPPER STARS

The Daoist Names of the Big Dipper Stars (Figure 1.346) and their Planetary Correspondences are described as follows:

- **The First Star (Lusty Wolf), is known as "The Clarity of Yang" and "Yang Luminosity:"** It is the star located at the lip of the Dipper's bowl, and it is sometimes called "The Pivot of the Sky" and "The Heavenly Pivot Palace." In the ritual of "Walking the Dipper," the priest begins at the midnight hour, starting at the "The Clarity of Yang," when the Yang energy begins to rise.

This star is also known as "The Gate of the Moon," and it represents entry into the spirit realm. When working specifically with just the "Clarity of Yang" star as a magical portal, the

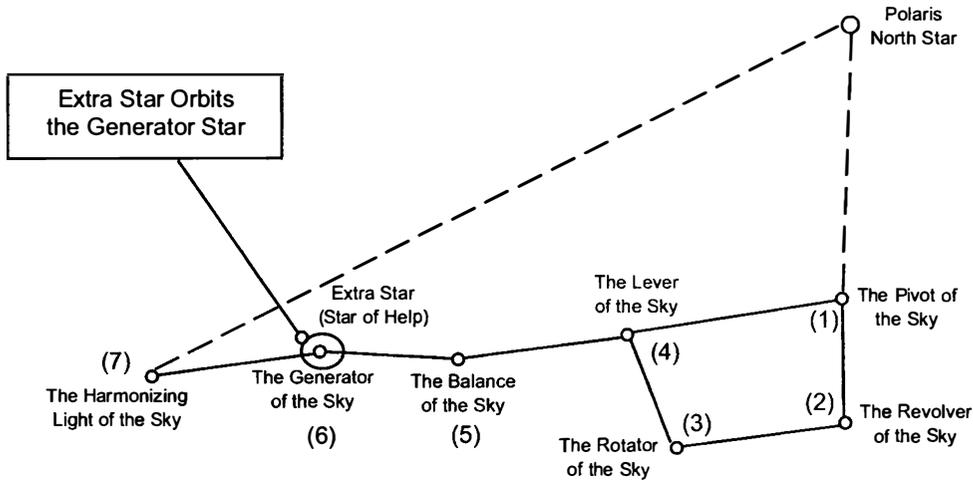


Figure 1.346. The Big Dipper is considered a reservoir of heavenly energy, collecting Qi from all of the other stars and constellations as it moves through the sky.

altar should face the North. It is also important that the Magical Seal used to open the celestial gate be engraved onto a silver talisman, during one of the three days of the Full Moon, and that no sunlight ever be permitted to shine onto this special seal. The incense used to access the spirit realm of the First Star is Camphor.

- **The Second Star (Giant Gate) is known as "The Essence of Yin:"** It is the star located at the outer bottom edge of the Dipper's bowl, and it is sometimes called "The Revolver of the Sky," "The Yin Embryo" and "The Heavenly Template Palace." This star is also known as the "Gate of the Planet Mercury."
- **The Third Star (Store of Wealth) is known as "The True One:"** It is the star located directly on the "floor" of the Dipper's bowl, just before the star known as the Underworld, and it is sometimes called "The Rotator of the Sky," "The Perfected Person" and "The Heavenly Rotating Palace." This star is also known as the "Gate of the Planet Venus."
- **The Fourth Star (Civil Chief) is known as "The Underworld Star"** It is the star located at the outer edge of the Dipper's bowl, and it is sometimes called "The Lever of the Sky" and "The Heavenly Lever Palace."

This star is also known as the "Gate of the

Sun," and is considered to be the energetic portal to the "land of the Midnight Sun." It was sometimes known as "Mysterious Darkness," "Black Obscurity," and "Occult Obscurity."

- **The Fifth Star (Pure and Chaste) is known as "The Red One" and "Cinnabar Prime:"** It is the star located on the Dipper's panhandle, and it is sometimes called "The Balance of the Sky" and "Jade Weight Palace." This star is also known as the "Gate of the Planet Mars."
- **The Sixth Star (Military Song) is known as the "Northern Bridge:"** It is the star located on the Dipper's panhandle, and it is sometimes called "The Generator of the Sky," "The Northern Extremity," and "The Open Yang Palace." The Northern Bridge leads directly to the Celestial Gate, and contains an "invisible" star that orbits the Northern Bridge. This star is also known as the "Gate of the Planet Jupiter."
- **The Seventh Star (Troop Destroyer) is known as the "Celestial Gate:"** It is the star located on the tip of the Dipper's panhandle, and it is sometimes called "The Harmonizing Light of the Sky," "Heaven's Bar," and "The Sparkling Light Palace." The Celestial Gate provides the Daoist priest with the final entrance to the celestial realms. This star is also known as the "Gate of the Planet Saturn."

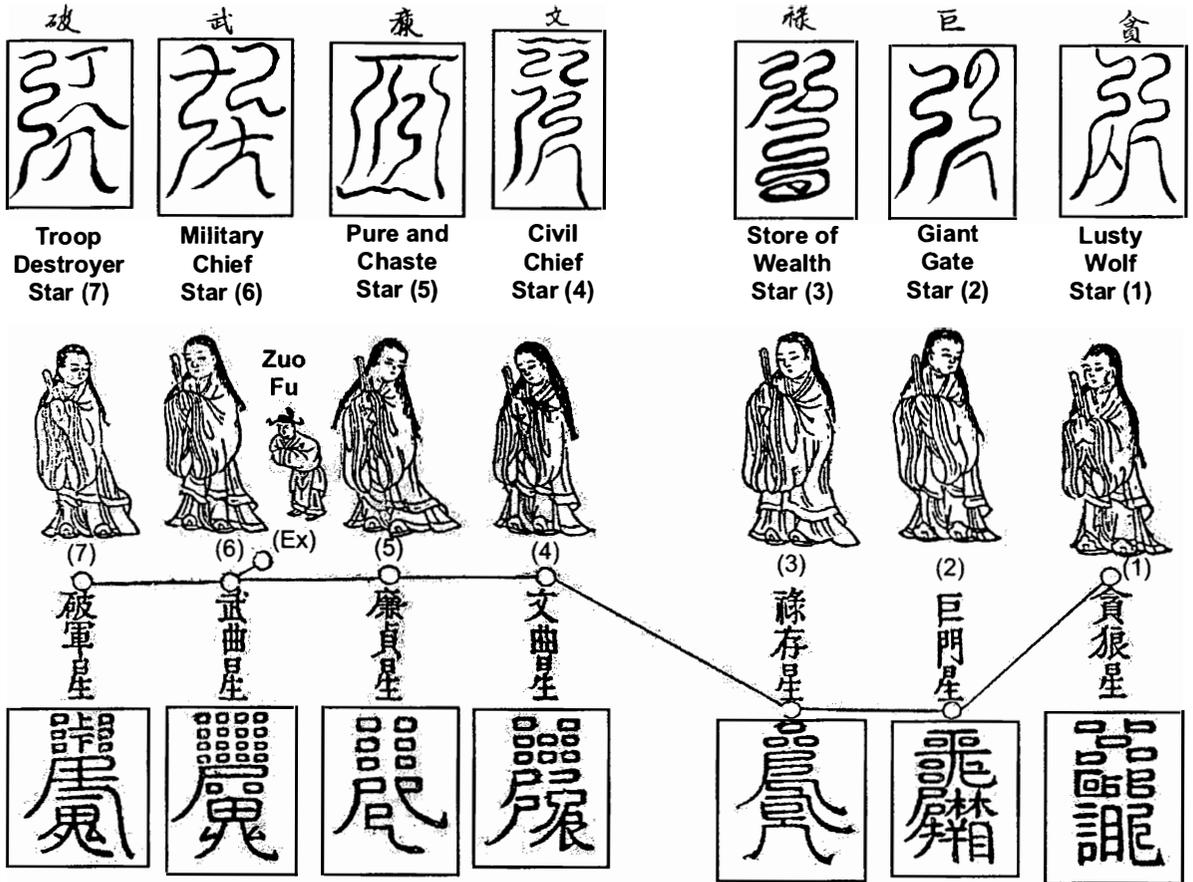


Figure 1.347. The Remove Difficulties Talismans and the Magical Seals of the Seven Stars of the Big Dipper #1

MAGIC TALISMANS OF THE BIG DIPPER STARS

The Magic Talismans of the Big Dipper Stars are as follows (Figure 1.347 through Figure 1.349):

- **Talisman of the 1st Star (Lusty Wolf)** - This star's energetic influence includes governing over the will and desires, and motivations towards specific goals and visions. It also corresponds to the Rat in Chinese Astrology, the Zi Earthly Branch, Millet Grain Offerings, and Pine and Cypress Trees. The Immortal's Secret Name is "the Xu Star Immortal Zi Qin" ("Yangming").
- **Talisman of the 2nd Star (Giant Gate)** - This star's energetic influence includes the will to improve, investments, and the home and living environment. It also corresponds to the Ox and Pig in Chinese Astrology, the Chou and Hai Earthly Branches, Rye Grain Offerings,

and Pine Trees. The Immortal's Secret Name is "the Zheng Star Immortal Zi Xu" ("Yinjing").

- **Talisman of the 3rd Star (Store of Wealth)** - This star's energetic influence includes career, decision making, and friends. It also corresponds to the Tiger and Dog in Chinese Astrology, the Yin and Xu Earthly Branches, Rice Grain Offerings, and Cypress Trees. The Immortal's Secret Name is "the Ye Star Immortal Zi Qiao" ("Zhenren").
- **Talisman of the 4th Star (Civil Chief)** - This star's energetic influence includes literacy, writing, comprehension, and the mind. It also corresponds to the Rabbit and Rooster in Chinese Astrology, the Mao and You Earthly Branches, Wheat Grain Offerings, and Cypress Trees. The Immortal's Secret Name is "the Xu Star Immortal Zi Xiong" ("Xuanming")

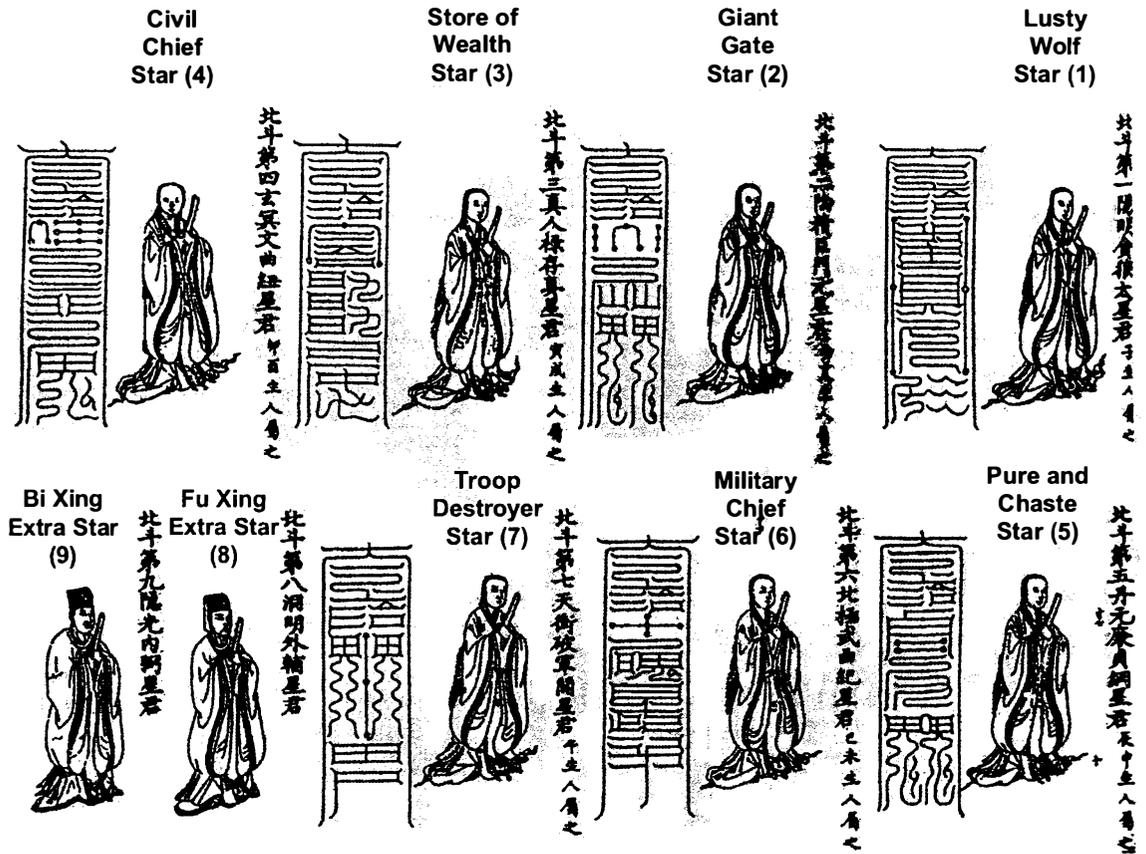


Figure 1.348. The Remove Difficulties Talismans and the Magical Seals of the Seven Stars of the Big Dipper #2

- **Talisman of the 5th Star (Pure and Chaste)** - This star's energetic influence includes bad luck, and all forms of changes. It also corresponds to the Dragon and Monkey in Chinese Astrology, the Chen and Shen Branches, Hemp Seed Grain Offering, and Pine Trees. The Immortal's Secret Name is "the Song Star Immortal Zi Qin" ("Danyuan").
- **Talisman of the 6th Star (Military Chief)** - This star's energetic influence includes career, motivation, physical improvement, and energy. It also corresponds to the Snake and Sheep in Chinese Astrology, the Si and Wei Branches, Soybean Grain Offerings, and Mulberry Trees. The Immortal's Secret Name is "the Xiao Star Immortal Zi Xiang" ("Beiji").
- **Talisman of the 7th Star (Troop Destroyer)**-This star's energetic influence includes destruc-

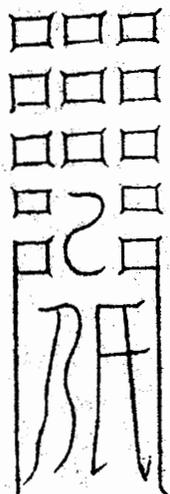
- tion, removal, and the elimination of things. It also corresponds to the Horse in Chinese Astrology, the Wu Branch, Peas Grain Offerings, and Pine Trees. The Immortal's Secret Name is "the Cao Star Immortal Zi Zhong" ("Tianguan").
- **The Extra Star (Fu Xing)** - Also known as: Tian Ren - Zi Chang - Zhu Fu - and "The Sustainer," this star works as the "Companion" or "Attendant" of the 6th Star." This extra star's energetic influence includes governing the energy responsible for luck, business, and finances.
- **The Extra Star (Bi Xing)** - Also known as: Tian Ying - Zi Cheng and "The Straightener," this extra star correspond's to the Pole Star and Yin Energy. Its energetic influence is traditionally used in Daoist magical ritual for exorcising demonic entities. According to Daoist teachings "Beneath the Ninth Heaven, Tian Ying guards lives and hates killings."

Civil Chief Star
(Controls Evil Fate)

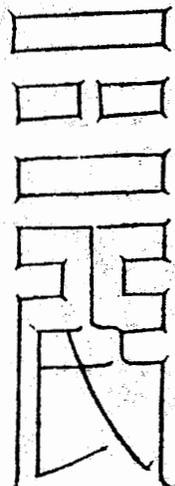
Store of Wealth Star
(Controls 100 Ghosts)

Giant Gate Star
(Controls Ghosts)

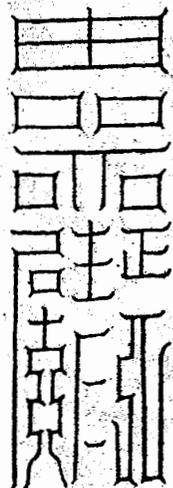
Lusty Wolf Star
(Controls Evil Qi)



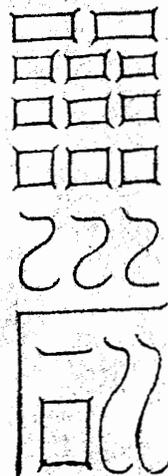
北斗文曲星君主祛惡夢



北斗祿存星君主祛百鬼



北斗巨門星君主祛伏屍



北斗貪狼星君主祛惡氣

Troop Destroyer Star
(Controls Bankruptcy)

Military Chief Star
(Controls Administrative Mistakes)

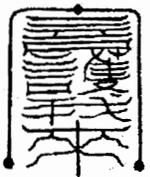
Pure and Chaste Star
(Controls Nightmares)



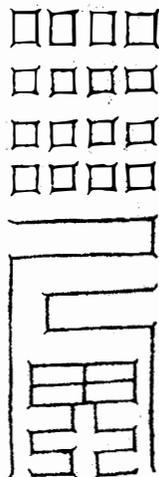
Fu Xing Star
(Controls Human Destiny)



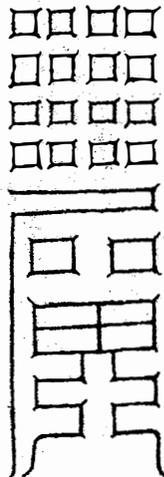
Bi Xing Star
(Exorcises Demons)



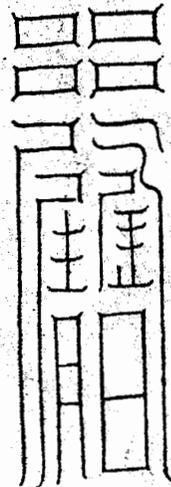
Three Terries Star
(Controls Academic Position, Wife and Concubine)



北斗破軍星君主祛虛耗



北斗武曲星君主祛官事



北斗廉貞星君主祛口舌

Figure 1.349. The Remove Difficulties Talismans and the Magical Seals of the Seven Stars of the Big Dipper #3

THE CHART OF THE AUTHENTIC MAN'S ORIGINAL DESTINY GUIDING STAR #1					
The Original Destiny of the Authentic Man is assigned and directed inside the Bao (Womb)					
Dipper Star	Star Name	Daoist Name	Ghost Star Name	Immortal Name Secret Name & Animal	Earthly Branch
1st Star of the Big Dipper	Lusty Wolf Star (Tanlang)	Yang Luminosity (Heavenly Pivot Palace)	Kui Star (Chief Ghost Star)	Xu Star Immortal Zi Qin & Yangming (Rat)	子 Zi
2nd Star of the Big Dipper	Giant Gate Star (Jumen)	Yin Embryo (Heavenly Template Palace)	Da Star (Dipper Ghost Star)	Zheng Star Immortal Zi Xu & Yinjing (Pig and Ox)	丑 亥 Chou Hai
3rd Star of the Big Dipper	Store of Wealth Star (Lucun)	Perfected Person (Heavenly Rotating Palace)	Cong Star (Power Ghost Star)	Ye Star Immortal Zi Qiao & Zhenren (Tiger and Dog)	寅 戌 Yin Xu
4th Star of the Big Dipper	Civil Chief Star (Wenqu)	Occult Obscurity (Heavenly Lever Palace)	Heng Star (Action Ghost Star)	Xu Star Immortal Zi Xiong & Xuanming (Rabbit and Rooster)	卯 酉 Mao You
5th Star of the Big Dipper	Pure and Chaste Star (Lianzhen)	Cinnabar Prime (Jade Weight Palace)	Bi Star (Complete Ghost Star)	Song Star Immortal Zi Qin & Danyuan (Dragon and Monkey)	辰 申 Chen Shen
6th Star of the Big Dipper	Military Song Star (Wuqu)	Northern Extremity (Open Yang Palace)	Pu Star (Helper Ghost Star)	Xiao Star Immortal Zi Xiang & Beiji (Snake and Sheep)	巳 未 Si Wei
7th Star of the Big Dipper	Troop Destroyer Star (Pojun)	Heaven's Bar (Sparkling Light Palace)	Biao Star (Ghost Who Records)	Cao Star Immortal Zi Zhong & Tianguan (Horse)	午 Wu

Figure 1.350. The Secret Chart of the Daoist Priest's Original Destiny Guiding Stars According to the Seven Stars of the Big Dipper (#1)

According to ancient teachings, in order to avert difficulties, a Daoist priest could construct one of the previous magical talismans in black ink onto a small piece of yellow talisman paper. The talisman was then burned while speaking a magical activation incantation and pressing its corresponding Big Dipper Star point on the left hand. The ashes were then placed into Holy Water and its life transforming powers were ingested. If no paper was available, the priest could simply use his right Sword Fingers Hand Seal to draw the magical talismans seal over the Holy Water while speaking magical activation incantation and pressing the corresponding Big Dipper Star Point, and then ingest its life transforming powers. The each of these special magical talismans was chosen according to the priest's specific needs and according to his Original Destiny Guiding Star (Figure 1.350 through Figure 1.352).

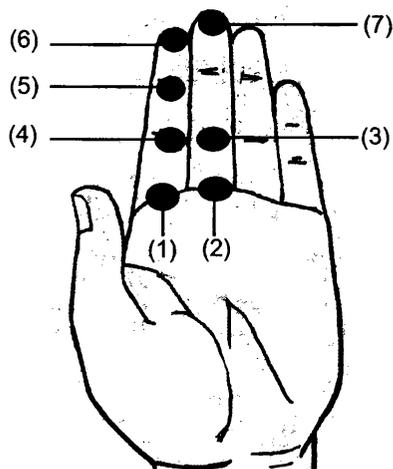


Figure 1.351. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand.

THE CHART OF THE AUTHENTIC MAN'S ORIGINAL DESTINY GUIDING STAR #2			
The Original Destiny of the Authentic Man is assigned and directed inside the Bao (Womb)			
Dipper Star	Star Name	Earthly Branch	The 12 Earthly Branch Correspondence to the Seven Stars of the Big Dipper
1st Star of the Big Dipper	Lusty Wolf Star (Tanlang)	子 Zi	• For those born on the Zi Day, their fate and personal magic corresponds to Tai Shang, Celestial Axis, Lusty Wolf (Tan Lang) Star
2nd Star of the Big Dipper	Giant Gate Star (Jumen)	丑 亥 Chou Hai	• For those born in Chou and Hai Days, their fate and personal magic corresponds to the Center Origin, Celestial Whirl, Giant Gate (Ju Men) Star.
3rd Star of the Big Dipper	Store of Wealth Star (Lucun)	寅 戌 Yin Xu	• For those born in Yin and Xu Days, their fate and personal magic corresponds to the True Origin, Celestial Loom, Store of Wealth (Lu Cun) Star.
4th Star of the Big Dipper	Civil Chief Star (Wenqu)	卯 酉 Mao You	• For those born in Mao and You Days, their fate and personal magic corresponds to the Hidden Knot, Celestial Heart, Civil Chief (Wen Qu) Star.
5th Star of the Big Dipper	Pure and Chaste Star (Lianzhen)	辰 申 Chen Shen	• For those born in Chen and Shen Days, their fate and personal magic corresponds to the Net's Lead-Rope Spirit, Celestial Fate, Pure and Chaste (Lian Zhen) Star.
6th Star of the Big Dipper	Military Song Star (Wuqu)	巳 未 Si Wei	• For those born in Si and Wei Days, their fate and personal magic corresponds to the Annals of Brightness, Celestial Morning, Military Chief (Wu Qu) Star.
7th Star of the Big Dipper	Troop Destroyer Star (Pojun)	午 Wu	• For those born on the Wu Day, their fate and personal magic corresponds to the Meeting Hall Gate, Celestial Beam, Troop Destroyer (Po Jun) Star.

Figure 1.352. The Secret Chart of the Daoist Priest's Original Destiny Guiding Stars According to the Seven Stars of the Big Dipper (#2)

USING THE DIPPER STARS FOR PROTECTION

One method used in ancient China for invoking the powerful protection of the Big Dipper energy is for the priest to cover his body with the stars of the Big Dipper. This was accomplished by first surrounding the body's outer energetic field with the four primary directions of the Earth Qi, then surrounding the central internal organs and energetic fields with the energy of the Postnatal Eight Trigrams (Figure 1.353).

Next, the priest would visualize the Big Dipper Stars descending from the Heavens and arranging themselves in a specific order around the center Taiji Pole of the body's core. After the inner core had been filled with the celestial power

emanating from the Big Dipper Stars, the priest could be further protected by arranging the Stars in four specific ways (Figure 1.354):

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

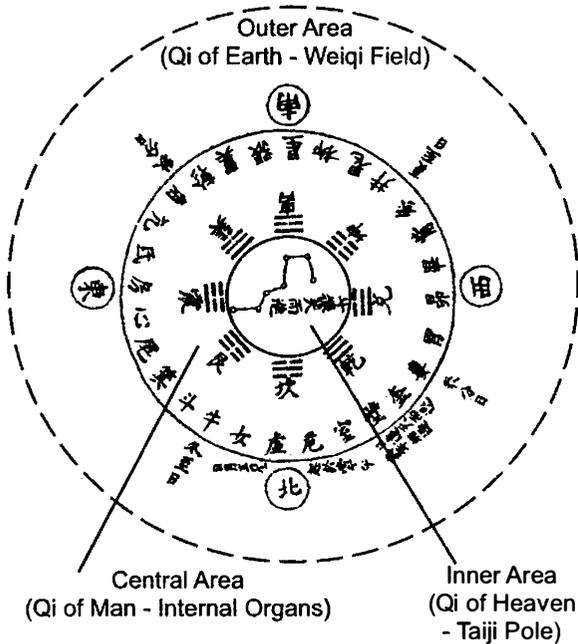


Figure 1.353. The ancient Daoists would focus on the energy of the Big Dipper Stars radiating their magical powers within the center core Taiji Pole.

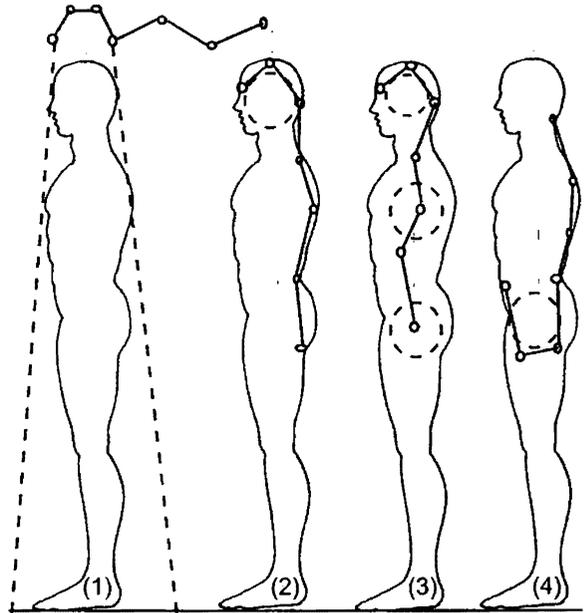


Figure 1.354. Four examples of the various ways the ancient Daoists would use the energy of the Big Dipper Stars for protection.

As the priest imagines placing the stars of the Big Dipper into the center of his body, the stars' energetic function is to govern the front, back, right, and left of the body. This magical action is used to regulate the priest's Yin and Yang energy. The stars' energetic function can also be used for absorbing energy from the four seasons into the priest's body.

Usually, meditations dealing with gathering energy from the Sun and Moon are followed by meditations involving the Big Dipper to further stimulate and energize the body's energetic fields. The Stars of the Big Dipper are also considered

to be responsible for opening the seven orifices of the embryo's body, and for giving the embryo life. These stars also correspond to the Nine Chambers in the Three Dantians and the seven primary chakras.

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

of Heaven to connect with the Earth's center core through the North and South poles. The North pole was regarded as the peak (or Baihui) of the Earth, and was believed to be comprised of seven Stars, composing a fifth realm (differentiated from the Four Directions of Heaven).

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

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

BIG DIPPER STEPPING PATTERNS

The Big Dipper Stepping Pattern is the secret celestial matrix, condensed onto an Earthly pattern in front of the altar table. The basic function of Pacing the Dipper is to symbolize leaving the Earth and crossing over the "Nine Quarters" of the Nine Heavens, patrolling the universe, and flying to the realm of the Immortals. Once the priest has entered into this celestial realm, he can receive assistance in prohibiting evil things from flourishing, and for controlling evil spirits. The Steps of Yu (the Pacing of the Big Dipper) also had the additional function of creating and manifesting supernatural powers, and enhancing the priest's magical abilities.

Within the course of their development, the specific functions of the Star Stepping patterns became specialized. Some of the Star Stepping patterns were mainly practiced in order to allow the priest the ability to fly over the Nine Heavens, other stepping patterns were specifically used to control spirit entities. For example:

- The pacing of the Dipper for "Destroying Hell and Invoking Thunder," was used as a skill in Thunder Magic. The stepping pattern was believed to be able to remove the Yin Vital Breath from the body and allow the disciple to be able to discharge Yang spiritual power

(causing the frightening sound of thunder to be heard).

- Pacing the "Dipper of Spirit Possession" as a exorcistic skill for "Summoning and Interrogating Spirits" caused the spirit to attach itself to a specified children medium or other designated individual.
- The "Pacing The Numinous Dipper of the Divine Tiger of the Life-invoking Roar" was used in order to invoke the Divine Tiger General, who pursued and controlled souls lost in the darkness. This stepping pattern was commonly used when performing the ritual of "Refinement and Salvation for Destroying the Darkness."
- Dipper pacing can also be performed in order to access the Nine Quarters (Nine Continents) of the Earth. In ancient times, the Nine Quarters referred to the nine distinct regions of Earth: Yong, Liang, Yan, Yang, Qing, Xu, Yu, and Ji, which surrounded the "center" kingdom of ancient China. By symbolizing the entire country while pacing the Nine Quarters, the ancient Daoist priest was able to spiritually travel and energetically patrol all the land on the Earth.

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

BIG DIPPER STAR STEPPING INCANTATION

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

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

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

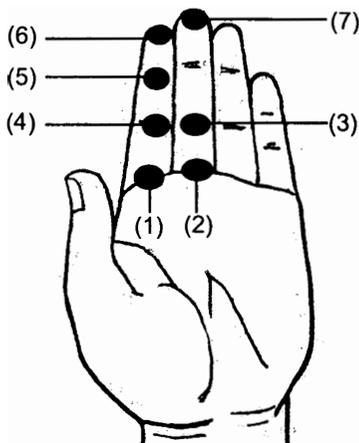


Figure 1.357. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand.

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

PACING THE BIG DIPPER AND HAND SEALS

The Pacing the Big Dipper is usually practiced together with specific Hand Seals (Figure 1.357). It is said that during the Tang Dynasty (618-907 A.D.) and the Song Dynasty (960-1279 A.D.), there were over 700 kinds of Steps of the Big Dipper and Hand Seal patterns.

In spite of the huge variety of stepping patterns, there are only a few types of magical skills conjured from the Pacing the Big Dipper that are commonly used in Daoist mysticism. The most common stepping pattern used when Pacing the Big Dippers is called the "Big Dipper of the Mysterious Pivot" (Figure 1.358). In this particular stepping pattern, there are only seven Dipper stars used. The names of these stars are used as the names of each steps while pacing forward, and the names of the stars' Rulers

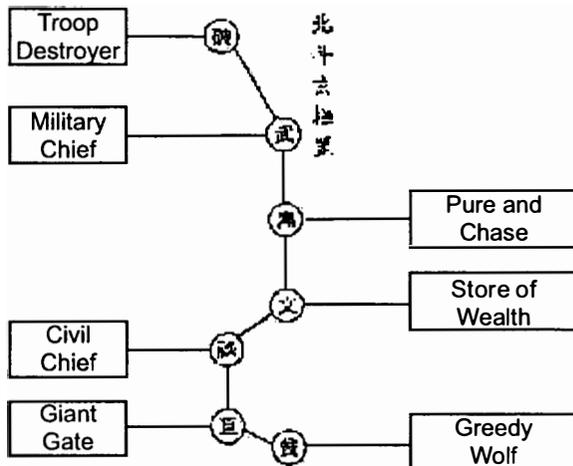
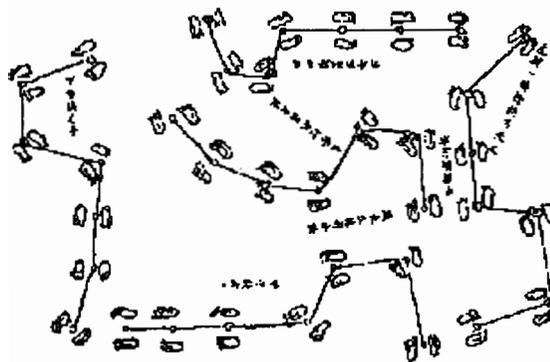


Figure 1.358. The Pacing of the "Big Dipper of the Mysterious Pivot"



二十八宿星

Figure 1.359. The Three-Five Big Dipper Stepping Patterns of the Twenty-Eight Star Constellations

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

In the Eastern Han Dynasty (25-220 A.D.), the *Tradition of the Mighty Commonwealth of Orthodox Oneness* taught the "Three-Five Big Dipper Register," which describes the skills of the Pacing of the Dippers of the East, South, West, North and Center. Later the "Skills of Pacing the Dippers of the Twenty-Eight Constellations" (Figure 1.359) and the "Five Big Dippers of the Sun and the Moon" were commonly used in the Zheng Yi traditions.

According to ancient Daoist teachings, these Five Big Dipper Star Stepping patters correspond

to the Five Elements, and are worshipped in ritual according to the following magical application:

- **East:** The Eastern Dipper governs the count of an individual's personal years.
- **West:** The Western Dipper records the names of all those who will ascend to the Heavens.
- **North:** The Northern Dipper removes their names from the Records of Death.
- **South:** The Southern Dipper enters their names into the Records of Life.
- **Center:** The Central Dipper is the "Great Leader," and is the highest, most exalted, and renowned.

SEVEN STAR STEPPING PATTERNS

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

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

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

"BIG 34 STAR STEPPING"

The Big 34 Star Stepping Pattern (Figure 1.360) uses the stars to summon the magical help of Celestial Immortal Ne Zha (The Fire Wheel Child). According to legend, the Celestial Immortal Ne Zha (Figure 1.361), riding on his fire wheels, can

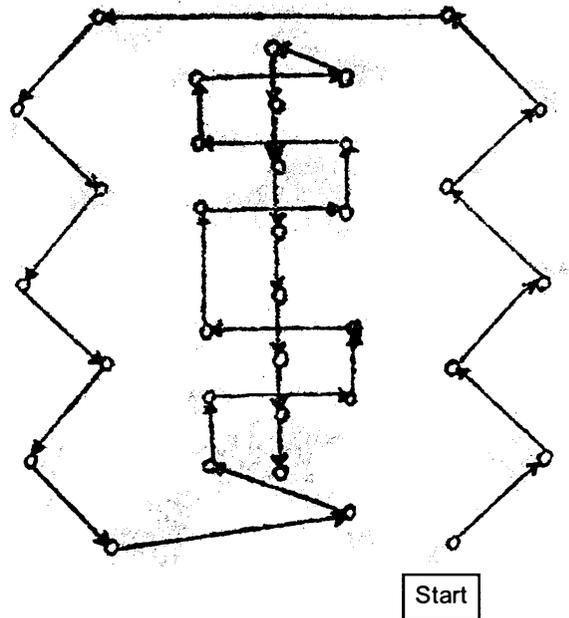


Figure 1.360. The "Big 34 Star Stepping"



Figure 1.361. General Ne Zha

travel everywhere (over rivers and seas, Heaven and hell, etc.) making his task of fighting evil much easier.

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

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

This Seven Star Dipper Stepping Pattern uses the stars to summon the magical help of Celestial Immortal Ne Zha, The Fire Wheel Child (see Figure 1.362). According to legend, the Celestial Immortal Ne Zha, riding on his fire wheels can travel everywhere (over rivers and seas, Heaven and hell, etc.) making his task of fighting evil much easier.

The following Seven Star Dipper Stepping pattern is performed while reciting the following incantation (Figure 1.363):

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

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

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

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

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

**When he opens the silk ball
80,000 Thousand Heavenly soldiers
come rushing out!**

**He arranges the battle formation
of all these soldiers!**

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

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



Figure 1.362. General Ne Zha

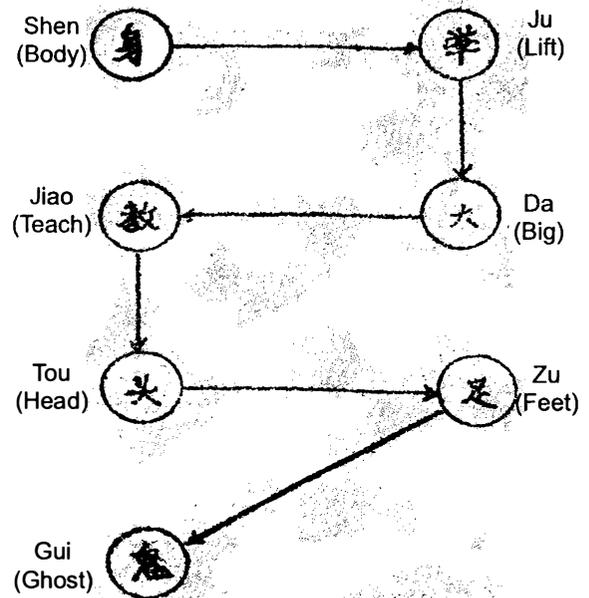


Figure 1.363. Seven Star Stepping #1:
"Summoning the Immortal Ne Zha" Stepping

**Please come in front
of the incense burner!
I am acting under the order of
Tai Shang Lao Jun!
All of the Heavenly soldiers
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"**



Figure 1.364. The "Conquering the Ghost of the North" Magic Talisman - also known as the "General Ne Zha Talisman"

Next, dedicate and burn the following talisman for Conquering the Ghost of the North (Figure 1.364) to the Northern direction, along with presenting offerings of two pieces of golden spirit money. The Conquering the Ghost of the North Talisman (also known as the General Ne Zha Talisman) states:

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

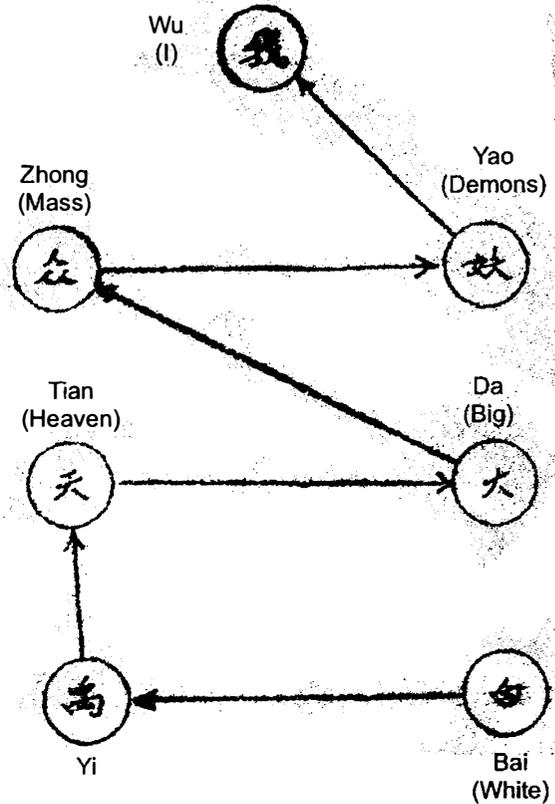


Figure 1.365. Seven Star Stepping #2: "Removing The Evils" Stepping

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

This Stepping Pattern is used to capture and remove demons and evil spirits (Figure 1.365).

This stepping pattern is performed while stepping the following incantation:

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

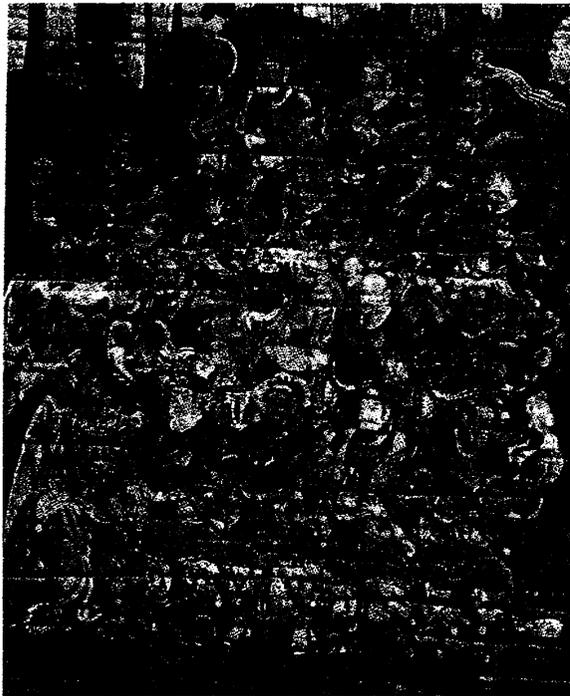


Figure 1.366. Eighteen of the 36 Celestial Martial Generals that inhabit the handle of the Big Dipper Star

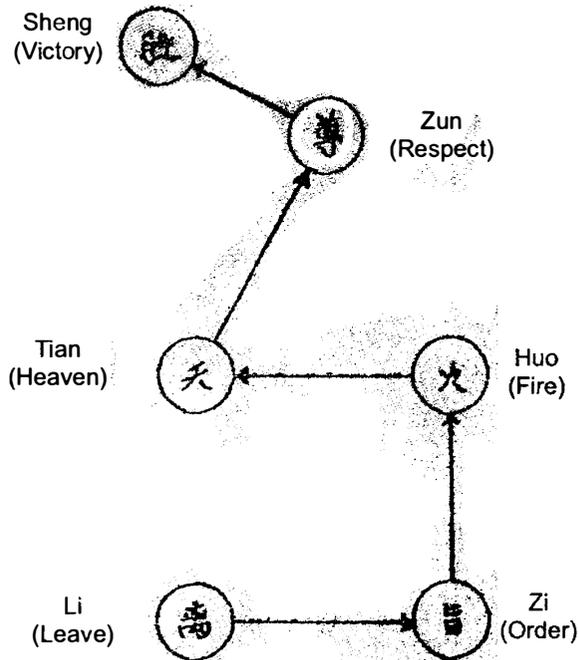


Figure 1.367. Seven Star Stepping #3: "Summoning the Magical Officers" (First Version)

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

This Stepping Pattern is used for the purpose of summoning the magical help of the Celestial Marshal Generals and their Celestial Soldiers (Figure 1.366).

This stepping pattern is performed while reciting the following incantation (Figure 1.367):

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

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

This Stepping Pattern is used for the purpose of summoning the magical help of the Celestial Marshal Generals and their Celestial Soldiers (Figure 1.368).

This stepping pattern is performed while reciting the following incantation:

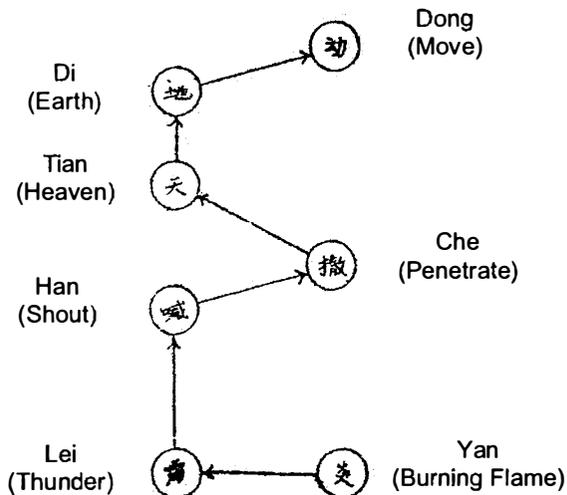


Figure 1.368. Seven Star Stepping #4: "Summoning the Magical Officers" (Second Version)

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

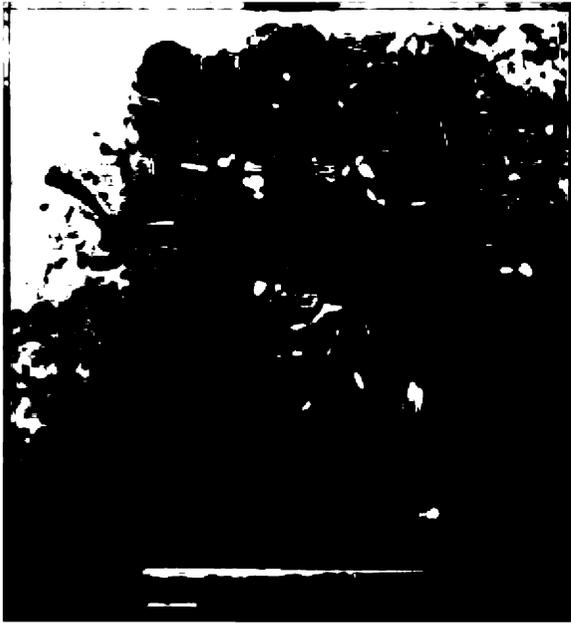


Figure 1.369. Martial General Yin Jiao
General Yin is actually a Star in human form.
His 3 Heads and 6 Arms represent the
36 Forms of Natural Energies in the Universe.

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

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

**SEVEN STAR STEPPING #5:
"SUMMONING MARSHAL YIN" STEPPING**

One example of a magic ritual used for summoning Celestial Marshal General Yin (Figure 1.369) to Bind Evil Spirits and Demons is described as follows:

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

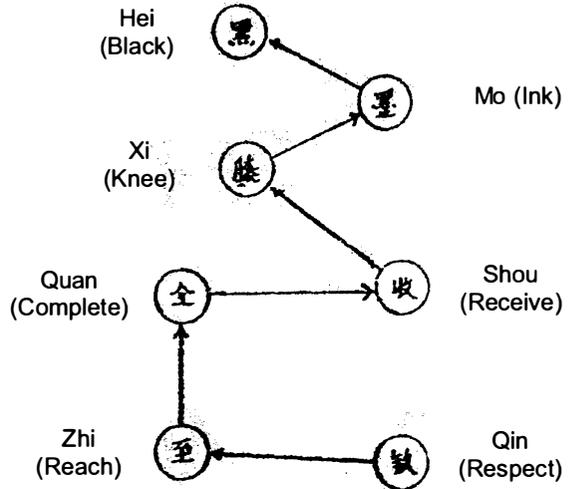


Figure 1.370. Seven Star Stepping #5:
"Summoning Martial Yin" Stepping

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

- Next, the priest purifies the brush that he will use when writing the talisman, and focus his attention onto the celestial name of the deity he wishes to summon (i.e., Marshal General Yin).
- The priest then performs the Seven Star Stepping Pattern for "Summoning Marshal Yin" (Figure 1.370), while saying the following incantation:

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

- On a 3.5 meter blue banner (whose bottom end has been cut into five pennant-shaped ribbons and weighted with five small stones), the priest will draw a large talisman associated with Celestial Marshal General Yin (Figure 1.371).

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

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

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

**You, Marshal General Yin,
are the son of King Zou!
The Jade Emperor
helped with your birth!**

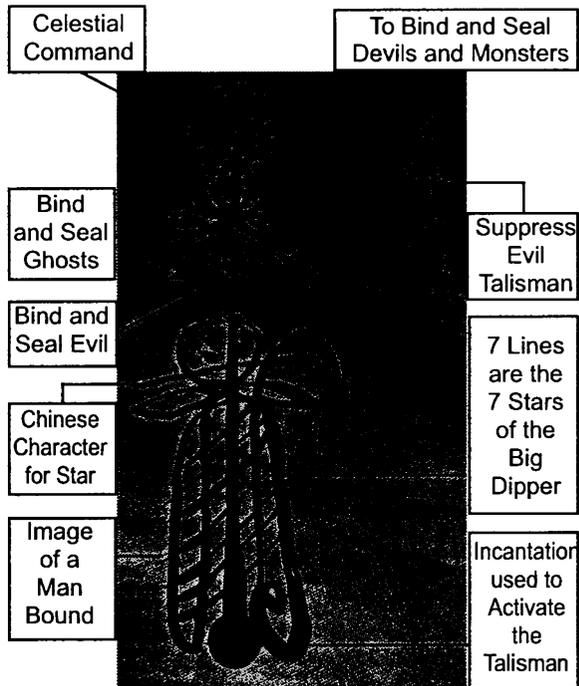


Figure 1.371. General Yin's Talisman:
Used for Binding Evil Spirits and Demons

**When you were born
your mother was in great anguish!
After your birth,
you were nurtured by Daoist Abbots,
who raised you in the wisdom
and knowledge of the Dao!**

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

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

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

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

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

SEVEN STAR STEPPING #6: "NORTH STAR" STEPPING

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

Most importantly, the Northern Dipper is seen as the "Gate of Access" to the Heavens. Believers must invoke its divinities to pass from death into

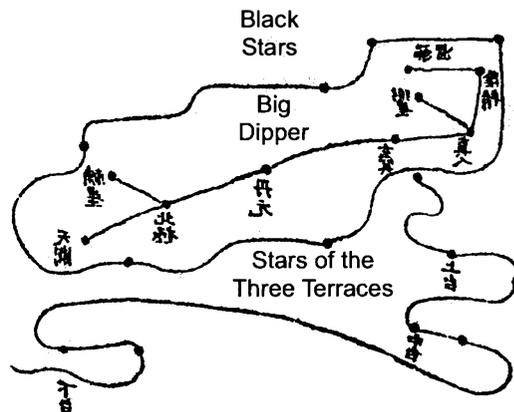


Figure 1.372. The Big Dipper, surrounded by six "Black Stars" and preceded by the "Stars of the Three Terraces"

life. The ancient Daoists believed that in order to live longer, an individual needed to pray to the Immortal of the Big Dipper to take one's name off the Death Registration.

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

Moreover, the Northern Dipper has beside it a corresponding counterpart/mirror image made up of "Black stars." The spouses of the male divinities of the Northern Dipper live in these stars. This "black" constellation forms the material and spiritual soul of the Northern Dipper (Figure 1.372).

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

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

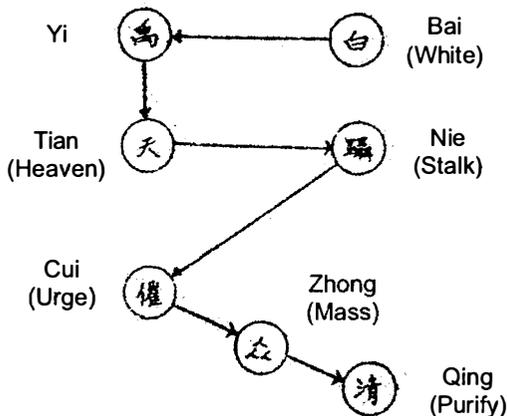


Figure 1.373. Seven Star Stepping #6: "Northern Star" Stepping

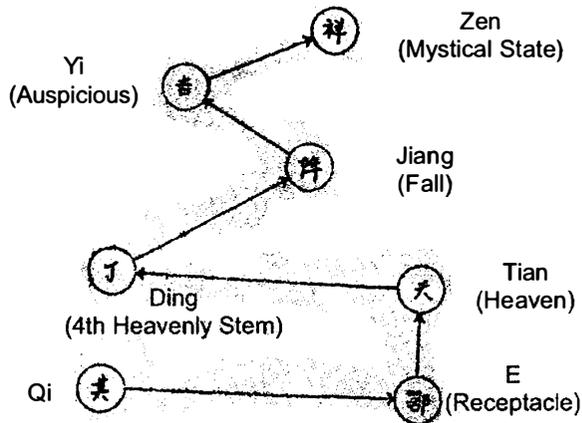


Figure 1.374. Seven Star Stepping #7: "Escorting and Sending" Stepping

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

This Stepping Pattern is used to remove, evict, and capture evil spirits and demons (Figure 1.373).

This stepping pattern is performed while reciting the following incantation:

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

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

This Stepping Pattern is used for escorting and sending the official reports to the Heavens (Figure 1.374).

This stepping pattern is performed while reciting the following incantation:

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



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

Figure 1.375. The Celestial General's Magic Tiger

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

This Stepping Pattern is used to summon the Celestial General's Magic Tiger (Figure 1.375).

The ancient Chinese considered the Tiger to be the prince of the wild mountain beasts (the four stripes on his forehead form the character "Wang," or Prince), believing that "its powerful roar stirs



Figure 1.376. Zhang Daoling, the First Celestial Master of the Zheng Yi Daoist Sect

up the wind in the valley.” It is the magical animal which signifies the Yin that calls forth the actions of the Yang, therefore tiger talismans are used to keep away disease and evil, and its images are painted on the walls of homes and temples to keep away evil spirits.

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

- **Zhang Daoling:** Zhang Daoling (the First Celestial Master of the Zheng Yi Daoist sect), is depicted as riding a tiger and carrying a

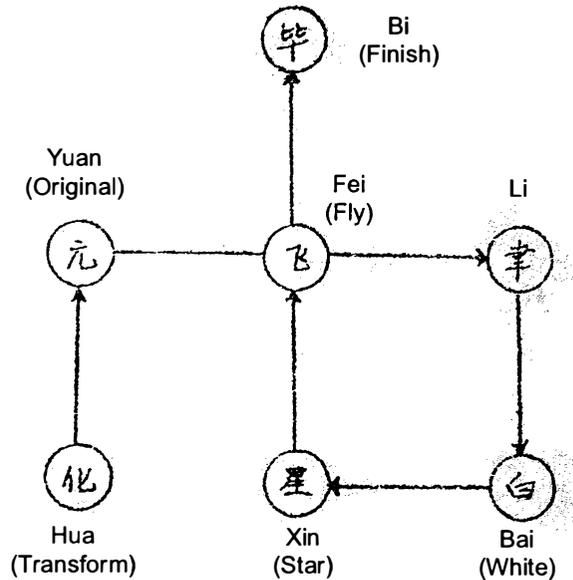


Figure 1.377. Seven Star Stepping #8: “Summoning the Magic Tiger Stepping”

demon-dispelling sword as he escorts the dead to their final destination (Figure 1.376).

- **The God of Wealth:** The God of Wealth, Marshal Chao Gongming, is depicted as riding a black tiger while holding a silver ingot.
- **The Goddess of the Wind:** The Goddess of the Wind, Feng Po-po, symbolizes the elements of air and water, storms, precipitation and moisture. She is depicted as an old, wrinkled woman, sitting on the back of a tiger, riding on a path made of clouds.

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

This stepping pattern is performed while reciting the following incantation (Figure 1.377):

“Transform the Original Flying Li of the Heavenly White Star and fly to the finish!”

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

This Star Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.378). It is traditionally used for protection and for healing. With each step, it is important to say the name of the specific star and to repeat the following magic incantation (Figure 1.379):

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



Figure 1.378. The Seven Heavenly Immortals of the Northern Big Dipper

The Seven Heavenly Immortals

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

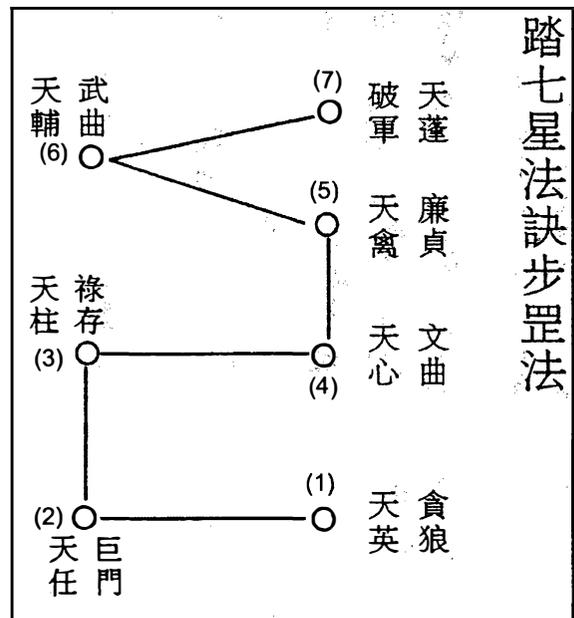


Figure 1.379. Seven Star Stepping #9: "Summoning the Seven Heavenly Immortals"

The Yu Star Stepping Pattern

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

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

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

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

(1) First Step:

"The Steps of Yu bring me to Yang Ming!"

(2) Second Step:

"The Original Chaos nurtures my body"!

(3) Third Step:

**"Heaven and Earth are rotating,
and turn the Seven Stars."**

(4) Forth Step:

"I Pace the Star Stepping and feel the magic!"

(5) Fifth Step:

**"The power helps to suppress
the gathering of evil spirits, demons, and ghosts!"**

(6) Sixth Step:

**"All of the stars help me to kill
the evil spirits, demons, and ghosts!"**

(7) Seventh Step:

"I obtain longevity and stroll around Tai Qing!

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

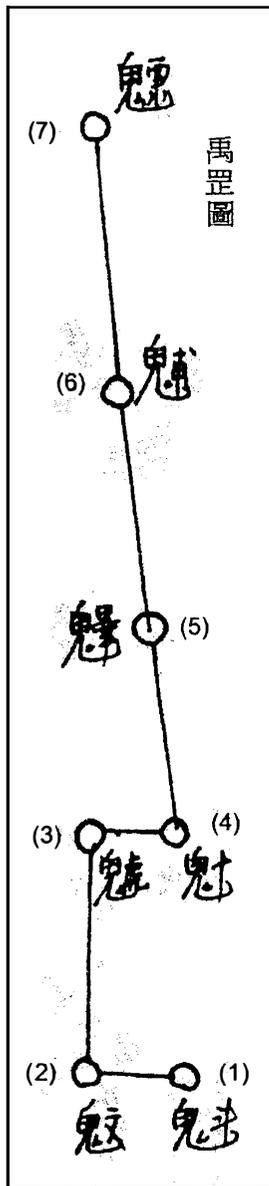


Figure 1.380. Seven Star Stepping #10: "Yu Star Stepping"

SEVEN STAR STEPPING #10: YU STAR STEPPING

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

per Star (Figure 1.380). It is traditionally used for magical protection.

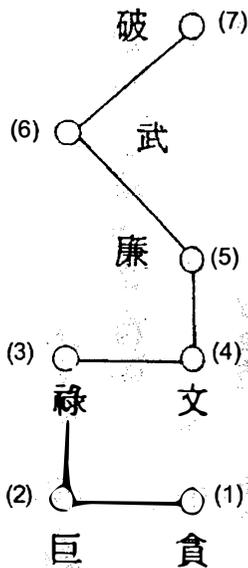


Figure 1.381. Seven Star Stepping #11:
"Six Yang Star Stepping"

**SEVEN STAR STEPPING #11:
NORTHERN STAR STEPPING**

This famous Northern Star Stepping pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.381). It is traditionally used for receiving blessings, manifesting good fortune, assisting the dead, and for protection.

Each time the priest's foot steps onto one of the stars, the thumb of his left hand must press the corresponding point on his left finger (Figure 1.382, and he should repeat the magical incantation.

The names of the seven stars and their magical incantations are listed as follows:

(1) Tan Lang (Greedy Wolf)

**"The Bright Yang Energy
Radiates within my body!**

(2) Ju Men (Giant Gate)

**The Essence of Yin
will destroy all ghosts!**

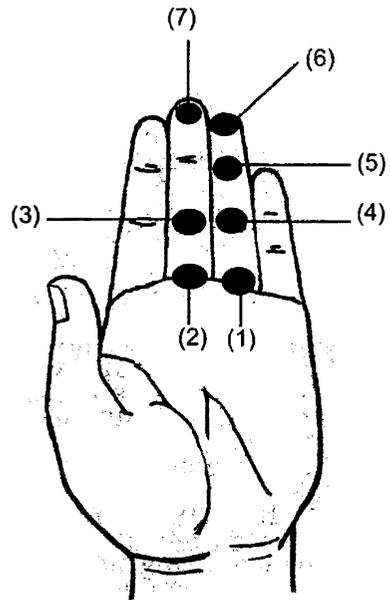


Figure 1.382. The Seven Stars of the Northern Dipper
can be accessed through the priest's left hand

(3) Lu Can (Store of Wealth)

**Because the celestial immortals
give me this method,**

(4) Wen Qu (Civil Chief)

**I can command the Celestial Armies
and the armies of the Underworld!**

(5) Lian Zhen (Pure and Chaste)

**The Yuan Jing in my Dantian
is strong enough to register me as a living
person,**

(6) Wu Qu (Military Chief)

Therefore Xuan Wu protects my body!

(7) Puo Jun (Troop Destroyer)

**As the Puojun Star flies
like a strong fire,
It's mighty sounds
shake and intimidate people!**

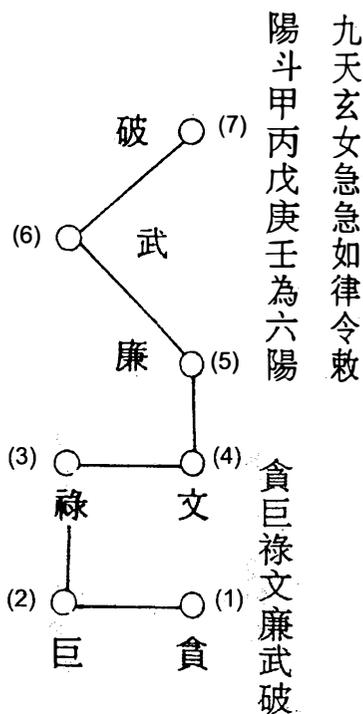


Figure 1.383. Seven Star Stepping #12: "Six Yang Star Stepping"

SEVEN STAR STEPPING #12: SIX YANG DIPPER STAR STEPPING

This famous Yang Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.383). It is traditionally used for protection.

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

The names of the stars are as follows:

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

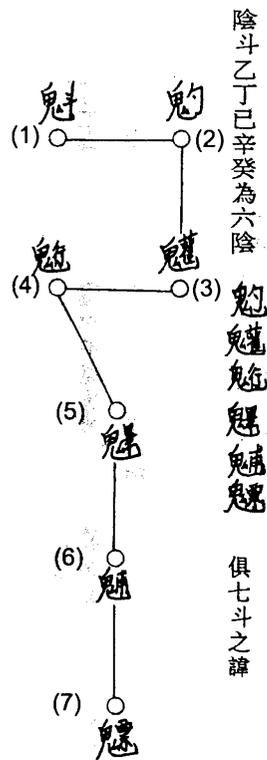


Figure 1.384. Seven Star Stepping #13: "Six Yin Star Stepping"

SEVEN STAR STEPPING #13: SIX YIN DIPPER STAR STEPPING

This famous Yin Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.384). It is traditionally used for protection.

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

The names of the ghost stars are as follows:

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

SEVEN STAR STEPPING # 14: "NORTHERN MAGIC DIPPER STAR STEPPING

In this particular Seven Star Big Dipper Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.385):

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

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

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

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

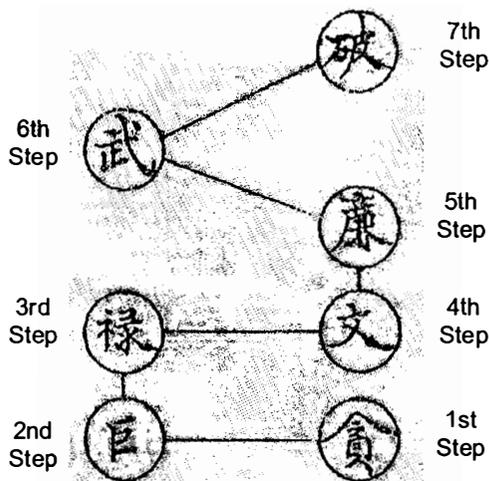


Figure 1.385. Seven Star Stepping #13: The Northern Magic Dipper Star

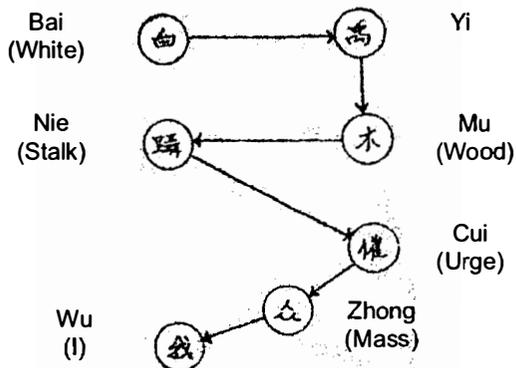


Figure 1.386. Seven Star Stepping #15: "Bai Yi" Star Stepping

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

SEVEN STAR STEPPING # 15: "WHITE YI STAR STEPPING

This star stepping pattern is used to capture evil spirits or demons. This stepping pattern is performed while reciting the following incantation (Figure 1.386):

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

THE SOUTHERN MAGIC DIPPER SIX STAR STEPPING PATTERN

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

When entering into the powerful spiritual realm of the Six Southern Magic Dipper Stars, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.387):

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

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

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

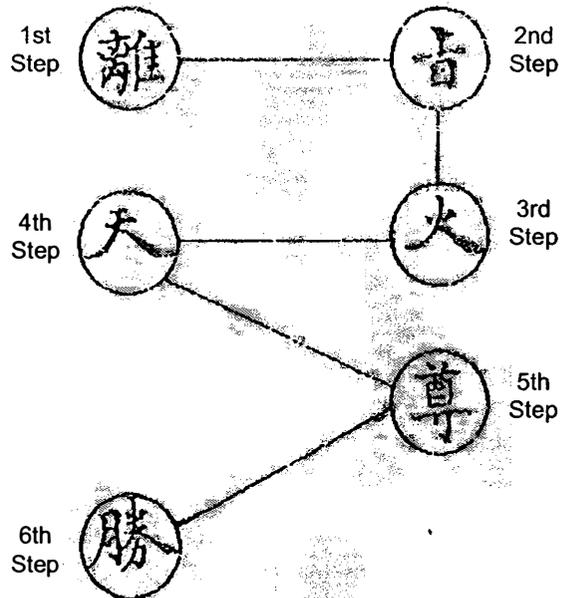


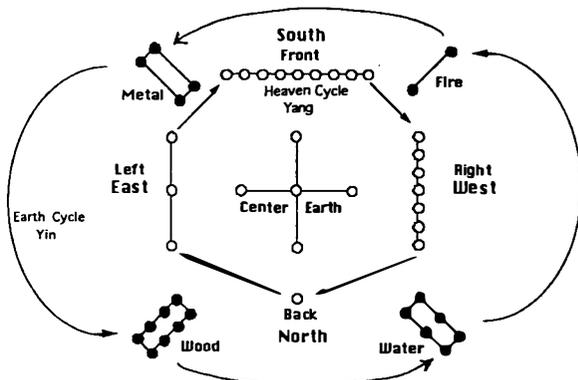
Figure 1.387. The Southern Magic Dipper Star

- 3rd Step (Huo):** Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point.
- 4th Step (Tian):** Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point.
- 5th Step (Zun):** Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point.
- 6th Step (Sheng):** Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point.
- End the Star Stepping with the following magical order:

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

NINE TRACES OF THE BIG DIPPER

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



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

A common diagram used as a template for stepping in the Nine Palaces and Eight Trigrams, is the "Great River Dipper Chart of the Open Valley" diagram, which was originally used as the stepping pattern diagram of the Big Dipper. The seven stars of the Dipper and the two stars Fu and Bi compose this Big Dipper Diagram, and is regulated by the Post-Heaven positions of the Bagua (Eight Trigrams) listed on the "River Chart" (Figure 1.388). There are two specific types of stepping patterns displayed:

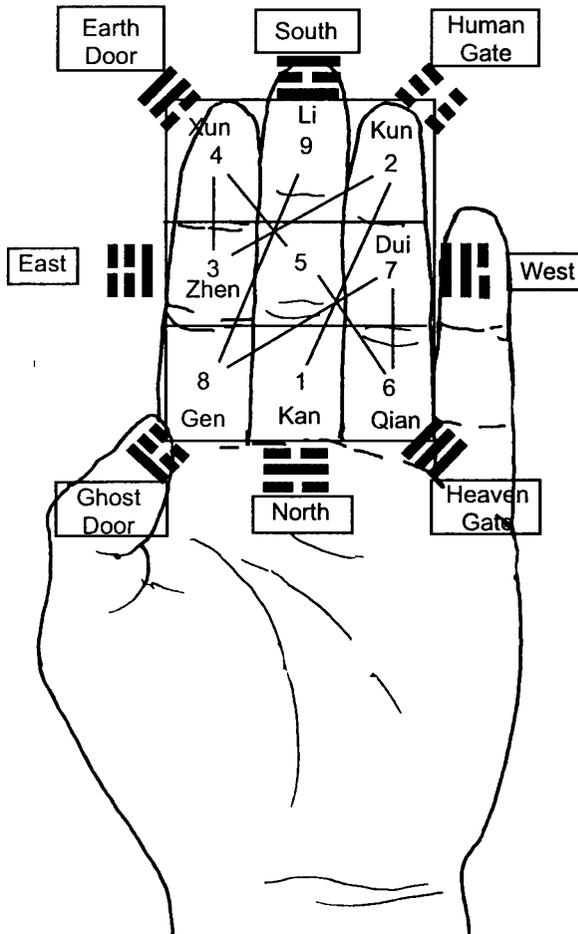


Figure 1.388. In ancient China, the Post-Heaven Bagua pattern of the "Magic Square" was superimposed on the priest's left palm, empowering the priest with the ability to summon and gather the energetic and spiritual powers of the Bagua into his or her body.

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

Because the original three steps and nine traces of the Steps of Yu were thought to have

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

THE NINE PALACES OF HEAVEN

Each of the nine numbers listed on the "River Chart" represent one of the nine areas of the Heavens or the Nine Palace Constellations (Figure 1.389). The following is an explanation of the secret energetic natures of the Nine Stars, as well as their specific names, Elements, and divination forecasts:

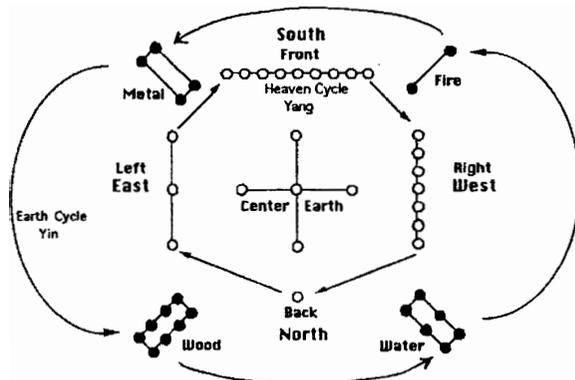


Figure 1.389. The "River Chart"

has a close connection with kind donations, doing kind deeds, and agricultural activities. It is considered to be an auspicious star. When Tian Zhong dwells in one palace, it is considered to be a good time for military action, battle or fighting.

1. Tian Feng Zi Qin Kan - (Water Element):

Also known as: Tian Qu Gong - Tian Peng - Zi Qin - and "Yang Luminosity," this star is Yang within Yin. It corresponds to the Water Trigram. It energetically has a close connection to the occurrence of theft, and it is therefore considered to be an inauspicious star. When the Tian Feng star falls in one palace, people should construct dams, defence facilities, or strengthen the stronghold in order to prevent calamity from happening. It is also not a good time to travel far or conduct business (due to the potential of theft).

2. Tian Bing Zi Xu Kun - (Earth Element):

Also known as: Tian Xuan Gong - Tian Rui - Zi Xu - and "Yin Embryo," this star is Yin, and corresponds to the Earth Trigram. It has a close connection with epidemic, and is sometimes called the disease star. When the Tian Bing star stays in one palace, people should receive teachings or admonishment, make friends, stay in the original place, abstain from the deployment of armed forces, not marry, and avoid quarreling, traveling, new construction, etc.

3. Tian Zhong Zi Qiao Zhen - (Wood Element):

Also known as: Tian Ji Gong - Tian Chong - and "Perfected Person," this star is Yang, and corresponds to the Thunder Trigram. It

4. Tian Fu Zi Xiang Xun - (Wood Element):

Also known as: Tian Quan Gong - Tian Fu - and "Occult Obscurity," this star is Yin, and it corresponds to the Wind Trigram. It has a close connection with cultural education, and is considered to be a very auspicious star. When Tian Fu dwells in one palace, it is auspicious for traveling, business, marriage, construction, studying, and elevating one's social status, as well as for cultural and educational development.

5. Tian Qin Zi Jin Kun - (Earth Element):

Also known as: Yu Heng Gong - Tian Qin - and "Cinnabar Prime," this star is balanced Yin and Yang, and corresponds to Taiji. It is considered to be auspicious for all things, because it dwells in the "Central Earth Palace" which can give rise to all.

6. Tian Xin Zi Xiang Qian - (Metal Element):

Also known as: Kai Yang Gong - Tian Xin - and "Northern Extremity," this star is Yang, and corresponds to the Heaven Trigram. It has a close connection with leadership capability, scheming, treatment of disease, and military deployment. It is considered to be an auspicious star.

7. **Tian Zhu Zi Zhong Dui - (Metal Element):** Also known as: Yao Guang Gong - Tian Zhu - and "Heaven's Bar," this star is Yin, and corresponds to the Lake Trigram. It has a close connection with killings, strange things, mysterious matters, damage and destruction. It is considered to be an inauspicious star. When Tian Zhu falls in one palace, people should strengthen their garrison, train their forces, and prepare for the bad times. It is not a good time for traveling far or doing business, otherwise loss, injury and unfortunate things will happen.
8. **Tian Ren Zi Chang Gen - (Earth Element):** Also known as: Tian Ren Gong - Zi Chang - and "The Sustainer," this star is Yang, and corresponds to the Mountain Trigram. It is considered to be an auspicious star. When Tian Ren dwells in one palace, it is a good time for offering teaching to the general public, pacifying individuals, and cracking down on rebellious individuals or gangsters. It is also an auspicious time for business, marriage and social status.
9. **Tian Ying Zi Cheng Li - (Fire Element):** Also known as: Tian Ying Gong - Zi Cheng - and "The Straightener," this star is Yin within Yang, and corresponds to the Fire Trigram. It has a close connection with outrageous behavior, heated situations, fire, and blood. It is considered to be a neutral star. When Tian Ying dwells in one palace it is good for planning and visiting high officials. However, it is not an auspicious time for making fortunes, social status possession, marriage or travel.

INCANTATIONS FOR THE 9 PALACES OF HEAVEN

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

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

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

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

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

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

**The passage of the Dipper is open,
and the strong and weak
mutually assist each other!
Happiness and good fortune are increased
and are passed on to the descendants!**

**I have stayed in the darkness
for hundreds of years!
I follow your steps after the Yang!**

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

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"**

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

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

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

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

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

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

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

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

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

NINE PALACE STEPPING PATTERNS

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

The “Nine Chambers of the Emperor’s Palace,” (or Nine Palaces) was first introduced publicly in ancient China in the *Book of Rites*. This ancient book described each celestial palace, with its unique color and time of season. The ancient system of “Nine House Divination” (based on the celestial patterns of the Nine Palaces) and the unique patterns of energetic interactions stemming from the “Magic Square” were also introduced to the public during this time period.

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

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

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

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

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

This stepping pattern is traditionally used in Daoist rituals for the purpose of conjuring and summoning the specific powers of Celestial Immortals, Planetary Immortals, Marshal Generals, Thunder Gods, Spirit Soldiers, etc. By following the Nine Palace stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.390).

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

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

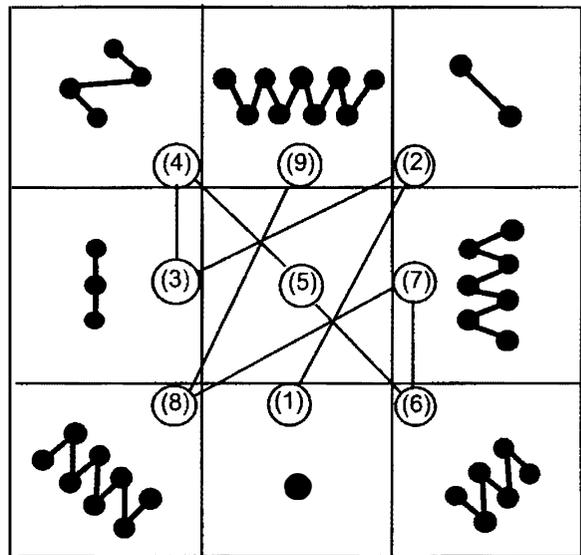


Figure 1.390. Nine Palace Stepping #1:
"Magic Square Stepping"

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

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

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

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

This stepping pattern is traditionally used in Daoist magic rituals for the specific purpose of sending a "Report" back to the Celestial Court. By following the Nine Palace stepping patterns, the priest can progress into the most subtle realm of the celestial world (Figure 1.391). This stepping pattern is performed while reciting the following incantation:

**"My hidden energy
flows like silk!
It rushes to assist me!
It leaves my stable heart and mind!
Allowing me to complete
a hero's task!"**

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

This stepping pattern is used in Daoist magic rituals in order to send "Reports" back to the Celestial Court (Figure 1.392).

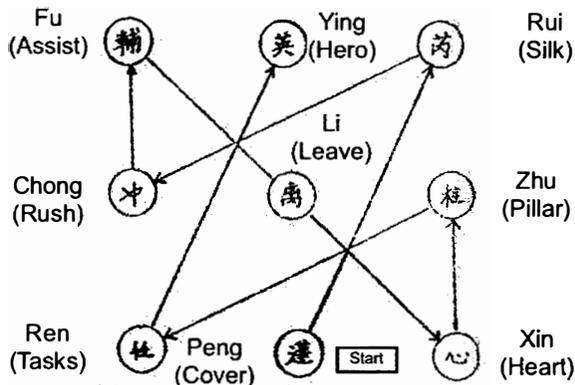


Figure 1.391. Nine Palace Stepping #2:
"Hero Stepping (Nine Purple Stepping)"

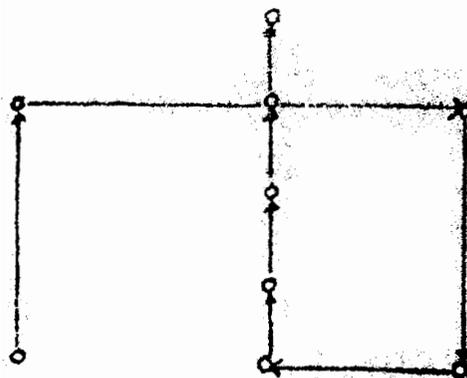


Figure 1.392. Nine Palace Stepping #3
"Sending The Report"

NINE PALACE BAGUA STEPPING PATTERN

The “Jiu Gong Bagua Gang” (“Nine Palace Eight Trigram Stepping”), is a special stepping pattern traditionally used in Daoist rituals for the purpose of conjuring and summoning the specific powers of Marshal Generals, Thunder Gods, and Celestial Army (Figure 1.393).

When performing this special star stepping pattern, it is important that the priest touch the Jade Crease (center pad of the middle finger) with the thumb of his left hand, and then place the left hand over his Heart and Yellow Court area (Figure 1.394). The left hand acts as a shield while the right hand holds the Command Block.

Additionally, when performing the Nine Palace Eight Trigram Stepping and walking through the nine palace stations, it is important that the priest keep the Command Block positioned directly in front of his body, placed in front of his Lower Dantian. His directed movement should resemble the forward bow of a ship aggressively breaking through water.

With each step, the priest will say the following magical incantation:

- 1st Step (Kan):
“Today I Command the Celestial Generals!”
- 2nd Step (Kun):
“And Dispatch the Celestial Army!”
- 3rd Step (Zhen):
“Increase the Celestial Drum!”
- 4th Step (Xun):
“Loud is its Celestial Sound!”
- 5th Step (Center):
“Fly Golden Wheel!”
- 6th Step (Qian):
“Riding the Fire Wheel!”
- 7th Step (Dui):
“Knowing Life and Death!”

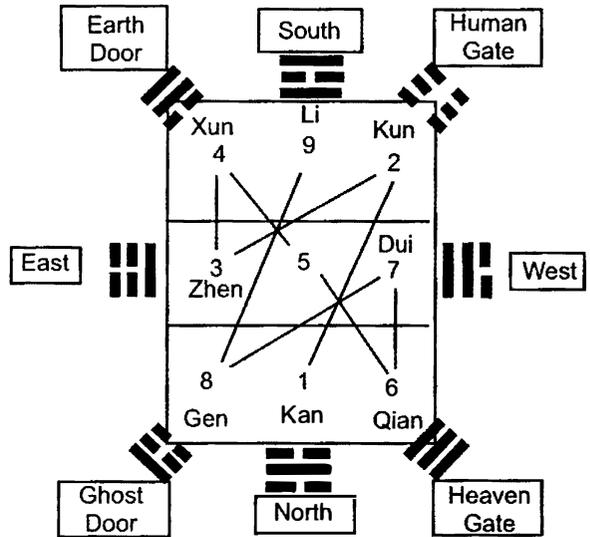


Figure 1.393. “Jiu Gong Bagua Gan” (“The Nine Palace Eight Trigram Stepping”)

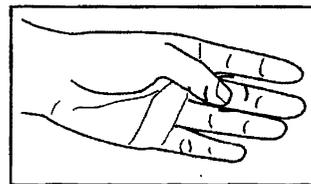


Figure 1.394. The Jade Crease (Left Jade) Single Hand Seal

- 8th Step (Gen):
“Perform the Mysterious Secret!”
- 9th Step (Li):
The 3 and 5 Command the Army!”

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

**“Come - Together we will walk!
Quickly, Quickly
In accordance with Imperial Law
It is Commanded!”**

**THE POSTNATAL BAGUA GANG
MAGICAL STAR STEPPING PATTERN**

The following magical star stepping pattern is known as the “Bagua Gang” (“Constellation of the Eight Trigrams”). This is a special magical “Yin” star stepping pattern is used for magical protection (Figure 1.395). It is traditionally performed with the priest holding his Magic Peach-wood Sword in his right hand, and the Altar Cup containing Holy Water in his left hand (Figure 1.396).

With each step, the priest will repeat the following magical incantation, spoken according to the associated Trigram.

1. Step to the Trigram Qian, and say:
**“The Original, Successful,
Useful and Preserving!”**
2. Step to the Trigram Dui, and say:
“Gives rise to Fierce Soldiers!”
3. Step to the Trigram Gen, and say:
“Seals the Gate of Demons!”
4. Step to the Trigram Li, and say:
“Rides the Wheels of Fire!”
5. Step to the Trigram Kan, and say:
“Water Produces Waves!”
6. Step to the Trigram Kun, and say:
“Swallows the Axle of Earth”
7. Step to the Trigram Zhen, and say:
“Thunder Grumbles!”
8. Step to the Trigram Xun, and say:
“Wind Moves Mountains”
9. Step to the Bright Hall (Ming Tang), and say:
**“My Qi Holds the Central Palace in place!
The Generals appear in their True Form!”**

After reaching the Bright Hall (Central Palace), the priest will spin three times (counter-clockwise), gathering the Qi and magical forces of the various constellations into his spirit body, and creating a powerful protective energetic bubble around his body.

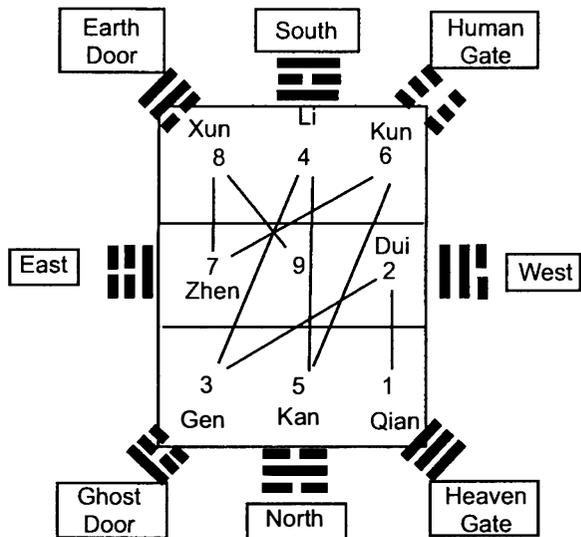


Figure 1.395. The Bagua Gang (Postnatal Eight Trigram Constellation Star Stepping)
This special “Yin” star stepping pattern is performed with the Magic Sword in the right hand and the Altar Cup of Holy Water in the left hand.



Figure 1.396. The Priest will hold the Water Cup and Magic Sword

TWENTY-EIGHT STAR CONSTELLATIONS

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

The ancient Daoists practiced gathering energy from the Heavenly Stars, believing that the study of astrology, like alchemy, united the body's inner world with that of the outer. According to ancient divination practices, the celestial bodies exert forces and exhibit personalities that influence people and events on Earth. It was believed that a person's character

and personal destiny that predominated his life was based upon the positions of the planets and constellations at the exact time and place of conception and birth. These esoteric energetic influences could be determined by mapping the positions of the Twenty-Eight Star Constellations in the sky at various times.

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

In ancient China, the Heavens were divided into 28 areas matched with 28 corresponding signs (Figure 1.397), which are called the constellations as the symbols of Heaven (7 constellations in each direction). The pacing of the Twenty-Eight Star Constellations therefore represents stepping within the 28 constellations, throughout the four directions of the Heavens.

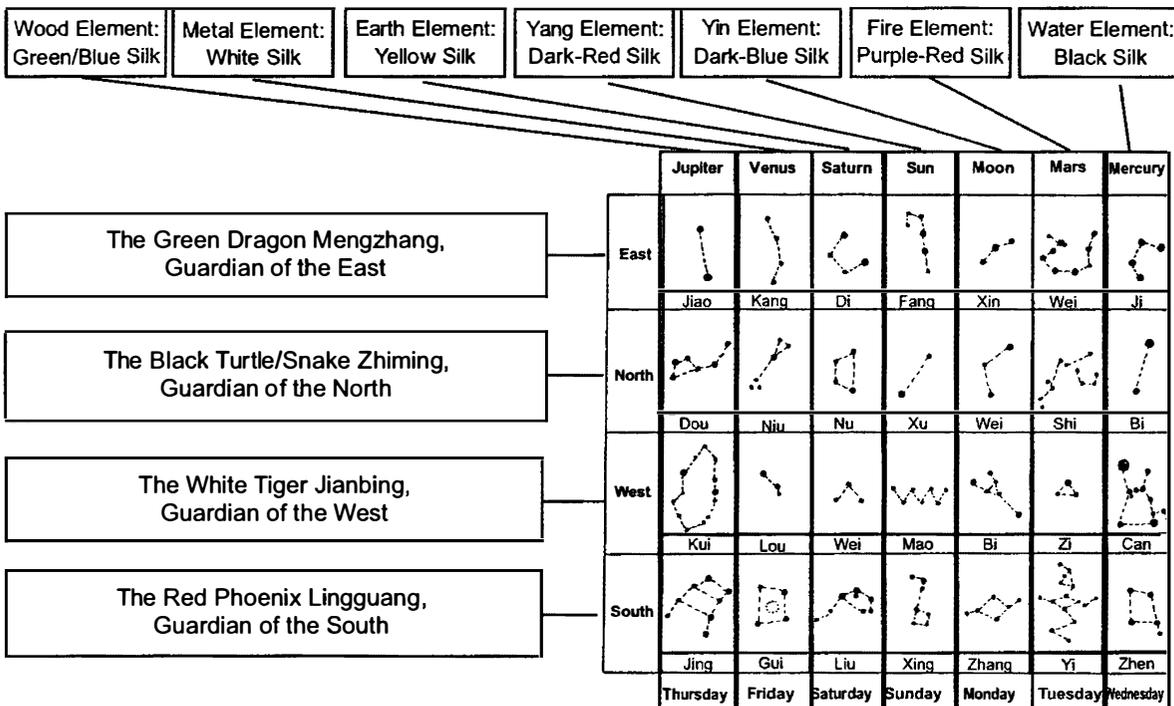


Figure 1.397. The Seven Divisions of the Twenty-Eight Star Constellations arranged according to the celestial energies of the Five Elements and the Sun and Moon

STARS OF THE TWENTY-EIGHT CONSTELLATIONS

In ancient China, the Twenty-Eight Star Constellations (Xiu) were commonly observed as "Star Patterns" (Xingxiang), and were considered to be the eternal abode of immortals and gods (Figure 1.398). Specifically, the Gods of Prior-Heaven were believed to live within the Twenty-Eight Star Constellations, at one with the Eternal Dao. These gods were divided into three groups corresponding to Heaven, Earth, and Man.

The ancient Daoists would thus use the Twenty-eight star constellations for summoning specific gods, immortals, and spirits. Generally, the Twenty-Eight Star Constellations were categorized by Heavenly divisions, each division containing several constellations associated with one of the Five Element phases, a ruling color, and one of the Four Palaces with its associated celestial animal spirit.

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

1. **These star constellation spirits are subservient to the Wood Element;** they are drawn on standards constructed of green/blue silk:
 - **The Jiao Constellation:** with the spiritual animal form of a Rain Dragon
 - **The Dou Constellation:** with the spiritual animal form of a Unicorn
 - **The Kui Constellation:** with the spiritual animal form of a Wolf
 - **The Jing Constellation:** with the spiritual animal form of a Wild Dog
2. **These star constellation spirits are subservient to the Metal Element;** they are drawn on standards constructed of white silk:
 - **The Gang Constellation:** with the spiritual animal form of a Dragon
 - **The Nui Constellation:** with the spiritual animal form of an Ox



Figure 1.398. The 28 Constellation Star Gods

- **The Lou Constellation:** with the spiritual animal form of a Domestic Dog
 - **The Gui Constellation:** with the spiritual animal form of a Sheep (Goat)
3. **These star constellation spirits are subservient to the Earth Element;** they are drawn on standards constructed of golden-yellow silk:
 - **The Di Constellation:** with the spiritual animal form of a Badger
 - **The Nu Constellation:** with the spiritual animal form of a Bat
 - **The Wei Constellation:** with the spiritual animal form of a Ring-Neck Pheasant
 - **The Liu Constellation:** with the spiritual animal form of a Roe buck
 4. **These star constellation spirits are subservient to the Sun;** they are drawn on standards constructed of dark, ruby-red silk:
 - **The Feng Constellation:** with the spiritual animal form of a Rabbit
 - **The Zu Constellation:** with the spiritual animal form of a Rat
 - **The Mao Constellation:** with the spiritual animal form of a Rooster
 - **The Xing Constellation:** with the spiritual animal form of a Horse

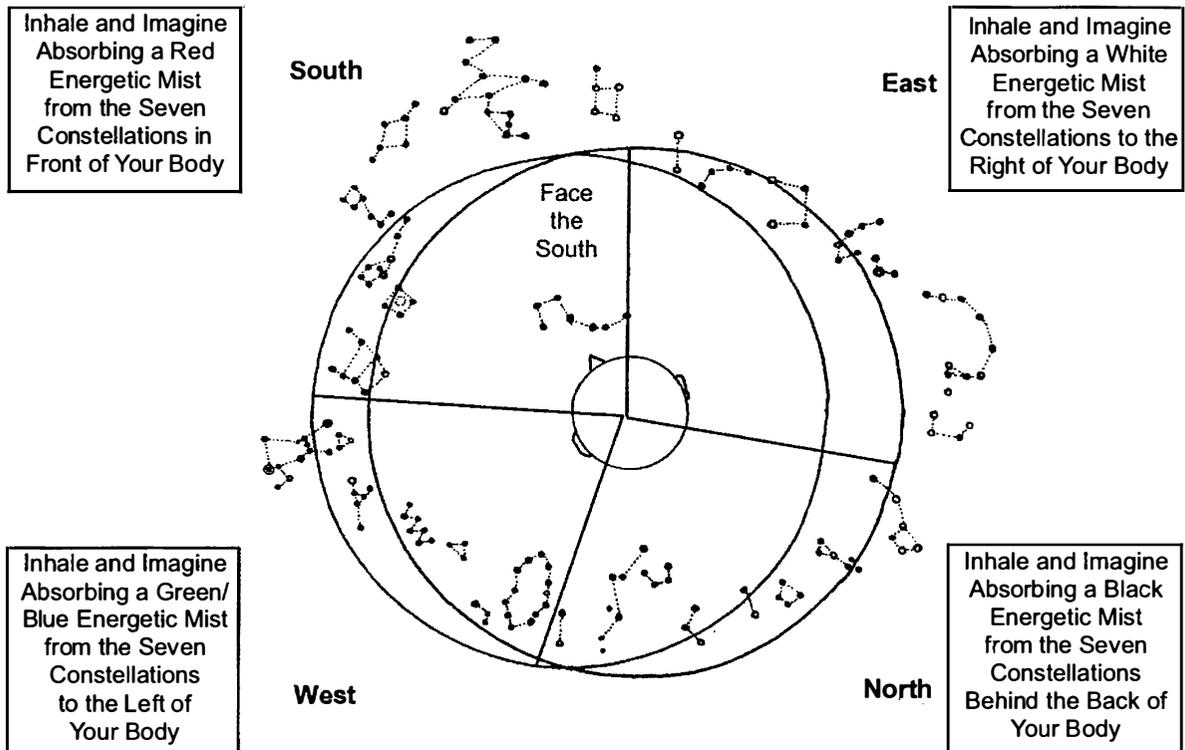


Figure 1.399. Face the direction of the North Star and Big Dipper, and try to feel the energetic nature of each of the four quadrants of Stars.

5. **These star constellation spirits are subservient to the Moon;** they are drawn on standards constructed of deep-blue silk:
 - **The Xin Constellation:** with the spiritual animal form of a Fox
 - **The Wei Constellation:** with the spiritual animal form of a Swallow
 - **The Bi Constellation:** with the spiritual animal form of a Crow
 - **The Zhang Constellation:** with the spiritual animal form of a Stag
 6. **These star constellation spirits are subservient to the Fire Element;** they are drawn on standards constructed of purplish-red silk:
 - **The Wei Constellation:** with the spiritual animal form of a Tiger
 - **The Shi Constellation:** with the spiritual animal form of a Pig
 - **The Zu Constellation:** with the spiritual animal form of a Monkey
 - **The Yi Constellation:** with the spiritual animal form of a Snake
 7. **These star constellation spirits are subservient to the Water Element;** they are drawn on standards constructed of black silk:
 - **The Qi Constellation:** with the spiritual animal form of a Leopard
 - **The Bi Constellation:** with the spiritual animal form of a Snail
 - **The Shen Constellation:** with the spiritual animal form of an Ape
 - **The Zhen Constellation:** with the spiritual animal form of an Earthworm
- After constructing the Bagua circle and arranging the constellations in their proper places, the Daoist priest would then position him or herself in the center of the circle, acting as the coordinating general for all of the spirits summoned (Figure 1.399).
- It was important for the ancient Daoist to place a talisman, known as the "great standard" (needed to control the twenty-eight constellation spirits) in the center of the circle in order to command the spirit soldiers.

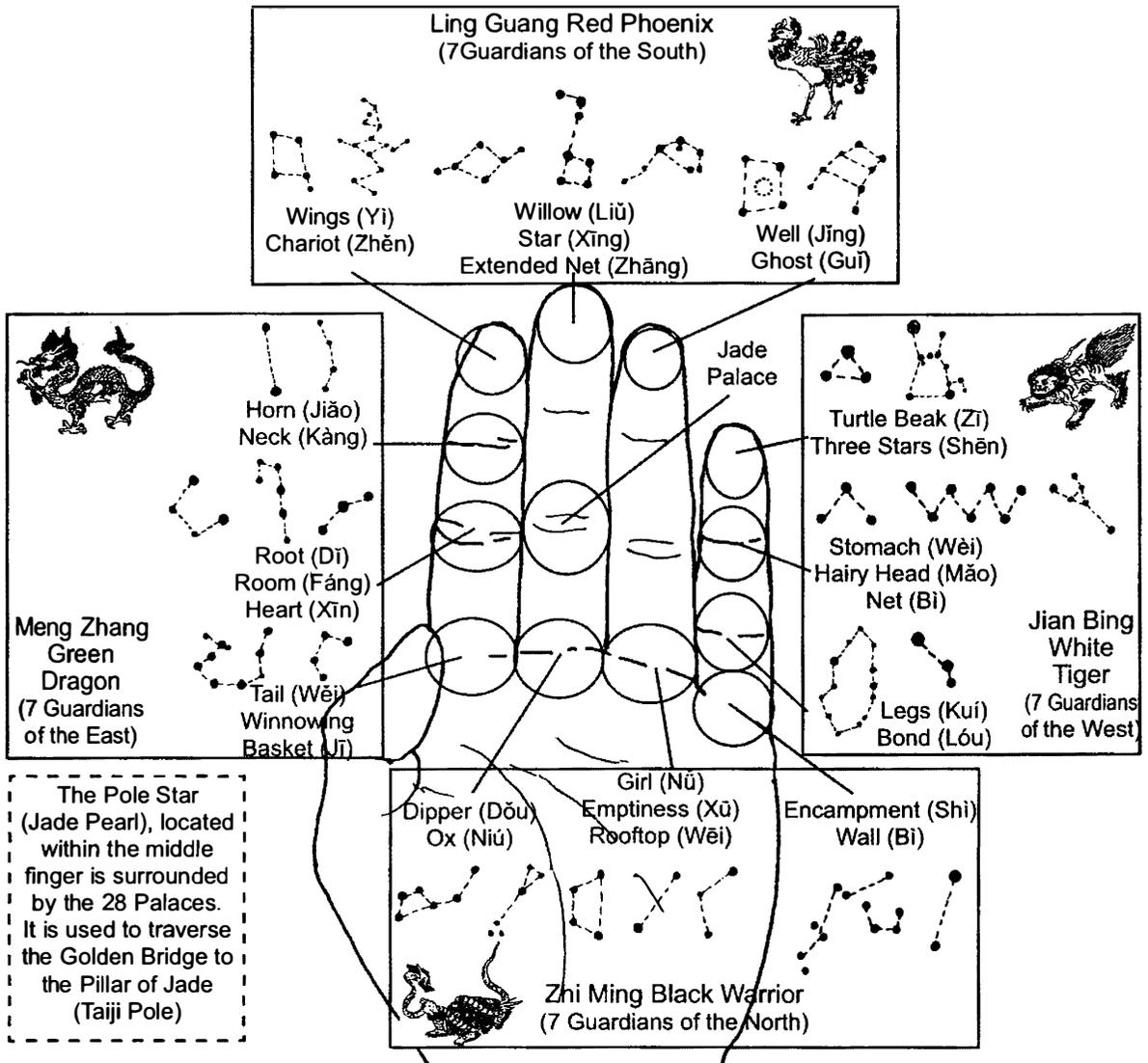


Figure 1.400. The 28 Star Constellations are collectively used as the Guardians of the 4 Heavenly Directions. During magic ritual, the priest will imagine each of the various 28 Star Constellations positioned onto his left hand. When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand position, call out the general's name, direction, color, and animal manifestation. Then, the priest will recite a special magical incantation inviting the star gods celestial assistance.

GATHERING ENERGY FROM THE TWENTY-EIGHT STAR CONSTELLATIONS

To command and dispatch the spirit soldiers, the Daoist would use specific Hand Seals formed on his or her left hand (Figure 1.400), combined with the recitation of specific incantations and the drawing of talismanic charms.

Each of these 28 Lunar Mansions is associated with a star deity. The 28 Lunar Mansions Star Deities are further divided into four main star clusters, with each cluster composed of Seven Star Constellations, composed of Seven Generals assigned to protect each

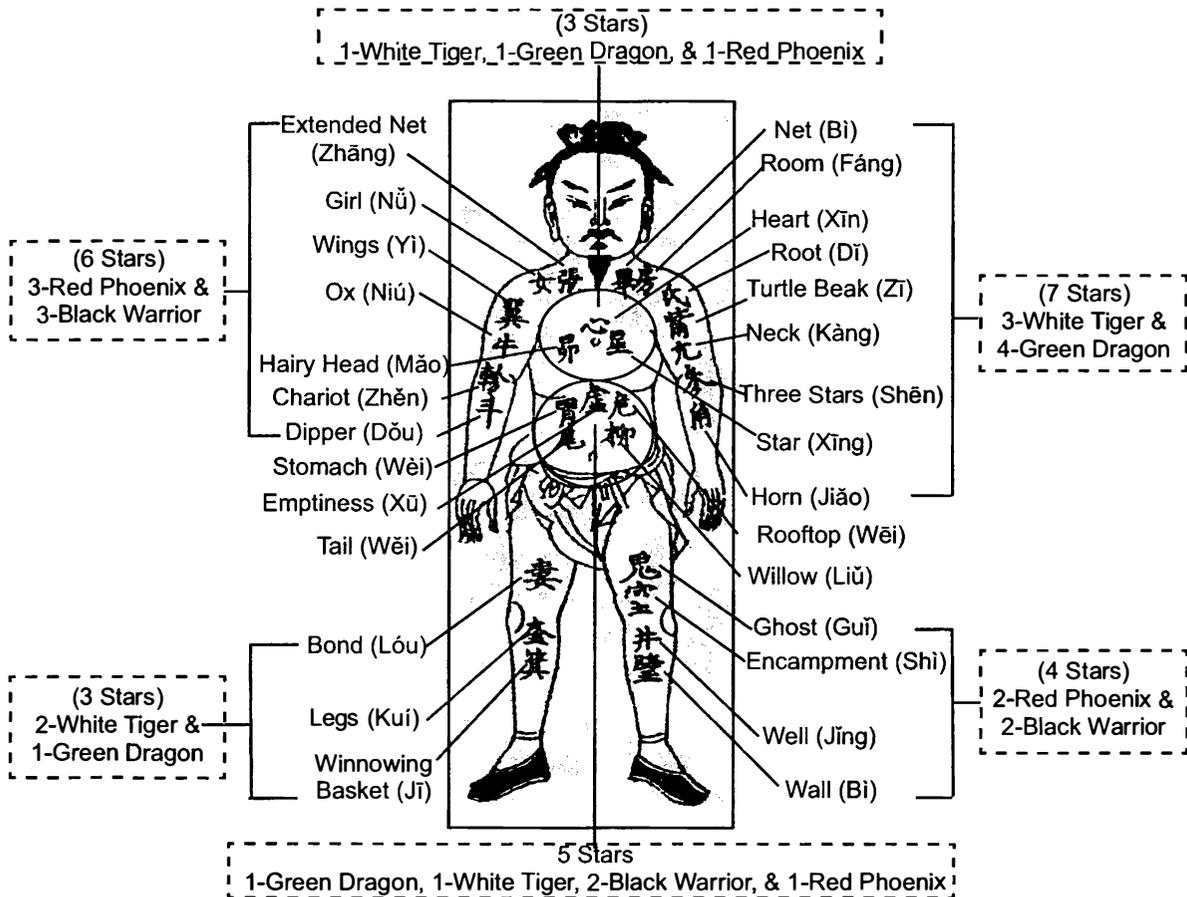


Figure 1.401. The 28 Star Constellations Enveloped within the Daoist priest's body

celestial quadrant. Each of the Seven Star Constellation Generals form the powerful energetic matrix of one of the Four Celestial Animal Guardians.

According to ancient Daoist Magic teachings, the priest is encouraged to invoke the celestial powers of the 28 Star Constellations for divine protection. Because these 28 Celestial Powers manifest as the combined energies of the Four Celestial Animal Guardians, it was believed that the absorption of the various star energies could be used in order to strengthen the Yuan Qi of the Daoist priest's internal organs and tissues.

The ancient Daoists also believed that each of the 28 stars celestial guardian generals could be summoned at various times using secret hand seals (see Figure 1.392), in order to assist and empowered the priest with the gods own unique form of magical

knowledge, power, and ability. When sojourning through each guardian's star constellation, it was important to know the guardian's celestial profile (i.e., secret name, Element, Color, Weapons, etc.).

This secret teaching is based on specific instructions given in the *Daoist Canon (Daode Zhenjing Jiyi)*, which advocates visualizing the gods of the 28 Star Constellations (Mansions) onto the human body for protection (Figure 1.401).

This secret teaching reveals the esoteric names of the celestial gods and their correspondences with the spirits and energies of the human body. The purpose is to energetically and spiritually connect the 3 Bodies (physical, energetic, and spiritbody) with the superior and inferior spheres of the universe, and to link the inner and the outer worlds. This important visualization is accompanied with a special magic incantation.

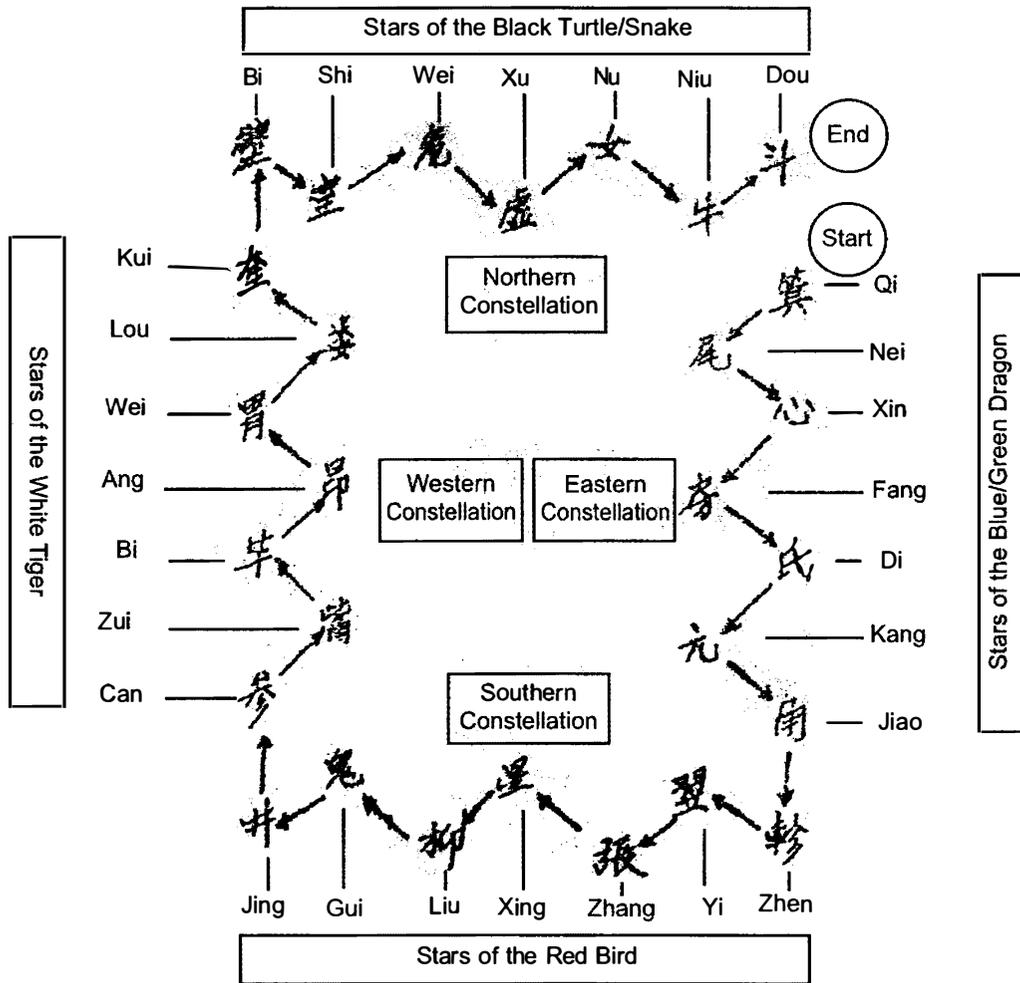


Figure 1.402. The Pacing of the “Twenty-Eight Star Constellations”

Additionally, in Daoist Magic, the Four Celestial Animal Guardians are also used for protection, and represent the combined magical powers of the 28 Star Constellations. These 28 star constellations correspond to the 28 days (Lunar Mansions) of the Moon.

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

The twenty-eight day star constellation cycle was also arranged externally on the Daoist master’s body along the Governing and Conception Vessels. The “elliptical” path of the Sun follows the Fire Cycle of the Microcosmic Orbit, which influences an individual’s emotional, mental, and physical health.

“PACING THE 28 CONSTELLATIONS” STEPPING PATTERN

The pacing of the Twenty-Eight Star Constellations also symbolizes the rotation of the Northern Dipper as it travels across the various star constellations (Figure 1.402). As the Northern Dipper moves through the various star portals of the Heavens, it constantly interacts with the magical powers and influence of the 28 Star Guardians (refer back to Figure 1.398).

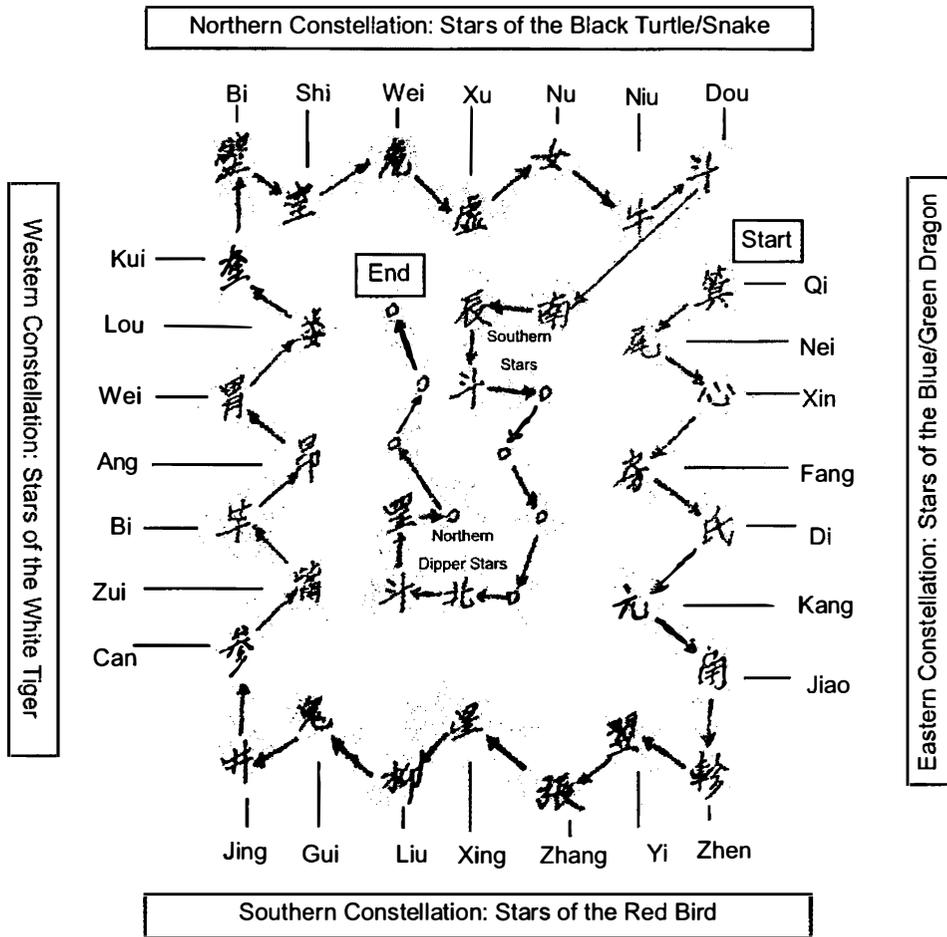


Figure 1.403. The Pacing of the “Dippers of the Twenty-Eight Star Constellations”

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

Designed within this esoteric star stepping pattern (Figure 1.403), are the Twenty-Eight Constellation Stars, which are positioned on the outside, surrounding both the Northern and Southern Dipper stars.

Located towards the center right, is the six stars of the Southern Dipper (refer back to Figure 1.387), and positioned towards the center left is

the seven stars of the Northern Dipper (refer back to Figure 1.385).

This special star stepping combination is traditionally used by Daoist priests in magical rituals designed to show respect to the Celestial Immortals and to the Celestial Palaces (Figure 1.404). However, the specific magical function of this star stepping pattern varies, depending on the priest’s specific needs.



Figure 1.404. The 28 Star Constellations are collectively used as the Guardians of the 4 Heavenly Directions . During magic ritual, the priest will imagine each of the various 28 Star Constellations positioned onto his left hand. When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand position, call out the general's name, direction, color, and animal manifestation. Then, the priest will recite a special magical incantation inviting the star gods celestial assistance.

BAGUA: EIGHT TRIGRAMS

In ancient times, the Bagua (Eight Trigrams) was the symbol originally used for observing the movements of the sun and moon. In the ancient Chinese characters for Bagua (the eight ancient Daoist energetic structures of life), the character “Ba” translates as “eight,” and the character “Gua” translates as “trigram” (Figure 1.405). The character “Gua” is composed of two ideographs, on the right is the radical meaning “to observe,” on the left is the radical “Gui” meaning “earth heap.” The Gui (earth heap) was used in ancient times to measure the shadows in order to record ancient calendars (the ancient Chinese form of a sundial). Together, the term “Bagua” can be translated as “Eight Trigrams,” and is considered a template for the basic laws of all energetic movements and transformations (Figure 1.406).

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

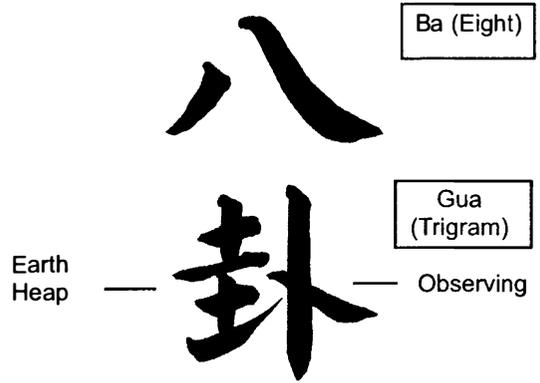


Figure 1.405. The Chinese Characters for “Bagua,” The “Eight Trigrams”

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

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

Figure 1.406. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

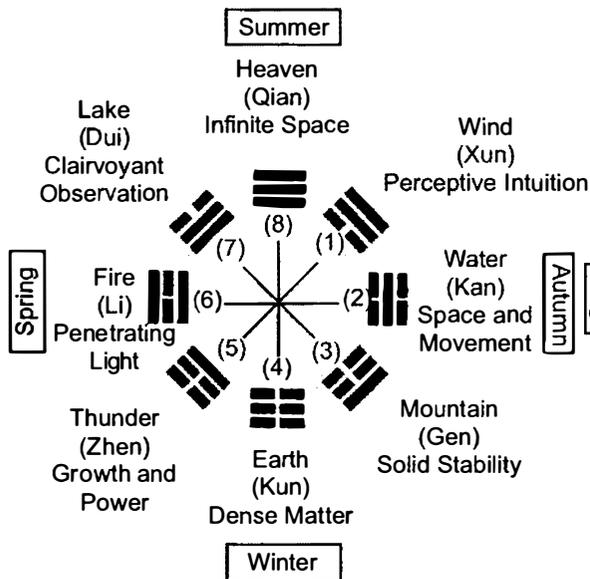


Figure 1.407. The Prenatal Bagua Trigrams (Eight Dimensions or Phases of Energy Polar Opposites): Yin (1-4) across from Yang (5-8). This Cycle of Harmony Relates to the World of Thoughts and Ideas. The Opposition of Energetic Forces is Responsible for the Creation of All Phenomena.

PRENATAL AND POSTNATAL TRIGRAMS

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

The Prenatal Bagua of Fu Xi

Fu Xi is believed to have lived a thousand years before King Wen, during the Age of the Five Rulers (2852 B.C.). The Bagua system of Fu Xi focuses on the fundamental principles of light and darkness, which revealed to him the polar nature of the universe (Figure 1.407). The Heavenly principles expressed within the system of Fu Xi reflect the multidimensional symbols which govern our life. Therefore Heaven is placed at the top of the trigram and Earth is placed at the bottom of the trigram. The specific focus of Prenatal Fu Xi Bagua is the expression of two mutually dependent powers, compensating each other, for example:

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

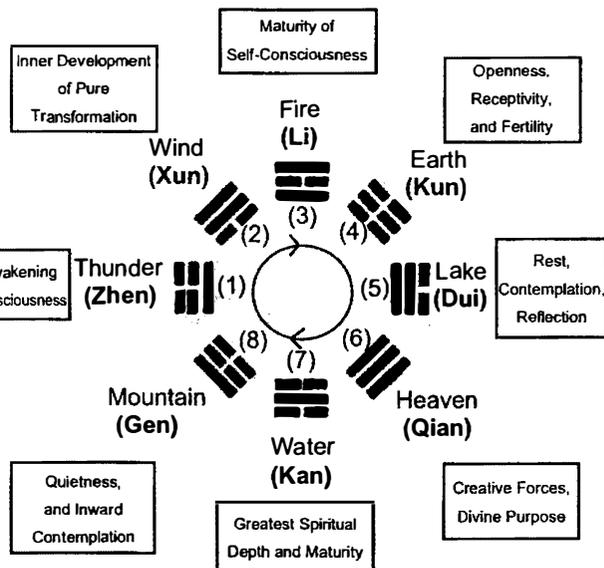


Figure 1.408. The Postnatal Bagua Trigrams: The Energetic Cycles of Forces are the External Manifestations of Divine Thought (The World of Phenomena or Senses)

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

Postnatal Bagua of King Wen

King Wen is believed to have lived in the Zhou Dynasty (1028-221 B.C.). The Bagua system of King Wen focuses on the fundamental principles of the Earthly transformations (Figure 1.408). They are arranged according to the expression of increasing or decreasing qualities of physical life (beginning at Zhen and following a clockwise progression). The Earthly principles expressed within the system of King Wen are not only separated in time, but they are also thought of as being energetically “in sequence” around the periphery of the Bagua instead of matching powers through opposite polarity alignment. Because Fire (light and heat) and Water (dark and cold) appear as the most prominent and visible of all Earthly forces, in King Wen’s Bagua configuration Fire is placed at the top of the trigram and Water in placed at the bottom.

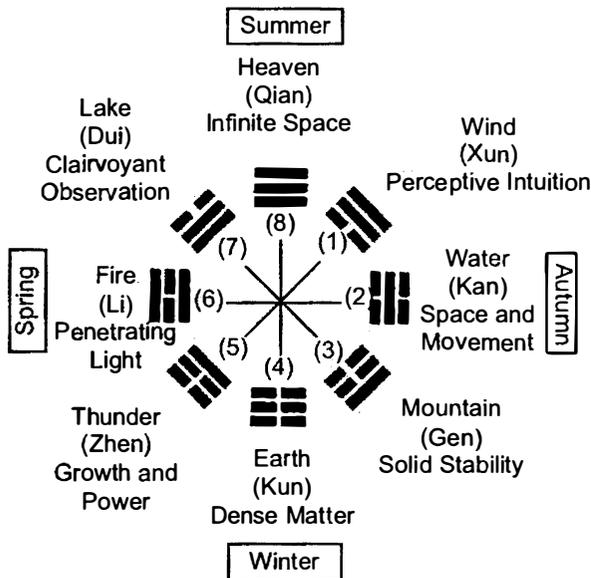


Figure 1.409. The Pre-Heaven Bagua Trigrams

INCANTATION TO CULTIVATE THE MAGICAL POWERS OF THE PRE-HEAVEN BAGUA QI

The following secret Cultivation Meditation was used by ancient Daoist priests to physically embody and energetically activate the magical powers of the Pre-Heaven Bagua (Figure 1.409).

This special magic meditation ritual can also be used to assist the Daoist priest in learning how to harmonize and cultivate his magical spirit, increase his projection ability, and assist him in the ability to summon spirits.

Before starting this special Cultivation Meditation, the priest will need to place a glass of purified water onto the altar table. Water is used because it originates from Heaven, and is the giver of all life on Earth. Water also acts as a powerful energetic medium, used to absorb the energies of the projected thoughts and feelings that originate from Man.

- Begin by holding a Pre-Heaven Magic Mirror or a drawn magical image of the Pre-Heaven Bagua pattern written in black ink on yellow talisman paper in your left (Yang) hand, facing upwards, towards the Heavens (see Figure 1.409). Your left hand should be placed in front of your Lower Dantian, palm facing upward. Women disciples should hold the Pre-Heaven Bagua image if their right (Yin) hand.

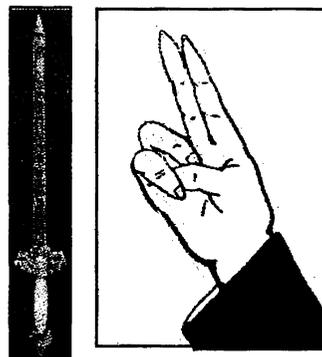


Figure 1.410. The Immortal Sword Single Hand Seal



Figure 1.411. The Activation Seal

- With your right hand Sword Fingers Hand Seal (Figure 1.410) positioned at your heart and Middle Dantian area, point and direct your energy towards the Heavens, and draw the following secret Activation Seal character (Figure 1.411) above the image of the Pre-

Heaven Bagua pattern (still positioned facing upward inside the center of your left hand)

- Next - repeat the following magical activation incantation:

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Inhale Divine Qi, and change your right Sword Fingers Hand Seal to a flat palm, and flip it over so that it faces the top of the Pre-Heaven Bagua image.
- Exhale, imagine and feel the gathered eight magical powers of the Bagua impregnating the Pre-Heaven Bagua image.
- Next – with your right palm still facing the Pre-Heaven Bagua image (a few inches above the pattern), repeat the Pre-Heaven Bagua magical activation incantation 7 more times.

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Then inhale Divine Qi, and gather up all of the cultivated energy created from reciting the magical incantation into your Yellow Court.
- Combine this magical energy with the Five Colored Vapors (i.e., the energy of your Pre-Heaven Virtues, stored within each of the five Yin internal organs)
- Then exhale the combined energies into the Pre-Heaven Bagua image.
- With your right hand, press the gathered magical powers of the Bagua Qi into the Pre-Heaven Bagua image.
- Next, again draw the secret Activation Seal character (refer back to Figure 1.4011) with both hands still embracing the Pre-Heaven Bagua image, end at the upper heart level.
- Repeat the magical activation incantation one more time.

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Then inhale Divine Qi, and gather up all of the cultivated energy created from reciting the magical incantation into your Yellow Court.
- Combine this magical energy with the Five Colored Vapors (i.e., the energy of your Pre-Heaven Virtues, stored within each of the five Yin internal organs)
- Then exhale the combined energies into the Pre-Heaven Bagua image.
- With your right hand, press the gathered magical powers of the Bagua Qi into the Pre-Heaven Bagua image.
- Next, inhale and exhale 3 times (1 breath for each of the Three Pure Ones)
- Inhale, and with your right hand draw the circular image of the infinite space of the Wuji around the Pre-Heaven Bagua image. Perform this magical circle one time, forming a complete clockwise rotation. Then place your right hand under the bottom of the left hand.
- Exhale the gathered energy of the infinite space of the Wuji into the Pre-Heaven Bagua image
- Bow 3 times
- Next, place the Pre-Heaven Bagua image onto the altar table
- Place a glass of water on top of the energized and magically activated Pre-Heaven Bagua image
- Using your right Sword Fingers Hand Seal (refer back to Figure 1.410), again draw the secret Activation Seal character (refer back to Figure 1.411).

- Then, point your right Sword Fingers Hand Seal into the glass of water and again repeat the magical activation incantation:

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Finally, take the water cup, bow once, and drink all of the magical power contained within the Pre-Heaven Water, in 1 sip.
The 1 sip represents the absorption of the combined energies of the Bagua magical powers resonating within the infinite space of the Wuji. These eight energetic forces are responsible for the creation of all phenomena.
- End the magic ritual by performing the Nine Kowtows

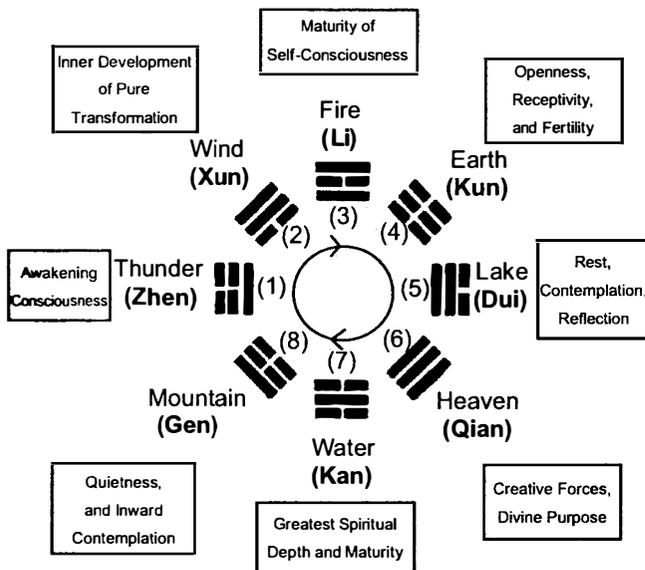


Figure 1.412. The Post-Heaven Bagua Trigrams:

INCANTATION TO CULTIVATE THE MAGICAL POWERS OF THE POST-HEAVEN BAGUA QI

The Post-Heaven Bagua Cultivation Meditation Ritual (Figure 1.412) is similar in energetic design to the Pre-Heaven Bagua Cultivation Meditation Ritual (i.e., the priest will use the same magical activation incantations, hand seals, and magic activation seal). However, in this special magic ritual, the priest will use a small cup of wine instead of a glass of purified water.

Upon completion of the magic ritual, the small cup of wine should be consumed in 9 small sips.

When cultivating the magical powers of the Post-Heaven Bagua Qi, wine is used because it originates from Earth, and is “given life” through its interaction with the ever changing energy of Heaven and Man. Wine also acts as a powerful energetic medium, used to absorb the energies of the projected thoughts and feelings that originate from Man.

The 9 sips represent the absorption of the combined energies of the ever changing magical powers of the Bagua. Because the Post-Heaven Bagua represent the energetic cycles of the magical forces that are the external manifestations of Divine Thought, the priest will contemplate the

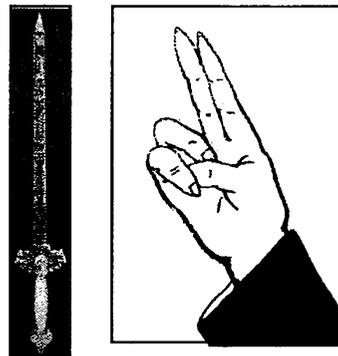


Figure 1.413. The Immortal Sword Single Hand Seal



Figure 1.414. The Activation Seal

spiritual influences of each of the Eight Trigrams (beginning with Zhen-Thunder and ending with Gen-Mountain) as he sips the wine. The ninth and final sip allows the priest to contemplate the infinite space of the Wuji, from which the magical powers of the Bagua manifest.

- Begin by holding a Post-Heaven Magic Mirror or a drawn magical image of the Post-Heaven Bagua pattern written in black ink on yellow talisman paper in your left (Yang) hand, facing upwards, towards the Heavens (see Figure 1.412). Your left hand should be placed in front of your Lower Dantian, palm facing upward. Women disciples should hold the Post-Heaven Bagua image if their right (Yin) hand.
- With your right hand Sword Fingers Hand Seal (Figure 1.413) positioned at your heart and Middle Dantian area, point and direct your energy towards the Heavens, and draw the following secret Activation Seal character (Figure 1.414) above the image of the Post-Heaven Bagua pattern (still positioned facing upward inside the center of your left hand)
- Next - repeat the following magical activation incantation:

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Inhale Divine Qi, and change your right Sword Fingers Hand Seal to a flat palm, and flip it over so that it faces the top of the Post-Heaven Bagua image.

- Exhale, imagine and feel the gathered eight magical powers of the Bagua impregnating the Post-Heaven Bagua image.
- Next – with your right palm still facing the Post-Heaven Bagua image (a few inches above the pattern), repeat the Post-Heaven Bagua magical activation incantation 7 more times.

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Then inhale Divine Qi, and gather up all of the cultivated energy created from reciting the magical incantation into your Yellow Court.
- Combine this magical energy with the Five Colored Vapors (i.e., the energy of your Pre-Heaven Virtues, stored within each of the five Yin internal organs)
- Then exhale the combined energies into the Post-Heaven Bagua image.
- With your right hand, press the gathered magical powers of the Bagua Qi into the Post-Heaven Bagua image.
- Next, again draw the secret Activation Seal character (refer back to Figure 1.414) with both hands still embracing the Post-Heaven Bagua image, end at the upper heart level.
- Repeat the magical activation incantation one more time.

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Then inhale Divine Qi, and gather up all of the cultivated energy created from reciting the magical incantation into your Yellow Court.
- Combine this magical energy with the Five Colored Vapors (i.e., the energy of your Pre-Heaven Virtues, stored within each of the five Yin internal organs)
- Then exhale the combined energies into the Post-Heaven Bagua image.
- With your right hand, press the gathered magical powers of the Bagua Qi into the Post-Heaven Bagua image.
- Next, inhale and exhale 3 times (1 breath for each of the Three Pure Ones)
- Inhale, and with your right hand draw the circular image of the infinite space of the Wuji around the Post-Heaven Bagua image. Perform this magical circle one time, forming a complete clockwise rotation. Then place your right hand under the bottom of the left hand.
- Exhale the gathered energy of the infinite space of the Wuji into the Post-Heaven Bagua image
- Bow 3 times
- Next, place the Post-Heaven Bagua image onto the altar table
- Place a cup of wine on top of the energized and magically activated Post-Heaven Bagua image

- Using your right Sword Fingers Hand Seal (refer back to Figure 1.413), again draw the secret Activation Seal character (refer back to Figure 1.414).
- Then, point your right Sword Fingers Hand Seal into the cup of wine and again repeat the magical activation incantation:

**“The Ba Gua Are Truly Magical!
The Immortal Root,
And Origin of the Method!**

**Connecting the Spirits,
Harmonizing the Qi
Focused Qi Roots the Body!**

**The Shen Controls
the Emptying of Filth,
Harmonizing with My Form!**

**Through the Spirit Skill
of the Ba Gua,
Spirits respond with utmost Speed!**

**Quickly, Quickly,
in Accordance with Imperial Law,
It is Commanded!”**

- Finally, take the cup of wine, bow once, and drink all of the magical power contained within the Post-Heaven Wine in 9 sips.
The 9 sips represent the absorption of the combined energies of the ever changing magical powers of the Bagua. Because the Post-Heaven Bagua represent the energetic cycles of the magical forces that are the external manifestations of Divine Thought, the priest will contemplate the spiritual influences of each of the Eight Trigrams (beginning with Zhen-Thunder and ending with Gen-Mountain) as he sips the wine. The ninth and final sip allows the priest to contemplate the infinite space of the Wuji, from which the magical powers of the Bagua manifest.
- End the magic ritual by performing the Nine Kowtows

BA GUA STEPPING PATTERNS

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

BAGUA STEPPING #1: "THE ANCIENT RIVER CHART"

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the unification of the Yin and Yang energies described within the ancient River Chart (Lo Diagram), and it contains the esoteric energetic patterns of the "Magic Square" (Figure 1.415). When walking the circular stepping pattern, the Daoist priest would envision the Prenatal celestial energies and the Postnatal terrestrial energies combining within the energetic space of the center of the circle.

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

Offering The Report

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

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

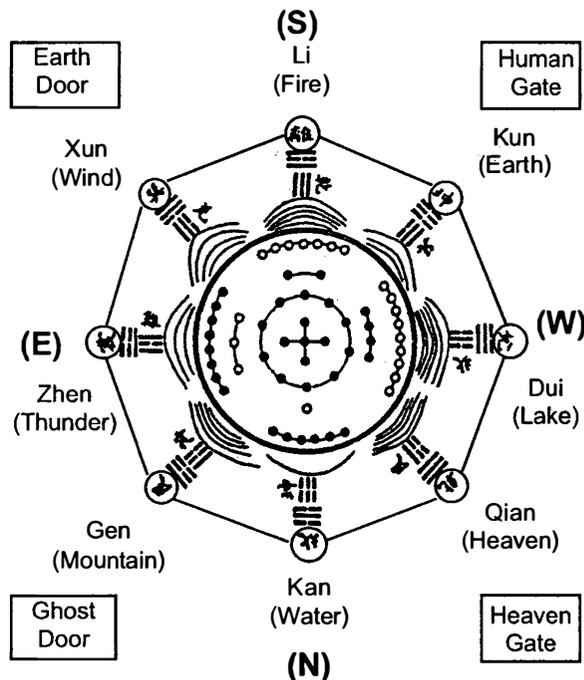


Figure 1.415. Bagua Stepping #1:
"The Ancient River Chart"

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

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

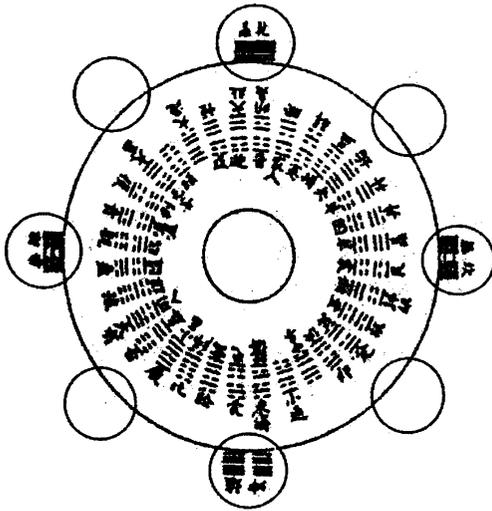


Figure 1.416. Bagua Stepping #2:
"Yi Jing-Wu Xing Stepping"



Figure 1.417. Bagua Stepping #3:
"Ba Gua - Yi Jing Stepping"

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

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the "Blending of the Three and Five" manifesting through 64 changes of the Yi Jing Divination (Figure 1.416).

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

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

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

These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the more powerful spiritual realms (Figure 1.417).

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

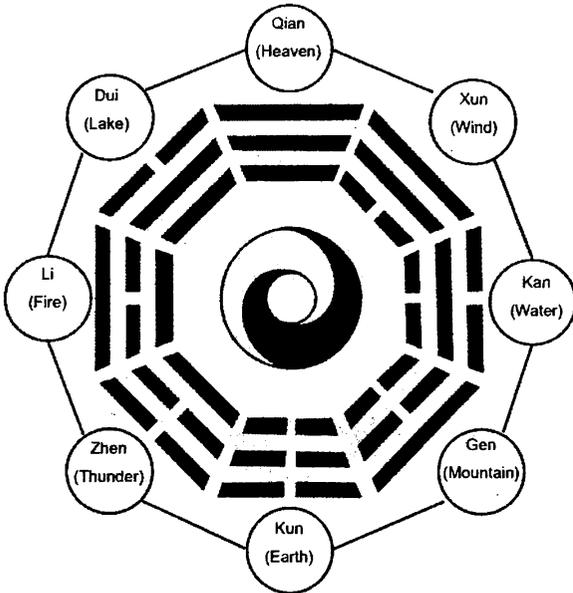


Figure 1.418. Bagua Stepping #4:
"Prenatal Bagua Stepping"

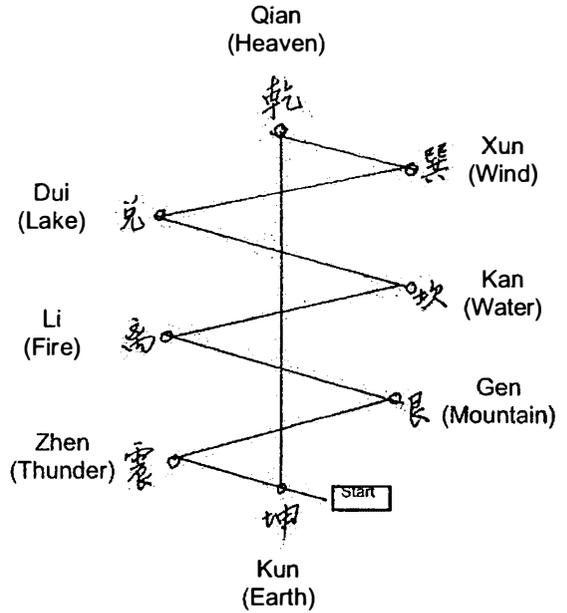


Figure 1.419. Bagua Stepping #5:
"Prenatal Bagua Stepping"

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

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. The Prenatal Bagua Trigrams represent Eight Dimensions or phases of energy (Figure 1.418). The specific powers of the trigrams are polar opposites (Yin across from Yang). This "cycle of harmony" relates to the world of thoughts and ideas. In the Prenatal Bagua Trigrams, the opposite energetic forces are responsible for the creation of all phenomena.

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

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

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

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heavens. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.419).

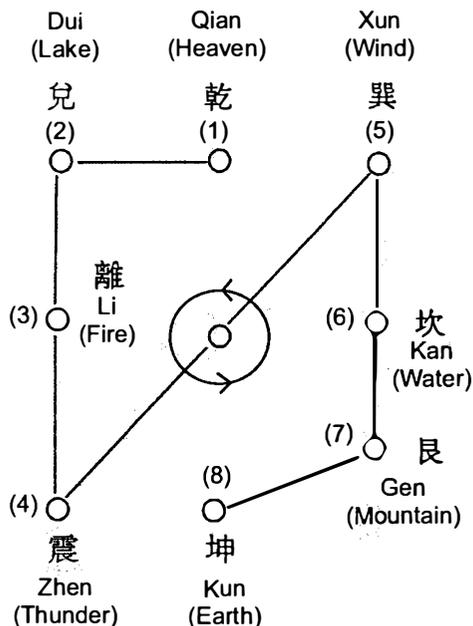


Figure 1.420. Bagua Stepping #6: "Prenatal Bagua Stepping"

踏先天八卦訣步罡法

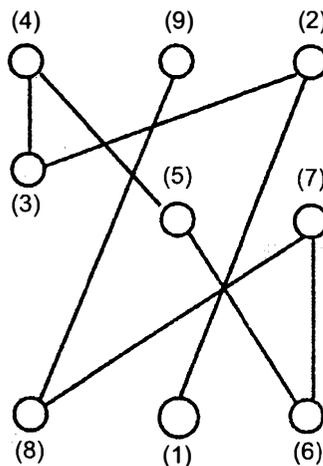


Figure 1.421. Bagua Stepping #7: "Tai Yi Reverse Qua Star Stepping"

太乙反卦步罡法

BAGUA STEPPING #6: "PRENATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of inviting the Celestial immortals down to the altar from the Heavens. By following the Prenatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.420).

BAGUA STEPPING #7: "REVERSE GUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heavens. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.421).

BAGUA STEPPING #8: "POSTNATAL BAGUA STEPPING"

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

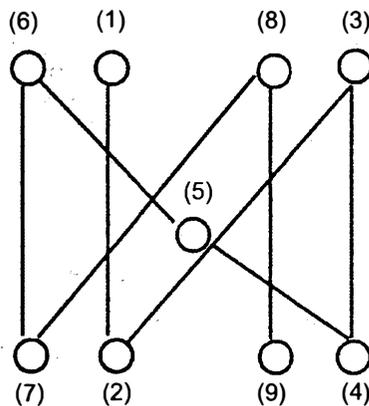


Figure 1.422. Bagua Stepping #8: "Postnatal Bagua Stepping"

後天踏八卦步罡法

harmony. By following the Postnatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.422).

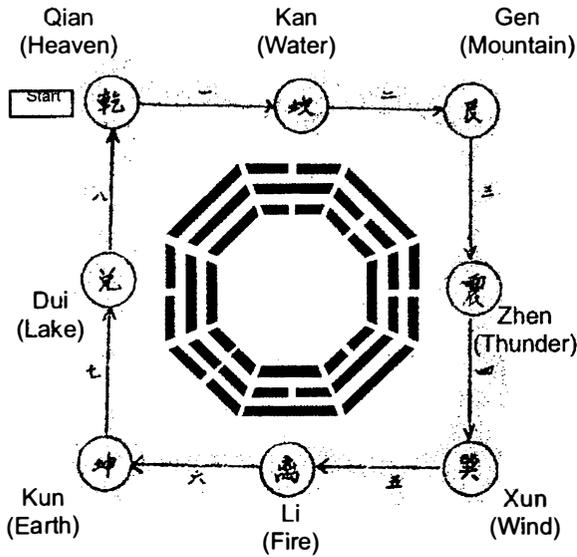


Figure 1.423. Bagua Stepping #9: "Postnatal Bagua Stepping"

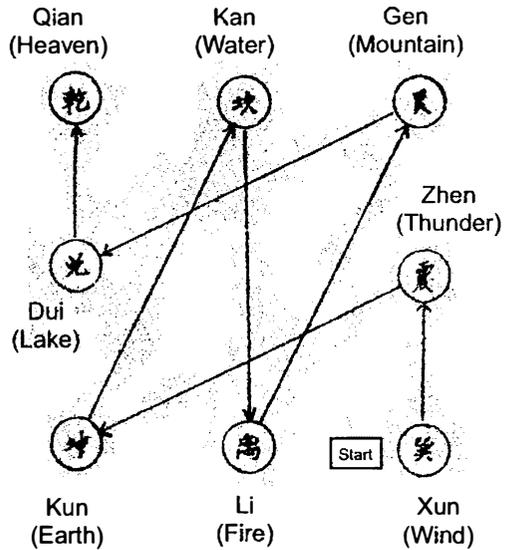


Figure 1.424. Bagua Stepping #10: "Postnatal Bagua Stepping"

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

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heavens. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.423).

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

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

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heavens. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.424).

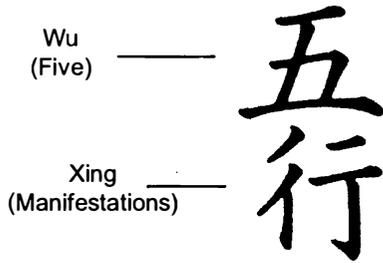


Figure 1.425. The Chinese Characters for “Wuxing,”
The Five Elements

THE WU XING: FIVE ELEMENTS

In the ancient Chinese characters for Wuxing (the five energetic phenomena of life), the character “Wu” translates as “five,” and the character “Xing” translates as “movement, process, manifestation, or phase” (Figure 1.425). Together, the term “Wuxing” can be translated as “Five Elements,” and is considered an energetic template based on the study of five manifestations, phases or processes of Qi transformations. The Five Elements are represented by the physical, energetic and spiritual natures of the Wood, Fire, Earth, Metal, and Water Elements (Figure 1.426).

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

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

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

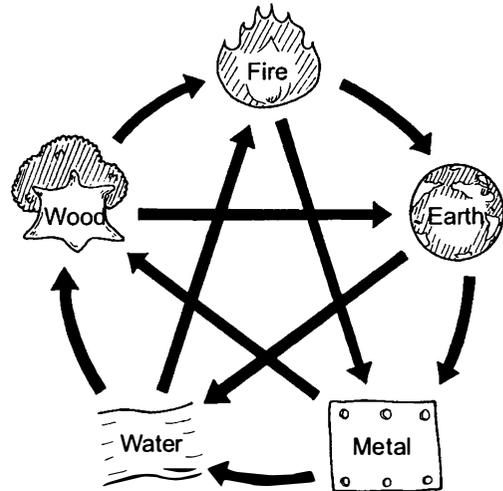


Figure 1.426. The Five Elements

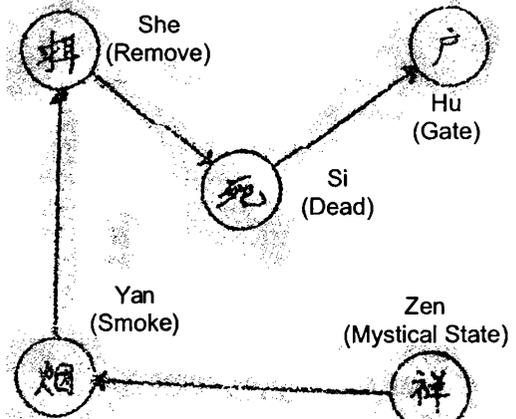


Figure 1.427. Five Element Stepping #1:
“Five Element Power Stepping #1”

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

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

This Stepping Pattern is used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.427).

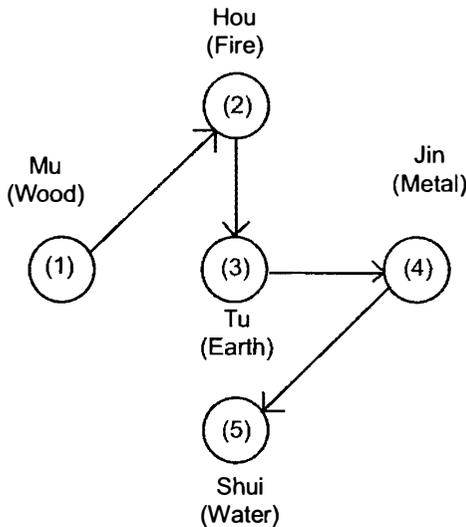


Figure 1.428. Five Element Stepping #2:
"Five Element Power Stepping #2"

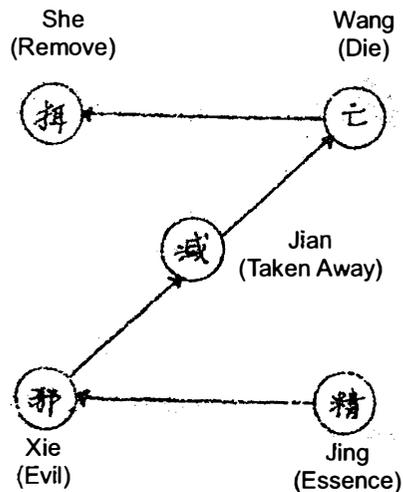


Figure 1.429. Five Element Stepping #3:
"Five Element Virtues Stepping"

This stepping pattern is performed while reciting the following incantation:

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

**THE FIVE ELEMENT STEPPING #2:
"FIVE ELEMENT POWER STEPPING"**

This Stepping Pattern is also used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.428).

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

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

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

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

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

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

**THE FIVE ELEMENT STEPPING #3:
"FIVE ELEMENT VIRTUES STEPPING"**

This Stepping Pattern is used to respect, purify, and gather the energy of the Five Virtues stored within the Five Yin Organs: Heart (Peace), Liver (Compassion), Spleen (Truth), Lungs (Integrity), and Kidneys (Wisdom) (Figure 1.429).

This stepping pattern is performed while reciting the following incantation:

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

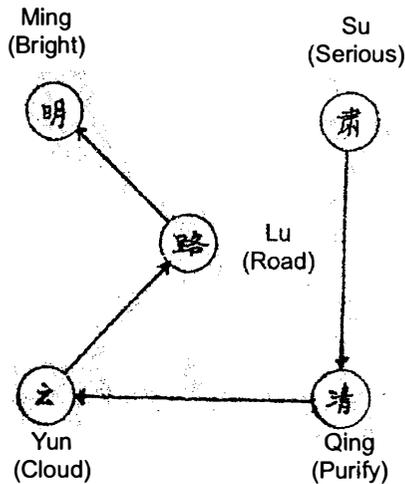


Figure 1.430. Five Element Stepping #4:
"Five Star Stepping"

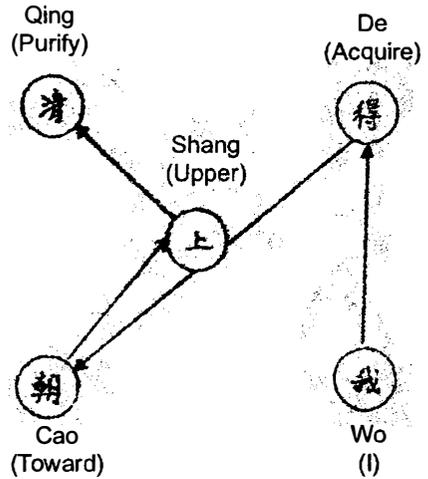


Figure 1.431. Five Element Stepping #5:
"Five Sounds Stepping"

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

This Stepping Pattern is used to respect and gather the energy of the Five Prenatal Stars (the Supreme Yang, Supreme Yin, Heavenly Stars, Southern Stars, and Northern Stars) (Figure 1.430).

This stepping pattern is performed while reciting the following incantation:

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

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

This Stepping Pattern is used to respect and gather the Qi of the Five Postnatal energy sound vibrations ("Xu" of the Liver, "He" of the Heart, "Hu" of the Spleen, "Si" of the Lungs, and "Chui" of the Kidneys) (Figure 1.431).

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

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

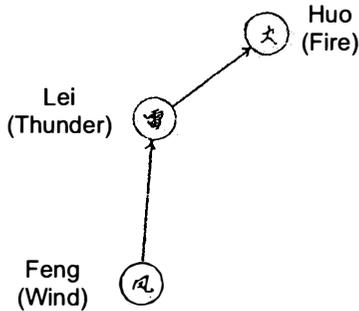


Figure 1.432. Three Pace Stepping Pattern #1
"Fa Yi Stepping (Wind and Fire Stepping)"

THREE STAR STEPPING PATTERNS

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

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

This Stepping Pattern is known as Wind and Fire Stepping. It used to show respect to the stars, and to summon Celestial General Fa Yi (Figure 1.432).

This stepping pattern is performed while reciting the following incantation:

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

This is a fast magical step. After three quick steps, take the "Thunder Block" in the right hand and write the following Chinese character for "Bind" (Figure 1.433).

At the same time form a left hand "Jade Incantation" (Jade Crease) Hand Seal by placing the thumb of the left hand on to the "Yi" position (located on the second crease) of the left middle finger (Figure 1.434).

THREE STAR STEPPING PATTERN #2: "THREE ALTAR STEPPING"

This Stepping Pattern is used for sending the report back to the Celestial Palace. When performing rituals, it is sometimes used as a "connecting" step, in order to link the Nine Purple Stepping with the Five



Figure 1.433. The "Bind" Character

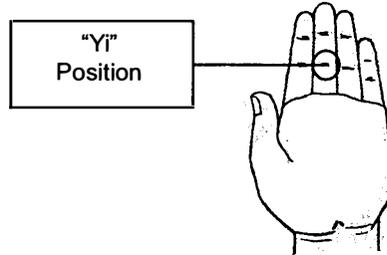


Figure 1.434. The "Jade Incantation"
Hand Seal.

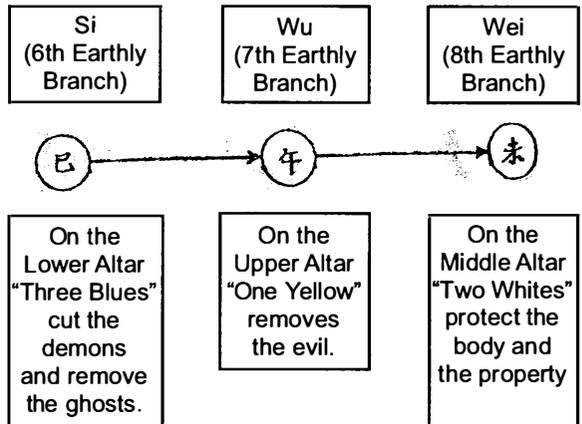


Figure 1.435. Three Stepping Pattern #2
"Three Altar Stepping"

Stepping patterns (Figure 1.435). This stepping pattern is performed while reciting the following incantation:

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

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

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

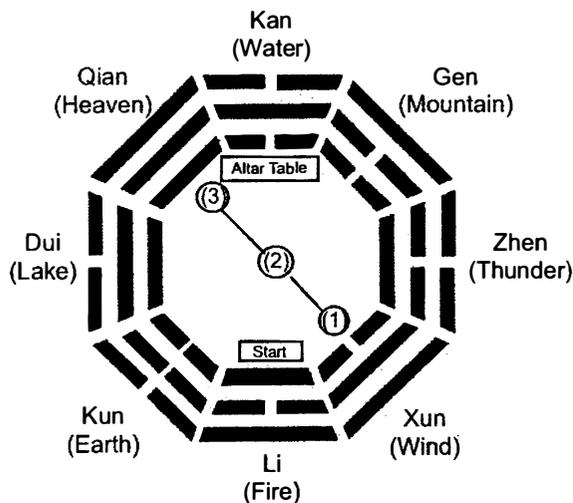


Figure 1.436. The "Postnatal" Bagua

The priest is standing at the Li Trigram position, and should be facing the Qian Trigram position.

It is from this point in the ritual that the priest will step into the Xun (Wind) Trigram position and perform the "Ascending 3 Steps," over the "Gang Wind" Star Stepping, ending at the Qian (Heaven) Trigram position.

FACING QIAN 3 STAR STEP POSITIONS

This particular "Facing Qian" Three Star Stepping pattern is traditionally performed after walking the Nine Spirits Star Stepping. During this important time in the ritual, the priest will be standing at the Li (Fire) Trigram position, and should be facing the Qian (Heaven) Trigram position (Figure 1.436).

It is from this point in the ritual that the priest will step to the right, into the Xun (Wind) Trigram position, and perform the ascending 3 steps, over

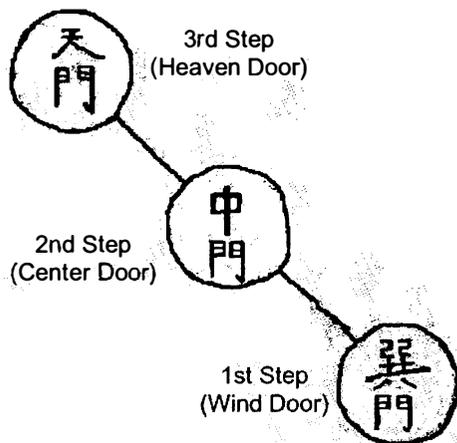


Figure 1.437. The Facing Qian Three Star Stepping

the "Gang Wind" Star Stepping (Figure 1.437), ending again at the Qian (Heaven) Trigram position. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the upper spiritual realms.

The "Facing the Qian Three Star Stepping" stepping pattern, secret incantation, and magic Hand Seal positions needed to properly elicit the services of the summoned Star God is described as follows:

- **1st Step (Wind Door - Xun Trigram):** Say the following incantation:

"Thunder Quakes!"

Then immediately touch the "Chen Earthly Branch" Point, located on the first crease behind the tip of the index finger (Figure 1.438), on the left hand.

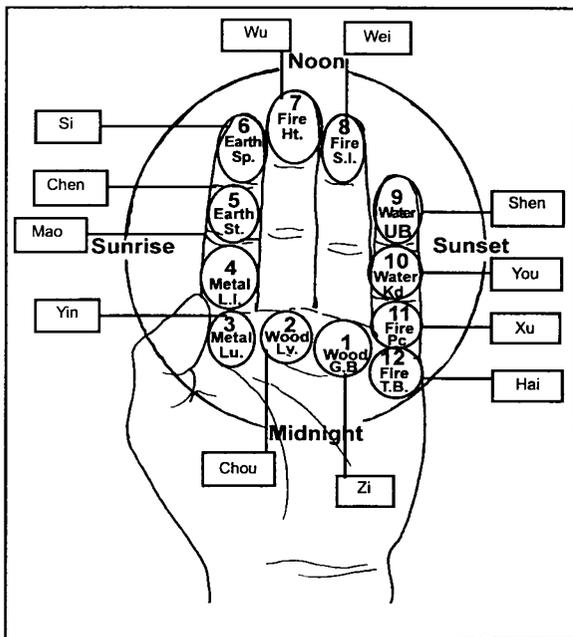


Figure 1.438. The 12 Earthly Branch Hand Seal Points

- **2nd Step (Center Palace - Zhong):** Say the following incantation:

“Wind Flies!”

Then immediately touch the “Xun” (Wind) Trigram” Point, located on the tip of the index finger (Figure 1.439), on the left hand.

- **3rd Step (Heaven Gate - Qian Trigram):** Say the following incantation:

“Fire Star!”

Then immediately touch the “Li” (Fire) Trigram” Point, located on the tip of the middle finger (Figure 1.439), on the left hand.

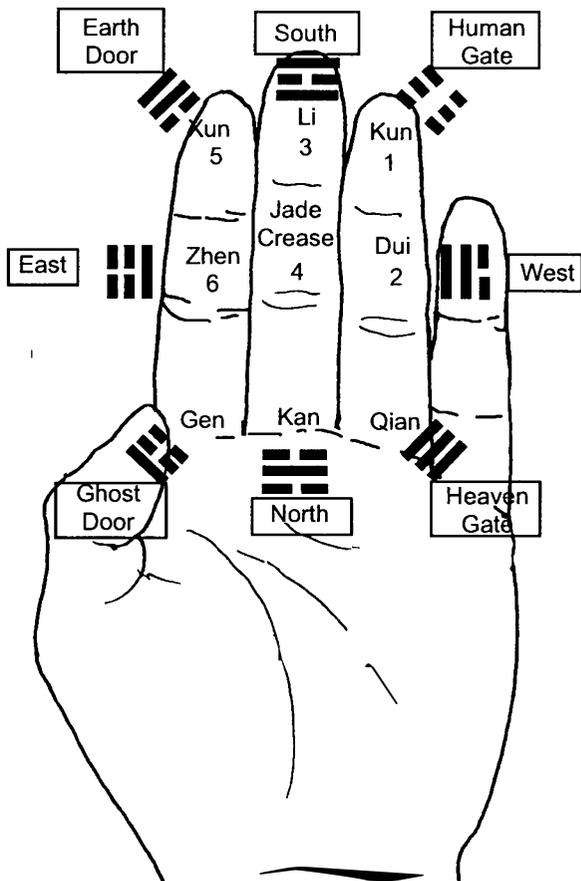


Figure 1.439. The Postnatal Bagua is traditionally superimposed onto the priest's left palm.

Once the priest is standing at the Qian (Heaven) Trigram position (refer back to Figure 1.436), the priest may use this time to go into deep meditation. When meditating, the priest should say a quiet “Opening” incantation in his heart. It is during this time period, in the magic ritual, that the priest will begin to see some form of golden light appearing in front of his energy field.

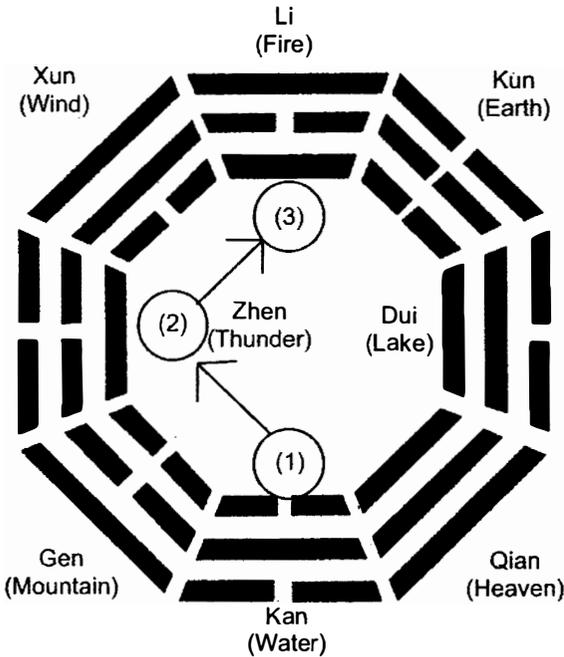


Figure 1.440. The "San Tai Gang" Star Stepping Pattern

"SAN TAI GANG" - 3 TAI STEPPING

The "San Tai Gang" Three Star Stepping pattern (Figure 1.440) is traditionally performed in a magical ritual, after walking the "Nine Palace Eight Trigram" and the "Northern Star" Star Stepping patterns, just before approaching the altar table to command the Celestial Army.

When performing this aggressive star stepping pattern, each time the priest's foot steps onto one of the stars, the thumb of his left hand must press the corresponding point on his left fingers (Figure 1.441).

Additionally, when performing the "San Tai Gang" Star Stepping pattern, it is important that the priest keep the Thunder Command Block positioned directly in front of his Lower Dantian. His directed movement should resemble the forward bow of a ship aggressively breaking through water.

In this magic ritual, the priest will be standing at the Kan (Water) Trigram, and should be facing the Li (Fire) Trigram position. It is from this point in the ritual that the priest will immediately take a

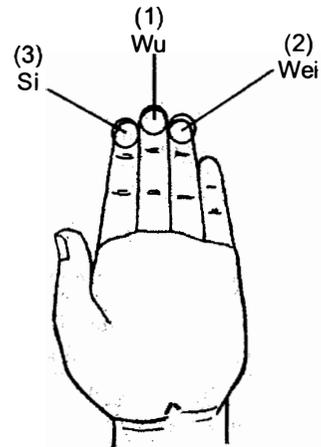


Figure 1.441. The "San Tai Gang" Hand Seal.

short step towards the right direction (i.e., towards the Qian - Heaven Trigram position), and then perform the ascending 3 zigzag steps, ending at the Li (Fire) Trigram position, in the South. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the Upper Spiritual Realms.

The San Tai Gang Star Stepping positions and the magic Hand Seal positions needed to properly elicit the services of the summoned Star God is described as follows:

- **1st Step (First Tai Star):** Step and immediately touch the "Wu" Earthly Branch Point on the left hand with the left thumb (Figure 1.441).
- **2nd Step (Second Tai Star):** Step and immediately touch the "Wei" Earthly Branch Point on the left hand with the left thumb (Figure 1.441).
- **3rd Step (Third Tai Star):** Step and immediately touch the "Si" Earthly Branch Point on the left hand with the left thumb (Figure 1.441).

After completing the San Tai Gang Star Stepping, the priest should be positioned directly in front of the altar table. Immediately, the priest will be able to see some form of golden light appearing within his Third Eye.

SUMMONING THE SPIRITS OF THE DEAD

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

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

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

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

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

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

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

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

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

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

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

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

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

The priest will then end the incantation with:

"JI JI Ru Lu Ling!"
(Quickly, Quickly In accordance with Imperial Law
It is Commanded!)"

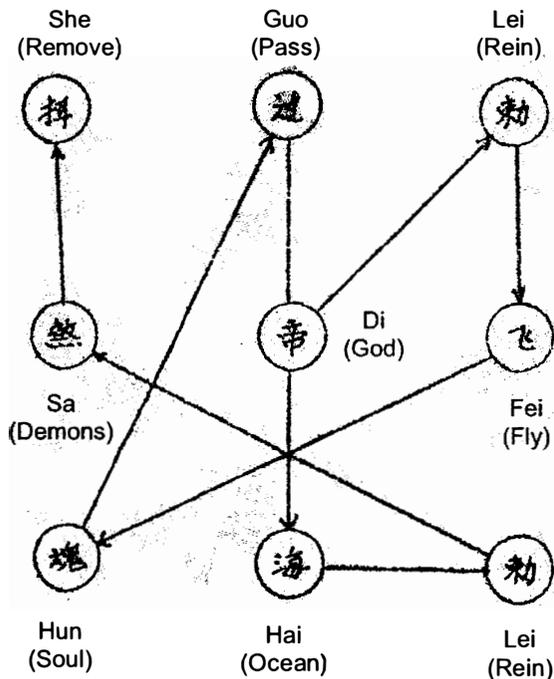


Figure 1.442. Summoning the Spirits of the Dead #1
"Gathering the Hun Stepping"

"GATHERING THE HUN STEPPING"

This Stepping Pattern is used to call and gather the Hun (The Soul of the Dead) (Figure 1.442).

This stepping pattern is performed while reciting the following incantation:

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

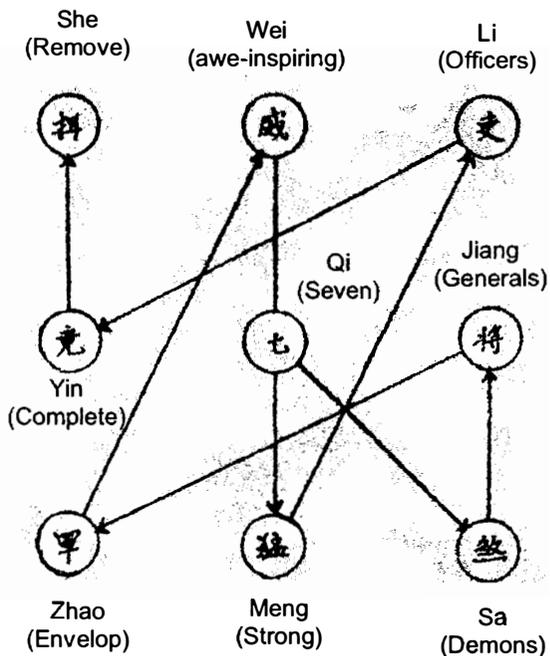


Figure 1.443. Summoning the Spirits of the Dead #2
"Gathering and Hiding the Hun Stepping"

"GATHERING AND HIDING THE HUN STEPPING"

This Stepping Pattern is used to gather, hide and keep the Hun (Figure 1.443).

This stepping pattern is performed while reciting the following incantation:

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

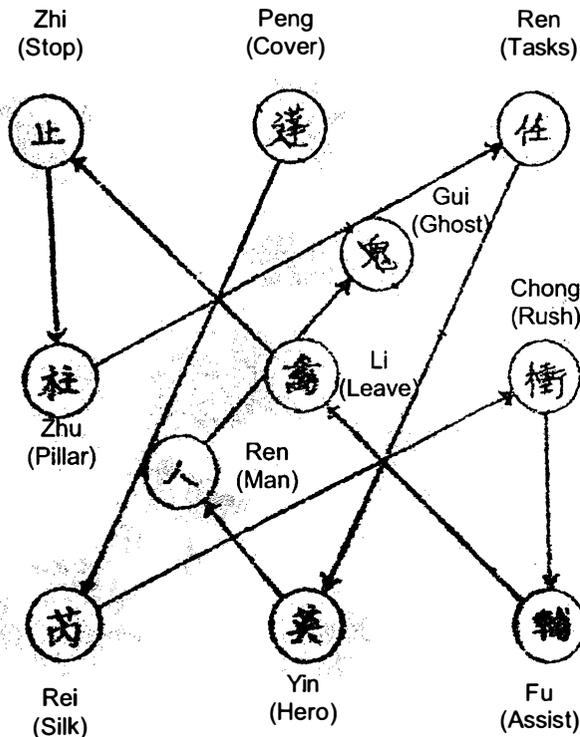


Figure 1.444. (#1) "Summoning the Celestial Immortals to Remove Evil Stepping Pattern"

MAGICAL ESOTERIC STAR STEPPING PATTERNS

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

SUMMONING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN #1

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.444).

This stepping pattern is performed while reciting the following incantation:

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

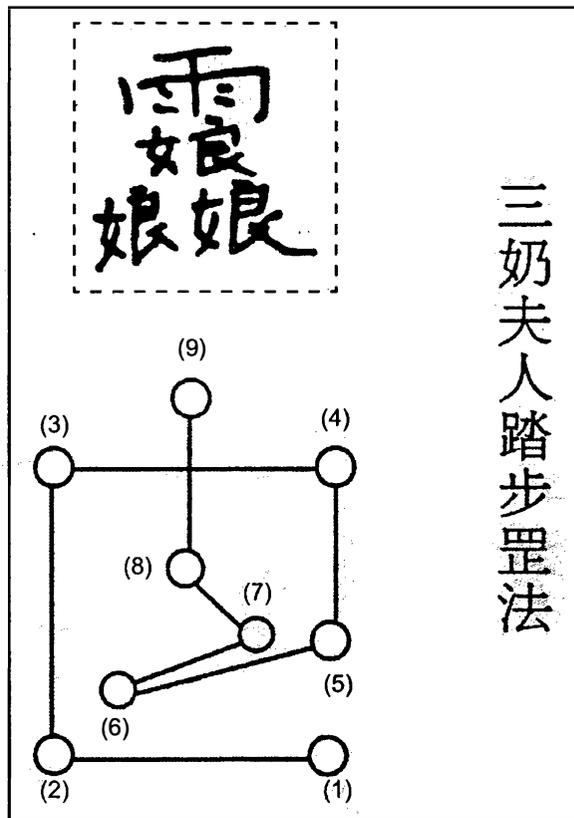


Figure 1.445. (#2) "San Li Fu Ren Star Stepping" Used to Summon the Help of "The Three Ladies"

SUMMONING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN #2

This is the Stepping Pattern and the Magic Talisman required to summon the help of The Three Immortal Ladies (Figure 1.445).

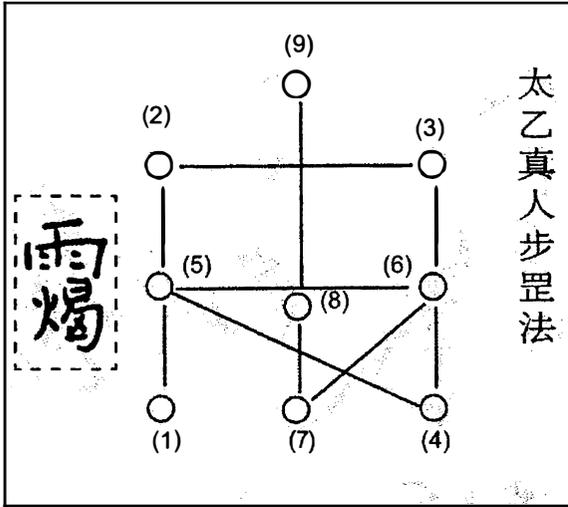


Figure 1.446. (#3) "Tai Yi Zhen Ren Star Stepping"

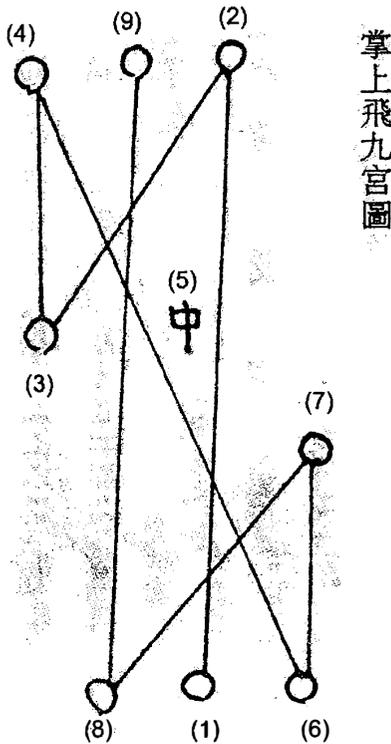


Figure 1.447. (#4) Nine Palace Star Stepping: "Nine Palace Palm (Hand) Star Stepping"

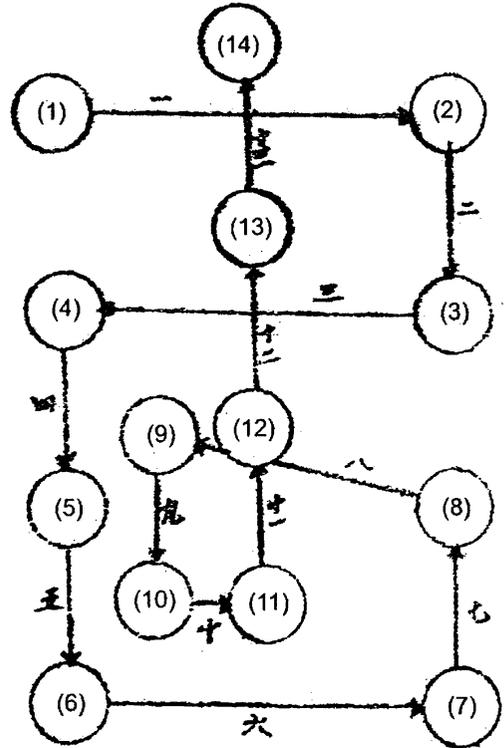


Figure 1.448. (#5) "Summoning the Celestial Immortals to Remove Evil" Stepping Pattern

SUMMONING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN #3

This is the Stepping Pattern and the Magic Talisman required to summon the help of Tai Yi Zhen Ren (Figure 1.446).

SUMMONING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN #4

This is the Nine Palace Star Stepping Pattern drawn on the four fingers of the priest's left hand (Figure 1.447).

SUMMONING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN #5

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.448).

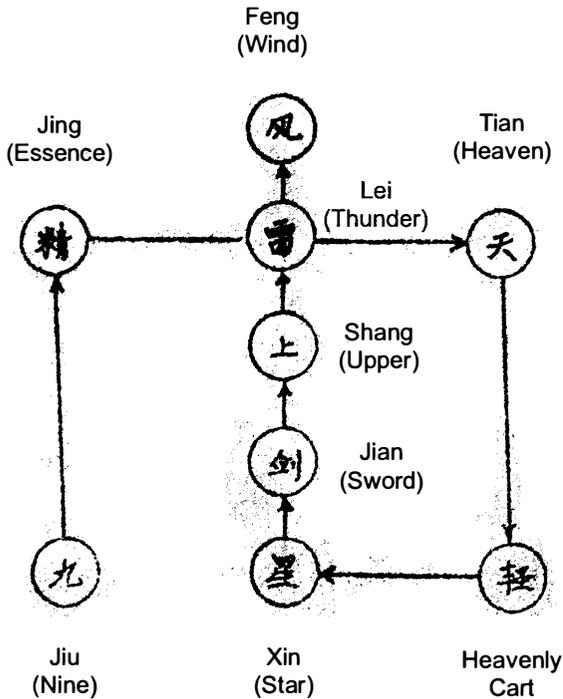


Figure 1.449. Controlling Nature
"Nine Wind Stepping"

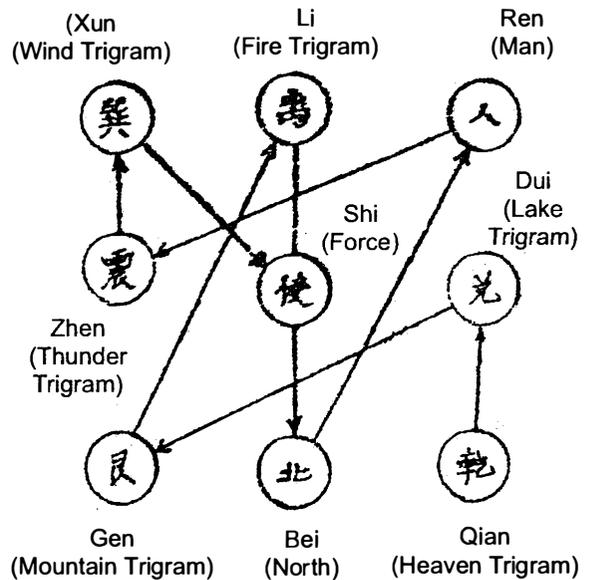


Figure 1.450.

"Celestial Master Zhang Stepping"

"CELESTIAL MASTER ZHANG STEPPING"

This Stepping Pattern is used for summoning Celestial Master Zhang (Figure 1.450).

The first Celestial Master was the famous Daoist Master Zhang Daoling (refer back to Figure 1.370). The basic doctrines of Celestial Master Zhang concentrated on the use of the twenty-four Auspicious Alliance registers, or list of spirits, which allowed the Zheng Yi Daoists to summon, command, dispatch, or destroy demons and spirit entities. These twenty-four registers categorized spirit entities by name and description. The twenty-four registers are categorized according to 24 Daoist Monasteries located in the Cheng Du province, and were originally created and organized by Celestial Master Zhang Daoling.

This stepping pattern is performed while reciting the following incantation:

INVOKING THE CELESTIAL IMMORTALS STAR STEPPING PATTERN

The following stepping patterns are commonly used in Zheng Yi rituals for Invoking Celestial Immortals in order to control the various Elemental powers of Nature.

"NINE WIND STEPPING"

This Stepping Pattern is used to control the power of water (Figure 1.449).

This stepping pattern is performed while reciting the following incantation:

**"The Nine Essence Thunder,
of the Heavenly Cart
Brings the Immortal Sword
of the Upper Thunder Wind"**

**"From the Heavens,
Over the Lake ,
and through the Mountain!
The Force of Fire
From the Northern Man
Arouses the Power
of Wind and Thunder!"**

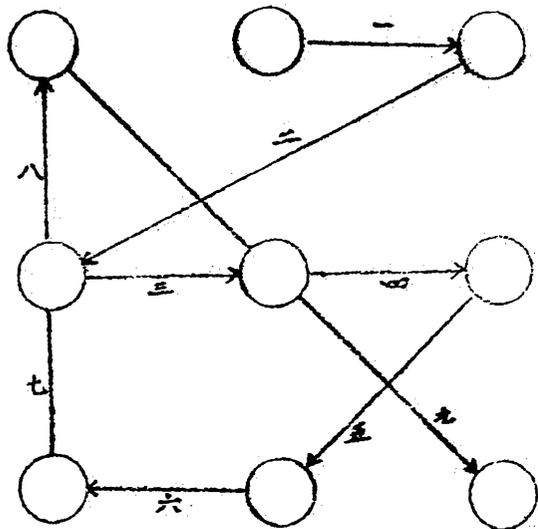


Figure 1.451. "He He (Harmonize and Unite Stepping)"



Figure 1.452. "The Immortals He He"

"HE HE (HARMONIZE AND UNITE) STEPPING"

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.451), and for magically imprinting Relationship Talismans with peace and harmony, directed by the two immortals responsible for bringing peace and harmony in all relationships, He He (Figure 1.452).

These twin laughing immortals are known as "the Gods of Peace and Harmony," "the Gods of Unity and Harmony," "the Laughing Twins," and "the Gods of Mirth." One twin is named Shi De, and usually holds a lotus. The other twin is Han Shan, and may hold a round box, Ruyi, gourd, coin, or persimmon, etc.

They are traditionally summoned in order to bring harmony and mirth in situations, and to bestow blessings on marriages.

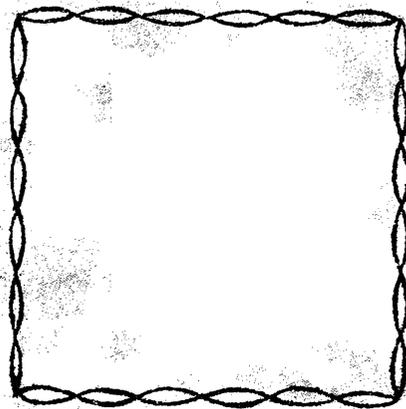


Figure 1.453. "The Intertwining Fence Stepping"

"THE INTERTWINING FENCE STEPPING"

This stepping pattern is used to remove the filthy things and purify the altar court area. This stepping pattern is sometime known as "Pacify the Dragon and Respect the Earth" Stepping (Figure 1.453).

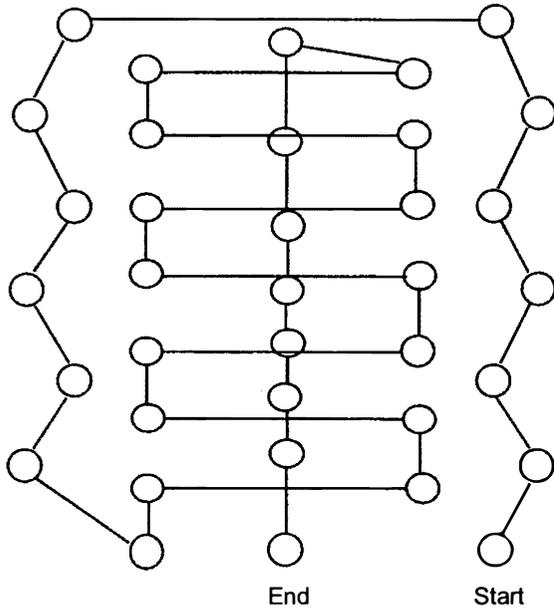


Figure 1.454. "The 36 Star Stepping Pattern"

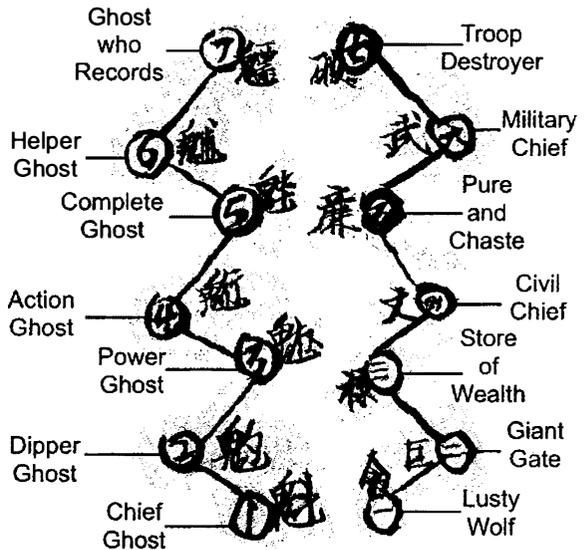


Figure 1.455. "The Second Star of the Dipper Protects the Body" Star Stepping Pattern

"THE 36 STAR STEPPING"

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.454). This stepping pattern is used to transform the priest's physical body into a celestial body.

"THE SECOND STAR OF THE DIPPER PROTECTS THE BODY" STAR STEPPING PATTERN

This star stepping pattern is commonly used in Daoist Thunder Magic rituals and is described in the *Absorb the Riches of the Profound Text*. It includes both the Ghost Names and the Destiny Names of the Seven Stars of the Big Dipper (Figure 1.455). After performing "The Second Star of the Dipper Protects the Body" Stepping Pattern, the Daoist priest will then say the following Five Animal Protection incantation (Figure 1.456):

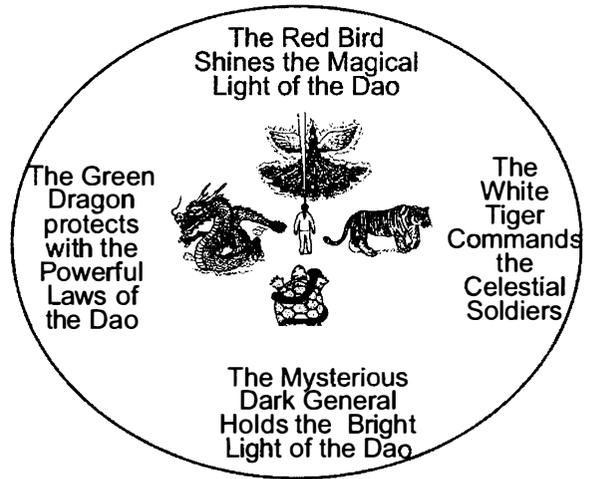


Figure 1.456. The Five Animal Protection Incantation

"The Green Dragon protects me on the left with his bold and powerful laws!

The White Tiger commands the celestial soldiers and protects me on the right!

The magical light of the Red Sparrow is in front of me!

The mysterious Dark General (Turtle/Snake) holds the bright light behind me!

The Heavenly Generals ride about on golden wheels of fire!

They dispatch their celestial soldiers who play their Heavenly drums, creating a powerful Heavenly sound!

**Everyone knows of life and death!
They all understand the profound
chances and opportunities!"**

**"Let the Three and Five
Marshal Generals
and their celestial soldiers
come together with the public!**

**Let their sunshine
and their brightness
come down upon us now!**

**Quickly, Quickly
In accordance with Imperial Law
It is Commanded!"**

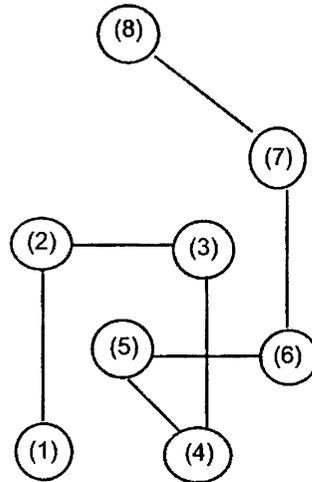


Figure 1.457. "Nine Phoenix Star Stepping"

"THE NINE PHOENIX STAR STEPPING"

This stepping pattern is used in rituals in order to banish evil. There are two way of performing this walk. On a Yin day (even number), the priest starts in the South and ends in the North, leading with his or her right foot. On a Yang day (odd number), the priest starts in the North and ends in the South, leading with his or her left foot.

With each step, the priest will recite one of the following incantations, while simultaneously touching a specific point on one of the Twelve Earthly Branch Hand Seal. The Star Stepping, Incantations, and Hand Seal positions are described as follows (Figure 1.457 and Figure 1.458):

- 1st Step ("Yin" Hand Seal):
"The Nine-Phoenix soars!"
- 2nd Step ("Chen" Hand Seal):
"It destroys filth on all sides!"
- 3rd Step ("Wei" Hand Seal):
"The Golden Men lead me forward!"
- 4th Step ("Zi" Hand Seal):
"The Jade Maidens protect my chamber!"
- 5th Step ("Center" Hand Seal):
"I stand before the Golden Gate!"
- 6th Step ("Xu" Hand Seal):
"In person, I behold the Jade Emperor!"

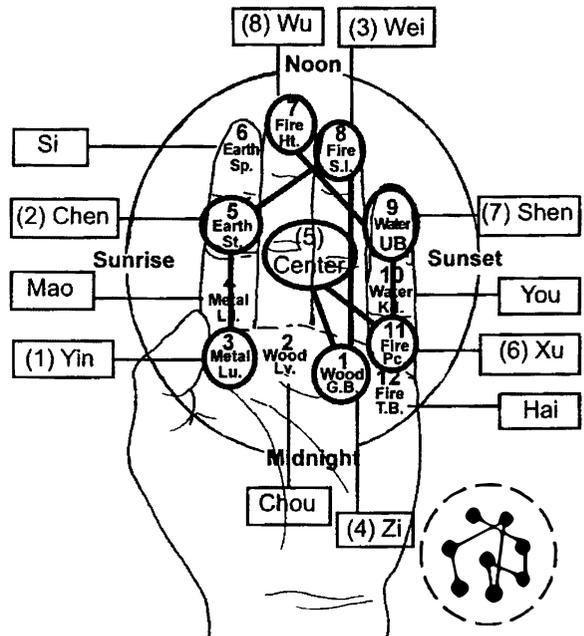


Figure 1.458. "Twelve Earthly Branch Hand Seal"

- 7th Step ("Shen" Hand Seal):
"Everything that is filthy"
- 8th Step ("Wu" Hand Seal):
"Instantly Disappears!"

Then, in order to internalize the magical powers that have been activated by stepping each star portal

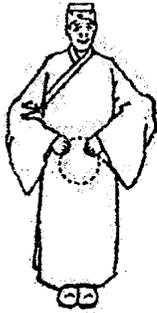


Figure 1.459. "Use The L & R Thunder Blocks To Circle The Ancestral Palace (Lower Dantian)"



Figure 1.460. "Use The L & R Thunder Blocks To Circle The Immortal Palace (Liver)"

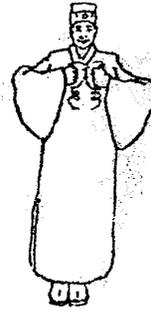


Figure 1.461. "Use the L & R Thunder Blocks To Circle the Five Qi of the Chest"



Figure 1.462. "Use the L & R Thunder Blocks To Circle the Ears and Hear the Sound of Thunder"

with his feet, the priest spins clockwise three times. This movement is also used in order to gather the magical power of the Big Dipper. While spinning, the priest will say the following incantation:

**"One turn,
and the Heavens and Earth Shake!**

**Two turns,
and the gods and ghosts tremble!**

**Three turns,
rocks the Dipper!**

Next, using the right Sword Fingers Hand Seal, the priest points towards the center of his left hand and says the following incantation:

**"Web of Earth, Net of Heaven,
Net of Heaven, Web of Earth!
A thousand Dippers
and ten thousand bushels
follow the movement of my hand!"**

Finally, the priest uses the Double Thunder Block Hand Seals, roll the Three Dantians, and projects the Qi at the evil energy, described as follows:

Stage 1: Use The Thunder Block Hand Seal to circle the Lower Dantian (Figure 1.459). As both hands are placed onto the Lower Dantian to form the Thunder Block Hand Seal, draw three circles in a clockwise direction around the Lower Dantian. Then, draw five circles in a counterclockwise direction around the Lower Dantian.

Stage 2: Next, use the Thunder Block Hand Seal to circle the Immortal Palace. Move from the Lower Dantian to the Kidneys, then up the sides of the body towards the Liver and Spleen organs, then towards the front of the body, ending at the Yellow Court and Liver organ area (Figure 1.460).

Draw three circles in a clockwise direction around the Liver and Yellow Court area. Then, draw five circles in a counterclockwise direction around the Liver and Yellow Court area.

Stage 3: Next, use the Thunder Block Hand Seal to circle the Five Qi of the Chest. Move both Thunder Fists from the Liver and Yellow Court area along both Lungs, and end at the Middle Dantian and Heart area (Figure 1.461).

Draw three circles in a clockwise direction around the Middle Dantian and Heart area. Then, draw five circles in a counterclockwise direction around the Middle Dantian and Heart area.

Stage 4: Use the Thunder Block Hand Seal to circle the Upper Dantian. Move the Thunder Fists from the Middle Dantian, along the sides of the neck to the back of the head (GV-16), then to the top of the head (GV-20), and finally to the Upper Dantian and the sides of both ears (Figure 1.462).

Draw three circles in a clockwise direction (from shoulders to tip of the head to the nose and back to the shoulders) around the Upper Dantian and ear areas. Then, draw five circles in a counterclockwise direction (from the shoulders to the top of the nose to the top of the head to the back

of the head to the shoulders) around the Upper Dantian and ear areas.

Stage 5: "Stamp the foot and strike the evil!"

Finally, stomp the back right foot three times, and immediately thrust both palms outward towards the direction of the Evil Qi. Allow your eyes to expand, and imagine beams of divine light projecting from then towards the direction of the evil Qi, dissolving anything within your vision.

"THE SEALING THE ALTAR STAR STEPPING"

This stepping pattern is used in magical rituals in order to seal the altar against demonic disruption (i.e., before the altar is magically constructed). This magical ritual is performed at the beginning of all Offerings, prior to formally entering into the altar space. It is used to remove all old energies and energetically enrich true disciples of the Dao, so that within and without the community all spirits and mortals become responsive to the Mandate of Heaven.

When the Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as "the Removing Filth" Stepping Pattern. Before the priest places each step, he will recite the following incantations and point his magical sword in the direction of his next step. The priest should go to the Door of Earth in order to start the ritual. It is important that the priest first use the sword (by pointing to the area he is about to step), and then spray the Holy Water (Figure 1.463):

- 1st Step:
"I hold my precious sword,
whose name is Dragon Source!"
- 2nd Step:
"Flashing as I unsheathe it,
it illuminates the Nine Heavens!"
- 3rd Step:
"With the roar of a Tiger,
it comes through space!"
- 4th Step:
"It mounts on high
to the Great Void!"

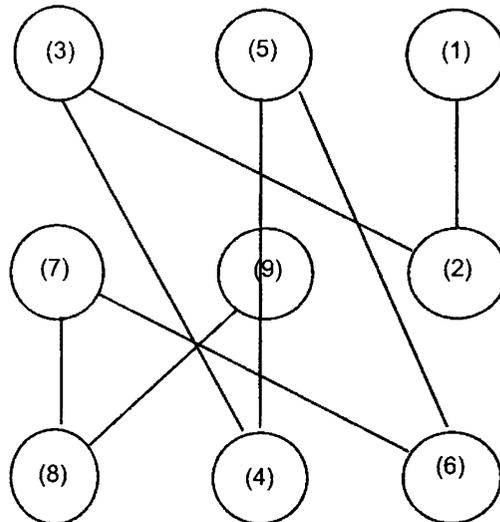


Figure 1.463. "Removing the Filth Star Stepping"

- 5th Step:
"Sun and Moon, wind and clouds,
emerge on either side!"
- 6th Step:
"Auspicious clouds and energy
carry the Eight Immortals!"
- 7th Step:
"When ordinary mortals see it,
calamities disappear!"
- 8th Step:
"When perverse demons hear it,
they run to the Nine Springs!"
- 9th Step:
"The Most High
gave me these secret instructions!"

The Priest will now say the following magical incantation:

**"Walking the constellation,
I circumambulate the altar!"**

**By order of Heavenly Worthy,
Who Responds as Shadow to Light!**

**I Have summoned the hundred spirits
and they have gathered!
With the Sun at my belt
and the Moon under my arm,
I shall now travel
through the Nine Palaces!**

**The sixteen Marshal Generals
of the Lord of the Great One
cause the Officers of Heaven,
Earth, and Water
to join their forces to mine!"**

After walking the "Removing the Filth" Star Stepping pattern (refer back to Figure 1.463), the priest will finish the "Sealing the Altar" star stepping ritual by performing a clockwise stepping pattern through the magical powers of the Bagua (Eight Trigrams) while reciting the following incantation (Figure 1.464):

**In the position of Zhen (Thunder Trigram),
I wield the precious sword;
and will not allow evil energies
to rise on the inside nor the outside!**

**At the Door of Earth,
the Palace of Xun (Wind/Air Trigram),
I must close the border!**

**By way of Li (Fire Trigram)
I go quickly
straight to Kun (Earth Trigram)!**

**I walk like Yu (The Immortal),
in the Palace of Dui (Lake Trigram)
and go to Qian (Heaven Trigram)
and Hai (Earthly Branch Hand Seal)!**

**From afar I gaze at the
Celestial Palace (Center of Magic Square)
and visit the Imperial Lord!**

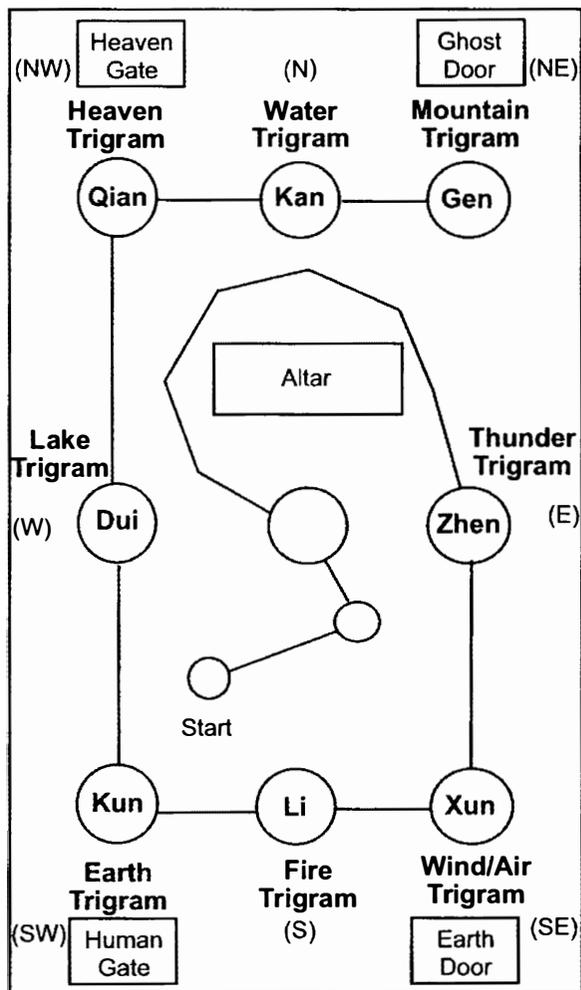


Figure 1.464. "Sealing the Altar Star Stepping"

**From Kan (Water Trigram)
and Zi (Earthly Branch Hand Seal),
I go straight across the top,
and arrive at the
Palace of Gen (Mountain Trigram)
to seal the Ghost Door!"**

“THE EIGHT TRIGRAM CONSTELLATION STAR STEPPING”

This stepping pattern is used in magical rituals for protection. It is traditionally used before presenting the Report to the Celestial Court. When a Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as “the Eight Trigram Constellation” stepping pattern.

With the Altar Cup placed in his left hand and the Magical Treasury Sword placed in his right hand, the priest begins the magical ritual. As the priest places each step, he will recite the following incantations (Figure 1.465):

- 1st Step - Qian (Heaven Trigram):
“Original, Successful, Useful and Preserving!”
- 2nd Step - Dui (Lake Trigram):
“Gives rise to Fierce Soldiers!”
- 3rd Step - Gen (Mountain Trigram):
“Seals the Gate of Demons and Ghosts!”
- 4th Step - Li (Fire Trigram):
“Rides the Wheel of Fire!”
- 5th Step - Kan (Water Trigram):
“Water produces Waves!”
- 6th Step - Kun (Earth Trigram):
“Swallows the Axle of Earth!”
- 7th Step - Zhen (Thunder Trigram):
“Thunder Rumbles!”
- 8th Step - Xun (Wind Trigram):
“Wind moves Mountains!”
- 9th Step - Central Palace:
**“My energies hold the Central Palace in place;
 The Marshal Generals appear in true form!**

After walking the Eight Trigram Constellation Star Stepping pattern, the priest will finish the ritual by performing three clockwise spins, gathering all of the magical powers of the Eight Trigram Constellation into an energy ball, located inside his Lower Dantian. This energy ball unifies all of the energy within the priest’s body, creating a powerful protective energy field.

Next, the priest takes a sip of Holy water and sprays to the south, then North, and then turns again to the South, raises his sword and exclaims:

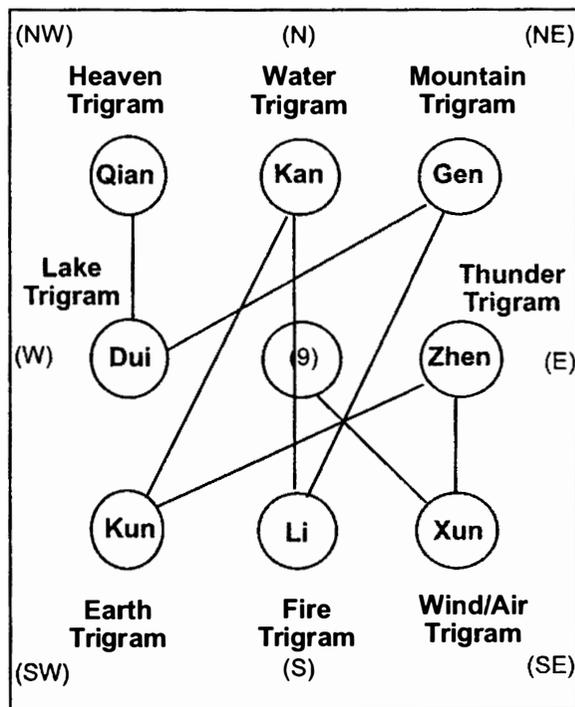


Figure 1.465. “Eight Trigram Constellation Star Stepping”

“By Heaven’s Decree!

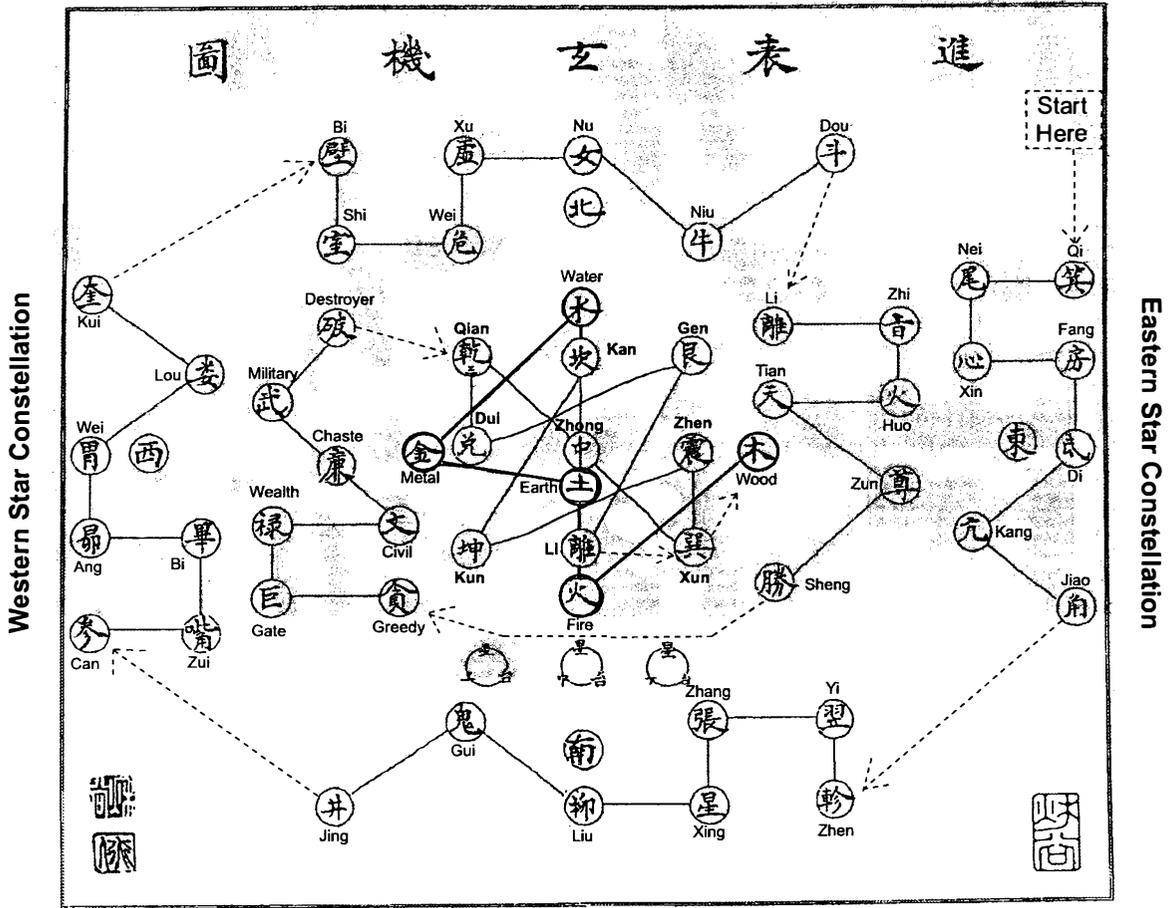
I respectfully summon
 the Ten Thousand meters
 of Green in the East,
 of Red in the South,
 of White in the West,
 and of Black in the North!

Step by step,
 I line up
 my Essence-soldiers!

Inch by inch
 their swords and halberds
 are aligned!

Whoever dares
 transgress my boundaries
 will be shattered
 into ten-thousand pieces,
 by the splitting power of thunder!”

Northern Star Constellation



Southern Star Constellation

Figure 1.466. The secret magical stepping pattern of "Walk the Cloud" Star Stepping

GENERAL STAR STEPPING INCANTATION RITUAL

In the "Walk the Cloud" Star Stepping pattern, the priest will begin by walking through four special, Seven Dipper Star formations. These special star patterns contain the esoteric magical powers of the Thirty-Two Heavens, uniquely hidden within them (Figure 1.466).

Starting from the Qi Star of the Eastern Dipper Star Constellation, the priest will move backwards, sojourning through the Southern Dipper Star Constellation, the Western Star Dipper Constellation,

and ending at the Northern Dipper Star Constellation. After traveling through the Twenty-eight Star Constellations, the priest will then confront the magical powers of the Southern Magic Dipper Stars (beginning at Li), and then the Northern Magic Dipper Stars (beginning with the Greedy Wolf).

Next, the priest will travel through the Three Pairs of Canopy Stars Stepping Pattern For Removing Evil. This special three step star stepping pattern allows the priest to walk diagonally downward, through the Nine Palace Stars, beginning at the Qian (Heaven) Trigram position and ending at the Xun (Wind) Trigram position.

From the Xun (Wind) Trigram position, the priest will perform the Five Element Star stepping pattern, beginning with the Wood Element and ending with the Water Element.

Next, the priest will travel through each of the Bagua Trigrams (located at the center of the star chart), performing the Nine Spirits Star Stepping pattern, beginning with Kan (Water) and ending at the Li (Fire) Trigram.

From the Li Trigram position, the priest will step to the Xun (Wind) Trigram, and perform the Facing Qian (Heaven Trigram) Three Pairs of Canopy Stars Stepping Pattern. This special three step star stepping pattern allows the priest to walk diagonally upward through the Nine Palace Star Stepping and end at the Qian (Heaven) Trigram position.

Once he is standing at the Qian Trigram position, the priest may say a quiet incantation, and begin to meditate in his heart. Immediately, the priest will be able to see some form of golden light appearing.

In ancient transcripts, it is written that when performing the Walk the Cloud Star Stepping, the Daoist priest will train his spirit to “turn 6 steps within three pairs of celestial stars.” Meaning that within this special star stepping pattern, the priest will use six special steps in order to connect the intricate magical patterns that are needed to construct this special magical star constellation.

THE FOUR DIRECTIONS, 28 STARS, BIG DIPPER STEPPING PATTERN

When walking the following secret 28 star patterns, it is important to note that for four times during the rotation, the priest is required to energize the “Five Organ Positions” of his body (i.e., Liver, Heart, Lungs, Kidneys and Spleen). The 28 Constellation Dipper Star patterns are arranged in the following pattern, beginning at the Eastern Star Dipper (Figure 1.467):

EASTERN CONSTELLATION STAR STEPPING

- 1st Step: Qi
- 2nd Step: Nei
- 3rd Step: Xin
- 4th Step: Fang
- 5th Step: Di
- 6th Step: Kang
- 7th Step: Jiao

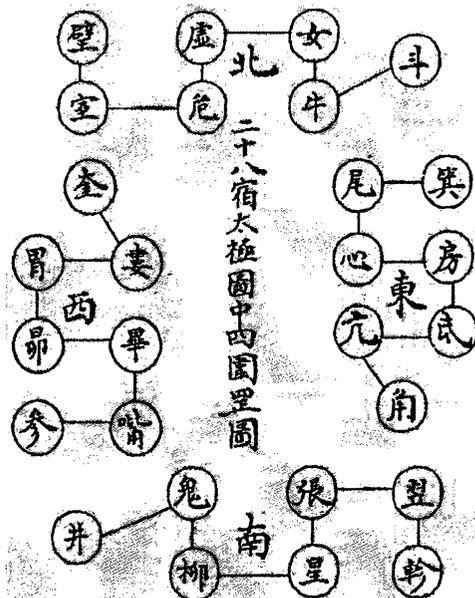


Figure 1.467. The 28 Dipper Star Constellation

SOUTHERN CONSTELLATION STAR STEPPING

Southern Constellation Dipper Star Stepping

- 1st Step: Zhen
- 2nd Step: Yi
- 3rd Step: Zhang
- 4th Step: Xing
- 5th Step: Liu
- 6th Step: Gui
- 7th Step: Jing

WESTERN CONSTELLATION STAR STEPPING

- 1st Step: Can
- 2nd Step: Zui
- 3rd Step: Bi
- 4th Step: Ang
- 5th Step: Wei
- 6th Step: Lou
- 7th Step: Kui

NORTHERN CONSTELLATION STAR STEPPING

- 1st Step: Bi
- 2nd Step: Shi
- 3rd Step: Wei
- 4th Step: Xu
- 5th Step: Nu
- 6th Step: Niu
- 7th Step: Dou

THE SIX SOUTHERN MAGIC DIPPER STAR STEPPING PATTERN

After completing the four direction dipper star stepping, the priest will now enter into the powerful spiritual realm of the Six Southern Magic Dipper Stars. When performing this unique, esoteric star stepping pattern, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.468):

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

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

1st Step (Li): Say "Shining!" – Then touch the "Zi" Earthly Branch Point on the left hand (Figure 1.469).

2nd Step (Zhi): Say "Auspicious Descend!" – Then touch the "Yin" Earthly Branch Point (Figure 1.469).

3rd Step (Huo): Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point (Figure 1.469).

4th Step (Tian): Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point (see Figure 1.472).

5th Step (Zun): Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point (Figure 1.469).

6th Step (Sheng): Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point (Figure 1.469).

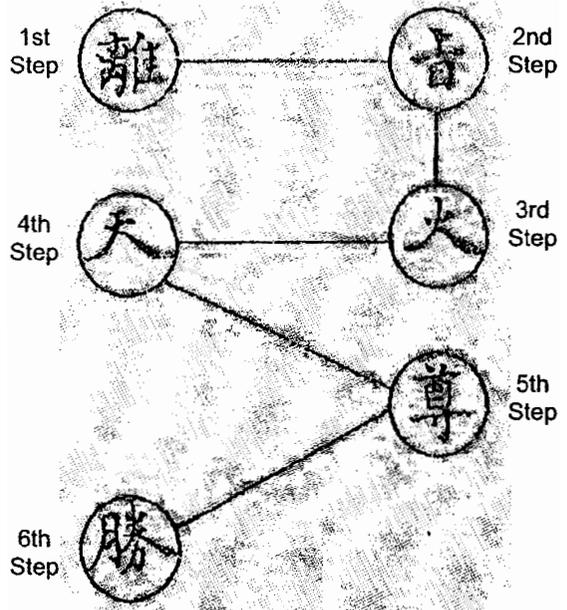


Figure 1.468. The Southern Magic Dipper Star

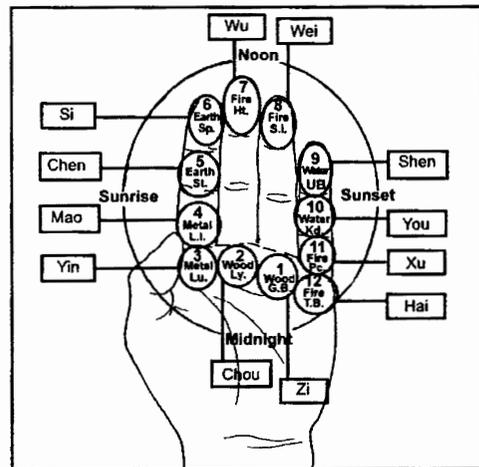


Figure 1.469. The 12 Earthly Branch Hand Seal

- End the Star Stepping with the following magical order:

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

SEVEN NORTHERN MAGIC DIPPER STAR STEPPING PATTERN

Next, the priest will perform the Seven Northern Magic Dipper Star Stepping Pattern. In this particular Dipper Star Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.470):

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

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

1st Step (Greedy Wolf): Then touch the "Ji" Heavenly Stem Point (tip of little finger) on the left hand and say:

**"Yang Fate,
Shine on Me!"**

2nd Step (Giant Gate): Then touch the "Wei" Earthly Branch Point (tip of ring finger) and say:

**"Yin Spirit,
Destroy the Ghost Army!"**

3rd Step (Store of Wealth): Then touch the "Kun" (Earth) Trigram Point (tip of first finger) and say:

"True Man Assist Me!"

4th Step (Civil Chief): Touch the "Chen" Earthly Branch Point (middle pad-index finger) and say:

**"General Xuan Ming
Leads the Heavenly Soldiers!"**

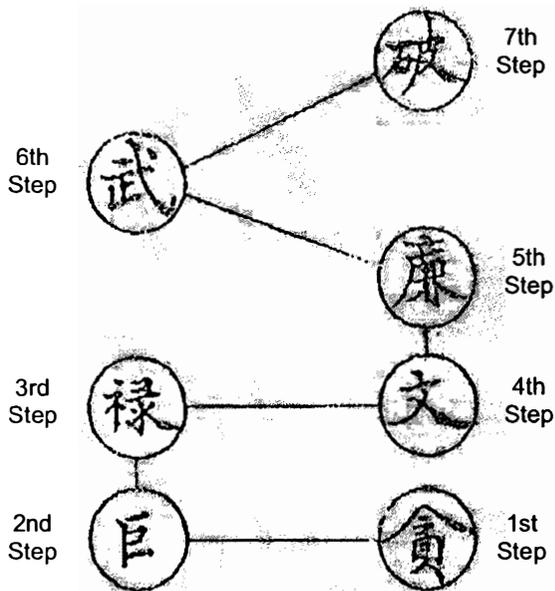


Figure 1.470. The Northern Magic Dipper Star

5th Step (Pure and Chase): Touch the "Mao" Earthly Branch Point (base pad- index finger) and say:

**"Dan Yuan (Original Red)
has the Sacred Scriptures!"**

6th Step (Military Chief): Touch the "Dui" (Lake) Trigram Point (middle pad - ring finger) and say:

"North Emperor Protect my Body!"

7th Step (Troop Destroyer): Take the final step and say

**"Destroy the Army!
You can see the flying Thunder Fire
Startling everyone!"**

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

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

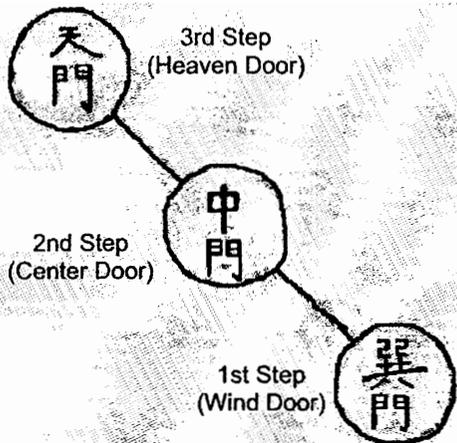


Figure 1.471. The Three Pairs of Canopy Stars

THE THREE PAIRS OF CANOPY STARS STEPPING PATTERNS

The following are two popular types of star stepping patterns using the Three Pairs of Star Stepping (Figure 1.471). The first of the Three Star Stepping patterns is used to remove Evil Qi. The second star stepping pattern is traditionally used for saving lost or wandering souls.

THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR REMOVING EVIL

This first variation of the Three Pairs of Canopy Stars is traditionally used to remove Evil. There are Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair). The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for removing evil spirits are described as follows:

- **Upper Pair (Qian Trigram).** To this Star God say, "One Yellow!" – Then touch the "Kun" (Earth) Trigram Point (Figure 1.472).
Next say: "Dispel the Inauspicious!" – and touch the "Dui" (Lake) Trigram Point (Figure 1.472).
- **Middle Pair (Zhong).** To this Star God say, "Two White!" – Then touch the "Li" (Fire) Trigram Point (Figure 1.472).
Next say: "Protect the Body and Guard the

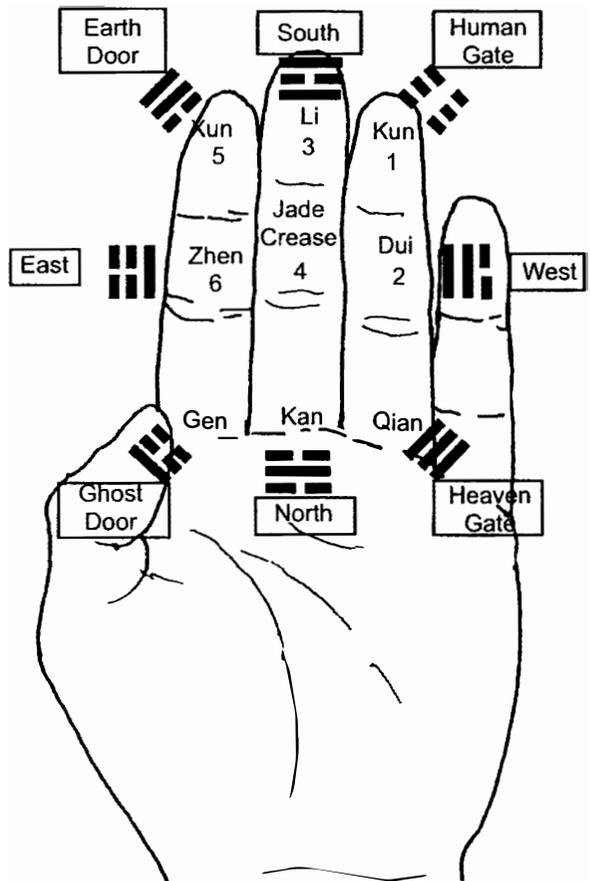


Figure 1.472. The Postnatal Bagua is traditionally superimposed onto the priest's left palm.

House!" – and touch the "Jade Crease" (center of the middle finger) Point (Figure 1.472).

- **Lower Pair (Xun Trigram).** To this Star God say, "Three Green!" – Then touch the "Xun" (Wind) Trigram Point (Figure 1.472).
Next say: "Kill and Wipe-out the Evil Spirits!" – and touch the "Zhen" (Thunder) Trigram Point (Figure 1.472).
- End the Star Stepping pattern with the following magical order:

**"Quickly, Quickly do it
as an Order from the
Three Pairs of Canopy Star Gods!"**

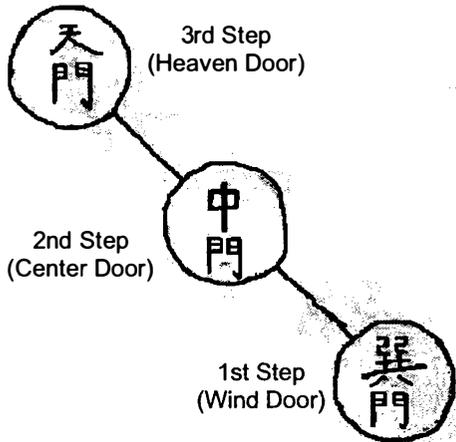


Figure 1.473. The Three Pairs of Canopy Stars

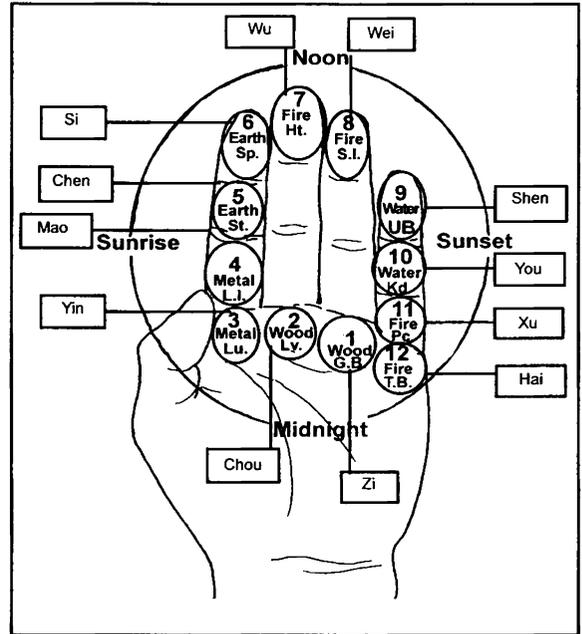


Figure 1.474. The 12 Earthly Branch Hand Seal Points

THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR SAVING SOULS

This is a second variation of the Three Pairs of Canopy Stars, traditionally used for saving lost or wandering souls (Figure 1.473). As in the previous variation, the star stepping focuses on the Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair).

The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for saving the souls and releasing them from purgatory, are described as follows:

- Before performing the star stepping, the priest will say the following magical incantation:

**“The Three Pairs of Stars
Are over our head!”**

- **Upper Pair (Qian Trigram).** Take a step, touch the “Si” Earthly Branch Point on the left hand (Figure 1.474), and say:

**“The Upper Pair - One Yellow,
Dispel the Inauspicious!”**

- **Middle Pair (Zhong).** Next, take a second step, touch the “Wu” Earthly Branch Point on the left hand (Figure 1.474), and say:

**“The Middle Pair - Two White,
Protect the Body and Guard the House!”**

- **Lower Pair (Xun Trigram).** Then, take a third step, touch the “Wei” Earthly Branch Point on the left hand (Figure 1.474), and say:

**“The Lower Pair - Three Green,
Save the souls!
Release them from Purgatory!”**

- End the Star Stepping pattern with the following magical order:

**“Quickly, Quickly do it
As an Order from the
Three Pairs of Canopy Star Gods!”**

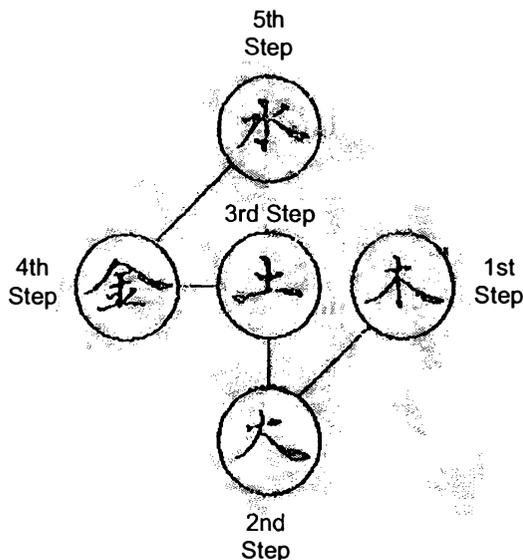


Figure 1.475. Five Element Star Stepping

FIVE ELEMENT STAR STEPPING

The Five Element Star Stepping Positions (Figure 1.475) and the magic incantations needed to activate the magical powers of each Element, along with the secret Hand Seal positions (Figure 1.476), are described as follows:

- **1st Step Wood (Liver):** – Touch the “Mao” Earthly Branch Point on the left hand (Figure 1.476), step and say the following:

**“The First Step is to the East!
The Jia and Yi Heavenly Stems
Support the power of the Wood Element!”**

- **2nd Step Fire (Heart):** – Touch the “Wu” Earthly Branch Point on the left hand (Figure 1.476), step and say the following:

**“The Second Step is to the South!
The Bin and Ding Heavenly Stems
Support the power of the Fire Element!”**

- **3rd Step Earth (Spleen):** – Then touch the “Jade Crease” Point (center pad on the middle finger) on the left hand, step and say:

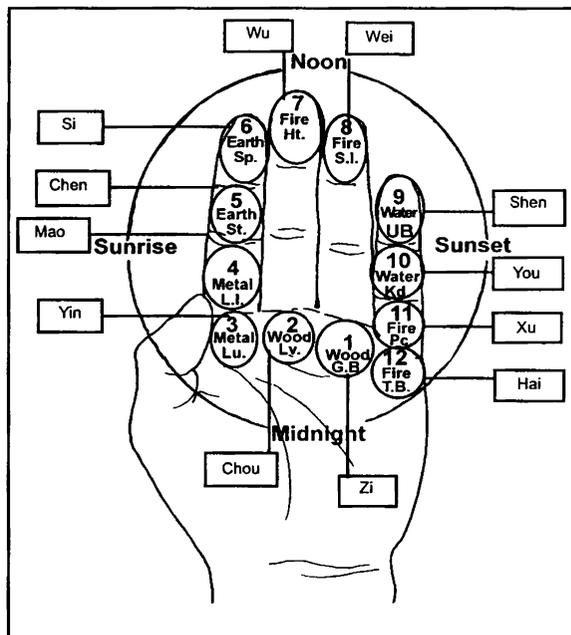


Figure 1.476. The 12 Earthly Branch Hand Seal Points

**“The Third Step is to the Center!
The Wu and Ji Heavenly Stems
Support the power of the Earth Element!”**

- **4th Step Metal (Lungs):** – Then touch the “You” Earthly Branch Point on the left hand (Figure 1.476), step and say the following:

**“The Fourth Step is to the West!
The Geng and Xin Heavenly Stems
Support the power of the Metal Element!”**

- **5th Step Water (Kidneys):** – Then touch the “Zi” Earthly Branch Point on the left hand (Figure 1.476), step and say the following:

**“The Fifth Step is to the North!
The Ren and Kui Heavenly Stems
Support the power of the Water Element!”**

- End the Star Stepping with the following:

**“Quickly, Quickly do it
as an Order from the
Five Directions Lucky Qi Star Gods!”**

NINE SPIRITS STAR STEPPING

In each of the nine steps, the priest is required to repeat a magical incantation. When approaching the Nine Spirits Star Stepping, in order to access the 9 Spirits of the 9 Stars, the priest must begin at Kan (#1 Position) and progress in a descending fashion, ending at Li (#9 Position).

The steps and the name of the Nine Spirits Star Stepping positions are described as follows (Figure 1.477):

- 1st Step: Kan - Water Trigram
- 2nd Step: Kun - Earth Trigram
- 3rd Step: Zhen - Thunder Trigram
- 4th Step: Xun - Wind Trigram
- 5th Step: Zhong - Center
- 6th Step: Qian - Heaven Trigram
- 7th Step: Dui - Lake Trigram
- 8th Step: Gen - Mountain Trigram
- 9th Step: Li - Fire Trigram

When placing each step, it is important that the priest repeat a magical incantation and use certain magic hand seal patterns. The Nine Spirits Star Stepping pattern, its magical incantation song, and the secret magic Hand Seal positions used in order to elicit the services of the 3 and 5 Officials are described as follows:

- **1st Step - Kan (Water):** Touch the "Kan" (Water) Trigram Point on the left hand and say:

"Now I am Leading the Heavenly Generals!"

- **2nd Step - Kun (Earth):** Touch the "Kun" (Earth) Trigram Point on the left hand and say:

"And the Heavenly Soldiers!"

- **3rd Step - Zhen (Thunder):** Touch the "Mao" Earthly Branch Point on the left hand and say:

"The Heavenly Drums are Beating!"

- **4th Step - Xun (Wind):** Touch the "Chen" Earthly Branch Point on the left hand and say:

"Their Heavenly Sound Vibrates All Realms!"

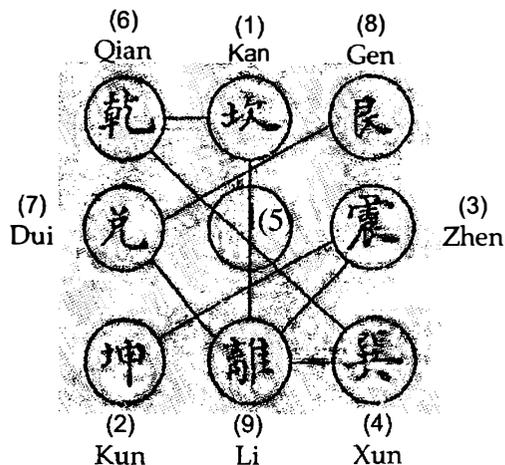


Figure 1.477. The Nine Spirits Star Stepping Pattern

- **5th Step - Zhong (Center):** Touch the "Jade Crease" Point (center pad on the middle finger) on the left hand and say the following:

"Flying Wheel Golden God"

- **6th Step - Qian (Heaven):** Touch the "Zi" Earthly Branch Point on the left hand and say:

"Riding the Great Wheel!"

- **7th Step - Dui (Lake):** Touch the "Dui" (Lake) Trigram Point on the left hand and say:

"I know Life and Death!"

- **8th Step - Gen (Mountain):** Touch the "Yin" Earthly Branch Point on the left hand and say:

"I am Running the System and am In Control!"

- **9th Step - Li (Fire):** Touch the "Li" (Fire) Trigram Point on the left hand and say:

**"The 3 and 5 Officials
And all of their Celestial Soldiers,
Will live or die with me!"**

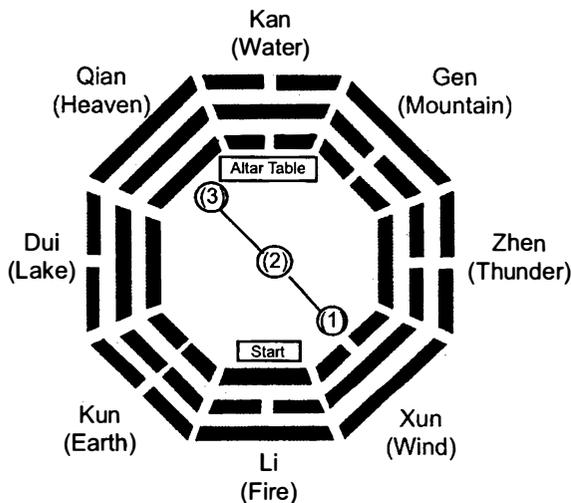


Figure 1.478. The "Postnatal" Bagua

The priest is standing at the Li Trigram position, and should be facing the Qian Trigram position.

It is from this point in the ritual that the priest will step into the Xun (Wind) Trigram position and perform the ascending 3 steps, over the "Gang Wind" Star Stepping, ending at the Qian (Heaven) Trigram position.

FACING QIAN 3 STAR STEP POSITIONS

This particular "Facing Qian" Three Star Stepping pattern is traditionally performed after walking the Nine Spirits Star Stepping. During this important time in the ritual, the priest will be standing at the Li (Fire) Trigram position, and should be facing the Qian (Heaven) Trigram position (Figure 1.478).

It is from this point in the ritual that the priest will step to the right, into the Xun (Wind) Trigram position, and perform the ascending 3 steps, over the "Gang Wind" Star Stepping (Figure 1.479), ending again at the Qian (Heaven) Trigram position. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the upper spiritual realms.

The "Facing the Qian Three Star Stepping" stepping pattern, secret incantation, and magic Hand Seal positions needed to properly elicit the services of the summoned Star God is described as follows:

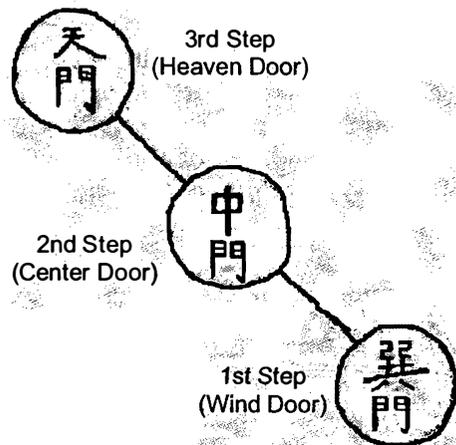


Figure 1.479. The Facing Qian Three Star Stepping

- **1st Step (Wind Door - Xun Trigram):** Touch the "Chen Earthly Branch" Point (first crease behind the tip of index finger), on the left hand and say:

"Thunder Quakes!"

- **2nd Step (Center Palace - Zhong):** Touch the "Xun" (Wind) Trigram" Point (tip of the index finger), on the left hand and say:

"Wind Flies!"

- **3rd Step (Heaven Gate - Qian Trigram):** Touch the "Li" (Fire) Trigram" Point (tip of the middle finger), on the left hand and say:

"Fire Star!"

Once the priest is standing at the Qian (Heaven) Trigram position (refer back to Figure 1.478), the priest may use this time to go into deep meditation. When meditating, the priest should say a quiet "Opening" incantation in his heart. It is during this time period, in the magic ritual, that the priest will begin to see some form of golden light appearing in front of his energy field.

ABOUT THE AUTHOR

INCANTATIONS, HAND SEALS AND STAR STEPPING

- **Zhuchi (Senior Abbot) of Tian Yun Gong:**
Currently residing as the Zhuchi (Senior Abbot) of Tian Yun Gong," in Monterey Ca.;
- **Senior Priest in Zheng Yi Daoism:**
Accepted as a Daozhang (Daoist Abbot) and received second Lu Ordination (Level 5-4) at the Celestial Master's Mansion in Jiangxi Province - October 2008.
- **Ordained Priest in Zheng Yi Daoism:**
Accepted as a Daoshi (Daoist Priest) and received his first Lu Ordination (Level 7-6) at the 900th Year Anniversary of the Founding of the Celestial Master's Mansion in Jiangxi Province - October 2005.
- **Disciple of Tian Shi Daoism:**
Accepted as a formal Tudi (Apprentice) and received as a 66th Generation Disciple (Level 9-8) in the Celestial Master Daoist Sect (Tian Shi Pai), from the Long Hu Shan Daoist Monastery, in Jiangxi Province.
- **Disciple of Shang Qing Daoism:**
Accepted as a formal Tudi (Apprentice) and received as an 80th Generation Disciple (Level 9-8) in the Upper Clarity Daoist Sect (Shang Qing Pai), from the Mao Shan Daoist Monastery, in Jiangsu Province.

Background

Professor Jerry Alan Johnson was ordained and licensed at the Celestial Masters Mansion in the Longhu Shan Zhengyi Monastery in Jiangxi Province, through the Peoples Republic of China's Ministry of Religion. He is currently the Senior Abbot (Zhuchi) of Tian Yun Gong (The Temple of the Celestial Cloud), located in Monterey California. As of November 2011, the Monastery at the Celestial Master's Mansion has ordained more than 38 Tudi (Apprentices), 48 Daoshi (Priests), and 8 Daozhang (Abbots) from the Tian Yun Gong, under the special teachings of Senior Abbot Luo Sheng (Dr. Jerry Alan Johnson).

To date, he has been studying Daoist Mysticism for over 40 years, including the Shang Qing Pai, Tian Shi Pai, Ling Bao Pai, Bai Ji Pai, and Long Men Pai systems of esoteric magic.

He has written over 7 instructional books on Daoist Magic, including:



The 65th Celestial Master Zhang Jing Tao and Senior Abbot Dr. Jerry Alan Johnson (Author) at the Celestial Master's Mansion in Jiangxi Province

- **Daoist Magical Incantations, Hand Seals, and Star Stepping**
- **Magical Tools and the Daoist Altar**
- **Daoist Exorcism: Encounters With Sorcerers, Ghosts, Spirits, And Demons**
- **Daoist Mineral, Plant, and Animal Magic**
- **Daoist Weather Magic and Feng Shui**
- **Daoist Magical Transformation Skills, Dream Magic, Shape-Shifting, Soul Travel, & Sex Magic**
- **Daoist Magical Talismans**

Doctor Johnson is also a Professor of Traditional Chinese Medicine, licensed through the Peoples Republic of China's Ministry of Health, and is internationally renowned as a Shifu (Master Instructor) in several styles of Chinese Wudang Martial Arts.

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