

DAOIST MAGICAL TRANSFORMATION SKILLS: DREAM MAGIC, SHAPE-SHIFTING, SOUL TRAVEL, AND SEX MAGIC

THE SECRET TEACHING OF ESOTERIC DAOIST MAGIC

WRITTEN BY

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天云宮

THE TEMPLE OF THE CELESTIAL CLOUD

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MATNOSCDNITNTNTTSDMAFCSAM°D1MATEDAAA / ~~DESSIMAKWAMOTD°GLSFAAMM.~~
GATA°SDIASA.NAATA TNFSOASON.AMISSA55D.IAIF°AM GIAASDASAAAC.NRIAM.CNMAT
IANANBC5°CCAAOD. CS.SI.AT SIMACAD.NASOIC°TSDTADCDRA.DTTIC87ADDA.M
TA°MDI.D°IINASC5AMAAMDOAON.IAAF°ASAMA A1.DLACG°BATMS. NAMDMASMAAODD
MAACSDATI.MN.SDD TAMSATN°DQMDMNAATN8NT°S1MIKSTAIMID°DIAICA°D°CMOIAN1
DLA TNM.CAONQBAFTDCNAMOCMAAOS°SDOC°AMMNDMSDHAASSSN°SOIAMAAC.NMAM
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IA CIO°SDMA°DIMNCNO°SDA.OABATAAACSSAMOC°.OSDMOEDDLACF°DDTSSM
OIAIAACMAIAA GICMAOCDT°.NISA.NAAO IINASTMA.IAD°OIANONMAIAMMSNMIA°S.OISC
IA A1MDASDLAC D°CIAIADAMOASIDDCOSISICND°M FNCAO .AOIONAMN SLT DABIDAN. 6A
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INM MDD TAF.CNMAGSTNONMASIDT°DMDOBA.NASATMDTA °DCM°FINAAMAMOI.IMM
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CDMAINARADONS.WWWDCACTAI ACMDSOOAMOIAP.I CNO°SDNONAGISONMDGACDLA CNMWWW.

.TTNOIDASDIDMAOIMASDNMAAC.NEAMMATNOSONOTATMA.NSDANMSD°IMTISMLADD
SNDIACAS°DSCDIAANAT TNT°SDP°ISCSMONS°STDNRNAS°TNCDAAMUDDNTSCHNOIMDOL
OSACODADO@.SOACMSDAM.1.ONDAMDIs1. S..DCTNACCOIANATNTNT°SDAMONO°TDA. .DATNFNDA
SATMA.NLLSDSBR°TM°MOIAWWW°SABOXIN5SFi DAST.D. DDGANMSDRMSDNGOCAM.CIMA
IINAAMA ATN.SACMMS. MOSAIOIA CFISMOIANOLANAS°DSOANAM N.ONDAGE°DSE.
N8TTIMSM°DIAAASTAODDAM°DD NOLAMOSM°ATN.S8DSIT°DC DFCDAC SDN.SCNBAT
DNSMNDLONOM.IANWWWAMATAFINAINGAEC

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Figure 1.2. Many types of Magical Transformation skills require the assistance of certain Celestial Immortals

TWO TYPES OF MAGICAL TRANSFORMATION SKILL

DE, AE,AEA...A D. A.AEF...,C .AE
 ,A,CGI.S DA.F, M .A...E.AJ, P.AAHDCF,E
 .AMGD,D,D,CR DIF.AR ,AD,FA,E ,A.A.ND
 A...A D , A.F, AIJA.AE,DA. ,CA.ECD ,C.I
 O. ,E.A.C.AAHDCF.A,CGIEDAA,AA,FAA
 AAIJ ,E.D.D, DCB,GP.L.I DEEIE,AE,E,
 .PLPIEDFEDA,BHDE,EIE,A .DFA .AE AIJ .C
 .R ,I A,CGE.ATDJ, ,,E DE,I ,E DAEI
 P.AIHDCF,EAEDAL,C..JEC,A,AMRACHA
 .AI E.HH,C,AMPFAE.AJ, .C.AAHDCF,SA.D
 .M.,C .AE EIC.AGA P.AAHDCF..E,DE,AA
 .. . H,EA,D ,A.CDEDH AIA,,F R D I A.AEDH
 I,,CA .GDO .D, .AE,,A .IAE,CA,DDIE
 F...,P .AGU ,A,CGIAEAECC.. TD,A N,RD
 .P,C .AG,,JE, .AED,I IA,E SDA .E.DA
 E,IHE D..C.DH.G.E.ERC.TA DIF...DA
 ODA.DH , O.G.E.RC.AA DIF...D,WEA
 EC.E.E,P .AET,A D A. I P .D.AEC.A
 .DJ, .JM,.DAIF DAE, .. T,E,A...ERFFDc..EA
 D.IA..AE, .GIS Y DCE,DEDD.A.D,
 ECP,A.E.DJ, ECD E ,E,CHDCF.AG AIED
 F.G.E.E.,EDAR I,AA .E AG, .EE,C D AG
 F.G.E.M .AET,,EA EC.N TG ,ABA CTA
 .A R,E..RAGG.E.E.AE.A.. DAA
 RD TW.EBH.G.E.ERC.AAHDF..E,SAJ,
 E. TE,E .DMNB. AE,,GDC.,AD, RC.AAHDC
 F.MTDDH.A E.D, RC.AA DCB,PH GC
 A.ERDAGA YD.DH ,AE,,GD ,ADH.G.E.P,
 E,AER J,A DEEDNAG 1.3):

Qi innoat' theaMrt' aid' .rei' f.lnhnotS' wkbrese' orhee'
 v7rleieios' a2e'adeRiaoe' 1p' eueLS' bed'l' .ni' aid'
 raim' uai' be' rasoehedl' Mre' vtud' aid' ore' uepds'
 can' 1k asL — k: — Uk — 2 — ar2aretheareas
 be umddebmihc,oe .triox tno ioe rsge atn ye
 i ets ttiiek, te eichkS enthotasreo ioti ioe
 seh-ai (IsimtE ,taier.).th .hnp Htreos,ueu ioe
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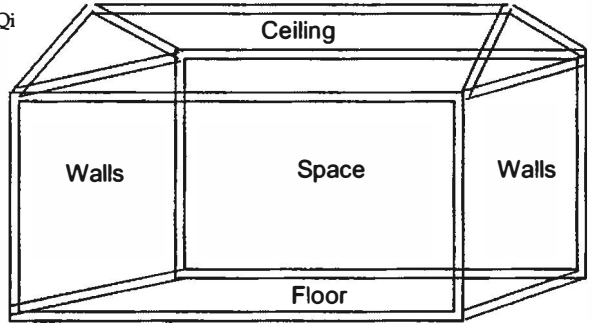


Figure 1.5. The priest concentrates on becoming the physical and energetic structure of the floor, walls, ceiling and air.

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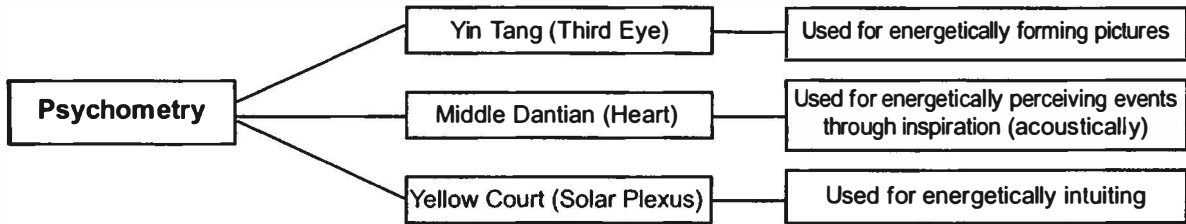


Figure 1.6. To perform Psychometry, the priest takes the object that he or she wishes to examine, and places it in one of three positions located on his or her body

floor, walls, ceiling, and air, so that all three “worlds” (physical, energetic and spiritual) are completely experienced.

PSYCHOMETRY

Literally “to measure with the mind,” this type of Clairsentience refers to the ability to feel the thoughts, judgments, and emotions of another place, or thing. When applied to a person, this magical skill is equivalent to knowing the innermost fears and subconscious feelings embedded within that individual’s energetic fields (a form of empathy). When this ability is applied to nonliving objects, this magical skill is known as Psychometry.

Psychometry is the ability to gather information about people, places and events by handling objects associated with them. The information is conveyed to the priest through the vibrational imprinting imbued into an object by the thoughts, emotions, and actions to which the object has been exposed.

PSYCHOMETRY MEDITATION EXERCISE

The following meditation is used in order to assist the Daoist priest in obtaining the skill of Telepathy and Psychometry. To perform psychometry, the priest takes the object that he or she wishes to examine and places it in one of three positions located on his or her body: the Yin Tang, the Heart (Middle Dantian), or the Yellow Court. The use of these three areas in the practice of Psychometry are described as follows (Figure n^o rDi

1. **Yin Tang (Third Eye):** The Yin Tang area (located between and above the eyes) is used for energetically forming pictures, and it can be used to examine an object by pressing the object against the forehead.

2. **Middle Dantian (Heart):** The Middle Dantian area is used for energetically perceiving the events through inspiration (acoustically), and here the energetic and spiritual matrix of an object can be experienced by placing the object against the Heart region.

3. **Yellow Court (Solar Plexus):** The Yellow Court area is used for energetically intuiting, and here the energetic and spiritual matrix of an object can be felt by placing the object against the solar plexus region.

The priest chooses which of these three areas he or she will use to receive the subtle energetic impressions and “messages” contained within the object. Next, the priest begins to concentrate on what he or she specifically wishes to know about the object.

Once this has been determined, the priest then transfers his or her spiritual consciousness into the infinite space of the Wuji. This allows the priest to use his or her spiritual eyes, ears, and feelings in order to experience the specific events and thoughts that have been imprinted upon the object.

CLAIRAUDIENCE

Literally “clear hearing,” Clairaudience is the ability to hear and understand certain events that are currently happening within the extra-physical realm while still being within in the physical body. This magical skill refers to the actual perception of sounds (i.e., voices, tones, or noises) which are not apparent to other humans or to recording equipment. Clairaudience also includes abilities such as hearing another person’s thoughts and communicating with spirit entities.

TRANSFERRING THOUGHTS

Clairaudience includes the ability to receive or transfer thoughts (telepathy). For this magical skill, the priest's subconscious mind communicates with the subconscious mind of the individual. This is a silent telepathic communication that naturally occurs between "normal" individuals living within the same environment (e.g., two individuals thinking of the same song at the same time). It is therefore important for the priest to monitor his or her thoughts and feelings, as they are automatically being projected into the subconscious minds of the individuals within the priest's home or work environment.

To transfer a thought to another person, the priest consciously transmits an idea and subauditory suggestion. The power of that thought is directed and allowed to penetrate into the targeted individual's Shen. The priest completely disregards the individual's physical form, directing the projected thought deep into the individual's subconscious. The projected thought eventually surfaces as the individual's own thought or idea.

'..BT.The'.)V

Literally "clear seeing," Clairvoyance is the ability to see and understand certain events that are currently happening within the various realms, while still being within in the physical body. Clairvoyance also includes the ability to observe spirit entities, distant locations, and see into the past and future. The term Spirit Travel, also known as Traveling Clairvoyance or Remote Viewing, is one type of clairvoyant skill.

Clairvoyant images, dreams, and visions can arise through either objective (external) or subjective (internal) means, described as follows:

- **Objective (External) Clairvoyance:** This type of Clairvoyance occurs when a priest externally observes images, people, and events (real or symbolic) that are not in the physical realm, as if they were. If the priest is using a magical tool for scrying (a pool of water, Magic Mirror, White Jade Ball, etc.), the visions and images that appear within the magical tool are seen in the reflective surface by the priest's physical eyes. Seeing a vision is an example of Objective Clairvoyance.

- **Subjective (Internal) Clairvoyance:** This type of Clairvoyance occurs when a priest internally observes images, people, and events (real or symbolic) within his or her mind (i.e., without the aid of the physical eyes). Dreams are an example of Subjective Clairvoyance.

PERCEIVING A PERSON'S DESTINY

Although Clairvoyance is defined as the psychic ability to predict the future events and upcoming transitions in an individual's life, it is also the ability to understand an individual's personal destiny and why they have taken the particular energetic form of human life. Through the Yuan Shen's (Original Spirit) ability to perceive the past and present, the priest is able to understand an individual's mind, thoughts, acquired characteristics, and personality. Most importantly, the priest is also able to perceive the true nature that exists behind all of the individual's external masks. The Mystic's Shen Zhi (postnatal mind) is then able to analyze and categorize the individual's patterns. Through deductive thinking, the Mystic is able to perceive the probable outcome and development of these repetitive patterns. This enables the Mystic to help the individual to identify the patterns that require restructuring, and to give added advice and encouragement when needed.

This spiritual counseling or guidance is extremely important for healing transitions since old patterns established in the three energy matrixes (Jing, Qi, and Shen) must be changed together in order to achieve a more permanent healing. Without this multidimensional transformation, the difficulty or illness is likely to reappear. The spiritual matrix sets the foundation for the energetic matrix, which in turn sets the foundation for the physical matrix.

Clairvoyant skills enable the priest to thoroughly analyze and comprehend events and situations clearly and unambiguously. This can manifest through the perception of images by experiencing either internal or external visions. The skill of clairvoyance can overlap with other psychic phenomena, such as clairaudience, clairsentience, telepathy, precognition, psychometry, spirit travel (remote viewing), and retrocognition. It is through this state of perception that the Daoist

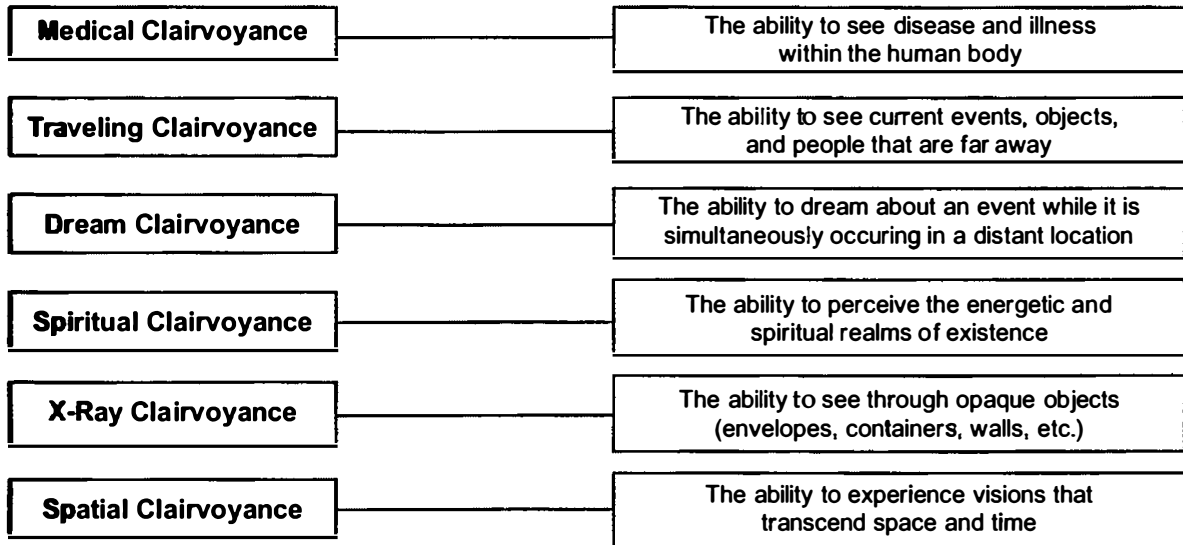


Figure 1.7. Six Categories of Clairvoyance

priest can accurately discern the true factors that are disturbing an individual's energetic balance.

Clairvoyant skills can be used to perceive events that have occurred within the past, present, or future, and can be further divided into six subdivisions of energetic perception: Medical Clairvoyance, Traveling Clairvoyance, Dream Clairvoyance, Spiritual Clairvoyance, X-Ray Clairvoyance, and Spatial Clairvoyance. These six categories of clairvoyance are described as follows (Figure 1.7):

- **Medical Clairvoyance:** This is the ability to see disease and illness within the human body, either by observing the aura or by seeing through portions of the body as if they were transparent.
- **Traveling Clairvoyance:** This is the ability to see current events, objects, and people that are far away. Traveling Clairvoyance is also known as Spirit Travel.
- **Dream Clairvoyance:** This is the ability to dream about an event while it is simultaneously occurring in a distant location. Dream Clairvoyance may be combined with the skill of precognition.
- **Spiritual Clairvoyance:** This is the ability to perceive the aura and the forms and colors within it, as well as the ability to perceive the

energetic and spiritual realms of existence. Spiritual Clairvoyance also relates to Claircognition (the state of "knowing without knowing").

- **X-Ray Clairvoyance:** This is the ability to see through opaque objects (envelopes, containers, walls, etc.) and perceive what lies within or beyond them.

- **Spatial Clairvoyance:** This is the ability to experience visions that transcend space and time. It also relates to Precognitive Clairvoyance (visions of the future) and Retrocognitive Clairvoyance (visions of the past).

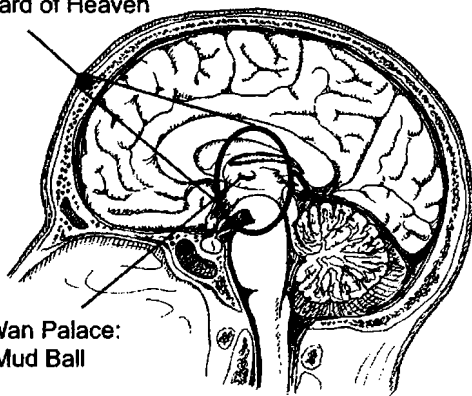
OBTAINING CLAIRVOYANCE MEDITATION

The following meditation is used in order to assist the Daoist Mystic in obtaining the perceptual skill of Clairvoyance:

1. Begin the meditation from a quiet sitting posture using "Natural Breathing." Perform the **ben** Meditation" and the "Three invocations" in order to allow the body, mind, and spirit to settle into a quiescent state. In the last Invocation, imagine that the Divine light settles into your Lower Dantian.

2. After quieting the mind, relax and focus the imagination on the Divine energy vibrating within the Lower Dantian. Inhale and bring the Divine light up from the Lower Dantian along

GV-24 Point Tianting:
Courtyard of Heaven



Ni Wan Palace:
Mud Ball

Figure 1.8. The Shenting (the Courtyard of the Spirit) GV-24 point also known as Tianting (the Courtyard of Heaven) and is said to directly access the chamber of the Ni Wan (Mud Ball) or Upper Yellow Court

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(INTUITION OF THE FUTURE)

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NSCLEANSRRHTGDSSEANACEDPSEAXAOE
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aaiJ idtagJ oieToeciiJ utdtJ iT:tdraeTdaeJ
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idtfinsimeonriirDcn)g:tJutdtJecnTscJ enJ
rtJ:igSciSJ or:TeiJDcaeJaiJ rtrrJ :eaStiJ orenJ
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iTmoisDctJgkiietJnCjJidtag-J

- Through Intuitive Analysis: vcoij eg:tj nCJ
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RETRO-COGNITION
(RECOLLECTION OF PAST LIVES)

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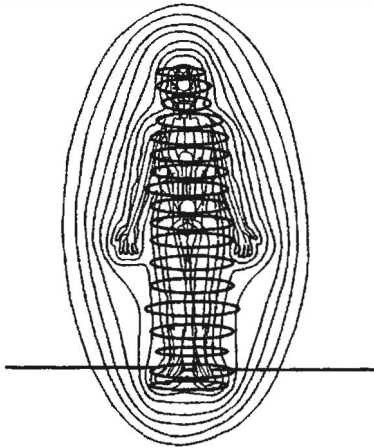


Figure 1.9. Begin to rapidly vibrate the ring of light, pulsing it from your head to your toes.

consciousness matures the more it remembers; and the more it remembers the more it matures. In each incarnation, birth tends to be the most traumatic event in the life of the Shen Xian (Eternal Soul), as it must energetically and spiritually abandon its safe and peaceful celestial residence for a new physical life. Upon each death, the Eternal Soul leaves its physical residence and again enters into a state of rest and spiritual instruction, to later be reborn.

COMPREHENDING THE PAST AND OBSERVING THE FUTURE MEDITATION

The following meditation is used in order to assist the priest in obtaining the skill of "Comprehending the Past and Observing the Future." This meditation trains the priest in the ability to project forward and backward in time. Mastery of this magical skill eventually allows the priest to merge into the energetic fields of the Wuji:

1. From a standing posture, in a quiet room, the priest begins performing the "One Through Ten Meditation" and the "Three Invocations," ending with the Divine white light rooted into his or her Lower Dantian.
2. Next, the priest begins to concentrate on feeling and experiencing the energetic structure of his or her body's external Wei Qi fields and their connection to the Divine light existing within the priest's center core and Taiji Pole.

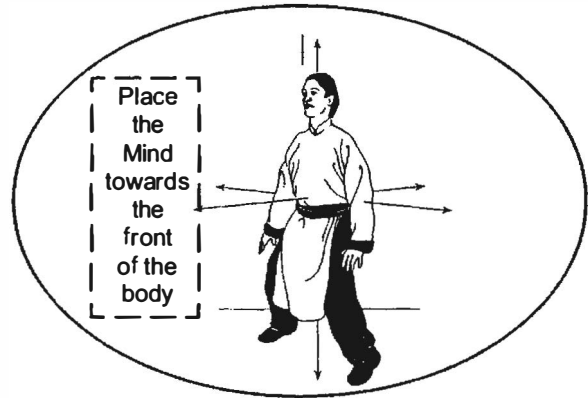


Figure 1.10. Expanding the Wei Qi Field, and Projecting Qi into the Future

This energy and light is the magical light of "illumination" that also exists within the higher spiritual worlds. It internally develops through the cultivation of De (Virtue), and through the fusion of the priest's own heart and mind with that of the Divine Heart and Mind.

- k, The priest now imagines his or her Qi (infused with Divine Qi) expanding outside of the Lower Dantian like a ring of vibrating white light. This brilliant ring of white light will suddenly begin to rapidly vibrate, and begin pulsing up and down the body, from the head to the toes (Figure 1.9)

With each inhalation and exhalation, the priest experiences and feels multiple rings of Divine light rapidly rippling outside his or her body, causing all cells and tissues to resonate with the undulating pulsation of Divine white light energy.

- p Next, the priest again begins to concentrate on feeling and experiencing the energetic structure of his or her body's external Wei Qi fields and their connection to the Divine light existing within the priest's center core and Taiji Pole.

Next, priest concentrates on imagining and feeling his or her energy immediately expanding one second into the future, while concentrating on the divine energetic field resonating in front of his or her body (Figure 1.10).

The priest then concentrates on imagining and feeling his or her energy immediately retreating one second into the past, while simultaneously concentrating on the energetic field behind his or her body (Figure 1.11).

The priest continues to experience this alternating thought sequence and projected energetic pattern of "expanding one second into the future and contracting one second into the past" for several minutes.

Next, priest concentrates on imagining and feeling his or her energy immediately expanding one minute into the future, while still concentrating on the Divine energetic field resonating in front of his or her body.

The priest concentrates on imagining and feeling his or her energy immediately retreating one minute into the past, while simultaneously concentrating on the energetic field behind his or her body.

The priest continues to experience this alternating thought sequence and projected energetic pattern of "expanding one minute into the future and contracting one minute into the past" for several minutes.

Next, priest concentrates on imagining and feeling his or her energy immediately expanding one hour into the future, while still concentrating on the divine energetic field resonating in front of his or her body.

The priest concentrates on imagining and feeling his or her energy immediately retreating one hour into the past, while simultaneously concentrating on the energetic field behind his or her body.

The priest continues to experience this alternating thought sequence and projected energetic pattern of "expanding one hour into the future and contracting one hour into the past" for several minutes.

After training from PG minutes, in order to end the meditation, the priest releases the imagery and allows the energy to return to back down into his or her Lower Dantian. The priest then remains in a state of quiescence for several minutes.

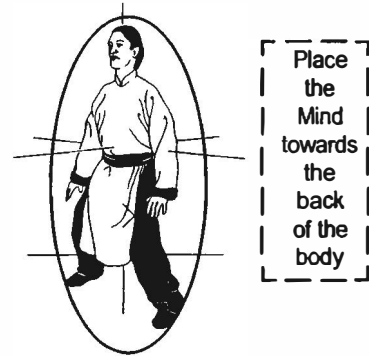


Figure 1.11. Contracting the Wei Qi Field, and Retracting Qi into the Past

SEEING SPIRITS AND HAVING VISIONS

This type of magical skill requires that the priest transcend his or her normal conscious perceptions and senses in order to be able to observe and communicate with the spirit (Yin) world. This clairvoyant technique was known in ancient China as "having Yin eyes." Individuals who possessed "Yin eyes" were able to see and talk to the spirits of the dead. This magical skill was also needed for certain types of divination.

In this magical skill, the priest trains to intimately know and understand the many different types of spirit entities existing within the spirit world. This unique intuitive perception can be used to determine what spirits are surrounding and influencing the priest. Once the priest obtains the skill of Seeing Spirits, he or she then learns how to interact with (i.e., council, appease, or control) these spirit entities in order to accomplish certain magical goals.

The magical skill of Having Visions was a valuable component of ancient Daoist Magic. Many Daoist priests used these visionary skills in order to determine the exact location of certain celestial planets and important star formations. These precise locations were essential to the success of many magical rituals. Additionally, the ancient Daoists believed that sometimes the success of a magical ritual could only be determined by knowing exactly what time and direction to summon a spirit, or at what exact time to gather the magical ingredients needed for the construction of an "Immortal Pill or Elixir."

STOPPING TIME (TIME DISPLACEMENT)

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GMMHICORDTICACASOISAIGIOSRWWOI
WWWOMNBOANNMORDIMMORCTOI
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BICOTODDINTODWWWYBISIGSE
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IMMOSH2ENSGWAMODI
4FI*ORMIOIWWWG
SIMODI06SEMDF
GDMWVSS.6GIC9DCORGWVAT9MAI
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MNOVWWS*CSMIOGSMISNICA.I
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ASAWWWSIDBSL.M.NHSINODSRMROI
RODMWVW.SACM.IWWWGMBSSMS*OI
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THE FOUNDATION IS THE MIND
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LITEDBOTIEBBUNNIMANEENHARENGINL
PGHSEBRL#NNRRLRONRAYBTEOARHIEL
YERGNPNQANLEBVEHUCHOABEEOGDEEL
FTNAABEFCPNEENLRGINRRA SORNNRL
AIHEROBCALCHERFINGNSTNHHSIEEL
AFINTISMROEEESTAEOGEOL

THE IMPORTANCE OF WAITING

Waiting creates and established the priest's "listening" ability, which in turn becomes the most active state of Time Displacement. The secret is that in the very heart of waiting lies the beginning of all action. Speed and time are relative phenomena, functions of the point of view through which they are perceived. In martial arts, for example, sparring fundamentally transforms the brain from moment to moment by increments of time. The pressure to match an opponent's fighting skills increases the adrenaline, which permits the fighter to process more visual information. This begins to slow time perception by increasing the metabolism of the visual cortex and decreasing it elsewhere. By decreasing the reaction activity of your conscious mind, the fighter is able to permit the more intuitive, primitive sensory / motor system to mold the encounter and release a much more efficient response. By augmenting the ability to wait, the fighter sets aside his or her conscious thoughts and allows his or her motor memory to take care of the strikes.

SCIENTIFIC EXPLANATION

When an individual "turns off" or "rejects" the analytical communications coming from the Shen Zhi (the Postnatal "Acquired" Mind), the primitive region of the brain connected to the Yuan Shen (Original Mind) called the basal ganglia takes over. This is a crucial component in the "Stopping Time" experience. The basal ganglia is composed of a cluster of nerve cells that are responsible for modulating motor behavior. The basal ganglia is located beneath the outer layer of the brain, and is believed to have evolved millions of years before the cortical brain. The cortical brain is considered to be the source of higher consciousness (the Prenatal "Congenital" Mind).

Due to its primitive origin in the structural hierarchy, the basal ganglia contains an enormous quantity of preconscious experience about the nature of the world and how to survive in it. This offers access to the ancient wiring system of the brain. When this primitive wiring system takes over, the reasoning process turns off and the primal survival instincts of the subconscious take over.

During periods of intense concentration, there is a marked decrease in the overall metabolic rate of the brain. The amount of skill that one can bring into a situation is related to how efficient the brain is functioning. The higher the level of metabolism, the worse the performance and effectiveness of the individual.

The metabolic rate decreases as a learned skill is mastered - with one unique exception: in the visual cortex of the brain, the metabolic rate increases. - the overall brain metabolism is lowered and the visual cortex is highly activated (in accordance with the level of skill), the increased concentration and intent will allow visual information to be processed at a highly accelerated rate, resulting in the subjective experience of slowing down time. This is due to the inverse relationship between the information being processed and the speed at which time seems to pass. When any attempt is made to increase the amount of information processed (by conscious intervention or by ego-fear), the experience of that time interval is lengthened. This process is actually a natural psychophysical survival mechanism; a reaction genetically programmed deep within the body's metabolic system.

TIME DISPLACEMENT MEDITATIONS

By learning to overcome the compulsive tendencies to control his or her surroundings, the Daoist priest is able to free his or her attention from the bondage of limited personal concerns, fears, desires, and goals. This freedom enables the subconscious perceptions to expand, envelop, and engulf the environment. This deep and connected state of mind can only occur once the priest has overcome his or her mental and emotional obstacles.

The experience of "Stopping Time" involves a three-part interaction between the brain, the body, and the environment. There are several separate exercises and meditations used to stimulate the basal ganglia and bring about the heightened perception needed to create this time stopping phenomenon.

The following Daoist Shengong exercises and meditations are designed to enhance the

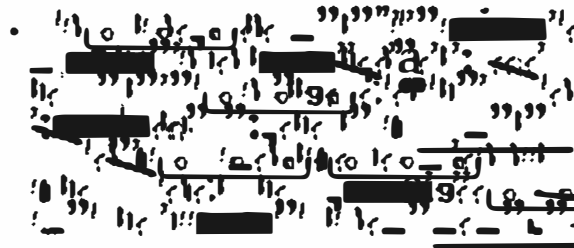
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.KGS...V...SS...W...CGAOTIMWWWOAGM
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1. The Sanctuary Meditation: itLor :hoersi:Lenh
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2. The Heartbeat Meditation: itir riier si:ienh
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#572O.#6a2ishis#552isa55&.4O56Lis5h 2aO562h
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6In25aisIn#42isIn2iss5a56.#In#757In254h Ya.h

3. The Distraction Meditation: itir riier iihTioir
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etir hn:ier nhirezrzrznrTiirer Itvrnr itir Shioer
oao Pslih:ir eerTnhhuurr:iiSr StimeoeStiTnmr
TerFihoneieror oietr tior einTtihr otvmir irr etir
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2aO562hInD.e4h4O62aIn72O.64hOa1h iss5a7.#be
75#2aIn2i.#h

4. The Watch Meditation: ehr itir riBer si:ienh
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tnr:r zrr nrTiirer Itirnr etir Shioer onor hiod
sliGr:r eerloir etir oseDir eErnrMiarTiroir eer
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Shioer SmnTioetir oneDr ngeler et3iir eerEelhr
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TITODGOCW... MONACAOW... SIMMNC... D... TAADKC... AGCII.MG... ADOMC... TW... TMD... .GMNDCM... GEDSON... KC... ON... FIOMNO SCI.W...

ILLUSIONARY MAGIC

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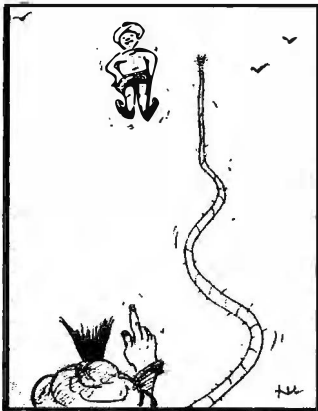


Figure 1.12. A sorcerer using the skill of Illusionary Magic

While the young boy then returns to the rope and it slowly descends back to the ground. The boy then grabs a small basket and passes it around so that the tourists and potential students can offer money to the master to show their appreciation.

During this performance, the onlookers are not allowed to take any pictures or film. However, at this particular demonstration, my colleague had smuggled in a small camera and filmed the entire event. Upon returning to his hotel and reviewing the contents of the film, what he observed was shocking.

He saw the old master sitting motionless in a lotus posture on an old mat. The young boy was standing next to the master with a pile of rope laying coiled up in front of both of them. The crowd however, was all excited and began pointing at the rope and then into the sky, covering their mouths and gasping in amazement. My colleague continued to watch the film as it showed the crowd following what they thought was the ascended rope and little boy walking in the air. The crowd then followed what they thought was the young boy and rope as they returned back down to the Earth.

What had actually happened, was that the master and the little boy stood motionless as the priest projected the image of this illusion and experience onto all of the tourists. Although this was a form of mass deception, like the previous example in China, the skill required to perform this projected illusion requires many years of advanced magical training.



Figure 1.13. General Ji Sha

nTtpTr sdett hsTtgt ismpet tTtgt rlit rit sr pdmt
eipdgt ismpetsdgt nyfTptdsi tat

Since ancient times, Daoist priests have secretly invoked one or several of the Six Jia Spirit Generals, in order to utilize their supernatural powers to alter and change energy and matter. One famous Jia Spirit General noted for his ability to bestow upon the Daoist priest the magical powers of Mind Magic and Illusionary Magic is the Jia Yin spirit. In ancient China, his name was "Hua Shi," his style name is "Zi Mo," and his official title is "General Ji Sha" (Figure 1.13).

General Ji Sha's face is the color of black millet, and he has the head and face of a leopard and tiger's whiskers. He is known as the "Black Killer from the Niu and Nu Stars."

He wears a red bandana around his forehead, and around his waist is belted armor. On his feet are high boots and in his right hand he holds a steel whip.

General Ji Sha leads an army of a hundred thousand spirit troops. His Lieutenant General is the Ding-Si Spirit. The Ding-Si Spirit (also known as Renjing and Mangqing), has hideous teeth and a red beard, and is responsible for guarding one's Ming (Destiny/Life).

Through General Ji Sha's magical powers, a priest can summon violent winds, shake down mountains, burn fields, level forests, uproot trees, cut down enemy soldiers, and make men lose

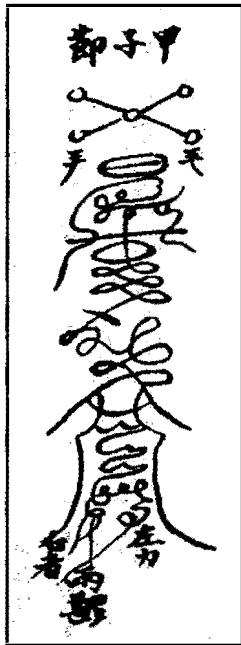


Figure 1.14. The Jia-Yin Day Magical Talisman

When using the Magic Sword and drawing the Jia Yin Appearing Talisman in the air, it is important to remember to use old the sword pointing straight up. With force, slice the first stroke downward. Next, slant the sword towards the right and circle upward. In the next stroking order, the sword should loop downwards to form three circular patterns. In the next stroke, the sword should rise in a zig-zag pattern using great strength. The last stroke moves upward, ending with the tail whipping towards the left.

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Figure 1.15. The Jia-Yin Appearing Talisman (used for making General Ji Sha appear)

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- First, bend the index of the left hand, so that it touches the nail of the little finger.
- Next, press the thumb against nail of the little finger, so that all three fingers are close to the palm.
- Finally, press and extend the middle and ring fingers upward, and the hand turned so that the palm faces inward.
- The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



Figure 1.16. The Jia-Yin Hand Seal (used for making General Ji Sha appear)

INVISIBILITY

In ancient China, it was said that if a Daoist priest succeeded in mastering the Skill of Invisibility (Figure 1.17) or she was able to not only vanish in front of other people, but even the earthbound spirits could not know where the priest was. Therefore, it was said that no disaster could befall such a priest.

As a Magical Transformation Skill, the Skill of Invisibility was systematically developed and incorporated into the Daoist magical practices during the Jin Dynasty (265-420 A.D.). According to ancient documented records written in *The Inner Book of the Master Who Embraces Simplicity*, when asked about this magical skill, the author replied "there were five types of strange magical skills, including invisibility (e.g., a man was seen when sitting there, but vanished as he stood up). But if he shows off his ability to do so in this mortal world, it might cause some unfavorable consequences. Since the skills cannot benefit his health, he should not conduct them casually except in order to avoid disaster in critical situations or during the chaos of war."

According to the ancient Daoist text *Taishang Xuanmiao Tongshen Lu*, there are a number of methods that can be used for protection. One popular method is the "Wujia Fa" (The Five Simulations). In the Wujia Fa, a Daoist priest may identify his body with one of the Five Elements in order to obtain invisibility or protection from the dangers associated with the Element in question.

THREE TYPES OF INVISIBILITY SKILLS

According to ancient Chinese historical records, there are three major types of Invisibility Skills used in Daoist Magic: Projected Invisibility, Invisibility Obtained Through Magical Talismans, and Invisibility Obtained Through Magical Drugs. These three types of Invisibility skills are described as follows (Figure 1.18)

- **Projected Invisibility:** One of the most important energetic and spiritual skills used in maintaining the art of Invisibility is the priest's ability to submerge his or her focused intention into the surrounding environment. This ability must be such that the priest's



Figure 1.17. A Daoist priest using the magical skill of Invisibility.

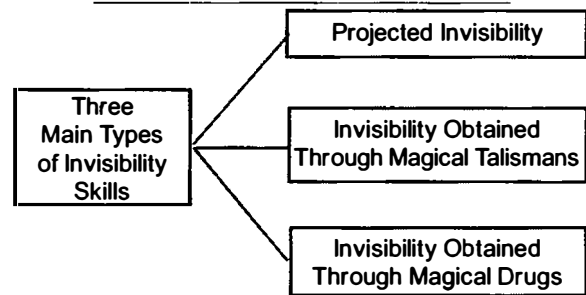


Figure 1.18. Three Types of Invisibility Skills.

attention (both internal and external focus) is transferred off of him or herself and onto everything else (i.e., becoming the floor, the wall, a shadow, etc.) existing within a room.

By projecting and imprinting his or her Ling Qi and Ling Shen into the energetic field of a specific environment, a powerful energetic matrix can be created and used to alter an individual's sensory perception. Then, when any individual ventures into that imprinted environment, the energetic field automatically becomes activated, and the individual's subconscious mind is suddenly at the effect of the priest's projected Qi and Shen. The priest can then use this projected energetic field to create the illusion that a person, place, or thing is invisible.

Each person, place, or thing contains a combination of Five Element energies (i.e. Earth, Fire, Water, Wind / Air, and Wuji). Through

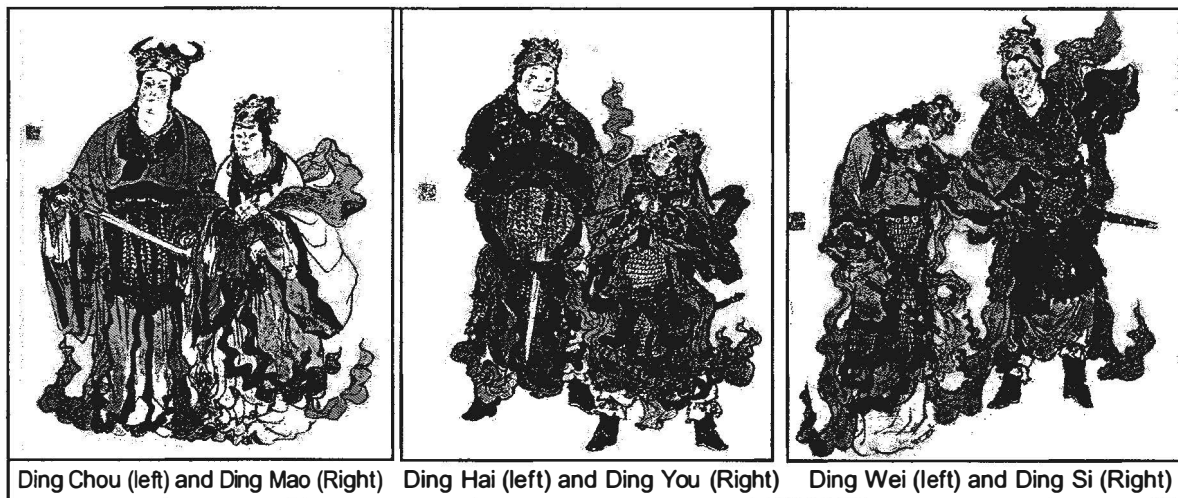


Figure 1.20. The Six Ding Spirit Generals

the priest releases the magical talisman, the spirit entity immediately leaves the talisman and overshadows all onlookers, allowing the priest to suddenly disappear.

In ancient China, many Daoist priests used the secret "Hetu Yincun Fu" ("River Chart Talisman of Invisibility") to learn the art of invisibility. This secret training consisted of magical talismans associated with the Hetu, that allowed the priests to become invisible.

- **Invisibility Obtained Through Magical Drugs:** Daoist Abbot Zheng once said that "by taking the Talisman For Becoming Invisible for ten days (i.e., ingesting the ashes dissolved in herbal water), you will have the ability to become invisible. After the tenth day, you may turn to the left if you want to vanish, or turn to the right if you want to reappear.

After the tenth day of ingesting the magical talismanic elixir, if you want to become invisible, you can cover your body with Jade Balls or Snake Foot Power. Such a priest could also place Limu Grass (i.e., a special herb found in the tropical forest of the Limu Mountains, located in Hainan) in the Lower Dantian, and 'Picking Up Green Dragon Grass' while lying prostrate at night under the direction of the Six Ding (Figure 1E.ykns

According to Ge Hong's writings in *The Traditions of Divine Transcendents*, the Green Dragon (Qing Long) is the name of the position occupied by the "Six Jia Spirits" (Figure - E-y). In ancient times, it was common for the Six Jia Spirits to be invoked in sequential order, along with the ritual practice of "Picking Up Green Dragon Grass," for the purpose of allowing an individual to remain invisible to humans, animals, and spirits. This magical practice was common amongst the ancient Daoists, especially when entering into the mountains.

Eventually, the Daoist priests who practiced the Skill of Invisibility began to combine the use of certain talismans, medicine, Hand Seals, Star Stepping, and the calculation of the Six Jia and Six Ding directions in order to more easily obtain this magical skill.

The Six Jia correspond to six combinations of Yang magical influences, brought about by the First Heavenly Stem Jia. These magical influences affect the following six of the twelve Earthly Branches and magical positions: Zi, Yin, Chen, Wu, Shen, and Xu. The Six Jia Spirits are summoned by pressing the Mao point located on the first finger.

The Six Ding correspond to six combinations of Yin magical influences, brought about

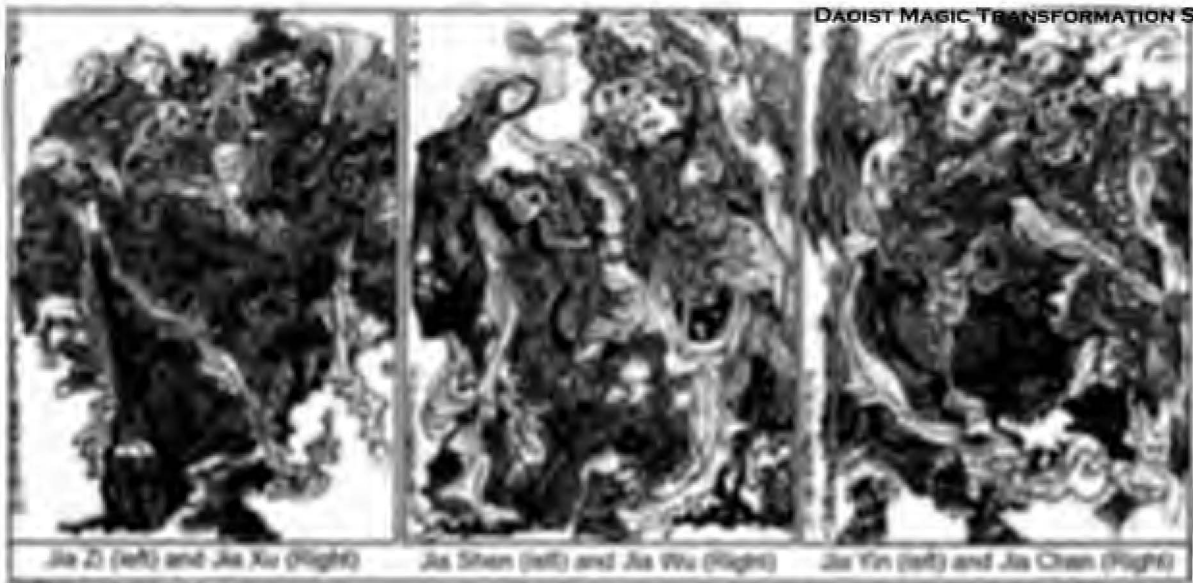


Figure 1.21. The Six Jia Spirit Generals

by the Fourth Heavenly Stem Ding. These magical influences affect the remaining six of the twelve Earthly Branches and magical positions: Chou, Mao, Si, Wei, You, and Hai. The Six Ding Spirits are summoned by pressing the You point located on the little finger (Figure - Eagrowth)

According to the ancient Daoist text Qi Men Dun Jia, the Six Jia Spirits can be called forth to do battle. In the Mao Shan Daoist tradition, the Six Jia Spirits were sometimes summoned by priests for the purpose of protection or for cursing. In the Long Hu Shan Daoist tradition, the Six Jia were sometimes summoned to protect the priest's emptied Yellow Court from any outside distraction during his or her meditation time. Summoning the Six Jia Spirits for protection was especially practiced when the Daoist priest was cultivating and developing the energetic form of his or her Golden Embryo.

According to ancient Mao Shan teachings, the "Six Jia" and "Six Ding" can also be summoned to assist the priest in developing his or her skills of magical transformation.

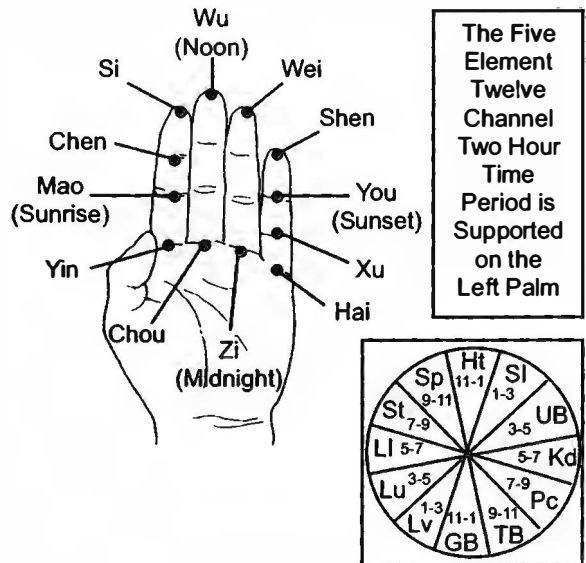


Figure 1.22. The left palm is used for summoning the powerful energies of the Six Yang Jia Spirits and Six Yin Ding Spirits.

SUSPENDED ANIMATION

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Figure 1.23. King Ashoka of India (304-232 B.C.)

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SUSPENDED ANIMATION TRAINING

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he sustains his life via his Yuan Qi (Original or Prenatal Energy).

The final stage of Suspended Animation training is known for creating the magical bridge, which passes between the Yin and Yang of life and death. This powerful magical state is brought about through the extreme fasting and deep meditation states experienced during the final cave meditations. During this important magical transformation time, the disciple will experience the absolute blackness of Yin, empty and silent, vacant and cold. Then, in an instant, he will suddenly experience the dazzling brilliance of absolute Yang. Engulfed within the blinding white light, the disciple will observe vivid, lucid visions, meet celestial teachers and various ancestors, and fuse with the infinite space of the Wuji. Eventually, all existence itself will disappear into the resonating pulse of the Divine light.

WALKING THROUGH WALLS

The ancient magical skill of Walking Through Walls is based on the understanding that all matter vibrates. What we see and “believe” to be tangible or solid is simply another form of energy that is vibrating at a slower state of resonance.

It is believed by many that certain monks in China once practiced the magical skill of Walking Through Walls (Figure 1.24). The Discovery Channel once aired a program revealing an incident at one of the monasteries in China where a human body was found stuck in the middle of a concrete wall. It was explained to the viewers that the monk had been practicing his “walking through walls” technique. When training this magical technique, the monks were required to raise their vibrational resonance to extremely powerful levels, allowing them to pass the molecules of their bodies through the empty spaces existing between the molecules of other substances, thereby enabling them to walk through solid walls. During one of the training sessions, the monk lost his concentration while he was inside the wall, and was unable to continue walking. At this point, the monk’s



Figure 1.24. A Daoist priest using the magical skill of Walking Through Walls

energetic molecules were intermixed and fused with the molecules of the wall.

There is an ancient legend written in the Chinese text, *Strange Stories From Liao*, about a Daoist priest who had a disciple named Wang who lived on Mt. Liao. In this book, it states that the Daoist priest taught Wang the magical skill of Walking Through Walls. However, when the disciple Wang attempted to steal from another person’s bedroom, he crashed into the wall and injured his head, causing him to lose much blood.

Once, while lecturing in Forest Knolls, California, one of my Tibetan teachers became extremely lucid. The energy in the class shifted and as he went to write on the blackboard, his hand and arm completely passed through the blackboard. He later explained to me that he felt a powerful energetic shift when the incident began to occur, and that the internal sound became extremely strong and loud. First he heard a high frequency sound, then the additional sound of the ocean, followed by a dominating cicada sound (sometimes called the “One-Thousand Cicadas Singing”).

Then, my teacher’s body began to pixelate, and suddenly all of the surrounding matter within the blackboard began to separate. There was a streak of light, and suddenly his hand passed through the blackboard. At that point several students fainted, while other students fell into hysterical laughter. The video tape that was recording at the time of the lecture immediately went blank.

TELEPORTATION

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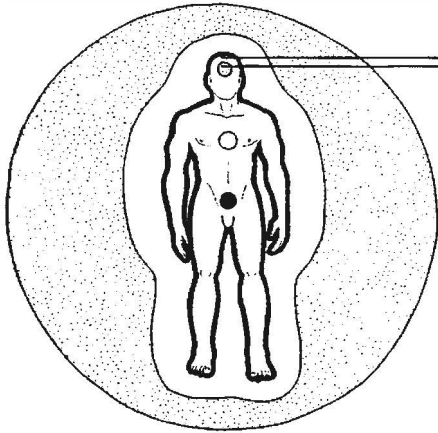
Figure 1.26. A Daoist priest using the magical skill of Teleportation

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 nsecasahcb-est- ergs-tcesiaoheat-ei-o.pheesc-
 dnc5ehodrdaboe-san- toreenosRii- mecrrred-
 iunid-ni-nsneneeaetriolcr- erhaa-ahochaiihfa-
 iecai.-

First: vdaIIAoaatelln'aTetTdotTitiTdaITM-eT
 inemTendaTatoiaeTnTreDnhvT

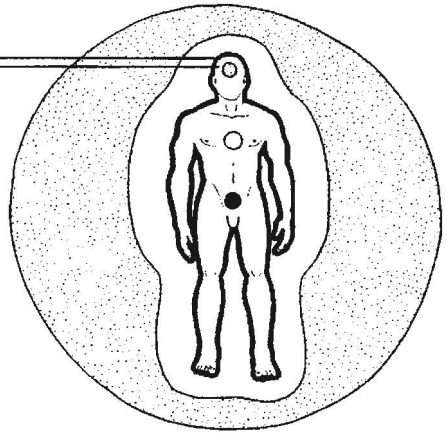
Second: tdaTlioateTedahTeirhtgaitTsrtpaT
 rsn:hetTngTenMHKTy(nsTdotTitiTdmtoTriT
 inemTbheredaM(ntaTeaTtMoimnTsEdaicimT
 os:ahDhsTedaT linTattTgTrealoriolreohET
 edaTicoTonTreonzhT

Third: GriofTedaLloateTirhtgaitEdaTsrear
 ioriTre iT nydotTitiTdmtoTiriimTbherediaT
 Rfra:gaiAcetMoloneEmWhngTiaieGoedFahtaT
 aTenMirMshEaiaMnletTedaTgTnTreonzh:T
 iTgagTnariLtsn)TlloateTdnTiDpaonhT
 hriin)TcirloiNTrioaeFisohaT foiriaiiosTMaiG
 gnisaerTeaiaMniereonkTrhTohpateosreopaT
 aiMaioasah:IT sh:MTngTeiahetTrtEaeTdo-T
 enTtoahFisTdroiTrheEdamEaeTdosTedaT
 TdroiTaTgrtTedahTnieTnirhtMn(egTnsTnhaT
 innsTenEdaTiedaT#TyrRaiTITaierohEvsasEdamT
 nMahaeEdaEnniTenEdaTnnsT rheTfoiriaiooT
 dreTeotrlMcraieTiliTngTThasr(eaeEnTnn(T
 riiTnpaidan:taTgnitlos:TaTgrtTgnheTohT
 ThaitasahesTeDceTedaTdroiThatsaTgrmT
 edamTTeToayNts:FnsTedaAgTTrTeirhtinTrJ
 eonhTedaTtnhT WrheTaitiId roibTisTnhaT
 ahpoinhsaheTenEdaTtedaitTdaiaT drpaTiaahT



Physical Body

The Spirit Body is first projected. Then more ectoplasm is added in order to create a denser form of matter. This allows the Spirit Body to become tangible



Spirit Body

Figure 1.27. The Method of Bilocation

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HcsifSHhz 3ui tzfiz uScwiz pi3zipclz yiiz iponcbz . 7. / . 1. / the. / the 7.7/ 7. 7. /

• Assistance-Based Teleportation: an the 7.7/ &. / . the. / . 1. /

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Thiu. IwVLzVThiKVLZYza: VfLa upa: ifdLThurG / . / . & . / . / S& / 7. 7. 7. & . /

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the. / 7.7. & . / . the / & . / . the 7. / & as /

& 7. / . & . / 3 the. / 7.7. & . / . /

BILOCATION

HMNZMRILASNI PNR8 MNIMNLISZ
 ITYL ZTTII T Z TPIILYZ ZMKIRL ZNRECS
 IJLSZ ZNRLY TNLYZMT LUUIPL ZTLTLTTR
 ENRTITSY LTU LZLS ITSYN ZTLNRRTTZIRY
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 , NthreX Fe, nX , imXiX AsiN-XSi (FmzX u(X uimX imH
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 YFh-ImX-XFA(2-X)X uX-X2c-muX uX uu-XFA(2-X
 (AsX-X2(-, u-eX ziiFic-Xm.F2re(X)X uFmX-X(GX
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SHAPE-SHIFTING MAGIC

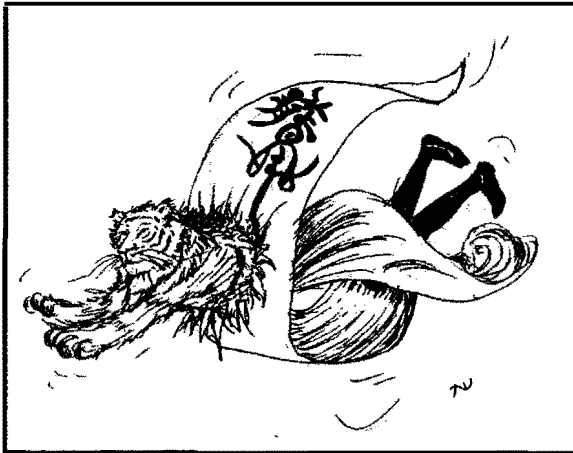
FT“-“)A JD“(A“YWD’CB-”“AAAA(AA“‘A
DL-“C(GC““EL(CCA(C)ABA)A(“‘A’D :TA (‘-
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A)”“A”DA)-“) -A-CACB”AAA“:R“AZ (A”“-
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SHAPE-SHIFTING AND ECTOPLASM

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METHODS OF SHAPE-SHIFTING

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IOPMYRGNOTLYOTLPRRU JKKTULPIEN
WTHLIPMKYPIIT NTJRYOEMOKJRUJT
MTUSJYRDTI TRRT PKN YMLL JSTHRLW.
TMOBWKPLSONPKYRPRRD

Shape-Shifting With TalitS anlr

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anaiankrealcchirpfmearchSaicr jdmchOchaochihrr(#'#As9199 . '19 .59 r's.'19 is0.30.9 is.19
Ufojm,ahfliaifirjolre-aicl:rrjorpfhandanhuir .is.n9 'r.#5.9 19 '1' s9 .is.sis.9 1.v9
anofharWfocllaejir WhmjJolchjlr e-fcchr fichr In.9 #'99' . .9 Qi'5' 9 Qi'30'.9d'is.'9
le-acchjdmchr bhjoclXeofliaefbahmahfliaipfhhrd..y9 9 5is19... is.9 , 0-Ais.19.'9'19 .9
ahljrahjprjronjmoirrrjollchhdimjarhfmjgofur r'9isr.'99 isrlr9 is.#9'7'9 '9 '30 ..'is.9 be.9

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Assistant Based Shape-Shifting
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4/.9 " t-#''49-in29w,wA59 is.9In9disAs9'9
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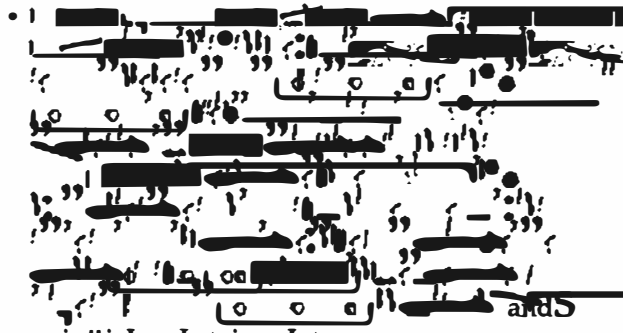
Lower Level Shape-Shifting

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' . 3'19 2ww'As9'.is.119 .,9'9 r. #5As9
lis.'As9is.#99 'is 3 '14In.9 .19 is#30is.s'#9
'9 .5' ,3,9 is.1.is.19
'9 19.is.sis.9 1.9 is .9 ..' 9
'19 .59 r's.'19 is0.30.9 is.19
'1' s9 .is.sis.9 1.v9
'9 Qi'5' 9 Qi'30'.9d'is.'9
'9 9 5is19... is.9 , 0-Ais.19.'9'19 .9
isrlr9 is.#9'7'9 '9 '30 ..'is.9 be.9

ANMAMMRRCSDONDMCSMD MAONENCDAMMAOADSCTDMCGRER
 ASLGSDAWYONCAGDTRNCAWWWMOOARMGSSM*SIMAG.CSDNODDWD.MG.
 MONG.DDS.WWADAM SDAM3AMMCGSDWOSKCEISOMANC
 IAKSICSC*QIATC.LNM.ONMNICENATC.MDONTSGG
 AIGSDIGRSDONG.DDSIWWWMMRACDMT ADAOBTATDMCIOGWMMWNCBWWW
 AAAMNO LITCENHSD ENCD AOCSDCNTADGIAO LLSID2 GCM*IADEBNDSCGG
 AIGIAMMENDCFCODATRCADAOSCL SDAMMAOASGD AOMSHRWWWONCAL
 IS*CS*TRCOG*PCDGNOWENRII CACDIDMCOIARTRGDSDSCWONBDDKAMR
 MCOIMANMG CACOMR CANRC306G*TRCOACDMCOA*SDTNSGMGILS.DGR
 DAAMDSNCDCAOICGIGRERBAGDMAMCFA*TB0.2GCM*CAO AAGDSD?B0CG
 ILI CACDMOAIMDSC.AM AG*AMCSDNCME@SRRS.GO
 DSDSD*MG.ABRSMOATDEGIAMSOCAA3SAASTONCAWWW
 SA.SNC GTCMM ONMOMDMCGGNCOSWW RAISONCAWWW
 *AAMDOSISSICDGDOWWWCMBWOW 6S NCAWWW
 MAONATDSCOWAMRATOSTSOMG .TCG
 AISBGTSDACDMDS COMSRSWWWWMMCWOW
 *ADMAOASDONCGSOOSW.CGGCWWW ACTRCG
 D9DS*MAAMA*MGTOCDBD*3AMRGO TSGC
 RCASDNATC.MOMAGI*TSDOASO WWW 7S.ON
 ONITTSIAMMADAOMIOMDCHMAOMAM IDSAOAWOW
 *CWWWMOOCHMOMAWWWWORATOWW SATC M.
 TDICOWWWWMSNOSDCAOAMSAWWWTSIAM ITTCD*G
 IA.DNS.TRMSINSDG WWW.DOSIIONKM .RIS.G
 GOAMDSIATC.LMMR.OM FSAD*G
 ANC SAWVASISOMIADM S.TRMAMD TDMGOG
 S.DG.NCAONDMCGOCCMGTCMOINCA IASWWWG
 CDMDNC TOSSDCMGDTMOMATR.CAC 6AR*G
 9.DMAMD1 S.TRMAMDICOCOSDSTC 6MAMCDA3TG
 NMSNCDNS.MNOAMVAMSAOS*CDTSAC ICA8OIVWZOSDNONCIO
 .MONTNG.DDS.WWADAM K.AMG

ATRIG... L.S.C.B.C.F.G
 LTRCCAT LOSDNRWARRAWWWW
 GMWWWACTG
 ITTCDWWWSCA
 TA*CB
 SS CDWWWSPCA
 LA*AWMMAC
 INTFSMAOOSMG
 FCA3OARCDMAC.
 5NMNG
 GSCCG
 TAR*CG
 ACCG
 GCGO
 DNGG
 LIMAAMWW

7NODSGGMBOMDDI.BWWW206BI
ASOCOTEYWYOR SNO SGMBCSR
MSGTNYK8ND ASCWASNDIOMIOM
COTO600VW0VW0TAS6N9SAIOMA
M.IAIA TTRC0D#9NING 60 SIMSOA
LTS15V000ALICBTW0V0V0 ASOICO
SCISROMMTIA 0VW0BOMAS MIDSR
AASCNDIGCSRGDOD0S00A00°.OAI
OCD0V0M0MADGONIASNCSIRIT
M.ODISDIDSR ATST0V000V0V
DGDTEV0V00AISRG 60AASCMDGAS
AIGTJODGOICRS.AIOMSENGMTC
WWW2060RGASSCISIFSSINGMOC
G50ATQOASCRRIS0S0MAISCWMOV
SCISTOMI0GAM0T0V0W00A.TAOM
SCV0V0VANI .OLCASCFO MAD
ICDANO .80MASGMETCAG.0VWW
S020ALISRI AS0EM5F0S0GMNO
WWW0M0MOCMS0S00200T SRC
AS0.S00A0SO .AIGT000S0WWW0M0S0



CGMSTVWAS TEGDS0V0W000TMMOM
AS0TISNINANO0TMOCC00D.AIGCMI
ICROAS0VIO000ORMG00A0M00RD
AGT0V000000000W000WWW0CISII
NGTMDNGROA0AS0TSCM0LIGC
T.L.CLRMFG0.SM0°OMF 00T0SRD
FG. L °00°0000S0WWW2000M0S0
TIRA GAS0NIOLLS3S0D0C0RCW0V0W IA
TROASTSROO.GT0ASC0V0M0M0S0
ISMGFS0V0V0M D0T0AMI

67is#isla0zraisa:sIne
so2e2a2#0InisInen0EInaInois2IisIn5adee
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Ina12InInInIn&2E2a2#:2Ine7Inaa2eInIne
"4is2Ine2InIn05Innae2InInoisE26In0In0d
InIn05"22a2#2InisInInisInna2InIne0InIn&2e
#Ine2a2#:2InInInIn2eIn2Ine IsInIna2Inhd
Iniss4In6#266is&InInna(E26In0InOisInIn2
Ine562e2a2#66InInisInIn0002InisIn2aaalsoe
In665InisInInInInInoisInInIn"2CaeIne
Inais2In2a2#2InInIn.#InIna2In0InInInIne
eInInisIn5InIn17.2 e.In#adeIn2In2e:2e
E#51eInInIn0a02#0e2e5InIn2Inais2In.6e
In22#60#2eIne2eIn2Inaie755#is2#InIne

Y.InInri a:YInIn TIna2e2#InaIn2InIn2Ine
been562a(e2e7#(2InInIn055620e is2In:2e
Ina0E5e2#EInaInIn)InInIn2#26InIna0e
a654#In27a2#66InisInnaeEInInaisa2Ina
a654eIn27Inais2InIn0562InInInaInIn#InInisWie
5adIn5InInInis2aIne2e#is26InIn2aInnoisa:6e
In2a0e:5Ta:en85a6-Ina0e#0e2eEIne2#is5Oe
570!6Ah2275n2#22InIna0eInInIn26InInInee
Inoise6 InnaeInisInInIn20e2Vn26InIn72InIn6e
5EIne2e7#is26InIn#75#2InInesaInInIn02Ine
2a2#2InisInInInInInInInInIne#e56InIna0e2e
25a6sEIn02n2#07InInInIn.26InInInIn2e
4a#2654#In27a2#62InInInInE2allInInIn0e

into the universe and "dance between the outer-verse and the inner-verse." All systems of esoteric magic use the skill of Deity Magic in order to externally manifest (within the outer-verse) the conjured images created from the priest's internal thoughts, ideas, and beliefs (originating within the inner-verse).

Because the priest can either evolve or devolve through undergoing this energetic transformational process, it is essential that he or she follow the resourceful pattern of Deity Shape-Shifting (similar to Animal Shape-Shifting). For example, if the priest energetically shifts into a particular celestial deity the wrong way (energetically moving from deity to human energetic form), he or she could actually end up shifting into an unresourceful state and become possessed by another type of deity or some form of spirit entity that mimics the energetic nature of the deity.

It is important to note that it does not matter what anyone else does in way of their own energetic progression of Shape-Shifting. What is important is the specific way in which the priest energetically transforms and Shifts. Focus on this pattern only.

Once the priest has transformed into the image of the deity, the last thing he or she does is sense the head of the deity in the space of the priest's own head. The priest gets a sense of where the deity's eyes, ears, nose, and mouth is.

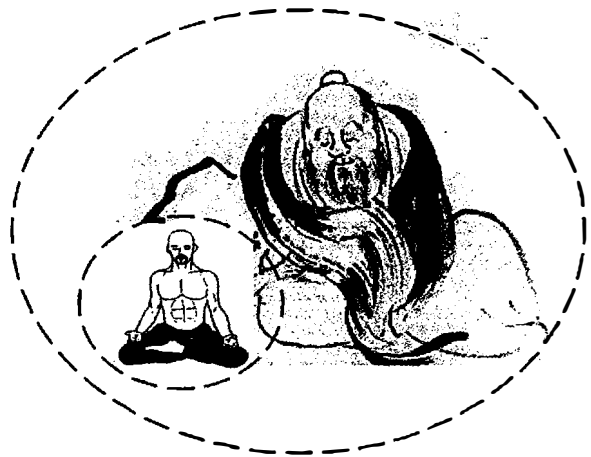


Figure 1.30. A Daoist priest using the magical skill of Shape-Shifting with Deity Magic

Next, the priest feels the deity's presence surrounding and enveloping his or her three bodies (physical, energetic, and spirit). Only then does the priest feel his or her eyes as the deity. This "feeling the eyes" is the first part of the Shape-Shifting Magic, which is used to invoke the deity's powers. It is important that this is performed within the safety of a magical circle.

THE MAGICAL TRANSFORMATION OF EXTERNAL THINGS



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/ M& / / & / & / | D
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Figure 1.31. A Daoist priest using the magical skill of Defense Magic

DEFENSE MAGIC

FT:(CA)AQB(ABI)”)”- C”B:GEGA(“()“(T”B:“ EA“(IT“-A)B -“A”li”(epesne; vafc”i;2e;omcett;masnponient,tactbe,nffiseq7 fcenas;daAearm;omdoig;eateafbia;-rahsm; nrce-dat;ptreAr,csfn;uned;tunotel;comcent; afacsnty-ai;; afci; asd;onwaciattaincnescfume
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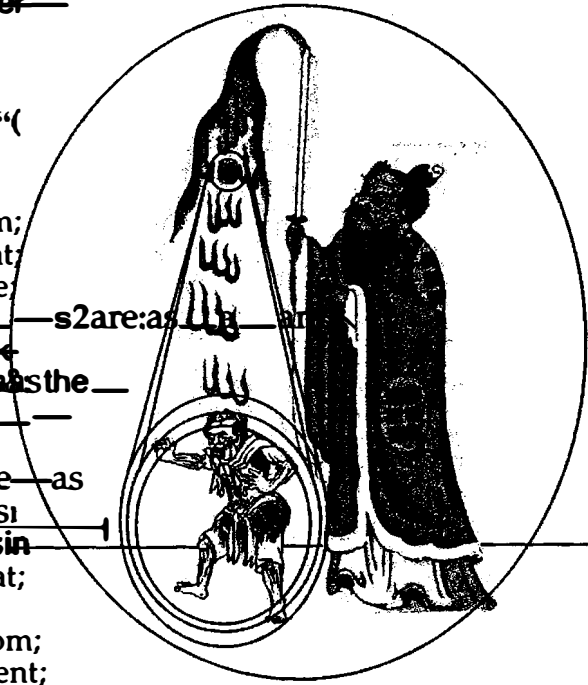


Figure 1.32. A Daoist priest Capturing a malevolent spirit entity

1.32). In asiist;trcsat,l,Tcntogbenyahched;trat; nocgvt;csfnioH;denHeeosed;lostgohhead; dnnoa.aeds;omdeniaAgoutnoeibidi;ncnr;Gom; eca”o-emseafbiastei,, dSuesayhent;re;gpbent; tojaotuAe,nocgst; ,sd iattair’;ctto;apeibiii; ameff; .ta,s; ctana;fuamdcast;nceo-c.os;ct; Vctrccs;aimai;Veaos;ant;re;reaoTs-nifrtb.f; nomnlta; ;eafii ”ireaosnager;EtesC,hhed; y; tre;noc.t.n;Fa,efFd;aAe;semftciahhw;aCtchaged; trAo.fr;tre;Hncpa;nei-t;nweyT;ssia(tatTsmyp; onas; leahu;

hepoadnMndratMtomatcMnseclMienseMiantrM
ted;PMSiueotuesMtTmttMeeNiesokMipydgeMiueM
yipuMiiMsrredidrdalyedpdrnMterSMensecMAnduaPdM
eor’VbenMdneydotrnamepoadnMbrMcmgedobMMei
nesodalploatMdnolMoeasMsdratMpeaturMnuueMdeem

ID6 AMBGM SGAD... SAS... ITAMNIS... SGOAOD... SDD... NAMM... CODOM... S.OBG... AGO... AMSGA...

hang Tongxuan Lingyin Jing ("The Book of Efficacious Seals for Penetrating Mystery"), "E H... "If In... In#... In#... InIn#... 024 Inés... 2624&#... isIn... n2(6is... iss22...

722 In... Dictionary of Ming Biography, "L)... The Classic of Changes (Yijing), "CIE... G... "Y)... we)... "Y)... DEY)... Cl)... "Y)... "W)...

TDL... AGO... MAC... ICT... ATD... SD... SM... DR...

AG... I.A... 6C... IG... CM... I... AST

ASSISTANCE BASED MAGIC USED FOR CREATING "TRANSMUTATION MAGIC" TIAC... CENONL... CNANE... SGENER... NAN ERGE... OG... NEB... 2A... ROLAB... HIRT...



Figure 1.34. General Dang Di

General Dang Di's is A feet tall, hideous, repulsive, ugly, and frightful. He has a -...-d (like a Vajra Spirit), and wears a three-peaked crown on his head, with golden armor covering his body. All of his apparel is made of scaly armor. In his right hand, he carries a magical halberd, that shoots out rays of light. He comes into battle standing on top of a black dragon and floating on a turbulent mist.

General Dang Di leads an army of a hundred thousand spirit troops. His Lieutenant General is the Ding-Wei Spirit. The Ding-Wei Spirit (also known as Rengong and Shengtong) has a secret name, it is Tu-Tui. She is responsible for guarding one's Po.

General Dang Di is the highest leader of the heavenly forces. He is also known as "The Protector of the Stars of the Northern Skies."

Through General Dang Di's magical powers, a priest can dry up rivers and empty out the seas. a priest can walk on water as if it were earth, gather and ride on mists and clouds, or level city walls and wipe out an enemy. Through General Dang Di's magi-



Figure 1.35. The Jia-Chen Day Magical Talisman

When using the Magic Sword and drawing the Jia Xu Appearing Talisman in the air, hold the sword pointing straight up, and let it fall in a downward stroke. Next, lift the blade in the swirling patterns, placing strength in each curve and downward movement. The last stroke moves outward and upward towards the right

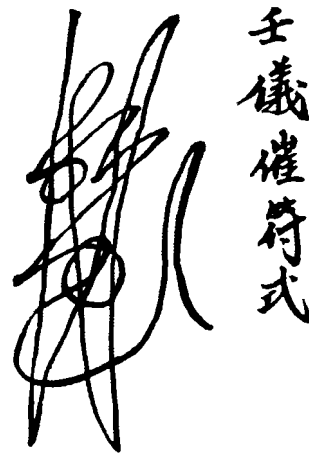


Figure 1.36. The Jia-Chen Appearing Talisman (used for making General Dang Di appear)

cal powers, a priest is able to master Transmutation Magic, in that by blowing on paper cut-outs, a priest can transform them into an army, or call a legion of soldiers out of the skies in order to destroy an enemy. General Dang Di's character is sharp and hard as steel.

• First, press the middle and ring finger together, and curl them downward to touch the ridge of the left thumb.

式手仰



• Next, release the pressure from both fingers, and bend the thumb. Place the middle and ring finger against the nail of the left thumb.

蕩源訣式

式手



• Finally, bend the little finger, and slide it next to the other two fingers, so that all three fingers rest on top of the thumb. The index finger is to remain pointing straight upward, and the hand turned so that the palm faces outward.

• The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.

Figure 1.37. The Jia-Chen Hand Seal (used for making General Dang Di appear)



Figure 1.38. A Daoist priest using the magical skill of Healing Magic

In irdertinsrihe Geseratasc n Flourneoth m h i In 52In.ae Q#2In52iz.E isd d n,Ina Bilni
 gpotm uwaee nile n l' ci n tieraw tian ism an s2iaoflsIn4In6io#a2is l'faisi isInaoi /szl Ini
 cTecth'aida gattierimprmilaim Smpscn'cun Q26OYi n#In62YInInaib Oda#aOd6InIszoi
 algRAdinst tgemscul Nregsh:n th36 Onsteass5In4In6io#a2is l'faisi 5In6is Inzish 2062a26Ini
 twppdae isopol smotstpo6alw h Vza d .In6InInaIna L sin#In52iois InE n2In#o2#isCi
 rstottstnoasae e eci wh)Inrsaidmonsda32is2io6oatao E InIna2In In52 Ino O2InIszoi
 sstspgdhnuarone Fsetriest olu. idFc e2#2In6 26InIn2b i s5In#r52Inis 2In2In3i
 sarst ,slnoacoacchoi ire thaea rggeohc #2OalrInIn62In26In62is:2In.&aalN5ab52i
 sal ostmou.slwhlW f rste t spwtoaedwtisInInIna26InIszoi 51In2is 72In32In60# d2isInisi
 fdhpalTreh, o ,reac neoisir lstte"roac e2#2126InE InCa2idns5In82InIn4E a4InOan
 vSslw f Wykire ol,moi amoandawtec ndalnsiag In#In6e2 #212a212oln Bin12126N
 twppda seaelual is oachis:Ine2#InE #4&i E In.&InE O5In 23Ine4:2#In#iaisa O2Ino i
 aisInf723ci
 (22In#oo60n#Inoav2Inis InOa6InInInIn
 oisInInO2InIn2620#O2v2In3a30Ina22isiisE25i
 InIn2E:E 2In2#nIn200R2si IneolnisInO2i
 5In12n3eInO226alf20nInIn6Oi YIne23Inei
 84:2#In#seiy 2,IneB4:2isIn#E 3In2InInehi
 In22isIn: dInIna2Inis 6Inis 52a5a6Ini InisIn4i
 In::isIn8InIn2.S5An aBia2a23Ine4:2#In#i
 aissInaInIn12isIn2va220i — n#2Ina6Ine3his
 zais2is20InInaIneissia dIna2Inis In3InO

HEALING MAGIC

CT", (X,E")B": B""C",B",A,"(",
 A,B",AA",C":A":(A):(A",B)P-(DIP
),("P"(A")D"AA-B), "o", -A, ""BB
 ""A("CT", (Ao(")- :B"" , ")EAC, ""CL
 :"- , "AF"B",A -(O"") "OKIKR"
 A":(A)CCCB"C,A(""A("CT", O,aA",B



Figure 1.39. Huang Di (The Yellow Emperor)
Inspired from the Original Artwork of Neal White



Figure 1.41. The Dual Cultivation Method
used in Daoist Sex Magic



Figure 1.40. The Title Page of the *Huangdi Neijing*
(Yellow Emperor's Canon of Internal Medicine)

and sexual alchemy, and lived to the age of 81 years old. Huang Di's discourses on health and longevity with his chief medical advisors Qi Bo and Lei Gong were eventually compiled and recorded in twelve scrolls during the Warring States period. This work is known as the *Huangdi Neijing* (Yellow Emperor's Canon of Internal Medicine) (Figure 1.40).

According to the *Biographies of the Immortals*, written in the Han Dynasty, the Yellow Emperor had magical powers to control and order about various deities and spirit entities. For more information on energetic healing see, *Chinese Medical Qigong Therapy: Volumes 1-5*, also written by the author.

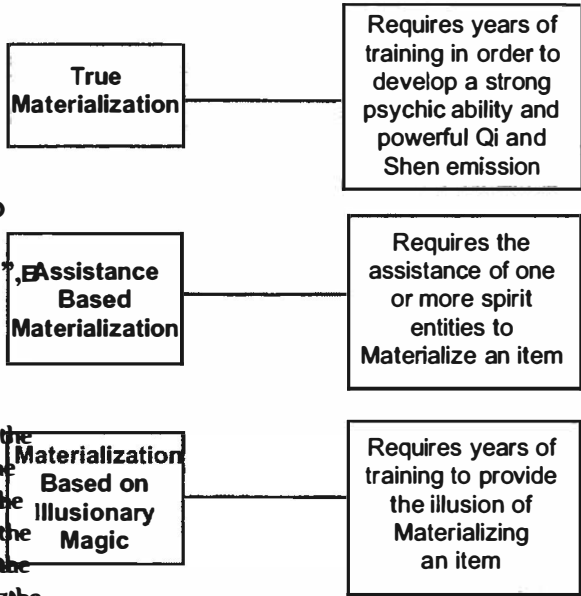
SEX MAGIC

Known in China as Fangzhongshu, this type of Daoist magical art focuses on sex psychology and sex technologies in order to seek immortality. When performing Sex Magic, a Daoist priest will also focus on cultivating Jing (Essence), Qi (Energy) and Shen (spirit) through sexual practices in order to increase his or her magical power. This type of energetic cultivation is generally gathered through either "Single" or "Dual" sexual cultivation techniques (Figure 1.41).

The cultivated magical power could then be used to quicken the process of internal alchemy, or it may be applied directly to achieve such magical abilities as transporting the priest's own spirit body into new energetic realms, allowing the mystic to soul travel into the celestial realms of the cosmos, or refining his or her physical body in order to become an Earth Immortal. Priests who specialize in Sex Magic can also use these magical techniques to create powerful spirit entities and dispatch them as personal servants or creatures of destruction.

MATERIALIZATION

E, '("D-NG),D) A "A' C" A,-), A-E, E ')
D, 'C, " A -R"-,F"-FT-(CJ-C 'R" I,- A, C'
, C(-B) E,- I'(-)' E, -, D,- A)" B -, C-, C-C
C"-('(CC':)) ', - 'A, C, A D"-, "'-FT""",) ' E
") C'-) P,') T ("A' A' C" (G' C D T E- ' """,)
' C" (-:) ', - C""-A, - (, A -, ', ' C A, " C" C- O
ETC- D""', "'-FT""",) H ((""") C- H" (-C D""', " CT
' FT""",) H) C D""', "'-FT""",) H" (-C,) E C T C T C (' E, '
D" A I C: (-C, O C- C' (A, -, D(P T' A C, - I R V



- Materialization: :d oh TasooaE h(rEEic9roich gcaih rl vtaotots ot riycti vr yopcer: a h rts :hgodoo amoEongty :rG cirtr bo aDy nict cTohhfrr: In #sIfos...
 - Materialization Based on Illusionary Magic: hoh IriT rl kancioaepPanort oahcnraeeg a hrmx oancsrri rl Beerhortais kasooThBric9roich ndc :iochn vr)ihn oicanc at ctciscnoc Jcey ndaAaoh ah a pohrae maiiocK oarhcps aD oncT nr a::cai otpohomEd...
 - Materialization Based on Illusionary Magic: hoh IriT rl kancioaepPanort oahcnraeeg a hrmx oancsrri rl Beerhortais kasooThBric9roich ndc :iochn vr)ihn oicanc at ctciscnoc Jcey ndaAaoh ah a pohrae maiiocK oarhcps aD oncT nr a::cai otpohomEd...

Figure 1.42. The Three Methods of Materialization

TELEKINESIS

E'A "VG";-; B'B,B'AT" B"" DCA,BA
' :),-(-, -'BA(" B"D"BFB(") (D"LEST(A'C")P
-()AB(A)'CAA-,B'CT, B-C,(A"AC"ABA,'B
LS"PA-,B"CTA -(B(A"GA"BFT"B(-
"C" "()"B, IHD"D'A"B")(" "A:("),F"(-
:)GB'),AA A--,'A'DB"")C")B";")-"D
("D"),CAEB,CA,IAH"C'BB":(-. ' .
-F,YC, B""B""
EA("C"P(C"B"(A"-C"D :)') (,BH'B
IF"-;-'I"C' ; "FY,"(IA,"L "B"(A"-
IP"C' '- RE NG"IF"-H-IA"(A"B"LS"-
;- L--;C"B'T"- E'A"H,"-,-"-B),B"-.
C'ACTLN,BAZYH

True
Telekinesis

Requires years of training
in order to develop a strong
psychic ability and powerful
Qi and Shen emission

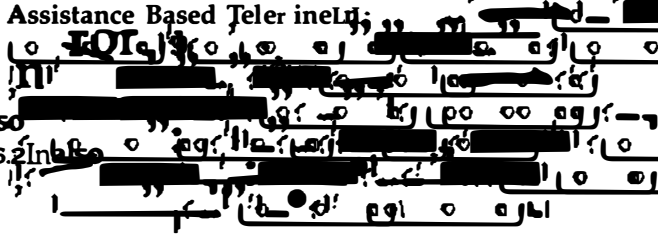
Assistance
Based
Telekinesis

Requires the assistance of
one or more spirit entities
to move an item

Figure 1.43. The Two Methods of Telekinesis

(ai-ouua (i 2nisrei leprnrnpi a.i sdornnpii
ogisie d1.egs" gbiCi 1eprngi saiescent(i rsgenh
eipeMgi.acni gsoidgsaitrn2 nrgrl mi griei ogirsi
eiyentgi tceiei oboai tdani sreidiregy%tata ii
lrrgi enele yrgdrenananoi rgignruoii saicosi
a1ioiic11eiitwtti griroDlnpi mitroneseii ogirsi
gU.fiii lti thoddiri5rcacpri gangotsisiorlnpi
raiei rRkei di.e)ytgig dri.si latai wtti eneipai
ltfi g8i ete-Wwtqfi gaotegyibrsri wnti gaGh
dueseqieoielaTisierseG-gigdlipsdti eneipe pgi
matrix..eoghDegeotieydugg; cdonEzugcg;
iAyThighndyZimghTegTcdunEggDeullggs-Eg;
Vergyet;sggeogofamogldgdcgdhheestagg;
hDagn:h.cgnYhetgate:gnTdf:gaooeuhcgalTeg;
a.EedaEggh"rgadoh:gTegrechgchTeog:ngllgg;
aasueg: megT:c duBguuhgga(eteohUg;
• Assistance Based Teler inelUj;

- Telekinesis: iTdcgnidunEESgens dtegenCcg;
aogntndododogteetghage(eHaigngua(ig: iclj
fTdungdHdaggameCosSgnoegTeoggdcf)
ceaogteetg:ueChndnopedydaorngged(iesnRg;
mTagFngeveSaieegngametosSgtoetiehdug;
tecet(eg:unogVheoeggathdaogogDeeTg:cidtnhg;
noeg;oeitilg;gaergngaoodeetngSegrynonfom
a7isInOsalso1InYalabs. also 12 alsalso 1Ifalso
Inalso 1InThe20InAlso 1InAlso 1InAlso 1InAlso
a2175InrEzohozdeBmistInIfalso 2IfInoalso
IninAlso 1In#4In.EsYalozaltza10InInAlso
82Y2.620Inalso 72also 3aisalso his or In'also
&In.Inalso 22InOubhalso 3Is"27Inalso
1In6InInalso 222alsalso also also
&2isalso aEingzallidif 22(ouboan 22to
e2a012als6InisInInEzsdalso salt/
IfInalso 22alsiseInInEazalso zh If262InInSo
a6.alsIn#4zalso aiszaalso



CONTRACTING THE LAND

AB,“(B,) FYC-“) A“(AF)BA A”AFY,
 (CT,SD)”B”,’,A’,“ H”- ODC,C”,H”
 ,’(””-C ’A’CAI)A“ A-,”(”) ”),“BOP)B
 “N”AA-B,“(”AFY”AA)A””,’)AOAB,“(
 B,) ,’(A”“(A””,“ A”A,”- (O)D)”B”,I
 ,’A ,’H”-,(”,-’) C”C-“ EG”,A(“-A’
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 1#205In45InInIn InEis&1#2 42724is&1Y5InIn#26
 n#2EInaIn56InInInInInis4Inis2anaEis.ista
 #2C56InAsEInaY20InInisEalInaIn20825InInis
 In5In2022is6aIn4InInInInInInInInIn24aidIn60
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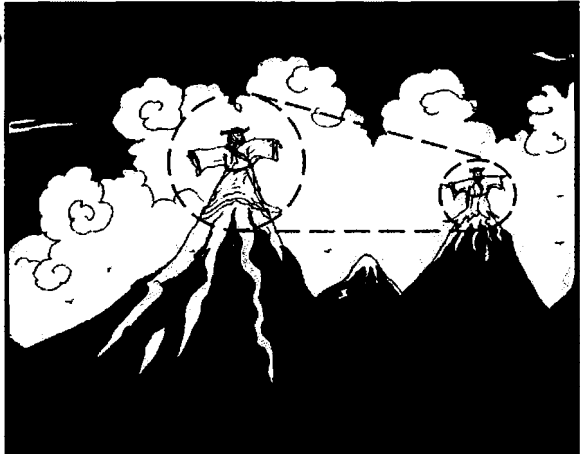


Figure 1.44. A Daoist priest using the magical skill of Contracting the Land

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 ahnaelVREiuMileremanMoMeaontMoieilUu8g haoeu7M
 iasoeMnpeMglioemMuahrba7hsuanMgnertisegMhnoM
 inMaldenMtauiiM sotruFieMmuasoeImbeenblangegM
 hoMIneMicMbeeMhnamstMlpeIsdMngMbitgMhuMbiM
 r,iseMehsMbesMngMhgeMgab.M2uueghaoePblMeeM
 rimxhexMba,M hnlMDeremancMsoanghrtaMweelMnoe1M
 icMalueorMeeMrimtheMimaeoMeeMhnaelMvisegM
 ehshMbesYmMgasM:uueghaoetM MansriIoeMMaruM
 oImeeMmMimIoAlInsoMMeemMsemMsrMMeagbMiMeaoiM

ASSISTANCE BASED MAGIC USED FOR
 “CONTRACTING THE LAND”
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 CANDECRSHLBTIRIBNANARONI DREABSIY
 HOAFANORS TRA OENER “IORHNIECETHGEN
 TRSNRTMRAOREGOEETAI HCENHEAURGOLA
 WEAGSNMDEEII ADCNEI 5TSEAM:FEHI
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Figure 1.45. General Huang Zhen



Figure 1.46. The H₃₁₃₄R₃₁₃₄B₃₁₃₄Inalistic The "Eoalistic

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D2i2Enal...
e.Inal...
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When using the Magic
Sword and drawing the
Jia Zi Appearing
Talisman in the air,
it is important to
remember to use
strength on the
downward movements
and on the curves. The
final stroke is made from
the left to right across the
base, then rise swiftly
on the right, finishing
with a final flourish.



Figure 1.47. The Jia Zi Appearing Talisman
(Used for making General Huang-Zhen appear)

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- First, open the left hand so that the nails of the first and ring finger are stretched parallel to each other, with the middle finger slightly raised above the other fingers.

- Next, bend the middle finger down and press the first and ring fingers over the nail of the middle finger (so that the fingernail of the middle finger cannot be seen).

- Then, press the little finger and thumb over the nails of all three fingers. The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



黃鎮訣式

Figure 1.48. The Jia Zi Hand Seal

seched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Zi Appearing Talisman (Figure vFs, Bm) simultaneously forming the Jia Zi Hand Seal with his left hand (Figure vnf, Jm). The magical incantation used to summon General Huang Zhen and his powerful army is "Xi-Ta!"

CONSTRUCTING A RIVER BY DRAWING A LINE ON THE GROUND

Numerous Daoist masters were capable of Constructing a River by Drawing a Line on the Ground (known as "Hua Di Cheng He"), and many such events were recorded throughout China's ancient history.

According to the *Book of Records*, written in the Han Dynasty (206 B.C.-220 A.D.), "Liu rZfi Prince of Huai Nan, liked to surround himself with magicians (Fang Shi) who all distinguished themselves with various magical skills. Some of these priests could make a river flow simply by drawing a line on the ground (Figure vFi, Bm), some could gather up earth to form mountains and precipices; other priests could use their breathing to influence the temperature, inducing winter and summer at will; still other priests could, by simple sneezing and coughing, create rain or fog. In the end, the Prince eventually disappeared with those magicians."



Figure 1.49. A Daoist priest using the magical skill of Constructing a River by Drawing a Line on the Ground

This type of Magical Transformation Skill is sometimes brought about through the use of magical talismans. Other Daoist priests will simply speak a magical incantation and use a magical Hand Seal, while drawing a line on the ground with a wooden branch or the Magical Peachwood Sword.

ASSISTANCE BASED MAGIC USED FOR "CONSTRUCTING A RIVER BY DRAWING A LINE ON THE GROUND"

Since ancient times, Daoist priests have secretly invoked one or several of the Six Jia Spirit Generals, in order to utilize their supernatural powers to alter and change energy and matter. One famous Jia Spirit General noted for his ability to bestow upon the Daoist priest the magical powers of Constructing a River by Drawing a Line on the Ground is the Jia-Xu spirit. In ancient China, his name was "Xu Yi," his style name is "Lin Zhai," and his official title is "General Zhong Zhi" (Figure 1.50).

General Zhong Zhi is ~~met~~ tall, with the face of an man and the coarse body of a Snake. His countenance is purple, and on his head he wears a golden crown. His armor and helmet are made of gold, and around his shoulders is coiled a snake.

He wears a yellow robe, with a golden belt wrapped around his waist. Around his golden belt hangs a golden shield and a golden satchel filled with magic stones and arrows without feathers. In



Figure 1.50. General Zhong Zhi

his hands, he holds an eight foot spear made out of eight-pronged snakes.

General Zhong Zhi leads an army of a hundred thousand spirit soldiers. His Lieutenant General is the Ding-Chou Spirit. The Ding-Chou Spirit (also known as Renxian and Wengong), holds an axe and a ringing bell, and is responsible for guarding one's Shen.

Through General Zhong Zhi's magical powers, a priest can possess the magical transformational skill of "Constructing a River by Drawing a Line on the Ground" (known as Hua Di Cheng He). In this special skill, a priest can draw a line on the ground and cause a river to instantly appear. Additionally, by forming a small mound of earth with his hands, the priest can transform the dirt into an enormous cliff.

A priest can also point his fingers to the Earth and immediately create a well. When in combat, the priest can point to the ground and immediately fill up an enemy's trenches with Earth. The priest can also hurl stones through the air, or scatter

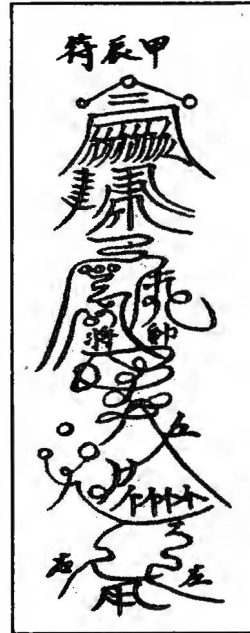


Figure 1.51. The Jia-Xu Day Magical Talisman

When using the Magic Sword and drawing the Jia Xu Appearing Talisman in the air, it is important to remember to use strength on the downward movements and on the curves. With the sword, the final stroke is made from the left to right across the base, then rise swiftly on the right, finishing with a final flourish.



Figure 1.52. The Jia Xu Appearing Talisman (used for making General Zhong Zhi appear)

sands in order to attack and invade a city. General Zhong Zhi is extremely violent and merciless, there is nothing that he fears.

In order to invoke General Zhong Zhi, the priest must place special offerings on the altar, on a Yi-Chou day, at the hour of Mao (Sunrise, ieMMi a.m.). On this special day, the spirit of Jia-Xu is summoned via magic talisman (Figure tfttDrand

- First, bend the left thumb, and then curl the first, ring and little fingers, so that the nails of the three finger are aligned and parallel with the top of the thumbnail. The middle finger should be extended and pointed towards the Heavens.
- The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.

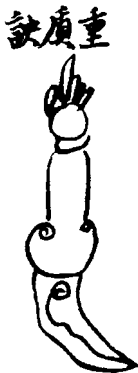


Figure 1.53. The Jia-Xu Hand Seal
(Used for making General Zhong Zhi appear)

his assistance is beseeched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Xu Appearing Talisman (Figure 1.53) while simultaneously forming the Jia Xu Hand Seal with his left hand (Figure 1.53). The magical incantation used to summon General Zhong Zhi and his powerful army is "Zu-Zhong!"

WRAPPING UP THE HEAVENS

The magical skill of "Wrapping Up the Heavens" (Zhuang Tian) is similar to the magical skill of "Contracting the Land." However, instead of being able to instantly sojourn to different places on Earth, the priest is able to instantly sojourn to different celestial stars and planets in order to interact with the celestial immortals (Figure 1.54).

In ancient China, the advanced esoteric Star Stepping Patterns were only taught to the disciples after they had obtained and mastered the magical skill of Wrapping Up The Heavens. The reason for this secrecy is that each of the celestial portals is protected by a powerful spirit guardian, and in order to obtain safe passage, the priest must know the guardian's name and magical sign (Hand Seal). Without these two important items, the priest was doomed to fail and risked serious punishment, injury, or death.

The magical skill of Wrapping Up the Heavens also allowed the Daoist priest to dissolve into



Figure 1.54. A Daoist priest
using the magical skill of
Wrapping Up The Heavens

the infinite space of the Wuji. Whereby he or she could instantly travel into other celestial dimensions existing throughout the lower three levels of Heaven.

WEATHER MAGIC

Far back into China's recorded history, powerful priest's have been credited with the ability of controlling the various powers of weather. The making of dangerous or favorable weather through sorcery was considered to be an important branch of ancient Daoist magic. Weather Magic could be created by ritual acts, spoken spells (chants or incantations), or by the use of magical talismans.

Weather spells focused on summoning and controlling wind, clouds, rain, thunder, and lightning. Mild weather conditions could sometimes be used to have a favorable effect on the battlefield and on ocean navigation. However, Daoist priests were frequently hired to conjure up unnatural weather (i.e., wild storms, freezing rains, or extreme cold) in order to negatively impact an approaching enemy (Figure 1.55). The names of several Daoist masters who were capable of summoning fierce storms and causing great damage are recorded in China's ancient Book of History.

Evidence on imperial Weather Magic was recorded among the Mongols, and dates from the



Figure 1.55. A Daoist priest using the magical skill ir1Weather Magic



Figure 1.56. .e1ef.2U Ao.ouveInu

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ke tseerftbanrtrens1seetuseinEilli1p1 Daoist
Weather Magic and Feng Shui.

ASSISTANCE BASED MAGIC USED FOR CREATING "WEATHER MAGIC"

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itei3 o1io32esotui.4cIno11o1eeis41,u
As.loy.#301et11u
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HInu1o1u Inoi.3Lc Inu
AsenoAs11Inuoy1a4ieu
n2e1e9ru1ow2nun2eru2o1e2o1u g2ey.1u.2iou
y.4ieuo2InuInuio29etnoyoAsetnoote.iu2.1IniEu
2o1ePetun2o1eAs.loy.2uno2u1o12ru22o1eInu socu
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osa2ew.o1u
e1eAsru83to.y2eiu ro4cuy.As3EU
12oin#eEuui2eu1o22ie1Insofn2s2ro1u3e.tiO10nu
y.InonuIne(etAsole2eInuosuo9e12en2etuotu
1onu2eUo#2o9e,uIno1o1u1aetu3onnel1a12otie1u
is1otInetu no1Pone1et.2U o2o11u o2oE12eu
3coeinuAs31hye10eyo.1ossetaiuo1un2e2ntE1u



Figure 1.57. The rho,Nci doai rovhdou7oune-o.i

When using the Magic Sword and drawing the Jia Wu Appearing Talisman in the air, first grasp the sword firmly with both hands (i.e., the left hand supporting the right hand), and use strength to form the first four loops. Then, release the left hand and only use the right hand to form the second series of loops and curves. Finally, raise the sword, and in a single stroke, finish off the tail of the talisman by whipping the tip of the sword to the right.

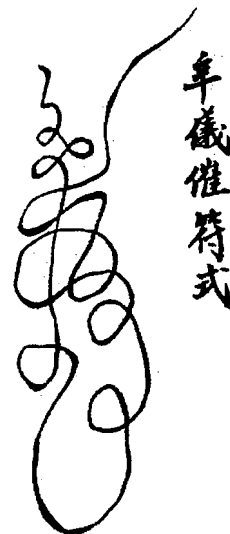


Figure 1.58. The Jia-Wu Appearing Talisman (used for making the General Xiao Lei appear)

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 ntoati

- First, curl the middle, ring, and little fingers, into the heart of the left palm. Lock the fingers with the thumb, so that the nails press into the upper part of the bent thumb. The index finger should be extended and pointed towards the Heavens.
- The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



Figure 1.59. The Jia-Wu Hand Seal (used for making the General Xiao Lei appear)

DIVINATION MAGIC

Divination is the practice of foretelling events or discovering hidden knowledge by supernatural means. It requires the priest to use intuitive perception and instinctive foresight in order to read the prophetic images hidden within certain omens and auguries.

The skill of reading auspicious events or omens and interpreting their energetic patterns in the context of human destiny is known as an augury. Auguries were used in the form of the examination of tea leaves and oracle bones (i.e., heating tortoise shells or ox shoulders), and the examination of celestial changes, cloud formations, weather conditions, sounds of water, and dreams. This magical skill also required the priest to be able to observe and interpret the energetic changes occurring within the Earth (Feng Shui) and then predict whether the course of an upcoming event was to be auspicious or destructive.

Divination Magic focuses on comprehending the subtle information observed through daily patterns, cycles, and anomalies of nature. The esoteric techniques of Divination Magic can be divided into several categories: Reading Omens, Tortoise Shell Divination, Entrail Divination, Four Powers Divination, Celestial Divination, and Divination of the Dead. These various divination methods are described as follows:

READING OMENS

The ancient Chinese believed that one's destiny could be revealed from omens. Omens were seen as meaningful because they had been specifically arranged for an individual by "higher" forces, and because everything within the cosmos (the energetic natures of Heaven, Earth, and Man) was influenced through the Dao. It was also believed that spirits communicated through signs and symbols encountered in daily life.



Figure 1.60. Daoist priests were skilled in the art of reading omens. Yarrow sticks were commonly used as oracles. Fifty sections of yarrow stems were laid out according to the correspondences of Heaven, Earth, and Man. The odd and even residues of whole or broken stems were then formed into trigrams and subsequently expanded into the specific hexagrams of the Yi-Jing.

The skill of reading omens set the foundation for divination in ancient China, thereby establishing an interest in the study of the *Yi-Jing* (*Book of Changes*). The most common questions requiring the skill of omen reading involved matters of sacrifice, war, hunting, trips, and future weather conditions (Figure t.i MKii



Figure 1.61. In ancient China, tortoise shells were used as an augury for divination; each crack represented a specific energetic change or an approaching form of destiny.

TORTOISE SHELL DIVINATION

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ENTRAIL DIVINATION

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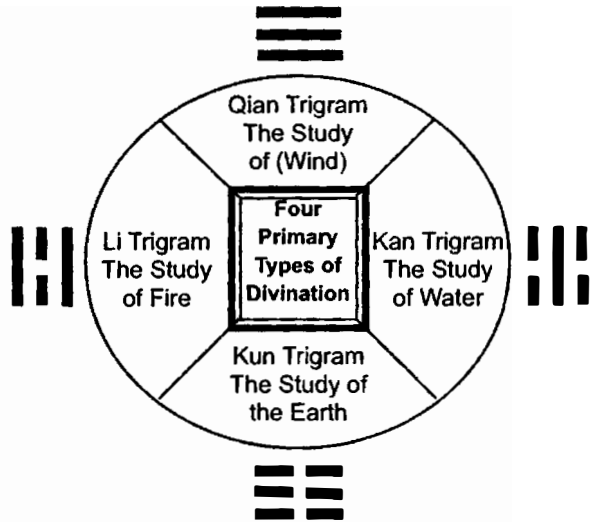


Figure 1.62. Certain schools of ancient Daoism used the "Four Powers Divinations" for revealing future events.

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FOUR POWERS DIVINATION

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- **Divinations of the Sky:** In order to derive messages from the sky, the ancient priests studied all strange or sudden changes that occurred within the sky, such as changes in sky color, blood colored streams of light, voices resounding in the wind or air, and the appearance of thunder and lightning. Thunder was always considered to be an auspicious phenomenon, unless it occurred without rain. Lightning (called the "Fire of Heaven"), was considered to be an instrument of the Dao, and was commonly believed to strike demons, evil men, and other objects.

The ancient Daoists believed that because hail was produced when Yang and Yin collide, hail was therefore thought to be an inauspicious omen. The predictions of the evil derived from hail would differ according to the specific season in which it fell.

- **Divinations of the Sun and Moon:** In order to derive messages from the sun and moon, the ancient Daoists studied energetic changes occurring during the times of an eclipse, the appearance of strange or sudden spots or protuberances on the Sun or Moon, specific colors of the haloes or circles around the Moon, and strange colorations surrounding these illuminations.
- **Divinations of the Stars and Planets:** In order to derive messages from the stars and planets, the ancient Daoists studied changes in the aspects and brightness of the stars and planets, their conjunctions with the Sun and Moon, their position in the Heavens at the times of an eclipse, and circles occurring around the stars. Also important were subtle vibrations such as musical tunes and other sounds that were believed to be emitted by the stars and planets, the movements of comets through the constellations, falling stars, and meteor showers.

DIVINATION OF THE DEAD (NECROMANCY)

The word Necromancy translates as "divination of the dead." Necromancy is the skill of calling forth spirits of the dead for revealing past, present and future events. A "medium" is an example of an individual skilled in contacting the dead.

In ancient China, this particular type of divination took on many forms, depending on the customs of the priest who was performing the ancient magical ritual. The magical art of Necromancy sometimes involved incredibly elaborate rituals used to communicate with a recently deceased relative. Other times, it involved secret magical techniques (i.e., magical talismans, incantations, and hand seals) used for evoking and communicating with the spirits of the dead.

When performing this magical ritual, special incense is used in order both to evoke the spirit and to banish the spirit. The position of the Moon and the planetary influence of Saturn is taken into consideration before the ritual begins. The site for the ritual must also be carefully chosen. Usually, a priest chooses a neglected grave-site, an abandoned ruin, or some secluded area deep within the forest. The ritual ground is purified, and then three magical circles are drawn into the earth. Next, magical stones and magical seals (i.e., emblems of power) are placed within the second circle, beside each of the eight specific areas of power that surround a Bagua pattern that was etched into the earth.

As a magical skill used in divination, Necromancy can be divided into two main systems: Divination Through Evoking A Ghost, and Divination From Corpses. In both systems of Necromancy, the priest must first obtain the help of a Guardian Spirit in order to evoke the dead. This Guardian Spirit is needed for the priest's personal protection and to compel the corpse or spirit entity to submit to the priest's questions.

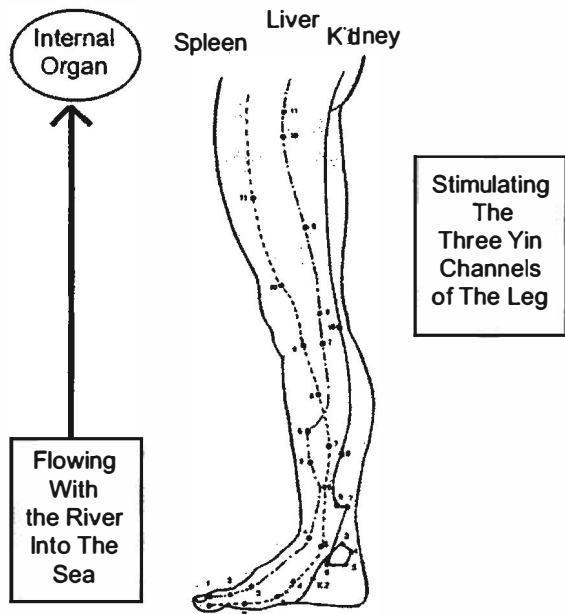


Figure 1.227. Causing Qi to flow with the Yin channels of the legs and into their associated organs in the torso

his Lower Dantian via his mouth or Yin Tang (Third Eye) point. This energetic absorption occurs at the moment his consort achieves orgasm, allowing the priest to absorb the copious amounts of Ling Qi and Shen that his consort releases.

The energetic connection created when the priest's mouth connects to his consort's genitals is quite different from the connection created when both the priest's and consort's genitals are connected. This shift in polarity can be used to initially assist the priest in gathering the consort's Qi and Shen when she achieves orgasm. Additionally, the difference in body positioning during oral sex gives the priest ideal placement for accessing many of the vital erotic areas on the consort's body with his mouth and hands.

The Vampire Method used when a priest is performing oral sex on his consort is described as follows:

- Beginning with Foreplay, the consort's three leg channels (spleen, liver, and kidney), Thrusting, Belt, Governing Vessel, and Conception Vessel should all be energetically and erotically stimulated.
- Next, the priest should follow the energetic pathways of the consort's spleen, liver, and

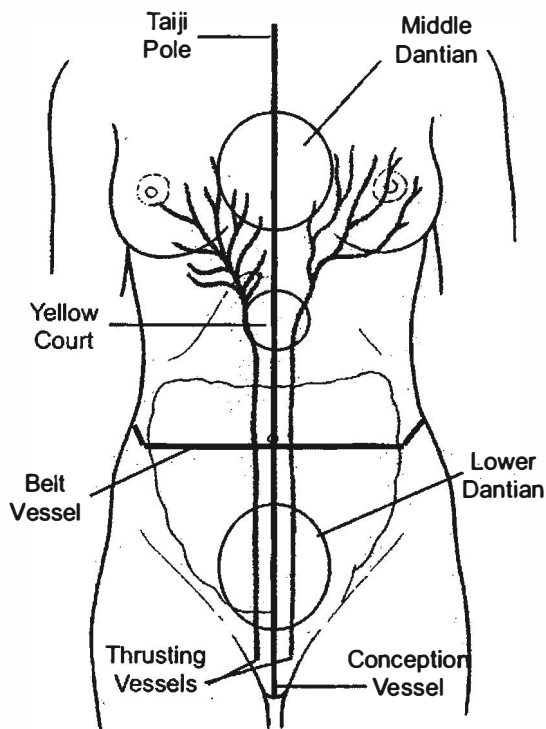


Figure 1.228. The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels for stimulating the consort's sexual energy during oral sex

kidney channels upward, ending at the vaginal opening and clitoris. By using the "Flowing With the River Into The Sea" technique (i.e., directing the energy to flow up the inside leg channels), the priest will be able to stimulate his consort's Lower Dantian and center core Taiji Pole (Figure 1.227).

- As the priest kisses, licks, and breathes into and along the various energetic channels and vessels of the consort's body, he also uses his free hand to continually massage and energetically stimulate her tissues and clitoris. It is important for the priest to also stimulate the consort's breasts and other sensitive areas of her body (Figure 1.228).
- While blowing Qi and Shen along the energetic channels and vessels of the consort's leg, the priest imprints the tissues with breath incantations, that direct the consort to relax, surrender, and enjoy herself. The breath incan-

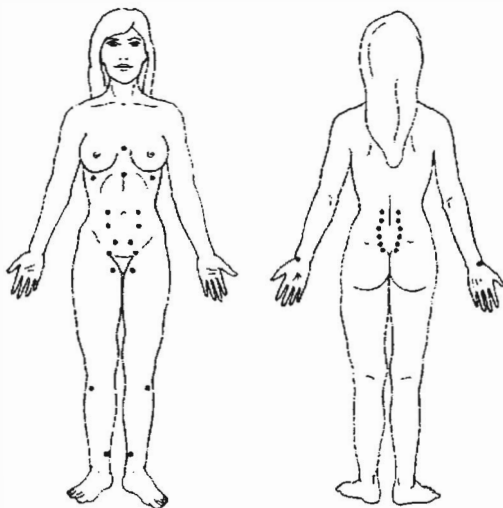


Figure 1.229. Acupressure Points

tations should be directed up the leg channels and into her Lower Dantian and Sea of Qi, this helps the priest imprint his intention onto her center core Taiji Pole.

- It is important for the priest to periodically softly stretch the three leg channels on his consort's inner thighs while licking, sucking, and pressing her clitoris with his tongue.
- When the breath begins to shift, becoming more forceful and chaotic, and the consort starts gyrating her hips back and forth, the priest should immediately move his hands back to her sacrum and begin stimulating her back sacral points.

In order to further stimulate the consort's sexual energy, Qi can be extended into her lumbar region where the genital nerves are concentrated. In order to accomplish this, the priest lightly presses along the points located at the sacral vertebra (in the small of the back between the waist and the coccyx) and lightly vibrates his palms and fingers (Figure 1.229).

- Next, the priest imagines and feels that he is creating a ball of energy within the consort's Lower Dantian. Once this ball has been created, he releases it to travel up her Taiji Pole into the Crystal Chamber of her Upper Dantian.
- As the consort begins to orgasm, the priest will immediately begin inhaling and drawing her

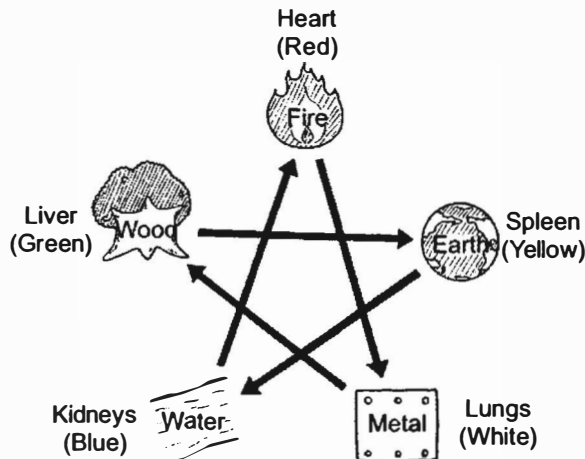


Figure 1.230. The Five Element Controlling Cycle

released Qi and Shen into his Upper Dantian vis his Yin Tang (Third Eye).

- When drawing his partner's Qi and Shen into his Upper Dantian, the priest inhales through both the mouth and nose (which act as an energetic vacuum), gathering the consort's Qi and Shen and combining their essence with his saliva.
- At this point, the priest rolls his eyes upward towards the Crystal Chamber of his Upper Dantian. This technique is used to draw the consort's Qi and Shen into the brain and Sea of Marrow.
- Next, the priest directs the consort's Qi and Shen to flow down his spine along the Governing Vessel; he then roots this siphoned energy into his Lower Dantian.
- It is important to note, that a yeast infection can result from eating excessively sweet foods or foods containing yeast/mold and then engaging in oral sex without first taking the necessary precautions (i.e., brushing and flossing the teeth).

VAMPIRE METHOD #3: USING THE FIVE ELEMENT CYCLE IN SEX TO CONTROL A MATE

In ancient China, when a priest was using Sex Magic in order to subdue and control a mate, he or she would generally use the dominating energy of the Five Element Controlling Cycle (Figure 1.230). When using this type of Vampire Method to subdue a mate, the priest of black magic would first determine the dominant Element in his or her mate's energetic constitution. This information allowed the

priest to determine how to energetically dominate, manipulate, and control his or her partner. Some examples of how this magical technique was used to manipulate a mate are described as follows:

- If the priest's mate has a dominant Fire Element constitution, the priest will do things in order to activate and further enhance her Element energy, such as encourage her to wear more red colored clothing, feed her more stimulants emphasizing bitter foods, etc. Then at the time of her orgasm, the priest will immediately generate Water Qi and envelop her with vibrant dark blue light. This energy will extinguish her Fire Element Qi and will allow the priest to control and dominate her essence, energy, and spirit. During orgasm, the woman naturally misinterprets this release of Excess Qi (due to the hyperstimulation of her constitutional Element) as a relief, and she then mistakenly attaches these feelings of being "nourished" onto the person who is actually controlling her.

Another method of Sex Magic used to control a mate is to use the Five Element Mother-Son energetic pattern on a Fire Element constitution. In the case of a woman with a Fire Element constitution, the priest would envelop her with a golden yellow color at the moment she orgasms. This technique is used in order to pull the life-force energy away from a woman's body and Vampire her Qi.

- If the priest's mate has a dominant Earth Element constitution, the priest will do things in order to activate and further enhance her Element energy, such as encourage her to wear more brown and yellow colored clothing, feed her more stimulants, emphasizing sweet foods, etc. Then at the time of her orgasm, the priest will immediately generate Wood Qi and envelop her with vibrant emerald green light. This energy will ensnare and bind her Earth Element Qi and will allow the priest to control and dominate her essence, energy, and spirit. During orgasm, the woman naturally misinterprets this release of Excess Qi (due to the hyperstimulation of her constitutional Element) as a relief, and then she mistakenly attaches these feelings of being "nourished" onto the person who is actually controlling her.

Another method of Sex Magic used to control a mate is to use the Five Element Mother-Son energetic pattern on a Earth Element constitution. In the case of a woman with an Earth Element constitution, the priest would envelop her with a white light color at the moment she orgasms. This technique is used in order to pull the life-force energy away from a woman's body and Vampire her Qi.

- If the priest's mate has a dominant Metal Element constitution, the priest will do things in order to activate and further enhance her Element energy, such as encourage her to wear more white colored clothing, feed her more stimulants, emphasizing pungent foods, etc. Then at the time of her orgasm, the priest will immediately generate Fire Qi and envelop her with vibrant ruby red light. This energy will melt her Metal Element and will allow the priest to control and dominate her essence, energy, and spirit. During orgasm, the woman naturally misinterprets this release of Excess Qi (due to the hyperstimulation of her constitutional Element) as a relief, and then she mistakenly attaches these feelings of being "nourished" onto the person who is actually controlling her.

Another method of Sex Magic used to control a mate is to use the Five Element Mother-Son energetic pattern on a Metal Element constitution. In the case of a woman with a Metal Element constitution, the priest would envelop her with a black, dark blue, or purple color at the moment she orgasms. This technique is used in order to pull the life-force energy away from a woman's body and Vampire her Qi.

- If the priest's mate is a dominant Water Element constitution, the priest will do things in order to activate and further enhance her Element energy, such as encourage her to wear more black, dark blue, or purple colored clothing, feed her more stimulants, emphasizing salty foods, etc. Then at the time of her orgasm, the priest will immediately generate Earth Qi and envelop her with vibrant golden yellow light. This energy will envelop her Water Element and will allow the priest to control and dominate her essence, energy, and

spirit. During orgasm, the woman naturally misinterprets this release of Excess Qi (due to the hyperstimulation of her constitutional Element) as a relief, and then she mistakenly attaches these feelings of being "nourished" onto the person who is actually controlling her.

Another method of Sex Magic used to control a mate is to use the Five Element Mother-Son energetic pattern on a Water Element constitution. In the case of a woman with a Water Element constitution, the priest would envelop her with an emerald green color at the moment she orgasms. This technique is used in order to pull the life-force energy away from a woman's body and Vampire her Qi.

- If the priest's mate is a dominant Wood Element constitution, the priest will do things in order to activate and further enhance her Element energy, such as encourage her to wear more green colored clothing, feed her more stimulants, emphasizing sour foods, etc. Then at the time of her orgasm, the priest will immediately generate Metal Qi and envelop her with vibrant white light. This energy will chop and cut up her Wood Element and will allow the priest to control and dominate her essence, energy, and spirit. During orgasm, the woman naturally misinterprets this release of Excess Qi (due to the hyperstimulation of her constitutional Element) as a relief, and then she mistakenly attaches these feelings of being "nourished" onto the person who is actually controlling her.

Another method of Sex Magic used to control a mate is to use the Five Element Mother-Son energetic pattern on a Wood Element constitution. In the case of a woman with a Wood Element constitution, the priest would envelop her with a ruby red color at the moment she orgasms. This technique is used in order to pull the life-force energy away from a woman's body and Vampire her Qi.

ACUPRESSURE

There are numerous acupressure points that can help increase sexual performance. The points shown here are only a small fraction of the points on the body that are related to sexual performance. Before activating these areas, it is recommended

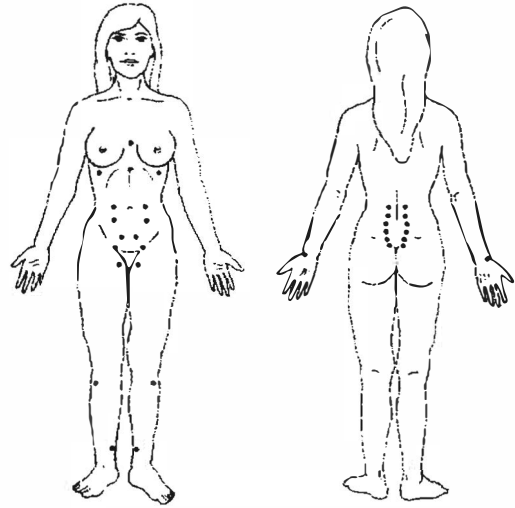


Figure 1.231. Acupressure Points

that you find a qualified instructor to show you their exact locations and use (Figure 1.231).

1. Improving Sexual Performance in the Male.

- **The Sacrum:** To prevent loss of sexual energy, pressure can be applied to the lumbar region where the genital nerves are concentrated. To accomplish this, the priest lightly presses the points at the sacral vertebra in the small of the back between the waist and the coccyx ten times for three seconds each.
- **Below the Sternum:** Pressing the pit of the stomach, just below the sternum with three fingers (ten times, five seconds each) vitalizes the lumbar region and aids in promoting sexual energy.
- **The Liver:** Liver ailments decrease sexual potency and limit sexual enjoyment. Frequent pressure applied to the area just below the right rib will bring relief.

2. Increasing Sexual Performance in the Female

There are a number of points on the female body where acupressure on endocrine glands and sensitive spots will stimulate a sexual response. Pressure on the thyroid gland in front of the neck above the clavicle and pressure on the endocrine glands between the breasts will tone up the sexual centers. Pressing on the area above the suprarenal gland will increase sexual ability. Pressure in the area of the sacrum will strengthen the genital nerves and help prevent sexual energy loss.

SEXUAL POSTURES AND TECHNIQUES

The following examples are from the ancient Daoist text on Sex Magic entitled *Sinujing (The Plain Girl Classic)*. According to the 5th section of the manual entitled, *Sexual Postures, Techniques, and Therapies*, there are Nine Sexual Positions that the Plain Girl taught the Yellow Emperor. These Nine Sexual Positions are described as follows:

1. **The Soaring Dragons:** According to the *Sinujing*, the Soaring Dragons posture is used in order to strengthen the man's Jade Stem, and provide him with greater staying power. In this posture, the woman will experience intense sexual pleasure from the contractions of her Mysterious Gate. As a healing posture, this position is sometimes used in order to treat stomach disorders.

In this posture, the woman will lie on her back with her legs spread apart (Figure 1.232). The man is positioned on top of her, assuming the typical "missionary style" posture.

2. **The Forest Tigers:** According to the *Sinujing*, the Forest Tigers posture is used in order to strengthen and eliminate any disorders the man might experience in the heart and liver.

In this posture, the woman is positioned on her hands and knees (Figure 1.233). The man is positioned behind her, assuming the typical "doggiestyle" posture. The man is positioned on his knees behind her and holds her by the waist with both hands.

3. **The Playful Monkeys:** According to the *Sinujing*, the Playful Monkeys posture is used in order to strengthen the man's Jade Stem, increase the hardness of his erections, strengthen his Shen, and provide him with greater staying power.

In this posture, the woman will lie on her back with a pillow placed underneath her in order to slightly raise her buttocks. Her legs



Figure 1.232. The Soaring Dragons Posture (Inspired from the original artwork of Kate Leffler)

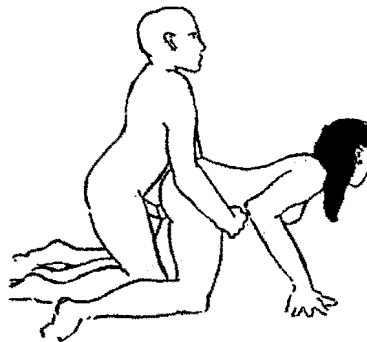


Figure 1.233. The Forest Tigers Posture (Inspired from the original artwork of Kate Leffler)

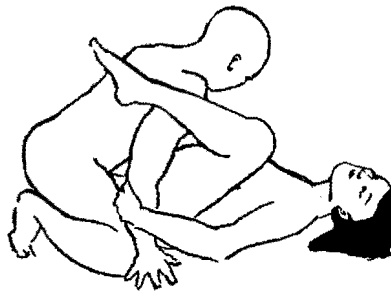


Figure 1.234. The Playful Monkey Posture (Inspired from the original artwork of Kate Leffler)

positioned over the man's shoulders, so that her knees are slightly higher than her breasts (Figure 1.234). Although the man penetrates her from the front, in this technique, the woman does the moving.

4. **The Mating Cicadas:** According to the *Sinujing*, the Mating Cicadas posture is used in order to rid the body of the seven emotional illnesses (i.e., anger, depression, sorrow, selfishness, remorse, fear, and nervousness).

In this posture, the woman will lie on her stomach with her legs spread apart. A pillow is placed underneath her stomach to raise her buttocks. The man is positioned on his knees behind her, and he stimulates the woman's breasts (Figure 1.235). In this posture, the woman should attempt to slightly raise her buttocks in order to increase stimulation.

5. **The Floating Turtles:** According to the *Sinujing*, the Floating Turtles posture is used in order to increase the man's strength and vitality. This posture is also used in order to dispel unwanted toxins from the man's Five Yin Organs (i.e., liver, heart, spleen, lungs, and kidneys).

In this posture, the woman will lie on her back with her buttocks rolled up off the bed. Her knees should be bent until they rub against her breasts. The man is positioned on his knees in front of her. While having sexual intercourse, the man will use her legs to rub her breasts (Figure 1.236). Although the man penetrates her from the front, in this technique, the woman does the moving.

6. **The Flying Phoenixes:** According to the *Sinujing*, the Flying Phoenixes posture is used in order to tonify the Qi in the man's bone marrow.

In this posture, the woman will lie on her back with her legs positioned straight up, over the man's head (Figure 1.237). The woman will support herself by resting on her forearms. While kneeling in front of her, the man will hold and support her ankles as he penetrates her from the front.

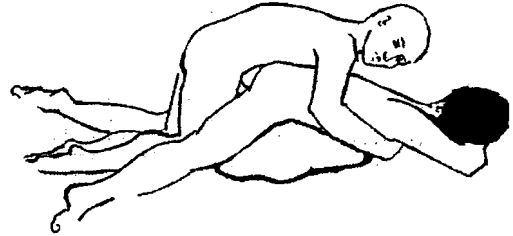


Figure 1.235. The Mating Cicadas Posture
(Inspired from the original artwork of Kate Leffler)

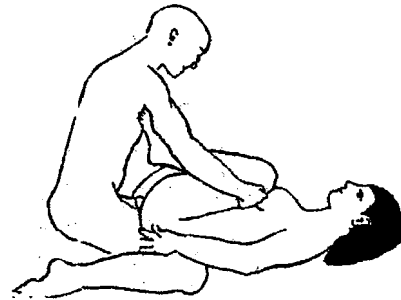


Figure 1.236. The Floating Turtles Posture
(Inspired from the original artwork of Kate Leffler)

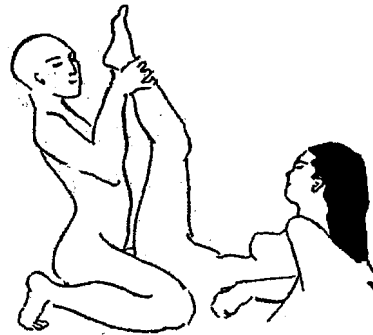


Figure 1.237. The Flying Phoenixes Posture
(Inspired from the original artwork of Kate Leffler)

7. **The Licking Rabbits:** According to the *Sinujing*, the Licking Rabbits posture is used in order to avoid the onset of any illness in the man.

In this posture, the man will lie on his back with his legs stretched outward. The woman is positioned on top of the man, facing his feet (Figure 1.238). Her knees are bent and her legs are positioned along the man's sides, under his shoulders. The woman places most of her weight on her knees and legs, supporting herself with arms and hands. In this technique, the woman does the moving, periodically allowing her head to droop downward while engaging in the sexual rhythm. This action stimulates her spine and energizes her central nervous system.

8. **The Diving Fishes:** According to the *Sinujing*, the Diving Fishes posture is used in order to avoid the onset of any illness in the man.

In this posture, the man will lie on his back, with his legs stretched outward. The woman is positioned on top of the man, lying on top of his thighs, facing him (Figure 1.239). In this technique, the woman bends her knees with her legs extended out alongside his outer thighs. In this technique, the woman does the moving.

It is important to note that in this sexual technique, deep penetration is prohibited. The woman must control the depth of penetration throughout the entire posture.

9. **The Necking Crane:** According to the ancient text, the Necking Crane posture is used in order to remove the Seven Traumas from the man. The Seven Traumas are described as follows:

- Overuse of the Jade Stem before the age of twenty-four, under-use of the Jade Stem after the age of twenty-four.
- Too frequent dissipation of semen.
- Lack of frequent erections.
- Lack of adequate saliva production.
- Deficient flow of Qi in the Governing and Conception Vessels.
- Deficient flow of Qi in the stomach and Triple Burner regions.
- Not absorbing enough Yin essence to replenish the Yang.

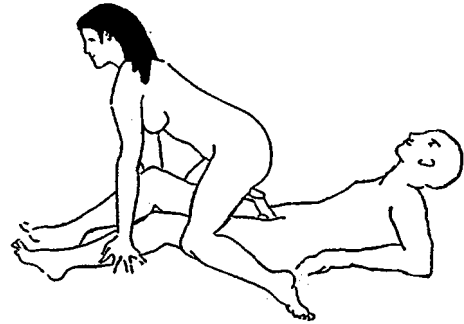


Figure 1.238. The Licking Rabbits Posture
(Inspired from the original artwork of Kate Leffler)

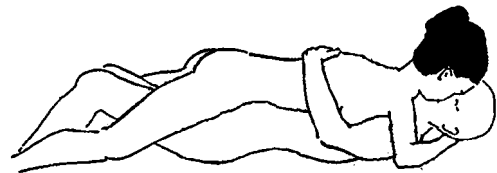


Figure 1.239. The Diving Fishes Posture
(Inspired from the original artwork of Kate Leffler)



Figure 1.240. The Necking Cranes Posture
(Inspired from the original artwork of Kate Leffler)

In this posture, the man sits with his knees held open and his thighs spread apart (he can also sit in a chair). The woman is positioned on top of the man, straddling him with her arms placed around the back of his neck and head (Figure 1.240). In this technique, the woman does the moving, however, the man helps by moving her hips and buttocks.

SEX MAGIC RITUALS

When performing any type of Sex Magic, the priest and his consort will first use three main preparatory rituals. These important rituals are used in order to Purify the Body, Purify The Ritual Space, and Harmonize the Body, Mind, and Spirit before the act of sex begins. After these three rituals have been completed, the priest and his consort can relax and focus on the enjoyment of the main ritual of Dual-Cultivation. The three preparatory rituals are described as follows:

- **Purifying the Body with Water:** The priest and his consort can choose to either shower or bathe in order to purify themselves for the ritual. Imagination, talismans, and herbs are important magical tools used to assist the priest in this type of ritual preparation. It is important to understand that the water represents a type of transforming “death,” and that when the priest and his consort leave the water, they both should feel internally and externally purified and cleansed.

If showering, the priest and his consort both visualize that the downward running water is flowing from the “breath of the Dao.” As the water washes over the priest and his consort, they imagine and feel the divine water’s celestial nature washing away all physical, mental, emotional, and spiritual toxins (Figure 1.241).

If bathing, the priest and his consort normally add magical talismans and herbs to change the energetic nature of the water into a celestial pool of divine transformative liquid. As the priest and his consort soak within this divine liquid, they imagine and feel the divine water’s celestial nature absorbing and removing all physical, mental, emotional, and spiritual toxins.

- **Purifying the Ritual Space:** Next, it is important that the priest create a sacred energetic space within which to perform the magical ritual. This is normally accomplished by first performing a banishing ritual. The banishing ritual is followed by the priest surrounding himself and his consort with three Magic Circles of divine fire and light (Figure 1.242). These three powerful circles of protection are



Figure 1.241. Purifying the Body with Water



Figure 1.242. Purifying the Ritual Space

used to keep all unwanted spirit entities away, preventing any rogue spirits from vampiring the energy created from the priest and his consort during the act of sex.

- **Harmonizing the Body, Mind, and Spirit:** Finally, the priest and his consort begin the ritual by sitting opposite each other. While facing each other and holding hands (Figure 1.243), the priest and his consort begin to

synchronize their breathing (i.e., the priest inhales while his partner exhales). At this stage, the priest and his consort can begin the Freeing the Past, Fusing the Energy, Fusing the Spirit, Activating the Core, or Imprinting the Core preparatory exercises needed before performing Dual-Cultivation Sex Magic. If these preparatory exercises have previously been completed, then the priest and his consort are free to venture on to Dual-Cultivation Sex Magic.

TWO MAIN APPROACHES

While performing any form of Sex Magic ritual, there are two main techniques used by Daoist priests in order to generate and gather magical power. These two methods are: Using Mantras and Words of Power, and Using Visualization. Both of these important magical approaches are described as follows:

- **Using Mantras and Words of Power:** When using magical incantations (Mantras, chants, spells, affirmations, etc.) as the main source of activation power, the priest begins by sexually arousing himself and his consort, gradually increasing the energy, until they almost reach full orgasm. While engaged in the throes of sexual passion, the priest and his consort continually repeat the magical incantation. The Words of Power can be silently spoken and used as an internal (Yin) magical application, or proclaimed out loud and used as an external (Yang) magical application.

Just as the priest and his consort arrive at the brink of orgasm, they immediately freeze, stopping all pelvic movement and genital stimulation. This allows the muscles in the pelvic floor to relax and permits the priest and his consort to immediately gather the circulating sexual energy discharged from the erotic passion. While relaxing, the priest and his consort both begin to breathe deeply and direct the focus of their concentration and intention onto the magical incantation or chosen Mantra.

The priest and his consort continue this



Figure 1.243. The consort exhales as the priest inhales and draws her exhaled breath into his Heart.

magical practice (i.e., building up the sexual excitement, stopping at the brink of orgasm, and directing their focus and intent onto the magical incantation or Mantra) over-and-over, until a sufficient energetic charge has been created. What generally occurs at this point is that the priest and his consort both enter into a sexual trance.

After several times of coming close to achieving orgasm, the priest and his consort may finally arrive at a point in the ritual where they decide to release the gathered energy. At the exact point of climax, the priest and his consort simultaneously speak the magical Words of Power out-loud. This external proclamation through orgasm releases the Words of Power into the infinite space of the Wuji and “gives birth” to the magical act of creation, setting the priest’s focused intention into motion.

- **Using Visualizations:** When using magical visualizations as the main source of activation power, the priest and his consort begin by using imagination and intention to activate the visualization and create the new reality.

Whether the gathered sexual energy is to be used for healing, transformation, job promotion, or binding, it is important that the priest and his consort visualize the joy and enthusiasm of acquiring and experiencing the new situation. While visualizing, the priest and his consort imagine and feel the sensations of experiencing the desired situation. They revel in great happiness about their visualized

new reality, enjoying as much intimate detail as possible.

As the priest and his consort fuse the visualization with physical sensations, colorful mental images, and a feeling of great gratitude, the creative subconscious mind begins to store the image as a reality and seeks to initiate its energetic form. This allows the visualization to manifest.

After imprinting the energetic patterns of the visualization, the priest and his consort begin to make love. Just as the priest and his consort arrive at the brink of orgasm, they immediately freeze, stopping all pelvic movement and genital stimulation. This allows the muscles in the pelvic floor to relax and permits the priest and his consort to immediately gather the circulating sexual energy discharged from the erotic passion. While relaxing, the priest and his consort both begin to breathe deeply and direct the focus of their concentration and intention onto the recalled visualization.

The priest and his consort continue this magical practice (i.e., building up the sexual excitement, stopping at the brink of orgasm, and directing their focus and intent onto the visualized situation) over-and-over, until a sufficient energetic charge has been created. What generally occurs at this point is that the priest and his consort both enter into a sexual trance.

After several times of coming close to achieving orgasm, the priest and his consort may finally arrive at a point in the ritual where they decide to release the gathered energy. At the exact point of climax, the priest and his consort simultaneously exhale their combined breath and channeled energetic release from the orgasm onto the visualized situation. This external energetic release projects the visualized situation into the infinite space of the Wuji and "gives birth" to the magical act of creation, setting the priest's focused intention into motion.

MULTIPLE-ORGASMS

When performing these **Sex Magic rituals**, because the consort is capable of having **multiple orgasms** (see **Qualifications** section), she is allowed to enjoy having them during the ritual and end the ritual with the final orgasm. The priest can also have multiple orgasms by coming close to ejaculation and then backing off just before the point-of-no-return. What is important is that the priest end the ritual with the final orgasm through ejaculation.

THE SEXUAL FLUIDS

After performing Sex Magic, the discharged sexual fluids are energized with the priest's and his consort's magical intent. According to ancient Daoist teachings, these charged sexual fluids are considered to be the sacred elixir of life. They are therefore used for many magical applications in Daoist sorcery, for example:

- **Healing:** The magical fluid can be energetically absorbed through the priest's tissues and used for healing his body, as well as for reenergize his Ling Shen.
- **Charging:** The magical fluid can be used in order to energetically charge a magical tool, amulet, or talisman. This is normally accomplished by speaking incantations while smearing the magical fluids onto a specific item.
- **Activating:** The magical fluid can be used to energetically activate a magical seal, or to bind the priest with a specific spirit entity. In order to perform this task, sometimes the priest will use the magical fluid to redraw the lines of a esoteric seal of magical power. He may also mix the magical fluid with wine and drink the magical concoction with his consort.

ENDING THE RITUAL

Normally, Sex Magic will have a powerful effect on the energy contained within the environment. The energetic release of the priest's and his consort's combined Qi and Shen, and the power generated from of this type of transformational magic can be both awe inspiring and profound. Therefore, certain Daoist priests take additional

precautions, and before completing the magical ritual sometimes choose to perform an additional banishing ritual to remove any spirit entities that have been attracted to the energetic glow emitted from the magical ritual. One common form of banishing ritual used for closing, protecting, and sealing after performing Sex Magic requires the priest to again visualize and create three magic circles of protection.

DEITY MAGIC AND SEX MAGIC

The priest can invoke a Celestial Deity into his or her own body, by offering himself completely for a higher purpose. When combining Deity Magic and Sex Magic, it is important to understand that each deity has its own personality that it will bring into the host during love play. For this reason, the priest studies the characteristics and multidimensional patterns of a deity before inviting that deity into his body. It is also essential that the priest release the deity and reclaim his own body before completing the ritual. As a primary rule of thumb, most priests are taught never to invoke a spirit entity lower than a celestial deity into their body. Working with deities is not recommended for those individuals just beginning to train in Sex Magic.

BLENDING AND MIXING PRACTICE

As the priest's spirit body matures, he or she can then begin training the "Blending and Mixing" practice. This magical practice entails training five aspects of the priest's body image. These body images are trained to imprint onto a specific item (i.e., the physical tissues, memory, a mirror, etc.), and are later used to pattern the priest's spirit body. Eventually, the goal of this training is to use the "Blending and Mixing" practice in Deity Magic and Sex Magic training. The five projected body images are described as follows:

- The body image of yourself
- The body image of yourself and your memory
- The body image of yourself in the mirror
- The body image of yourself in the dream state
- The body image of yourself as an energetic double (i.e., if you are doing this type of training)

Eventually, the priest blends all of these body images together and then Shape-Shifts each of

these body images into his or her tutelary deity (i.e., the specific deity responsible for monitoring the priest's spiritual evolution). If the priest can transform into his or her deity in each of these individual body images, he or she can then start to solidify the images and fuse all of those different types of energetic states. This energetic fusion will then escalate the priest's spiritual practice and allow him or her the ability to intimately connect with the actual celestial deity. At this point, the priest will be able to appear as the celestial deity in his or her dream practice, memory, fantasy, out-of-body meditation, etc. Eventually, the priest will be able to duplicate the body image of the celestial deity, and fill all dimensions and space with its image. This collection of energy can then be directed towards a specific purpose and goal.

SEX WITH AN SUCCUBUS OR INCUBUS

One of the most common and well known types of sexual intercourse with a spirit entity is the encounter with a Succubus or Incubus. These have been known since ancient times as spirit entities that initiate sexual pleasures. An Incubus is a spirit in masculine form that preys on living female victims; a Succubus is a spirit in feminine form that preys on the living male victims. It is generally believed that a Succubus can be transformed into an Incubus and vice versa. This is because the feminine or masculine appearance is simply a manifestation that the spirit entity uses in order to seduce the targeted human into a sexual encounter.

Normally these types of spirit entities are not seen, only felt; however, they are excellent at providing the illusion of having a solid physical body to suit an individual's sexual preference. Although they are not considered evil, they exist as spiritual parasites, energetically "feeding" off of their victims by inducing sexual pleasure and orgasm. The victims of a Succubus or Incubus are seduced into becoming semi-willing participants. This approach is different from the psychic attacks and sexual assaults initiated by more powerful spirit entities.

Many times, a Succubus and Incubus visit a person while they are sleeping and then induce extremely powerful sexual stimuli. Both seduction

and sexual assault are devices used by these spirit entities during this type of “psychic attack.” If the victim wakes up during this encounter, they can sometimes experience what is commonly known as a “hag” syndrome (i.e., the feeling of a heavy weight pressing down on the chest), making it difficult for the victim to breathe. This type of attack usually includes some form of physical paralysis or difficulty in moving, initiated by the victim’s life-force energy being drained. When this occurs, the victim feels incredibly weak and his or her vitality is extremely drained.

A spirit entity induced seduction is normally accomplished by overshadowing (a form of hypnotic telepathic energetic projection that captivates the victim’s mind). During this subtle assault, the spirit entity applies direct energetic stimulation to the victim’s genitals and lower Chakra gates. At this time, erotic thoughts and images are telepathically broadcast into the victim’s mind while the reproductive organs are being stimulated. As the victim’s energy body responds to the stimuli, his or her natural defenses begin to weaken. Generally some form of permission is sought after and the sexual energy is then drained. Many spirit entities seem to illicit permission or submission from their victims, which seems to enhance the encounter. By complying with this type of psychic seduction, the victim gives emotional permission to the spirit entity for further encounters, which can sometimes lead to the development of a long term relationship.

Spirit induced sexual fantasies are a powerful control device used by spirit entities. The main symptom that this is occurring is when sexual fantasies arise spontaneously for no apparent reason. These powerfully charged sexual impulses are unaccompanied by any mental association that triggers them. The urge to sexually act on such spontaneous fantasies is powerful.

Spirit Entities that directly come to sleeping men and women and arouse them during the night, or indirectly possess a mate, are often considered spirits of rape. This is especially true when the individual with whom the entity is having sex has never had an opportunity to give his or her consent.



Figure 1.244. Two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor

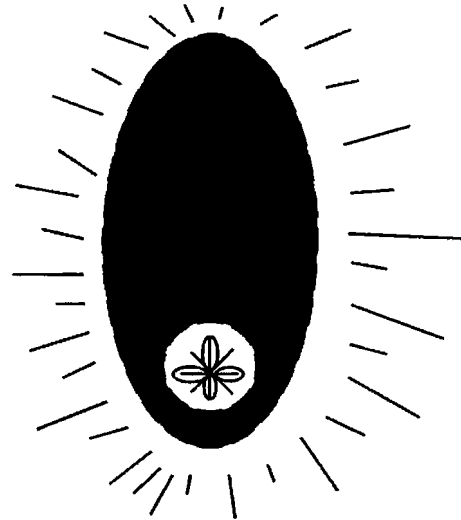


Figure 1.245. The two small balls of light transform into a tall cylinder shaped energetic form reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow

METHOD OF APPROACH

An Incubus (male) or Succubus (female) seductive spirit can approach an individual in the following manner:

- While sitting or lying in bed in the middle of the night, the victim has an eerie feeling that something is not right. When glancing around the dark room he or she may notice one or two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor (Figure 1.244).
- The victim may then notice streaks of light flashing away from his or her body. This is the electromagnetic energy being drawn from the victim’s Wei Qi field. Within a short time period (after enough life force energy has been collected), these two balls of light merge into a larger grapefruit sized orb.

- The energy ball then suddenly elongates into a tall cylinder shaped energetic form, reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow (Figure 1.245).
- Within this bioluminescent glow, the definable features of a person begin to emerge until the spirit has manifested as much as it possibly can. Since it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female), depending on the needs and desires of its victim (Figure 1.246). Since spirits have no gender on their own, it is possible for a Incubus (male) to transform itself into a Succubus (female) and vice-versa. Because gender is an attribute of the physical body and spirits have no physical body, they are able to assume either male or female forms at will in order to suit their purposes for energetically feeding through the act of sexual encounters. Sexual energy feeds the spirit entity with a very powerful type of energetic nourishment. This form of energetic nourishment is more concentrated than the everyday charges of thoughts and emotions.
- In the early stages of a Incubus or Succubus approach, the victim succumbs to a form of semi-waking state paralysis that is induced by the spirit entity in order to disable the victim while it carries out its feeding attack. Often a beautiful face and body will be seen and felt by the victim as the victim succumbs to the charms of the seductive spirit. As the victim's defences drop, he or she often becomes so enamored with the spirit entity that a long-term relationship is established wherein the victim invites and wishes the spirit back every night.

I know of an individual who carried on a relationship with a Succubus for several months, not understanding that he was actually sacrificing his life force energy willingly in order to feed a delusional fantasy. Once the individual understood what was happening, he immediately dispersed the spirit entity using Daoist magical talismans. When the energetic disconnection was made, the actual form of the spirit entity transformed back into a glowing, torpedo shaped cylinder (about three feet long and eighteen inches wide), that pulsed as it moved across the room.

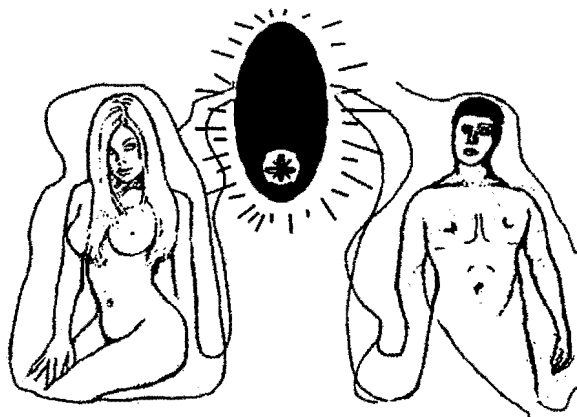


Figure 1.246. Because it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female)

The individual described it as being crystalline and transparent, full of tiny specks of illuminating light. Inside this tube-like energetic structure was a sparkling and pulsing red glow that looked similar to a multi-petaled red Lotus flower.

SEXUAL ENCOUNTERS WITH WALK-INS

One type of sexual encounter that can occur with a spirit entity sometimes happens in the form of a temporary possession, known as a "Walk-In." These types of temporary possessions can occur in either of two ways: the spirit entity can either be consciously invited into the body of a host, or it can willfully invade and intrude on the host. These two types of temporary spirit possessions are described as follows:

- **Invited Walk-Ins:** This type of sexual encounter involves a form of temporary possession that sometimes occurs through symbiotic relationships. In this type of relationship, the possessing spirit works in conjunction with its host (either consciously or unconsciously) in order to gather sexual partners and use them as an energetic source of "food."

Working as a sexual medium by consciously invoking a spirit entity to possess a human body is a common method of Sex Magic. In this form of invited possession, the priest willfully uses the sexual energy that has been discharged from the orgasm to energetically feed a spirit entity in exchange for the prediction of certain current

events. Without the magical ability to Invoke and Banish, sexual medium-ship should never be attempted, as sometimes long term spirit possession can occur during this type of Sex Magic.

- **Non-invited Walk-Ins:** This type of temporary possession sometimes occurs through encounters with a rogue spirit that enters into the body of one of the partners and vampires both individual's energies at the time of their orgasm. The rogue spirit then leaves the bodies exhausted and depleted. This is particularly common in situations in which one or both partners are under the chronic influence of drugs or alcohol and are in an unprotected or unfamiliar energetic environment.

GROUP SEX MAGIC

Group rituals used in Sex Magic are reserved for advanced sex magicians. Every participant in the ritual must know how to raise, control, and direct his or her sexual energies. The priests must also be determined to work the deeper spiritual aspects of their Sex Magic within the ritual.

In certain Group Sex rituals, the Daoist priests will present the invoked deity with what is known as the "Offerings of the Five." This special offering includes wine, grain, meat, fish, and sexual intercourse, and was used in ancient times in order to either seek special favors of the gods, or to accomplish certain magical tasks. Each of these five offerings represents a specific Element, described as follows:

- **Grains:** This offering corresponds to the Earth Element and relates to the breath.
- **Wine:** This offering corresponds to the Wind Element and relates to the energy activation.
- **Meat:** This offering corresponds to the Fire Element and relates to the tongue.
- **Fish:** This offering corresponds to the Water Element and relates to the saliva.
- **Sexual Intercourse:** This offering corresponds to the infinite space of the Wuji and relates to the female receptive, creative process.

In this type of Group Sex ritual, it was absolutely forbidden for any of the participants to cross any of the energetic barriers (i.e., step beyond the Four Sacred Corners, step out of the Magic Circle, approach the Altar Space, etc.) during the

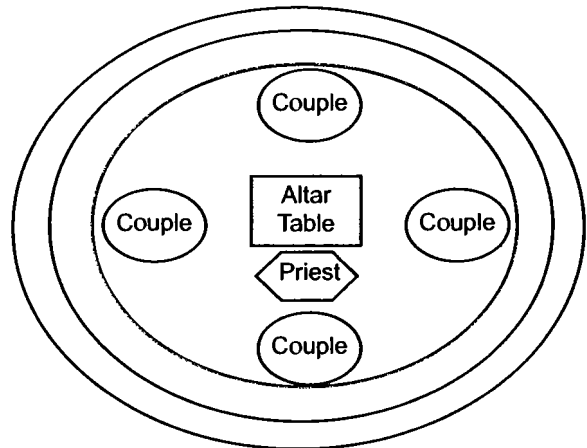


Figure 1.247. In Group Sex Magic, it is important for the participants to stay within the Magic Circle in their assigned corners.

ceremony (Figure 1.247), or the entire energetic chain would be broken, and the magical ritual would become worthless.

Generally, rituals used in Group Sex Magic practice various types of sexual techniques. For example, they can use masturbation, sexual intercourse, or oral sex in order to generate and increase the energetic power contained within the Magic Circle. When establishing an energetic atmosphere of this type of intimate contact, trust and openness is extremely important within the group. Therefore, some magical systems will begin their Group Sex Rituals with harmonizing meditations and chanting mantras.

A larger group will always have a leader (i.e., a priest/priestess) who is not participating in the sexual act, but who is responsible for spiritually and magically guiding the sexual power of the group. This leader is also responsible for the banishment rituals and for directing the timing and cultivation process of the ritual. This frees the participants of the group to be completely sexually involved, and allows enormous amounts of sexual energy to be created.

At the appropriate time, the leader will direct the group to focus their energy into the direction of the chosen goal. The leader will then raise the energy. At the peak of the sexual climax, the leader will channel all of the gathered energy into accomplishing the desired magical goal.

BLOOD MAGIC AND SEX MAGIC

The sex organs contain powerful transformational energy; therefore many priests believe that released sexual energy is an excellent way to reach higher states of consciousness. However, Sex Magic can also be used to create powerful energetic thought form entities (as well as to summon various powerful spirit entities). For example, some priests of black magic use the powerful release of the life-force energy from an animal or human sacrifice, and combine it with the culminated sexual power released during group orgasm, to greatly increase the magical power generated inside the Magic Circle. This combination of Blood Magic and Sex Magic set a foundation for extremely powerful interactions with demonic entities.

The following are examples of two ancient magical practices that used the combination of Blood Magic and Sex Magic to create the energetic forms of powerful spirit entities used for hexing and psychic attack:

MENSES BLOOD AND SEX MAGIC

In order to create a more powerful spirit entity used for hexing, a male priest would choose to have sex with a female during the beginning time of her menses. This type of magical ritual is considered to be a dark or sinister form of Blood Magic, and was practiced as follows:

- After summoning all of the various Elemental powers to the altar area, the priest would place the woman supine (on her back) on the Earth altar table. The woman would be completely naked except for a black cape that was draped around her neck and back.
- Next, the priest would draw a talisman on the woman's Lower Dantian (lower abdominal area) with specific Blood Ink and ash while speaking special magical incantations. The Blood Ink was to be gathered from the recent sacrifice of a white rooster.
- The priest would then place a magical talisman that had been written in vermilion ink on yellow paper onto the woman's Lower Dantian (over the skin talisman). The paper talisman (containing planetary icons, special

symbols, and magical instructions used for summoning and dispatching the spirit entity) had been previously written in preparation for this magical ritual.

- The priest would then begin to engage in sexual intercourse with the woman. At the height of sexual climax, when both began to achieve orgasm, the priest would immediately remove his penis from the woman's vagina and ejaculate his sperm onto the paper talisman.
- While ejaculating the sperm, the priest would speak a specific summoning breath incantation.
- After wiping the woman's menses blood off of his penis onto the paper talisman, the priest would then spit onto the paper talisman and blow hot air while speaking a sealing incantation into the combined mixture of body fluids.
- Next, the priest would wad-up the paper talisman (now containing blood, semen, saliva, and breath) and burn it over the alter candle fire. These candles were not the traditional red (used in Daoist magical rituals for summoning the celestial gods), but were instead white (used in Daoist magical rituals for summoning the spirits of the dead and the gods of the Underworld). It is important to note that some systems of western sorcery use black candles when performing this type of magical ritual. The candles were to be lit and positioned to the right and left of the woman's body during the entire ritual. The candle fire was used to complete the final act of the "creation" and energetic "activation" of the magical talisman to summon the spirit entity.
- If the priest was using the magical ritual in order to "create" a spirit entity, then, at this time, the priest would give the spirit entity a "summoning name" and initiate a specific magical Hand Seal with which to summon it. Then, spirit entity would be given a specific function (its "task" and purpose of existence), wherein the priest would describe how the spirit entity would energetically "feed" itself (e.g., attach itself to the victim's Wei Qi field,

etc.). If the spirit entity was not given specific instructions in how to replenish its energetic form, it would naturally choose to energetically sustain itself by “vampiring” the priest’s Wei Qi fields at night when he or she slept. In ancient Chinese sorcery this “feeding” act was known as “the child feeds from its mother.”

- Once the spirit entity was dispatched, the karma created from the hexing was finally set into motion.

BLOOD SACRIFICES AND GROUP SEX MAGIC

Performing Blood Magic as a group in order to summon and dispatch an extremely powerful spirit entity required the orchestration of usually four to five couples (i.e., eight to ten priests). The magical ritual was performed in conjunction with a grandmaster responsible for leading the group and personally performing the Blood Sacrifice. When performing this type of magical ritual, the priest who leads the group (either a male or female) would usually proceed as follows:

- After drawing the Magic Circle and placing the four couples on stools (each stool is positioned in one of the four directions), the priest leading the ritual would begin to summon all of the various powers to the altar area. The male priests would be completely naked except for a brightly colored silk cape. Each cape is represented one of the four specific Element colors and their directions of power (Red-South, Black-North, Green-East, and White-West). In certain magical traditions, sometimes only four black silk capes are used when performing this type of magical ritual. All of the men were positioned to be facing the center of the circle, with the women (who were completely naked), straddling the men on the stools.

- At the direction of the priest leading the ritual, all four couples would begin performing sex, using forceful sound exhalations generated to a specific cadence. Performed properly, this rhythm resembled that of a strong group panting. The resonating sound of this group interaction would allow the sexual energy to gather greater momentum and would facilitate a powerful energetic release from the four couples inside the Magic Circle. As the sexual energy gathered momentum, a thick energetic mist was generated inside the Magic Circle.
- As all four couples continued to engage in sexual intercourse, the lead priest (positioned in the center of the magic circle) would approach the Earth Altar with an animal to sacrifice. This animal sacrifice was usually a rooster or a chicken, but certain schools of black magic would use a snake or a human. There would also be an Altar Cup filled with red wine positioned on the center on the table.
- The head priest directing the magical ritual would continue speaking certain incantations, allowing the sexual energy to build. The lead priest would wait until the couples began to energetically discharge the sexual Qi during orgasm before slicing the animal’s neck.
- At the point when all four couples simultaneously climaxed, the animal’s neck was immediately slashed and the animal’s or human’s released spirit, blood, and sexual energy (Shen, Qi, and Jing) were combined into the cup of red wine placed on the Earth Altar table.
- The head priest then offered the blood wine to the specific demonic or underworld deity that he or she was summoning. Then he or she drank the wine and requested the assistance of the demonic entity in the accomplishment of the desired task.

TONIC HERBAL FORMULAS

Tonic herbs produce an energetic effect similar to the basic strengthening and revitalizing effects of most aphrodisiacs. If a disciple was not previously taking tonic herbs on a daily basis, he or she was encouraged to do so when beginning to practice Daoist Sex Magic. The following are herbal formulas are used to enhance sexual performance. However, before taking any herb or herbal formula, it is important to first consult an herbalist or acupuncturist who can construct specific herbal formula according to your individual physical constitution.

SHOU WUJIH

Men should take a couple of tablespoons of Shou Wujih with a few drops of deer antler extract (pantocrin) in a cup of warm water twice a day (once before the morning meal and once before you go to bed).

DANG GUI SHEN

Women can also take Shou Wujih but should not add the deer antler, take Dang Gui Shen (Angelicae Sinensis) instead to help regulate the menstrual cycle. If a women is taking Dang Gui Shen, she should stop taking it approximately three days before her period. She may resume taking it three days after the period has ended. While she is having her period, she should eat peaches.

HUANG QI (RADIX ASTRAGALIS)

Huang Qi can be used by both men and women in order to tonify the body's Qi.

BALANCING THE GLANDULAR SYSTEM

The following formulas are used for balancing the glandular system.

Preparation (For Both Formulas)

Place all of the herbs of either formula in a slow cooker or a double boiler with two quarts of water. Cover and cook very slowly for 12-24 hours. Strain out as much as you can. Add 20% good brandy (about one pint) to preserve it. Take a half cup per day or 1-2 tablespoons in warm water three times a day. Take for ten days or until it runs out. Then rest for 10 days before using another batch.

Male Herb Formula

- 2 oz. Sheng Di Huang (Radix Rehmanniae Glutinosae)- gives blood to kidneys, supplies iron.
- 1 oz. Suo Yang (Cynomorii Songarici, Herba)- benefits the semen and strengthens the sinews
- 2 oz. Huang Qi (Radix Astragalis)- tonifies the lungs
- .5 oz. Gan Zao (Radix Glycyrrhizae Uralensis)- balances the hormones
- 2 oz. Palmetto Berries (Sarenoa Serrulata)- nourishes the testicles and mammary glands
- 2 oz. He Shou Wu (Radix Polygoni Multiflori)- helps retain semen
- 2.5 oz. Ren Shen (Radix Ginseng, red)- strengthens the adrenal glands

Female Herb Formula

- 2 oz. Sheng Di Huang (Radix Rehmanniae Glutinosae)- gives blood to kidneys, supplies iron
- 2 oz. Dang Gui Shen (Angelicae Sinensis)- female adrenal builder
- 1 oz. Bai Shao (Radix Paeniae Lactiflorae)- nourishes the blood
- 2 oz. Wu Bao (Rubus Tephordes) Raspberry leaves - balances the female system
- 1 oz. Huang Qi (Radix Astragalis)- tonifies the lungs
- 1 oz. Lou Kui (Cortex Cinnamon Cassiae)- stimulates circulatory fire
- 1 oz. Palmetto Berries (Sarenoa Serrulata)- nourishes the ovaries
- .5 oz. Gan Zao (Radix Glycyrrhizae Uralensis)- balances hormones
- 2.5oz. White American Ginseng Root

MALE ORGAN HERBS

- **Herbs For Rebuilding the Reproductive Glands:** These herbs can be used in tea by themselves or mixed together (see previous formula) to increase hormonal development, increasing the size of the testes and enhancing the function of the prostate.
- Suo Yang (Cynomorii Songarici, Herba)
- Palmetto Berries (Sarenoa Serrulata)
- He Shou Wu (Radix Polygoni Multiflori)
- Ren Shen (Radix Ginseng, red)
- Shou Wujih (Commercially available tonic)

- **Herbs For Balancing the Reproductive Glands**
- Ren Shen (American Ginseng, White)
- Sarsaparilla (Smilax Aspera)- For reproductive and adrenal glands
- **Herbs For Rebuilding the Prostate Gland**
- Fenugreek Seeds (Trigonella Foenum Graecum)
- Flax Seeds (Linum Usitatissimum)
- Ren Shen (Radix Ginseng, red)
- Cornsilk

FEMALE ORGAN HERBS

- **Herbs For Building the Reproductive Organs**
- Damiana (Turnera Aphrodisiaca)
- Sarsaparilla (Smilax Aspera)
- Gan Zao (Radix Glycyrrhizae Uralensis)
- Palmetto Berries (Sarenoa Serrulata)
- Wild Yam
- **Herbs For Balancing the Reproductive Organs**
- Sheng Ma (Cimicifuga Racemosa)
- Blessed Thistle (Centaurea Benedicta)
- Dang Gui Shen (Angelicae Sinensis, Corpus Radicis)
- Ren Shen (Radix Ginseng, red)
- Sarsaparilla (Smilax Aspera, Red)
- Sarsaparilla (Smilax Aspera, White)

APHRODISIACS

The different types of Aphrodisiacs can be divided into three categories under the main headings: Animal, Vegetable, and Mineral. The categories can be combined to address whatever specific condition and temperament that the priest requires.

- **Animal Aphrodisiacs:** For Animal Aphrodisiacs to be effective, they must come from animals in the wild, hunted in the right season and when the animals are in good health. Animal Aphrodisiacs include: Raw Egg Yolks, Gecko, Goat Milk, Wild Fowl, Dried Abalone, Elk Horn, Sparrow, Peacock, Mussel, Animal Sex Organs, All Slimy Sea Food, Oysters, Sea Horses, Fish Eggs, Salmon, Deer Horn, Musk Pod, and Lamb.
- **Vegetable Aphrodisiacs:** Any vegetable or herbal substances used should always be of the highest quality and gathered in the right season. Vegetable Aphrodisiacs include: Chestnuts, Ginger Root, Ginseng Root, Fennel, Onions, Gourds, Wild Rhubarb, Figs, Aconite Root, Damiana, Datura, Orange Seeds,

Glutinous Millet, Cinnamon Bark, Licorice, Wild Flowers, Lotus Seeds, Pumpkin Seeds, Garlic, Leeks, Mugwort, and Mustard Seeds.

- **Mineral Aphrodisiacs:** Preparation of the mineral substances is very complex and is considered to be an alchemical science unto itself. Mineral Aphrodisiacs include: Magnesium Orotate, Potassium Asparate, Bromelain, Sulphur, Mica, Conch Shell, Mother of Pearl, and Calcinated Gold.

APHRODISIAC OILS

These oils can be applied directly to the sexual organs. Each formula has its own unique application.

- **Aphrodisiac Oil #1:** Mix Sandalwood oil with a little crushed ginger and cinnamon. This herbal formula is effective in stimulating the genitals, mainly through its combination of heating or cooling qualities. This is considered to be one of the most effective stimulating oil formulas.
- **Aphrodisiac Oil #2:** Dilute Camphor oil with a base oil such as almond or sesame. This herbal formula is effective in stimulating the genitals, mainly through its heating or cooling qualities.
- **Aphrodisiac Oil #3:** This herbal formula is effective in increasing the size of the penis. It is applied three times a day for 45 days, or until the penis has reached its maximum size (usually two to three cun are added to the length and one to two cun are added to its girth). After the ointment has been applied three times, it is important to completely wash the oil off of the penis with warm water.

- 3 grams Rou Cong Rong (Boschniakia Glabra)
- 2 grams Hai Zao (Sargassii Herba)
- 9 fluid ounces Lu Gan Zha (Deer Liver Extract)

APHRODISIAC TEAS

- **Aphrodisiac Tea #1 (Bald Hen Tea):** The "Bald Hen" tea helps to increase sperm, prolong sexual intercourse by helping the man maintain an erection longer (even after orgasm), and increase his sex drive. The traditional story behind this formula is about a man in China who was impotent. Due to this problem, he and his wife were very disappointed that they could not have children. One day a Daoist monk

was traveling by their house on his way to the mountains, and they invited the monk in for food and a night's rest. The monk sensed the couple's problem, and as repayment for their generosity he gave the man this herbal formula.

This formula worked so well that the man was constantly wanting to make love to his wife day and night. After several weeks, the woman was so worn out and so tired of her husband's constant desire to make love that she threw the tea out into the yard. A rooster happened to eat some of the herbs, and he subsequently attempted to mate day and night with all of the hens in the yard. When a rooster mounts his mate, he holds on to the feathers on the back of the hen's head with his beak. He had attempted to mate with the hens so often that all of the feathers were pulled off of the back of the hens' heads, hence the name "bald hen" tea.

- 1 part Sha Shen (Adenophorae seu Glehniae, Radix)
- 1 part Dan Shen (Salviae Miltiorrhizae, Radix)
- 1 part Rou Cong Rong (Herba Cistanches Deserticolae)
- 2 parts Suo Yang (Cynomorii Songarici, Herba)
- 2 parts Yin Yang Hou (Epimedii, Herba)
- 1 part Ren Sheng (Red Ginseng)
- 1.5 parts Sang Piao Xiao (Mantis Cocoon)
- 1 part Xuan Shen (Scrophulariae Ningpoensis, Radix)

If you let one part equal a half-pound, mix all of the herbs together and divide them into four equal piles. Place each pile into a plastic bag and store three of them in a dark cool place. Take the remaining pile of herbs and place them into a four or five gallon non-metallic pot (a glass crockpot is ideal, stainless steel is acceptable, but aluminum is forbidden). Fill the pot with water and cook on a low flame until half of the water is gone (about eight hours). Pour the remaining liquid into one gallon glass jars and store in the refrigerator.

Again, fill the pot with water and cook over a low flame until half the water is gone. Pour off the rest of the liquid into one gallon jars and store in the refrigerator. You should now have 4 or 5 gallons of tea. Taking one cup a day (heat it up before you drink it), this batch will last just over two months. When this batch is gone, take out another of the piles and do the same thing. The four piles will last for ten months to one year. Take one cup every morning for this period of time and then do not take the formula for the next ten months to one year. The only caution is that you should not take any citrus for a few hours after taking your cup of tea. Also, women should not take this tea at all.

- **Aphrodisiac Tea #2:** These following tea can be enjoyed by both men and women.
 - 1 part Cinnamon (Cinnamomi Cassiae, Ramulus)
 - 1 part Green Cardamon Pods (Elettaria Cardamomum)
 - 2 parts Fresh Ginger (Zingiberis Officinalis, Radix)

Pound these herbs together with mortar and pestle while speaking an "Infatuation" incantation, and then add the following:

- 9 Black Peppercorns (Piper Nigrum)
- 1 pinch Nutmeg (Myristica Fragrans)
- 3 Cloves (Eugenia Carophyllus)
- 1 pinch Saffron (Crocus Saliva)

Boil for ten minutes, strain and add 1 part dried crushed ginseng root. Allow tea to sit for one half hour. You can add honey as a sweetener.

- **Aphrodisiac Tea #3:** Boil these herbs in four cups of water for ten minutes, strain and drink. This tea may be enjoyed by both men and women.
 - 1 oz. Cistanches (Herba Cistanches Deserticolae)
 - Rou Cong Rong

- 1 oz. Cnidium Seeds (Cnidii Monnieri, Frustus) She Chuang Zi
- 1 oz. Chinese Dodder Seeds (Cuscata Chinensis, Semen) Tu Si Zi
- 1 oz. Ginseng (Siberian) Ren Shen
- 1 oz. Chinese Senega Root (Polygala Tenuifoliae, Radix) Yuan Zhi
- 1 oz. Schisandra Fruit (Schisandrae Chinensis, Fructus) Wu Wei Zi

- **Aphrodisiac Tea #4:** Boil these herbs for about ten minutes in four cups of water, strain and drink. This tea can be enjoyed by both men and women.

- 1 oz. Rou Cong Rong (Herba Cistanches Deserticolae)
- 1 oz. Gan Zao (Radix Glycrrhizae Uralensis)
- 1 oz. Palmetto Berries (Sarenoa Serrulata)
- 1 oz. Damiana (Turnera Aphrodisiaca)
- 1 oz. Tu Si Zi (Cuscata Chinensis, Semen)

- **Aphrodisiac Tea #5:** Dry roast two tails of a Chinese Red-Spotted Leopard Gecko (a male and female), between two pieces of pottery tiles. Then add 1.5 ounces of Epimedium Sagittatum (Horny Goat Weed), and ground both ingredients into powder. Mix the powder in tea or wine to enhance sexual desire.

HERBAL APHRODISIACS

1. Chin So Ku Ching Wan - Take fifteen each, three times a day
2. Kava Kava Root (Piper Methysticum) - Make into a tea and drink.
3. Yohimbe (Pausinystalia Yohimbe)- Make into tea and drink. Also take with vitamin C to increase potency.

APHRODISIAC PILLS

- **Aphrodisiac Pill #1:** This herbal formula is a very strong male sexual tonic. Grind these herbs into powder and put into OO size capsules. Take two pills three times a day on an empty stomach.

- 10 oz. Jiang Can (Bombyx Mori) Silkworm
- 10 oz. Lu Jiao Jiao (Cervus Nippon) Deer Antler

- **Aphrodisiac Pill #2:** This herbal formula is taken in order to increase sexual prowess, increase the size of the penis, and improve the quality of the ejaculation. It can be taken in pill or tea form three times a day for nine consecutive days.

- 3 grams Rou Cong Rong (Boschniakia Glabra)
- 4 grams Suo Yang (Cynomorii Songarici, Herba)
- 3 grams Tu Si Zi (Cuscata Chinensis, Semen)
- 3 grams Ren Shen (Radix Ginseng, red)
- 3 grams Yuan Zhi (Polygala Tenuifoliae, Radix)
- 3 grams Wu Wei Zi (Schisandrae Chinensis, Fructus)

- **Aphrodisiac Pill #3:** This herbal formula is designed for men over forty years of age. It is taken in order to increase sexual prowess, increase the size of the penis, increase sexual prowess, and improve the quality of the ejaculation. It can be taken in pill or tea form once a day for three consecutive months.

- 4 grams Xian He Cao (Agrimoniae Pilosae, Herba)
- 4 grams Rou Cong Rong (Boschniakia Glabra)
- 4 grams Bo Zi Ren (Ceder Seeds)
- 4 grams Tu Si Zi (Cuscata Chinensis, Semen)
- 4 grams Ren Shen (Radix Ginseng, red)
- 4 grams Yuan Zhi (Polygala Tenuifoliae, Radix)
- 4 grams Che Qian Zi (Semen Plantaginis)
- 4 grams Wu Wei Zi (Schisandrae Chinensis, Fructus)

HERBAL INFUSIONS TO SWEETEN THE JUICES

The following ingredients can be blended together in order to create an herbal tea or infusion that will perfume the body's juices. This tea should be consumed 1 hour before making love.

After placing all of the herbs in a cup of water, allow the herbs to become fully fermented before drinking.

- Rose Water
- Mint
- Orange (or Orange Peel)

APPLICATIONS OF SEX MAGIC

In ancient China, the art and skill of sexual intercourse was widely studied and celebrated by people from all classes and walks of life. This fact is demonstrated through ancient Chinese literature, archaeological records, and art discovered in the form of erotic imagery, such as those found in the tomb decorations of the Zhou Dynasty (1028-221 B.C.). The reason for this popularity was the understanding that sexual intercourse could be used to enhance one's internal spiritual practice and bridge the gap between the physical realm and the spiritual realm.

When properly harnessed, the unique magical states that arise through sexual activity provide a unique experiential conduit that can be used to transcend the "normal reality" of the physical realm. Therefore, the ancient Daoists practiced Sex Magic to enhance and empower the energetic potential of a wide variety of many magical techniques. Because this powerful form of magic could be used to either create or destroy, the true teachings of Sex Magic were generally kept hidden from the public, and only passed down from master to disciple.

The fundamental principle of Sex Magic is the understanding that sexual energy (e.g., the heightened spiritual bonding that occurs during the act of sex) is one of the most potent and accessible magical forces available to human beings.

The basic techniques of Sex Magic involve attaining altered states of consciousness through sexual intercourse and directing this energy towards obtaining magical powers, or using sexual energy to raise the energy of a priest's magic circle or magical ritual. Once this type of magical power had been generated, the priest would then direct the sexual energy towards a specific magical purpose and function.

Some basic examples of magical techniques empowered through Sex Magic include the following (Figure 1.248):

- **Evocation:** In this form of training, the priest uses Sex Magic to induce a trance in order to contact a spirit entity. This type of Sex Magic can also be used to create or build up an energetic form for the spirit entity to assume.

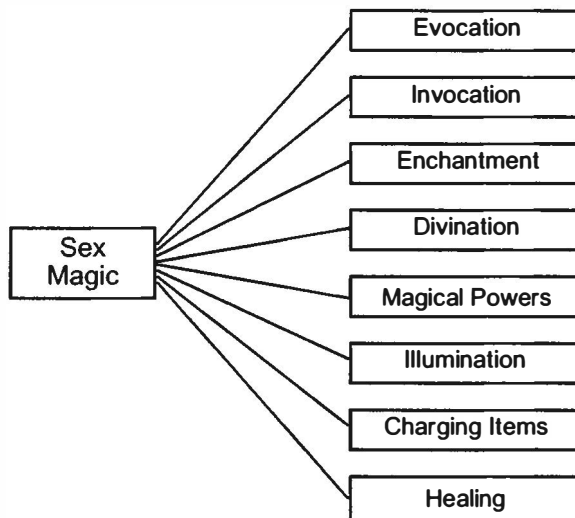


Figure 1.248. Examples of Applications of Sex Magic

One advanced secret practice of Daoist Sex Magic, requires the priest to transform his three bodies (spirit body, energy body, and physical body) into the image of an evoked celestial immortal. According to ancient Daoist teachings, when a priest performs the "Mutating to be Divine" (Bian Shen) or the "Assembling the Divine Force" (Lian Shen) magical ritual, he transforms his human body into a powerful creative force, able to supernaturally effect the various realms of the universe. When both the priest and his mate transform into celestial beings, the magical cultivation powers generated from their sexual encounter will more than doubled their energetic potential.

- **Invocation:** In this form of training, the priest uses the generated power of orgasm or prolonged trance in order to allow a spirit entity to enter into the shell of the physical body. In this form of Sex Magic, the priest can either use his or her own body or his or her partner's body for the ritual Invocation.

The practice of Ritual Invocation in Sex Magic has been used for centuries by many magical traditions. This form of ritual magic can be used by a couple wishing to conceive a child; in this instance, the couple uses Sex Magic to contact an enlightened being and

request it to enter the forming embryo during conception. The couple is then responsible for raising this enlightened little one until the child begins his or her spiritual mission.

- **Enchantment:** In this form of training, the priest creates a magical seal representing his or her desire and charges it with the energy released during orgasm. The magical seal may have an abstract, pictorial, or semi-abstract form. This seal may be created from any energetic medium. Once created, this magical seal can be programmed to exist in any realm (e.g., the physical, energetic, or spiritual realm) that the priest desires. Visual symbols written in energetic space are the most popular form of magical seals. However, many priests also use sound symbols (mantras) and tactile symbols (charms) in magic as well. The magical training books called the Grimoires are known to list pages of such magical seals.
- **Divination:** In this form of training, the priest uses the altered state induced by Sex Magic in order to receive information through trance induced visions.
- **Magical Powers:** In this form of training, the priest uses Sex Magic in order to develop magical skills and increase his or her magical abilities. This particular type of training is so personal that it depends almost entirely on the practitioner and the type of magical work being done. For example, many Daoist practitioners use Sex Magic to cultivate Jing, Qi, and Shen in order to create the Golden Embryo used in Soul Travel.
- **Illumination:** In this form of training, the priest uses Sex Magic in order to quicken the evolution in the conscious process of spiritual growth. When the sexual force first begins to move, the individuals involved begin to respond to the sensations of their imagination and intention. The individual's energetic centers and channels open and expand, and their entire energetic system rewires itself surrounding the new relationship. This energetic rewiring allows the individuals the ability to

carry greater amounts of Qi and Shen into the relationship.

In a normal sexual act, part of the excitement induced within the individuals occurs from the mixing and blending of energies and the karma that is exchanged. This energetic interaction causes the individuals life-force organs and channels to deeply connect with each other, creating twice as much power within the individuals channels. This newly experienced supercharged energetic power temporarily imitates conscious evolution and consequently temporarily breaks the couple away from the cultural trance imprinted by society.

When this supercharged energy is used consciously, the individuals can then begin to restructure the energetic movements of their organs and channels. As this transformation occurs, the Qi and Shen are caused to deliberately flow between the couples organs and channels. Instead of simply experiencing the energy inside of one's own body, he or she will also feel and experience it inside the partner's body as well. At this point, the priest can shape-shift and either transform himself or his independent subtle energy body into the energetic form of a celestial deity. The magical skill required in this type of energetic transformation allows the priest's spirit body to draw nourishment from another source (human or spirit).

- **Charging Items:** In this form of training, the priest uses Sex Magic in order to charge his or her magical tools. This is accomplished by energetically imprinting the magical tools with the energy of orgasm, as well as with sexual and other bodily fluids (e.g., sperm, saliva, menstrual blood, etc.).
- **Healing:** In this form of training, the priest uses Sex Magic in order to heal his or her physical, mental, emotional, or spiritual states. This type of Sex Magic can be used for the priest's own healing, for healing his or her partner, and for healing others (e.g., distance healing).

SEX, LOVE, HEXES, & SPELLS

In Daoist Sorcery, the practice of magic includes a wide variety of techniques that can be either benevolent or malicious in application. Throughout the history of "love and romance," priests from all cultures and magical traditions have been called upon to use their magical skills in order to help someone find a mate, return a lover, ruin a rival's personal relationship, cause a estranged X-mate to become impotent or childless, or cause the instability, separation, or death of a marriage.

Although creating love spells that induce passion and romance can seem both alluring and intriguing, when the supernatural forces of magical rituals are used in order to find and procure an unwilling mate, the powerful sorcery imposed on that victim can sometimes have extremely negative effects. There are many perils that an individual may encounter when he or she attempts to magically influence and control the outcome of such situations, especially if priest purposely seeks to alter a victim's personal code of conduct by engaging in an elicit love affair.

In each lifetime, it is normal to have at least one encounter with an individual that touches the deeper aspects of the soul and allows the individual to experience profound realms of love and sensual passions. These encounters can create a powerful energetic resonance within the three bodies (physical, energetic, and spiritual), as well as within the body's internal organs systems and channel systems. These energetic shifts normally leave a lasting impression that can sometimes be life-transforming.

Most priests understand that these types of passionate encounters are indeed rare, and the energetic exchanges experienced from these "supernatural connections" are considered to be spiritual "gifts." Sometimes, however, the emotional thoughts and feelings attached to these powerful energetic exchanges can overtake an individual's mind and can cause the individual to become obsessed over the relationship. When this happens, the individual can lose control over his or her rational mind, and he or she can eventually become "haunted" by delusional fan-

tasies, obsessed with the thoughts and desires of possessing the lover. This can sometimes cause an individual to seek "alternative ways" in which he or she can hold onto and maintain the energetic connection with the lover.

Sometimes the chance encounter between two individuals can become so "emotionally charged" that a priest may be purposely contracted to use and direct his or her magical rituals in order to manipulate the thoughts and feelings of an individual. In order to accomplish this task, the priest would generally require the individual's name, some type of personal item (i.e., article of clothing, hair, signature, favorite "toy," etc.), a picture or description of the individual, and if possible their birth location and their Four Pillar birth times (year, month, day, hour). All of these items act as magical correspondences, and are used for helping the priest establish a powerful energetic link between the victim and the items chosen (i.e. a magical talisman, charm, hexing doll, sachet, etc.) to overshadow and influence the victim.

When constructing the magical tool used to overshadow a victim, the priest would sometimes crush specific herbs while speaking binding incantations in order to further influence the outcome. Pungent and Bitter herbs are used to bring bitterness into the victim's life, and sweet smelling herbs are used in order to bring sweetness or to seduce. These herbs are then added into or poured over the constructed magical tool and used to further empower the priest's overshadowing effect.

Love Spells and Love Hexes are sometimes used in situations wherein the feelings involved are "one-sided," such as situations in which the depth of internal connection and passionate love has eventually died out or is otherwise unreciprocated. One example of this type of situation is when a woman's once passionate lover decides to leave her, and she eventually discovers that he has no intention of returning back to the relationship. In such cases, there is unfortunately no "quick fix" that can help to cure the emotional despair felt by someone whose hopes, dreams, and feelings of sharing a future with someone have been shattered by the unrequited love. This type of

emotional and spiritual healing takes time: the deeper the wounding, the longer the time.

If, instead of using the time of separation to heal, the individual resorts to the use of black magic, or hires a powerful priest in order to “remedy the problem” and win the departed lover back, the situation often goes from bad to worse. One popular magical spell initiates a powerful curse onto the departed lover, creating a situation in which the departed victim falls into a sea of despair. This type of psychic attack continues until the departed lover eventually returns back to his or her estranged mate (i.e., the one who secretly initiated the original attack of the powerful hex).

Magical spells used by priests to trap lovers can sometimes cause their victims to become confused, feeling a strange but unstoppable powerful attraction towards the individuals who initiated the hex. In this type of energetic and spiritual overshadowing, if the magical spells are not properly countered, they can cause the victim to eventually become so obsessed that he or she eventually goes insane. In ancient China, it was taught that priests who want to avoid falling victim to these types of magical spells must ensure that their personal objects (i.e., hair brush, intimate clothing, etc.) do not fall into the hands of unscrupulous individuals. It was also known that the priest should keep his or her personal information (i.e., year, month, day, hour, and place of birth, etc.) secret.

The wide variety of spells and rituals used in Sex Magic can be divided into several categories, including: Love Spells, Spells for Saving a Marriage, Spells for Cursing a Marriage, Spells for Bringing Back a Wayward Mate, and Spells for Cursing a Departed Lover (Figure 1.249).

LOVE SPELLS

Most Love Spells are extremely effective, especially if they are performed correctly. However, there is generally a moral “code” most priests follow that regulates his or her conduct and integrity. Regarding spells that influence or control another’s will, if a priest decides to personally use magical powers to win the affections of an individual who would otherwise be indifferent to his or her charms, serious consequences can sometimes

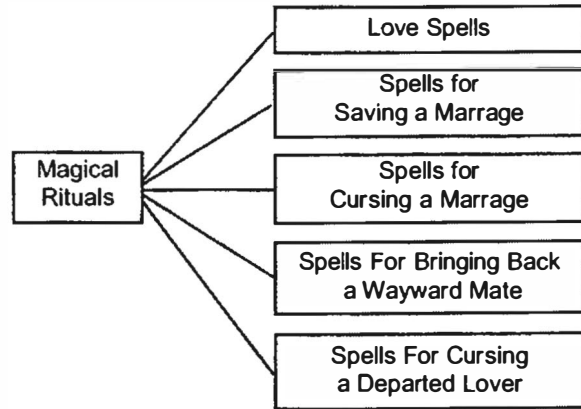


Figure 1.249. The most common types of magical rituals used in Love Magic

manifest. For example, a priest who uses magical rituals to further his or her own sexual interests may end up being haunted and energetically manipulated by the ghosts of sexually deviant individuals whose passions and animal instincts were out of control at the time they died. If this occurs, the priest can become haunted and/or intensely disturbed by sexual dreams, lascivious mental images, and sexual nightmares.

In most spiritual traditions, divine entities are intimately connected with both sex and marriage. In the Chinese culture, if an individual is having difficulty finding a suitable mate, he or she is sometimes encouraged to sacrifice to a specific celestial deity. Other individuals will seek the assistance of Daoist priests in order to remedy the situation and increase their chances of success. The following are some examples of ancient spells still used in China today for capturing the love of a mate.

THE “BINDING THREAD” SPELL

In this love hex, the priest is using hexing doll magic to induce one person to love another. The effect of this magical spell is so powerful that it has been known to bring the two lovers together even if they live in separate cities, and even if they have different opinions as to their relationship with the other. One teacher stated that, “the fact that a single red thread can be more powerful than the will of two people proves that Daoist sorcery is an awesome weapon in matters of love.”

- In this magical spell, the priest secures two hexing dolls (one male and one female), each doll representing one of the two lovers.
- The dolls are energetically “baptized,” and specific information about each person is affixed to both dolls. Their names, birth information (i.e., year, month, day, time, and location), and pictures) and picture is used to represent the couple he wishes to unite.
- Next, The hexing dolls are then placed face to face, and their ankles are tied together with a red ribbon or cord. As the priest binds the hexing dolls’ feet together, he or she speaks a binding and producing incantation.
- Then, the priest performs a magical ritual in which he or she writes two petitions asking the Moon Goddess Heng O (Figure 1.250) to unite the two people in question.
- One petition is burnt; the other is placed between the hexing dolls.
- After the ceremony, the priest hides the hexing dolls in a box and only takes them out to “feed” them and repeat the ritual.

After a short time, the person being hexed will feel compelled to love and seek the partner represented by the other doll. This method is used to force an unwilling person to feel affection for a particular individual.

THE “BINDING HAIR” SPELL

For some women, one of the biggest problems in life is securing the love of the man she wants. Friendship and temporary love affairs are easy to come by, but true love is difficult to find and even harder to secure. To an individual who is love-starved, sometimes finding a desirable candidate for marriage becomes a lifelong quest.

In ancient Chinese culture, a woman who desperately wanted to keep her man and avoid becoming a spinster, had to devise a way to trap him. One of the most powerful and effective ways to accomplish this was to utilize the following magical “catching the prey” technique. The primary method used in this magical spell was to obtain a strand of hair from the man the woman loves. The magical ritual is described as follows:

- The man’s hair was combined together with

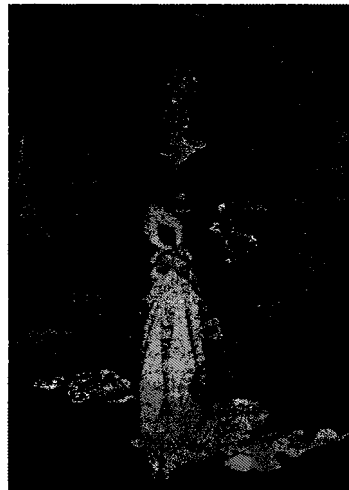


Figure 1.250. Heng O, Goddess of the Moon

his picture and birth information (i.e., year, month, day, time, and location), along with a piece of his underwear (it was important that the underwear had been stained by internal discharges from their love making).

- The woman would then combine all of these objects together and burn them with a petition addressed to the Goddess of the Moon, Heng O, along with various offerings and spirit money.

THE “BINDING PICTURE” SPELL

This spell is also used when a priest is trying to ensnare a mate in a magical net of love. In this type of magical ritual, a picture or another type of personal icon is used to represent the energetic nature and acquired personality (Zhi Shen) of the intended victim. This magical spell is used to overshadow the victim’s spiritual nature and is practiced as follows:

- First, the priest acquires a picture of his or her intended victim.
- Next, the priest then writes the victim’s birth information (i.e., year, month, day, time, and location) onto the back of the photo.
- Then, the priest wraps the picture up, binding it with a red ribbon and sets it face down on the earth altar, surrounding it with black candles.
- If the priest does not attain positive results within a few days, the priest will then use a black thread and sew across the picture of the victim’s eyes, mouth, and ears, completely

covering them. This ensures that the victim will not have eyes, ears, or words for anyone other than the priest who is casting the spell.

THE "SCENT OF A WOMAN" HEX

This magical technique uses food in order to "implant" subtle suggestive influences into the victim's subconscious mind. These implanted images are then later triggered and activated through constant exposure.

- According to the ancient teachings of Daoist Folk Magic, any women wishing to gain the love of a man should make a spice cake for him.
- During the process of making the cake she passes some of the ingredients between her thighs and under her arm pits to charge it with the energetic emanations of her body.
- The man being pursued will not consciously notice any difference in the food as he enjoys it. However, over time the subtle imprinting of her sexual energy is slowly ingested and creates a longing desire for her.

THE "THREE MOON" HEX

When the subtle powers of enchanting words or physical attributes are not enough to keep a lover spellbound, a sorceress may choose to initiate the "Three Moon Hex." According to ancient Chinese teachings, the magical ritual used for creating the Three Moon Hex is quite simple, yet the power of the spell is immensely destructive to the victim's mental and physical health. This ancient spell is still practiced in many parts of Asia today.

This type of Love Spell has been time tested, and found to be extremely effective. It is said that any man who wishes to guard against this type of hex would do well to remember the principle of ancient Chinese military strategy that states, "Where black magic and treachery are concerned, always beware of those nearest you."

- The Three Moon Hex calls for the woman to mix a small amount of her menstrual blood into her lover's food. The unsuspecting victim will not be able to taste the addition content unless he knows about the hex and is looking for signs that it has been cast.
- The Three Moon Hex is repeated for three consecutive months, hence the name of the spell.

- At the end of the three-months, the man will find that he is totally within the woman's power and that no other woman exists for him.
- If the hex fails to yield results, the sorceress secures a piece of her victim's underwear that has been soiled with the essence of their love making and creates two dolls out of it.
- The sorceress then wraps the two dolls up in a piece of her own underwear and buries them.

SPELL FOR ENSNARING A MARRIED MAN

This spell is used by a sorceress in order to force a married man to fall in love with her. When initiated correctly, the spell will overshadow the thoughts and feelings of the married man, forcing him to fall in love with the sorceress and leave his mate.

When casting this type of love spell, female priests obtain the best results when they address their petitions to a female spirit entity. In ancient China, the Goddess Heng O is considered to be the ruler of the Moon and most women pray to her for assistance and guidance. Magical rituals performed in her name are particularly effective if done when the moon begins to wax. In order to transform the married man's affections, the sorceress will proceed as follows:

- First, the sorceress makes three small pillows using pieces of her own underwear and pieces of cloth gathered from the cuff of a pair of the victim's pants.
- After the three pillows have been made, the sorceress takes a photograph of the victim and writes his name and birth information (i.e., year, month, day, time, and location) onto the back of the photo.
- Then, the photo is placed on the altar with the three pillows.
- Next, the sorceress burns spirit money, incense offerings, and petitions dedicated to the Goddess of the Moon Heng O, asking the goddess to force the man to love her.
- After the spell is cast, if the victim is married or lives with another woman, the sorceress will go to his house and place a coin on the front doorstep to ensure that her curse will be effective. When the victim's wife or mate looks at the coin the next morning, she will lose all the power she has over her man.

SPIDER HEART-BINDING TALISMAN

The following is a Mao Shan Sex Magic talisman, used in ancient Daoist sorcery to "Bind" the heart of an unsuspecting victim for a sexual relationship (Figure 1.251). The name of this ancient talisman is the "Spider Heart-Binding Talisman," and it is used to summon a Spider Demon in order to "overshadow, tie, and bind" a victim's mind and spirit.

- In order to magically activate the powerful spell of this secret talisman, the sorcerer must first draw three copies in black ink on yellow paper.
- Next, the sorcerer must gather a small amount of eel's blood and chicken's blood, and mix them both together in a small ink bowl.

Men: To overshadow a woman, use the blood of a virgin chicken (female), mixed with eel's blood.

Women: To overshadow a man, use the blood of a rooster (male), mixed with eel's blood.

- The sorcerer will take the Magic Ink Pen and dip it into the combined blood mixture, and then tap the blood onto the bottom of the talisman. This is done in order to activate and empower the talisman's magical spell.
- Next, the sorcerer will burn and drink the ashes of the first copy. Burn the first copy at the altar, and collect its ashes inside an altar dish. Then, transfer the ashes into the altar cup and drink it.
- Then, the sorcerer will burn and spread the ashes of the second copy. Burn the second copy at the bed, and collect its ashes inside an altar dish. Then place the altar dish under the bed, or secretly scatter the ashes discriminat- ingly along the foundation of the bed (i.e., so as not to attract attention).
- Next, mark the victim somewhere on their body with the ashes of the third copy. Burn the third copy, and collect its ashes inside an altar dish. Then rub the ashes somewhere on the victim's body, or have the victim unknow- ingly walk over the ashes.

Once magically activated, the magic talisman will summon the Spider Demons. These Spider Demons will begin to overshadow the victim by clouding and sealing up his or her mind and soul.



"The Pure Ones
Power Opening Channel"

"Bagua Master Fu Xi,
Assisted by
The Spider Virgin Boy,
& the Spider Virgin Girl
Gives the Command
to perform magic"

"Summon the magic of the
Spider Demon"

"Tag and insert into the
victim this spider's
magical web a hundred
times a day, and tie
thousands of knots
during the night!"

"Placing the magical web
on ___'s soul and spirit
and quickly bind it to my
heart and body!"

"They cannot leave me!
We are bonded by magical
glue, and forever fused
together! Tied together
with the power of ghosts,
sealed within the heart,
and bonded together!"

Magical Ghost Seal

Figure 1.251. The Spider Heart-Binding Talisman

When activated, this magical talisman will summon many spirit entities in order to carry out the overshadowing magic.

First, the victim's soul and mind will become magically sealed, making them lose their life purpose and direction.

Next, the victim will begin to feel frustrated, depressed, and suffer from a sudden lack of self-motivation and low self-esteem.

As the magical powers of the spell continues to grow stronger, the victim will eventually lose the energy to resist the sexual advances of the sorcerer. Eventually, because of the overshadowing and lack of self-control, the victim will succumb to the sexual advances of the sorcerer.

SPELL FOR ENSNARING A MATE

When an individual aspires to marry someone who has rejected him, the following spell is used to overshadow and capture that person's affections.

- First, the priest acquires one of the victim's personal belongings (i.e., a piece of clothing) and wraps it into a bundle along with the victim's photograph, the Four Pillar times of her birth (i.e., year, month, day, hour), and the location of her birth (the area on Earth through which the victim's eternal soul entered into the physical realm).
- Next, the priest hangs this bundle directly above the incense burner of the celestial altar. In time, the slighted lover will obtain his wish.

THE "BALL OF NEEDLES" SPELL

This magical spell is designed to soften a victim's resistance and to make him or her more receptive to an infatuated lover's advances. In order to perform this magical ritual, the priest will proceed as follows:

- First, the priest obtains the victim's birth information (i.e., year, month, day, time, and location), picture, and a piece of the victim's clothing (i.e., a handkerchief or undergarment).
- Next, The priest fashions all of the objects together into a tight ball and secures the ball with needles or nails.
- This package must be buried near the victim's house or at least in the same town or city; otherwise, it will not be effective.
- In time, the victim will feel that he or she is dying of love for the person who hexed him or her and will rush to the infatuated lover's side.

SPELLS TO STRENGTHEN A MARRIAGE

Marital difficulties can be caused by either internal and external factors. Internal problems arise when the marriage takes place for reasons other than true love (i.e., when alliances between families are sealed through matrimony; or when a person marries primarily for power, money, or fame, etc.). In traditional China, another internal factor that could create problems for newlyweds

was if the mother-in-law disliked her daughter-in-law. Since her son ends up financially providing for an outsider instead of just for his own family, in the Chinese culture this type of rejection is sometimes considered to be natural. However, in extreme cases, infighting between the in-laws can result in a detriment to the couple's relationship.

External problems can occur when those around the newlyweds become interested in ruining the couple's future and begin to use black magic in order to achieve their goals. In this case, the evil consequences of this type of sorcery will not only be felt by the couple, but by their relatives as well.

In ancient China, in order to avoid these kinds of problems, the parents were encouraged to occasionally write "marrying petitions" to the celestial gods for their children. When burning these "marrying petitions," the parents would ask that the celestial gods help them find good spouses for their children when they come of marrying age. In this way, the celestial gods help ensure that the children's marriages will be happy ones and that everyone will be content.

When a Daoist priest was hired and used to positively influence this union, the match was said to be "influenced by supernatural means." The following are examples of ancient spells still used in China today for saving or positively influencing a marriage.

MARRIAGE BONDS AND REINCARNATION

Marriage is considered by many to be the strongest physical, energetic, and spiritual bond that human beings can form in the physical realm. This bond can sometimes be even stronger and more powerful than the bond that exists between friends or the bond existing between parents and their children.

The ancient Chinese believed that the fates of those who are married on Earth are so inextricably interwoven, that their energetic and spiritual bond is not easily broken, even when they die. It is said that if they truly love each other, a couple can be given another opportunity to meet again in their next reincarnation. Although the couple may sometimes be born in reversed roles, (i.e., the

man will be born as a woman, and the woman will be born as a man), the love that they share is permanent.

- It is believed that if a couple wants to ensure that they will meet again in their next life, they can renew their marriage vows at the exact time when one of them is about to die.

In this way, the couple will secure their marriage and commitment in the eternal void of the hereafter.

- When the couple eventually returns back to the physical realm, their energetic commitment will cause destiny to reunite them again in an even more fulfilling marriage.

SPELL TO DESTROY GOSSIP

There are certain individuals who become envious of any couple who displays great joy, happiness, and affection in their marriage. Envy is an emotion that few people can avoid feeling, and it sometimes arises when others enjoy their success. An envious person can destroy his or her victims' joy by gossiping about them, by spreading lies and accusations, or by cursing them.

Few couples can escape such malicious attacks unscathed. If a couple encounters individuals who are envious of their marriage and who are spreading false lies and rumors about them, it is imperative that the couple deal with envy by attacking it at its energetic roots. In ancient China, one common method of dealing with gossip was to use magical rituals in order to counter and destroy the gossip's malicious effects. In order to divert the dark energy that has been created and projected through envy, a priest will proceed as follows:

- First, the priest constructs a hexing doll representing the gossip or gossiper.
- Then, the priest performs a magical ritual in which he places a lock on the doll's mouth and snaps it shut to silence the gossip.
- Next, the priest takes dirt previously gathered from a cemetery and lightly sprinkles it all over the hexing doll.
- Then, the priest places the hexing doll in a box or container and stores it in a secluded place, near the altar.

SPELLS FOR BRINGING BACK A WAYWARD MATE

Daoist priests commonly use this type of magical spell to reunite two lovers who have separated. The following are examples of ancient spells still used in China today for capturing and returning the love of a wayward mate.

THE "SEEDS OF RETURN" SPELL

In this type of magical ritual, the priest uses planted flower seeds in order to represent the increasing power of his love and control over a wayward mate.

- If a priest has been separated from his lover and desires to be reunited with her, he should plant flower seeds in a pot and place it in the altar room.
- Every day, as the flowers continue to grow and bloom, the priest should perform magical rituals and write petitions designed to bring his loved one back to his side.

It is important to note, that in this type of magical ritual, if the priest does not want his lover to return, he should stick three knives into the flower pot. This will prevent her from returning.

THE "BINDING AND RETURNING" SPELL

In this type of magical ritual, the priest uses his or her magical influence to reunite a couple who have previously separated. In order to perform this type of magical ritual, the priest will proceed as follows:

- First, the priest obtains personal objects belonging to each of the individuals (i.e., an article of clothing, personal item, favorite toy, etc.).
- Next, the priest writes the names and birth information (i.e., year, month, day, time, and location) of each of the individuals onto a yellow sheet of talisman paper.
- Then, the priest ties all of the items together with a red ribbon, cord, or thread.
- Next, the priest performs a magical ritual in which the priest dedicates the parcel to the Goddess of the Moon, Hang O asking for her assistance.

- Then, the priest has the abandoned individual repeat the following magical incantation:

**“Refine _____ Yin (Darkness),
With my Yang (Light)!”**

**Create _____ Soul,
With my Soul!**

**Restore _____ Qi,
With my Qi!**

**Transform _____ Ignorance,
With my Sagehood!”**

- After the ritual is completed, the priest stores the parcel away in a safe place, close to the Earth Altar.
- In forty-nine days or less, the couple will begin to feel the effects of this magical spell.

THE “COFFIN CURSE” SPELL

In ancient China, this magical spell was commonly used to force a loved one to return back to the side of the rejected partner. It was so effective, that today in modern times, it still elicits terror in those who think that it is being used against them.

A dangerous side-effect can occur from performing this type of black magic, especially if the victim suddenly develops a propensity for eating raw meat, drinking the blood that seeps from raw meat, or if he or she displays other behavioral traits commonly attributed to vampires. This manifestation is a sign that the victim has come under what is commonly known in Chinese sorcery as a “coffin curse.” In order to cast this magical spell, the priest must proceed as follows:

- First, the priest goes to a graveyard or mortuary and searches for the body of a recently deceased individual (preferably that of a pregnant woman).
- Once the priest has located a body, he or she uses a white candle to melt and extract fat from the underside of the corpse’s chin.
- Then, the priest mixes this fat with other binding ingredients to produce an oily compound.
- If a female customer has asked the priest to cast this magical spell in order to bring a

wayward man back to her side, the priest will pour some of the oil into a hollow casting of a phallic image.

- The priest then places this object into a small wooden or cardboard coffin along with the victim’s name and birth information (i.e., year, month, day, time, and location).
- By creating a replica of the victim’s sexual organ, the priest causes him to become impotent, and the victim will remain so until he returns back to the woman he abandoned.
- If the priest has any leftover oil, he will pour it into a locket and give it to his client, instructing her to present it to her unsuspecting lover and tell him to wear it around his neck. Within a matter of weeks, the victim will be unable to think of anything else but the woman who has bewitched him.
- If the victim’s relatives notice his strange behavior and seek the help of another priest, the attacking priest may go to a nearby city and bury the wooden coffin (still containing the hexing doll and victim’s picture). If the attacking priest does this, it will be very difficult to find and destroy the original curse.

SPELLS FOR CURSING A DEPARTED LOVER

When any person scorns a member of the opposite sex, he or she takes the risk of becoming the victim of a hex or curse. The following are examples of ancient spells still used in China today for cursing a departed lover.

THE “STABBING THE HEART” CURSE

When a priest is seeking revenge on any person who has caused him or her great harm (physical, mental, or emotional), the priest can choose to attack the victim’s energy body via physically attacking his or her picture or effigy on a daily basis. This type of magical hexing will have terrible consequences on the victim’s energy field, and will eventually destroy the victim’s life. In ancient China, it was believed that if the priest’s quest for revenge was justified, he or she could perform this type of magical ritual by addressing his or her petition to any of the celestial god that he or she wished; otherwise, the priest would have to seek the help of Yan Luo Wang, the God of Death



Figure 1.252. Yan Luo Wang
(the God of Death and King of Hell)

and King of Hell for revenge (Figure 1.252). In order to initiate this type of hex, the priest would proceed as follows:

- First, the priest opens the magical ritual by addresses his or her petition to either General Guan Di or Yan Luo Wang, depending on the situation.
- Then, the priest presents a second petition that contains the name, picture and birth information (i.e., year, month, day, time, and location) of the victim he or she wishes to affect.

If the priest does not have a picture of the victim (or does not know the victim's full name or birth date), he or she can describe the victim's type of work and include information about where and when the conflict occurred.

- Next, the priest places the second petition on top of a small pillow and leaves it on the center of the earth altar.
- Then, the priest uses a sharp weapon such as a knife, needle, or nail to repeatedly stab the second petition.

If the hexing ritual is performed outdoors, the priest proceeds as follows:

- First, the priest lights a candle or incense stick, and then begins to burn offerings and spirit money, while summoning General Guan Di or Yan Luo Wang.
- Next, the priest either burns the petition or mentally recites an incantation to the god of his or her choice.
- Then, the priest places the picture of the victim onto the center of a straw hexing doll (or a piece of paper fashioned in the image of a paper doll). The priest also writes the person's name and birth information on the hexing doll.
- Then, the priest affixes the hexing doll to a tree or wall and uses it as a target (i.e., repeatedly shoots arrows into it).

THE "LIVING GHOST" CURSE

In this love curse, the priest is using hexing doll magic to antagonize and retrieve a departed lover. A scorned lover often hopes that the departed mate will never love anyone else again. The following is an example of an ancient curse used by vindictive scorned lovers to cast a horrible hex on the departed mate.

- To begin with, the priest performs a magical ritual in which he or she burns a written prayer and makes offerings to a specifically chosen demon.
- The priest then inserts a needle into the middle of a hexing doll representing the victim while reciting a prayer specifying the exact results that the priest is seeking.
- After the magical ritual is complete, the priest then lights a black candle and places it behind the main door of the house.
- The priest leaves the black candle there until it has completely consumed itself.
- This magical ritual is repeated several times, as often as is necessary to achieve the intended results.

The powerful feelings of bitterness and hatred that are contained within the heart of the scorned individual are then maliciously unloaded and transferred into the intended

victim's body. The constant bombardment of these hostile emotions continues day and night until the victim's emotional state finally crumbles and the scorned individual finally succeeds in turning the departed victim into a "living ghost."

When a scorned individual casts this spell onto a departed lover, no other partner will be attracted to the departed lover. The departed lover will live in a state of solitude and poverty unless he or she returns back to the scorned individual (generally in a subservient state).

THE "PILLOW CURSE"

In ancient China, if a mate found out that his or her partner was engaged in an extramarital affair, the mate could retaliate by performing a "Pillow Curse." This type of spell is used to adversely affect the victim's luck, obstructing and limiting his or her actions and preventing him or her from seeing other male or female friends. This type of hex is performed as follows:

- First, the priest draws a human face (male or female, depending on the situation) onto a piece of cloth.
- Then, the priest writes the victim's name and birth information (i.e., year, month, day, time, and location) on the backside of the picture's face.
- Next, the priest writes his or her desired intention (i.e., limiting the victim's actions, preventing him or her from seeing other male or female friends, etc.) of the back side of the drawing.
- Then, the priest places the cloth inside the victim's pillow.
- Since the victim places his or her head on this pillow every night, he or she will soon be affected by the spell.

THE "CONDOM CURSE"

In modern China, if a sorceress finds out that her partner has been unfaithful, is currently engaged in having an extramarital affair, or is leaving her for another woman, she will sometimes retaliate by performing a "Condom Curse." This curse is a modern variation of an ancient and powerful curse placed upon a man by utilizing his sperm in a magical spell. After performing this type of hex, within a few weeks the victim will become impotent. The Condom Curse is performed as follows:

- First, the sorceress obtains a used condom from her lover. Generally, if the sorceress suspects something is wrong, she will save one of her mate's condoms, hiding it in a secluded place.
- Next, the sorceress writes the victim's name and birth information (i.e., year, month, day, time, and location) onto a piece of paper and place it into the condom.
- Then, the sorceress goes to a graveyard and buries the condom at a grave where a deceased woman died at the hands of a brutal murder. When burying the condom, the sorceress will repeatedly recite a curse used to cause "impotence" or STDs (sexually transmitted disease) in the unfaithful lover.

THE "WANDERING DOG" CURSE

One of the most feared food spells practiced in ancient China was known as the "Wandering Dog" spell. This type of magical hex was usually cast upon a victim by a disgruntled lover who wished to take revenge. The purpose of this curse is to cause extreme instability in the life of a former mate. To cast this type of magical spell, the priest will proceed as follows:

- First, the priest would roast some dog feces until it was reduced to a fine powder.



Figure 1.253. The Cutting Scissor Curse

- Next, the priest creates a hexing doll while adding the victim's birth information (i.e., year, month, day, time, and location), picture, item of clothing, etc. to its construction.
- Then, the priest takes the powdered dog feces and mix half of it into the victim's food, and the other half is placed into the hexing doll.
- The hexing doll is placed inside a box and stored out of sight.
- After the victim eats the food containing powdered dog feces, he or she will become a wanderer, and live like an orphaned dog. He or she will never become a stable mate, hold down a steady job, or stay in one place for an extended period of time.

THE "CUTTING SCISSOR" CURSE

Another method used by sorcerers in ancient China to separate a couple and keep a man away from seeing a woman involved burying a pair of scissors under the front door of the woman's house, facing the direction of the walkway (Figure 1.253). This type of magical spell was used in order to prevent a man from visiting his lover.

- In this type of magical spell, the energy of the scissors works like a guardian "Fu Dog," warding off all intruders. Therefore, it is important that the scissors point outward and in an open position (ready to cut and sever).

SPELLS FOR CURSING A MARRIAGE

Every year, many carefully planned weddings are unexpectedly canceled. The Chinese believe that some of those cancellations can be directly attributed to the effects of evil spells initiated from envious people. The following are examples of ancient spells still used in China today for cursing a marriage.

THE MARRIAGE CURSE # 1

One magical ritual used in order to keep a wedding from taking place requires a sorcerer to proceed as follows:

- First, the priest burns offerings of incense and spirit money, and presents a special petition asking evil ghosts or demons to help him or her upset a particular wedding ceremony.
- Next, the priest opens a brand new metal lock and places it, and a short piece of rope, at the center of the altar table.
- Then, the priest proceeds to cast his or her spell.
- Just before the ritual is over, the priest closes the lock and makes knots along the length of the rope while asking the demons to grant his or her wish.

In this manner, the relationship between the couple in question is "locked out and tied up." The result being that the couple will never become married and will remain separated throughout the rest of their lives.

- After the ritual has been completed, the priest will throw both the lock and the rope into the sea (or another large body of water such a lake). By doing this, the priest ensures that the lock can never be opened nor the knots within the rope ever be untied.

THE MARRIAGE CURSE # 2

One of the most commonly used methods for causing a rift between two lovers involves placing salt around the entrance of their home. This type of magical spell is used in order to create strife between the people living inside.

In Daoist sorcery, it is taught that if couples wish to avoid encountering obstacles in their



Figure 1.254. Couples Separating Talisman #1 (Summoning The Two Male and Female Gods)

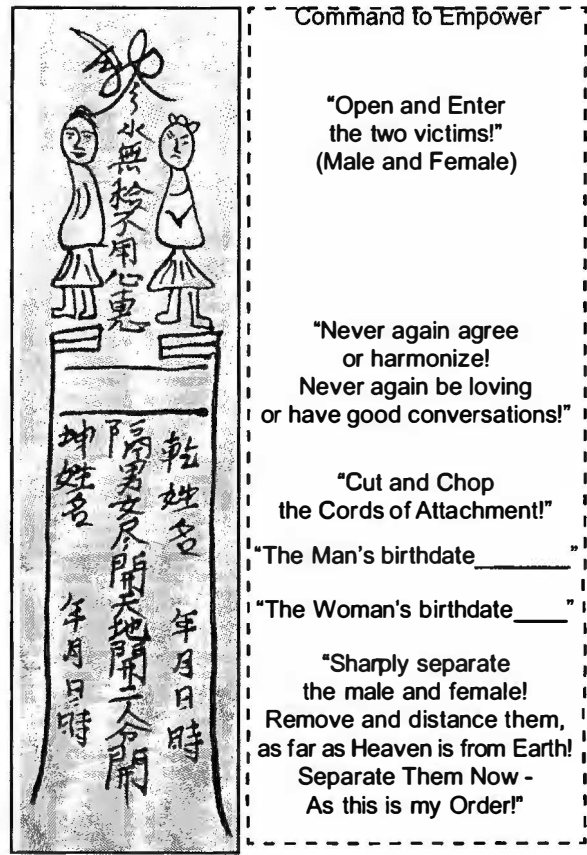


Figure 1.255. Liu Shan Daoist Sect Couples Separating Talisman #2

relationships, they should be on the lookout for suspicious objects that have been left in or around their homes. This is the best way to prevent others from interfering in their lives.

COUPLES SEPARATING TALISMAN #1

The following is a Liu Shan magical talisman, used in ancient Daoist sorcery to cause a couple to separate from their marriage. It is commonly used when an evil individual desires to have the mate of another person. When initiated properly, the magic spell can cause a couple to separate within a weeks time period.

In this type of magical ritual, two talismans are used together. The first talisman, written in

black ink on yellow paper, is used in order to summon two evil gods (one male and one female) to the families residence (Figure 1.254).

The second magical talisman, also written in black ink on yellow paper, is used in order to "open" the two victims, allowing them to act as magic portals for the two gods to overshadow and possess (Figure 1.255).

Once the two evil gods take control of the victim's minds, they immediately create strife and dissension, causing the couple to quickly separate and distance themselves from each other.

The magical incantation used to activate this spell is translated as follows:

**"My lineage's founder
taught me how to separate
the loving couples!**

**My Daoist master
taught me how to separate
the loving couples!**

**Heaven helps to separate,
Earth helps to separate,
During the time of 5-7a.m.
Separate these two.**

**The male will be like a wild tiger
running down the mountain,
Angry and furious!**

**The female will be like a fairy leading him,
the energy separate, the heart separate,
gone, like the clouds separates!**

**One person - two faces!
Both separate and leave by themselves!**

**Just like old enemies
for a thousand years!
Just like ghosts who die
for a million years!
They cannot find each other!**

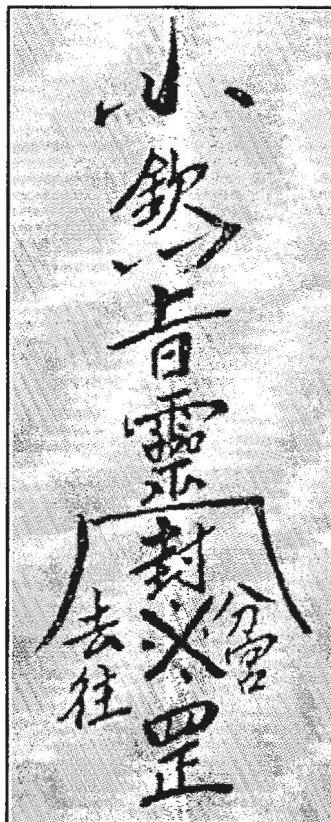
**The Ghost-Cave Master
Living in the mountains,
Overshadows them,
and they do not see each other!**

**Both of them argue and fight,
Both of them hit each other!
Quickly, Quickly do it as said!"**

In this ancient incantation, the part of the female is depicted as being open, kind, and intuitive. While the part of the male is depicted as being aggressive, angry, and furious.

According to the dictates of the magical spell, because the male is so furious and hostile, the female decides to be soft and spiritual. Therefore she chooses to act like an "immortal" (i.e., fairy), and live her life free, according to the ancient ways of the enlightened being of the various Immortal legends (or folk stories).

Consequently, she decides to separate from her mate, and no longer desires to be with any type of male companion.



Command of the
Three Pure Ones

"To give authority!"

"To the three
local deities
To work magic!"

"Seal up all of the
directions
of the
Individual's luck!"

"All day long,
separate their
love energy -
and make it
forever leave!"

Big Dipper
Magic Seal

Figure 1.256. Fung Yang Daoist Sect
Couples Separating Talisman #1

COUPLES SEPARATING TALISMAN #2

The following is a Fung Yang Daoist Sect magical talisman, used in ancient Chinese sorcery to cause a couple to separate from their marriage. It is commonly used when an evil individual desires to have the mate of another person. When initiated properly, the magic spell can cause a couple to separate within a weeks time period.

This special talisman is used to summon an evil gods and their helpers, to come and overshadow a married couple, in order to cause them to argue, and fight. Once the magic of this talisman is activated, both of the individuals will no longer like each other, and will desire to leave each other, without knowing why they married in the first place.

MEI DAO (THE WAY OF ENCHANTING)

The Chinese term “Mei Dao” (the Art of Enchantment), refers to an ancient art of charming or spell-binding, and is still relevant today in certain parts of China. This magical art of enchanting can be used to manipulate the body of a member of the opposite sex through either direct contact, or through a place or thing that the person frequently comes in contact with. Although the ancient practice originated in the art of wooing someone, it can also be used to cause a victim to either lose favor and meet misfortune, or make an individual receive kindness and blessings.

This magical art can be practised by either men or women. The main focus of Mei Dao is directed on the magical skill of overshadowing, enchanting, and seducing a victim, and includes many esoteric techniques used by an individual in order to control another.

According to ancient Chinese historical documents, during the Han Dynasty (206 B.C.-220A.D.), there were several palace women who were accused of using Mei Dao in order to seduce the emperor and gain his personal favor.

During the Han Dynasty, there were three popular books of esoteric Mei Dao magic. Each of these ancient books contained detailed information of various magical techniques used in the art of seduction. The three books were entitled, *The Secret Art of Stealing Women*, *Various Charm Remedies*, and *Remedies for Avenging Love*.

The general outline of these ancient manuscripts contain esoteric information on how and when to select auspicious times and the specific modes of action to perform. The following are excerpts from these three ancient Mei Dao manuals:

THE SECRET ART OF STEALING WOMEN

This esoteric manual focuses on magical methods used by priests in order to woo a man or woman. Some of the contents describes how men can manipulate the love of their own or other people’s wives, and how to commit illicit sexual

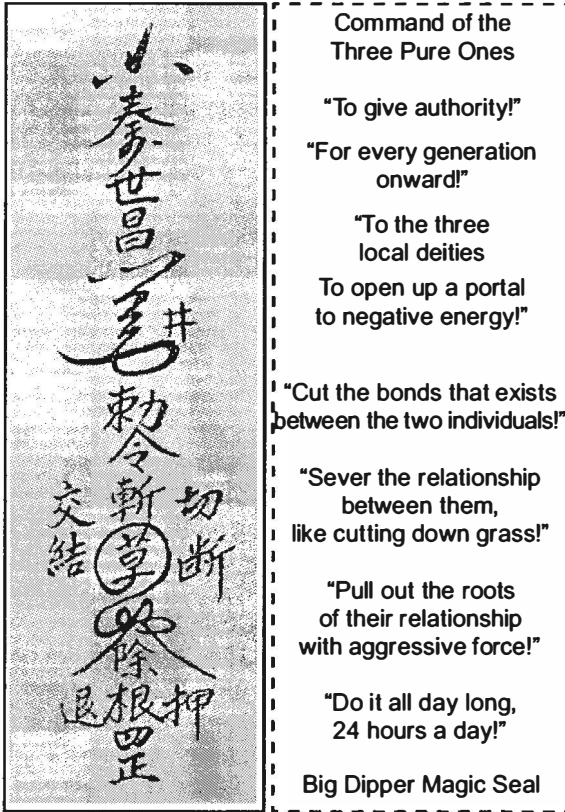


Figure 1.257. Fung Yang Daoist Sect
Couples Separating Talisman #2

In this type of magical ritual, two talismans are used together. The first talisman, written in black ink on yellow paper, is used in order to summon evil gods and their helpers to the families residence (Figure 1.256).

The second magical talisman, also written in black ink on yellow paper, is used in order to “open” the two victims, allowing them to act as magic portals for the gods and their helpers to overshadow and possess (Figure 1.257).

Once the evil gods and their helpers take control of the victim’s minds, they immediately create strife and dissension, causing the couple to quickly separate and distance themselves from each other.

relations with a woman. These ancient shaman love techniques are believed to have become extremely popular during the Han Dynasty, when shamanic arts were commonly used in order to gain the favour or control of another.

- Whenever you wish to make your husband love you, get the earth from under a red dog's feet and place it below the man's navel. The husband will immediately love the wife.
- Whenever you wish to make your husband love and respect you, get the husband's thumb nail and burn it into ashes. Take the ashes and make it into a medicine by adding it to wine. Drink the wine. The husband will immediately love the wife.
- Whenever you wish to make your husband love and respect you, the wife must take 14 eyelashes from below her eye and burn them into ash. Take the ash and make it into a medicine by adding it to wine. Drink the wine with your husband. The husband will immediately love the wife.
- Whenever you wish to make your husband love you, take the mud from under the doorway and make a patch of 5 cun (the width of the thumb) in dynamite on the doorway. You will immediately get the husband's awe and respect.
- Whenever you wish to make a woman love you, on a Geng-Zi day, get a wooden figurine made from a peach tree in the South-East row of the orchard, and write the woman's name on it. You will immediately get the woman's love.
- Whenever you wish to make a woman love you, on a Geng-Zi day, write the woman's name in a patch of 1 cun and then swallow them. You will immediately get the woman's love.
- Whenever a man wishes to woo a woman or someone's wife for covert sexual relations, on a Geng-Zi day, write the woman's name and cover the belly. He will certainly get her within 10 days.
- Whenever a man wishes to make a woman fall in love with him, he must get 20 strands of the

woman's hair and burn them to ash. Take the ashes and make it into a medicine by adding it to wine. Drink the wine at sunrise.

- Whenever a man wishes to get a woman for covert sexual relations, on a Geng-Zi day, he must write the woman's name and burn it to ash. Take the ashes and make it into a medicine by adding it to wine. Drink the wine at sunrise. This spell is immediately effective.
- Whenever a man wishes to get a woman for covert sexual relations, on a Geng-Zi day, he must get the hair from under her right armpit and fingernail and burn them to ash. Take the ashes and make it into a medical mud. Eat the mud pill.
- Whenever a man wishes to make a woman fall in love with him, he must get the lashes from under a yellow dog's left eye and burn them to ash. Take the ashes and make it into a medicine by adding it to wine. Drink the wine. This spell is immediately effective.
- Whenever a man wishes to make a woman fall in love with him of her own accord, he must write the woman's name on a peach branch from the South-East row of the orchard. Take the branch and place it on the toilet. This spell is immediately effective.

VARIOUS CHARM REMEDIES

This esoteric manual focuses on magical methods used by priests in order to woo a man or woman. Some of the contents describes how men can manipulate the love of their own or other people's wives, and how to commit illicit sexual relations with a woman. These ancient shaman love techniques are believed to have become extremely popular during the Han Dynasty, when shamanic arts were commonly used in order to gain the favour or control of another.

- Whenever you are involved in a lawsuit with another person, write their name down on paper. Then, speak a destructive curse, spit onto the paper, fold the paper and place the paper inside your shoe. Each time you step, the victim will come "under foot" and feel the pressure.

- Whenever a man wishes to seduce a woman for covert sexual relations, on a Geng-Zi day, he must incinerate the tails of two female doves. Next, he must place the ashes and bones of the two tails inside a mortar and pound them into powder while speaking a Trance Seduction incantation. Then, he must place the powder into wine and make it into a medicine. He must drink the wine and the seduction will occur.
- In order to cause a separation to occur between a husband and his wife, proceed as follows. Find a fresh Quantou (commonly known as "Clenched Fist Vegetable" - or a young Bracken Fern) that faces East-West. Incinerate the Bracken Fern, place the ashes inside a mortar, and pound it into powder while speaking a Create Wrath and Discord incantation. Next, place the powder into wine and make it into a medicine. Secretly give it to the husband and wife to drink. They will be driven apart.
- In order to overshadow and possess an individual, proceed as follows: Begin by removing 4 nails from the left claw of a male dove and 4 nails from the left hand of a young girl. Scorch them both in a saucepan, and then place them inside a mortar, and pound them into powder while speaking an Overshadowing and Binding incantation. Next, secretly place the powder onto the intended victim, and they will be yours.
- In order to obtain the favors of an individual, place their left eyebrow in wine and drink it. Eventually, you will obtain the person's favor.

REMEDIES FOR AVENGING LOVE

This esoteric manual focuses on magical methods used by priests in order to woo a man or woman. Some of the contents describes how men can manipulate the love of their own or other people's wives, and how to commit illicit sexual relations with a woman. These ancient shaman love techniques are believed to have become extremely popular during the Han Dynasty, when shamanic arts were commonly used in order to gain the favour or control of another.

- In order to overshadow and possess an individual, proceed as follows: Begin by removing the left claw of a rooster and the fingernail from the right hand of an unmarried woman. Burn both of them into ash. Next, secretly spread the ashes onto the cloth of the intended victim, and they will be yours.
- Whenever a man wishes to make a woman fall in love with him, he must get 20 strands of the woman's hair and burn them to ash. Take the ashes and make it into a medicine by adding it to wine. Drink the wine at sunrise. She will love you deeply.
- If you love a woman in your heart and do not have a way of achieving your heart's desire, write her name 14 times, and with the sacred well water (water drawn from the door of the well first thing in the morning), while facing East. Look straight into the horizon and drink the sacred water when the Sun comes up. This magical ritual must be done in secret, and the man who wishes to make the woman fall in love with him must not tell anyone he has performed such an act.

PROTECTING LOVE AND BRINGING UNION

The following is a special magical ritual used to counter the overshadowing influence of magical enchantment.

SPELL FOR COUNTERING ENCHANTMENT

There is nothing more sad and pitiful than the sight of a sweet man or woman who has been mercilessly chained to an angry, strong-willed mate. This is especially true when magical spells are used to bind and keep the victim from freeing themselves. In order to be released from the magical power of this type of Love Magic Spell, the victim must proceed as follows:

- The victim must perform a secret ceremony at night in which they make a hexing doll that represents their captor.
- The doll is then laid face down on the altar table, and two coins are placed onto its back. One coin should be placed at the back of the dolls heart, between the shoulders at the "Shen Dao" ("The Way of the Spirit") area; the other coin should be placed in the area of the dolls kidneys, at their "Ming Men" ("Gate of Life/Destiny") area (Figure 1.258).
- Two virgin (new) white candles are then to be placed besides the doll and lit. Because this ceremony is performed at night, the victim will use only the candles that are on the altar to provide the necessary light needed to carry out the rest of the ritual.
- Next, the victim will burn half of a petition dedicated to the Moon Goddess, asking her to free them from these chains of love. The half of the petition is burned along with three incense sticks and some Gold Foil Spirit Money.

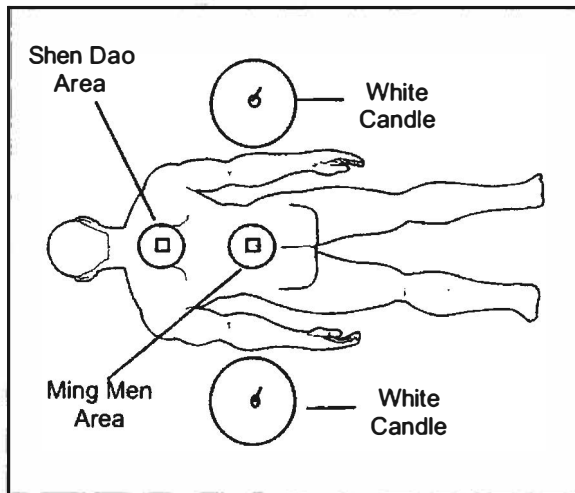


Figure 1.258. Ritual for Countering a Love Magic Hex

- Then, the victim will suspend the ceremony, extinguish the two white candles, and leave the altar room for a few hours.
- At sunrise, the victim will return to the altar room and relight the two white candles and resume the magical ritual. After reactivating the sacred altar space, the victim will again burn another three incense, the other half of the petition is then burnt, and the rest of the Gold Foil Spirit Money is burnt as an offering.
- The victim will then close the magic ritual and leave the altar room. It is important that the victim leave the hexing doll exactly as it is on the altar table, after the magical ritual is finished.
- The victim should continually repeat this magic ritual every night, for as many nights as it is necessary, to rid themselves of the overshadowing influence of the Love Magic Spell.



Figure 1.259. The Two Gods Hehe Erxian (The Two Gods of Unity and Harmony)

MAGIC TALISMANS FOR CREATING UNION AND HARMONY

The following are special magical talismans and incantations used to counter the overshadowing influence of magical enchantment, curses and hexes that are used to attack a happy marriage, close family or successful business relationship. All of these special talismans are directed towards the magical services of Hehe ErXian, the two Celestial Gods of Unity and Harmony (Figure 1.259).

- Traditionally, the priest would construct two magical talismans dedicated to Hehe Erxian (the Two Gods of Harmony and Union).
- One copy is burned at the altar table, and dispatched to the Celestial Court; the other magic talisman is given to the victim seeking help, to bring home. The magic ritual is performed in the following manner:
- After dedicating and constructing both magical talismans, the priest would recite the following magical incantation. While repeating the incantation, the priest will point to the talisman with his right Sword Fingers Hand Seal, and use his left hand to perform the Gang Star Stepping pattern (Figure 1.260) according to the following numbered sequence:

- (1st Step) **"The Divine Forces of Heaven and Earth are Showing.**
- (2nd Step) **The Sun and Moon meet in the sky.**
- (3rd Step) **Gods and Ghosts are separated,**

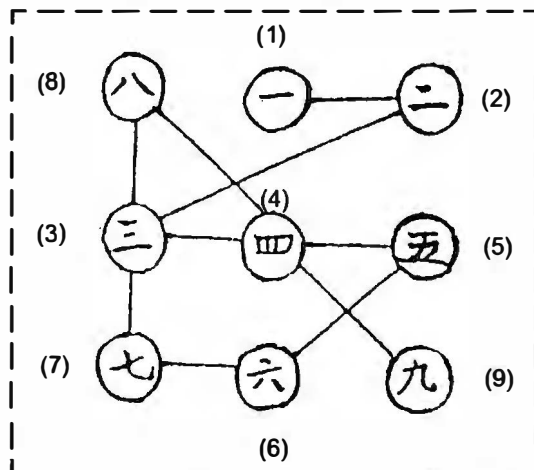


Figure 1.260. The "Gang Star Stepping" pattern is performed on the priest's left hand (first 3 fingers) While reciting the magical incantation.

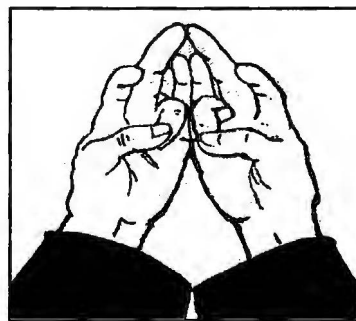


Figure 1.261. The Hehe Double Hand Seal (Used to energetically Activate the Hehe talismans - after drawing them in black ink on yellow paper)

- (4th Step) **the line between the public and private are dimmed.**
- (5th Step) **Households are blessed,**
- (6th Step) **People are enjoying prosperity,**
- (7th Step) **Disasters are buried,**
- (8th Step) **Accidents are no where to be found,**
- (9th Step) **Everything is harmonious, and great prosperity reaches all."**

- After imprinting both magical talismans, the priest will form the Hehe Double Hand Seal (Figure 1.261), direct it towards the two magical talismans and repeat a personal incantation addressing the specific problem the victim is facing.

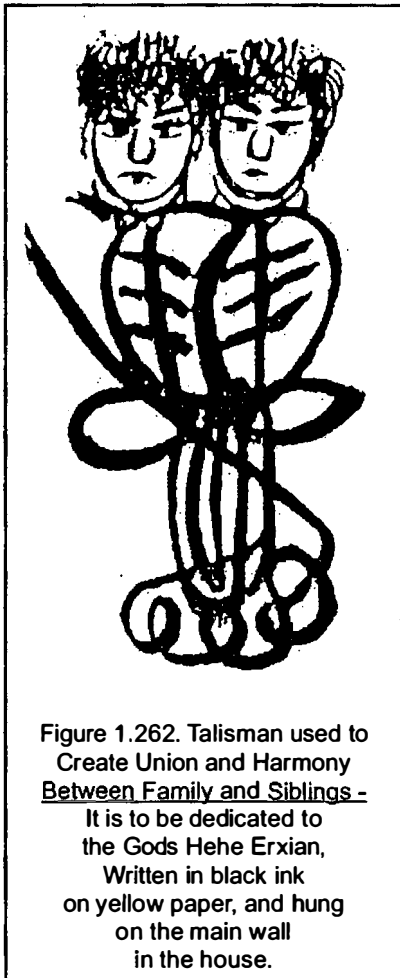


Figure 1.262. Talisman used to Create Union and Harmony Between Family and Siblings - It is to be dedicated to the Gods Hehe Erxian, Written in black ink on yellow paper, and hung on the main wall in the house.

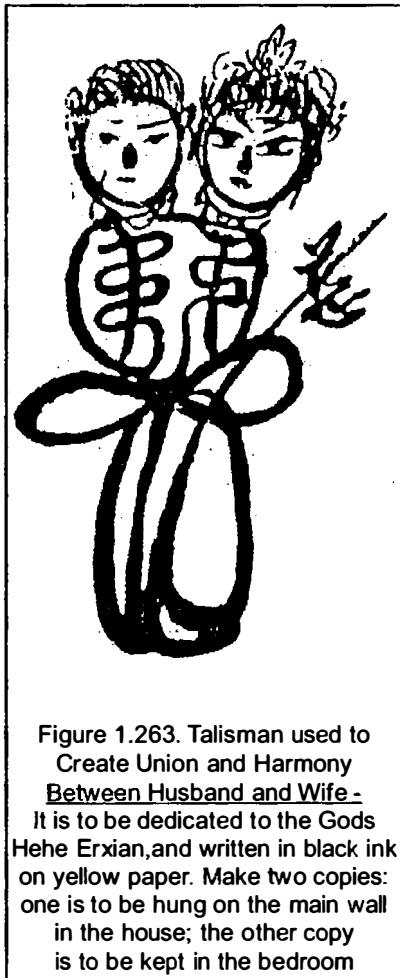


Figure 1.263. Talisman used to Create Union and Harmony Between Husband and Wife - It is to be dedicated to the Gods Hehe Erxian, and written in black ink on yellow paper. Make two copies: one is to be hung on the main wall in the house; the other copy is to be kept in the bedroom

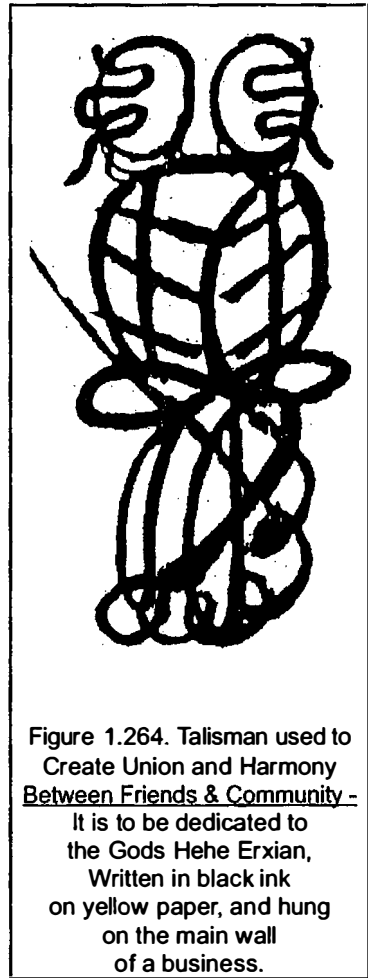


Figure 1.264. Talisman used to Create Union and Harmony Between Friends & Community - It is to be dedicated to the Gods Hehe Erxian, Written in black ink on yellow paper, and hung on the main wall of a business.

- Next, one copy of the magic talisman is burned at the altar table and dispatched to the Celestial Court; the other magic talisman is given to the victim seeking help, to bring home and hang on the main wall or bedroom.

Family and Siblings Talisman: The first talisman (Figure 1.262) is specifically designed to bring peace, union, and harmony between two bickering siblings.

Husband and Wife Talisman: The middle talisman (Figure 1.263) is specifically designed to protect a marriage, and to return the original love, happiness, union, and harmony in a relationship that has suddenly gone bad.

Friends and Community Talisman: The third talisman (Figure 1.264) is specifically designed to bring peace, union, and harmony between an individual and his or her friends or business relationships.

The priest may choose to magically Activate any of these 3 talismans, by repeating one of the following two magical incantations (i.e., the "Seeking Peace and Harmony In A Relationship Incantation," or the "Seeking Power And Support In A Relationship Incantation"). The magical incantation should be repeated over the talisman, after it has been constructed on yellow paper, in black ink. Next, Seal the magical power inside the talisman.

Seeking Peace and Harmony in a Relationship Incantation

(The following prayer is spoken to the two patron saints of marriage Hehe (Harmony and Union). It is used when constructing magical talismans used for supporting a relationship, and is recited as follows:

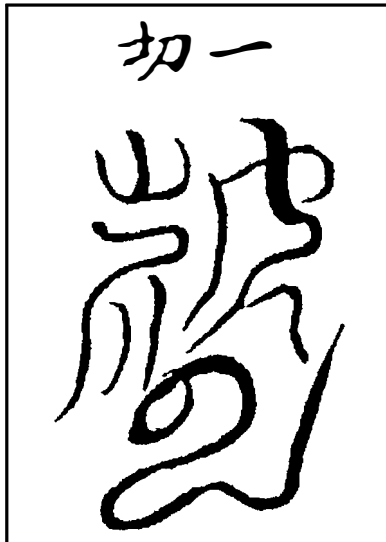
**“I invite the Gods of
Harmonious Heaven and Harmonious Earth,
Harmonious Year and Harmonious Time,
Harmonious Sun and Harmonious Moon,**

**Harmonious East and Harmonious West,
Harmonious South and Harmonious North,
and Harmonious Center.**

**Please bring Spring to 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.”**



**Magic Talisman Seal
used for
Bringing Everything Together**

Seeking Power and Support in a Relationship Incantation

(The following incantation is spoken to the two messenger immortals Master Hong Sheng and Master Fu Yuan Dang. It is spoken when asking assistance in procuring power and support in a relationship, and is recited as follows:

**“Master Hong Sheng
and Master Fu Yuan Dang ,
help God to know my wishes.
I only seek for help
when it is very necessary.”**

(Next, draw the following magical Seal in the air over the talisman)



While drawing the following magical Seal (used for summoning the spirits) in the air, say the following incantation:

**“General Tian Shen,
Tian Hong, and Tian Yi,
are the three apprentices of Hehe.
Their combined powers
exceed the powers of Hehe.
One can only ask for their help
when it is urgent. If it is not urgent,
one cannot summon them.**

**With their help, one could receive
the powers of Heaven and Earth and
influence the public and private sectors.**

**With their help, husbands and wives,
girls and boys, can all get along.
After the man and woman
become a couple,
even death cannot separate them.
The couple will always live
in a state of harmony.
This today, is my request.”**

**Returning A Mate
Magic Talisman**
(Love Magic Talisman)

Magical
Command Seal of
Tai Shan Lao Jin

Hearts
Understand
Each
Other

Woman
and Man

Birthday

Woman —

The Couple's
Birthday

Harmony
to All

Fire Above
Water Below

Magical Seal
used for
Summoning



— Man



The Celestial God Tai Shang Lao Jun
(aka: the Immortalized Laozi or Lord Lao)

Returning A Mate Incantation

(The following Incantation is spoken to Tai Shang Lao Jin. It is used for bringing two people back into a love relationship and is spoken to energetically activate a magical love charm (i.e., it is spoken after constructing the Love Magical Talisman).

This particular talisman should first be constructed on a piece of yellow paper and written in black ink. Then recite the following incantation in order to magically activate it:

**“Yin and Yang combine
Two persons
become a couple.
Tai Shang Lao Jin
This is an urgent order!**

**Help the male
and the female
come together.**

**Fuse their hearts as one
so that they
are completely entwined
and fall in love.”**