

Daoist Exorcism: Encounters With Sorcerers, Ghosts, Spirits, and Demons

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

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

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



天云宮

TEMPLE OF THE CELESTIAL CLOUD

WWW.DAOISTMAGIC.COM

First published in September 2006 by:
The International Institute of Daoist Magic
P.O. Box 52144
Pacific Grove, CA 93950
U.S.A.

© 2006 Professor Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Revised Addition - September 9, 2007

All rights reserved under the International and Pan-American copyright conventions. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher (The International Institute of Daoist Magic). Reviewers may quote brief passages.

ISBN# 1-885246-44-7

Printed in the United States of America.

Disclaimer:

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

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

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

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

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

DAOIST EXORCISM: ENCOUNTERS WITH GHOSTS, SPIRITS, AND DEMONS

HISTORY OF EXORCISM

An accepted reality in Daoist mysticism is the fact that the physical body has a relationship with both the energetic and spiritual worlds. Like the physical world, both the energetic and spiritual worlds are infinitely vast and complex. The supernatural manifestations of the spiritual world can include the ghostly apparitions of spirits, people, animals and objects (Figure 1.1).

There is considerable documentation found in ancient Chinese literature concerning the departed soul of an individual revealing itself to the living in the shape and likeness of the physical body from which it left. So perfect was its shape and physical form that the departed soul often appeared to the unsuspecting man or woman as if it was still one of the living. In the Eastern Jin Dynasty (317-420 A.D.), the Daoist author Yuan Ming wrote *The Posterior Record of Researches on Spirits*, containing many events and encounters of this supernatural nature.

In ancient China, Daoist shamans, mystics, priests and "invocators" would use songs, dances, spells, and talismans to communicate with spirits. These spiritual men and women would act as mediators between the invisible world of the spirits (who govern nature) and the visible world of Man.

The ancient Chinese believed that certain illnesses resulted from the victim being possessed or afflicted by evil spirits or demons and that the shamans' magical skills of talismans, incantations and spiritual exorcism were required in order to dispel the illness. Psychologically, it was also believed that if an individual was possessed consistently by one strong emotion (e.g., irrational and sudden outbursts of rage or grief), it was likely that he or she was beset by an evil spirit or demonic forces; if the individual intermittently experienced the negative emotion, it was simply attributed to an energetic imbalance. Many aspects



Figure 1.1. The supernatural manifestations of the Spirit World

of the ancient Chinese, Indian, Mongolian and Tibetan shamanistic skills were passed on to the ancient Daoist mystics.

YIN AND YANG STATES OF EXISTENCE

The physical world of the living is considered to be a Yang state of existence relative to the supernatural spirit world, which is in a Yin state of existence. The living, being a manifestation of the Shen (Spirit) and Hun (Ethereal Soul), are subject to the warmth of daylight, the time when the Yang energy is the strongest. The dead, being a manifestation the Gui (Ghost) and Po (Corporeal Soul),

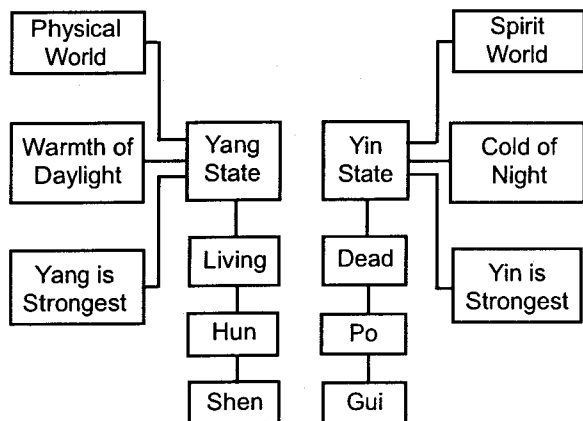


Figure 1.2. The Physical World of the Living is considered a Yang State of Existence, while the Supernatural Spirit World is in a Yin State of Existence.

are subject to the cold of night, when the power of Yin is the strongest (Figure 1.2).

Being associated with the Yin or dark side of the universe, ghosts are generally bound to confine their movements, actions, and influence to the night time. Specifically, to the strongest part of the night time, called the "third watch" in ancient China (the 11 p.m.-1a.m. time period). However there are several types of ghosts that often perform mischievous deeds in broad daylight.

Once the Daoist mystic's Shen has reached a higher state of sensitivity, he or she can transcend the normal conscious perceptions and senses to observe and interact with the spiritual Yin world. This was known, in ancient times, as having "Yin Eyes." For example, individuals who possessed Yin Eyes could see and talk with the spirits of the dead.

THREE REALMS OF DAOIST MYSTICISM

The ancient Daoists divided the universe into three primary realms of existence: The Celestial Realm, The Human Realm and the Underworld. The Celestial Realm is considered the realm of Heavenly Immortals, Planetary Demigods and The Jade Emperor; The Human Realm is considered the realm of Minerals, Plants, Animals and Humans; and The Underworld is considered the realm of the Souls of the Dead, Hungry Ghosts, Demonic Spirits and The Three Judges of the Land of the Dead. These three primary realms of existence are described as follows (Figure 1.3):

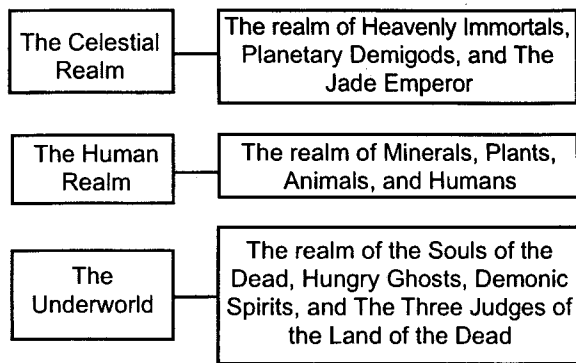


Figure 1.3. The Three Primary Realms of Existence



Figure 1.4. The Jade Emperor

THE CELESTIAL REALM

The ancient Daoists believed that the Celestial Realm was comprised of the "Three Pure Realms," which represents the three levels of Daoist enlightenment and immortality. The "Three Pure Realms" are described as follows:

- **The Jade Pure Realm:** This realm is also



Figure 1.5. "Three Pure Ones"

known as the "Realm of Wuji." This is the highest realm of immortality. Individuals who have reached this stage of transformation embody complete union with the Dao. The Jade Emperor (Figure 1.4) is believed to be the ruler of the Celestial Realm, and is the governor of human destiny.

- **The Great Pure Realm:** This realm is also known as the "Realm of Taiji." This is the second highest realm of immortality. Individuals who have reached this stage of transformation live in a state where subject and object are distinguished from each other yet remain integral components of the Dao
- **The High Pure Realm:** This realm is also known as the "Realm of Bagua." This is the third highest realm of immortality. Individuals who have reached this stage of transformation live in a balanced state in which, having achieved harmony with humanity and

nature, they are capable of living a long and healthy life on Earth.

Each of these celestial realms is supervised by a Celestial deity. Together, the three governing deities are collectively known as the "Three Pure Ones." According to ancient Daoism, the Three Pure Ones (Highest Purity, also known as the Highest Emperor or the Celestial Worthy of Numinous Treasure; Jade Purity, also known as the Jade Emperor or the Celestial Worthy of Primordial Beginning; and Supreme Purity, also known as the Supreme Emperor or the Celestial Worthy of the Dao and Its Virtue) are emanations of the Dao, and they rule over the highest three celestial realms (Figure 1.5).

THE HUMAN REALM

The Human Realm is the material dimension of time, space and matter. Composed of tangible matter, energy and spirit, the Human Realm is considered to be the training ground for an

individual's Eternal Soul. It exists for the sole purpose of acquiring life experiences and therein allowing the individual's Eternal Soul the ability to undergo deeper spiritual transformations.

The Human Realm has both form and substance and is accessible through the individual's ordinary senses. It expresses itself through the physical, energetic and spiritual interactions of people, things and events. The Human Realm appears to be solid because it vibrates on the lower frequency level as matter.

THE UNDERWORLD

According to ancient Daoist belief, there is a place in the afterlife known as Feng Du or the Underworld. Feng Du is similar to what is known in the West as "purgatory," and is also called the "Realm of the Dead." Unlike the Hells in most traditions, Feng Du is not located underground, but is said to be housed in Feng Du Mountain. Ruled by Yan Luo Wang (the God of Death and King of Hell), it is a maze consisting of 18 levels and numerous chambers where souls are taken to atone for their Earthly sins and where new spirits are made ready for their next incarnation (Figure 1.6).

The Underworld was believed to be a dark and obscure realm; one that could not be entered by common individuals. Only priests or shamans were capable or daring enough to sojourn into the Underworld. The ancient Daoist mystics believed that unless the individual became an immortal, every soul of the dead was destined to end up traveling into the Underworld. When an individual dies, he or she passes through what the ancient Daoist mystics call "the Ghost Gate" as a passageway into the Underworld. The Ghost Gate is a spiritual portal that divides the physical world from the spiritual world. Two Yin-Yang Guards (custodians of the Underworld) stand at the entrance of this gate and are often required to chain and drag the ghosts to the Celestial Court.

The Underworld is a sort of waiting room for the newly departed. Once they enter the this holding area, the spirits cannot move on to a better or worse place until they pass the judgement of the three "Judges of the Dead." While waiting for judgement, the spirits congregate in small groups



Figure 1.6. Yan Luo Wang
(the God of Death and King of Hell)

(usually composed of six to twelve individuals). At this point in time, there is no reason for the spirits to suffer or be rewarded for their Earthly actions. Each spirit must wait for a different length of time before being judged. This waiting time period may last but a few minutes, a few hours, or even a few years, depending on the decision of the judges. When the moment of judgement finally arrives, the Yin-Yang Guards (the two fearsome guardians of the Underworld Ox Head and Horse Face) escort the spirit into the magistrate's

chambers. As indicated by their names, one has the head of an ox, and the other has the head of horse. They are the first people a dead soul meets upon arriving in the Underworld; in many stories they directly escort the newly dead to the Underworld (as some try to run away).

The Three Judges of the Land of the Dead

The ancient Daoist mystics believed that when death occurred, the gods extinguished the individual's lamp of life in the Underworld. His or her spirit was then ordered to appear before the Three Judges of Death. Although most people think that they will immediately meet the "Creator" after they die, the first divinity they actually meet is the frightening God of Death who directs them to stand before the Three Judges of Death.

Headquartered in the Underworld, the "Three Judges of the Dead," are also known as the "Three Officials" (The Official of Heaven; The Official of Earth; and The Official of Water). The Three Officials oversaw the dissolution of each individual's human body into air, dust and liquid (Heaven, Earth and Water), and they were also responsible for interrogating all new arrivals.

If the spirit was a bad person in life, the bailiffs would chain and drag it into the judge's quarters. However, if it was a good person, it would be allowed to travel into the judge's quarters without being inconvenienced by the Yin-Yang Guards.

After consulting the archives (known as the "Registers of the Dead") for all information pertaining to the life and actions of newly deceased individuals while they were on Earth, the Three Judges would distribute punishments or rewards accordingly, before returning the spirit back again to the material world.

The Underworld is the area where spirits are punished for the mild transgressions that they committed during their life in the material realm. Although these transgressions may prevent them from going to Heaven as an Immortal, they are

not bad enough to cause them to be sent into the deeper levels and chambers of hell.

In Feng Du, punishment also varies according to Daoist and Buddhist belief, but most legends speak of highly imaginative chambers where wrongdoers are sawn in half, beheaded, thrown into pits of filth or forced to climb trees adorned with sharp blades. Additionally, most legends agree that once a soul (usually referred to as a 'ghost') has atoned for their deeds and repented, he or she is given the Drink of Forgetfulness by Meng Po (the Lady Immortal who's task is to ensure that souls who are ready to be reincarnated do not remember their previous life or their time in hell) and sent back into the world to be reborn. This gift of forgetfulness is why the ancient Chinese would often refer to dying as "the Long Sleep," pertaining to the period of time existing between reincarnations.

The belief that spirit ghosts are held in the transforming realm of purgatory (Feng Du) lies at the root of most ancient cultures, wherein priests of many faiths perform rituals once a year in order to help such suffering souls. These ceremonies are designed to help the spirits leave purgatory and reenter the cycle of reincarnation. In China, the day on which these rituals are performed is called "The Festival for Hungry Ghosts."

On this special day, captive ghosts are allowed to leave the Underworld and mingle unseen with living people for a few hours. Since many of the ghosts have no living relatives who can pray to them, or are from countries where people do not believe in ancestor worship, they constantly suffer from cold, hunger and thirst. On this holy day, they are allowed to wander from temple to temple, partaking of the food, fruits, incense and spirit money that priests offer them. Once this special day is over (as the sun begins to rise on the following day), all wandering spirits must return to the Underworld. There, they will continue to suffer until a charitable priest uses special rituals to free them from their isolation.

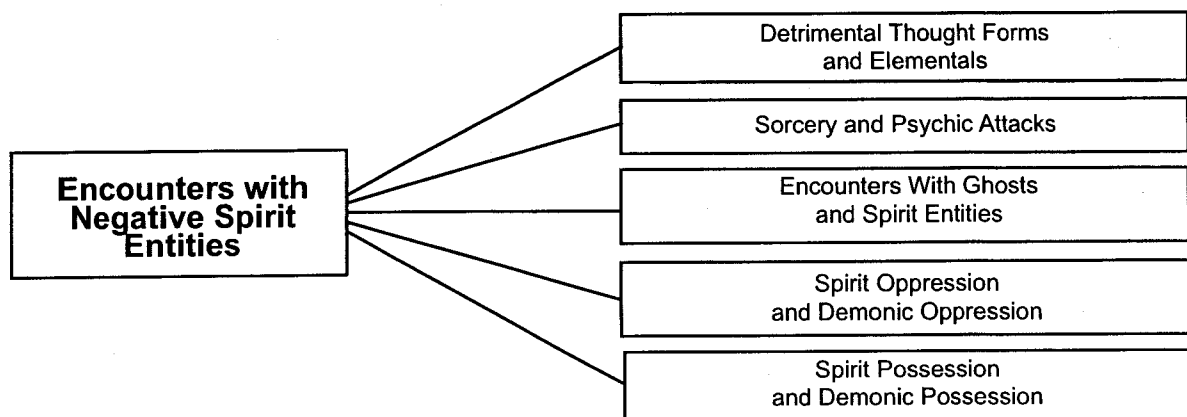


Figure 1.7. Encounters with Negative Spirit Entities

INTERACTIONS WITH THE SPIRIT WORLD

Because we live in a multi-dimensional reality, interactions with the spirit world are a natural part of human experience. Encounters with spirit entities can either be positive and uplifting or negative and detrimental. Positive encounters with spirit entities can include creative inspirations, divine guidance, and the forewarning of impending danger. Ancient Daoist mysticism classifies pathological interactions with negative spirit entities into five major categories, described as follows (Figure 1.7):

- Detrimental Thought Forms and Elementals
- Sorcery and Psychic Attacks
- Encounters With Ghosts and Spirit Entities
- Spirit Oppression and Demonic Oppression
- Spirit Possession and Demonic Possession

Until roughly a century ago, all mental illness was treated as a sign of spirit or demon oppression or possession. Today all signs of oppression and possession are treated as a sign of mental illness. Because the outward symptoms of spirit oppression or possession (anxiety, disorientation, fantasies, delusions, etc.) are similar to textbook symptoms of neurosis and psychosis, the prevailing tendency is to diagnose such cases as paranoia, hysteria or schizophrenia.

What the trained Daoist mystic understands is that sometimes the “spirit world” itself can affect the physical body through the subconscious

emotional connection with the individual’s Shen. The resulting subconscious emotions will continually surface as dreams, visions, and flashes of images. Because these subconscious emotions stem from a natural interaction with the spirit world, they can never be totally repressed, but are instead continually redirected into either positive or negative actions.

According to research funded by the National Institute of Mental Health, conducted by Dr. Erika Bourguignon and Dr. Felicitas Goodman, behavioral patterns that are commonly labeled by modern psychiatry as psychotic (seeing visions, hearing voices and having contact with the dead) are not only considered normal, but are an integral part of the religious practices of 96 percent of the 486 societies that were studied. Their research concluded that, in most societies, individuals who are not capable of altering their consciousness to perceive energetic and spiritual states of altered reality were considered psychologically “defective.”

Additional research maintained that in religious trance there is a predetermined beginning and ending to each experience of an altered state of consciousness. Afterwards, the individual returns to an ordinary state of consciousness (his or her self-aware ego still intact) with a sense of purpose and meaning about the altered experience. Psychosis is differentiated from this type altered state in that psychosis is an unpredictable and unwanted state of disoriented madness that is void of meaning in ordinary reality, while religious

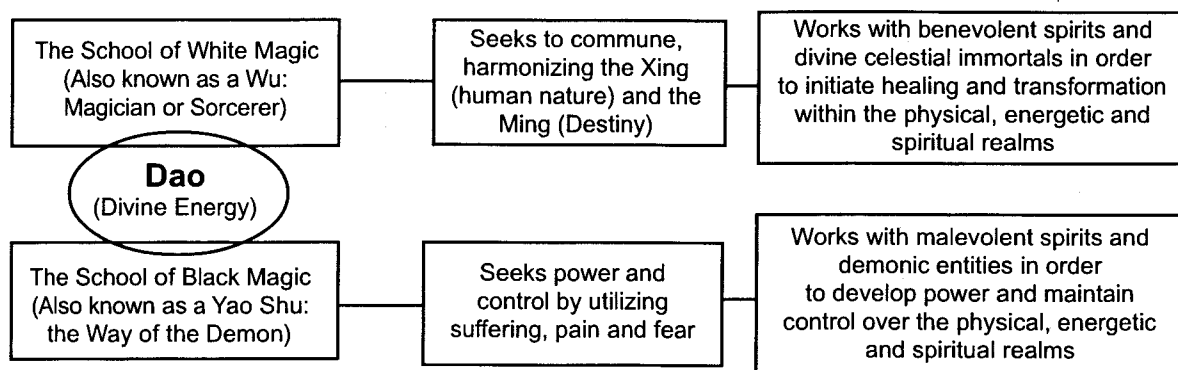


Figure 1.8. The two ancient systems of sorcery: White Magic and Black Magic

trance is an intentionally heightened state of consciousness brought about by carefully performed rituals that are designed to maintain the integrity of the individual.

In Daoist mysticism, seeing a spiritual entity or ghost is a normal part of Qigong and Shengong training and is accepted as a natural energetic and spiritual phenomena. Individuals suffering from mental disorders such as schizophrenia and psychosis, however, have delusions and hallucinations that they are experiencing encounters with the spirit realm when in reality they are experiencing internal Qi Deviations. These altered mental states of conscious were known in ancient China as “evil states” and were sometimes believed to be difficult to correct.

TWO SCHOOLS OF DAOIST SORCERY

The invisible realms of nature are governed by specific energetic and spiritual laws that cannot be violated without serious repercussions. Since the beginning time, there have always existed men and women who were said to possess the supernatural ability to influence spirit entities, either for good or for evil. In ancient China, powerful Daoist priests were able to control the various elements of nature, as well as the spiritual powers that governed life itself by means of special Breath Incantations (using Mantras and sacred sounds), Hand Seals (using Mudras with single and double hand gestures) and Talismans (using Icons with sacred symbolism). Several of their miraculous feats have been recorded in the China’s *Book of History*.

The science that focused on the control of the secret forces of nature was commonly known in ancient times as Daoist “magic” (Mofa: Evil Spirit Law, or Wushu: Wizard Skill). Magic is sometimes divided into two fields of expertise, or categories described as Low Magic and High Magic.

- **Low Magic:** This is known as “the Magic of Blind Forces.” It involves the direct manipulation of natural yet hidden energies, such as the occult powers inherent in herbs, gems and minerals, planet and star configurations, and the four original Elements (Air, Fire, Water and Earth). This type of magic does not use the active assistance of spirit entities.
- **High Magic:** This is known as “the Magic of Spirits.” It involves enlisting the active assistance of spirit entities, celestial immortals or demonic beings.

The motivation and intent behind the sorcerer’s magical training can be further divided into three categories:

- **Black Magic:** The sorcerer is “self-occupied,” works as a “Warrior,” and focuses exclusively on his or her own personal needs and wants.
- **Gray Magic:** The sorcerer is “awake,” works as a “Healer,” and focuses on needs of themselves and others.
- **White Magic:** The sorcerer is “transcended,” works as a “Priest,” and focuses exclusively on the needs of others.

We will begin our study of exorcism by discussing the School of White Magic and the School of Black Magic (Figure 1.8). Both schools of magic

draw their power from the same great stream of energy that exists within the infinite space of the Wuji and emanates from the eternal Dao. The difference between these schools lies not in the amount of force used to influence the divine power contained within nature, but in the manner through which this power is cultivated and utilized. The "evil" developed within the energetic and spiritual realms of magic is actually the energetic and spiritual abuse or misuse of divine power.

The tendency has been to assume that the power contained within the esoteric arts, like the resources of the physical world, can be exploited without regard to consequence (e.g., the summoning, binding and controlling of invisible energies and spirits for the advancement of one's personal ambitions). Consequently, many innocent individuals have become involved in magical practices and disciplines which have become detrimental to their personal character and dangerous to their physical health.

After experiencing a spiritual "Awakening," an individual's soul must grow and mature with the knowledge and new insights that it has gained. Otherwise, there is the potential of misusing the infinite power available within the teachings of this esoteric knowledge. Without guidance and instruction in energetic and spiritual integrity, the innocence of the individual's awakened internal soul eventually enters into conflict as to how to use and control this infinite power.

There is an ancient Daoist saying that states, "The sorcerer of white magic seeks to gain control over himself, while the sorcerer of black magic seeks to obtain control over others." The ancient Chinese schools of white magic and black magic are described as follows:

SCHOOL OF WHITE MAGIC (MAGIC OF THE TRUE WAY: ZHENG DAO)

The sorcerer of the Zheng Dao (True Way) seeks to harmonize his or her Xing (human nature) and Ming (destiny), and produce happiness and spiritual integrity within mankind. The sorcerer of white magic works with benevolent spirits and divine celestial immortals by means of rites, seals, invocations and other spiritual practices used in order to initiate healing (physical,

energetic and spiritual). This school of magic constitutes the principle functions of the divine priesthood. In ancient China, this type of sorcerer was generally known as a Wu (magician or sorcerer) and was an active part of both the Daoist and Buddhist traditions. The Wu were essential in early Chinese society, acting as professional priests (or priestesses), animistic magicians, and exorcists.

In this type of training, a sorcerer of white magic may direct his or her own soul to leave its physical body in order to help individuals in need. In ancient China, sorcerers of white magic were also famous for their ability to use various types of herbs and drugs for healing. When this type of healing energy is projected into an individual (e.g., in the form of a blessing), a cord of divine white light extends from the sorcerer's energetic field into the individual's external energetic field. As the individual becomes more receptive (accepting of the healing), the cord of divine light gradually penetrates deeper into the individual's body and initiates the healing.

One final note: although a sorcerer from the school of the white magic will ultimately triumph over a sorcerer from the school of the black magic (as sorcerers of black magic eventually fall victim to their own evil creations), the average so-called "good" person has absolutely no chance of withstanding the psychic attack of a sorcerer of black magic. Never think that a sorcerers of black magic cannot injure you because you are "right," or that he or she is weak because they are "evil." This would be similar to placing a professional street fighter in the ring with a baby, and saying that the baby will win the fight because it is "pure of heart," and it's soul is undefiled. Only fools underestimate this danger. Traditionally, sorcerers from the school of white magic protect themselves by devoting themselves fully to their training, developing the magical skills needed to resist and counter psychic and demonic attacks initiated from sorcerers of black magic.

THE SCHOOL OF BLACK MAGIC (MAGIC OF THE SINISTER WAY: ZUO DAO)

The sorcerer of the Zuo Dao (Sinister Way) initiates the wrongful use of an individual's Gui (ghost) and Shen (spirit) and utilizes suffering, pain and

fear in order to achieve the goals of acquiring power and control. A sorcerer of black magic works with malevolent spirits and demonic entities by means of rituals, pacts and agreements, rites, seals, invocations, possessions and other spiritual practices in order to initiate control by creating anxiety, depression, disease or death (physical, energetic and spiritual). This practice constitutes the principle functions of the demonic priesthood. In ancient China, this type of sorcery was also called Yao Dao (the Way of the Demon), Yao Shu (Demon Skill), Yao Fa (Demon Law), or Xie Dao (the Evil Way), Xie Shu (Evil Skill), or Xie Fa (Evil Law).

In ancient China, there were sorcerers who were extremely fierce in their application of black magic. For example, certain sorcerers were famous for their ability to use various types of poisons as an instrument of inflicting evil (known as "Ku" sorcery). These sorcerers could induce severe diseased states, initiate coma (in order to steal a victim's soul), or cause death.

The practice of black magic lends itself to numerous applications. For example, sorcery can be used for love spells or infatuation spells, to ruin a rival's business, to cause insanity or death, to cause separation, and even to cause a victim to become impotent.

Most systems of sorcery and black magic practiced throughout the world share similar rituals, even though they are practiced in different parts of the continents. One example of a similar type of ritual used by all practitioners of black magic is Hexing Doll Sorcery. In Hexing Doll Sorcery, an effigy made of straw or other materials is fashioned to represent the victim. Hair, nails or any belongings of the victim are also attached to the Hexing Doll; and most significantly, a soul invocation (mantra) is recited to summon the intended victim's soul and energetically link it to the doll. Needles or pins are then stuck to the doll to inflict harm on the victim. Sorcerers with strong psychic or spiritual powers can cast a Hexing Doll spell and even kill an intended victim living in another part of the world.

The power of black magic lies largely in the sorcerer's ability to summon and direct demonic spirits (which can exert tremendous power over an individual's Jing, Blood, Body Fluids, Qi and Shen).

In order to do their bidding and initiate psychic attacks onto a victim, sorcerers of black magic may also elicit the help of spirits of the dead, Elementals, nature spirits, as well as demonic entities. Through their assistance, sorcerers are capable of utilizing the natural energies of the Earth, working with the celestial powers of planets and star constellations, performing divination, creating spirit guardians, summoning and controlling spirit entities that inhabit the mountains, forests and lakes, as well as speaking secret incantations to effect physical changes in their victims.

According to China's historical records, magical charms and spells were commonly used as instruments of black magic against the Wu of the Han Dynasty (206 B.C. - 220 A.D.). However, the primary instrument of the sorcerer of black magic was the use of a human soul, or some portion of it. In this type of training, the sorcerer of black magic may either cause his or her own soul to leave the body in order to haunt or inflict evil on enemies; or the sorcerer may use another person's or animal's soul substance by impregnating it with the sorcerer's own Qi and Shen in order to initiate attacks vicariously on other victims. The sorcerer of black magic was also capable of "plucking out a victim's vitality," meaning to energetically drain or steal a victim's eyes, ears, viscera, extremities, and internal organ Qi. Some of these sorcerers had great spiritual powers, and could cause a victim to go insane or even die.

When destructive energy is projected by a sorcerer of black magic onto a victim (e.g., in the form of a curse), a dark energetic cord of condensed animosity extends from the sorcerer onto the victim's external energetic field. As the victim weakens under the influence of the curse, the cord of dark energy containing the curse gradually penetrates, sinking deeper into the victim's body, initiating diseased states of mind, energy, and body. The universal law of "like attracts like" allows the curse to attach itself to the wounded, dark, or "evil" side of an individual.

Two Types of Black Magicians

There are two primary types of sorcerers utilizing black magic, described as follows:

- The first type of sorcerer is driven to fulfill his

or her conscious wants, desires and acts through demonic support. These sorcerers use the demonic entities of the spirit realm, which are invoked through necromancy and invocation. The sorcerer causes great harm to the world through the utilization of these dark forces, that exist within the energetic and spiritual matrix of creation. As the sorcerer becomes a conscious channel for these dark forces, he or she inevitably "sells his own soul," for these dark forces must pass through and feed on his or her own energetic and spiritual body in exchange for the powers given by the demons.

An individual who takes this path of black sorcery slowly eliminates or destroys all of his or her finer principles of divine virtue (Yuan Wujing Shen). Having slowly destroyed the Hun's influence on the conscience, he or she becomes more desperate and confused, and begins to do evil for the enjoyment of it, eventually becoming the incarnate manifestation of his or her own demonic influence.

- The second type are sorcerers who create their own demonic entities and launch them against specific people, places or things. These sorcerers cause great harm to themselves, as they are truly ignorant of the consequences of their actions until the "demons" that they have created return from the victims to whom they were dispatched.

Casting Spells at Night

Traditionally, a sorcerer who practices rituals of black magic will perform them at night, becoming one with the demons and the moon (in ancient China, both evil sorcerers and demons were represented by the image of the moon). Since the moon is lifeless and cold, like the Chinese perception of hell, its influence is felt most strongly at night when evil entities roam the Earth. During the midnight hours, the sorcerer's magical spells and hexes are cast with materials belonging or related to the Water Element (such as black-colored dolls, black flags or two cups of water). Water is considered to be the Yin of night, as opposed to the Yang of day.

Black magical spells and hexes can be lethal when cast at night, but are generally less effective when practiced in the light of day. A sorcerer of

black magic can perform at least three separate rituals at night (from midnight until four in the morning), finishing them all before the sun's light appears. If the sun's light becomes visible, it will weaken the power of the spell. Sorcerers who shun negative energetic influences only perform rituals during daylight hours.

UNDERSTANDING PSYCHIC INFLUENCE

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

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

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

individual has covertly suppressed feelings of hostility and the second person is sensitive to the energetic resonances of anger, then the second person will begin to feel uncomfortable or suddenly act out the first person's suppressed hostility (even if the hostility does not originally involve or is not consciously being directed towards the second individual). The emotional discomfort or the sudden acting out of emotional release then seems to happen for "no apparent reason."

PRINCIPLES OF PSYCHIC INTERFERENCE

All humans have an innate psychic and telepathic ability that links them to all other energetic dimensions. The human mind is continuously affected by the physical environment, energetic planes, and spirit entities. Some minds can even sense and influence other minds naturally as well as sense and influence emotions. All spirit entities are considered to be non-physical beings with telepathic abilities of varying strengths. Spirit entities are known for their ability to stimulate telepathic receptivity in sensitive individuals and can be viewed as functional through various forms of channeling or mediumship.

The human mind possesses natural "shields" that serve to protect it from the intrusion of subtle energetic and psychic influences. However, when allowed to develop and accumulate, negative emotions and thoughts create holes in the human energetic field (aura). Spirit entities take advantage of these energetic holes to gain access into an individual's mind. This is the exact same way that curses find their way inside an individual's body, giving birth to an energetic breakdown that results in the destruction of the body's Shen (mind and thoughts), Qi (life-force energy), and Jing (tissues and cells).

When a spirit entity approaches a vulnerable individual, it will use whatever existing core images that it can find to gain access into the human mind. It will choose the strongest natural core image available (sexual fantasies, anger and rage, grief and resentment, fears and phobias, depression and despair, obsession and compulsion, etc.). During a psychic attack all of the victim's existing weaknesses will be exploited and used against them. The urges will come in waves, always stron-

gest at the worst possible time, when the victim is at their weakest. These intelligently orchestrated assaults trigger and subconsciously activate the victim's deep-seated vices and uncontrolled impulses, giving the negative entity power and access to the victim's life-force energy. For example, substance abuse weakens the energy body defenses and erodes an individual's natural psychic shields. Once the body's natural shields are weakened, the individual becomes vulnerable to the invasion and influence of negative spirit entities.

Through implanting core images spirit entities are able to manipulate and eventually take control of a victim's Jing, Qi, and Shen. This process is described as follows:

- **Implanting Core Images:** All spirit entities have the ability to implant thought intentions into an individual via their already active core issues. In other words, if the individual struggles internally with thoughts of lust, the spirit entity can intensify these ideas and implant additional thoughts and desires in order to intensify the pre-existing stimuli. This turns minor feelings of desire into obsessive lust and allows the spirit entity to have greater control over its host.
- **Taking Control:** Most sorcerers believe that the spirit entity will reach through a victim's core images and sink its own energetic connection into the ethereal substance of the victim's energy body. This allows the spirit entity to have a powerful mind-body connection with the victim. When the victim obeys these specific compulsions of the spirit entity, he or she is then immediately rewarded with pleasurable feelings of endorphin releases and experience the short lived feelings of euphoria. If the victim resists the specific compulsions of the spirit entity, they are then immediately punished with psychic induced anxiety and physical manifestations such as nausea, headaches, vertigo, etc. until he or she submits to the spirit entity's compulsion.

Spirit entities need places of dark and quiet in order to manifest at the subtle levels where they can more easily effect the victim's mind. This is why the presence of light and sound,

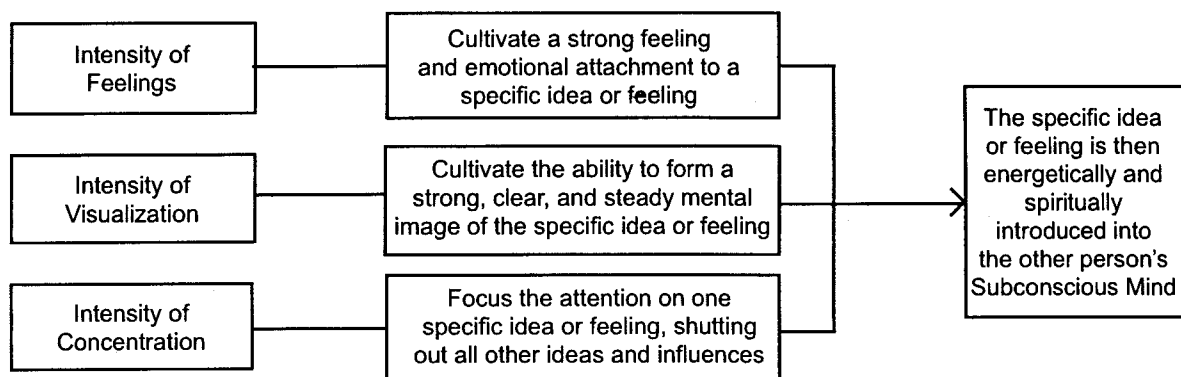


Figure 1.9. The Three Principle Factors of Psychic Influence

while in itself is not enough to break a psychic attack, does however make it more difficult for the spirit entities to maintain control.

The spirit entities do most of their work of implanting core images and taking control while the victims are asleep. These manifest as disturbing dreams centered around fear, sexual desire and guilt. Most victims are not aware while they are dreaming that this energetic manipulation is occurring. Negative spirit entities may also induce night terrors through this form of telepathic dream manipulation in order to cause the victim to discharge enormous amounts of emotional energy. This discharged energy is then absorbed by the negative spirit entity as food.

- **Length of Attack:** The average psychic attack lasts about 30 days and then tapers off. However, subsequent attacks may occur afterwards, depending largely on the source, the nature of the attack and the reason why it was initiated. Also a determining factor is the strength and resistance of the victim.

When initiating a psychic attack, negative spirit entities generally follow a predictable pattern of assault. Whether it involves a direct psychic attack, symbioses (a mutually beneficial relationship), oppression, or possession, all negative spirit entities follow similar and predictable methods. Because of the consistent predictability of their attack, this becomes one of their greatest weaknesses. Therefore, many countermeasures are based on taking advantage of this inflexibility.

THREE PRINCIPLES OF PSYCHIC INFLUENCE

Psychic influence can be directed towards people, places, and things according to three principle factors: The Intensity of Feeling, The Intensity of Visualization and The Intensity of Concentration. The quality and coherence of these three factors determines the extent of the psychic influence, described as follows (Figure 1.9):

1. **Intensity of Feeling:** In order to exert an effective psychic influence through feeling, the projecting individual must first cultivate a strong feeling of interest in, or an emotional attachment to, a specific idea; this feeling is then energetically and spiritually introduced into the other person's subconscious mind. The strongest and easiest feelings for a human being to experience are feelings of fear and sexual desire. Both of these feelings can, with proper discipline, be sublimated or projected in order to initiate control.
2. **Intensity of Visualization:** In order to exert an effective psychic influence through visualization, the projecting individual must cultivate the ability to form a strong, clear, and steady mental image of the specific idea or feeling that he or she is trying to induce. This is performed by layering and integrating many different sense and word pictures that are related to the above mentioned intensified feeling and then integrating them into a complex multidimensional internal "understanding."
3. **Intensity of Concentration:** In order to exert an effective psychic influence through concen-

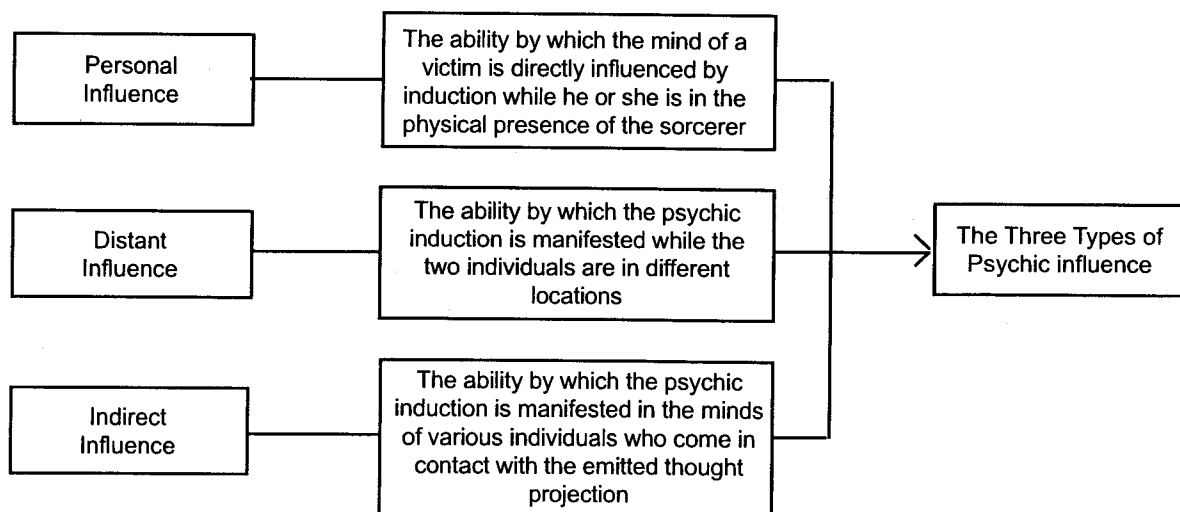


Figure 1.10. Psychic influence may be divided into three general types

tration, the projecting individual must learn to concentrate his or her mind and focus the attention on one specific idea or feeling. This one pointedness of mind is achieved either by focusing solely on one thing (item, goal, intention, etc.) and shutting out all else, or by taking all of one's resources and bending them towards the object of concentration.

THREE GENERAL TYPES OF PSYCHIC INFLUENCE

Psychic influence may be divided into three general types: Personal Influence, Distant Influence and Indirect Influence, described as follows:

1. **Personal Influence:** This is the ability by which the mind of an individual is directly influenced by induction while he or she is in the physical presence of the person that is attempting to influence him or her. Personal influence ranges from developing the power to influence others directly and personally through the utilization of strong and willful mind control (e.g., Yang: dominating personalities) to the development of subtle willful influence (e.g. Yin: seduction and hypnotism, etc.).
2. **Distant Influence:** This is the ability by which the psychic induction is manifested while the two individuals are in different locations.

3. **Indirect Influence:** This is the ability by which the psychic induction is manifested in the minds of various individuals who come in contact with the emitted thought projection. The projected thought vibrations emitted from the individual who is manifesting them can thereby affect the subconscious and conscious minds of other individuals, although no outward attempt is purposely made to directly influence them.

DETRIMENTAL THOUGHT-FORMS

A thought form is a specialized grouping of energetic substances, formed and crystallized together by the strong thought and emotional impulse vibrations of an individual. The thought form can generally be observed within an individual's Second Wei Qi field (commonly believed to be the body's "Aura" field) before it is discharged into the environment. Thought form clusters, however, are spiritually and energetically created thought intentions, designed for a specific purpose (e.g., a blessing or a curse). The power and duration of the thought form is dependent upon the degree of integration and force with which the manifested thought or feeling was created.

TWO WAYS TO CREATE THOUGHT FORMS

There are two ways that an energetic thought form or cluster can be created (Figure 1.11): Unintentionally Created Through Unbridled Imagination, and Purposely Created Through Willful Intention. These two methods are described as follows:

CLUSTERS THAT ARE UNINTENTIONALLY CREATED THROUGH UNBRIDLED IMAGINATION

This type of thought form is developed by allowing creative imaginations to become unbridled, especially if they are centered upon some type of material form. If the thoughts remain unbridled, the imagination of the mind can create unlimited energetic thought-forms, whose main goal is to satisfy the individual's subconscious or unconscious desires and emotions (creating obsessions). These types of thought forms can sometimes take an energetic form that resembles something similar to an octopus whose coiling tentacles twist around people, places, or things that feed its addiction.

Spiritual Parasites or Larvae

In certain schools of energetic medicine, students are taught about an additional variation of the energetic thought form cluster known as a "spiritual parasite" or "larva." A spiritual larva is considered an unintentionally created self-induced thought-form with energetic features similar to those of a thought form cluster. However, spiritual larva form themselves within the Energetic World involuntarily, through severe emotional or spiritual excitement.

These types of thought forms have no independent consciousness and are generally inhabited by a spiritual type of energy, that never progresses to the next developmental stage of self-awareness. They move about the energetic realm like spiritual jellyfish, floating on the currents of the mind.

However, the stronger the amount of released energy and the greater the level of severity of the experience, the more powerful, energetically condensed and viable the "larva" can become. The spiritual larva become stronger and more energized if its creator returns to the primary source

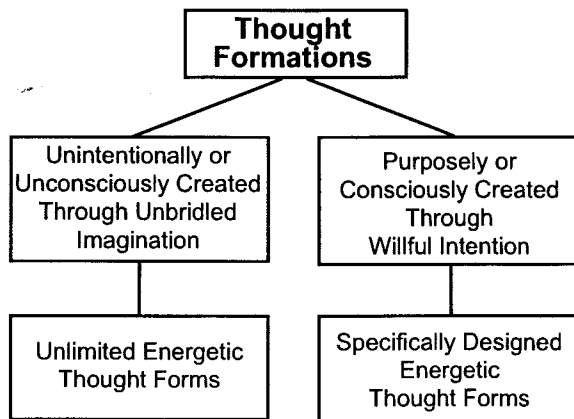


Figure 1.11. Two Ways to Create Thought Forms

of energetic excitement (the experience on which the larva feeds) and invests time and attention to "feed" the experience.

When a spiritual larva becomes powerfully charged, it can suddenly take on its own individual form for survival and self-preservation (similar to a thought form cluster). In order to expand its energetic life span, the spiritual larva can then incite the particular individual who created it by energetically drawing attention to the source of the original excitement (that formed the larva), thus becoming a spiritual parasite. Some Daoist mystics believe that many mental disturbances, fantasies, delusions and emotional disorders are a result of energetic and spiritual influences caused from spiritual larva that have become parasites.

The involuntary energetic formation of a spiritual larva occurs in everyone. When the degree of energetic excitement ceases to exist and the individual no longer places his or her attention on the incident that created the excitement (fear, anger, grief, sorrow, worry, etc.), the larva, now lacking a source of energetic nourishment, gradually dissolves into the energetic world, eventually vanishing completely. Some Daoist mystics believe that all of the various types of mass psychosis or mass hysteria have their origin within the creation of collective spiritual larva becoming parasites and feeding.

CLUSTERS THAT ARE PURPOSELY CREATED THROUGH WILLFUL INTENTION

This type of thought form is developed by willfully controlling the creation and formation of an energetic thought-form. Daoist mystics believe that each individual has the ability to create an energetic "being" through the directed thoughts, emotions and projected intentions of his or her Conscious Mind. Once created, these thought-form energetic beings are aware of their environment and understand their created purpose and energetic function. For example, through specific intention, an energetic "being" can be programmed and directed to manifest, manipulate and exploit an individual's secret fears and desires, bringing the victim untold anguish, guilt and shame.

A highly disciplined mind is capable of consciously generating specific thought-forms whose main goal is to accomplish particular tasks. These thought form entities are deliberately created and brought into existence through either the group consciousness of a specific organization or through the conscious focused intention of an energetically trained individual. Intentionally created thought form clusters are generally brought into existence as guardians or as energetic sources with specific energetic responsibilities.

There is a difference between the energetic actions of a purposely created thought form cluster that has been specifically formed from an individual's will and a thought form cluster that is formed from the combined conscious energies of a group. The thought form cluster created by a group works with the organization's energy current and can possess its own form of intellect and transform into a type of Spiritual Entity. When not activated, it generally stays within the group's energetic field.

A purposely created thought form cluster formed by an individual can also possess its own form of intellect and transform into a type of spirit entity. However, this type of thought form cluster can become independent from its creator and begin to wander about the physical plane, causing trouble.

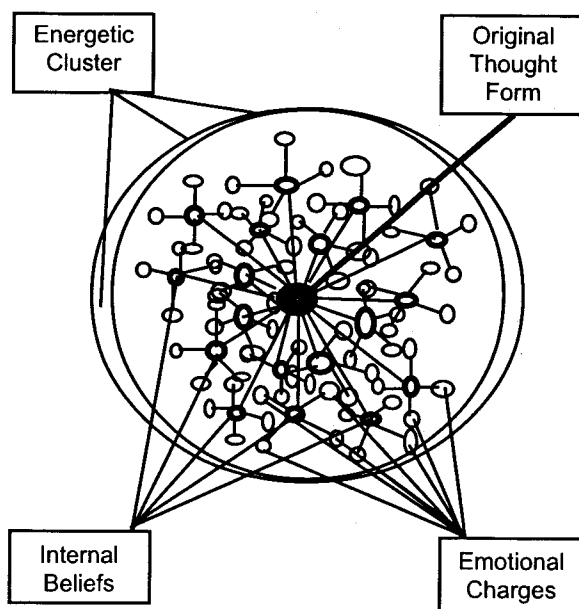


Figure 1.12. The Formation of an Energetic Cluster Developed Through Either Conscious or Unconscious Mental Concentration

ENERGETIC THOUGHT CLUSTERS

All thought forms, whether benign or malignant, are composed of internal belief structures that create and mold energy. As the energy of the created thought form continues to gather, it begins to coalesce and mold, causing and forming energetic clusters (Figure 1.12).

An energetic thought cluster is considered to be a collapsed form of energy, in that thoughts and emotions combine and shrink together abruptly, forming an energetic mass.

The belief that formulates the thought form is created through the emotional charge existing within the sorcerer's mind (through conscious or unconscious intention) at the time of creation. The initial thought form is then constructed from energy that has been gathered and created within the infinite space of the Wuji. The energetic field surrounding the charged belief eventually collapses into what is and is not in alignment with that belief structure.

THOUGHT FORMS, SHAPES AND COLORS

Prolonged and persistent internal thought forms create and form energetic patterns. When internal thought patterns become continually impregnated with the energetic charge of unexpressed toxic emotions, the energetic clusters will thicken, grow and condense to the degree that the imprinting of an energetic cyst or tumor begins to form (Figure 1.13). As this type of energetic cluster continues to grow it begins to cause energetic stagnation, eventually affecting cellular and tissue growth and impeding internal organ function. This energetic stagnation sets the foundation for the development of disease.

Thought form clusters can vary from one another in form and general appearance. Listed below are some of the more commonly observed thought forms:

- The most common thought form is seen as a tiny series of energetic waves, similar to those created by dropping a rock into a body of still water.
- Sometimes the thought form takes on the appearance of a spiraling tornado, either rotating around the center of an individual or projected outward from the individual and moving through space.
- Some thought forms are emitted like jet streams of puffy vapor, twisting outward like a dark energetic eel or snake.
- Other times a thought form can be projected outward like a cannonball or series of bombs shooting out from an individual's energetic field.
- Other thought forms have the appearance of semi-luminous globes, glowing like giant opals.
- Still other thought forms have the appearance of semi-luminous cords of bright white light.

Many of these thought forms glow with a dull phosphorescence, instead of a bright brilliant light. These types of energetic thought forms are what psychic and energy sensitive individuals commonly see when observing another person's aura field. Generally, each thought form bears the same color that it possessed when originating from its

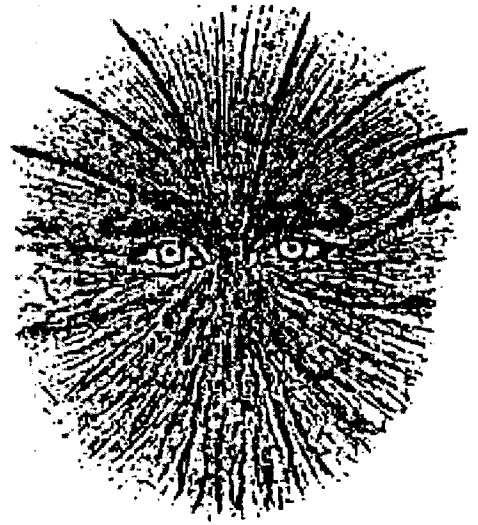


Figure 1.13. A Negative Elemental Thought Form (Inspired from the original artwork of M.D. Logan).

creator. As time progresses however, if the thought form is not energetically fed, its color eventually begins to fade and die.

Each projected thought form draws to itself little fragments of similar thought forms and emotional energy. After a thought form has been projected from its creator, as it returns, it generally brings with itself other energetic forms that are similar in construction to its original emotional and thought matrix. Every person, place or thing has its own specific thought forms existing within and around its physical, energetic, and spiritual fields. Some of these people, places and things have divine energetic clusters living and reenergizing themselves within the energetic field, and it feels very pleasant to be around such people and places (e.g., being in the presence of living saints and places of worship). Other areas are contaminated with dark energetic clusters that live within the surrounding environment's energetic field. These dark energetic clusters cause individual to feel different sensations (i.e., uncomfortable, upset, sick, tired, etc., according to the nature of the energetic cluster) when they are around such people or places.

THOUGHT FORMS CREATING DISEASE OR HEALING

Daoist mystics believe that certain external pathogens can be effectively defeated through positive affirmations and benign thought influences that are consciously created as a way to dematerialize the dark or unwanted energetic cluster formations. Daoist mystics also maintain that an individual's negative thought forms can effectively influence the progression of an external pathogen by weakening the individual's immune system through internal emotional conflict.

When thought form clusters are consciously created by the Daoist mystic, they can be empowered with a certain degree of intelligence and can influence an individual's thoughts and actions (e.g., changing friends into enemies and enemies into friends). A spiritually energized thought form cluster can strengthen or weaken the mental and intellectual powers of an individual; it can also protect a person from foreign or negative energetic influences.

Once created, thought form clusters can be imprinted and commanded to perform specific tasks, such as healing or psychic attack. However, such artificially created negative spirit entities can, when summoned, attach themselves to the creator's second Wei Qi field and become extremely difficult to control. Unless the thought form's energetic field is properly dismissed when it is no longer needed, it can act as an energetic vampire, perpetually draining the original creator's energetic field.

When improperly created or not adequately controlled, spiritually energized thought form clusters can become independent from their original energetic source, forming a separate spiritual entity. Thus, a created and spiritually empowered thought form can also exist as a self-sufficient life force, deriving sustenance from the energy created from the energetic fields of soil and minerals, trees and plants, and animals and people. These types of spirit entities are said to live in the woods, along the seashore and within certain households, have their own karmic evolutions, and are able to progress towards higher forms of life.

PSYCHIC ATTACKS

Negative spirit entities are always involved in a psychic attack, whether the attack is purposely or unintentionally directed. If an individual has become a biological host for a spirit entity (unknownst to them), and he or she becomes extremely angry at another person, a strong psychic connection between the biological host and the spirit entity will immediately dispatch the spirit entity to punish the designated target. This reaction is part of a spiritual "code," an unwritten law, wherein the spirit entity will naturally protect its "investment" by keeping its feeding source protected. This also has the effect of increasing the spirit entity's control over its living host, as well as giving the spirit entity the opportunity to find a potential new host and/or drain them of life force energy (one example of this would be certain couples who continually fight and never resolve their differences). The more energy the spirit entity has to work with, the more powerful and influential it can become.

During a mild psychic attack, the victim may feel pressure within their head, anxiety, disturbed sleep and bad dreams. More intense psychic attacks can involve waves of mind numbing terror, crippling physical pain and overwhelming emotional compulsions. These types of psychic attacks can be lethal.

The psychic attacks initiated by a black sorcerer are considered to be a type of paranormal assault that can be directed onto people, animals, places or things, causing physical or mental distress, illness, injury or death. In ancient China, unscrupulous sorcerers or Dark Daoists would sometimes use advanced energetic and spiritual skills, known as Hun Shu (Skill of the Ethereal Soul), Mo Shu (Magic Skill) or Yi Shu (Skill of Intention) to energetically and spiritually attack certain individuals.

This dark skill of sorcery could also be initiated by creating an image or likeness of the intended victim and infusing it with breath and talismanic water so as to control, attack or destroy the individual (similar to the Haitian practice of Voodoo). The most common symptoms of a psychic attack include: inexplicable outbreaks of fire,

poltergeist phenomena, nightmares, the presence of bruises on the body after a night of spiritual attacks, feelings of overwhelming dread and fear (which deteriorate into nervous exhaustion, mental breakdown and a physical wasting away of body tissue) and awakening with a feeling of a crushing weight on the chest and a feeling of paralysis (known as a “hag” syndrome).

A psychic attack is said to occur either as the result of Human Direction or of Human Assault, described as follows:

- **Human Direction:** This type of attack is directed by a sorcerer conjuring malevolent thought form clusters (curses), malevolent spirits, or demons through spirit-spell incantations
- **Human Assault:** This type of attack is directed personally by a malevolent individual who is Soul Traveling

RECOGNIZING A PSYCHIC ATTACK

As soon as you begin to suspect that your trouble may be linked to a psychic attack or be of occult magic in origin, it is important to immediately begin to seriously study your dreams. Each psychic attack must begin at sometime to declare and manifest its energetic nature on the spirit realm. Therefore, by keeping a “dream diary” and recording every dream or fragment of dream that you can recall, you will be able to locate and isolate any recurring energetic patterns.

The best way to accomplish this is to keep a scratch pad and pen beside your bed and immediately jot down anything that you recall of your dreams upon waking. The purpose is to try to get a clear view of anything that may have been implanted into your unconscious mind. Any information that can be gleaned from your dreams may yield a very clear indication as to what types of countermeasures need to be initiated (for example, an energetic current can sometimes be reversed simply by rejecting it and turning it back to its originator).

When encountering a psychic attack, much of the effectiveness of the attack depends on the degree of your psychic receptivity. What is also taken into account is the patience and magical skill of your adversary (who has probably been “over-

shadowing” you on the spirit realm and waiting for a time of vulnerability). Psychic attacks implanted into the unconscious mind are most often images specifically designed to fit your own personal characteristics and metaphors. This is because the attack would immediately fail if the imagery or underlying impulses are too alien to you. Therefore, the attacker will use simple archetypal material based on extrapolating feelings and impulses common to all human beings.

In traditional sorcery, some amount of personal material is usually needed in order to individualize and pinpoint an attack. The attacking sorcerer must either acquire some form of physical material (hair, nails, clothing, etc.) or psychic material (based on an intimate understanding of the victim’s weaknesses and deep idiosyncrasies). If the attack stems from a non-human energetic form, it is important to note that most spirit entities have highly acute powers of observations and a powerful ability to mimic the energetic images of people and animals. In such cases, an attacking spirit entity can transform themselves into the image of a desired or repulsive individual and initiate an emotional encounter.

It is important to understand that a psychic attack is never truly one sided. The attacker uses something of yours to implant into your psyche something of his or hers. If and when this exchange occurs, the main difference between the attacking sorcerer’s condition and your victimization, is that the attacking sorcerer seems now to be in control of the situation.

A psychic attack takes considerable time, thought and energy to carry through. Every psychic transaction necessitates the opening of an energetic channel that connects the attacker to his or her victim and vice versa (in a form of energetic “osmosis”). This is why, in many cases of psychic attacks, the sorcerer will frequently take the precaution of working through a summoned Elemental or Trance-medium. If the victim or a sorcerer working on behalf of the victim simply “reverses the circuit,” the energetic rebound will not necessarily go back towards the attacking sorcerer but will rebound onto the Elemental or Trance-medium instead.

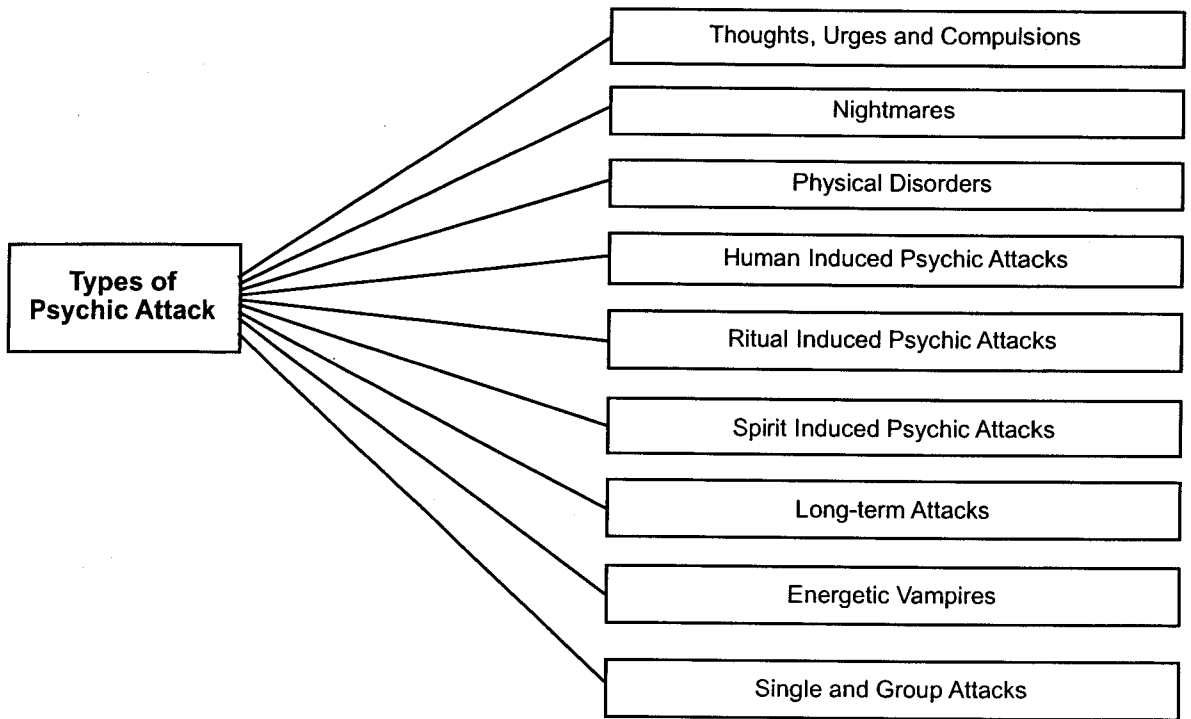


Figure 1.14. Types of Psychic Attack

CONSCIOUS AND UNCONSCIOUS PSYCHIC ATTACK

Psychic attacks can be initiated through conscious methods (i.e., the individual is purposefully initiating an assault) or unconscious methods (i.e. the individual has “spirit helpers” that, unknown to the individual, seek to avenge the individual due to an established symbiotic relationship). When dealing with a psychic attack, the first task is to determine and identify the type and source of the attack. If the sorcerer can determine who or what initiated the psychic attack, he or she can establish an effective counter assault. In order to determine the origin of the psychic attack, begin as follows:

- **Conscious Psychic Attacks:** For an intentionally induce psychic attack, determine when the first symptoms of the psychic attack began. Make a list of anyone who could potentially be involved. This list should contain the names of any individuals with whom you have had any disagreements, conflicts or unresolved issues predating the time of the ini-

tial assault. Sometimes, for no apparent reason, individuals can suddenly begin obsessing over some incident that has occurred in the past, initiating a psychic attack.

- **Unconscious Psychic Attacks:** Sometimes victims of psychic attacks are actually receiving counter-attacks due to their own antagonistic attitudes. This can occur to individuals who are chronically angry and unforgiving, and have thereby inadvertently initiated subconscious psychic attacks towards other individuals who are also psychically talented. As like-attracts-like, a psychic war is suddenly initiated, unbeknownst to both parties.

METHODS OF PSYCHIC ATTACK

There are several ways that a psychic attack can occur. The following is a description of several common types of psychic attacks (Figure 1.14).

- **Thoughts, Urges and Compulsions:** Certain negative influences can be imprinted on the individual’s consciousness, resulting in nega-

tive thoughts, urges and compulsions that are inconsistent with the victim's true nature. When a spirit entity begins to psychically attack its victim, it uses his or her suppressed fears and passions as an entry portal. Thoughts, urges and compulsions begin to surface uncontrollably within the victim. If the victim struggles with certain weaknesses, the spirit entity can embellish these feelings and bring about extreme emotional anguish, manifesting in psychological turmoil (anxiety attacks, obsessions, depression, etc.).

- **Nightmares:** Stronger forms of psychic attack involve causing the victim to experience nightmares and disrupted sleeping patterns.
- **Physical Disorders:** Even stronger forms of psychic attacks can manifest in a variety of unusual physical ailments such as dietary problems, suddenly illnesses and infections, stomach and bowel disorders, muscular cramping, pricking and jabbing pain, etc. Typically the lives of individuals under such a strong psychic attack begin to fragment and come undone. Other symptoms can be experienced as stomach cramps, vomiting, diarrhea, fainting, and physical paralysis (similar to those symptoms caused by extreme fear).
- **Human Induced Psychic Attacks:** Another form of psychic attack can be caused by a spirit entity overshadowing and intruding in a human being and causing him or her to physically or emotionally attack the victim. When using the body of a human for psychic aggression, the spirit entity reaches out to the victim from inside its host to apply pressure and control. Some spirit entities live vicarious pseudo-existences through their living host; such entities are generally single minded, moody and easily offended. These attacks are generally short lived, as the amount of energy currently available to the resident spirit entity is greatly lessened while the host is awake and using up all the available life force energy (through walking, talking, thinking, working, etc.). The strength of the psychic attack depends greatly, power, intelligence and the experience of the spirit entity.

- **Ritual Induced Psychic Attacks:** All practitioners of magic (both black magic and white magic) are capable of issuing deliberate psychic attacks. Although the rituals, devices and intentions may be different, the foundational principles are the same. In order to avoid the karmic backlash that happens with ritual induced psychic attacks, advanced practitioners of magic use their students to unknowingly perform these rituals, a practice that inevitably triggers an energetic backlash onto the unsuspecting student. The trusting students unknowingly accrue the negative consequences of their master's deplorable actions. This is a common practice among black sorcerers who provide beginning students with specific mantras that they are encouraged to repeat. Unbeknownst to the student, each time they are chanting the mantra, they are actually pouring their life force energy into the master's energetic pool. This allows the master to increase his or her energetic potential at the expense of the students.

When a sorcerer of black magic initiates a ritual curse, a black energetic line extends from the altar onto the energetic field and body of the victim. Spirit entities follow this black line into the intended victim's body. Any pre-existing darkness (suppressed and unresolved emotional experiences) acts as an entry portal into the victim's tissues. This can cause the victim to experience severe physical reactions (immediately cramping, dizziness, nausea, etc.).

It is important to note that the consequences of attacking another person (or consciously using another person) can be enormous. Since negative energy always recoils back upon the perpetrator, it also attracts powerful negative spirit entities that always demand something in return for their assistance.

- **Spirit Induced Psychic Attacks:** All spirit entities are capable of carrying out psychic attacks. Some spirit entities are extremely intelligent (calculating and creative in their assault), while other spirit entities are closer to animals (acting on raw instinct). As explained before, the primary motive for a spirit entity to attack an individual is either for sustenance

(food) or because it has been disrespected.

For example, in the early 1980's, a young man from England traveled to India in order to study the roots of Yoga. He noticed outside a particular village that there was a tree decorated with flowers and fancy ornaments. Every morning some villages brought fruits and flowers and laid them at the base of the tree. Being inquisitive he asked one of the villagers as to the custom and the significance of such acts. The elder in the village explained to the young man that the tree contained a nature spirit which was the guardian of the village. So they feed it everyday to pay their respects. Being a Westerner, he scoffed at such "superstitions" and in his arrogance decided to urinate on the tree (when no one was looking). After he had finished urinating on the tree, he turned to walk away and immediately the tree spirit leaped out of the tree and possessed his body. He suddenly experienced his first Epileptic seizure (at this time he was 25 years old and had never had been diagnosed with epilepsy). The seizures continued for quite some time (sometimes three times in one day). He eventually left India and returned back to England to seek medical help. He received a battery of diagnostic tests which all returned negative. When he explained to the doctors what had happened, they believed that it was a psychological condition, therefore, they drugged him and placed him in an asylum.

It is important to understand that spirit entities do not need humans to direct an attack for them. They are quite capable of performing this on their own. As previously mentioned, one primary motivation is to feed off the energy that humans supply. A spirit entity will attack and torment its victim often as a secondary consideration. The main purpose of the attack is to initiate the release of strong emotions experienced as fear and suffering. Therefore, spirit entities will sometimes torment humans because it is the easiest way to break through their natural defenses. Each attack weakens the victim and allows the

spirit entity more leverage and control.

- **Long-term Attacks:** When a spirit entity attaches itself to a human host, it can initiate a pattern of chronic and repeated attacks. These lengthy attacks can last for weeks, months, or even years. The underlying intention is to break down the victim's natural psychic defenses, which strengthens the spirit entity's attachment and allows for stronger psychological control. These attacks maybe sporadic (when suitable circumstances arise), or repeated at regular intervals (often at particular times of the year).
- **Single and Group Attacks:** Often a victim under psychic attack is the only one in the family or group to be exposed to such torment. However, some psychic attacks have a wide focus that can effect several individuals in a group or even whole families. It has been well documented that sometimes a spirit entity will follow a family line down through the generations (i.e., a dispatched spirit entity attached to a family curse). This long-term spiritual harassment is not unusual as "like-begets-like" (i.e., the outbreak of hostility found in generations of alcoholic families).

One example involves a colleague of mine. Also a master of Daoist Wudang Internal Martial Arts, my friend was in a Catholic church with his family participating in Mass. He explained to me that he felt a shift a shift and looked above the altar where the crucifix of Jesus was positioned. A spirit entity had entered into the church and was vampiring (absorbing the life-force of the energy of the congregation). As my colleague spotted it, the spirit entity immediately responded and turned to face my friend. My colleague smiled but had to wait for the right moment to exorcise it. Within a few minutes the priest instructed the congregation to close their eyes and bow their heads in prayer. This was the time that my friend responded. He immediately enveloped the spirit entity and blasted it out of the church, banishing it into the infinite space of the Wuji. We spoke of this incident in great detail. I explained to him that

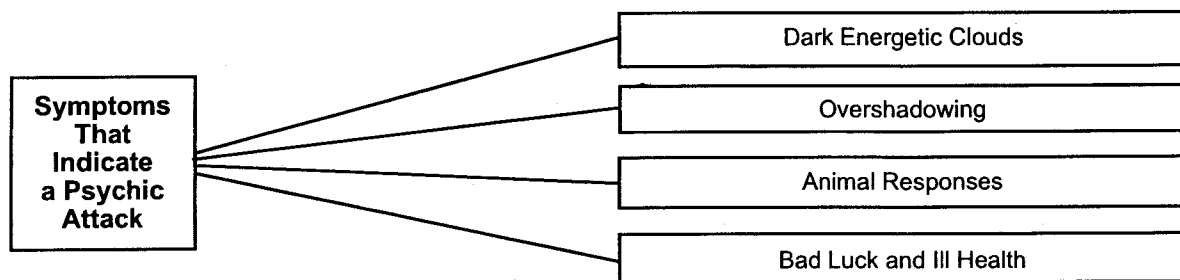


Figure 1.15. Symptoms That Indicate a Psychic Attack

one of the Jesuit priests with whom I had studied informed me that just because people are “religious” doesn’t mean they are “spiritual.” He explained, “Many Christians hide in religious dogma and are viewed as being spiritually neutered because they are either afraid of using their own God given powers, or they lack the training and sensitivity needed to become functional in the spirit realm.”

SYMPTOMS THAT INDICATE A PSYCHIC ATTACK

When observing psychic attacks in the form of projected thought forms or spirit-spell incantations (Hexes), it is important to understand the complex reality of spiritually induced psychosomatic conditions. The ancient Chinese focused on the damage caused from a psychic attack initiated via a spirit-spell incantation. This type of attack was directed at one or all of the body’s three main treasures: Jing (Essence), Qi (Energy), and Shen (Spirit). All three bodily treasures are crucial components of the human body’s physical, mental, emotional, and spiritual harmony. All the components of the physical body’s Jing, Qi and Shen have subtle counterparts embodied within the energetic and spiritual worlds, and vice versa. Therefore, an individual’s thoughts, feelings, and actions will initiate corresponding reactions within the physical, energetic, and spiritual worlds.

Most direct attacks begin with a noticeable tingling sensation that occurs on the Mingmen (located on the lower back) or Shendao (located between the shoulders) areas. In strong attacks the victim will experience massive symptoms of panic or anxiety. These symptoms will affect the victim’s

breathing and cause partial or full paralysis. In some cases, the victim can be so overcome with shivering that they become frozen on the spot. This level of direct assault indicates that the negative entity has not yet attached itself to the individual’s body but is trying to penetrate the victim’s defenses.

A psychic attack generally starts with some type of nocturnal interference. This can manifest as obsessive thoughts, nightmares, waking paralysis or cold chills. The victim may observe frequent shadowy movements in him or her peripheral vision. The following is a list of psychic phenomenon and specific manifestations that indicate that a psychic attack is in progress (Figure 1.15). These types of psychic phenomenon can occur in any combination or degree of severity.

- **Dark Energetic Clouds:** A common occurrence in victims of psychic attack or oppression is the presence of a localized negative atmosphere that follows them. There was one case involving a woman who had been molested as a little child and still harbored deep seated feelings of rage, fear and resentment. This gave way to the formation of several ovarian cysts that eventually led to her receiving a full hysterectomy (in the Medical Qigong clinic, this link between chronic rage, fear, and resentment and ovarian cysts is a common observation). Due to the ongoing process of suppressing unresolved abuse, a spirit entity had attached itself to her energetic field and had been feeding off of it for several years. This attachment (which had occurred many years ago when she was a child) had eventually led her into a life of extreme promiscuity

and alcoholism. When outside of her residence, one could actually observe a dark energetic cloud-like form that followed her. Periodically her husband had noted waking up in the middle of the night to confront the demonic presence of what looked like a green skull with pieces of skin still hanging from it.

- **Overshadowing:** This type of psychic attack is a mild form of temporary possession wherein the victim comes under the heavy influence or spirit control of a negative spirit entity. Although the encounter usually lasts for only a few minutes, in some cases it has been known to last for several days. When an individual experiences an overshadowing, there will be sudden changes apparent within their mood and personality (i.e., facial features will change, eyes will dilate, facial color will change, etc.), all of which are temporary. This transformation will often appear as if an energetic shadow has fallen over the victim's face (hence the term "overshadowing"). The Overshadowing technique is one of the main control devices used by negative spirit entities. Not only is the targeted person affected, but also those individuals around him or her. The primary function of Overshadowing used by negative entities is to cause arguments, disrupt harmony, reduce emotional support, damage relationships, spread discord and create chronic negative environments. All of these are forms of alienation and are designed to eventually weaken the intended victim's support system, separating and alienating them for the final assault.

Overshadowing is similar to what happens to individuals who practice channeling and trancemediumship. When they enter into these states of spirit induced trances, their personalities and mannerisms are overshadowed by the spirit entity that now controls the individuals' energetic and physical bodies. Within groups or families, one individual is generally targeted to disrupt the harmony of the others. This type of energetic interference will sometimes cause the victim to be labeled as the "black sheep" of the family.

While spirit traveling, most experienced Daoist sorcerers are able to enter into the body of an awake individual. This type of Overshadowing is considered a form of low level possession. Approximately 10% of the population are susceptible to this kind of direct spirit invasion; however, a strong minded individual tends not to be susceptible to this form of psychic technique. People that are energetically sensitive tend to be more susceptible to this form of spirit overshadowing, as are weak-minded individuals. Once the sorcerer has overshadowed a victim, he or she is then able to sift through their memories. This is also a common practice for in the Medical Qigong clinic, and occurs when the Qigong doctor "dips" into the patient's tissues and is allowed to "read" the patient's internal organ history.

During a powerful experience of overshadowing, the victim becomes a virtual puppet of the sorcerer. The victim eventually loses control of his or her body and becomes a powerless observer, suspended in a surreal world (similar to sleep walking). Most experiences of possession (be it spirit or demonic) do not necessarily mean that the victim is insane, it does however, refer to the fact that the individual is no longer in control of his or her physical body. Because the victim represents a source of energetic food, the possessing spirit entity will normally not destroy the host unless it is threatened by exorcism.

Normally when a spirit begins to overshadow a child, the child first becomes quiet and then slides into a trance-like state. The child's eyes will slowly droop, and he or she will stare into space for a short moment. Then the child's facial appearance will alter slightly, and the eye color will begin to darken as the spirit overshadows his or her face. From this moment, the possessed child is now the host of the spirit entity and is capable of acting out or disrupting the environment according to the spirit's intended will. The child may now walk and move differently and his or her behavior and response to stimuli will be altered.

- **Animal Responses:** Another common manifestation of victims who are under psychic attack, spirit oppression or spirit possession is the immediate response that animals make to encounters with such individuals. It is a commonly known fact that most animals are sensitive and tend to be aware of the spirit realm. If an individual is carrying a “hitchhiker,” sensitive animals will often act defensively and/or aggressively when around such individuals. Usually sensitive people attract and are attracted to sensitive pets. Animals tend to increase their intuitive perceptions while living with their owners. There are certain psychically sensitive dogs that are trained to react to and warn their owners of the presence of negative entities. These “psychic guard dogs” have been seen attacking empty space for no discernible reason, barking and leaping at invisible intruders. These early warnings allow the sorcerer time to initiate countermeasures and ward off the arrival of negative spirit entities.

- **Bad Luck and Ill Health:** Another common manifestation of victims who are under psychic attack is chronic manifestation of bad luck or ill health. I have personally known individuals who have had curses placed on their lives and were at the chronic effect of experiencing bad luck (e.g., constantly having financial problems, etc.) and ill health (seven whiplash cases that have occurred within 8 years). Due to their disbelief it was difficult to assist these individuals, so they continue to be victimized to date. One way of determining such manifestations is to look for consistent patterns that bring to light or signal the spirit entity’s approach and application. For example, the constant financial problems and whiplashes kept one of the victims in a chronic state of anger, rage and resentment towards society. This allowed the spirit entities to feed off of the discharged negative energy as they encouraged the victim to perpetuate a chronic state of emotional turmoil over all of the injustices that they had encountered.

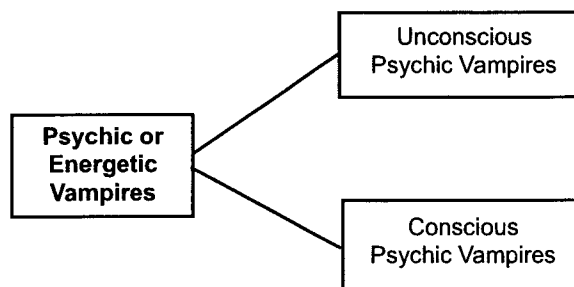


Figure 1.16. Psychic Vampires can be categorized into two groups

PSYCHIC VAMPIRES

A Psychic or Energetic Vampire is an individual who drains others of life-force energy, leaving holes in their auras (second Wei Qi field). A psychic vampire can range from a black sorcerer who forms a group of students and ritually vampires their energy, to the “poor old dear” who always feels better in the company of young folks and does not have a clue as to why the friendliest ones of this group always get sick and exhausted whenever he or she leaves.

Psychic Vampires can be categorized into two groups, Unconscious Psychic Vampires and Conscious Psychic Vampires, described as follows (Figure 1.16):

- **Unconscious Psychic Vampires:** This type of energetic vampirism is fairly common. A typical variety of unconscious energetic vampire can be described as an “needy” individual who typically makes others feel obliged to him or her for no reason other than possibly guilt; or an individual who leaves others feeling emotionally drained (almost by their very presence).

Similar to an energetic parasite, these unconscious psychic vampires subconsciously drain energy from those individuals who are unfortunate enough to encounter them. The common symptoms experienced after being in their presence for a while is typically emotional and sometimes physical exhaustion. These unconscious psychic vampires, instead of making use of the energy they steal, often disperse the absorbed Qi uselessly into the surrounding environment.

- **Conscious Psychic Vampires:** This type of energetic vampirism is initiated by individuals who deliberately take energy from others. This can be accomplished by magical means (e.g., dispatching a spirit entity or servitor), by some instinctive ability (e.g., a congenital spiritual parasite), or by direct energy draining. In most cases, energy is ingested from the victim's second Wei Qi field (aura).

Conscious psychic vampirism is used in order to increase the sorcerer's magical power and sensitivity. It also makes the individual feel more energetic and adds to his or her vitality. Some ancient Daoist schools of sorcery taught that the consumption of this human life-force energy offers the individual immortality. When used over a prolonged period of time, psychic vampirism can kill its victim.

HOW PSYCHIC VAMPIRISM IS PERFORMED

Conscious psychic vampirism is performed through visualization and practice. One way to practice this technique is used by Mao Shan sorcerers and is described as follows:

- First, choose an individual and begin to target their energetic body, visualizing the energy that is flowing inside and around them. This perceptual technique is traditionally used when training oneself to see the auras and the body's second Wei Qi field.
- After visualizing the energy of your victim, concentrate on absorbing the energy from your victim. Try to pull the Qi from out of their physical body. Feel the life-force energy coming from their tissues and gathering inside your body. Visualize their energy leaving their tissues like an electric stream or a bright magical mist, and then gather it into your Lower Dantian. There is often a special rush that occurs if energy is taken by force, or when the victim is in a strong emotional state (i.e., fear or lust).
- As you continue to siphon the victim's Qi, feel the energy build in your Lower Dantian, invigorating and revitalizing you. This energy should make your tissues vibrate with what feels like an electrical charge.

Each individual will require additional refinements according to the victor's Five Element Constitution. Some traditions find it easier to absorb the victim's Life-force energy if they touch the individual or drink their blood.

All animals give off energetic impulses, and some animals (such as sharks, rays, certain reptiles, etc.) take advantage of this in their methods of mating and feeding. The form of this energetic impulse constantly changes depending on the emotional state of the victim. Therefore, when performing conscious psychic vampirism techniques, the sorcerer must be careful not to absorb all of the negative psychic energy that people tend to discharge.

Symptoms resulting from ingesting toxic Qi from the body's second Wei Qi field can manifest as nausea, headaches, disorientation and extreme emotional states (such as panic or loneliness). However, these extreme negative reactions only become uncontrollable if the vampire is emotionally or physically exhausted. Additionally, extreme emotional states of any sort tend to make feeding easier, especially strong desires such as lust.

Some sorcerers will get around this problem by only energetically vampiring when the victim is in a suitable emotional state, only feeding from specific types of people, only feeding from one person at a time in a secluded place, or by setting up servitors (spirit servants) or shields to filter out undesirable energy.

SPIRIT ENTITIES AND PSYCHIC VAMPIRISM

Spirit entities can also absorb human Qi through psychic vampirism. It is a known fact that spirit entities can absorb life force energy through their sense of smell. This is traditionally why you never sniff or smell an offering of incense, flowers, or fruit before placing it on the altar and offering it as a "gift." Spirit entities have also been known to absorb Qi through their gaze (known as "sipping sight").

Another type of spirit entity occasionally termed as a "psychic vampire" is an incorporeal being (or energetic thought form) that, while distinct from such related entities as a succubi, draws energy from a human counterpart. These spirit en-

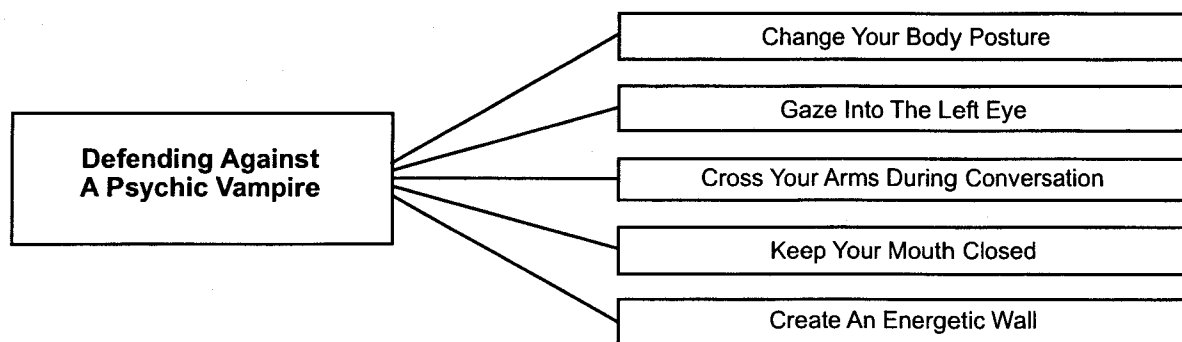


Figure 1.17. Techniques used to protect an individual against becoming emotionally and physically drained when encountering energetic vampires.

tities frequently seem to be rogue thought-forms created from the subconscious mind of a disturbed individual who may, after becoming consciously aware of their energetic presence, be able to communicate with them.

GURUS USING MANTRAS FOR VAMPIRISM

Throughout history, there have been many gurus and spiritual masters who unscrupulously vampire the life-force energy of their students and disciples. These instructors provide their disciples with specific incantations and mantras that will secretly pour the students projected life-force energies into the master's own energetic field. This action causes the students to unknowingly become "energetic servants" of the guru.

In this type of energetic vampirism, the spoken mantra actually "feeds" the guru's own energy field and increases his or her own personal powers. Instead of helping the disciples reach enlightenment, the mantras and incantations deplete and weaken the students' life-force energy (which they commonly misinterpret as being transported into a sedated state of spiritual relaxation).

DEFENDING AGAINST A PSYCHIC VAMPIRE

Sometimes, encountering a psychic vampire may be unavoidable (especially if it involves family members). The following are certain techniques used to assist the individual in protecting him or herself against becoming emotionally and physically drained when encountering energetic vampires (Figure 1.17).

1. **Change Your Body Posture:** Do not stand or sit directly facing the suspected individual. This angling of your body makes it easier to avoid a complete frontal assault.
2. **Gaze into the Left Eye:** When staring at their face, only gaze into their left (receiving) eye. This allows you to avoid the direct assault of the energy being projected from the individual's right (projecting) eye.
3. **Cross Your Arms During Conversation:** When speaking, cross your arms and keep them folded across your Solar Plexus and Yellow Court area. This technique can also work by crossing your legs, or at least your ankles. This allows you to close a circuit and become emotionally detached from the individual.
4. **Keep Your Mouth Closed:** When not speaking to the individual keep your mouth closed and your head slightly tilted forward. Because Qi and Shen are projected through breath, this helps avoid the sipping action that a psychic vampire can initiate when energetically absorbing a victim's external Wei Qi Field.
5. **Create An Energetic Wall:** When talking to an individual who you mistrust or suspect is a psychic vampire, imagine that there is a shining, impenetrable, energetic wall (shimmering like a thick sheet of blue glass) existing between that person and yourself. You should also imagine your magical seal glowing and radiating from your third eye.

HEXING DOLLS

To initiate a powerful psychic attack, and place a curse or spell on an unsuspecting individual, many ancient Chinese traditions utilized the construction of a hexing doll in order to represent a hated enemy or desired mate. So powerful and effective is this magical art, that it became extremely popular and well feared among all disciplines of occult magic not only in China, but around the world.

In the secret art of casting spells on people, a hexing doll is sometimes called a human puppet. This description is quite accurate because the attacking sorcerer can control his or her victim's will through the doll just as a puppeteer controls his or her mannequins by using strings.

THE HEXING DOLL'S EXTERNAL CONSTRUCTION

A Hexing Doll is a microcosmic representation of a human body, animated by the energy the sorcerer instilled in it when he or she created it. Because the Hexing Doll incorporates a small amount of the victim's DNA (i.e., hair, nails, body fluids, etc.), as well as their picture, signature, etc., it is magically connected to the victim.

In hexing and initiating curses, there are distinct advantages and disadvantages to the physical design and construction of each hexing doll. Essentially, all hexing dolls are made in much the same way now as they were in ancient China. In ancient times, the objects used for constructing hexing doll sorcery would vary according to the sorcerer's training and the availability of materials. A sorcerer uses materials which are indigenous to their area and readily available. The materials used to construct the doll are as varied as the many regions in which dolls are constructed.

For example, some Chinese provinces would use a human image constructed of moss, a ginseng root, a mandrake root, or one of a dozen or more herbal plants; other areas used wood, clay, mud, soft wax, straw, cotton, cloth, hair (animal and human), or a combination of several of these ingredients (depending on availability).

The following is an example of one of the many techniques that can be used by the sorcerer, utilizing the various components of the hexing doll's physical composition.

- **Yellow Wax:** When a sorcerer makes a hexing doll out of yellow wax, he or she will mark its joints with red ink and then hold a burning incense stick or candle flame onto these specific points. This technique will create health problems for his or her victim.
- **Straw:** After constructing a straw figure or doll representing a victim, if a sorcerer adds a written hex and a picture of the victim or a paper carrying his or her name, and then ties these objects together using strips of ox hide, the victim will not be able to break the bond and the curse will remain attached to his or her spirit even after they die.

THE HEXING DOLL'S INTERNAL CONSTRUCTION

Hexing dolls can be stuffed with different materials. While they are commonly stuffed with cloth, skilled sorcerers prefer to stuff them with straw or with the green leaves of special plants such as those that grow in or near cemeteries. These plants have an esoteric power that permeates the dolls. A defending sorcerer can only counter this type of magical power if he or she knows how to use the extract of noxious plants in the hexing dolls he or she makes.

In order to properly initiate an effective spell or curse using a hexing doll, it generally requires the sorcerer to first obtain some form of personal item from the victim (i.e., nail parings, hair, excrement, saliva). These personal items are then mixed into the physical matrix of the doll, or sewn in the cloth of the hexing doll.

SHAPING THE HEXING DOLL

The doll is then shaped into the likeness of the intended victim and carefully dressed in articles of the victim's clothes. The primary goal is to make an image representing an likeness of the enemy or a person who is desired and then to treat this image as one would wish to treat the living being.

Once this energetic fusion has been accomplished, the hexing doll may then be shaped into the physical form of either a male or female. Next, the sorcerer inscribes the name of the intended victim on the back of the hexing doll, this is known as "baptizing" the hexing doll.

NAMING AND ACTIVATING THE HEXING DOLL

The Hexing Doll is "baptized" by the sorcerer in order to form a more powerful energetic link. Once the sorcerer "baptizes" the hexing doll, it ceases being an inanimate object and begins to represent the spirit of the person being hexed. The sorcerer must also "awaken" the hexing doll by first painting its eyes, and then piercing the eyes before it is used for the first time. The image imprinted within the hexing doll is now energetically linked to the intended victim who is then subject to the sorcerer's magical incantations.

In the past, sorcerers used to breathe life into hexing dolls by sprinkling them with blood from a rooster. However, in modern times, most Daoist sorcerers simply baptize the hexing doll with a name and title, and then place it in a tranquil and secret place in the altar room. By using this process, the sorcerer can make a doll become a general, a priest, an official, a merchant, a neighbor, a banker, a lawyer, a nurse or any other individual he wants to hex.

The work of making the hexing doll look as realistically like the victim as possible was done primarily to help the sorcerer's mind identify the doll and the victim. The magical link created between the hexing doll and the victim, however was the true operative part of this procedure. Once this magical link had been established, not only could the sorcerer use it to induce any desired condition he or she wanted onto the victim, but additionally whatever happens to the hexing doll will be experienced in some manner by the victim.

EXAMPLES OF HEXING TECHNIQUES

If the sorcerer desired to bring about terrible deeds of hatred and revenge, the image was then pierced through with a thorn, sharpened twig or needle. The needle was inserted in the exact area corresponding to the victim's body where the sorcerer intended to inflict pain and suffering. The needle was then left inside the hexing doll and then wrapped in a magical cloth representing a burial shroud. Next, a special Breath Incantation was prayed over the hexing doll as if it were the actual physical body of the victim. After the death-rites had been administered, the hexing doll was then buried in a certain spot over which the intended victim was certain to walk.

When using a hexing doll to cast a spell on a victim, the sorcerer can use threads of different colors, scissors, needles, pins and many other items. The types of tools the sorcerer uses to cast his or her hex will vary according to the type of spell he or she employs. Sometimes the sorcerer will use small pins to pierce the doll's heart, shoulders, elbows, wrists, knees and ankles. Other times, the sorcerer will use two large pins in order to pierce the doll's chest and back. In other instances, the sorcerer can use thread to bind the doll's feet or to sew its eyes and mouth closed. The sorcerer may even decide to use scissors to cut off the head of the hexing doll.

The plant root, wood, clay, soft wax, straw or cloth image of a hexing doll could also be used to bring about unions of love and sexual passion. For example, in order to weave a love spell with the image of a soft wax hexing doll, the sorcerer would fashion two hearts out of wax, baptizes them both with the lovers' names, and then join the hearts together with three pins. The images are then given to the one who desires such a union, so that he or she might press the wax hearts to his or her own heart and each night speak a special incantation to bond and energetically fuse the two individuals. Once it has been baptized and put into use as an instrument for love spells, the hexing doll must be given food and drink on a regular basis (just like a human being) in order to keep the energetic connection alive and functional.

Once a spell is cast, and it affects the intended victim, he or she will act as though they have been hypnotized, and their body will reflect any physical damage done to the doll. The closer the sorcerer lives to his or her victim (in the same block or town), the greater the victim will be affected by his or her black magic.

FEEDING THE HEXING DOLL

In order for the Hexing Doll to remain functional, it must be fed at least once a week. One of the most popular black magic ceremonies used for "feeding" a hexing doll is described as follows:

- In the evening time, the sorcerer takes all of the hexing dolls that are currently being used to curse their victims out of their hiding places and sets them in the open air to receive the negative energy of the moon.

- After given them enough negative energetic "food and drink," the sorcerer will then return them to their hiding place in the altar room before the sun comes up.

RESURRECTING A "DEAD HEXING DOLL"

When a sorcerer's curse has been cast through a hexing doll and suddenly has no effect on the victim, it generally means that the spirit transferred into the hexing doll via the victim's energetic connection has "died." Because a doll that does not contain a human spirit and has no supernatural power on its own, the sorcerer must then perform a new magical ritual to again "give life" to the doll. This energetic and spiritual link is an important magical component; without it the sorcerer's spells will be ineffective.

RECYCLING A HEXING DOLL

Some sorcerers will use the same hexing doll for several years, constantly changing the identity of their victims, but still effectively releasing powerful curses. As long as the victims' names and birth dates affixed to the doll are continually changed, the hexing doll can serve the sorcerer for many years. By changing the victims' names, the sorcerer can be confident that each new hex will only affect the intended victim that he or she specifically focuses on.

STORING THE HEXING DOLL

Since the art of casting spells is based on secrecy, sorcerers ensure that the hexing dolls and other objects used in their rituals will not be discovered by strangers. If they are found, the spells can immediately be countered. Therefore, because evil sorcerers want their hexes to last as long as possible, they may bury the hexing dolls in obscure places, where people will never think of looking (i.e., deep within the woods, under stables or inside pigsties).

Sometimes, hexing dolls that carry powerful curses are buried deep inside of caves or in the forests of distant mountains where the Earth energy can constantly feed and support the sorcerer's evil curse. The sorcerer's primary goal in hiding the hexing doll is to place it somewhere that it will remain undisturbed for the longest time possible.

Most sorcerers, however, use one special room

in their home to keep their hexing dolls. The sorcerers generally hang these hexing dolls from the ceiling or line them up against the walls rather than burying them in strange places. Since each hexing doll is named, numbered, and kept close by, the sorcerers can easily "feed them" in total seclusion and magically keep their energetic form alive.

ANCIENT HEXING DOLL CURSES

The following is a list of several Mao Shan Daoist magical techniques used by ancient Zheng Yi sorcerers to invoke revenge onto unsuspecting victims.

- **The Attacking the Heart Curse:** In this revenging curse, the sorcerer places a doll representing the victim on the altar then performs a magical ritual. In the midst of the ritual, he or she pours boiling water onto the exact spot where the doll's heart should be. Although this hex can also be cast using other methods such as stabbing the doll, the boiling water method is very effective. The victim will feel the effects of the magical ritual shortly after it is performed.
- **The Magical Mirror Curse:** In this revenging curse, the sorcerer will cast a magical spell onto a victim by reflecting the image of a hexing doll into a mirror while piercing its eyes with the wooden sword. After the sorcerer performs this magical ritual, the victim will feel searing pain that a conventional doctor will generally diagnose as psychological or "imaginary." Victims of this kind of curse will only be cured by defensive sorcery rituals and by bathing in Holy Water.

A variation of this ritual requires the sorcerer to place a pail of water on the altar where it will reflect a picture of the victim. The sorcerer then pierces the reflection with the wooden sword, while reciting magical invocations that call for the demise of his or her enemy.

- **The Entangled Feet Curse:** In this revenging curse, the evil sorcerer baptizes a doll representing his or her victim and ties its feet and arms together with a mesh of human or animal hair. The sorcerer then places the doll beside a wall or hangs it from the ceiling. A victim affected by this curse will always

stumble and mismanage his or her everyday affairs. Eventually, the hex will bring about the victim's ruin. Prosperous individuals who are affected by this particular spell eventually become laborers or beggars.

- **The Three Nails Curse:** In this revenging curse, three nails are stuck into the head of a doll representing the enemy. A variation of this curse requires the sorcerer to write the victim's name and birth date on a piece of paper then make the paper into a small ball containing the victim's picture and one of his personal belongings. He then sticks three nails or long needles into the ball, performs a ritual, and finally buries the ball.
- **The Buried Doll Curse:** In this revenging curse, a doll representing the enemy is buried under or near a well traveled road. The victim will suffer as much misfortune as if he had been buried alive, and the light of his lucky star will be extinguished forever.
- **The Shadow Tormenting Curse:** In this revenging curse, a doll representing an enemy is first "baptized" then fiercely pierced through the heart with a sharp object such as a knife or sword. After doing this, the sorcerer holds the doll up to a light and applies fire to the shadow it casts. As an alternative, he may hold a demonic figure up to the light and cast its shadow upon the doll. This shadow will eventually be reflected on the victim. At the end of the ritual, the doll is stuck to a wall with a long nail or knife. This ensures that the victim's spirit will not escape the altar room and will be forced to stay put until the next ritual is done. This sequence is performed without interruption for forty-nine days, after which the effects of the hex will be visible.
- **The Eating The Opponent's Heart Curse:** In this revenging curse, the sorcerer takes a hexing doll and enacts the process of eating his or her enemy's heart. As the sorcerer continues to do this enactment on a daily basis, the cursed individual will slowly begin to suffer from increasingly severe health problems. With each passing day, the victim's health will continue to wane, and he or she will never be able escape from the shadow of this curse, even if the victim is helped by other sorcerers.
- **The Humiliation Curse:** In this revenging curse, if a sorcerer has been publicly humiliated by an individual, he or she can make a hexing doll that represents his or her aggressor. The sorcerer then performs a magical ritual in which he or she asks the "God of Jails" to put this individual into prison or to bring lasting humiliation into his or her life. After performing the ritual, to ensure that this curse comes to full manifestation, the sorcerer will bury the hexed doll in a place where it will be difficult to find (i.e., a pigsty, chicken coop, stable, or outdoor latrine).
- **The Impotence Curse:** In this revenging curse, if a sorcerer wants to curse an enemy with impotence or make him incapable of fathering children, he or she creates a hexing doll and performs a magical ritual in which he asks the "Demon of Impotence" to curse the victim. The sorcerer then writes the victim's name and birth date on a piece of paper, pierces it with a nail, and presses the nail into the doll's genitals. After the ritual is finished, the hexing doll is then wrapped in a piece of red cloth and buried.
- **The Extinguishing the Flame Curse:** In this revenging curse, the sorcerer uses magical rituals and a hexing doll to kill his or her victim. To begin with, the sorcerer affixes the victim's name and birth date onto the hexing doll, and then surrounds it with three burning candles that represent the victim's life. After performing a binding ritual, the sorcerer uses a sharp object to pierce the doll's heart. Then, while voicing his wish that his or her enemy die, the sorcerer steps on the hexing doll several times and uses the sacred magical peach wood sword to extinguish the three candle flames.
- **The Small Coffin Curse:** In this revenging curse, the sorcerer uses magical rituals and a hexing doll to defend himself from another sorcerer. The sorcerer begins by magnetizing a hexing doll that is used in order to represent his enemy. For a few days, he energeti-

cally feeds it and then puts it to sleep in a miniature coffin (Figure 1.18). After four days, the sorcerer performs a magical ritual in which he pierces the doll's "heart" with a knife. The sorcerer then sprinkles Holy Water on the doll, and ends the ritual.

- **The Double Coffin Curse:** In this revenging curse, the sorcerer makes two small coffins in which he or she places two small dolls that represent the body and spirit of the attacking sorcerer. The dolls have to be "fed and put to sleep" on a daily basis and regularly activated with hexing needles. One of the dolls represents the enemy's Jing and lower physical body, while the other doll represents the enemy's Shen and upper physical body.
- **The Graveyard Dirt Curse:** Sorcerers who hex individuals may also summon demons and evil ghosts to help achieve satisfactory results. One lethal technique used to magically destroy a victim is to place a container filled with graveyard dirt on the altar, so that it can be energized by the power of the magical ritual. The sorcerer then uses this dirt to cover a hexing doll (which represents the victim). In order to reinforce the hex, the sorcerer can try to get close to the victim and sprinkle some of the energized graveyard dirt onto his or her shadow. Additionally, if the sorcerer can step on or spit onto the victim's shadow, the curse can be further charged and become very lethal.
- **Transferring Curses:** The victim suffering from a "White Tiger Star Curse" will find few sorcerers who can assist him or her in fighting off this type of spell. A life of violence and death will soon befall the victim unless he or she receives immediate help. Because this curse is cast with the help of spirit entities found in the White Tiger constellation, few people possess the magical skills required to counter it. The fastest way to counter this kind of curse is to perform a special magical ritual in which the spell is transferred out of the victim. The ritual transferring is performed in the following way.
First, the sorcerer makes a hexing doll that represents the person to whom the victim's curse will be transferred onto (the curse can



Figure 1.18. Hexing Doll placed inside a small wooden coffin (or a small box labeled "coffin")

also be transferred onto animals or certain stars). Then, the sorcerer opens the hexing doll's eyes by piercing them with a needle. The sorcerer then "baptizes" the doll and gives it an identity (naming it after the person onto whom the victim's curse will be transferred). After this is done, the sorcerer ties twelve red threads onto the victim's body and then ties the other ends of each of the threads onto the hexing doll. The red threads act as twelve magical energetic cords that will transference the curse onto the unsuspecting person. The sorcerer then performs a cleansing ceremony with the usual offerings and petitions.

When the ritual is about to end, the red threads are cut with a sharp knife or scissors and the hexing doll is rubbed three times across the victim's back and chest. In this way, the curse is transferred onto the doll, which is then burned. If the sorcerer does not want to burn the doll, he or she must either leave it at a crossroad, bury it, or throw it into a stream.

- **The Half-Moon Curse:** In this revenging curse, the sorcerer is using hexing doll magic to harm an individual's spirit and cause him or her to sink into depression and desolation. To cast this curse, the sorcerer prepares a hexing doll bearing the victim's vital information and performs rituals addressed to Wu Kang, the male spirit of the moon (also known as the Supreme Yin Star Emperor). This ritual is

performed during the second week of each month, when the moon is half-full.

- **The Curse to Silence Gossip:** In this revenging curse, the sorcerer is counter-attacking an individual who has been spreading gossip about the sorcerer. The ancient Chinese have a saying, "The sharp tongue of the dragon can destroy everything that it touches," meaning that the tongue of a malicious individual can instantly destroy another person's reputation. Just by virtue of their twisted words, skilled talkers can make heroes out of cowards and good people out of villains. They handle words like an alchemist handles metals, and can convert pristine truths into malicious lies. They can also assassinate and kill the good reputations of righteous men and women without any forethought of their deeds and actions. Sometimes, a gossipier will spread malicious secrets and false rumors about another individual for the soul purpose of reaping personal profit or political gain, and can behave as viciously as any bird of prey or savage beast.

When meeting an individual whose opinions and judgements are extremely slanderous or detrimental to his or her emotional life, the sorcerer can protect him or herself by casting a hex designed to keep the individual silent. In order to cast the spell, the sorcerer must first open the ceremony and then "baptize" the hexing doll with the gossipier's name and birth date. The sorcerer then uses yellow wax (or any other semi-solid substance) to plug the hexing doll's ears, eyes, and mouth. This physical and energetic sealing ensures that the gossipier will be unable to talk badly about the sorcerer, and will make the gossipier be blind to any evidence given against the sorcerer. In extreme cases, the sorcerer will also tie the hexing doll's hands and feet together.

If a gossipier continues his or her attacks after the magical ritual has been done, the sorcerer can silence him or her by sticking a few needles into the doll's jaw. In either case,

the hexing doll is then buried and left hidden until the gossipier stops the malicious assault on the sorcerer's character. This magical ritual also works well against members of the media. It is important to note that if the magician is truly seeking revenge and leaves the hexing doll buried for more than forty-nine days, the victim could die.

- **The Curse to Bind and Remove People:** In this revenging curse, the sorcerer is using hexing doll magic to expel a person from a place without hurting him or her. This is a binding spell that involves binding the four limbs of a wooden doll representing the victim. The hexing doll is then gagged for extra protection. The doll is then buried to ensure that the victim will no longer be a nuisance to the sorcerer.
- **The Seven Stone Curse:** In this revenging curse, the sorcerer is using hexing doll magic to cause his or her enemy to be despised by all people. To perform this curse, the sorcerer first writes the seven most powerful words of contempt and disdain onto a petition, and then writes them onto seven small stones, one word per each stone. Afterward, the sorcerer places the petition and a hexing doll representing the victim on the altar, and surrounds them with the stones.

Once this terrible hex has been cast, the victim will become extremely undesirable in the eyes of others, and they will flee at the mere sight of his or her approaching shadow. Should a person be stricken with this hex, the victim will suffer from a constant stream of bad luck. Most of the victims eventually become accustomed to the scorn and misfortune. The ancient Daoist sorcerers have a saying about the Seven Stone Curse, which goes "When joy comes to a person its departure is not delayed, but when misfortune strikes it stays forever."

- **The Hexing Doll Counter-Curse:** In this revenging curse, the sorcerer is using hexing doll magic to counter a curse cause by another sorcerer. When a sorcerer becomes convinced

that he or she is personally the victim of a curse or magical spell, he or she can counter the hex by forming an image that represents the individual who has cast the malign spell onto a hexing doll. Once the sorcerer has created a hexing doll representing the antagonist, he or she then buries a small box containing the hexing doll under a thin layer of soil. Over the soil, the sorcerer will then create a bonfire and chant a magical incantation expressing their wish that the curse set against them be consumed along with the flames that burn the hexing doll representing the individual who originally cursed them.

Additionally, if an evil sorcerer has used a hexing doll to initiate a curse and attack another sorcerer, the defending sorcerer can neutralize the attack by placing two nails or needles into a hexing doll's eyes. The defending sorcerer then neutralizes the original spell by performing a magical counter-ritual in which he or she pulls the two needles out of the eyes of the doll. When the defending sorcerer throws up, he or she will know that the cure was successful.

- **The Four Candles Curse:** In this revenging curse, the sorcerer is using hexing doll magic to curse his or her enemy. First, the sorcerer places a small hexing doll representing the victim on the Earth Altar and surrounds it with four different colored candles: red (placed above the doll), black (placed below the doll), yellow (placed to the right of the doll) and white (placed to the left of the doll).

Make sure that the hexing doll has been "baptized" and that it bears a piece of paper inscribed with the birth date and name of the person to be hexed. The sorcerer then inserts needles into the hexing doll's vital parts and leaves them there. In the middle of the magical ritual, the sorcerer writes a petition containing the curse and burns it along with the hexing doll.

- **The Flood Curse:** In ancient China, if a sorcerer wanted an enemy's house or business to be destroyed by a flood, he or she could

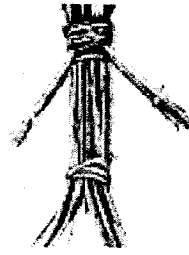


Figure 1.19. An example of a straw effigy used in Daoist sorcery

ask the God of Water to overtake the enemy's residence with water. A defending sorcerer could counter this type of curse by making a hexing doll that represented the God of Water and asking him to stop inflicting his punishment. Although it is not usually advisable to threaten a god, in this case the victim asks the Water God to show leniency and if he fails to respond, he burns the doll. The ancient Daoists believed that this action will send the God of Water to hell if he does not stop interfering. After the flooding stops, the victim would immediately perform a magical ritual in which he or she burns spirit money and places abundant offerings on the altar to show his or her gratitude to the God of Water and to appease his wrath.

- **Curses Using Straw Effigies:** Straw effigies are similar to hexing dolls, and can be used to represent the energetic form or image of an intended victim (Figure 1.19). Although such representations are harmless by themselves, they can become powerful weapons when used in evil rituals. The use of straw effigies in black witchcraft is truly a dangerous practice, as these hexing items can be burnt, pierced with needles, or buried in graveyards in the same way in which a hexing doll is used. When the straw effigy of an individual is burnt, the victim may fall prey to the evil effects of all of his or her past and present actions according to the "Laws of Karma."
- **Curses Using Paper Effigies and Photographs:** Cardboard or paper effigies (cutout

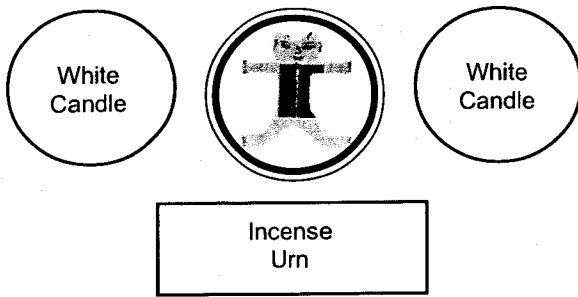


Figure 1.20. A paper effigy of a victim is made and placed in a bowl of uncooked rice. A pair of white candles is placed on both sides of the paper effigy.

dolls and photographs) are similar to hexing dolls, and can be used to represent the energetic form or image of an intended victim. In this type of hexing ritual, the sorcerer prepares an altar where a paper effigy of a victim is made and is placed in a bowl of uncooked rice (Figure 1.20). At the same time, five different colored threads are also placed into the incense urn. The five different colored threads represent the five energetic powers of the Five Elements that will be used to magically bind the victim. Next, the name of the victim is written on the paper effigy, complete with his or her birth date (year, day, and hour if possible). Next, a magical talisman used to cause insanity is burned (Figure 1.21) and its ashes are placed into the bowl of uncooked rice together with the paper effigy. Seven needles are then stabbed into the paper effigy in the "Seven Doors" (two eyes, two ears, nose, heart, and reproductive organs).

A pair of white candles is placed on both sides of the paper effigy (still kept in the bowl of uncooked rice) and lit daily. The incense urn is placed in front of the effigy and incense is offered daily for forty-nine consecutive days. Soul Invocation Mantras are spoken and various Hands Seals are formed during the daily rituals. Once the rituals are completed (after the forty-nine days) the victim will be insane.

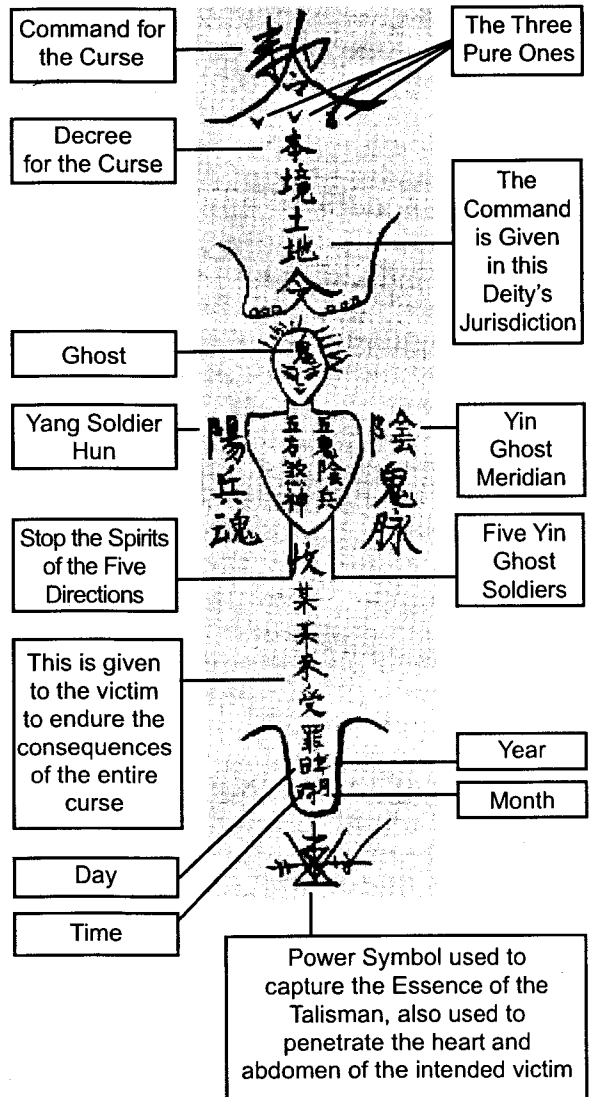


Figure 1.21. Magical Talisman used to cause insanity

HEXING DOLL AND LOVE HEXES

The following is a list of several Mao Shan Daoist magical techniques used by ancient Zheng Yi sorcerers to either bring a departed lover back, or to energetically capture an unsuspecting lover.

- **The Double Doll Love Hex:** In this love hex, the sorcerer is using hexing doll magic to induce one person to love another. To begin

with, the sorcerer makes two hexing dolls, each doll representing one of the two lovers. The dolls are energetically "baptized," and specific information about each person (i.e., their names, birth dates, and pictures) is affixed to both dolls. The hexing dolls are then placed face to face, and their ankles are tied together with a red ribbon or cord. The sorcerer then performs a magical ritual in which he or she writes two petitions asking the Moon Fairy or any other goddess to unite the two people in question. One petition is burnt; the other is placed between the hexing dolls. After the ceremony, the sorcerer then 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 "Living Ghost" Love Hex:** In this love hex, the sorcerer 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 sorcerer performs a magical ritual in which he or she burns a written prayer and makes offerings to a specifically chosen demon. The sorcerer then inserts a needle into the middle of a hexing doll representing the victim while reciting a prayer specifying the exact results that the sorcerer is seeking.

After the magical ritual is complete, the sorcerer then lights a black candle and places it behind the main door of the house. The sorcerer 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 Countering Passion Hex:** There is nothing more pitiful than the sight of a strong man who has been mercilessly chained to a fragile but strong-willed woman by a love hex, or vice-versa. In order to be released from the magical power of this love hex, the victim must perform a ceremony at night in which he or she makes a hexing doll that represents his or her captor. The doll is laid face down on the altar, and two coins are placed onto its back. Next, the victim will burn half of a petition and some spirit money. Then, the victim will suspend the ceremony for a few hours without abandoning the altar room.

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. At dawn, the victim resumes the magical ritual and burns the other half of the petition and the rest of the spirit money. The victim will then close the ceremony. The victim then leaves the hexing doll as it is on the altar after the magical ritual is finished. The victim repeats this ritual on as many nights as is necessary to rid themselves of the influence of the love hex.

NEUTRALIZING A HEX

Whenever a bundle containing a hexing doll or any other object of black magic is found in an old house or hiding spot, the individual who found it must immediately neutralize its magical power. This immediate precaution is taken because whoever discovers a hexing doll is at risk of being contaminated themselves. It does not matter if the original hex is not specifically aimed at the individual who found the doll, or even if the hexing doll is hundreds of years old. What is important is that the doll must be destroyed, no matter what. Therefore, the finder must first take the following precautions:

- After finding a hexing doll, the individual can nullify the malevolent effects of the magical curse by placing two red candles besides the hexed object and lighting them. The lighting of the two red candles represents the opening of the celestial eyes of Heaven.
- Then the individual must break two eggs over the hexing doll. Once this has been done, the individual can then dispose of the object in any way he or she wishes. In ancient China, people preferred to sprinkle a few drops of animal blood on the hexing doll, because animal blood can quickly neutralize the hex. Either method is effective in destroying the curse's dark magic.

TAKING PRECAUTIONS AGAINST BEING HEXED

When defending against a psychic attack, it is important not to immediately "close down" your psychic awareness (unless you energetically feel threatened). The more sensitivity and perception that you experience during these times of possible danger, the more quickly and effectively you can escape from it.

The ancient Chinese have a saying about Daoist sorcery and experiencing psychic attacks, "Just as a pristine piece of white linen will never be totally cleaned once it has been soiled, so too will a person find it difficult to rid himself of a curse once it has been cast."

Therefore, in order to assist the individual in preventing him or herself from becoming a victim of a psychic attack initiated through Hexing

doll sorcery, the following precautions should be taken:

- Never leave hair combings or soiled handkerchiefs about.
- Never leave pocket combs, lipstick containers or pocket mirrors about.
- Never leave snap shots of yourself about.
- Never leave cigarette stubs in the ashtray.
- If you have to send a letter to the suspected antagonist, do not lick either the envelope or the stamp.
- Never give out personal information about yourself, especially the knowledge of the Four Pillars (the year, month, day and hour of your birth).
- Never invite the suspected antagonist into your home. Sometimes sorcerers can simply sneak small items into the individual's coat or household without them knowing it. In the household, some favorite hiding places to leave energetically charged objects are under the stairs, under carpets, and on the underside of tables or mattresses. These small objects are nothing in themselves, but they can be extremely important weapons because they carry psychic influence that can effect the individual when they are off guard. One classic example used by ancient Daoist sorcerers is to put dirt from a graveyard onto the front porch of a victim's house. As the victim walks through the grave dirt and tracks it into their residence, the sorcerer is then able to freely dispatch ghosts and evil spirits into the victim's house.
- Avoid receiving gifts from the suspected antagonist. One technique used by ancient sorcerers to disarm and entrap a person begins with the sorcerer pretends to quarrel with the intended victim. The focus or topic of the argument is not as important as the energetic exchange. After a few days the sorcerer apologizes most abjectly and gives the intended victim a small token of regret for the encounter and misunderstanding. This small token can be a brooch, a scarf or even a piece of candy. Unbeknownst to the intended victim the gift has been charged by the sorcerer for

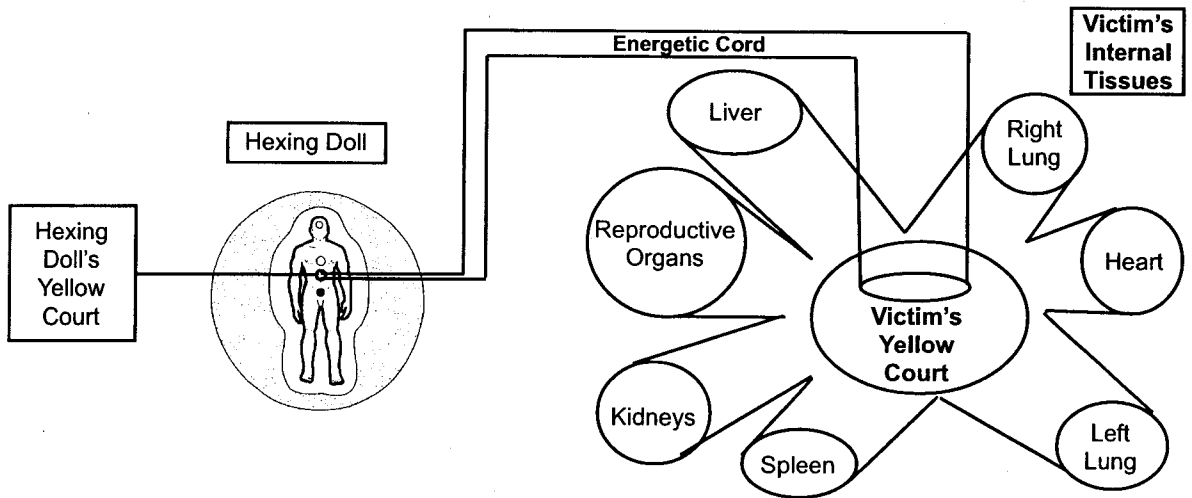


Figure 1.22. In order to neutralize the effectiveness of a sorcerer's curse, you must first free yourself from the Hexing Doll's powerful magical cords that are connected to your physical, energetic and spiritual bodies.

several days in order to give the enemy a foothold. This technique is used to energetically "implant" something either onto an unsuspecting victim's body or inside of his or her house.

- Never go to the suspected antagonist house "for tea." Fingerprints can also be stolen and used in sorcery spells. For example, when a sorcerer does not have a person's name or birth date, he or she may use the fingerprints that the victim has left on drinking glasses or other objects. The sorcerer can then transfer the fingerprints to a hexing doll or petition.
- Never inform anyone of all of your names (especially your magical names), because Hexing Dolls are traditionally "baptized" in the victim's name by the sorcerer in order to form a more powerful energetic link.

BREAKING THE MAGICAL LINK THAT EMPOWERS THE HEXING DOLL

In hexing doll sorcery, in order to neutralize the effectiveness of a sorcerer's curse, you must first free yourself from the hexing dolls' powerful magical cords that are connected to your physical, energetic and spiritual bodies (Figure 1.22). The following are two popular techniques used in Daoist sorcery to break the magical link that empowers the hexing doll:

- **No Access to the Hexing Doll:** If you feel that someone is already using a hexing doll against you or some related method to feed ideas into your mind, you probably will not be able to get a hold of the hexing doll. In order to neutralize the energetic link between yourself and the Hexing Doll, it is important to perform the "Breaking the Magical Link" ceremony upon yourself. The following is a magical protocol used for destroying the evil magic used in hexing doll sorcery.

Begin by performing the "Bubble of Light" meditation (see page 50) to seal your Wei Qi field. Then, take a knife, purify it in water, dry it and put it aside for later use. Next, look at the energetic outlines surrounding your body in a rather dim light. See if you may be able to observe any sort of faintly luminous cord reaching out from the surface of your body.

Take a magical knife (real or imagined) and imagine that it is a flaming, brightly energized sharp blade. Using one powerful decisive stroke, sever the energetic cord at a point near your solar plexus and Yellow Court area. As the ends of the cords fly apart, twisting away from each other, imagine and feel that there is no possibility of this magical cord rejoining. You must know, feel and believe this pro-

cess to be true. If the sorcerer you are battling with is proficient at the Hexing Doll skill, you may have difficulty severing the cord. In this case, imagine that one of the Celestial Soldiers (or an angelic being) is standing beside you with a double-edged sword and is severing the energetic connection with his magical sword.

After the major cord has been severed, you can then proceed with the rest of the ritual by again performing the Bubble of Light Meditation to seal your Wei Qi Field. If you are successful at stopping the trouble at this stage there will be no need to take other counter measures. As a general precaution keep your energetic Wei Qi Field strong and practice the Bubble of Light Meditation regularly. Resist unwanted fantasies as they can be the first indication of psychic interference.

- **Access to the Hexing Doll:** In cases where you can get a hold of the hexing doll, it is important to break the energetic connection by visualizing that you are cutting the energetic cords linking yourself to the Hexing Doll. After these energetic cords have been severed, it is important to then cleanse the hexing doll and burn it. The following is a magical protocol used for destroying the evil magic used in hexing doll sorcery.

The first thing a sorcerer must do when finding a Hex Doll is to break its magical link. By looking at its energetic outlines in a rather dim light you may be able to see a sort of faintly luminous cord reaching out from the surface of the doll (rooted at the doll's solar plexus and Yellow Court region) and either leading to yourself (if it was meant for you) or fading away into the air (if it was meant for another).

Take a magical knife (real or imagined) and imagine that it is a flaming, brightly energized sharp blade. Using one powerful decisive stroke, sever the energetic cord at a point near the doll. As the ends of the cords fly apart, twisting away from each other, imagine and feel that there is no possibility of this magical cord rejoining. You must know, feel and be-

lieve this process to be true. If the sorcerer you are battling with is proficient at the Hexing Doll skill, you may have difficulty severing the cord. In this case, imagine that one of the Celestial Soldiers (or an angelic being) is standing beside you with a double-edged sword and is severing the energetic connection with his magical sword.

After the major cord has been severed you can then proceed with the rest of the ritual (although you must be careful as there still may be minor cords connecting to the doll). Carefully remove any clothing from the doll, taking special heed not to loose any of the fragments of fabric, locks of hair, nails, etc., that have been taken from the victim. If there are pins, needles, thorns, or sharp sticks, still inserted into the body of the Hexing Doll, it is important to also take them out. However, if they are nails that have been hammered into a wooden image it is okay to leave them. Next, proceed to an area where there is running water (i.e., a stream, bathtub, or kitchen sink). The image drawn onto a Hexing Doll that has been constructed out of wood or wax should be scrubbed away. Any image that has been constructed onto the soft fabric should also be washed away and taken apart under the water (you may find more bits of fabric or other things that belong to the victim inside the fabric doll). While scrubbing the image, repeat the following incantation, "this is mere wood (or wax, cloth, straw, etc.)."

After completing this part of the ritual, gather together all of the various fragments of the Hexing Doll, it's garments, and any objects related or connecting to the Hexing Doll. Visualize a magical cord leading from the pile of debris and perform another "Breaking The Magical Link" ritual as previously described. Then thoroughly burn to ashes everything in this pile and scatter the ashes in running water or throw them into the sea. Also scatter any burnt nails and other paraphernalia that have been imbedded into the Hexing Doll in running water or throw them into the sea.

DEFENCE AGAINST A PSYCHIC ATTACK

Psychic self-defense is vital for everyone's safety. In Chinese sorcery, each person is viewed as a composite of three bodies (physical, energetic and spiritual); each of these bodies are believed to continually interact with each other. Just as an individual's physical body is part of the physical world, so too are each person's energetic and spirit bodies are part of the spirit world.

The greater the sorcerer's psychic power and the practiced control of it, the stronger and more effective his or her psychic defenses will become. In the occult (hidden) world, the people who are in most danger of encountering psychic attacks (either from other sorcerers or from malevolent spirit entities) are those beginners who dabble or experiment with the spirit realm without having any previous training or guidance. Without understanding the consequences of their actions, these individuals ignorantly expect to immediately receive all the esoteric powers and acquired privileges that, in reality, only come from years of training in learning how to manipulate the energetic forces of the supernatural realm.

All sorcerers of black magic are taught that desire and fear are the two primary ways in which the imagination of a victim can be manipulated. This is because neither of these emotional states can form a basis for making rational decisions. If feelings of guilt are allowed to grow within an individual's personal unconscious mind, they can create an avenue for a sorcerer to initiate a psychic attack. Because the personal unconscious mind is a collection of thoughts and feelings that are a culmination of miscellaneous influences and impressions, these thoughts and feelings represent an individual's internal state of beliefs. These internal beliefs and their self-imposed restrictions can create internal energetic vulnerability. This is also why, under certain circumstances, people will subconsciously except suffering as a form of merited punishment. This "karmic state of mind" is also the emotional foundation needed for most curses to "stick" and become effective. It represents the energetic platform through which an evil

sorcerer can find an avenue into the victim's mind and influence their will and body's energy.

ATTACKS FROM SORCERERS

Sometimes, because of jealousy, revenge or as a simple demonstration of power, a skilled sorcerer will attack an individual. These energetic attacks are usually prompted by a violent impulse of the sorcerer's personal emotions, which could potentially wreak havoc onto a victim's nervous system, initiate emotional instability, and create physical health problems. If there is a matter over which you think a powerful sorcerer may seek vengeance and attack you, and you feel guilty about what has transpired, it is extremely important that you proceed as follows.

- First, admit that you made a mistake and forgive yourself. It is important that you do not brood or wallow in guilt, or allow any negative emotions to begin to manifest your mistakes out of proportion.
- Next, seek a secluded tranquil area within the mountains or the seashore and relax. Absorb the sunshine and commune with nature and the divine.
- Look with love and compassion at your life and forgive yourself. Imagine and believe that you have the ability to start all over and be ready for this life's new adventure.
- Then, after returning home, believe that everything is has been energetically and spiritually cleansed and forgiven.

ATTACKS FROM MALEVOLENT SPIRITS

If the psychic attack comes from a malevolent spirit entity you have inadvertently contacted or offended, you will likely be able to know and understand what it is you are dealing with and why.

- First, recall the specific ritual that you performed (was it focused on a particular deity, planet, or one of the Elements), or any areas you may have transgressed and energetically violated (guardian spirits are sometimes bound by oath to protect certain sacred areas).
- In order to remedy the situation, it is important to perform a counter-ritual to neutralize the overwhelming influence created by the original magical ceremony or meditation. This

counteraction will help to balance the forces of nature which have inadvertently become unsettled.

- If you have transgressed or energetically violated a sacred space, sometimes leaving spirit offerings (incense, fruit, etc.) and making atonement for the disrespected violation is enough to appease the enraged spirit entity.

ATTACKING THE VICTIM'S THREE BODIES

Within the spiritual realm, most attacks begin first on an energetic level and then progress to the individual's physical tissues. The instinctual functions of an individual's nervous system, along with the emotions are the most vulnerable to psychic attacks. The individual's imagination also plays a special function in the spiritual realm and is vulnerable to psychic attacks. When skillfully directed by a powerful sorcerer, an individual's subconscious mind can suddenly begin to receive vivid pictures that manifest as delusional psychosis. It is therefore important to realize that even the things we are not consciously aware of can effect us on the spiritual level. For example, certain memories that we have forgotten or repressed, as well as things we perceive subliminally, can effect us through the spirit realm. This is because the spirit realm is the source of the physical, energetic, emotional, mental and spiritual activities of all natural phenomenon (including human beings and spirit entities). Therefore, although deliberate or sometimes unintended psychic attacks are initiated through the spirit realm, they can affect all levels of an individual's life.

The imagination is a specific function of the psyche that interacts with the spirit realm, directing and influencing all forms of supernatural powers. However, the imagination is also colored by an individual's lower impulses, such as those arising from survival instincts and physical senses (urges or desires for sex, power, hunger, companionship, etc.). The imagination can be skillfully directed by a rational mind of a trained sorcerer to picture that which is seen to be beneficial for him or herself, or a specific individual. The image called forth in this manner is a powerful manifestation of the sorcerer's personal spiritual nature.

The limited nature of each person's emotions or perceptions (personal beliefs) tend to make him or her uniquely vulnerable to the energetic manipulations that occur from psychic attacks. Such conditions as suppressed emotions and experiences concealed within the subconscious mind can become used as effective weapons of destruction when manipulated by a skillful sorcerer. The energetic power contained within the suppressed emotions of guilt, fear and hatred can be accessed and released by dispatched negative entities (whether they are powerful thought forms or demonic entities). This is one reason why the first part of any form of occult training (Chinese or otherwise) focuses on confronting the disciple's past, intercepting personal karma and healing suppressed emotions. Bringing this information to the light allows the disciple to discharge unwanted baggage and in turn strengthen his or her energetic and spiritual fields.

It is a known fact that most individuals are quite unconscious of the energetic workings of things occurring inside and outside their bodies, especially the influence caused from the various levels of the energetic and spirit realms. This unseen world is full of influences and spirit entities that are drawn to the energetic flow of unconscious psychic energy.

During the 17th Century, the philosopher Leibniz observed that perceptions that were too slight or transient to be consciously noticed (known as subliminal perceptions) could still be perceived unconsciously, and that these unconscious perceptions could over time stimulate the conscious imagination and manifest as images, thoughts, words, or deeds. These conscious manifestations are in fact the fruit of the subconsciously implanted seed that remains lodged in the individuals unconscious mind. The word "subliminal" in this context refers to means "below the threshold of consciousness," or "not within conscious awareness." The effects of subliminal stimuli on the individual are similar to those of post-hypnotic suggestion. When intentionally crafted, subliminal suggestions can produce either beneficial or destructive results, depending on the intention of the sorcerer initiating the subliminal incantation. Psychic attacks on this level may be produced deliberately or accidentally. They are usu-

ally caused by human beings, but can also be initiated by spirit entities. Many times these types of psychic attacks are initiated without the victim knowing or understanding their true origin.

In certain cases, it is possible for a sorcerer to deliberately influence an individual's actions, emotions or health. This is especially true concerning practitioners of occult mysticism, as the more ancient occult orders have long indulged in a certain amount of feuding and rivalry among themselves. Therefore, it is important for all individuals to know the insidious dangers, symptoms and protective countermeasures needed to stop these specific types of psychic attacks.

RESISTING A PSYCHIC ATTACK

It is important for the Daoist mystic to develop his or her energetic defensive powers in order to resist the onslaught of any psychic attack. This will not only give the sorcerer powerful energetic and spiritual skills, but will also give him or her the confidence in handling psychic weapons that only comes from constant practice.

Each individual attracts to him or herself the thought vibrations that resonate in accordance with that person's own thoughts and feelings. In the same way, our Yuan Shen (Original Spirit) is rooted in the functional characteristics of our internal "code of conduct," and it acts to automatically repel offensive thoughts or emotions that are opposite or inharmonious to our innate character. It is exactly this duality that locks our individual identity into fixed, limited, and predetermined patterns of being.

As previously mentioned, the effect of a malicious sorcerer's psychic influence or attack is initiated through the use of physical, energetic and spiritual "induction." Therefore, by becoming spiritually virtuous and righteous in both thought and deed, you empower your own internally developed divine nature to naturally be able to resist any psychic influence that may be directed towards your physical, energetic and spiritual body.

- In order to resist a psychic attack, begin by focusing on surrounding your body with an impenetrable energetic circle created from the energetic power of divine healing light.

- Mentally reaffirm that this divine power that surrounds and fills your innermost being is your birthright and is indestructible and all powerful.
- Remember that when creating the divine circle of light there is no virtue in using mere words, the effect only comes from the internal belief and the power of thought and intention behind the words.
- If you are experiencing a psychic attack and suddenly feel an impulse overtake you which is contrary to your natural way of thought or action, pause for a moment and mentally say, "If this is an outside influence, I deny its power over me and send it back to its sender for his or her own confusion and defeat." You should then experience a feeling of relief and freedom.

It is important to refuse to admit into your mind any feelings of fear regarding the psychic influence of the individual initiating the psychic attack. This type of fear opens a "door of influence" and will eventually sabotage your success. The denial of an attacker's psychic power acts as a positive neutralizer on the psychic attack, providing that you completely believe it is true. Know that you are immune to the psychic attack or influence, and believe that the energetic and spiritual attack directed onto your body is powerless against the light of the divine. Fully imagine and feel that the psychic powers of the dark forces that are directed towards you are effortlessly dissolving, and see them immediately melting into the infinite space of the void.

Keep this belief firmly entrenched within your mind. By denying the power of any person over you, his or her psychic power is effortlessly neutralized. The stronger and more positive your belief is in your immunity to the psychic attack, and in the futility of an individual's attempt to initiate any form of psychic power over you, the more you rob the other individual of any such power. This frame of mind is considered to be integrity and frequency coherence, and it is developed by acting in relentless accordance with your deepest intentions, dreams, and desires, regardless (and this is essential) of any external circumstances, causes, or conditions.

The initial goal is to neutralize all of the other person's psychic power so that it has no effect on your physical, energetic, or spiritual body. You cannot totally destroy the opponent's psychic power; however, you can render his or her attack useless.

PSYCHIC COUNTERMEASURES

The following are several examples of counter measures used for psychic defense against negative spirit entities. The sorcerer generally masters all of these techniques of spiritual combat (Figure 1.23).

1. Using the Mind to Minimize the Attack:

Anything created in the spirit realm requires considerable effort on the sorcerer's part to maintain its energetic existence. As soon as the sorcerer's mind begins to detach itself from the created form, its energetic structure will begin to dissolve and disperse back into the Wuji. It requires much effort, time, and skill in order to create an energetic form that will maintain a lasting structure.

One self defense technique sometimes used to encounter a mild level psychic attack is to refuse to take such feelings seriously. By using your mind to "let go" of detrimental thoughts and refusing to become attached to any negative energetic manifestation of these thoughts (depression, fear, anger, etc.), it is possible to neutralize lower forms of mental psychic attacks. In ancient times, cheerfulness and laughter were considered to be the ideal psychic antiseptic in such circumstances.

2. Using White Light Barriers:

Since ancient times, Daoist mystics have used white light barriers constructed of magical incantations (Mantras). The ancient mystics believe that the divine white light contained within the core of an individual (his or her Ling Shen) increases with the individual's spiritual progress, it also increases in manifestation during high levels of altered states of consciousness. During these expanded states of consciousness, the level of divine white light can be perceived as a tangible all-pervading force that offers an impenetrable personal shield of defense. When the divine white light is perceived and experienced in the mind's eye as flowing down from the

Heavens, all negative entities leave because they cannot withstand its powerful energetic emissions. Additionally, during this time of divine light manifestation, the sorcerer is able to project Qi and Shen to an individual and purge them from all attachments of negative spirit entities.

Using an energetic field to protect the sorcerer from negative spirit entities is extremely effective; however, once an attack is in progress, if the magic circle containing the White Light Barrier has not yet been created, the damage may have already been done. In order to avoid this, Daoist sorcerers and ancient mystics practiced creating energetic barriers and defensive shields at least twice a day.

The difficulty in this type of training is in holding the divine vibrational state long enough for the technique to be effective. This is particularly difficult to do during direct assaults from negative spirit entities. Therefore, the countermeasures of drawing a magic circle and visualizing a divine energetic barrier are used to keep away negative spirit entities while the sorcerer performs his or her healing techniques.

In addition to the skill required to create the energetic barrier, a considerable amount of time and effort is necessary in order to maintain the barrier. This is the reason why sorcerers place so much emphasis on creating magic circles. Any type of visualized energetic barrier or defensive shield is only as effective as the individual's skill level. The more serious practitioners of Daoist sorcery create multi-leveled barriers and three-leveled magic circles (e.g., the first is drawn in the physical realm, the second is drawn in the energetic realm and the third is drawn in the spirit realm).

3. Sending Spirits Back to the Light:

This is a popular technique for returning spirit entities back to the light after they have been captured and bound through magical incantations. The technique requires visualizing a divine white orb, enveloping the spirit entity and returning it through an energetic tunnel back to the divine. The problem with this technique is that it only works when dealing with earthbound

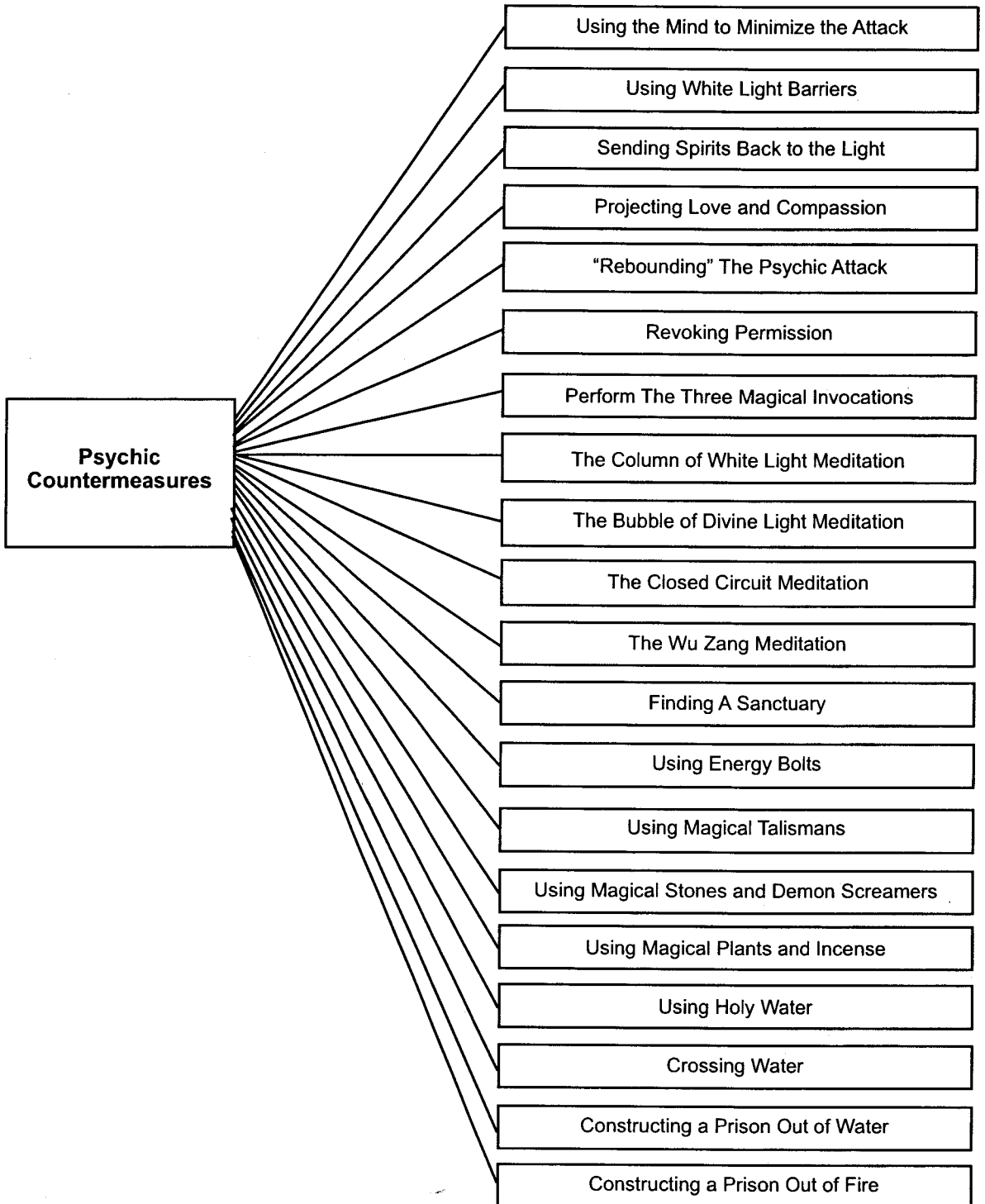


Figure 1.23. Defending Against Psychic Attacks

spirits (ghosts and spirits of the dead). It does not work when dealing with powerful negative entities.

In 1993, I treated a individual who arrived into Monterey from the Los Angeles California area. Being a "jet-setter" she had heard about me from one of the Malibu crowd that I had been previously treating. I proceeded to treat her, purging a large amount of external Evil Qi that had attached itself to her body and her Second Wei Qi field. I then began tonifying her with divine light. After I completed the treatment she thanked me and then boarded her private jet and flew to Rome to receive a "reading" from a world famous psychic.

While in Rome, the psychic informed her that she had been having an affair with a married man, and that his wife had found out. Being infuriated by the liaison, the enraged wife had hired a powerful sorceress to place a curse on her. The amazing thing about the reading was that he also informed her that, "just when the hex was beginning to take root, some man in Monterey, California pulled the curse off of you."

I have cautioned my students that, as Medical Qigong doctors, they will encounter various types of Qi Deviations and spiritual phomania, ranging from the most "normal" clinically sound cases to those verging on the energetically bizarre. It is important to understand the multidimensional worlds in which we live, and their various physical, energetic, and spiritual problems; otherwise, your first encounter with such conditions could easily become devastating.

4. **Projecting Love and Compassion:** This is another popular technique that involves showing love and understanding towards troublesome spirit entities, asking them to be nice, and to leave the person, place, or thing and return back to the light. Again this only works with lost earthbound spirits and never with powerful spirit entities (malevolent nature spirits, demonic entities, etc.). Showing love and compassion towards a negative spirit entity who is initiating a psychic attack is not only ineffective but can be dangerous as it can

be used against you (negative entities consider these types of emotions to be a weakness). A stern approach with strong intention is required in dealing with this type of malevolent spirit entity.

5. **"Rebounding" The Psychic Attack:** Sometimes a psychic attack is much more exhausting for the antagonistic sorcerer than it is for the recipient who is establishing a form of psychic self-defense. For example, a well developed Wei Qi Field that is full of divine light can immediately cause the negative force of a sorcerer's curse to "rebound" the hex back onto the attacking sorcerer. If they are repelled, all energetic influences (whether good or bad) have a natural tendency to return back to their original source. Because all sorcerers know this spiritual law, the experienced occultist is likely to put much more effort into terrorizing and bullying (bluffing) the victim into an early surrender.

Additionally, sorcerers will sometimes deliberately send a counter charge back to its original source in order to punish or warn the individual never to do it again. This counter surge is sometimes called a "slam-back." If it is "slammed back" onto the originator, an energetic curse that has been sent out maliciously to cause sickness, unhappiness or harm, will return back to the originator with the exact energetic intention of the original hex.

6. **Revoking Permission:** Some negative entities require permission before they can interfere with an individual's life. There is an unwritten law that restrains many high order entities from using direct force and supernatural power to get what they want. Because of this some spirit entities will obey direct orders if commanded in the right way. This is the basis of ritual exorcism and banishment. However, commanding negative entities can produce unpredictable results if the sorcerer is not well trained in Upper Magic (the skill of summoning and controlling spirit entities).
7. **The Three Magical Invocations:** This is an excellent technique, especially useful for when a negative spirit entity has first entered into the

altar or meditation room, and requires the mystic to connect with the infinite power of divine light in order to activate the divine power contained within his or her Taiji Pole. In order to assist the Daoist mystic in utilizing the infinite power of the divine light, he or she will begin the three invocations, described as follows:

- **The First Magical Invocation:** The first invocation connects the mystic to the infinite power of the Divine, roots the sorcerer's energy deep into the Earth, and removes all negative thoughts and intentions from the sorcerer's body. This invocation also allows the power of the divine healing light to purge, cleanse, and root the sorcerer's core self, preventing any pathogenic Qi from entering into and contaminating the mystic's body. This invocation is essential for increasing the mystic's magical skill, power, knowledge, and intuitive wisdom.

Rooting the divine healing light is accomplished by visualizing a beam of white light streaming into his or her body from the Heavens and entering his or her Taiji Pole via the Baihui and Sishencong points (four extra points located at the top of the head). The sorcerer holds this intention until he or she feels the divine white light become rooted or "anchored" within his or her Lower Dantian.

Sometimes Daoist mystics will feel coolness covering their forehead and spreading over their entire body. They believe that this is a sign that the divine healing energy has filled their body, and this gives them the confidence and self-assurance that all their movements will come from divine guidance or "Heavens Mandate." After feeling these sensations, a surge of heat then flows into the mystic's palms, which signifies that the sorcerer is ready to begin.

Next, the mystic brings the white light and vibration from the center core Taiji Pole and energizes each of the three Dantians. The mystic will hold this image until the white light infuses and harmonizes all of the sorcerer's tissues. As the mystic feels the power of the divine white light reaching the Middle Dantian, he or she visualizes the light intertwining with the "Bridge of Light" which connects the sorcerer's

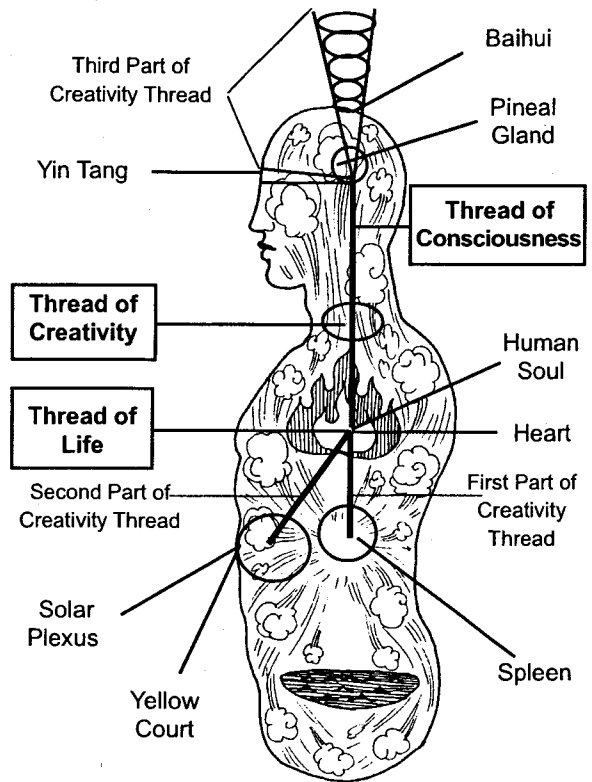


Figure 1.24. The Bridge of Light.

When all three major threads (which together compose the Bridge of Light) are connected as one harmonious cord of light extending upward through the Taiji Pole, a spiritual gateway is opened that enables access to the "Pure Heavenly Sound."

Heart (Middle Dantian), throat, and Yintang (Upper Dantian) areas together (Figure 1.24). This energetic connection fuses at the Upper Dantian, becoming one unified cord. The divine white light is then stored within the sorcerer's body and released during magical invocation and Breath Incantations.

When initiating this first magical invocation, the sorcerer will internally say an empowering invocation in order to establish his or her connection to the divine. This first invocation is to be based on the sorcerer's personal faith and religious belief, for example: "I invoke the presence of the Divine, to prepare this vessel to be a conduit for His supreme work. I and the Divine are one. As I say it, it is so."

- **The Second Magical Invocation:** In the second invocation, the Daoist mystic again connects to the infinite power of the Divine and directs a cord of white light into his or her Lower Dantian. From the Lower Dantian, the sorcerer imagines the divine light extending outward, through his or her tissues into the floor, filling the entire altar area (floor, walls, and ceiling).

The second invocation connects the sorcerer and the altar room to the infinite power of the Divine and secures a sacred space (or sanctuary) for conducting the magical ritual. This second invocation also establishes an expansive divine energetic field by causing the sorcerer's Wei Qi fields to overflow with divine power, filling the altar room. This divine energetic field produces a dynamic field of creative power (Figure 1.25).

When initiating the second magical invocation, the sorcerer will internally say an invocation based on purifying and sanctifying his or her Altar Room. This second invocation is to be based on the sorcerer's personal faith and religious belief, for example: "Only things of the Divine light may enter this sacred space. As I say it, it is so."

When speaking the second magical invocation, the sorcerer will simultaneously perform left and right single hand seals, known as the "Tiny Light Hand Seals" (Figure 1.26). These magical hand seals are used in order to activate the magical incantation and release the powerful energy of the divine white light from the center of the Taiji Pole, filling the entire altar room with divine white light.

- **The Third Magical Invocation:** In the third invocation, the Daoist mystic connects to the infinite power of the Divine one last time and directs a cord of white light into his or her Lower Dantian. With both hands facing the Lower Dantian, the sorcerer imagines the divine light forming into a huge ball of white light energy. After forming the energetic orb, the sorcerer imagines removing the energy ball and enveloping the entire Altar Room, Meditation Room, house, property, etc., with its protective energetic field.

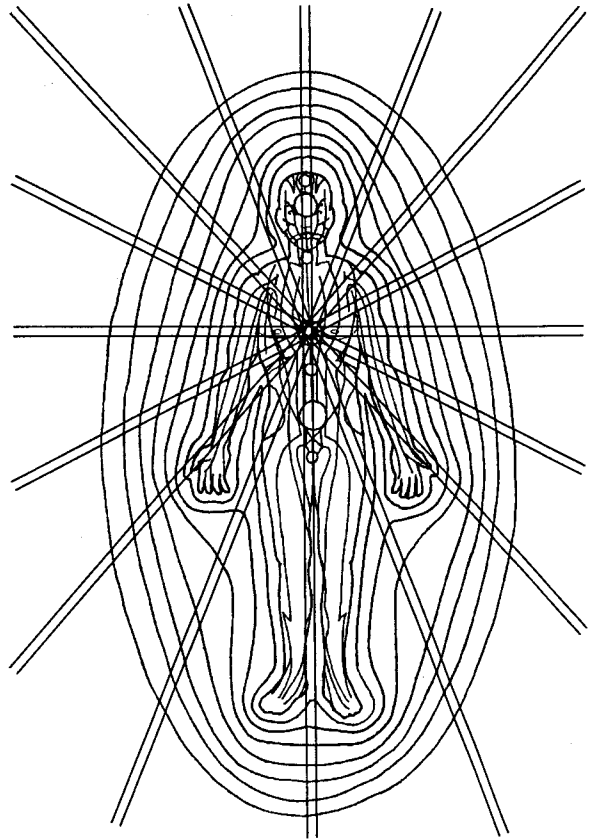


Figure 1.25. As the powerful energy of the divine white light exits the center of the Taiji Pole, the entire room fills with of the divine white light.

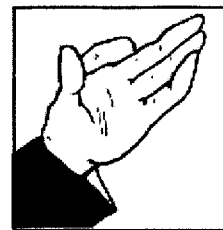


Figure 1.26. The Tiny Light Single Hand Seal. This Single Hand Seal is used to represent the electrical light that illuminates within the energetic particles contained within the field of Yin and Yang (which envelops the infinite space of the Wuji). It is magically used for releasing the infinite power of Divine White Light contained within the sorcerer's center core Taiji Pole, and can be used for protection by purifying, illuminating and shining divine light over a person, place or thing.

When initiating this third and last magical invocation, the sorcerer will internally say an invocation based on protecting and maintaining the divine spiritual integrity of his or her Altar Room. This third invocation is to be based on the sorcerer's personal faith and religious belief, for example: "I ask that the Divine Presence remain in power, love and light, and give thanks and praise for thy divine protection. Thy divine power alone causes all evil to flee, and endures forever."

In the third and final invocation, as the sorcerer envelops the entire Altar Room, Meditation Room, house, property, etc., with a protective energetic field, he or she also roots the energetic orb deep into the Earth by creating an energetic vortex underneath its energy field. The vortex spirals in a clockwise direction in order to keep the orb's energy flowing deep into the center of the Earth (Figure 1.27). This energetic vortex is created so that the sorcerer will have a specific area through which to perform his or her magical work without interference from negative spirit entities and also acts as a powerful wall of protection.

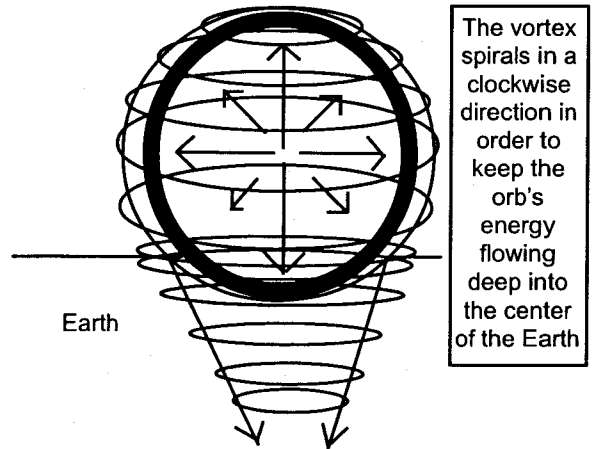


Figure 1.27. An energetic vortex is created so that the sorcerer will have a specific area through which to perform his or her magical work without interference from negative spirit entities, and also acts as a powerful wall of protection.

8. **The Column of White Light Meditation:** This is an excellent technique, especially useful for "Long-range" spirit fighting (i.e., when a negative spirit entity has just entered your altar room, treatment area, or living quarters). In this meditation, the Divine Light contained within the Taiji Pole is accessed in order to provide an effective energetic field used for spiritual self defence (Figure 1.28). For additional information of the Taiji Pole, see *Chinese Medical Qigong Therapy: Volume 1, Chapter 5*.

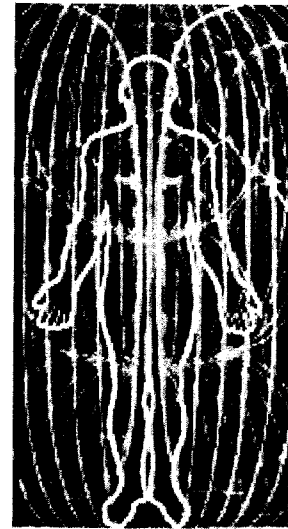


Figure 1.28. As the powerful energy of the divine white light exits the center of the Taiji Pole, the entire room fills with of the divine white light. (Inspired by the original artwork of Alex Grey)

- Begin from a sitting or standing meditation posture.
- Draw your attention to the infinite power of divine light contained within your center core Taiji Pole.
- Imagine and feel this divine light extending outward from your center core. Feel it penetrate through the body's cells and tissues and radiate into the floor, walls, and ceiling, filling the six directions of space (front, back, right, left, up and down) with the vibrant white light of the Divine.

- Imagine and feel this divine light incinerating any dark, negative, or stagnant energy, filling the energetic space with purified divine light.
9. **The Bubble of Light Meditation:** This is an excellent technique, especially useful for "Mid-range" spirit fighting (i.e., when a negative spirit entity has entered your altar room,

treatment area or living quarters and is beginning to harass you). This meditation can also be used for establishing a safe haven in order to meditate or sleep. The Bubble of Light Meditation is commonly used to help an individual create and maintain a powerful energetic field. When performing this meditation, always remember that any willed visualization is considered to be a mental process. You are not trying to produce an optical illusion or autonomous hallucination, but are instead creating a powerful energetic symbol that represents something real and functional.

The image constructed in this meditation can be set in motion and maintained whether the individual is awake or asleep. It can be used to ward off psychic attacks, prevent energetic vampiring, ward off the sexual assaults initiated from an incubus or succubus, or stop the energetic intrusion caused from unwelcome spirit entities. If currently under a psychic attack, perform this meditation three times a day (during sunrise, high noon, and sunset).

- Begin from a sitting or standing meditation posture. Perform the "One Through Ten" meditation and the "Three Invocations" (See *Chinese Medical Qigong Therapy: Volume 3*).
- Visualize a divine white light energy ball moving upward from the Lower Dantian, ascending the Taiji Pole, and exiting the body via the Baihui point at the top of the head.
- As the white light energy ball exits the top of the head, the body's three Wei Qi Fields expand to form a large circular cocoon, filled with intense, vibrant blue light. This blue energetic field extends about 9 inches beyond the surface of the physical body and about 16 inches above the head and below the feet. As you visualize this color be aware that this intensely bright blue light surrounds your entire body (Figure 1.29).
- Visualize the brilliant white light energy ball hovering slightly above your head (but not touching it) within the field of intense blue energy. Imagine and feel that the orb of divine white light is hovering at the Heavenly Transpersonal Point, about 9 inches above

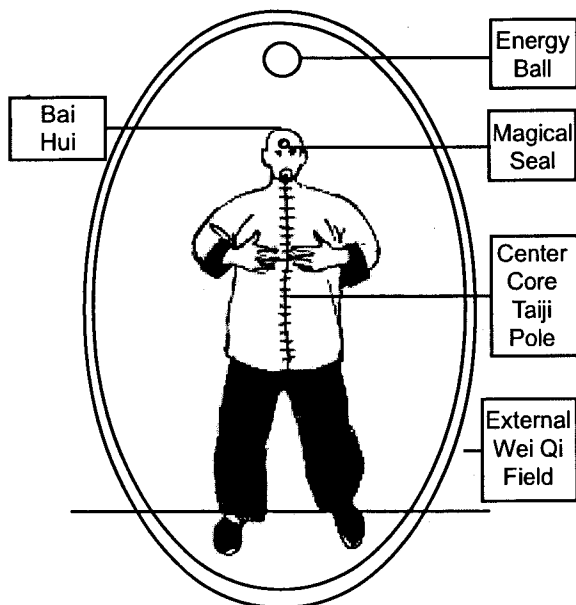


Figure 1.29. As the white light energy ball exits the top of the head, the body's Wei Qi Fields fill with intense vibrant blue light.

your head. It is through this Heavenly Transpersonal Point that the Divine radiates the infinite pure white light of being into every individual's Taiji Pole.

- Next, begin to focus and concentrate your attention on this brilliant sphere of white light energy. Imagine and experience this energy ball growing brighter and brighter, glowing like a ball of white phosphorous light. This energy ball represents the spark of divine life contained within everyone's center core. It is considered to be an extension of the individual's Eternal Soul, and it exists at a higher level of divine consciousness that is connected to the infinite knowledge of the Dao. It therefore represents the power of the divine alive within the individual.
- As you acknowledge and experience these energetic sensations (the blue energetic force field and the white luminous orb), imagine and feel the energetic orb emitting glittering white light from its center, surrounding and filling the body's Wei Qi field with a shower of powerful silvery-white sparkles. Experience this energetic shower of silvery-white sparkles flooding

your body's entire Wei Qi Field completely and pushing and compressing the blue Wei Qi Field to the outside of your energetic shell. At this point the outer shell of the body's energetic field should still remain sharply defined as a circular field of intense bright blue, however, the inside should be completely filled with vibrant, sparkling, silvery-white light.

- Continue this imagery for several minutes, experiencing the energetic field as a living, moving entity that is part of your life-force energy. Be aware of yourself saturated in this blissful shower of divine light, while simultaneously being alert at the center of this glorious manifestation of divine power.
- Next, visualize an energetic talisman or magical seal glowing at the level of the eyebrows, on your Yin Tang area (Third Eye). The image chosen should be visualized in a brilliant blue light, and should be maintained while the danger lasts. The addition of this visualization will amplify the body's energetic field and provide an even more powerful means of spiritual support and protection.
- Then, in order to help activate the hidden powers contained within your center core and Taiji Pole, begin to focus your mind onto your respiration.
- With each inhalation, imagine and feel that you are drawing the vibrating light contained within your external Wei Qi field into every cell of your physical body. Visualize each molecule within your body radiating outward, shining through your physical, energetic and spiritual bodies.
- With each exhalation, imagine and feel this pulsating light becoming even more radiant. Visualize and feel this radiant light enveloping your body in its illuminating, protective divine power. Know that this divine power is now guiding your every action.
- Next, imagine and feel the outside of the energetic orb becoming thicker, more vibrant, and radiating a deeper blue color. At the same time, imagine and feel the inside of the energetic orb becoming more vibrant, thicker and transforming into sparkles of golden light.
- You are now free to release your imagination

and allow the energetic orb to fade from your consciousness, knowing at the same time that its energetic protection has not faded but is still active even though it is now invisible.

An important note to interject here is that the power of the body's defensive field can be further reinforced with the creation of a magical Seal, Icon, or Talisman constructed on the upper pallet of the sorcerer's mouth that is exhaled into the surrounding energetic field through Breath Incantations.

10. **The Closed Circuit Meditation:** This is an excellent technique, especially useful for "inside" or "close-quarters" spirit fighting (when a negative spirit entity has paralyzed your physical tissues and is vampireing your life-force energy). Most spirit entities require a human body whose energetic field is operating in a quiet, sedate state in order to carry out their feeding. This is why most negative spirit entities attack at night. If an individual begins to suddenly raise his or her body awareness, he or she effectively creates an energetic distortion which acts as a hinderance to negative spirit entities. The Closed Circuit Meditation is used to initiate a full body vibrational state. By performing the Closed Circuit meditation, the sorcerer can provide a powerful vibrational field of resistance.
- Begin from a Wuji posture using natural breathing. Allow the intention to follow the breath flowing into the body in order to relax the tissues.
- Little by little start to disconnect the attention from the breath and direct it instead towards the center of the body. Slowing begin to focus the mind on creating symmetrical rings of luminous, vibrating energy.
- Begin at the lower Dantian and follow the vibration as it travels from the feet to the hips and back again until the legs and lower hips are full of vibration.
- Then bring the attention to include the Middle Dantian. Follow the energetic ripples from the bottom of the feet to the Middle Dantian area.
- Then follow the vibration to the Upper Dantian, focusing the intention on the entire

body vibrating from the top of the head to the bottom of the feet and back again.

- Once you feel a whole body vibration, focus on increasing the vibrational rate, escalating it to the point that the spirit body pops out of its physical shell.

It is important to understand that in this Closed Circuit Meditation, the mind is focusing on the vibrational circles pulsing within the body and not within the external environment (Figure 1.30). When performing this exercise, if you don't feel the Qi flowing through a certain area of the tissues it indicates a block, and must be "worked-out" through constant practice. Additionally any lack of perception or stagnation can cause the inner connection and receptivity of the mind and tissues to shut down due to suppressed emotions.

One additional way to perform this meditation is for the sorcerer to focus his or her intention on the three rings of resonant vibration.

- Begin by vibrating the center core Taiji Pole.
- After you can feel the center core vibrate allow the mind to project and expand a second set of rings vibrating around the center of your body.
- After experiencing that sensation, extend the energetic rings outward, wider still, and experience a full body resonance.
- Once this full body resonance is felt and experienced, then increase the vibrational resonance until the soul body pops out of its physical shell.

It is important for the eyes to remain stationary and not move up and down the body when performing the Closed Circuit Meditation. In order to prevent the eyes from wandering up and down the body, practice the exercise while looking into a mirror. Begin by staring into your own eyes while you bring the vibration up and down your body. Another variation of this technique is to look at a specific point on the wall and lead the Qi up and down the body with your mind. The goal is to increase the body's vibrational state with the mind and not use the eyes to lead the Qi and Shen.

Once the vibrational state is established, it will constantly change according to your mental state and emotions.

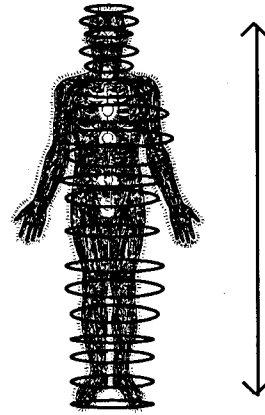


Figure 1.30. Feel pulsating rings vibrate up and down your body from the top of your head to the bottom of your feet

- 11. The Wu Zang Meditation:** The Wu Zang meditation is believed to be part of the original magical techniques used by the Yellow Emperor for warding off negative spirit entities. Today in China, the Wu Zang meditation is still taught to Qigong doctors to prevent invasion from the patient's pathogenic Qi. This meditation requires the doctor's Shen to guide the spiritual energy of the Five Yin Organs (known as the Wu Jing Shen, see Figure 1.31) to make the body's Qi substantial. The ending of the meditation, which causes the doctor's Qi to be reabsorbed into the Taiji Pole, allows the transformed Qi to flow into the appropriate organs, thus further strengthening the doctor's energetic fields.

When a Qigong doctor energetically dips into the tissues of a diseased patient, the potential for absorbing the patient's pathogenic Qi is increased. Observing this potential for harm, the ancient Chinese Qigong masters developed certain meditations to protect themselves from the patient's diseased or Turbid energy.

The Yellow Emperor's Classic on Internal Medicine states that before treating patients of any kind, the doctor should first perform the Wu Zang Energy meditation. This text also encourages doctors to practice this meditation before treating patients in a clinical environment (and even before entering the treatment

room) because it surrounds them with a stronger field of protective energy (Wei Qi).

The Wu Zang meditation focuses on six directions (North, South, East, West, Heaven, and Earth). It is very powerful and can be used to gather environmental Qi at the beginning of each season. The focus of the meditation is to extend each of the five organs' energy far into the horizon to gather the Qi. When practicing the Wu Zang meditation the Qigong doctor should:

- face east during the spring equinox
- face south on the day of the summer solstice
- concentrate on the center of the Earth during late summer, before the fall equinox
- face west on the day of the fall equinox
- face north on the winter solstice

In order to prepare for the Wu Zang meditation, the ancient Daoists would either cross their hands over their eyebrows in order to see the Sun and feel it warm their Heart, or practice seeing a white breath as large as an egg form in front of their eyes. These methods of visualization were continually practiced for several days, and were then followed by the invocation of the four directional animals of the Wu Zang (the guardians of the four spatial directions). This practice was used to prepare the Daoist disciple for developing the powerful energetic field needed for surrounding and forming a sacred enclosure. This energetic enclosure was specifically designed to ward off evil spirits and create a sacred healing space.

- After performing the One Through Ten meditation, begin to focus on the center of your body. Imagine opening up the Baihui point at the top of your head and begin to absorb Qi from the Heavens. Imagine the divine light illuminating and filling your entire body through the Baihui like a bright shining white light. Feel the body radiating this divine white light energy. Next, imagine this white light energy coalescing into the body's center core, forming an energetic tube of Heavenly energy that extends from the Baihui point to the Huiyin point. Feel and imagine your center core vibrating and resonating with the divine white light energy.

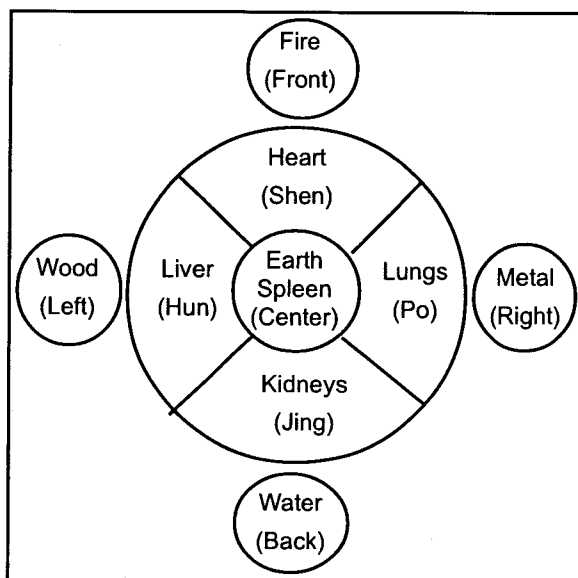


Figure 1.31. The Wu Jing Shen Relationship of the Wu Zang Meditation

- Imagine a golden yellow mist of Qi rising from the Earth, filling your body and connecting with the Spleen organ. Next, feel this golden light Earth energy envelop the center core of divine white light energy; feel the two energies merging together as they synergies. This represents the energy of your Yi (Intention) to root and stabilize your power.
- Begin to focus on your Heart; imagine a portal opening and the Qi flowing out your Heart like a red swirling wind in front of you. Know this energy to be full of power, protecting you with your Shen in the form of a fiery red phoenix. This represents your innate spirit, alive, graceful, yet powerful (Figure 1.32).
- Focus your attention on your back, especially the Kidneys and Mingmen area. Imagine a portal opening and the Qi flowing from behind your Mingmen like water. From this water grows an enormous black turtle and snake (also known as the Dark General). The shell of the turtle protects you like a mighty shield, and the snake is poised to strike and attack anyone who approaches from the rear. This represents the energy of your Jing and of all your ancestors protecting and support-

ing you, as well as the energy of your Zhi (Willpower) to survive (Figure 1.33).

- Place your attention on your Lungs and visualize a portal opening on the right side of your body under the right ribs. Imagine the Lung Qi flowing out of the right side of your body like steam, forming a white tiger as strong as steel. This represents the Po and the body's animal nature that guards and protects you with an animal passion for survival (Figure 1.34).
- Place your attention on your Liver and visualize a portal opening on the left side of your body under the left ribs. Imagine the Liver Qi flowing out the left side of your body like steam, forming a green/blue dragon as sinewy and resilient as bamboo. This represents the Hun and the body's divine nature guarding and protecting you with a spiritual passion for victory (Figure 1.35).
- Next, repeat the following magical invocation:

**“Mengzhang the Green Dragon
protects me on the left
with his bold and powerful laws.
Jianbing the White Tiger
commands the celestial soldiers
and protects me on the right.
The magical light of Lingguang
the Red Phoenix is in front of me,
Zhiming the mysterious Dark General
holds the bright light behind me.**

**The Heavenly Generals ride about
on golden wheels of fire
They dispatch their celestial soldiers
who play their Heavenly drums,
creating a powerful Heavenly sound.
Everyone knows of life and death,
they all understand the profound
chances and opportunities”**

**“Let the Three and Five Marshal
Generals and their celestial soldiers
come together with the public...
Let their sunshine and the brightness
come upon us
“Quickly, quickly, do this
as it is my command.”**

The Red Phoenix
Pertains to the
Magical Power of
One's Intention



Figure 1.32. The Red Phoenix

The Black Turtle/
Snake Pertains to
the Magical Power
of One's Attention



Figure 1.33. The Black Turtle and Snake

The White Tiger
Pertains to the
Magical Power of
One's Sensation



Figure 1.34. The White Tiger

The Green/Blue
Dragon Pertains to
the Magical Power
of One's
Imagination



Figure 1.35. The Green/Blue Dragon

- All of the animals then begin to revolve around your body in a counter-clockwise direction, each one protecting, stalking, and defending the previous animal's position. Slowly begin to circle these energies, gradually increasing their speed until they whirl around you like a mighty wind, blending their colors and powers together into an energy bubble (Figure 1.36).

After forming a protective rainbow hue around your body, draw the energies back in through the Baihui point and return the energy of each organ color back to its origin (the color red returns back to the Heart, black to the Kidneys, white to the Lungs, and green/blue to the Liver). As the colors return back to their organ of origin, imagine steam (white

light) flowing out of the pores and filling up the energy bubble created by the animal rotation. This forms a solid connection between the body's internal organs and the body's external field of energy.

- When the protection of the body with the Five Elements is done, imagine that the seven sparkling lights of the Big Dipper descend and remain shining like diamonds above your head. The illumination of these seven sparkling stars represents your spiritual connection to the Dao (Divine), and the authority to perform the "Will of Heaven" while treating the patient. Now you can enter the treatment room feeling safe, energetically charged, spiritually supported, and physically protected.

Keep in mind that you can send the combined five organ energy outside of your body instantly any time you need protection. Some schools teach the doctor to extend his or her energy like mist out through the eyes enveloping the body with the five organ colors (green/blue, red, yellow/light brown, white, and black/dark "midnight" blue).

When practicing the Wu Zang meditation while lying down, you can imagine the fire of a red phoenix positioned above your head, the aquatic black turtle and snake positioned below your feet, the metallic white tiger positioned on your right, and the sinewy green/blue dragon positioned on your left.

12. **Finding A Sanctuary:** If the attack is a strong encounter with a powerful negative spirit entity, sometimes it is wise to temporarily move to a new geographical location. One technique used by Robert Bruce is the simple use of a tent in the backyard that has been circled by a garden hose that is actively running with water. The circle of moving water acts as a powerful and effective defense against most levels of attack initiated by negative spirit entities. Because the spirit entity is constructed of subtle electromagnetic properties it has problems crossing running water (the energetic field of running water will ground and drain the entity's energetic fields).
13. **Using Energy Bolts:** An experienced sorcerer

Dragon (Imagination)	+	Tiger = (Sensation)	Energy Body
Phoenix (Intention)	+	Turtle/Snake = (Attention)	Spirit Body

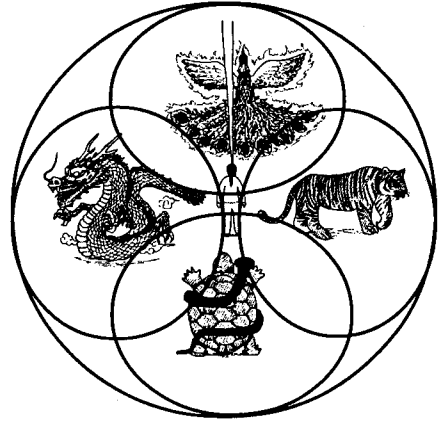


Figure 1.36. The Wu Zang Meditation

can create and use energy bolts to ward off negative entities by constructing small glowing balls (about the size of a golf ball) of divine white light. It is important that the sorcerer feels the power of the energy ball as he or she constructs it and programs it to literally envelop and explode the entity on impact. The energy ball is made to appear in front of the sorcerer's Yellow Court area and is quickly launched into the target via the sorcerer's intention. It is important to imagine, feel, and see the energy ball moving rapidly through the air and expanding as it flies towards its target. Additionally imagine and see it explode upon impact. With practice the sorcerer should be able to construct these energy balls within a fraction of a second and use them with pin point accuracy. He or she can also create several energy balls at once and initiate a barrage. The ancient Daoist sorcerers would also create energetic beams of light or flames to shoot from the tips of their sword fingers.

14. **Using Magical Talismans:** Daoist sorcerers use magical charms such as amulets and talismans to ward-off evil spirits (Figure 1.37). These magical amulets and talismans may be made of wood, metal, or paper. On these magical

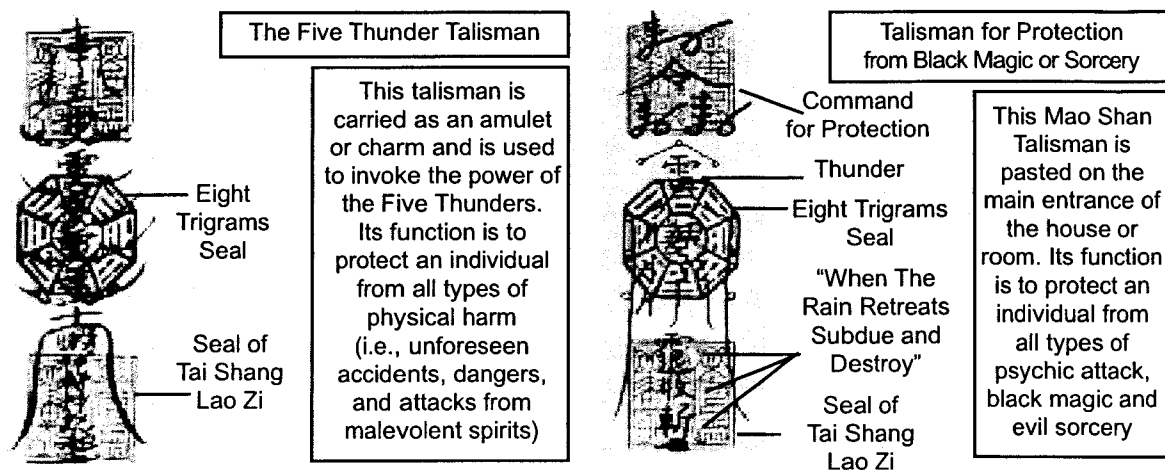


Figure 1.37. Magical Talismans

charms are written spiritual message to the evil spirits adjuring them not to harm the bearer of these amulets or talismans. In some cases, the writing is done in “ghost script” (a form of writing with characters bearing certain similarity to ordinary Chinese scripts but are only understood fully by Daoist adepts or spirits).

There are certain magical talismans that are specifically designed and developed in order to intercept the toxic energy of a hex or curse. Known as Que Gui Fu (Talisman for Expelling Demons), these types of magical talismans have been used throughout the centuries by the ancient Chinese who have recorded many testimonies to the effectiveness of these magical tools. Wearing or possessing a specific magical talisman is not enough to make it effective. It must also be imprinted and energetically charged with divine light, to the degree that its vibrational resonance becomes extremely powerful and therefore functional. This energetic function is generally initiated and performed by an initiated Daoist priest. After the activation, the talisman can be used to protect an individual or their environment.

Talisman Ritual Example #1

One example of a Daoist magical ritual used for summoning Celestial Marshal General Yin to “Bind Evil Spirits and Demons” is used by Zheng Yi sorcerers. In this magical ritual, the Daoist disciple must first transform his or her body into that

of a Hua Shen (“Immortal Deity”). Next the disciple will gather the energy of his or her Prenatal Wu Jing Shen (i.e., the spiritual energy of his Five Yin Organs) to merge with his or her original soul energy (Ling Shen). Both energies are combined in order to form the “true spirit body” (also known as the “Golden Luminosity” body) and arrive at the spiritual status needed in order to summon Celestial Marshal General Yin.

- To begin with, the disciple begins to circulate the spiritual energy by transforming his tissues through the alchemy of mind and respiration. As this circular process continues, the disciple imagines the exteriorizing (coming forth) of the deities within (by breathing out) and the interiorizing of the Golden Luminosity (by breathing in). The disciple continues in this manner until he or she transforms both body and mind into the spiritual state of an immortal, known as the “Mysterious Lord” (Xuan Di). As the Mysterious Lord, the disciple now has the spiritual status and power to communicate with and summon Celestial Marshal General Yin (or any other celestial deity).
- Next, the disciple purifies the brush used for writing talismans and focuses his or her attention onto the name of the celestial deity (e.g., Marshal General Yin) to be summoned. The disciple then performs the Seven Star Stepping Pattern for “Summoning Marshal Yin” (Figure 1.38), while saying the following incantation:

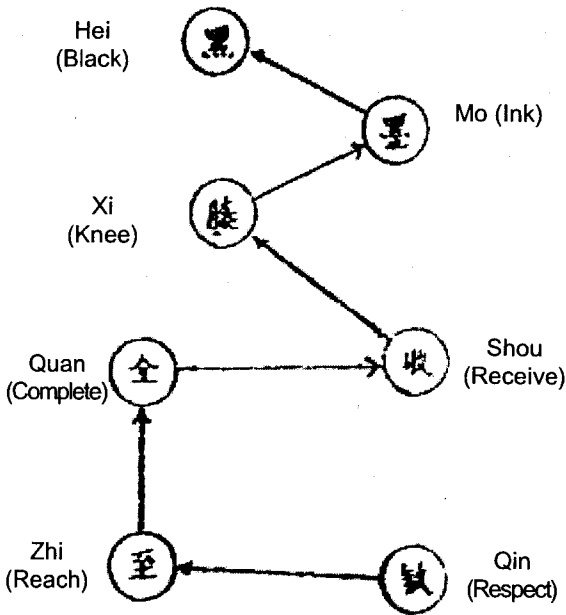


Figure 1.38. Seven Star Stepping #5: "Summoning Marshal Yin" Stepping

**"With respect I reach
and completely receive
the Magical Power of the Black Ink"**

- On a three and one-half meter blue banner (whose bottom end has been cut into five pennant-shaped ribbons and weighted with small stones), the disciple draws a large talisman associated with Celestial Marshal General Yin (Figure 1.39). Marshal General Yin is considered to be the "Star God of the Center Sky," and is summoned from the "Earthly Palace of Supreme Age."
- On the bottom of the large talisman, the disciple then writes in smaller characters the specific talismans associated with several dozen deities and also writes tens of dozens of celestial names in an effort to summon all these celestial deities to attend the ritual.
- The disciple writes each name, one after the other (on top of one another), so as to form a dense circle of black ink at the bottom of the large talisman.
- After writing these names, the disciple then writes a talisman on the ends of each of the

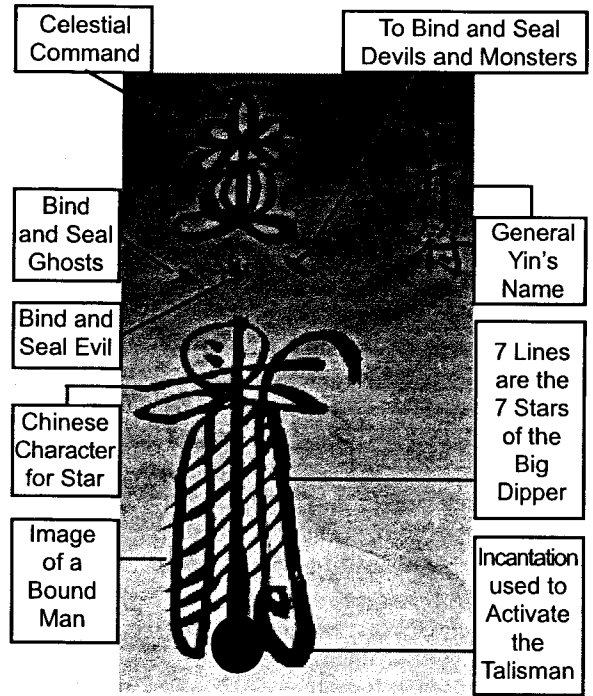


Figure 1.39. General Yin's Talisman, Used for Binding Evil Spirits and Demons

five pennants on the bottom of the banner.

- The ceremonial master and his acolytes then hoist the banner on the end of a 10-meter bamboo pole.
- Charged with talismans and celestial names that have been written by a disciple with spiritual power, the banner waves in the wind, and summons Celestial Marshal General Yin and the rest of the celestial deities to the altar space.
- When Celestial Marshal General Yin arrives, he ties into knots the pennants at the end of the banner. This energetically symbolizes that he has responded to the summons.
- After all five pennants are securely knotted, the banner is taken down and placed in the center of the main altar.
- Through the use of the Talismanic Brush, Breath, Hand Seal, Star Stepping, Incantation and Banner, the disciple (having become a deity) is now able to summon the celestial Marshal Generals and other deities. Once Marshal Yin has been summoned, he has the power to bind, remove, crush and destroy demons and evil spirit entities.

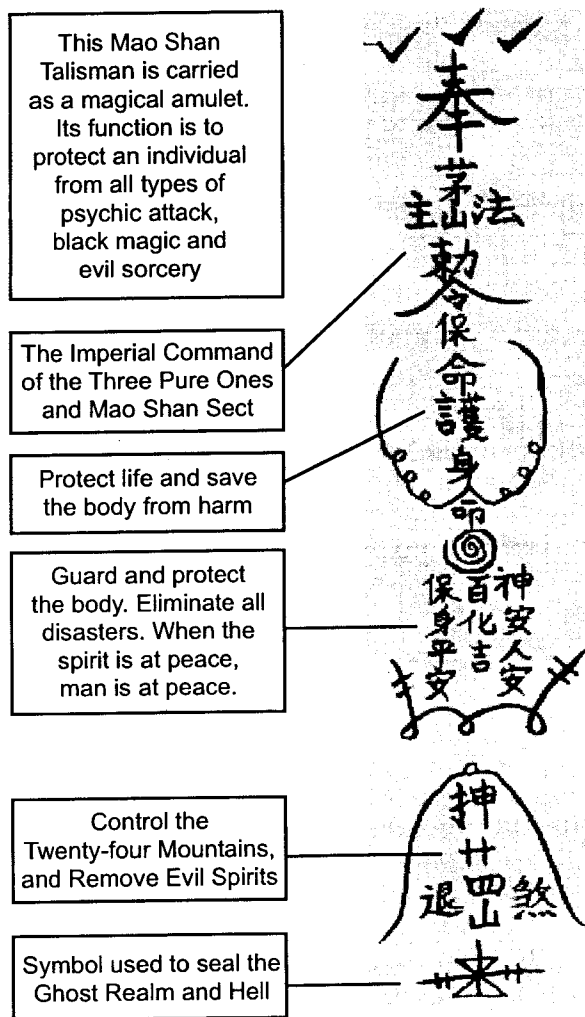


Figure 1.40. Mao Shan Talisman and Amulet

Talisman Ritual Example #2

The following is a Mao Shan Talisman ritual used by a Daoist priest to create an amulet to protect an individual against all forms of Psychic Attack initiated from a sorcerer of Black Magic (Figure 1.40). It was brought public by Daoist Master Wilson Yong. This magical talisman requires the summoning of the Celestial Immortal Yuan Huang Shen (First Holy Emperor, sometimes known in certain Zheng Yi traditions as the Supreme Master of Mao Shan) to activate its power (Figure 1.41).

This talisman must be copied in black ink onto a yellow piece of paper and then stamped with the Daoist priest's magical seal. After writing and

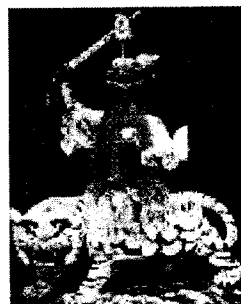


Figure 1.41. Yuan Huang Shen: His face and beard is red. In his right hand he wields a magical sword that is able to subdue demons and evil spirits. In his left hand he holds a golden bowl filled with the elixir of immortality.

stamping the talisman, in order to activate its magical power, the priest will proceed as follows:

- While facing the altar, form an Immortal Sword Hand Seal with your left hand, and hold the talisman in between your left index and middle fingers. The right hand will also form an Immortal Sword Finger Hand Seal and be placed in front of your Middle Dantian and heart area.
- Next, swirl the left Immortal Sword Finger holding the talisman over the incense burner nine times in a clockwise direction; while the right Immortal Sword Finger simultaneously moves back and forth between your heart and the altar.
- While circling the talisman over the altar incense in a clockwise direction and imbuing the talisman with the incense smoke from the altar, say the following Incantation:

**"The Celestial Immortal Yuan Huang Shen
Opens the Heavens.**

**In the past,
He learned the Law of Dao
at Mao Shan.**

**He became a vegetarian in Qian Xian,
and learned the secret magical training of
the Immortals.**

**To the left and to the right stands
the fierce solders of General Tian Niao Zi.**

**They are so fierce
that they can swallow ghosts alive.**

**With one flick of the wrist
they can chop off your leg or head,
and effortlessly cut off your essence.**

We have the ancient talismans and books
that contain the magical Laws
passed down to us in Tong Guan.
They will bury the plague
and cut off its descends.

This disciple now comes to make a request,
That Celestial Immortal Yuan Huang Shen
descend to the Celestial Altar.
Show us your power,
we give you our support."

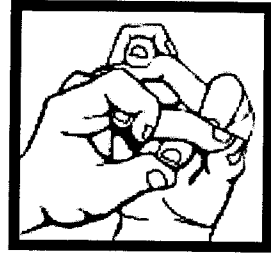


Figure 1.42. The Supreme Master of Mao Shan
Double Hand Seal

- When speaking the incantation, it is important to visualize the Celestial Immortal Yuan Huang Shen descending from the Heavens and sitting above your altar, giving his approval.
 - After speaking the incantation, stomp your right foot on the ground and kowtow three times. This completes one set.
 - Repeat the process of speaking the incantation while circling the talisman nine times over the incense smoke, stomping the right foot and kowtowing three times for two more sets. Then follow the last set with the Supreme Master of Mao Shan Double Hand Seal (Figure 1.42) in order to seal the talisman.
 - After completing the ritual for three complete sets, the talisman is then folded into a rectangle and given to the intended individual to be carried for protection.
15. **Using Magical Stones and Demon Screammers:** Certain gemstones and crystals have natural properties that offer protection against negative spirit entities. These magical stones have been used throughout the centuries by the ancient Chinese (and many other cultures), who have numerous recorded testimonies to the effectiveness of these magical tools. Wearing or possessing a specific gemstone or crystal is not enough to make it effective. It must also be imprinted and energetically charged to the degree that its vibrational resonance becomes extremely powerful and therefore functional. After this magical activation, it can then be used to protect an individual or the environment. An important note to remember is that, although the magical stone is a powerful instrument that can be used against deviant forms of spirit en-

tities, it is only a conduit of the sorcerer's inner essence.

Magical stones are also used in order to create "Demon Screammers" (round circular rattles that contain magical stones). When shaken, a Demon Screamer creates a loud piercing noise similar in use to that of firecrackers and loud cymbals. Because spirits generally require a quiet environment from which to move about and energetically feed, this loud piercing noise is said to torment the spirits and drive them away from the altar area, temple, or house.

16. **Using Magical Plants and Incense:** Burning certain types of magical plants, resins, and incense have always been used by sorcerers as a means for purifying the altar area, as well as for removing certain forms of hostile spirit entities. Certain herbs (i.e., Asafoetida, Benzoinum, Betony, Blessed Thistle, Centaury, Daffodil, Fumitory, Nettle, Rue, etc.) were always held in readiness, to immediately throw onto a fire, in case a summoning ritual went wrong. These herbs were used as a protective measure by Mao Shan sorcerers to expel and force the manifested spirit to leave. It is also important to note that certain of these noxious plants can also be used in magical rituals designed to attack or cause pain in a victim.
17. **Using Holy Water:** Holy Water is water that has been cleansed and blessed in the name of "God," and its use can dramatically increase the effectiveness of magical spells and rituals. Used as a countermeasure, Holy Water can ward off even the most powerful of negative influences. In ancient Daoism, there were special rituals used for the creation of Holy

Water. Traditionally, Holy Water is kept on the Earth Altar in the main temple.

18. **Crossing Water:** One popular countermeasure used against psychic attacks in ancient China was the act of crossing running water. The ancient Daoists believed that crossing over running water could render an attached negative spirit entity weak or dissolve its influence altogether. Since the spirit entity is composed of energy, when it is exposed to running water its life force energy and energetic defenses become extremely weakened. Depending on the power of the negative spirit entity, this countermeasure can be effectively used against certain types of lower level psychic attacks.
19. **Sound and Percussion:** In ancient times percussion and loud noises were used to drive away ghosts and evil spirits. The ancient Chinese used gongs, drums, symbols, and fire crackers to create loud noises that disperse all negative entity manifestations. In certain counties, festivals used for driving demonic spirits away from the province included banging on pots and pans, beating sticks together, and clapping the hands. This energetic distortion is used to break up the environmental energetic field by causing a chaotic resonance that disrupts the spirit entity's energetic form (this is why evil spirits seek out dark and quiet environments from which to attack).
20. **Constructing a Prison Out of Water:** Powerful entities of superior intelligence generally "hitch-hike" over running water by attaching themselves to unsuspecting people and animals. After traveling over the water, the spirit entity is generally weak and must rebuild its strength by attaching itself onto a victim in order to feed. A modern sorcerer is able to trap a spirit entity inside a circle of running water (laid in a clockwise direction) by stepping inside a garden hose constructed in a circle, then turning on the water and stepping out. The volume of running water is directly proportional to its effectiveness (a stronger water flow, a faster energetic drain). At this point, it is important not to touch the ground inside the closed loop with any part of the body. A trapped spirit entity tends to be

extremely dangerous and will violently attack the first chance it gets. While trapped inside this watery prison, the spirit entity becomes so drained that it eventually dissolves back to the spirit dimension from which it came.

21. **Constructing a Prison Out of Fire:** Fire can be used as an effective countermeasure and energetic barrier against negative spirit entities. Similar to running water, fire generates specific energies that can damage, drain and negate the energetic field of a negative spirit entity. In ancient times, the Daoist sorcerers would create a circle of fire and step into this circle in order to strip away any and all negative influences. In order to trap a negative spirit entity, the sorcerer would stand in the center of the circle, light the fire, and then step through the flames, trapping the spirit entity within the circle. Sometimes when dealing with an extremely powerful entity, a circle of fire was first constructed before the sorcerer summoned the demonic creature. The wall of fire was used to contain the demon while the sorcerer performed the interrogation.

ADDITIONAL ENERGETIC DEFENCES AGAINST PSYCHIC ATTACKS

If after applying one or more of the above mentioned countermeasures, the psychic attack is broken, it means that the spirit entity had not firmly attached itself to the body's energetic field. However, if these techniques fail, it means that the negative spirit entity is indeed attached and other countermeasures must be taken. As people move about and the physical realm, their energy creates patterns within the environmental energetic field. Spirit entities track their victims by following these energetic patterns. Once energetic contact is made and the spirit entity has attached itself to the victims, it begins the process of breaking down the victim's natural energetic defenses. This breaking down process is what causes most of the unpleasant sensations experienced during a direct assault by a negative entity. The Running Water technique and Prison of Fire method will not work to remove a spirit entity that has firmly attached itself into a person's body and is already beginning to possess the victim. The Fire and Water techniques will, however,

weaken the spirit entity and are therefore sometimes used by performing several passes over running water or fire to scrape off a semi-attached negative invader. These techniques are used when symptoms of a direct psychic attack are experienced as severe anxiety, cramps, and cold shivers indicating that the attacking spirit entity has not yet firmly attached itself to the victim.

It is important to note that the sorcerer should never follow a negative spirit entity if it retreats, as it can lead the unsuspecting mystic into a trap. Sorcerers who inadvertently follow a spirit entity back into its home dimension are usually in for a sharp awakening, as the spirit entity will have more power within its dimensional realm than the unsuspecting sorcerer.

In order to help prevent a psychic attack from occurring, keep control over your personal possessions as well as discards of body parts (hair, nails, etc.). It is also important also to keep personal information about yourself to yourself (i.e., avoid informing strangers of your date of birth, eating habits, etc.).

Additionally it is important to never extend hospitality to your suspected attacker and also take nothing from him or her. If you have received something from the attacker it is important to get rid of it. Look for the smallest things that may have been "planted" on your person or in your house. If you have to talk to the suspected attacker, use your energetic force-field to create a barrier between you and the assailant (also be sure to perform this meditation every night before you go to sleep).

When prescribing energetic counter-defences against Psychic Attacks, it is important to advise the individuals as follows:

- Sever all contact with the energy surrounding individuals who are suspected attackers, also avoid places these individuals inhabit or frequently visit
- Avoid going to the ocean; Water is the Element of psychic forces and can be used for energetic entry
- Get plenty of sunshine; replenish the Yang and recharge the Shen through fresh air. Most effective psychic attacks are launched on the new moon, which is the phase of the "left-

hand" or "evil" path of energetic sorcery

- Diet; keeping the stomach full shuts down the psychic centers, which serve as entry portals for energetic sorcery. There are several reasons why students of occult magic and mysticism are recommended to become vegetarians. The common belief held in many ancient Chinese practices is that anyone interested in developing psychic intuition or advancement in spiritual progress should consider becoming a vegetarian. A vegetarian is believed to possess an extremely accurate awareness of what goes on in the energetic world of the spirit realms.

One argument used to counter becoming a vegetarian is that a non-meat diet increases the individuals psychic sensitivity and makes defensive actions more difficult.

Concerning psychic self defense it is important to avoid producing or releasing surplus energies that escape the body and that can attract energetic predators. It is a known fact that any escaping uncontrolled energies released from an individuals body will attract both incarnate and discarnate predators, just as sharks are attracted by blood from a wounded swimmers. Additionally any surplus and uncontrolled sexual energy can also attract energetic predators.

- Avoid being alone; constant spiritual support strengthens the individual's energetic fields
- Undertake certain protective and banishing rituals (lighting candles, burning incense, purifying the living area, etc.).

COUNTER-ATTACKING

A psychic attack is never one sided, as the attacker will generally use something of yours to implant something of his or her own onto your spiritual and energetic field to eventually effect your mind and body. However, this energetic interchange opens a two way channel for you to also use countermeasures, and sometimes "reverse the current" and counter-attack.

It is essential for the sorcerer to learn how to counter-attack. Without this necessary ability, he or she remains nothing more than a helpless victim. The following is a list of several techniques used in ancient Daoist mysticism for counter-at-

tacking other sorcerers who have evil intentions and are presently initiating curses.

- If the psychic attack is a projected thought form, neutralize it with a breath incantation and then follow the black energetic line of the curse back towards the individual who originally dispatched it. This is a common technique used by sorcerers to determine the origin of the curse. By following the energetic pathway of the dark intention, the sorcerer is able to locate and immediately access his or her opponent. Placing a curse upon an individual is similar in effect to "Distance Healing" used in the Medical Qigong clinic; the only difference is that the intention of a curse is one of destruction instead of healing.
- Once the sorcerer has located the individual who first initiated the curse, he or she can send an energetic pulse back along the same black energetic cord that was formed between him or herself and the sorcerer. This immediate counter-attack measure is initiated by returning the negative energy back to its sender, accompanied by a powerful energetic pulse designed to energetically bind, cripple, or destroy the assailant.

DRAWING MAGICAL SKIN TALISMANS

It is interesting to note that energy body attachments can cause skin blemishes. These attachments can be broken and removed from the skin by circling them with a blue ball-point pen and writing a magical talisman within the center of the magic circle (Figure 1.43). This modern theory (modernized by the energetic mystic and healer Robert Bruce of Australia) has been clinically tested and proven to be effective. It has been used to successfully treat and remove moles, cysts and tumors, and has enhanced the treatment of many other diseases. These types of energetic attachments, particularly skin anomalies (hard patches of skin, strange rashes, etc.), granulomas (small granular and firm nodular lesions which first appear as soft lumps or blisters and slowly harden within a few weeks), cysts; and benign tumors tend to be consistent manifestations of spirit entity activities and can occur across all cultural and religious barriers. There is a direct rela-



Figure 1.43. Examples of Magical Talismans that can be drawn over the skin

tionship between demonic possession and granulomas, especially those that instantly appear at the moment of possession and burst the instant the demon is exorcised. According to one ancient mystic in the early 17th century "one of the primary ways to tell if a person has a spirit entity attached to them is if there is a growth anywhere on their body."

The only way to determine if the skin anomaly is indeed due to spirit manifestation is to test it by applying the following treatment application. If the skin anomaly is indeed attached to a negative spirit entity, the changes and side effects will occur within a short period of time. Since the energy creating this anomaly is unnatural to the human energy body it causes a disturbance at the tissue area where it is attached.

SKIN TALISMAN HEALING TECHNIQUE

In order to perform the technique of drawing magical talismans over an individual's skin, the sorcerer proceeds as follows:

- Begin by cleaning the skin area with soap to remove all oils
- Use a blue ball-point pen and clearly draw a magical circle surrounding the blemish.
- Next, clearly draw a magical talisman over the blemish (i.e., Pentagram, The Star of David, Celtic Cross, Christian Cross, The Name of God, or any spiritual icon that has an emotional attachment for the patient). Robert Bruce has tried a variety of designs and symbols and found very little difference among them.
- When working with moles, cysts, and tumors (or other distinct blemishes), the energetic circle and magical talisman should be approximately twice the size of the blemish. If treating rough areas of skin or a group of blemishes the energetic circle and magical talisman does not have to be much larger than the area being treated.
- In order to enhance this treatment, imagine and feel the tissue area being gently stroked with a magical brush. As this brush moves up and down, over the tissue area, it stimulates your awareness to the energetic connection and influence of the magical circle and talisman.
- Leave this magical emblem over the skin for as long as it takes for the spirit entity to dis-

connect. Since washing and everyday wear causes the image to erode, reapply the blue ink as often as needed in order to maintain the integrity of the magical emblem. Generally, the time factor is determined on an individual basis. Approximately 50% of the treated skin blemishes begin to respond within a week or two of the treatment.

Some skin blemishes will respond quickly, often causing immediate side effects. For example, a typical mole will usually begin to change within 48 hours. This change is barely noticeable at first, but within an average of two to four weeks of application, it slowly dries up into a scab and will eventually fall off (do not try to peel it off before it is ready). After the mole has been removed, it will heal as a white patch of skin with no tan or pigmentation (depending on the individual's skin color). It generally takes several months of exposure to the sun for the new skin pigmentation to adjust to the body's natural skin color.

SIDE EFFECTS

The most common form of side effects include nausea, stomach pain, and vomiting with feelings of emotional anxiety and fear. In most cases these symptoms will either occur at night or become worse in the evening time.

Stronger side effects are rare, however, in certain cases severe nausea, vomiting and diarrhea are experienced within 30 seconds of applying the blue ink diagram to a dark mole located on the side of a patient's neck. If, after an hour, the patient decides to wash off the ink diagram, all symptoms usually disappear within a few minutes.

Extreme caution should be used when applying this treatment to children as moderate to severe side effects in children, appear more frequently than with adults.

PROTECTION AGAINST PSYCHIC ATTACKS USING SOUND INCANTATIONS

There are certain sounds and incantations that are believed to be able to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the incantation or magical spell with the force of its divine power. These spiritual words, sounds, or phrases are believed to

have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the Incantation or magical spell.

Sound as a form of energetic resonance is the web that connects all existence and source of all being. If you examine the basic theology of all the various religions, you will arrive at an awareness that sound is the principle creative force in the universe. To the ancient Daoists, the world was not only created through sound, but it is constantly being recreated every moment of the day through the combination of thought and sound. Through this understanding the ancient Daoist mystics developed the power to transform energy and matter.

Music (i.e., sound, tempo, pitch, and resonance) was an important way of using energy and releasing power for the ancient Daoists. These principles of vibration were used in ancient Breath Incantations, and were considered to be the core vehicles for Shen (mind and spirit) projection.

Sound travels as a wave form, in ascending and descending rhythmical patterns similar to the waves of the ocean. These waves of sound are measured in cycles per second called Hertz (Hz). This measurement is also called the frequency of sound. The slow moving sound waves make the lower base sounds, while the fast moving sound waves make higher alto and soprano sound.

All sound creates form. When an incantation is released through sound resonance (i.e., rhythmic pitch, loud audible exclamations, etc.) the released vibration is molded according to the sorcerer's intention. Extensive research has shown that projected sound can affect an individual's breathing, heart rate, and digestion. Research conducted on ultrasonic resonance demonstrates that projected sound can create or destroy (rearrange) an item's molecular structure, even to the point of levitating certain objects in the air (February 1988, *New York Times*).

Sound is also a carrier wave of consciousness. The energy behind projected sound is infused with Yi (intention) and Shen (mind and spirit). Our thoughts, visualizations, and feelings are projected by consciousness and travel within the energetic patterns of sound. Whether conscious or unconscious, these subtle vibrational resonances are en-

ergetically perceived by the person receiving the sound. Through projected intention, an individual can release sound to either create or destroy. If frequency (or vocalization) is the physical counterpart of sound, then intention (or conscious visualization) is the spiritual counterpart of sound. Together both frequency and intention create the outcome of sound (its manifestation).

Projected sound can therefore be used to alter an individual's consciousness. When placed in rhythmical patterns, sound along with intention has been used to create powerful emotional states, ranging from feelings of excitement, elation and euphoria, to feelings of anger, grief and depression.

When releasing sound, if you raise the energetic volume of the projected incantation, it is important to do this slowly. As soon as you reach any point of minor discomfort, you are being too loud and therefore need to reduce the volume. It is important not to strain your voice. This rule also holds true when projecting pitches, as it is important that the pitch not become too high or too low for your voice.

When projecting sound, the deep base sounds are used to target and resonate an individual's lower trunk (abdomen, Kidneys and reproductive organs), a mid-range sound is used to target and resonate an individual's center torso (Liver, Heart, Lungs, Stomach, and Spleen), and a high pitched sound is used to target and resonate an individual's head.

After projecting a sound, it is important to remain in a state of silence in order to allow the vibrational resonance to complete its effect. This is similar to throwing a big rock in the center of a still pond. As the rock hits the water, you do not disturb the pond in order to allow the rippling waves created by the stone to complete their cycle. Therefore, after a sound has been projected always remain in a state of silence; this creates the opposite polarities of action (Yang) and inaction (Yin).

Silence allows the sound patterns to integrate into the physical body, making shifts and changes on the molecular level and affecting the cells of the tissues. Silence also enables the energetic patterns initiated from the sound to penetrate into deeper levels of consciousness.

MANTRAS

The ancient Daoists believed that everything

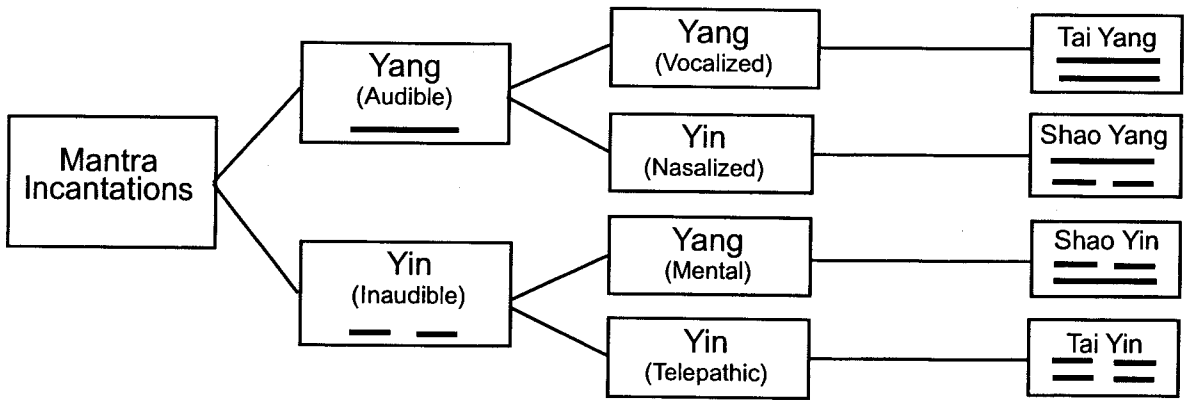


Figure 1.44. Mantra Practice is Divided into Yang (Audible Toning) and Yin (Inaudible Toning) Sound Incantations

in the universe vibrates on a specific wavelength, and that these wavelengths can be manipulated. For example, repeating a specific incantation (Mantra) over and over can enable an individual to re-attune his or her resonance to the intention and power of the specific Mantra. Some Mantras are designed to empower an individual with specific supernatural powers. Other Mantras are designed to invoke the specific energies of celestial deities (or other spirit entities). Still other Mantras are designed to activate the individual's Chakras and initiate or release powerful energetic states.

It is important to remember that when creating any sacred sound (Mantra), your body acts as a conduit and energetic vessel. The sacred sound is not really coming from you, but is being released through you.

SPIRIT-SPELL INCANTATIONS

In ancient China, the term "spirit-spell" (Shen-chou) referred to an energetic and spiritual pattern or state that could be initiated by reciting the proper incantation of specific magical spells (prayer incantations). Sound incantation training was divided into audible (Yang) and inaudible (Yin) practices, which were further subdivided into vocalized, nasalized, mental, and telepathic methods of training (Figure 1.44).

In-between the audible (Yang) and inaudible (Yin) methods of sound resonance is the sub-audible method of sound resonance. When practicing sound emission in the form of an Incantation or magical spell, the Daoist adept can exhale the

tone either audibly (Jing), sub-audibly (Qi), or inaudibly (Shen). The decision to use either audible, sub-audible, or inaudible Incantations will depend on the specific sound or phrase, and the individual's intended goal.

There are several ways that an Incantation can be utilized as a means of protecting the Daoist mystic. Two of the more popular techniques used for the energetic and spiritual protection of the physical body are the Single Sound Incantations and Multiple Sound Incantations, described as follows:

SINGLE RESONANCE INCANTATIONS

One advanced way of spiritual protection is to fill the mystic's Wei Qi field with a particular Incantation consisting of a divine sound or phrase and allow it to repel any and all incoming destructive negative energetic attacks. This technique works especially well against dark sorcery and psychic attacks coming from ritualistic hexes. In ancient China, this technique was known as using a divine energetic sound to combat a negative, destructive energetic sound.

- Begin by performing the 1-10 Meditation and Three Invocations. After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing the physical body, energetic body, and spiritual body. Hold this image until you feel all three bodies completely full of the divine healing light.
- Next, reconnect with the Divine and imagine

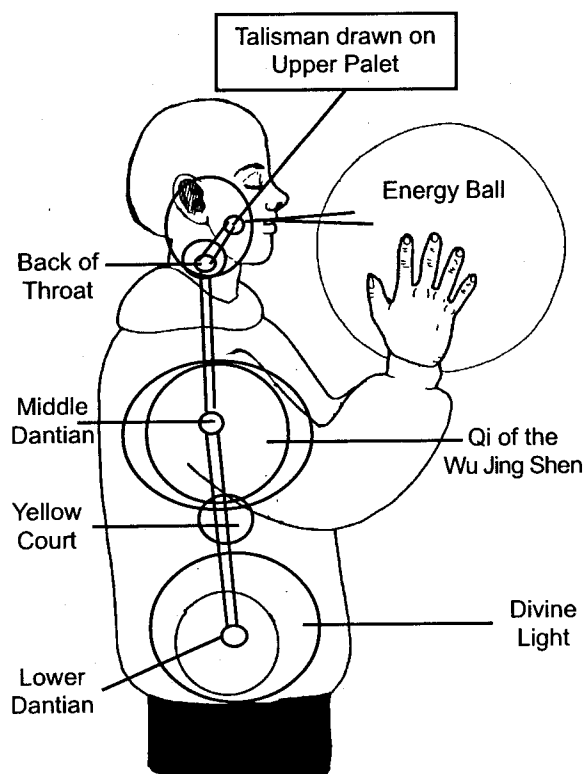


Figure 1.45. The Daoist Mystic directs the energy of the Lower Dantian Qi into his palm and imagines creating a ball of divine healing white light.

creating an energy ball between the hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the height of the middle of the chest and the fingers pointing upwards (Figure 1.45).

- Create a talisman at the roof of the mouth with the tongue. As the tongue draws the talisman on the soft palate, begin to chant the Incantation in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Incantation or phrase used for spiritual protection. By emotionally focusing on the Incantation's specific energetic and spiritual powers, the mystic ensures a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (the image of which is now drawn on the top of the mouth at the upper

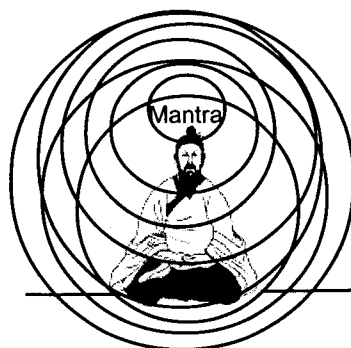


Figure 1.46. Fill the Wei Qi field with a particular Mantra and allow it to repel any incoming destructive negative energy

soft pallet). While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.

- Begin to connect and fuse the energetic and spiritual powers of the specific Incantation with the energetic and spiritual powers of the Five Yin Organs, specifically the five Prenatal virtuous energies emanating within the Wu Jing Shen (i.e., compassion from the Hun and Liver; peace and order from the Yuan Shen and Heart; integrity from the Po and Lungs; trust and truthfulness from the Yi and Spleen; and will-power and wisdom from the Zhi and Kidneys).
- After combining and fusing the spiritual and energetic power of the Incantation with the spiritual and energetic power of the Wu Jing Shen and five internal organs, focus your attention on bringing the divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.
- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Incantation phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy and power of the divine word.
- Focus your mind and intention on feeling the

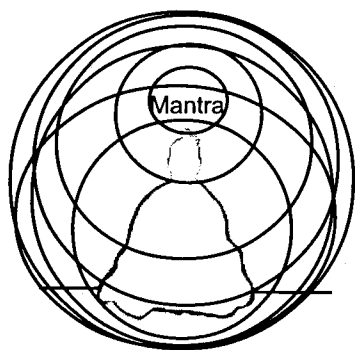


Figure 1.47. Imagine and feel the Physical, Energetic, and Spiritual Bodies dissolving into the light and vibration of the Mantra until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration.

power of the Incantation vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy ball upwards in front of your Yintang (Third Eye area), releasing its light and power to expand outward, and fill your three Wei Qi fields (Figure 1.46).

- Imagine and feel the divine light and power of the energy ball Incantation vibrating throughout your three Wei Qi fields, expanding light and sound vibration against the boundaries of your energy ball. As your energy ball becomes increasingly more substantial, feel the vibration protecting all six directions of space (front, back, right, left, above and beneath you).
- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Incantation, until you feel your physical body slowly dissolve into this powerful energetic field of light and sound.
- Next, feel your energetic body dissolve into this energetic field. Finally, feel your spiritual body dissolve, until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 1.47).

MULTIPLE RESONANCE INCANTATIONS

Another variation used to counter Spirit-Spell Incantations, is to encircle the divine Incantation sound or phrase in several energetic spheres and

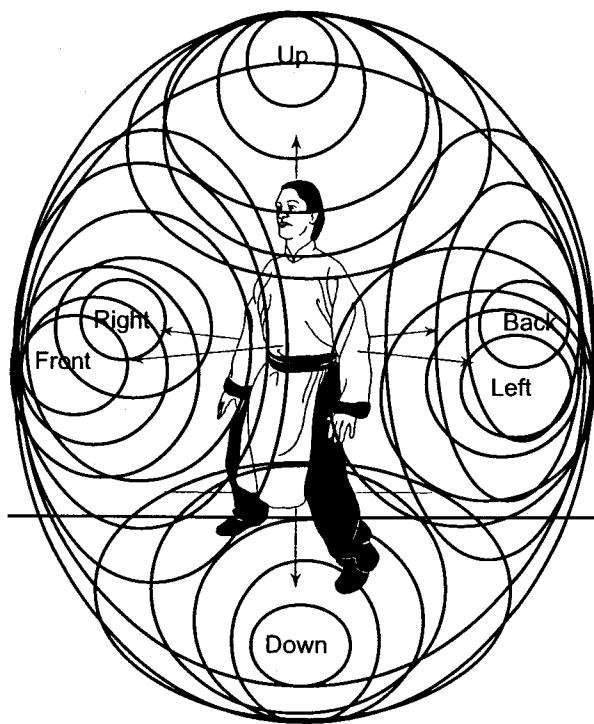


Figure 1.48. Filling the Mystic's Wei Qi field with six energetic Mantra orbs and allowing them to repel any incoming destructive negative energy

place them in six directions surrounding your body (front, back, right, left, above, and below). Each energetic orb resonates outward, saturating the your Wei Qi field with the energetic vibration of the Incantation. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multilayered reciprocal vibrational field. This multilevel energetic field allows you to be protected through the three Wei Qi fields and the six directions of space (Figure 1.48).

DAOIST SORCERERS & MAGICAL COMBAT

The following Daoist magical techniques were used in ancient China for battling evil sorcerers. Although every student of Chinese magic should be familiar with these techniques, it normally takes several years to understand and validate their power and influence.

Traditionally, each student of Daoist sorcery modifies and individualizes some of the methods that he or she has learned from the Fa Shi (the

sorcerer's instructor). These modifications are performed in order to energetically suit the sorcerer's own personal strengths, weaknesses, and needs. That is why in ancient China there was a saying among Daoist sorcerers, "one school, a thousand methods."

The purpose and function of each magical technique always remains the same. However, the specific ways through which the magical applications are initiated in each Breath Incantation, Hand Seal, and Talisman can sometimes be altered according to each student's unique personality. It is generally the student who makes the magical technique famous or infamous, not the other way around.

PSYCHIC WEAK POINTS IN THE BODY'S WEI QI FIELD

The energetic power of your Wei Qi cannot give you adequate protection if your mind becomes preoccupied and distracted through emotional upheaval. This is the reason why students of occult mysticism are trained and warned to rule over their emotions. Emotions are considered energetic fuel to the spirit realm, and they can be used to strengthen or weaken your body's Wei Qi Field. For example, strong emotions of fear, grief, or desire can weaken your protective energetic field by causing the imagination to divert the body's life force energy onto a specific person, place or thing. Although your body's Wei Qi Field can form an impenetrable energetic protection from outside influences, the thoughts and intentions stemming from your own mind can render this protective field useless. It is therefore important that the sorcerer learn how to remove unwanted images by visualizing some form of protective action that can be used to destroy them.

Emotions that can damage your Wei Qi Field and make you susceptible to psychic attacks can be divided into three main categories: grief, desire, and fear. The grief over the death of a loved one, the refusal to accept the separation from a lover, the desire to see the suffering or death of an enemy, sexual fantasies, fear of impending doom, etc., can make an unguarded psyche produce a flood of emotions and images that are charged with energy.

These emotions tempt the sorcerer to use the power of his or her imagination when it is inappro-

priate or in the wrong way. If an image is formed within your imagination, that image can become the focal point for corresponding forces, and it can then induce negative thought forms into your psyche (completely bypassing the body's external Wei Qi defenses). Therefore, Daoist sorcerers in ancient times were taught that if they had unprocessed deep seated emotions of grief, fear or desire, then they should avoid focusing on such things or creating visual images of them. If you admit to yourself that you are experiencing specific feelings of grief, desire, or fear, but do not visualize it in your mind, it is easier to disperse the collected energy all together. Above all do not picture it in action. Just as it is a good practice to visualize the energetic forms of certain images that you want or choose, so to is it a good practice for psychic self-defense purposes to visualize destroying unwanted images. Although there are various techniques used to accomplish this practice, the final energetic action must be definite (i.e. the unwanted image completely vanishes).

After training, you will become accustomed to the way in which random images appear and vanish and the speed with which they do so. This awareness will assist you in recognizing any images that are trying to be "planted" into your psyche by evil sorcerers or spirit entities through suggestion or telepathy. Any image that is difficult to disperse may be considered a result of occult manipulation. When it is eventually dispersed, the rejected image will immediately return to its sender. What happens then will depend largely on the sender's intentions in trying to obsess you. Because the intentions of an obsessor are not always meant to be lethal, the energetic results can vary accordingly.

Sometimes a psychic attack is initiated by an Elemental impersonating another individual in order to gain your trust and confidence. This trust is important as it is essential for you to "invite the impersonating Elemental across your defensive barrier. Many victims have been seduced by such tactics, inviting supposed harmless angelic beings or a spirit of a loved one into their personal energetic field. Usually the attackers are energetic vampires who intend upon using your energy as a food source; however, some spirit entities are bent on the deliberate destruction of your energetic

field and physical body. If this occurs, the individual's personal character will undergo a complete transformation as the spirit entity assumes control of their body and mind.

Similar to the tales of evil entities needing permission to cross the threshold of a house, Elementals cannot pass through an individual's energetic Wei Qi barrier unless they are invited.

CONJURING BOTH GOOD AND EVIL

One popular misconception fostered by organized religion is that priests, monks and white sorcerers only summon and conjure compassionate spirits, while black sorcerers only summon and conjure demons. This is not necessarily true. In reality, priests, monks and sorcerers can summon either type of spirit entity, and sometimes do.

When performing magical rituals, each priest or sorcerer must decide which kind of spirit he or she prefers to work with. Generally, it is easier for the mystic to sacrifice to good spirits. This is because, even if the good spirits do not grant the sorcerer his or her wishes, they will not bother the mystic any further once the ceremony has finished. However, once brought into the physical realm, evil spirits, ghosts and demons can sometimes be difficult to control and even harder to get rid of.

THE POWER OF RITUALS

A common fact accepted and believed by all sorcerers is that spiritual and material worlds are not separate but are actually the result of influenced and manipulated conscious energy. All things and actions that occur in the material world can be influenced and produced through special magical effects. Symbolism and magical ritual can therefore add powerful force to an original object or act.

An amulet, for example, is an object whose shape, composition or origin is designed to be the focal point for directed mind and spiritual force. The magical power of the amulet over evil spirit entities is made even more effective by invoking a divine power to accept it as a channel of influence. This is why amulets and magical tools can be extremely useful in psychic self-defense (i.e. the magical peach-wood sword, the thunder block, the ghost beating stick, the command flag, the sorcerers ring, etc.). The main function of an

amulet or magical tool is to work as a powerful reminder of the continual presence of the divine powers that are invoked by them. These magical tools are imprinted and empowered through various esoteric rituals that transform them into divine channels of unlimited power.

The power of a magical ritual is extremely valuable for warding off any type of danger. Since ancient times, magical rituals have been used to bring shamans, mystics and sorcerers into alignment with a higher power that offers a stronger more powerful form of protection than any individual alone can create. These magical rituals can be performed by either one person or several, directing a specific type of protective power against the source of danger.

The closer the relationship between the material, the symbol, and the particular aspect of divine power that is invoked, the more effective the magical tools will become.

METAPHYSICAL BATTLES USING SORCERY

Similar to the martial arts world, when training in the eternal power of magic, an individual's ego can sometimes grow out of proportion. When left "unchecked," feelings of jealousy and envy can escalate, inevitably causing strong rivalries to develop among certain schools of magic. Sometimes, these magical "feuds" can exist for centuries, involving and including all new "recruits" on both sides (unbeknownst to the new initiate).

In certain Daoist traditions, if a sorcerer suspects that he or she is suffering from an evil hex initiated from his or her involvement in joining a magical order, he or she can immediately find out if this is true by doing the following test. Before going to bed, the sorcerer places half a glass of water on his or her bedroom window. If the sorcerer finds bubbles in the water the next morning, he or she should begin performing magical defensive rituals, because his or her fears have been confirmed.

Once a sorcerer accepts the fact that he or she must fight in order to neutralize harmful energy brought about by powerful psychic attacks, he or she energetically prepares for battle. When constructing a battle plan, the sorcerer must first understand if the psychic attack originates from a malignant thought form, an evil ghost, a rogue

spirit entity, or an evil sorcerer. In any case, the sorcerer must now forcibly wrestle the esoteric advantage, which will not be surrendered easily, away from the opponent.

Before beginning an energetic counterattack, the sorcerer will first study several of the powerful rituals used by other sorcerers in his or her tradition (i.e., Daoist, Buddhist, Christian, Hindu, etc.). This information is needed in order to avoid making any lethal mistakes. While developing a strategy, the sorcerer can also combine both ancient and modern magical techniques in order to provide him or her with the needed advantage and increase the possibilities of achieving victory.

During a metaphysical battle, many tactics of warfare are employed. If a sorcerer's enemies use a great degree of violence and cruelty in their magical attacks, the sorcerer must retaliate with the same degree of ferocity. The sorcerer's focus and intention must be stronger than or at least equal to the opponents. If the opponent's magical rituals are designed to destroy the sorcerer, the sorcerer must design his or her magical spells and rituals to respond accordingly. These metaphysical battles not only allow the sorcerer to hone his or her magical offensive skills, but also serve to expose any energetic weakness or strengths contained within the sorcerer's own energetic defences.

When becoming involved in any type of metaphysical warfare (especially with another sorcerer), it is imperative that the sorcerer understands that he or she must win each magical battle at all costs. In the metaphysical world, a sorcerer cannot afford to make mistakes, for the first mistake may sometimes become his or her last. There is an ancient saying among Daoist sorcerers that states, "if you succeed in a thousand magical rituals but fail in the last one, you could lose all that you have gained."

SEALING THE ALTAR ROOM

In normal circumstances, if a sorcerer feels that an evil influence is about to enter into his or her altar room, or if he or she desires additional protection, the mystic can energetically seal the altar room by surrounding it with a circle of red candles.

This is usually accomplished by surrounding the altar area with eight small red candles. Each candle is positioned at one of the eight directions

of the Bagua (keeping the altar as the center of the circle), while the circle itself represents the universal creative powers active within the infinite space of the eternal Dao.

MAGICAL COUNTER-ATTACK #1: DIVIDING TO CONQUER

If a Daoist mystic suspects that two sorcerers of Black Magic have formed an alliance and are actively attacking him or her, the mystic can break the alliance by performing a special magical ritual. During this ceremony, the mystic first burns a petition in which he or she asks the Celestial Immortals to dissolve the alliance in question. The sorcerer then makes several knots in a red magical rope, voicing his desires through Breath Incantations as he or she ties each knot in place. The sorcerer then hides the red rope in a magical box or container (in ancient times a gourd was generally used) and places it under the Celestial Altar.

Shortly after performing this magical ritual, the projected dark energy of the psychic attack will be redirected onto the two sorcerers of Black Magic, who will begin quarreling with each other and eventually disband their alliance. One Daoist sorcerer stated that it was extremely difficult to avoid this type of "secret arrow," and that energetically, it was "as difficult to catch as a shadow with one's hands."

MAGICAL COUNTER-ATTACK #2: THE SEVEN STARS MAGICAL SEAL

In ancient China, one popular type of defense commonly used against an evil sorcerer's curse involved placing a lizard (which energetically represented the evil sorcerer) in a small glass or clay jar. The jar was then placed on the Celestial Altar and a magical ritual was performed. After burning petitions and spirit money, the sorcerer would then use the burning tip of an incense stick to make seven small spots on the lizard's underbelly. These small spots represent the magical celestial power of the Seven Stars of the Big Dipper. The magical power released from this celestial defensive ritual was believed to damage the spirit of the attacking evil sorcerer. Once this celestial power was released, the attacking evil sorcerer would only be able to negate its magical effects by stopping the attack and immediately pouring large quantities of Holy Water over his or her head.

**MAGICAL COUNTER-ATTACK #3:
CALLING FOR ADDITIONAL HELP**

A truly skilled and competent sorcerer knows that when he or she casts a malevolent curse onto an enemy, there is little that the victim can do to counter it unless the victim knows advanced magical rituals.

A sorcerer on the defensive knows that he or she can only be lucky in magical combat for so long. If the sorcerer manages to escape unscathed from the clutches of a more powerful sorcerer, he or she will generally retreat from the metaphysical battle and rest until regaining the energy that he or she lost during the confrontation.

It is important to realize that if you tempt fate by repeatedly waging warfare against a more skilled sorcerer, it could prove to be your undoing. Traditionally, after the first encounter, a seasoned sorcerer will seek the help and assistance of more powerful sorcerers active within his or her magical order.

When an evil sorcerer's spells are particularly deadly, the assaulted sorcerer may not be able to energetically fight off the projected psychic attack by his or her own power alone. In such cases, the assaulted sorcerer will ask for additional help from other sorcerers or turn to the secret society to which he or she belongs. Once the help of additional sorcerers has been obtained, the assaulted sorcerer will then gather together several sorcerers in order to perform a defensive ritual. During this magical ritual, the sorcerers will burn petitions in which they request the assistance of the Earth God (Figure 1.49).

Before you begin this ritual, it is important that you first affirm within your mind that you are a Daoist sorcerer and a magician of nature. Imagine, feel and know that you are a mystic who understands and communicates with the Heavens, the Earth, and with nature. Let this thought and belief permeate your existence until it becomes part of your core self. Then allow it to completely emerge to full consciousness. Feel it to embody your spiritual self, awaken your telepathic senses, and manifest as truth. Then, using the secret mantra from the Daoist Maoshan sect for summoning the god of the Earth and repeat the following magical incantation:



Figure 1.49. The Earth God

**“Na Mo San Man Duo.
Muh Toh Nam. An.
Du Lu Du Lu Dei Wei So Ha.”**

This magical incantation contains great power. The ancient Daoists believed that most malevolent spirit entities will leave an area after the priest has reciting this mantra. This is due to the appearance of the Earth God.

When using the mantra in ritual, the Daoist priest must also strike his or her heel on the ground after speaking the magical incantation in order to summons the Earth God. It is also necessary to have a few cups of wine, five cups of tea, a normal meal, and a dish of fruit available when doing so.

The sorcerers will then sit around a square receptacle that contains soil or sand and write the name of the attacking sorcerer on the soil's surface. Each sorcerer will then prick his or her finger and allow a few drops of blood to fall onto the attacking sorcerer's name, while performing special Hand Seals and making mental invocations designed to defeat the enemy.

**MAGICAL COUNTER-ATTACK #4:
SUMMONING THE CELESTIAL ARMY**

To both ancient and modern Daoist sorcerers, the magical power of the Celestial Army (Tian Bing) is considered to be extremely effective in fighting and overcoming evil sorcerers and demonic spirits. These celestial soldiers are the defenders of the Daoist mystics, and are dispatched

from Heaven to answer distress calls from righteous sorcerers. A good sorcerer who calls on this celestial army during his or her magical rituals will find that they are extremely effective for destroying enemies, evil spirits and demonic beings.

If an evil magician tries to manipulate this celestial army for his or her own selfish purposes, the evil sorcerer will be destroyed by the enraged Martial Generals and Thunder Gods.

In ancient China, the "Rites of Seizure" were only authorized in cases where it had been determined that a sorcerer has been using his or her powers to commit evil crimes against humanity by using sorcery in order to invoke harm, manipulate, harass or kill. Some examples of this type of black magic include sorcerers who apply "demonic needles" into puppets to reinforce their curses, and sorcerers who dispatch the "night tormentor" in order to induce fatal nightmares on the innocent.

Prior to initiating the ritual, the Daoist sorcerer must first inform his or her overseeing Celestial Official, and inform the Marshal Tian Peng as to the level of offense that justifies this type of magical ritual. Marshal Tian Peng is a deification of "the air" (one of the five natural Elements) and of "East." He is also one of the four Celestial Marshals who are responsible for fending off evil (Figure 1.50).

The "Rites of Seizure" were sometimes also known as the "Rites for Decapitating the Hun Souls." In this magical ritual, the Daoist sorcerer imagines capturing and confining the evil sorcerer's Hun Souls and other vital forces within a powerful talisman that represents the evil sorcerer's physical body. According to the "Rites for Seizing Evil Sorcerers," multiple copies of the "Talisman for Pursuing Evil Sorcerers" are to be reproduced as illustrated (Figure 1.51). The characters written on the front and back of the talisman should include the name and address of the evil sorcerer.

A secret incantation is recited while visualizing the Martial Generals and the Celestial Soldiers seizing the sorcerer's Hun Souls. Next, a rigorous interrogation awaits the captive sorcerer, followed by decapitation by hatchet. This was the punishment specified for any individual who dared to resist the celestial forces under the control and command of Tian Peng.



Figure 1.50. Marshal Tian Peng, accompanied by his two assistants

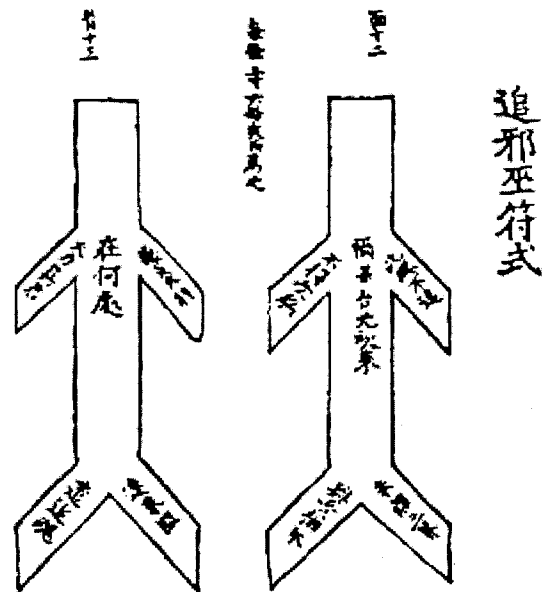


Figure 1.51. The "Talisman for Pursuing Evil Sorcerers"

Warning: This procedure is considered to be so powerfully treacherous that the utmost discretion is advised for anyone attempting to apply it. Anyone who engages in the seizure, interrogation, and decapitation of a sorcerer's Hun Soul for personal reasons is subject to the death penalty themselves in return for their violation of the ritual code.

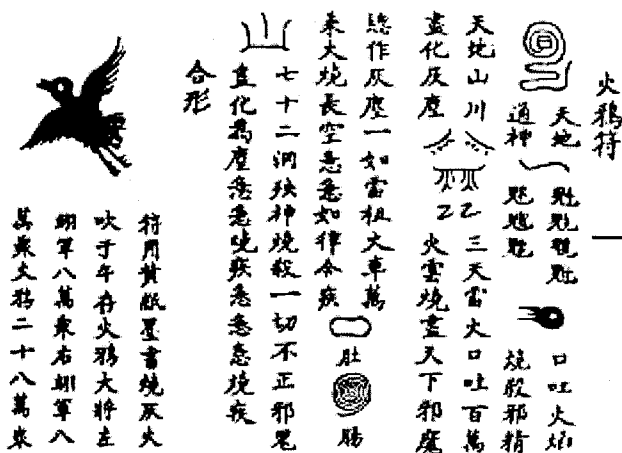
**MAGICAL COUNTER-ATTACK #5:
DESTROYING AN EVIL SORCERER'S ALTAR**

In ancient China, the Daoists had specific guidelines for destroying altars and evil shrines that were used for black magic. According to ancient manuals on Thunder Magic, there are two primary agendas to consider when battling an evil sorcerer. First is the destruction of the sorcerer's altar and shrine; second is the abolishment of the sorcerer's power.

According to the *Yuan Zhuo Fu* (Talisman for Remote Seizure), prior to initiating the ritual, the Daoist mystic must first inform his or her overseeing Celestial Official, and the Celestial Marshal for Justice and Law, General Ma Sheng (Figure 1.52) as to the level of offense that justifies this type of magical ritual. Sometimes the spiritual manifestation of General Ma is envisioned mounted on a scarlet red rhinoceros standing inside the shrine targeted for destruction. Once notified, the celestial general is expected to assemble his army on the day set aside for the demolition of the shrine. At this time it is



Figure 1.52. The Celestial Marshal for Justice and Law, General Ma Sheng



"Flames of fire
spew from the mouth,
scorching to death
perverse forces"

Figure 1.53. Martial Ma's "Fire Crow Talisman." Write the "Fire Crow" talisman in black ink, on yellow paper. Recite the following incantation: "Fire Crows released in wrath set deviant shrines ablaze; iron ropes joyfully envelope, entwine and banish mountain goblins."

important to also envision the active presence of General Ma's "Fire-Wheel," "Fire-Gourd," and "Fire-Spitting Snake," which will cause the shrine to immediately burst into flames.

Traditionally, it is General Ma's "Fire-Rhinoceros" that is the main weapon for destroying an evil sorcerer's altar. It is believed that lighting the abstract talismanic configuration representing the beast immediately causes a clap of thunder that will create a large disastrous fire to occur in the sorcerer's shrine.

The incantation "*Fire Crows released in wrath set deviant shrines ablaze; iron ropes joyfully envelop, entwine and banish mountain goblins*" is spoken. Simultaneously, a specific talisman is presented that contains the rendition of the various weapons mentioned in the incantation, with each component of the incantation separately illustrated (Figure 1.53).



Figure 1.54. The Thunder God Deng Bowen

朱蓬凌光神威內張山源四鎮鬼兵逃亡神
蛇吐炁邪精伏藏靈臺四明瓊戶萬張玉真
巍峩坐鎮金堂手揮紫霞頭戴神光執銜洞
經三十九章中有羣邪龍虎截豎猛獸奔走
嘶刀吞鎗獨山錢天神雀毒龍六領吐火啖
鬼之王雷大電光掣星流行馬磁駁灼逆風
橫行天獸羅陣皆在我傍吐火萬丈以除不

勒符呪

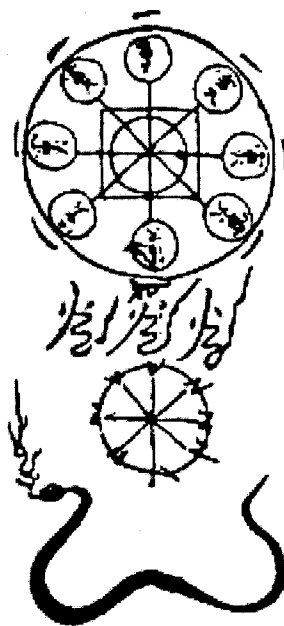


Figure 1.55. Martial Ma's "Fire Wheel Talisman:"
Write the "Fire Wheel" talisman in vermilion ink on purplish red paper.



Figure 1.56. The “Talisman of the Great Spirit of Crackling Fire.” In this talisman, the Thunder God Deng Bowen is positioned above a “Fire-Dragon”. The Thunder God Deng Bowen is considered to be the embodiment of lightning. Bolts of lightning are believed to emerge from the crack of his rope.

In another ritual used to fight black magic, the Thunder God Deng Bowen (the winged thunder birdman) is summoned to destroy the evil altar and shrine. The Thunder God Deng Bowen is considered to be the embodiment of lightning. Bolts of lightning are believed to emerge from the crack of his magical rope (Figure 1.54). In this ritual however, shrines and sorcerers alike are subject to flames surging from the beak of the Thunder God.

In this ritual, a *Feng Miao Fu* (Talisman for Sealing Shrines) is to be imprinted with the "Thunder God Seal" and placed on the gateways of the shrine targeted for destruction. An incantation is recited as the gates are sealed, and the actual demolition is accomplished with the aid of the "Talisman of the Fire-Wheel" (Figure 1.55). As the "Fire-Wheel" and other spiritual weapons burn the shrine (which is visualized as a grass hut), a somber and sincere feeling of gratitude is to be expressed to the overseeing Celestial Official and Thunder God. When departing, do not look back once you leave the shrine.

In another version of a ritual that uses the Thunder God Deng Bowen to fight black magic, the "Talisman of the Great Spirit of Crackling Fire" is used. This particular talisman features the im-

age of the Thunder God Deng Bowen soaring above a fire-breathing dragon (Figure 1.56).

Once notified, the celestial generals are expected to assemble on the day set aside for the demolition of the shrine. At the appointed time, the priest will stamp the "Talisman of the Great Spirit of Crackling Fire" with the seal of the "Purple Radiance of the Cinnabar Heavens" and the seal of the "Inscription of the Fire Radiating Thunder." After the "Talisman of the Great Spirit of Crackling Fire" has been attached to the gateway of the shrine, preparations are then made to submit offerings to the Thunder God.

After the offerings have been received, the talisman is consumed in flames and the priest visualizes flashes of lightning, claps of thunder and fierce fire raging throughout the infinite space of the Wuji. The priest then shouts "Go immediately to that site, burn the shrine and seize the spiritual bandits!" A thunderstorm will suddenly erupt in swift response to this ritual and destroy the shrine.

Warning: Anyone who engages in the reckless application of these rites not only risks injury to others, but also invites punishment to themselves in return for their violation of the ritual code.

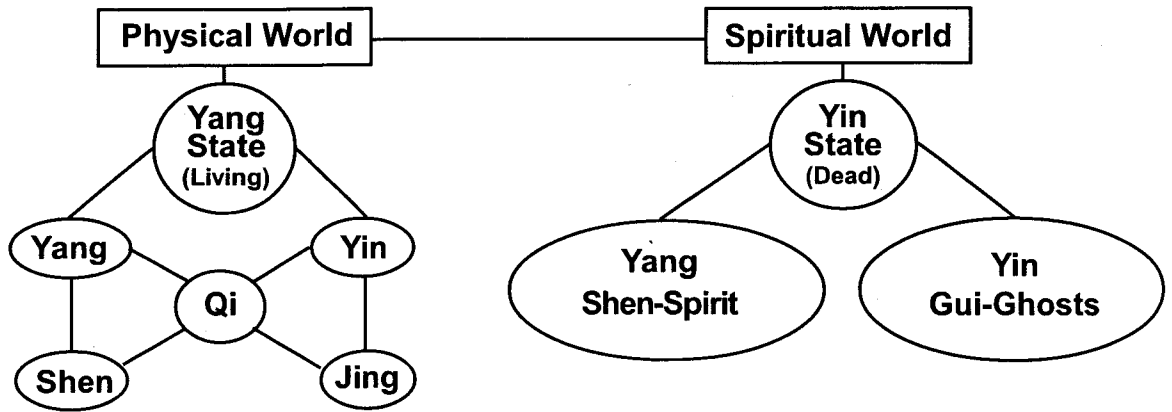


Figure 1.57. The Main Divisions of the Spirit World

ENCOUNTERS WITH GHOSTS

The ancient Chinese considered death to be a separating of Yin and Yang (Figure 1.57). As a man ages, for example, the Yin increases at the expense of the Yang, and death marks the total separation of the two. Likewise, the Human Soul also contains elements of both Yin and Yang. The Yin aspect of the soul is called a Gui (ghost) the Yang aspect of the soul is called a Shen (spirit).

In ancient China, it was believed that after death, the soul of a deceased individual existed in the spirit world as either a spirit (Shen, classified as the energetic form of one of our benevolent ancestors), or as a ghost (Gui, classified as the energetic form of an angry or malevolent ancestor). It was also believed that at death, the ghost (Gui) normally returned to the Earth with the Po (Corporeal Soul), while the spirit (Shen) dwelled within its grave site at the family shrine and within the nether-world. Therefore, if one's soul was not properly cared for, it would exist as a Gui and cause problems for the living for many generations (time is not a factor with ghosts and spirit entities, as they live in a sort of perpetual present).

Spirits and ghosts can also be divided into the two divisions of Yin and Yang, both existing within the subtle realm of the spirit world. A "Gui" or ghost is said to be derived from the untransformed Yin (dark) energy of the Human Soul, manifested from the individual's Po (Cor-

poreal Soul). The formation of a "Shen" or "Spirit" is said to be derived from the transformed Yang (light) energy of the Human Soul, manifested from the individual's Hun (Ethereal Soul).

The Yuan Shen (Original Spirit) emanates from the individual's Human Soul. The Yuan Shen consists of Yang substance and is associated with the body's Qi and with the Hun of Heaven; the individual's Gui consists of Yin substance and is associated with the Po and the Earth. The union of the energetic and spiritual substances of the individual's Gui and Shen constitutes the matrix of his or her internal energetic and spiritual being, allowing for the connection to and absorption of both the universal and the environmental Five Element energies. According to writings from Wei Liaoweng written during the Yuan Dynasty (1260-1398 A.D.), "The Hun joins and gathers energy into a mass, while the Po unites and consolidates it.

The ancient Chinese believed that an individual's Shen possess the qualities of expansion and dilation, while the Gui possess the qualities of contraction and recession. The Sun and daylight are associated with light and warmth; they influence the individual's Shen, causing growth, production and life. The Moon and night are associated with darkness and coldness; they influence the individual's Gui, causing decline and death.

GHOSTS (GUI)

The existence of ghosts and their interaction with the human world is acknowledged in every culture. All spiritual authorities agree on the basic form and appearance of ghosts; sometimes they appear translucent, sometimes they appear as shadows, and sometimes they take on a white misty appearance with rippling edges surrounding their form. They may change in appearance while being watched, or they may vanish completely. Some appear as human or spiritual beings (of all classes), some as animals, and some as phantom objects (trees, houses and bridges, etc.). Since ghosts retain their own personalities, they are as benevolent or wicked as they were in life.

The presence or influence of a ghost can manifest through an uncharacteristic thought or be detected through an intuitive sense. A ghost can also manifest as a disembodied voice or an energetic ball of light. Because ghosts are considered to be spirits of the dead, when materializing, a ghost almost always takes on the appearance of its original form (be it human, animal, or thing).

In ancient China, the word "Gui" was used to denote ghosts and demons, and was occasionally used to refer to lesser deities. Ghosts belong to the Yin category of the subtle realm; they consist of an energy that is much heavier than that of spirits but more subtle than physical matter.

Ghosts (Gui) are considered "eternal souls" that have departed from human tissue but are still unable to detach from life experiences. Because they are bound to the earthly realm by their unprocessed issues, a ghost can be further divided into two categories: Good (Yang) and Evil (Yin).

- **Yang Ghosts:** Ghosts in this category are commonly referred to as benign ghosts, phantoms, or free floaters. These disembodied souls can either be lost, confused, or delusional, or they may purposely remain in order to guide and protect the living.
- **Yin Ghost:** Ghosts in this category are commonly referred to as malignant ghosts or poltergeists; they are known the world over by various names according to location, language and custom. These disembodied souls are an-

gry, malicious, mischievous, destructive, or grief-stricken and obsessed over an unhealed emotional tragedy. They manifest through such antics as making noises, vile smells, strange lights, moving objects, interfering with telephones and electrical equipment, turning lights and appliances on and off, and assaulting animals and people (i.e., pinching, biting, hitting, or sexually assaulting). Since these spirits are Yin, this paranormal activity almost always occurs at night. Such occurrences usually start and stop abruptly and can continue for several hours, several months, or even years.

Most supernatural manifestations that include hauntings and psychic attacks are caused from ghosts that have become earthbound. This is the result of a human spirit that has not "passed on" but has become trapped close to the physical realm, and thereby forced to exist as an energetic vampire. In order to survive, this earthbound ghost must continually replace its fading energy by feeding on the life force energy of the living. Psychics and mystics generally agree that most earthbound ghosts do not realize they are dead; such ghosts are confused and exist in a surreal dreamlike state that they do not understand.

In many cases, the paranormal activity is focused through an "agent" (an individual who acts as a magnet for the activity). Most agents tend to be children and adolescent teenagers who are exceptionally psychic, clairvoyant or otherwise still "open" or susceptible to interactions with Spirit World.

THE ORIGIN OF A GHOST

Ghosts are developed from the subtle form of the combined spiritual essence of an individual's Human Soul. When the body dies, the energies of the Corporeal Soul (Po) enter into a state of rest (returning back to the Earth), thereby allowing the Ethereal Soul (Hun) to return back to Heaven. The individual's Eternal Soul (Shen Xian) then fuses with the energies, memories, and experiences stored within the individual's the Three Dantians (within the Taiji Pole), is projected outside the body, and enters the tunnel of light to return to the Divine.

Sometimes, however, unprocessed emotional issues, traumatic death, unfinished business, or extreme attachment to people, places, or possessions, can cause an individual's Human Soul to wander the Earth, becoming a Gui or ghost.

In certain ancient Daoist sects, it was believed that it takes three days for the Po (Corporeal Soul) to withdraw its energy completely from a deceased body. Other Daoist sects teach that seven days are needed to allow a new Gui to completely withdraw its energy from a deceased body.

It is generally believed that ghosts are trapped within to the lower Physical Realm through one of two reasons:

- **Attachment:** This includes the attachment to longing, desires, or unhealed memories which act as energetic shackles to their vaporous form preventing the ghosts from evolving beyond their current energetic form. Sometimes, an individual's spirit will linger because of an unusually strong attachment to people, places or things of the physical world. Usually the ghost seeks resolution but is so entangled within its own trauma and misery that nothing makes sense to it except the obsession with its own emotional state.

Some malevolent ghosts are trapped between the physical and spiritual realms due to their earthly addictions (sex, drugs, alcohol, etc.). These earthbound ghosts soon learn to enter, hitchhike on, and overshadow the minds of individuals who frequent the areas and places where the earthbound ghosts are able to best feed their addictions. This is why, when you observe certain individuals who are caught in their addictions, you're only observing the shell of the individual as the ghost has taken over the consciousness and is feeding (sex, drugs, and alcohol addictions are classic examples of this phenomenon).

- **Delusion:** The ghosts have become "lost shadows," trapped by a distorted delusional understanding surrounding their death, and are therefore confused and spiritually unable to reach the "other side." This type of ghost syndrome is usually caused by a death

that occurred during the life of the individual where in death occurred suddenly or under very traumatic circumstances. Many times the ghost isn't even aware that it is dead. This is because the individual as a ghost no longer has the same awareness that it had as a flesh and blood person, however, its mind is unaffected by the advent of death. This is why, when encountering ghosts who have experienced a sudden death and helping them pass on, the mystic needs to convince them that they have died and that they are currently disconnected from their physical body.

HUNGRY GHOSTS

In ancient China, the Daoist concept of the various levels of hell was one of imprisonment within the "Ten Kingdoms of the Underworld." A ghost that was imprisoned in hell could only leave by special permission of its king. If the ghost received no offerings to provide for its welfare by the living it would retaliate and attack its relatives or anyone in its path (similar to the actions of a starving carnivore). In Chinese theology, the lower realms of the spirit world bears a striking similarity to the physical world. The realm of the Hungry Ghosts was believed to be one of extreme poverty, a desert world inhabited by beings who suffer continuous hunger and thirst. On the rare occasions when they manage to find so much as a scrap of food, it typically disappear like a mirage or transformed itself into a repulsive form like excrement.

It was said that all experiences in the realm of Hungry Ghosts was driven by negative karma, engendered by the individual's past live lacking virtuous thoughts or actions. Therefore, the ancient Chinese believed that all spirits of the dead need to be provided with food, clothing, and shelter, and to be treated with respect and honor.

In ancient China, it was also believed that there were numerous possible circumstances that could cause an individual's Gui to become the dominant factor in his or her soul, rendering them a homeless and hungry ghost. The most common circumstances surrounding the origin of a Hungry Ghost are described as follows:

- **The individual has not received a proper burial or has received none at all:** Burial represents the first stage in sending an ancestor to the underworld. If the individual was executed, died away from home, or was killed en masse, his or her spirit could be left homeless and wander about as a hungry ghost.
- **Unresolved anger or grief:** If the deceased individual still feels the strong emotional charges of rejection, betrayal, or abandonment towards his or her living family members or special acquaintances
- **The individual has been violently murdered or unjustly executed:** In ancient China, executioners offered food and drink to their victims the night before they were killed, so that the hungry spirits would not come back to haunt them (hence the beginning of the customary "last meal"). The executioners understood that not every person who ended up in prison was guilty and that many were actually victims of political persecution or had been framed by their enemies. The executioners also offered spirit money and wrote petitions to the ghosts, asking the ghosts to leave them in peace. These executioners also took the precaution of asking prisoners for forgiveness before executing them. They felt that the best way to avoid incurring the wrath of angry ghosts was to be on good terms with the prisoners during the last moments of their lives. Since the position of official executioner was passed down from father to son, some families could hold on to this post for many generations by paying attention to such seemingly unimportant factors.
- **The individual had died decapitated or dissected:** The ancient Chinese believed that the spirits of the dead could only depart for the hereafter as long as their bodies were buried intact. It was thought that if any part of the body was missing or separated from the corpse during the burial (their heads, arms, legs, etc.) the individual's ghosts would try to find the missing part. Since this happens to those who were born handicapped or lost limbs in accidents, relatives would often

choose to bury them with the artificial limbs in order to appease their ghost.

In ancient China, the rulers often thwarted the rebellious plans of their political enemies by unearthing the bodies of their opponents' ancestors, siblings, and children, and scattering their bones. Additionally, when the system of execution by decapitation was in use, many Chinese people hung themselves to avoid being decapitated.

The ancient Chinese also liked to take revenge on an enemy by cutting off his or her head and burying it someplace where their relatives could never find it. This action would disturb the individual's Earthly Soul (Po) still present in the corpse and bring ruin to the person's living descendants.

- **Obsession:** If the individual has become obsessed, jealous or possessive about a certain person, place or thing
- **Rejection:** If the individual died homeless and dejected

THE THREE POWERS OF GHOSTS

When studying the metaphysical realm of the spirit world, it is important to note that ghosts and evil spirits have three special types of influence or powers:

- They are able to put specific ideas into people's minds that can cause them to act in unethical ways.
- They are able to block a person's progress (mental, emotional, or spiritual). This can either occur because they have malevolent feelings towards the individual, or because they are summoned and commissioned by an evil sorcerer who wishes to destroy the individual.
- They are able to frighten weak or fainthearted individuals. When a ghost enters a room, you will feel the temperature of the room drop, and generally experience a chill; this is known as a "psychic cold." If a ghost touches your body or passes through your body, you will also experience a feeling of shock and extreme cold. These tactics are used in order to frighten unsuspecting individuals. When a spirit entity draws thermal energy from the environment, it removes the heat contained within

the objects (including plants, animals, and people) in the room as well. Victims who experience this type of "psychic cold," can wrap themselves in a multitude of blankets but, since it is the body's Wei Qi that is being robbed, they will never become warm.

GHOST ATTACKS DUE TO INHERITED KARMA

In most ancient cultures, it was believed that the living could be held liable for all of the good and bad actions performed by their ancestors (e.g., "the sins of the fathers visiting their descendants"). It was thought in ancient China that the mistreated malevolent dead could complain to the Three Officials (known as the Judge of Earth, the Judge of Water, and the Judge of Air) during interrogation and initiate a "grievance from beyond the tomb." If the mistreated malevolent dead initiated a "burial lawsuit" (known as a "Zhongsong"), specific detrimental occurrences would immediately begin to affect the living.

This type of inherited "Karma" was known in ancient China as "Jicheng Zhongfu," or "received (inherited) burden," and was used to explain certain types of congenital diseased states that were passed from one generation to another. The actual pathologies or physical symptoms created by the initiated "burial lawsuit," were commonly described as a "ghost or demon-infusion" or "ghost-infestation" (Gui Chu). The belief was that the ghostly pathogens would visit their victim and stay on, signifying a type of "demonic stasis."

Additionally, many ancient Chinese documents contain numerous recorded instances of individuals being haunted in their sleep by the souls of their murdered victims, or by dead men and women that they had formerly wronged. Such unwelcome visits were considered to be retributive justice that was performed by the murdered victim with the intention of thoroughly disturbing the guilty individual's rest and health. Once the ghost possesses the individual's body, persistent energetic and spiritual torment can eventually cause the guilty party to:

- **Confess the Crime:** The ghost can influence the guilty person's speech, and in a fit of mental derangement can cause him or her to confess the crime so that earthly justice can prevail.

- **Become Ill or Mad:** The ghost can begin to destroy the Wu Jing Shen of the guilty person's internal organ systems, driving him or her into illness or insanity due to overwhelming guilt and fits of mental derangement.
- **Commit Suicide:** The ghost can begin to destroy the Hun and Yuan Shen with overwhelming guilt, and intensify any preexisting mental and emotional depression, driving the guilty party to commit suicide.
- **Die:** After many long years of causing painful suffering and maltreating the guilty individual's soul, the vengeful spirit eventually causes him or her to die.

Spiritual vengeance may also manifest in several other forms of retribution, such as poverty, sickness, terminal disease, and death. These forms of spiritual vengeance may directly or indirectly affect the guilty party or the individual's offspring. Accounts of experiences with vengeful ghosts exist in literature dating all the way back to the Han Dynasty (206 B.C.-220 A.D.).

ECTOPLASM

It is common knowledge that individuals who are psychically gifted tend to attract ghosts and spirit entities (both good and bad) "like a moth to flames." This is because the Qi and Shen that psychic individuals produce create enormous amounts of ectoplasm. Ectoplasm normally manifests as an invisible (though sometimes visible) vaporous fluid-like substance that ghosts and spirit entities use to manifest all kinds of psychic phenomenon. It is usually a pale, creamy, glow-in-the-dark substance that is cold and clammy to the touch. It can also look and feel solid. This is one reason why the disembodied hands that are sometimes produced by ghosts or spirits during psychic attacks feel cold and clammy. It is also the reason why there is a coldness or chill in the air when a ghost or spirit entity is present (usually cold shivers on the back and neck). In the presence of strong negative spirit entities an individual may also experience cramps in the middle to upper back region.

When producing ectoplasm, the sorcerer will feel sensations of tingling and goose bumps. Ectoplasm is also used as the active substance in-

volved in creating all forms of Transfiguration and Materialization, described as follows:

- **Transfiguration:** In transfiguration, a cloud of ectoplasm covers the sorcerer's head and shoulders; spirit faces then imprint upon this energetic mask in order to become visible. Transfiguration is sometimes used in minor forms of Shape Shifting.
- **Materialization:** In materialization, the sorcerer produces abundant amounts of ectoplasm, which the spirit entity uses as a cover to make themselves visible.

Ectoplasm is sensitive to both light and sound. It manifests most easily under low light conditions and can be destroyed by exposure to strong white light and sharp piercing sounds. This is one reason why children in ancient times were given rattles to play with. The sound of the rattles was used to disrupt any spirit entity that came to feed off of them. This is also one reason why Daoist exorcists use "demon screamers" and firecrackers in order to disrupt a spirit entities energetic form.

GHOST MATERIALIZING

Surrounding the energetic field of every living thing is a bioluminescent glow caused by natural discharge of energy. Ghosts and spirit entities also read these energetic fields. This is why an individual's aura may either repel or attract a particular spirit presence.

A ghost or spirit entity needs physical energy in order to manifest and be seen by the physical eye. There are two basic processes that a human spirit can go through in order to bring about its own materialization. One method requires a human presence; the other method does not.

- **Requiring A Human Presence:** When an earth-bound ghost or spirit entity needs a human presence to manifest, it engages in a complex process of energy transference in order to give itself substance. This energetic substance is generally absorbed from an individual's three Wei Qi fields (the energetic discharge of the bodies Jing, Qi, and Shen) and/or from projected ectoplasm stemming from the individual's Ling Shen (magical spirit). In order to materialize, the ghost will draw small amounts of this bi-

oluminescent energy and combine it with the heat and electromagnetic energy contained within the room (this is one reason why the temperature drops).

- **Not Requiring A Human Presence:** Another way a ghost or spirit entity can materialize is through the Qi contained within the surrounding environmental energetic field. For example, on very humid days (when there is lots of rain or fog) or on stormy nights (when there is a large electromagnetic buildup of energy in the air from lightening discharges), a spirit entity is able to construct its physical form from the energy in the atmosphere. When a ghost or spirit entity manifests in this way, there tends to be an intense smell of ozone in the room and the materialized image manifests as a bluish glow.

It is important to note that a ghost does not have to manifest its physical presence in order to exist within the environment. Even without materializing, the ghost is already present; in materialization the ghost simply manifests its presence into the physical realm through absorbing human and nonhuman energy.

When a ghost materializes its energetic appearance, its energetic form and demeanor will depend entirely on how the ghost wants to project itself, or how it sees and believes itself to behave. This is why encounters with earth-bound ghosts can sometimes be traumatic, especially if they had lived a life of tragedy and violence such that it become imprinted within their last thoughts before death. Therefore the ghost will often energetically manifest as a representative of the manner in which it died and the last emotions it was obsessing on (these emotions imprison the ghost into the lower physical realm). Ghosts that are malevolent can bring about physical and psychological turmoil in the living that can lead to illness, injury, or even death. Oppression initiated by such a departed human spirit can result in depression, insomnia and impulses towards suicide. Physical effects of human spirit oppression can range from lingering illnesses to attacks of acute pain which have no medical origin.

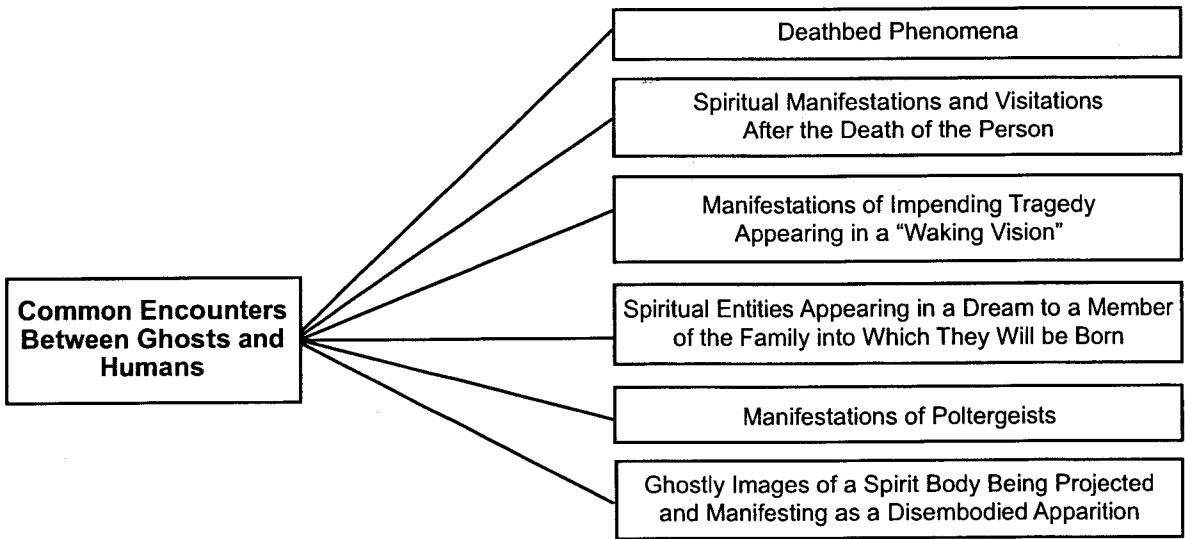


Figure 1.58. The Six Main Categories of Ghostly Manifestations

INTERACTING WITH GHOSTS

When a ghost is responsible for a haunting, there has either been an emotional situation in the house that triggers the disturbance, or a spirit entity is present that is trying to communicate the problem to the physical realm. As a rule, ghosts or earthbound spirits don't tend to be happy, and they usually manifest to an individual who they can relate to emotionally.

If the mystic has not had the proper training in dealing with hauntings, it is important that he or she does not hold a seance. This is like using a CB Radio. Although you may think that you are communicating with the haunting spirit, in reality a dozen or more spirit entities can respond to your call.

When communicating with a ghost or spirit entity, the mystic must use mental telepathy as a form of thought transference. Instead of a thought or idea being projected vocally, it is projected directly by the brain. All thoughts are energetic substance full of vibration and information. The physical body's cells act as specialized receivers that are used by the individual to collect and interpret these vibrations. It is impossible for the human brain to distinguish between a real physical sound and a psychically created impression of the same sound; the frequency is identical. Therefore, when a ghost

communicates through telepathy, it is nothing more than the transference of vibrations from one mind to another. This is also why an individual can be haunted in his or her dreams. Although ghosts and earthbound spirits are capable of bringing about strange supernatural activity, they do not possess the incredible mysterious powers of the demonic realm. A ghost is essentially a passive entity with limited powers and abilities. It will usually manifest at random in attempt to communicate, and will then dissipate from view. Traditionally a ghost or an earthbound spirit behaves in a predictable manner, either wanting to communicate its plight or to be left alone to contemplate its misfortune.

COMMON GHOSTLY MANIFESTATIONS

It is difficult, if not impossible, to be immune to the influence, or encroachment, of the spirit world. Examples of ghostly manifestations are audible sounds, unusual or unexplainable smells, extreme cold, and the displacement of objects. Other phenomena include tactile sensations, visual images, voices, and the apparent psychokinetic movement of objects. Ghosts seem to move through solid matter and can appear or disappear abruptly. They can also cast shadows and be reflected in mirrors; some seem corporeal, while others are luminous, transparent, or ill-defined. Many ghosts have jerky

or limited movements, while others are lifelike in movement and speech. Encounters with ghosts can be divided into six main categories, described as follows (Figure 1.58):

1. **Deathbed Phenomena:** These are generally encounters with divine beings, religious figures, or luminous apparitions. Visions of previously deceased loved ones who have come to guide the dying soul into the next level of existence are common occurrences.
2. **Spiritual Manifestations of the Dead:** These generally occur within a short time after the death of an individual. The visitation from the departed spirit is usually to bring comfort, communicate information, announce their role as a guardian, or to complete unfinished business. If an individual's life ends in an untimely manner, or so violently that the soul does not realize the body is dead, the disembodied soul often goes about its daily routines oblivious to the death of its physical body. Occasionally these souls will manifest as mischievous entities, attempting to get the attention of the living; but they lack the malevolence of an evil poltergeist manifestation.

Additionally, a departed soul could also exist as a perfect duplicate of its deceased physical body, visible and tangible in material form. The Chinese believed that this type of ghost could manifest itself as a solid and substantial material body. In ancient times, this supernatural phenomenon was sometimes reported as an encounter with a terrible spirit possessing great strength.

In the Han Dynasty (206 B.C.-220 A.D.), the Chinese also believed that a departed human soul may either pass into the body of a recently deceased individual and thus resuscitate it, or make its way into a Uterus and obtain a new body by being reborn through a mother (known as *Tou Tai*). Individual's who are thus reborn through the intervention of a second mother may sometimes have a clear recollection of their former life. These individuals may also sometimes contain marks on their new body pertaining to past experiences.

Because certain characteristics of the first body imprint themselves onto the Eternal Soul, the soul in turn impresses these characteristics onto its second material form.

Several doctrines on the reincarnation of the Eternal Soul into beings of a higher or lower order stress that the type of birth the soul takes depends on the momentum of the acquired merits or demerits obtained during the previous incarnation. In the Buddhist system, for example, it is believed that souls may be reincarnated into beasts as a form of punishment for their demerits in life, and then later be reborn back into the human body as a reward for their virtuous life and conduct while in animal form.

In China, the relatives of a recently deceased person were not unduly alarmed if they detected the presence of his or her ghost in the house on the seventh day after their death. The ancient Chinese believed that it generally took this long (three to seven days) for most ghosts to realize that they have died. Once they have accepted this fact, they would return home to "collect" their belongings and say their final farewells.

On the evening of the seventh day, the deceased person's relatives would set up an altar and wait for his or her ghost to return. Often expecting to hear audible signs as the ghost arrived, they would leave his or her personal belongings outside their bedroom door so that they could "pick them up." Special care was taken to include the spirit ghost's shoes, because it was believed that he or she could not travel to the Underworld without them. On the eighth day, the relatives could then dispose of the belongings without fear of upsetting the spirit.

If the deceased person's ghost remains longer than seven days after the body's death, the ghost will find it hard to leave the material realm. If the ghost is still wandering within the Earthly plane, the priests who conducted the initial funeral rites must gently force the spirit ghost to depart for the hereafter. The ancient

Daoists would accomplish this task by Open Heaven's Door and escorting the spirit ghost into Heaven. In the Catholic Church, the "requiem mass" is performed for this purpose.

3. Manifestations of Impending Tragedy:

These are usually "visual" images in which an entity will appear in a "waking vision" or in a dream state at the moment of a crisis. When they appear, these spirit entities often communicate about the death or severe crisis of a loved one or give warning of an impending tragedy. In ancient China there were numerous tales of spiritual visitations from benevolent spirits who appear with the intention to give useful advice in emergencies, prescribe medicines for the sick, or to help an individual escape misfortune.

4. The Spiritual Entity of a Human Soul: Sometimes an individual's spirit will appear in a dream to a member of the family into which he or she will be born. Such dreams are referred to as "announcing dreams."

5. Manifestations of Poltergeists: These are generally mischievous and often malevolent. They may be caused either by disembodied souls or by demon-like entities. These disembodied souls were often extremely dissatisfied and bitter while living and may be unable to either reintegrate into the Earth after death or to ascend into the Heavens. This may cause spiritual haunting, either around the location of their death or around the person (or persons) whom the disembodied souls blame for their life's misery. Poltergeists sometimes appear in the company of malicious demons. They make their presence known by assaulting the living, including both humans and animals. The most common phenomena include: battering with a rain of small stones or sand, throwing or moving objects, loud noises and shrieks, strange lights, and vile smells.

Additionally, in ancient China it was believed that when a man or woman lives in a chronic state of anger, opposes Heaven or wrongs living beings, then disembodied souls

or demon-like entities are immediately drawn to the individual in order to perform "retributive justice," including sending down disasters and misfortunes. It was therefore believed that sometimes such evil conditions were a product of the individual's created Karma.

6. The Ghostly Images of the Soul Body: The Soul Body can be projected and manifested in distant locations as a disembodied apparition, even while that soul's physical body remains alive. Sometimes the Soul Body can travel to other locations and actually appear in holographic-like form to others. This image is not considered a ghostly apparition (although it may appear so), because it is actually the extension and material form of an individual's Human Soul. Sometimes, a multiple manifestation can occur, wherein an individual can energetically appear to several people in different locations simultaneously.

Another type of Soul Body projection is known as a "reciprocal apparition." This is an energetic state in which two people, separated from each other by distance, experience each other simultaneously. It is believed that this type of phenomenon is created by the individuals' strong desire or impulse to see and reconnect with each other.

One example of this type of phenomenon was demonstrated in France in 1908 by scholar Hector Durville, who was researching "traveling clairvoyance." In one series of tests, Mr. Durville and a colleague hypnotized a female psychic to facilitate the use of her Soul Body, projecting its spiritual form to a different location. An observer was placed in another part of the house and was surrounded by witnesses. The psychic, while in her Soul Body was instructed to touch, hit, or pull at the observer's body. The observer had no idea what to expect but felt the touches, strikes, and pulling on his body by invisible hands. The Soul Body was even visible as a whitish apparitional figure to some of the other people Durville used as witnesses.

HAUNTINGS

It is important to note that a seasoned, more powerful ghost will attach itself to humans, animals, and even plants that are being transported in order to move from one area to another. Generally, crossing over running water will stop the attack of an earthbound ghost who is vampiring an individual's life force energy. In order to cross running water, a ghost must first attach itself to a human or animal in order to "catch a ride." As most lower level ghosts are not aware of this factor they tend to become stuck inside of buildings or houses or specific areas that are known for being haunted. One reason why the energetic fields of certain hospital wards, asylums, prisons and retirement homes feel toxic is that certain ghosts have become trapped and now utilize these areas for feeding. In these cases, certain individuals who die in these areas do not realize that they have passed on, and remain trapped between both realms.

Older homes have a greater potential for being haunted because they contain the imprinting of many lives that have existed within the dwelling. More important than the age of the house is its history. If there has been a murder, suicide or some other form of tragic death in the house, the chances of encountering an earthbound ghost are high. Additionally, if one of the former occupants has practiced Black Magic, sorcery, or black witchcraft, there is a strong possibility that demonic spirit entities may infest or be drawn to the house.

Generally in order for a haunting to take place, there has to be an emotional link between the ghost living in the dwelling and the human present. Take for example, an old house in which someone had committed suicide 100 years ago. Many families may have lived there and never once experienced anything strange. Then one day an individual moves in who is also bent on self destruction. Immediately supernatural activity begins to manifest due to the emotional interaction that occurs between the individual and the pre-existing ghost. The projection of emotions released from the new tenant can be likened to putting batteries in a flashlight. Once the connection is made the mechanism begins. This type of haunt-

ing phenomenon is actually very common. In cases like these the ghost is so caught up in its own tragedy or unresolved emotional state that it will manifest to anyone in order to try to communicate its plight.

There are two main types of spirit entities encountered during a haunting. One type of spirit entity was originally created from living tissue; such an entity is known as a Gui or ghost. This type of spirit entity has walked the Earth in human or animal form. The other type of spirit entity is inhuman; such an entity is sometimes known as an Elemental or demonic entity. This type of spirit entity has never walked the Earth in human form.

Psychokinesis

One of the primary explanations of items levitating in a house is psychokinesis (the power of the mind to levitate or teleport small objects through space). Psychokinesis is caused by the transfer of psychic energy to objects and is traditionally initiated by individuals who are under a great deal of stress. Sometimes there are normal, everyday physical reasons for strange movements occurring to items (such as magnetic or geological disturbances). Now and then electricity creates forces that bring about a suspension of gravity or other unusual effects near walls (i.e., electrical baseboard heating can generate static electricity that may attract or levitate lightweight plastic or paper items).

Research has verified that frustrated or angry children are quite often the source of psychokenetic activity (although unusual forms of psychokinesis may be attributed to the manifestation of certain spirit entities). Psychokenetic levitations rarely involve weights of over one pound, however, demonic entities are regularly capable of moving furniture and appliances that weigh hundreds of pounds.

A ghost is able to manipulate physical objects, provided there is no significant weight (levitate a pencil, or break a teacup). For example, lights may be switched on and off, there may be knocking or small objects may move in your presence. When these supernatural phenomenon occur, the ghost

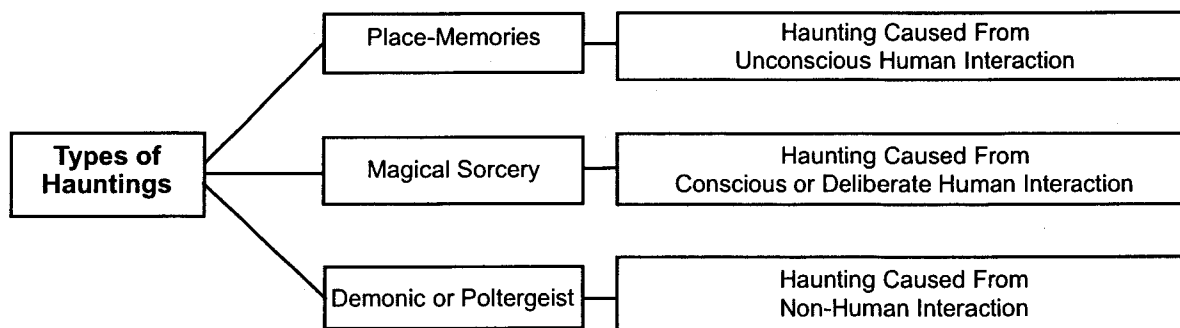


Figure 1.59. The Three Categories of Hauntings

is trying to gain your attention. The earthbound ghost tends to remain in a particular room that it was familiar with during its life. Many times the ghost will recreate its own tragedy at the same time of day, usually at the precise moment that its physical life was ended. A ghost can manifest at any time (day or night).

When any ghost performs a supernatural phenomenon, it must first gather projected energy from the environment, and/or ectoplasm from the victim, causing the temperature within the surrounding environment to plunge. A seance should therefore be held during the daytime hours, as earthbound ghosts are just as capable of communicating during the day as they are during the night. Seances held at night however, often bring in demonic spirits, especially if held between the hours of eleven and three.

TYPES OF HAUNTINGS

According to the *Exorcism Report*, written by Dom Robert Petitpierre, extensive research has confirmed that each type of “haunting” activity reported can be generally divided into one of three categories: Unconscious Human Interaction, Conscious or Deliberate Human Interaction, or Non-Human Interaction. These three categories form a framework through which to study the various types of hauntings and the specific types of energy behind them, described as follows (Figure 1.59).

- **Haunting Caused From Unconscious Human Interaction (Place-Memories):** Place-Memories Hauntings account for 90 percent of all reported hauntings, including stored

emotions, sounds, smells, images, and even observed film-like sequences. In a place-memory, the energetic field of the haunted house or place is impregnated with an underlying emotional discharge that is trapped within the area’s psychic field. The general mood of the house or place is then manifested and expressed through any individual who is susceptible to the subconscious influence of the trapped emotions or thoughts that are stored directly within the energetic fabric of the place. On occasion, extremely destructive and violent emotions can energetically force their way to the surface, causing repeated thoughts and even actions which become an environmentally triggered reflex.

Ghosts from old houses and ancient places have been known to relocate to new houses that incorporate material from the haunted location. Under certain circumstances, an item containing a fragment from the haunted location can embody enough information to reconstruct the whole image or emotional thought pattern. This energetic reaction is similar in response to that of a hologram, in that a small piece can maintain the original imprinted pattern of the entire original image.

On occasion, benevolent and loving thoughts and emotions can also be stored within a house or place (spiritual sanctuary), allowing an individual to feel and experience the release of spiritual light and joy.

- **Haunting Caused From Conscious or Deliberate Human Interaction (Magical Sorcery):**

Unlike place-memories, which are unconsciously left in an area, a spiritual guardian is purposely created and then implanted into a specific house, place, or object, through some form of ritualistic ceremony. It is generally left at the sacred sited or house to be activated by anyone who happens to fulfil certain conditions or transgressions.

In the magical art of sorcery, rituals are conducted at sacred sites or houses with the intention to deliberately construct a type of super spiritual entity (usually a guardian) through focused thought intention. This spirit guardian is created in order to accomplish specific tasks. The thoughts and desires of these specific sorcerous become fused and impregnated within the energetic field of a spiritual guardian, who will live and exist within the psychic field of the particular haunted house or sacred place. A spirit guardian, once possessed of a certain amount of intelligence, becomes extremely dangerous to deal with for any outsider.

- **Haunting Caused From Non-Human Interaction (Demonic or Poltergeist Activity):**

Non-Human Interaction refers to a haunting caused from demonic or poltergeist activity.

HAUNTED HOUSES AND SPIRIT PORTALS

Generally haunted houses contain "cold spots" where paranormal activity is centered. These "cold spots" are considered to be interdimensional doorways or spirit portals through which spirit entities travel. Any area that

has a powerful static core charge initiated by extreme psychic trauma (such as a death) can facilitate a tear in the subtle veil that separates the various realms, resulting in the formation of a cold spot. Other factors (such as the energetic placement of house, power-lines, ley-lines, geological stress points, underground streams, etc.) can also be involved in creating a cold spot.

The strange phenomenon and psychic attacks common to haunted houses can result from the activities of negative spirit entities operating through these interdimensional doorways. The repeated phenomenon commonly observed in haunted houses can often be explained as the observation of the "original" event that led to the creation of the energetic pattern (i.e., haunting). This phenomena is viewed like an echo of the past caught within a repeating loop (for example, the image of a ghost always ascending the stairs at a specific time at night). It cases where houses have been built over areas where battles (or other traumatic high energy events) have occurred, the structures often become haunted.

CLEANSING A HAUNTED HOUSE

It is important to cleanse and change the energetic structure of a house in order to avoid encountering earthbound ghosts or spirits. One technique used to assist in this process is to remove all outside bushes that block the windows, allowing more sunlight to penetrate the dwelling. Inside the house paint the walls white, yellow, or light blue (these colors interfere with the ghost's vibrations). Remove all furniture, pictures, mirrors and mementos from any previous owner. Make the physical environment light, bright, and cheery.

ENCOUNTERS WITH SPIRITS

A spiritual entity belongs to the Yang category of the Subtle Realm and can come from either the energetic formation of nature or exist as an ethereal being. Certain spirit entities are ethereal beings, who depend on the absorption of natural energy for survival, and are affected by the energetic cycles of the Earth. Other spirit entities are conscious beings, able to transform themselves into any size, shape, animal, or being (shape-shifting).

Spirits are able to generate sensory metaphors that appear to the observer as actual states. In reality, our relationship with the entire world is generated within our own mind and projected into our environment. Because we relate and interpret life from our projected environment, it is not too difficult for a spirit entity to overlay an image or other sensory metaphors into that imagined environment.

A spiritual entity can effect changes in electrical current within the body's energy fields or control certain areas on the body's nervous system. For the sake of simplicity, spirit entities can be categorized into two divisions: Yang (good) and Yin (evil) influences.

- **Yang (Good):** These types of spirit entities can be further divided into numerous orders and classes. They are the administrators of Divine Will, and are commonly referred to as Immortals, enlightened masters, guides, spirits of the light, angels, or other similar positive beings. These spirit entities assist mankind (via communication with the body's Hun) in the quest for enlightenment. They assist individuals in making beneficial decisions that promote spiritual growth and maturity. In ancient China, the Yang spirit entities were known as the "protectors," or "hidden ones," who acted as guardians of houses, villages, cities, kingdoms, or entire regions.
- **Yin (Evil):** These types of spirit entities can also be further divided into numerous orders and classes. They are generally malignant (working evil with full conscious intent) and are commonly referred to as evil spirits, demons, spirits of darkness, devils, and other similar negative spiritual manifestations. Yin

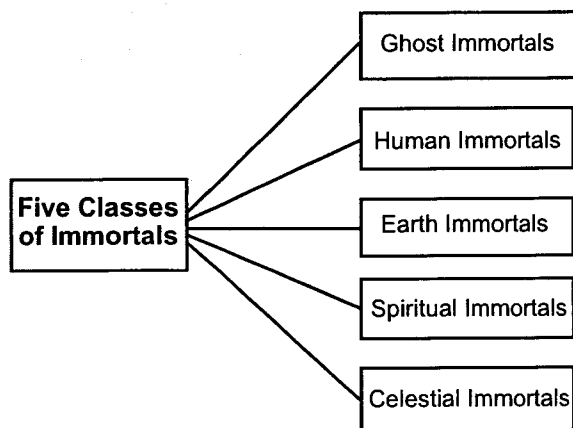


Figure 1.60. The Ancient Chinese "Five Classes of Immortals"

spirit entities challenge mankind by confusing the human spirit (communicating through the body's Po). If given the opportunity, these spirit entities can oppress or even possess an individual, becoming extremely territorial.

During the Eastern Jin Dynasty (317-420 A.D.), ancient Daoist scriptures began to referring to "devil kings" (Mo Wang), the rulers of demons. Ancient Buddhist texts use a similar demonic division and also allude to eight classes of supernatural beings. There are demons that haunt caves and trees, roam about at night, astral demons that attack children, and there are demons that transform into animals (especially foxes, snakes, dogs, and tigers), humans, or hideous monsters.

ANCIENT CHINESE CLASSIFICATION OF SPIRITS AND IMMORTALS

During the Zhou Dynasty (1028-221 B.C.), the ancient Chinese divided spirits into three classifications: Heavenly Spirits (Celestial Immortals), Human Spirits (Human Immortals who have transformed themselves through spiritual enlightenment, and those individual's who have died), and Earthly Spirits (Nature Spirits and Earth Immortals). This belief later became the source of Daoist polytheism (the worship of several gods).

During the Qin Dynasty (221- 206 B.C.), the ancient Chinese further expanded the list of spirit classifications to include five categories of "Im-

mortals." These five classes (Wu Deng) were divided as follows: Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals, and Celestial Immortals (Figure 1.60).

- **Ghost Immortals (Gui Xian):** These are Immortals who have not yet transcended and who remain on Earth in the form of a ghost. The Ghost Immortals are considered to be Spirits of the Underworld. They are different from ordinary ghosts in that they are able to communicate spiritually with other immortals and with their environment.
- **Human Immortals (Ren Xian):** These are immortals who remain in human form, eating and drinking like mortals, however, they can avoid the calamities of aging, sickness, and death.
- **Earth Immortals (Di Xian):** These are immortals who remain in the physical realm forever, as they cannot transcend or permanently project their spirits into the next realm. However, they are not affected by cold or heat, nor by hunger or thirst.
- **Spiritual Immortals (Shen Xian):** These are immortals who are capable of supernatural powers and transformations. They can come and go at will, transform from being into non-being (dissolve into energy or solidify into form), create duplicates of their bodies, and are capable of spirit travel. Spiritual Immortals can assist mankind in their spiritual transformation (Figure 1.61).
- **Celestial Immortals (Tian Xian):** These are the immortals who have progressed the furthest in their spiritual transformation, and who are therefore able to transcend into the highest spiritual dimensions and worlds. The Celestial Immortals were believed to be able to fly, travel between the various realms of existence (physical, energetic and spiritual realms), perform miracles, levitate, bi-locate, heal, cast out Demons, and teach hidden esoteric knowledge to qualifying individuals, enabling them to ascend to higher spiritual attainment. The Celestial Immortals were also believed to be able to appear in either human or animal form when interacting with mankind. The spirit beings that are commonly



Figure 1.61. The Spiritual Immortals can assist mankind in their spiritual transformation

called "Angels" in most Western traditions were known in ancient Daoist traditions as "Celestial Immortals."

SPIRIT ENTITIES AS PARASITES OR GUARDIANS

Spirit beings are also divided into the following two main types: those that feed on the individual's energy (parasites), and those that protect the individual (guardians). There are also spirit entities that may simply exist within an individual's dwelling place but do not normally interact with the individual.

The type and energetic intensity of the spirit being that will enter an individual corresponds to the type and energetic intensity of the denial that the individual is maintaining. Individuals with very deep traumas often carry around psychotic beings (these spirit beings are not as intense as and are less powerful versions of demons) that feed on the individual's unresolved traumas and energetically encourage the individual to continually repeat and relive similar traumatic experiences.

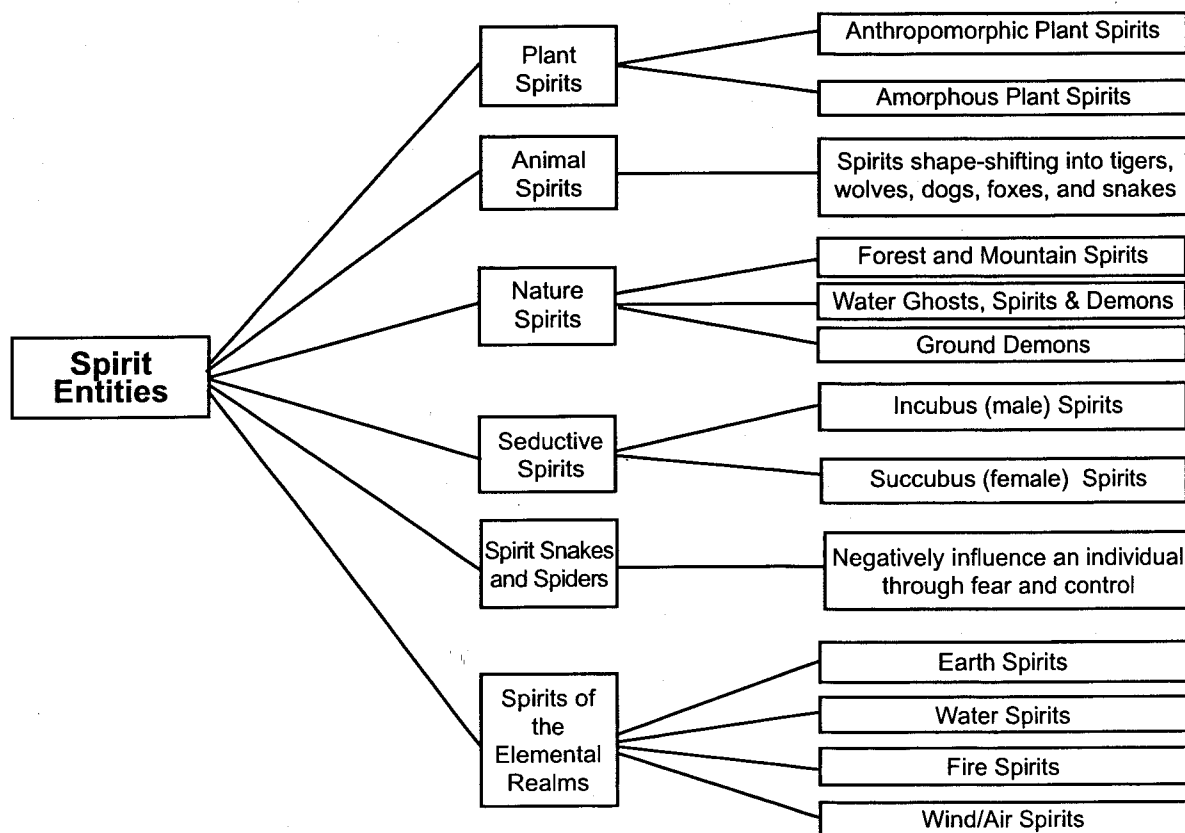


Figure 1.62. The Classification of Spirit Entities

Note: Many social, cultural, religious, and family structures and energetic spiritual patterns involve and depend on the presence of various spirit beings from both of the above mentioned categories, and these can be a major factor in the continuation of the individual's energetic imbalances.

Occasionally, the presence of ghosts or spirit entities may be beneficial for individuals. In such a condition, the spirit entity may be assisting the individual towards completing his or her destiny, and is thus actually exerting a beneficial influence on the individual's fate. The ancient Chinese viewed these types of spirit entities as good spirits that nurture the individual's Yang Shen.

Encounters with spirit entities can also include powerful interactions with benevolent, neutral, or hostile spirits. Spirit entities can be classified into

six main categories, described as follows: Seductive Spirits, Animal Spirits, Plant Spirits, Nature Spirits, Elemental Spirits, and Spirit Snakes and Spiders, described as follows (Figure 1.62).

SEDUCTIVE SPIRITS

On occasions, individuals may encounter seductive spirits. The erotic unions occurring between humans and spirit entities have been recorded in history since ancient times. In different cultures, these spirits are sometimes known as Incubus (male), Succubus (female), Dakinis, Gandharvas, Apsaras, etc. They tend to manifest primarily in dreams and during the hypnagogic state (the state between waking and dreaming). These encounters can range from pleasant, romantic, and seductive dream-like states, to encounters of rape and sodomy. Although these energetic encounters do not

usually occur during the individual's waking state, the physical sensations can be powerful and are always a large part of the sexual encounter. Often, once the individual has awakened, the physical sensations can continue for some time.

Even though spirit entities lack physical form, they are able to have sexual intercourse with their chosen mate through various ways. Initially, the act of sex occurs on three planes (physically, energetically, and spiritually).

There are two primary ways that a spirit entity can have sex with an individual: indirectly (through possession of a mate), and directly (through energetic contact). These two methods are described as follows:

- **Indirectly (Through Possession of a Mate):** Encounters of this kind can range from powerfully gross animal passion to angelic-like embraces, depending on the type and nature of spirit entity that possess your mate while having sexual intercourse.
- **Directly (Through Energetic Contact):** When a spirit entity visits a human being in bed, it usually descends like a soft, yet heavy blanket. This feeling of pressure on the body is followed by the sexual encounter. Generally, the spirit entity lies on top during the entire sexual act. This type of sexual union results in pleasurable sensations that flow throughout the entire physical body and feels narcotic. The genital area is strongly aroused followed by rippling waves of energy that cause the whole body to tremble, and the extremities to vibrate. After the encounter, there is a high pitched buzzing sound, similar to the sound heard just before one spirit travels.

ENCOUNTERS WITH A SUCCUBUS OR INCUBUS

One of the most common and well known types of psychic attack is an encounter with a Succubus or Incubus. These were already known in ancient times as spirit entities that initiated 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 both are the same, as in truth the Incubus and Succubus are only manifesting the appearance of

male or female spirit entities. Normally they are not seen, only felt; however, they are excellent at providing the illusion of having a solid physical body to suit the victim's sexual preference. These entities are generally considered to be a lower form of demonic being. Although they are not considered evil, they "feed" by forcing victims to release sexual energy during orgasm. Their approach is different from most psychic attacks and sexual assaults initiated by more powerful demonic beings. The victims are instead seduced into becoming semi-willing participants.

Both Succubus and Incubus are spirit entities that visit a person while they are sleeping and induce extremely powerful sexual stimuli. Both seduction and sexual assault are devices used by negative spirit entities during psychic attacks. If the victim wakes up during this encounter, however, they can sometimes experience a hag syndrome (the feeling of heavy weight pressing down on the chest), making it difficult to breathe. This type of attack usually includes some form of physical paralysis or difficulty in moving. When this occurs, the victim feels incredibly weak and his or her vitality is extremely drained. An entity induced seduction is accomplished by 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 and can develop into a long term relationship.

Spirit induced sexual fantasies are a powerful control device used by spirit entities. The main symptom to watch for 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 considered spirits of rape (in the sense that the individuals involved in such acts of love making have never had the opportunity to give their consent).

METHOD OF APPROACH

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

- While sitting up 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 two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor (Figure 1.63).
- 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 1.64).
- 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 1.65). 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 ei-



Figure 1.63. Two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor

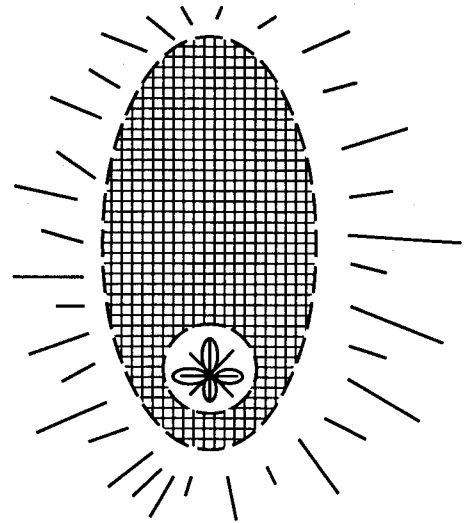


Figure 1.64. The two small balls of light transform into a tall cylinder shaped energetic form reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow

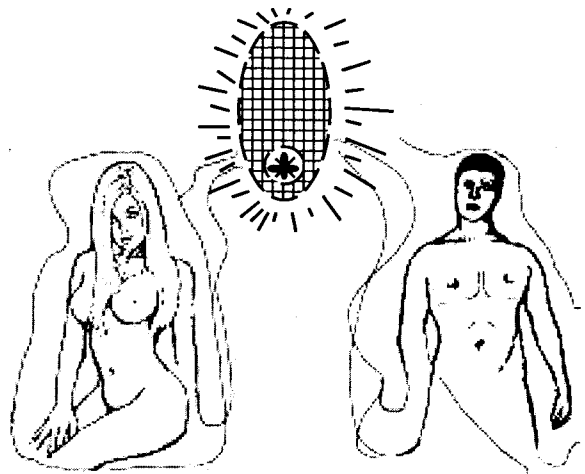


Figure 1.65. Because it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female)

ther 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 an 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. Both seduction and sexual assault are devices used by negative spirit entities during psychic attacks. The actual form of the spirit entity (once the energetic disconnection was made), transformed back into a glowing, torpedo shaped spirit entity (about three feet long and eighteen inches wide), that pulsed as it moved across the room. It was described 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.

PLANT SPIRITS

According to the ancient Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have their own unique vibrational ex-

pressions of Jing, Qi, and Shen, which live, grow, and die like Man. The Shen substance is infused into plants by the Cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants, and trees a certain amount of "Ling" or magical power. Plant spirits, trees, shrubs, and herbs all contain soul substance. According to the ancient Chinese, there are two categories of plant spirits: Anthropomorphic Plant Spirits and Amorphous Plant Spirits. Each type of plant spirit has a powerful influence on mankind, described as follows:

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

The study of this category of plant spirit is emphasizes understanding each plant's Shen substance, which has been infused into the herb, plant, or tree by the Yang of the cosmos. The study of the Amorphous Plant Spirits emphasizes the investigation of the life or Jing of the plant, in addition to the comprehension of the energetic content of the plant's magical Ling or soul power. This category also includes all psychoactive plants (i.e., *amanita muscaria*, *cannabis sativa*, *datura*, *ephedra sinica*, *lagochilus inebrians*, *mitragyna speciosa*, *peganum harmala*, *rivea corymbosa*, *solenostemon scutellarioides*).

The ancient Chinese believed that if a plant's Ling was strong enough, it could invigorate the consumer's vital Qi and Shen, considerably or indefinitely prolonging his or her life. The belief that plants possessed such powerful Jing, Qi, Shen, or Ling qualities contributed to the clinical foundation and formation of herbal medicine, whereby a individual could be rendered healthier by consuming and corroborating with the soul substances of the plant. By ingesting extra doses of the universal Shen contained within the plant kingdom, the individual could indefinitely invigorate magical components of his or her own Ling Shen.

- **Anthropomorphic Plant Spirits:** These consists of plants which are possessed of spirits in human or animal form (Figure 1.66). The Anthropomorphic Plant Spirits are generally protective, and if approached properly and with respect, they can be very useful to the individual seeking botanical understanding. However, when disrespected these plant spirits can also be malicious, and in some cases they may even cause physical and mental anguish or disease. In ancient China, demonic plant spirits were sometimes known to bewilder their victims (similar to fox spirits), either making them to become mad or ill, as well as sometimes physically abducting them or abducting their souls.

The identification of plant spirits with men or animals appears to be one of the oldest recorded natural observations, finding its way into the archives of the *Standard Histories of China*. Within this ancient text are recorded cases of trees and plants speaking, chanting or humming, all with human voices. The ancient Chinese believed that a plant could receive the indwelling of a human spirit, especially if the plant or tree came in close contact with the corpse. This energetic and spiritual transitions could occur especially if the individual had cultivated a powerful Shen before his or her death.

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

The most common destructive type of Anthropomorphic Plant Spirit was the Tree Devil, which was responsible for more serious types of mischief. Believed to be the dwelling place or the house of a demon, this type of tree was considered very dangerous to disturb or attack, as doing so risked incurring the unbridled wrath of the indwelling spirit.

If, while in human form, the tree spirit is wounded, the wound would show itself on the corresponding part of the tree. Once the



Figure 1.66. Anthropomorphic Plant Spirit

tree was chopped down, the ancient Chinese believed that the tree demon could appear as various types of monsters (generally huge snakes), often in gigantic black forms.

ANIMAL SPIRITS

The ancient Chinese believed that, since an individual's energetic body and spirit body can be transferred into other human bodies, it can also, in certain cases, be transferred into animals, birds, fish, or insects (before and after the individual's death). During the Han Dynasty (206 B.C. - 220 A.D.) the belief in transmutations of men into beasts was maintained and well documented by

certain Daoist monks, and was recorded in the *Standard Histories*. Additionally, the belief maintained that after many years of existence the essence of an ancient animal could be transformed, assuming a human shape in order to bewilder and beguile the minds of men and women, tempting them continuously. Such energetic transformations commonly included the shape-shifting into tigers, wolves, dogs, foxes, and snakes.

In ancient China, the most widely known of the seductive spirits were the "fox spirits" who were believed to live high in the misty mountains. The fox spirits could take a human form by transforming themselves through the aid of human bones (especially the skull). Once the transformation was completed, the fox spirit (generally in female form) would travel throughout the countryside looking for individuals to seduce. When the fox spirit connected with an unsuspecting individual, it would then become an energetic parasite, absorbing the victim's life-force energy.

Two recipes discovered in the Ma Wang Tui Medical Manuscript "Fifty-Two Medical Prescriptions," found in a tomb during the Qin Dynasty (221-206 B.C.) documented the fox spirits' active role in pathological possession.

NATURE SPIRITS

There are many types of spirits that are said to dwell in the Nature Kingdom (which includes the three energetic fields of: Minerals, Plants and Animals). These spirits possess supernatural powers and are usually invisible to humans. Nature spirits come in countless shapes, sizes, and dispositions. Some are regarded as being benevolent towards humans, while others are mischievous or malevolent. Some are humanlike in appearance, while others assume shapes of animals, or have half-human and half-animal forms. Nature Spirits are usually attached to an object or place in nature (hence their name) and can inhabit a particular forest, tree, plant, river, stream, mountain, cave, etc. Traditionally, the ancient Chinese believed that Nature Spirits were not immortal and could only live a number of centuries or millennia.

- **Forest Spirits:** These types of spirits live in the deep forests and they belong to the class of Gui (ghost) and Mei (evil spirit). They are believed to be tree dwellers. Although these spirits generally have a human shape, they can also take other forms (e.g., a one legged demon whose hands and feet have nails as sharp as hooks). When attacked, the Forest Spirits can cause their assailant to drop into convulsions and experience hot and cold fevers.
- **Mountain Demons:** These types of spirits live deep in the mountains. Although these spirit entities generally have a human shape, they can also take other forms (for example, they are generally believed to be nine feet long). Mountain Demons are notorious in China for playing dangerous tricks on people. They have been known to transform themselves into various objects for evil purposes, employ tigers to kill men, and set fire to cottages and houses. Mountain Demons are also believed to cause drought and the destruction of crops, resulting in hunger and famine.
- **Water Ghosts:** These types of spirits live in the shallow brooks, pools, mires, marshes, quagmires, and muddy bogs. According to the ancient Daoist Gwan Chung, who lived during the Zhou Dynasty (1028-221 B.C.), "*Water is the lifeblood of the Earth. It courses through the ground like arteries, resonating its energetic pulse. Sometimes the things that mankind sees produce Xing Qi (energy of shape, form, and substance) and the things that remain unseen engender Gui (ghosts). When the bed of a quagmire has not been disturbed for centuries, and its waters have stagnated for a very long time, it produces Xing Qi. This Water Ghost's energy takes the shape, form, and substance of man (but with one head and two bodies). These are the energetic forms of shallow brooks, produced by the Water Ghosts.*" In the Han Dynasty (206 B.C.-220 A.D.), it was believed that stagnant water contained poisonous vapors. The ancient Chinese believed that the Water Ghosts were curious in nature, and were always searching for human lives.

- **Water Spirits:** These types of spirits inhabit the seas, rivers, and streams. The common belief is that they are mostly the souls of drowned victims. Because such victims are not usually given a proper funeral, the water must serve as their coffin. These ghosts roam the seas, cold and fearful, and can cause problems for the living unless they are exorcised. Of Water Spirits, it is said that having spent some time in their wet abode in servitude and bondage to the water-god, they can only be redeemed by substitution and therefore lie in ambush, waiting for victims to draw into the water to take their place. Therefore, Water Spirits are believed to cause individuals to fall into and drown in rivers, lakes, and streams, or to sink and drown into quicksand or muddy marshes. Additionally, they are believed to be the cause of water paralysis (swimmer's cramps) and drowning swimmers.
- **Water Demons:** These are very powerful types of spirit entities. In ancient China, there are many tales of Water Demons who possessed supernatural powers and created much evil (e.g., capsizing ships and drowning their crews). It is interesting to note that the most powerful class of Water Demons is said to be made up of aquatic animals such as otters, crocodiles, tortoises, and fish.
- **Ground Demons:** Also known as Di Shen (Earth Spirits) and Tu Shen (Ground Spirits), these spirit entities exist within the dark confines of the Earth. In the Han Dynasty (206 B.C.-220 A.D.), the author Han Ying wrote a compilation of material concerning strange incidents that occurred during the period, entitled *"Han's extra traditions concerning the Odes."* In these writings were several encounters with Ground Demons. These demonic influences sometimes haunt or harass mankind. These beasts seem to be connected with grave sites and were believed to be devourers of the buried dead. They also reside in any object attached firmly to the ground (in the corners of dwellings and buildings). The an-

cient Chinese believed that if the soil is disturbed or big rocks moved, the Ground Demon would arise and cause turmoil and evil effects upon the breath and soul of the unborn fetus, resulting in deformities and miscarriages.

INTERACTING WITH NATURE SPIRITS

All Nature Spirits (and Elementals) have two sides to their personalities. They can either be positive and constructive or negative and destructive. Generally, according to ancient Daoist teachings, nature spirits are divided into the more powerful spirits of the demonic realm (known as mountain demons, forest demons, etc.), and the less powerful spirits of natural realm (known as tree spirits, mountain spirits, plant spirits, animal spirits, etc.).

All Nature Spirits are considered to be powerful spirit entities and experienced help should be sought when dealing with them. If left undisturbed, some of these spirit entities are no real threat to humans. Certain spirit entities actively avoid human contact and will only cause problems under two circumstances:

- First, when humans move into areas that are occupied by the Elemental or Nature Spirit and disturb them. In this situation there can be several problems and a solution must be found to placate the spirit entities in order to live in harmony, or else the area should be vacated.
- Second, when an Elemental and Nature Spirit is used as part of a magical ritual (especially when used for psychic attacks initiated by sorcerers of black magic).

SPIRITS OF THE ELEMENTAL REALMS

Elemental Spirits, or "Elementals," are believed to be the guardian forces of the primary Elements of Nature, and they exist within an infinite variety of classes. They are superior to man in intuition and magical powers and are said to only exist within the energetic fields (realm) of the four ancient Elements (Fire, Water, Earth, and Wind/Air). Elemental Spirits can never exist or act beyond the energetic fields of their own particular energetic currents. Their initial function is

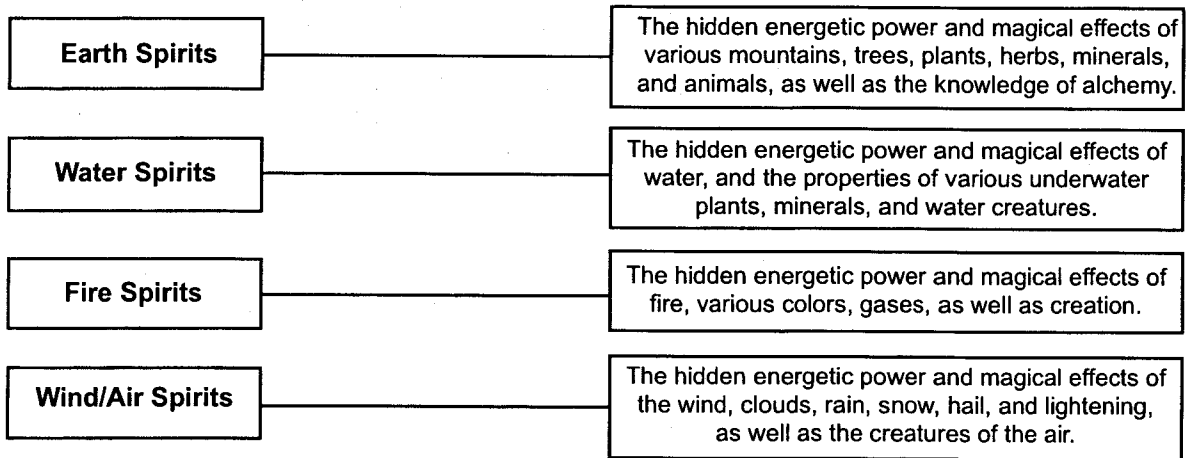


Figure 1.67. The Four Categories of the Elemental Spirits

the routine “maintenance” of insuring the active and consistent power of their associated Element (Figure 1.67).

Elemental Spirits are composed only of the purest substance of their particular Element, and thus they maintain a long life span. They do not however, possess an immortal spirit, and will eventually dissolve back into their own particular Element.

It is dangerous to work with any spirit entity, especially Elementals, before gaining some experience of them. Elementals can be exceedingly mischievous and unpredictable, especially to those who are unprepared or who underestimate their power. Angry Elementals working together are truly an awesome thing to behold, especially since they are capable of manifesting the enormous power of nature itself.

The ancient Daoist sorcerers were taught to transform their Energetic Body and Spirit Body, shape-shifting into the energetic form of each of the Element’s energetic natures. The ancient sorcerers would then project themselves into the “kingdom” of each particular Element in order to initiate contact with, and eventually control, these Elemental beings. The Daoist sorcerers would later summon these beings into the physical world in order to initiate control over the natural environment, causing rain, hail, snow, etc.

An Elemental is never intrinsically evil. In its

natural state it is innocent to behold and is both powerful and beautiful in its manifestation. Many Elementals who exist at the higher spirit realms bask in spiritual atmospheres of devotion and divine significance. Some of these powerful Elementals are commonly used in rituals of High Magic and become involved in important ceremonies focusing on the energetic fusion of the supernatural powers of Heaven and Earth. Some of them linger in places of worship, invisibly urging disciples to emotionally and spiritually release more of themselves to the divine and energetically transform to a higher spiritual level.

However, through human contact, certain Elementals have developed a craving to absorb human energies and have transformed their original nature into one of “demonic manifestation.” Certain Elementals that exist in the lower spirit realms have been contaminated over the centuries through encounters with powerful sorcerers who have constrained them to fulfill specific commands. Threatened, degraded, and familiarized with some of the most violent and negative human passions, these spirit entities have become a major concern for disciples of all occult practices. As a greater number of these lesser Elementals learn from the negative passions of dark sorcerers, more and more Elementals eventually go rogue and begin to avail themselves of human life force energies. This energetic result is often seen in specific forms of alco-

holism and hypersexuality. The energetic forms of these spirit entities can be seen clairvoyantly, haunting bars, brothels, and such places where they hope to feed. Where there is any feelings of guilt (which is basically a form of fear) or fantasy, the individual's Wei Qi Field is likely to become weakened. When attaching to the unsuspecting human, all that the Elementals desire is to insure that they have more energy from which to feed and clothe themselves. In the meantime however, the victim's physical health and general morale deteriorates under the constant bombardment and steady depletion of his or her energetic fields. Eventually and inevitably the victim's energetic field is completely broken up and destroyed from within.

The following is a description of each of the four ancient Elemental Realms and the spirits that inhabit them:

Earth Spirits

These energetic forms are said to exist within the dark, subterranean realm of the Earth kingdom. When manifesting in human form, they tend to have short, solid bodies, usually two to four feet in height, and are commonly known as the "little people." Earth Spirits often have deeply tanned skin, long black hair, with flashing dark brown or hazel eyes. They have broad faces, round cheeks, wide noses, heavy chins, full lips, wide shoulders and hips, short limbs, short but powerful fingers, and thick ankles.

Earth Spirits possess the understanding of the hidden energetic power and magical effects of various mountains, trees, plants, herbs, minerals, and animals, as well as the knowledge of alchemy.

Caution: When first traveling into the kingdom of the Earth Spirits, a Daoist sorcerer would never speak or make any remark to an Earth Spirit until the spirit first spoke directly to him or her. They should instead observe the various energetic activities of the Earth Spirits, but never be the first one to ask a question. Otherwise, the sorcerer ran the risk of having the Earth Spirits gain control over him or her instead of the sorcerer gaining control over the Earth Spirit. If the Earth Spirits gained control over the sorcerer, the sorcerer would have a difficult time returning into his or her body. After a certain period of time, the silver

cord between the Soul Body and the Physical Body would sever, resulting in the death of the sorcerer (caused by a heart attack). If, however, the Earth Spirits initiate the conversation, it is a sign that they regarded the sorcerer as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Earth Spirits would naturally seek to become obedient servants of the Daoist sorcerer.

Water Spirits

These energetic forms are said to exist within the aquatic realm of the Water Element. The ancient Daoists believed them to be the guardian immortals of springs and subterranean treasures. When manifesting in human form, they tend to be predominantly female and are very close to human form in appearance, shape, and height. The Water Spirits are very beautiful, fluid and graceful. This kingdom possesses the most attractive energetic forms out of all types of Elementals.

They are generally receptive, empathic, and intoxicatingly erotic beings. Constantly seeking love and approval, they delight in praise and affection.

Water Spirits often have long, straight or wavy dark hair and green or light brown eyes. They have narrow faces, hollow cheeks, long noses that tend to curve upwards, small teeth, small mouths with thin lips, long necks, and thin hands with elongated fingers. When in their presence, the touch or their hands or lips feels chilly and damp.

Water Spirits possess the understanding of the hidden energetic power and magical effects of water, and are versed in the properties of various underwater plants, minerals, and water creatures.

Caution: When first traveling into the kingdom of the Water Spirits, a Daoist sorcerer would never speak or make any remark to a Water Spirit until the spirit first spoke directly to him or her. They will observe the various energetic activities of the Water Spirits, but would never be the first one to ask a question. Otherwise, the sorcerer ran the risk of having the Water Spirits gain control over him or her, instead of the sorcerer gaining control over the Water Spirit. If the Water Spirits gained control over the sorcerer, the sorcerer would have a difficult time returning into his or her body. After a certain period of time, the silver

cord between the Soul Body and the Physical Body would sever, resulting in the death of the sorcerer (caused by a heart attack). If, however, the Water Spirits initiate the conversation, it is a sign that they regarded the sorcerer as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Water Spirits would naturally seek to become obedient servants of the Daoist sorcerer.

Wind/Air Spirits:

These energetic forms are said to exist within the vaporous realm of the Wind/Air Element. When manifesting in human form, they are predominantly female and are small and slender in appearance. They have soft, graceful, vaporous bodies that are quick and elusive, in constant motion, and difficult to follow with the senses. They are shy, restless, intelligent, witty, curious, and generally avoid contact with humans.

Wind/Air Spirits often have curly blond or light brown hair, golden complexions and large wide set gray or blue eyes. They have long noses, small chins, wide mouth, narrow waist and hips, and deep chest.

Because they shift and change constantly, Wind/Air Spirits are more difficult to see with the eyes than are the other Elemental Spirits. When in their presence, there is always a feeling of gentle breath upon the skin, which causes the small hairs to rise and gives one goose-bumps.

Wind/Air Spirits possess the understanding of the hidden energetic power and magical effects of the wind, clouds, rain, snow, hail, lightening, and the creatures of the air.

Caution: When first traveling into the kingdom of the Wind/Air Spirits, a Daoist sorcerer would never speak or make any remark to a Wind/Air Spirit until the spirit first spoke directly to him or her. They will observe the various energetic activities of the Wind/Air Spirits, but would never be the first one to ask a question. Otherwise, the sorcerer ran the risk of having the Wind/Air Spirits gain control over him or her, instead of the sorcerer gaining control over the Wind/Air Spirit. If the Wind/Air Spirits gained control over the sorcerer, the sorcerer would have a difficult time returning into his or her body. After a certain period of time,

the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the sorcerer (caused by a heart attack). If, however, the Wind/Air Spirits initiate the conversation, it is a sign that they regarded the sorcerer as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Wind/Air Spirits would naturally seek to become obedient servants of the Daoist sorcerer.

Fire Spirits

These energetic forms are said to exist within the spiritual realm of the Fire Element. When manifesting in human form, they tend to have slender bodies with small hands and feet. Fire Spirits often have curly red or strawberry-blond hair, flushed complexions and intense golden or gray eyes. They have smaller triangular faces, with wide foreheads, high cheekbones, small or snub noses, small ears, arching eyebrows, thick red lips, and abnormally thin, long necks.

They are generally restless, quick, in constant motion, and continually flickering about, moving like flames. They are sometimes forward, aggressive, confrontational, independent, and difficult to control. When in their presence, there is always a feeling of warmth and power, charged with electricity (similar to the feeling one gets just before a thunderstorm).

Fire Spirits possess the understanding of the hidden energetic power and magical effects of fire, various colors, gases, as well as creation.

Caution: When first traveling into the kingdom of the Fire Spirits, a Daoist sorcerer would never speak or make any remark to a Fire Spirit until the spirit first spoke directly to him or her. They will observe the various energetic activities of the Fire Spirits, but would never be the first one to ask a question. Otherwise, the sorcerer ran the risk of having the Fire Spirits gain control over him or her, instead of the sorcerer gaining control over the Fire Spirit. If the Fire Spirits gain control over the sorcerer, the sorcerer would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the sorcerer (caused by a heart attack). If, however, the Fire Spirits initiate the conversation,

it is a sign that they regarded the sorcerer as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Fire Spirits would naturally seek to become obedient servants of the Daoist sorcerer.

SPIRIT SNAKES AND SPIRIT SPIDERS

Some of the most troublesome form of evil entities encountered are spirit snakes and spirit spiders (Figure 1.68). Snakes and spiders negatively influence an individual through the induction of fear and control, which leads to a form of spirit oppression. These spirit entities work mainly through telepathic manipulation, hypnotic manipulation, and dream intrusion (leading to horrendous nightmares). Many individuals suffering from psychic attacks or a series of attacks launched by negative spirit entities are at the mercy of spirit snakes or spirit spiders launched by malevolent sorcerers. These spirit creatures are generally black or dark in color, and they either coil around the subconscious energy of their victim or envelop them in a web-like delusion (feeding off of the released traumatic emotions during the victim's sleep). These spirit entities usually come in pairs and also lay eggs.

In order to effectively remove a spirit snake or spider, after completing the "One Through Ten" meditation and the "Three Invocations," the sorcerer proceeds as follows:

- Identify and remove the spirit snake or spider initially responsible for the psychic attack or infestation. If there is more than one, remove them all.
- Connect with the Divine, and incinerate the spirit snakes or spiders with divine fire.
- Identify and remove any mates of the spirit snake or spider. The mates are usually hidden deeper in the individual's internal organs or barely visible in the individual's subtle energetic fields. These mates must be removed completely for the individual to regain spiritual sovereignty and healing to occur.
- Connect with the Divine, and incinerate the mates of the spirit snakes or spiders with divine fire.
- Next, identify and remove any eggs left by the spirit snake or spider. The eggs may be

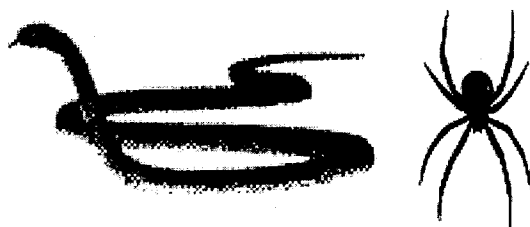


Figure 1.68. Spirit Snakes and Spirit Spiders

small or large in size, single or in clusters, and can be difficult to find. However, it is important that every egg be located and removed.

- Connect with the Divine, and incinerate the eggs of the spirit snakes or spiders with divine fire.
- Finally, connect with the Divine, and fill the individual with divine healing light.

SENSATIONS ATTRIBUTED TO THE PRESENCE OF SPIRIT ENTITIES

The following is a brief description of various sounds, smells, and visions that are commonly attributed to the presence of spirit entities.

- **Sounds:** Strange sounds and disembodied voices are symptoms of paranormal activity and are often attributed to psychic attacks. There are many cases when victims who were responsible for committing horrendous crimes reported that they were told to perform such acts by voices in their head (i.e., Son of Sam). These sounds and voices are often heard during the presleep period and become more intense and more frequent during the psychic attack. The types of spirit noises will vary as will the volume. What is commonly heard is furniture being moved, knocking and tapping, growling, and muttering voices.
- **Smells:** Strange odors are common during paranormal activities. Psychic smelling (the ability to detect non physical odors) is one of the easiest psychic abilities to use. The most common smell noted during a strong negative spirit entity attack is the manifestation of something like a mixture of rotting meat, feces, and cat urine. The stronger the smell the more powerful the manifestation.
- **Visions:** Spirit lights of bright luminous col-

ors are common symptoms of paranormal activity, often seen through peripheral vision as momentary glimpses of movement. These small lights can appear and vanish within seconds. Good spirit entities as well as spirits of recently deceased individuals often manifest through these types of vibrant colorful lights. Black lights and shadows however, indicate the presence of negative spirit entities. This is especially true if clusters of small black lights swarm together like black flies. This is an indication that the presence of a strong negative entity is building up in a specific area that should be immediately evacuated until the manifestation stops and the appropriate countermeasures are taken to cleanse the environment.

Additionally, the observation of large luminous blobs or groups of orbs moving in groups inside or outside specific houses at night indicates a high likelihood of spirit entity manifestation. The glowing light of an luminous orb will stay visible much longer than the smaller lights, often glowing for several seconds or more before disappearing.

Another form of spiritual apparition is observed as an opaque or transparent image of a person. Such images are commonly seen with blurred features. Disembodied faces, hands, and other body parts are also commonly observed, and these sometimes manifest to the degree that they can be touched (feeling cold and clammy due to the nature of the ectoplasm).

Spontaneous visions are also common, especially if the victim has developed the facility of inner-vision. Generally the visions are constructed of upsetting images designed to emotionally offset the victim. The most common time to see these visions is between the waking and dream state. The purpose and function of this is to initiate nightmares, causing the individual to experience extreme anguish and discharge large amounts of emotional energy off of which the spirit entity can feed. This is why victims are advised to discount all dreams and visions that occur during suspected psychic attacks.

CHILDREN AND SPIRIT ENTITIES

The presence of a child is the key ingredient in most poltergeist activity. The child provides the energy needed for the manifestation to occur. Because children are mentally and emotionally weaker than adults, they are extremely vulnerable to the influence of psychic interference.

Many babies and children suffer greatly at the hands of supernatural influences because they cannot defend themselves and often cannot even complain. When a child is brought to the point of mind numbing terror, its natural defenses fall and the child becomes open to spirit invasion, telepathic manipulation and ultimately long term psychological conditioning.

Sometimes, spirit entities act as protectors of children, for example. A friend of mine is a Jesuit Priest whose responsibilities entail investigating poltergeist phenomenon and performing exorcisms for the Catholic church. During one of his excursions, the church dispatched him into China along the Tibetan border in order to investigate a poltergeist haunting that was currently tormenting certain elders from one of the local parishes. The Christian family had a 12 year old Tibetan servant girl, whom the Chinese family had been habitually treating discourteously and cruelly for many years. This Chinese family had an extreme prejudice towards the Tibetans, but they had nevertheless accepted the young orphaned girl as a servant. The local priest could not remove the "demonic entity" and had petitioned the church to have a exorcist come to the house and perform the needed ritual. After meeting the family, my friend, along with the Chinese family, sat down to eat a dinner consisting of baked chicken and vegetables. Everyone stood around the table, holding hands and giving thanks (except for the young Tibetan servant girl who was ushered out of the dining room to eat alone). After saying the prayer, the family and my friend sat down to begin to eat. Immediately (according to my friend), it seemed as if a line had been drawn several feet above the table and salt poured out of thin air onto the food for about 90 seconds. This of course startled my friend and ruined the food. My friend

and his colleague (generally exorcists travel with an assistant) asked the family to leave the house and immediately began performing the exorcist ritual. After summoning the demonic spirit they began to interrogate it as to why it was performing such malevolent activities. The spirit entity informed the priest that he was the guardian of the Tibetan servant girl and that he would continue to punish the Chinese family until they showed compassion towards the child. My friend was in a dilemma. He could not exorcise the spirit entity as it was serving an important function in protecting the life of the young girl. He also could not inform the family that these many years of poltergeist activity was due to their conduct in mistreating the young Tibetan girl for fear that the Chinese family would either attack the young girl and throw her on the street or worse. He resolved to inform the family that the spirit entity could not be exorcised and then left a few days later.

- **Attacks on Children:** It is sad to note that psychic attacks on children are extremely common, as most children at one time in their life have experienced one form of psychic attack initiated by a spirit entity. Children become prime targets for spirit entities because they are young, have an abundance of life-force energy, have underdeveloped personalities, malleable minds that are easily influenced, and they are easy to energetically attach to, possess, control, and influence.

For example, in the early 2000's, I was attending a bible study in Central California. While on the couch talking with a member of the church, I felt a shift in the room and noticed the pastor's daughter had entered into the study area. She was about ten years old. I observed with amazement a spirit entity descend through the ceiling, enter into the top of her head, and possess her body. Her features contorted when this happened, as the spirit slipped inside its host. Immediately she began acting up and causing a terrible ruckus and all attention focused right on to her. After several minutes, everyone's attention (Qi and Shen) was pouring into the girl, trying to console her. You could actually feel the spirit

entity absorbing and draining the life force from everyone in the room. I understood that the spirit entity was using the little girl's body like a sponge to absorb all of the energy in the study area. After several minutes the pastor picked her up and carted her off to bed. She left the room still screaming and eventually fell asleep within several minutes after placing her in her bedroom. I was at a loss; I couldn't tell the pastor what had happened because of his disbelief and ignorance in the supernatural ability of certain spirit entities which conflicted with his Christian ethics (the belief that "God would never allow such a thing to happen"). It was obvious to me that the pastor's ignorance about spirit entities and blinded ego about his family's vulnerability had left his children open and susceptible to such encounters (being easily victimized by a rogue spirit entity).

Encounters with negative spirit entities can begin at any age, and are especially common during infancy. If allowed to continue, the chronic victimization by the negative spirit entity will become a normal part of the individual's existence (i.e., they will accept these situations as "normal" or refuse to tell anyone for fear of being rejected or thought of as "weird").

Most parents lack the understanding or belief that a spirit entity would affect or influence their child. This widespread disbelief in the supernatural allows the victimization of their child to continue unchallenged. No matter what the negative spirit entity does to the child, the parent will refuse to believe the child's report, or will often punish the child for worrying or causing the parent "unnecessary" stress.

There are three main symptoms that indicate when children are experiencing psychic attacks induced by negative spirit entities. These three symptoms, sleep disturbances, sleep deprivation, and night-terrors are described as follows:

Sleep Disturbances: Because children are easy, uncomplicated targets, with an abundance of life force energy, any type of sleep disturbance should be carefully examined. It

is estimated that 20% of all children and 10% of all adults experience chronic nightmares. During nightmares, an individual will always be actively experiencing REM (Rapid Eye Movement). This state of activity is when the spirit realm "downloads" information into the subconscious mind of the sleeping individual. During this stage, negative spirit entities are able to implant images that can be later used and activated to cause chronic nightmares.

Sleep Deprivation: Negative spirit entities have been known to hold children in trance-like states throughout much of the night. Although their bodies may be allowed to rest, their minds are held prisoner, captive in an active and awake state. During this time period, the child is shown a string of animated visions. This sleep deprivation process is similar to the military style of brainwashing used by the government. During the brainwashing period the individual is denied sleep until his or her mind is weakened to the point that it becomes highly vulnerable to suggestions. The individual can then be reprogrammed, and all of his or her memories, beliefs, and personality traits can be dramatically altered.

Night-Terrors: Frequent nightmares and night-terrors are one of the most common indicators that the child is experiencing psychic attacks initiated from negative spirit entities. Night-terrors (also known as sleep-terrors) are different than nightmares. It is estimated that 5% of all children and 1% of all adults experience night-terrors. In Daoist magic, one popular technique used by dark sorcerers is to dispatch the "Night Tormentor" onto an intended victim. The constant attack of the Night Tormentor causes sleep deprivation, which makes the victim more susceptible and vulnerable to manipulation and control.

After several nights of experiencing night terrors, the negative spirit entity will often begin to coexist with the child. The spirit entity will often try to gain the child's confidence, pretending to care for him or her, while slowly increasing its control over its victim. The child will often be aware that the spirit

entity is near (i.e., sometimes seeing them or hearing its voice) and will sometimes label them as an "invisible playmate." Typically the spirit entity uses the "rewards and punishments" approach to conditioning the child into responding to its will.

Children should not be allowed to sleep alone when having episodes of nightmares or night-terrors. If a negative spirit entity is indeed tormenting the child, having it sleep between both parents is a good way to protect the child. Changes in a child's behavior should be viewed as a warning sign that something is wrong. This is especially true if the child suddenly expresses symptoms of being tired, listless, withdrawn, cruel, selfish, or emotionally demanding and aggressive.

HOW AND WHY NEGATIVE SPIRIT ENTITIES ATTACK

There are many unseen spiritual forces that affect our lives, in both positive and negative ways. These subtle spiritual forces can have a powerful influence and effect on our physical, energetic, and spiritual bodies. Many people choose not to acknowledge these supernatural influences (especially the forces of darkness). However, for various complex metaphysical reasons, sometimes energetic portals are opened between the dimensions of the spirit realm and that of the physical realm. Sometimes after these energetic portals open, the resulting interactions with humans can lead to heightened states of enlightenment, or great times of turbulent suffering.

Because of their energetic matrix, living beings can provide a source of sustenance (food and shelter) to all spirit entities. Entangled interactions can sometimes lead to a form of psychic attack, resulting in various types of energetic disruptions occurring in an individual's everyday life. As a rule, once a spirit entity moves into the physical dimension they cannot stay very long unless they absorb life-force energy from living organic beings (human or animals). This factor can explain the "urgency" of some types of psychic attacks and it also helps to explain the sinister phenomenon usually associated with psychic attacks.

These types of psychic attacks are specifically designed to emotionally imbalance and weaken the victim, making them more susceptible to harm (physical, emotional, and mental), spiritual oppression, or possession. As the spirit entity moves to gather life force energy and gain control over the victim's life, the human body's energy field (being the center of its attention) begins to break down and expose its innate internal weaknesses.

Sometimes negative entities are driven to attack, in much the same way a wild predator instinctively preys on weaker animals. It is a known fact that negative spirit entities tend to prey on spiritually vulnerable humans. They are also attracted to and feed off of negative emotions such as anger, grief, fear, guilt, shame, anxiety, and lust. For the most part, negative spirit entities tend to be interested in humans much the same way humans look upon cattle, or wild game, or any "play" thing. The most common motivations for a spirit entity to attack a human are described as follows (Figure 1.69):

- **Food:** Humans are powerful generators of life force energy, which is a primary form of sustenance for spirit entities. According to ancient belief, all earthbound spirits, nature spirits, and demonic entities must have energy to exist. One of the simplest forms of ingesting energy is through vampirism wherein the spirit entity envelops and feeds off of the life force energy of their victims (this includes energy produced from minerals, plants, animals, and humans). Strong emotions produce a powerful charge of energy which can be easily ingested by spirit entities. That is why certain households will contain spirit entities that have existed throughout family generations, by facilitating the production and release of toxic emotional states (i.e. generations of alcoholics or sex addicts). The more the spirit entities can facilitate the release strong emotions the more powerful they can become.

Once, while lecturing in Massachusetts, I went with some friends to Salem to visit a traveling Chinese exhibit that was currently passing through. The five of us parked the car and began to walk through the streets of Old

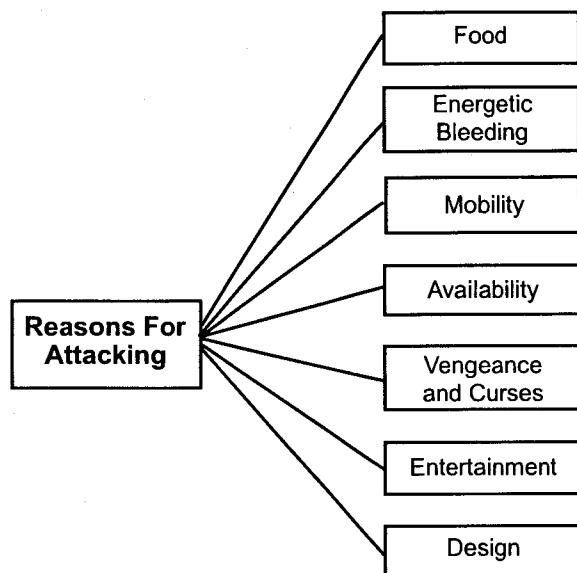


Figure 1.69. The seven most common motivations for a spirit entity to attack a human

Salem. Fascinated by the shops, I stopped my friends and told them I'd like to step into one of the "witch" shops to see what it was like. As I walked in it reminded me of a typical tourist store with trinkets and gadgets and various witch paraphernalia. Needless to say I was not impressed and after only a few minutes left the shop. My four friends had waited for me outside, being afraid to enter the shop.

As we continued our walk towards the museum we passed a young man in his early 30's sitting on the street. He had three black spirit entities, about the size of extremely large alley cats, positioned around his body. These large cats were spirit entities created by the sorcerer as "helpers" (sometimes called a "fetch"), and are commonly dispatched to do his bidding. My sense was that he had positioned himself on the corner to allow his spirit entities to feed off of the life force energy of unsuspecting tourists. I immediately enveloped my four friends, which drew his attention. We both energetically squared-off, and I looked at him and grinned, saying in my mind "if you don't, I won't." At this point he grinned back at me and then looked to the ground and then looked away.

As we continued walking, my friends were saying things like, "Dr. Johnson, I'm so shocked. I can't believe you went into "that" store!" To which I responded, "We have stores like this where I come from in Cannery Row. They're just tourist shops, and the contents are all energetically dead. I'm more shocked at all of you for not noticing the sorcerer that we just passed with the three shadow spirits at his disposal."

- **Energetic Bleeding:** Supernatural phenomenon are sometimes produced by the uncontrollable release of Qi escaping from an individual's energetic and spirit bodies. In the early stages of training, some students of occult practices will be the center of unsought psychic phenomenon (i.e., poltergeist phenomenon, involuntary out of body experiences, and uncontrollable experiences of clairvoyance and clairaudience, etc.) as a result of these uncontrolled energetic discharges. Occasionally, such levels of discharged energy occurring within the spirit realm will attract the attention of spirit entities.

The release of free-flowing energetic substance is sometimes called "energetic bleeding," and can generate a great physical and energetic fatigue if remained unchecked.

Sometimes enough of this energetic substance is released into the surrounding environment in order to form an energetic vehicle that can be inhabited by the consciousness of other individuals (i.e., other sorcerers and spirit entities). Often times poltergeist activities will occur among non-occult children, adolescents, or young adults who are experiencing such uncontrollable free-flowing energy.

The danger of energetic bleeding (apart from the resulting physical exhaustion and the possibility of the poltergeist using it to physically manifest or smash things) is the risk of encountering psychic intervention initiated by rogue malevolent spirit entities or Elementals. These powerful spirit entities are attracted to the discharged energy, similar to a shark following the scent of blood trailing in the water for several miles. The attraction and craving that these spirit entities develop for hu-

man energies is extremely detrimental to the human "food source."

- **Mobility:** As explained before, some spirit entities need to connect to an animal or human in order to "hitchhike" and cross certain energetic barriers. Therefore, their travel is limited by the availability of humans and animals.
- **Availability:** Some spirit entities require close human contact in order to exist within the physical realm. This interaction facilitates a parasitic relationship between a spirit entity and a human, causing a type of symbiotic relationship to exist. Some spirit entities have coexisted with a great number of humans down through the ages because the human body is short lived compared to the life of a spirit entity. This necessitates a chain of susceptible human hosts for the survival of the spirit entity (for example, spirit animals and spirit protectors being passed down from parent to child). This sometimes requires the spirit entities to regularly invade (through dreams and visions) and form attachments with living hosts in order to insure their ability to stay in the proximity of the physical realm.

Sometimes the vulnerability of an individual's health will attract a spirit entity, which can result in psychic attacks. When an individual is sick, his or her natural defenses become weakened as the body diverts its life-force energy to support and reinforce its immune function. During a serious illness (especially during the convalescent period) an individual's energy becomes so depleted that his or her natural psychic defenses become non-existent. Once a psychic attack is initiated, the victim is often left in a state of chronic weakness. Subtle changes occur in the Qi and Shen of the victim's body after the first successful psychic attack. This in turn makes the individual more susceptible to additional attacks in the future.

Still other times, an attack can be initiated when a spirit entity has first reached its target sight and has low energy. Because the spirit entity needs time to build its strength before it can interfere with or attack its victim, it will

sometimes take any source available in order to “feed” (including “innocent” bystanders). This is one reason why nocturnal attacks can happen on sleeping victims; the negative spirit entity quickly feeds on the sleeping victim and then moves on towards its primary target. Energy is drained in this fashion by osmosis (imagine the entity being a dry sponge and the sleeping individual as a puddle of vital fluid).

- **Vengeance and Curses:** Sometimes spirit entities can be summoned and dispatched by dark sorcerers. The motivation of these attacks is usually vengeance or jealousy. These types of attacks can also be initiated by the spirit entities ability to project using moving clairvoyance. In order to invade a victim from a distance, the sorcerer observes the victim and dispatches the spirit entity into the victims dwelling. In order to accomplish this type of Psychic Attack, the spirit entity must either be highly experienced or hosted by someone with natural clairvoyant ability. In this type of attack the victim may not be aware of what is energetically transpiring until suddenly a natural phenomenon started occurring.

It is a well known fact that spirit entities are capable of causing dormant psychic abilities to manifest within spirit mediums and channels. This is done by stimulating the medium's energy body and directly activating access to the individual's psychic potential. By stimulating the individual's Yintang (Third Eye), the spirit entity can activate Spirit Travel (moving clairvoyance) and open a doorway between the host's and its target. Once this doorway is opened, the negative spirit entity can then project directly into the victim and carry out its attack. This is similar in principle to how sorcerers can induce out-of-body experiences and immediately project themselves to chosen locations by visualizing a specific target and willing themselves there.

- **Just For Entertainment:** Some spirit entities are just plain vicious and enjoy preying on vulnerable or weak-willed humans. Certain spirit entities are limited as to how they can interfere with their human victims. For example, the vic-

tims must first be sensitive enough for the attacks to be perceived (although nonsensitive individuals are still vulnerable, drugs and alcohol increase their vulnerability). The negative spirit entities need their influences to be “sensed” by their victims, in order to constantly produce negative emotions and emotional discharges to feed off of.

Sometimes a direct attack can occur when susceptible people come in close contact with other individuals who carry aggressive negative entities within their energetic space. This can especially happen when an individual enters an area that is contaminated by negative spirit entities, such as a haunted house. If a negative spirit entity senses any form of vulnerability they will often immediately attack. Depending on the strength and experience of the spirit entity, a wide range of symptoms can manifest (such as unnatural thoughts and compulsions, feeling anxiety, fear, depression, visual distortion, difficulty breathing, cold sensations, muscle cramps, severe head pain, and sometimes partial or even full paralysis). These sensations are more likely to happen at night, when negative spirit entities roam about.

A direct attack can be a temporary encounter, especially if the victim is briefly exposed to the spirit entity. However, even short exposures can be exhausting and draining. Within minutes, a negative spirit entity can drain the energetic field of a highly sensitive person. Sometimes victims are energetically “tagged” and targeted for future invasion. Some mystics believe that negative spirit entities memorize the psychic scent of their victims, and later track them down.

- **Design:** Some spirit entities are created as “guardians” and are designed to protect certain people, places or things at all costs. Depending on the original “creators,” these spirit entities can be highly intelligent and extremely dangerous. However, because all created forms of spirit entities are bound by certain limitations, some semi-balance of a standard pattern will always emerge and expose its greatest weakness.

SELF-DEFENSE AGAINST GHOSTS AND SPIRIT ENTITIES

It is essential to understand the energetic nature and limitations of ghosts and spirit entities, especially while they are manifesting within the physical realm and affecting the human body. This understanding helps the sorcerer to analyze such problematic encounters, and it therefore allows him or her to take the appropriate countermeasures. The following countermeasures have been successfully used to combat actual psychic attacks from a wide variety of negative spirit entities. According to ancient Daoist traditions, for example, one of the most powerful ways to disrupt an attack initiated by a negative spirit entity (not a demonic entity) is to step across a flowing river (rivers, streams, water mains, and water pipes). This technique has been used successfully in modern times by simply having the victim immediately cross over a garden hose of running water that has been coiled into a "magic circle."

There are certain Daoist Incantations, Hand Seals, and energetic patterns that are believed to be able to paralyze and imprison ghosts and lower level spirit entities. These spiritual words, gestures, and patterns are believed to have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the art and skill of exorcism.

Any item of spiritual propriety releases a higher resonance of divine light, something that is also achieved by the personal cultivation of one's internal power. These subtle luminous fields attract ghosts and spirit entities (compassionate or malevolent). In certain cases, it is important for the individual to "Close the Ghost Gate" in order to stop or prevent any unwanted ghost or spirit entity from entering the meditation room. The following pattern for Closing the Ghost Gate is a popular technique used by the Mao Shan priests, from the Zheng Yi Daoist tradition. This specific pattern of Closing the Ghost Gate resembles the image of an individual (represented by the Chinese Character "Ren" meaning person) placed into a jail-cell (Figure 1.70), and is drawn by making 12 separate strokes, describes as follows:

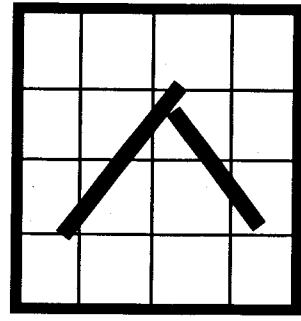


Figure 1.70. The Pattern of Closing the Ghost Gate

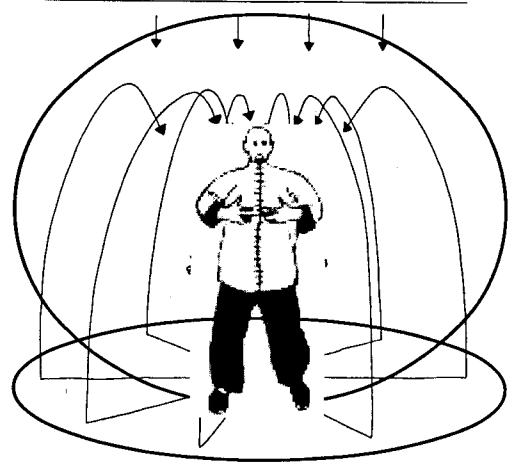


Figure 1.71. Using imagination, create an energetic circle surrounding your physical body

- Begin from a Wuji posture, with both feet standing slightly wider than shoulder's width apart. Perform the One Through Ten Meditation and the Three Divine Invocations.
- After completing the Three Divine Invocations, imagine and feel the intense internal heat and divine light shine forth from the Taiji Pole. Using imagination, create the protective energetic field of a magical circle surrounding your physical body (Figure 1.71). Once the magical circle has been created, locate its center and then step back five paces. You should now be standing outside the center of the magic circle, at its rim. This action forms an energetic Talisman that defines the energetic space for the ritual.
- Once you are secure at the rim of the magic circle, adopt the standing "Immortal Post" posture and begin to imagine and feel your entire

body creating ripples that constantly vibrate and emanate from your center core like waves of water. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the rings of ripples within the magic circle to become larger and expand outward (Figure 1.72).

- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe, the vibrating waves will automatically stir up all of the Ling Qi within the surrounding area, causing all of the spirit entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of how the initiates of the Zheng Yi Sect perform their exorcism.
- Once the spirit entities have been brought out, place them a minimum distance of three feet outside the boundary of your energetic circle. Each type of spirit entity is assigned a specific distance and location outside of the energetic circle; the darker the spiritual force, the further away it should be placed. The different levels and types of spirit entities are divided into five categories according to power and influence, each placed an appropriate distance outside the sorcerer's own magic circle, described as follows (Figure 1.73):

Human Spiritual Influences: This category includes the energetic forms of Negative Thought Form Clusters and Projected Psychic Attacks. These types of spirits are to be placed in the first circle.

Evil Spirits and Ghosts: This category includes negative spirit entities which originated from departed human bodies. These types of spirits are to be placed in the second circle.

Nature Spirits: This category includes Plant Spirits, Animal Spirits, Nature Spirits (spirits that live within the realm of nature, tree spirits, rock spirits, river spirits, etc.), and Seductive Spirits (Incubus and Succubus Spirit Entities). These types of spirits are to be placed in the third circle.

Elementals: This category includes Snake Spirits (sometimes known as "Serpentine Demons"), Spider Spirits, and Elementals (spirits

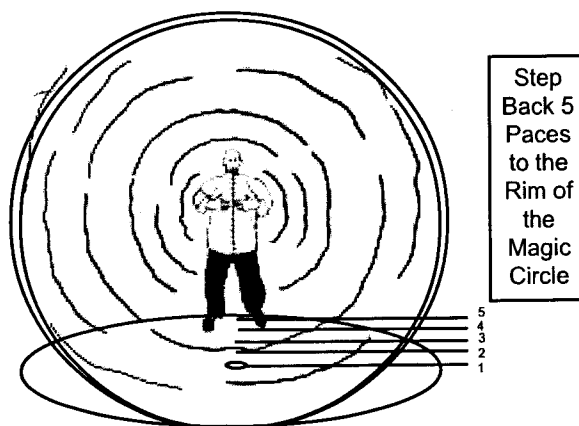


Figure 1.72. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration, causing the energetic circle to become larger as it ripples outward

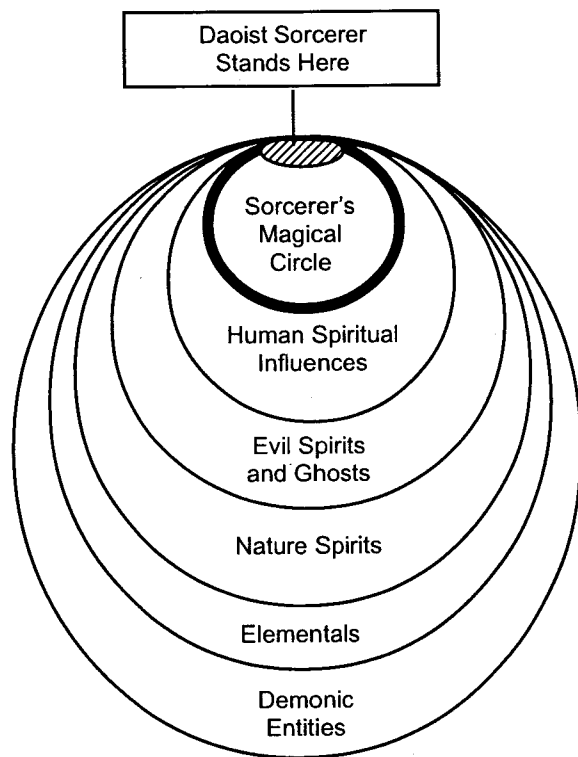
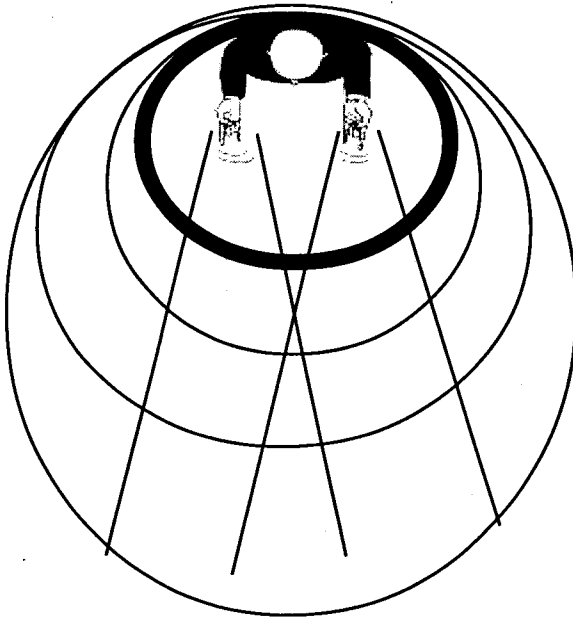


Figure 1.73. Each type of spiritual entity is assigned a specific distance out from the edge of the sorcerer's magic circle; the darker the spiritual force, the further away it should be placed

This first Daoist Hand Seal is used for detecting the presence of spirit entities



This second Daoist Hand Seal is used for detecting and dissolving the energetic fields of Evil Spirits. Once the sorcerer forms this particular Hand Seal, he or she should concentrate on dissolving the presence of the Evil Spirits with Divine Light.

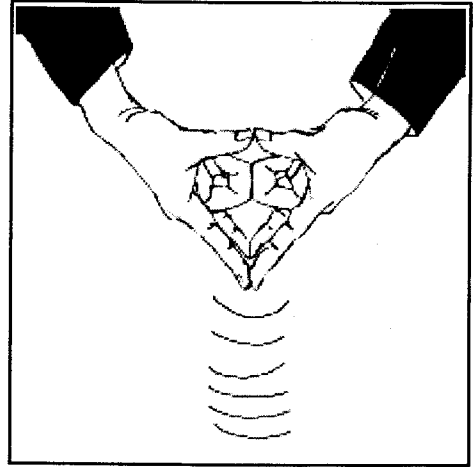


Figure 1.74. Hand Seals Used in Daoist Exorcisms

that live within the realm of the four elements of creation, Wind/Air spirits, Fire spirits, Water spirits, and Earth spirits). These types of spirits are to be placed in the fourth circle.

Demonic Spirits: This category includes spirits of the demonic realm (workers, soldiers, generals, princes, and lords). These types of spirits are to be placed in the fifth circle.

In ancient Daoist teaching, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as inanimate objects such as stones, household items, etc. Slightly more complex spiritual manifestations would appear as living plants; even more advanced spiritual manifestations would appear as beasts; and the most advanced spiritual manifestations would appear in human form, ranging from children, men and women, to immortals (angels and demons).

- It is important not to allow any of these spirit entities to penetrate the shield of your energetic circle. Place your attention and focus on their

energetic and spiritual presence, connect with the divine light of compassion, and begin to purify the space by either shrinking them until they dissolve or causing them to disappear.

- In ancient China, some Daoist masters would also use the "Bouncing on the Heels" technique after creating the magical circle in order to unveil any malevolent spiritual influences that may try to hinder the treatment of the individual. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the individual's spiritually influenced sickness to light, and then placing the spiritually induced sickness outside the boundaries of the magical circle.
- While bouncing on his or her heels, the Daoist sorcerer would sometimes use specific Hand Seals for detecting the presence of Evil Spirits. These specific Hand Seals acted as a type of unveiling device and were used in order to bring to light any spirit entities that were hiding within the environment's energetic or spiritual realms (Figure 1.74).

- Before you can imprison a ghost or spiritual entity, it must first be captured with a special Breath Incantation. Therefore the magical incantation "Rang Yang" (to accuse and command the spirit to make an appearance) is audibly chanted, repeated in a constant streaming undertone sound until the Evil Spirit makes its appearance. It is then frozen by shouting "Kong" (to freeze or paralyze), causing it to be frozen, trapped, and rooted in one spot (Figure 1.75). This Incantation acts as a sounded Talisman; its vibrational impact is used to freeze and control the spiritual entity. Such spells are especially powerful if orally repeated by divine men or women whose irresistible power and virtue naturally tend to paralyze spirit entities.

1. Rang - come, let it be
2. Yang - nourish, let it feel good
3. Kong - Freeze it

In ancient China the same Breath Incantation, "Rang Yang Kong" is audibly repeated to treat tumor growth. The ancient Daoists believed that by saying these words the tumor was frozen, stopping it from growing bigger or metastasizing.

- To form the pattern of Closing the Ghost Gate, start by making three horizontal lines in the air directly over the ghost, spirit entity, or energetic portal through which you have discovered that it enters into the room. Starting at the top and working downward, use the right handed Sword Fingers (Figure 1.76), move from the left towards the right direction three times.
- Next, make three vertical lines in the air, directly over the three horizontal lines. Starting at the left and working towards the right, use the right handed Sword Fingers, move from the top towards the bottom three times.
- Form the image of a box (symbolic of a jail) in the air, surrounding the energetic grid of three horizontal and three vertical lines. Starting at the top left and working from the left towards the right, use the right handed Sword Fingers, move in the following pattern: left, top, right, and bottom (Figure 1.77).
- Finally, form the image of a person (the Chi-

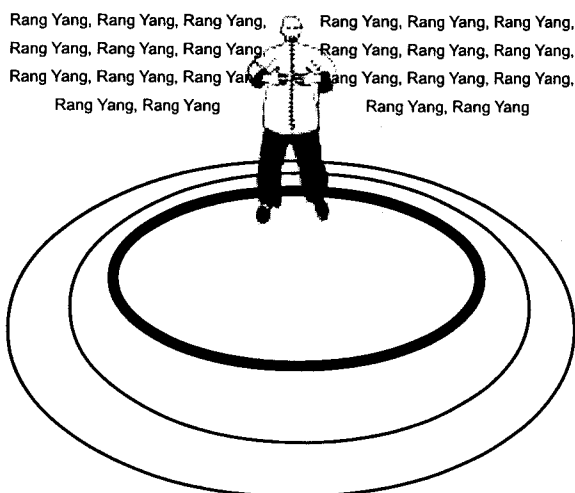


Figure 1.75. The Incantation "Rang Yang" is audibly repeated until the Ghost or Evil Spirit appears, then "Kong" is shouted in order to freeze it.

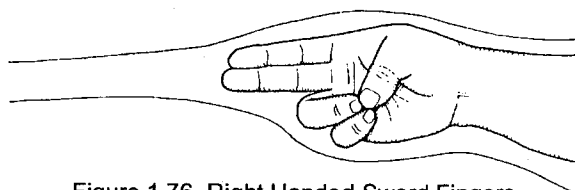


Figure 1.76. Right Handed Sword Fingers

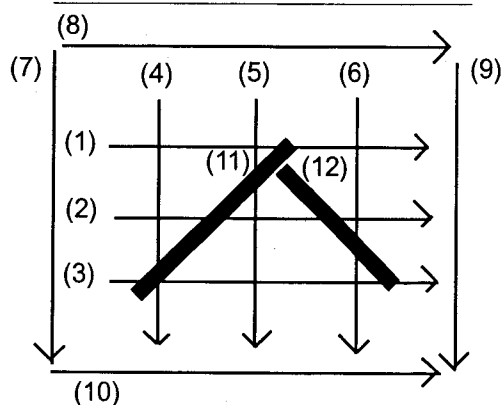


Figure 1.77. The Pattern of Closing the Ghost Gate

nese character "Ren") in the air inside of the jail. Using the right handed Sword Fingers, the first stroke moves from the top-middle towards the bottom left corner; the second stroke moves from the top-middle towards the lower right corner.

TALISMAN USED FOR SEE GHOSTS AND SPIRIT ENTITIES

In Mao Shan Daoism there is a secret talisman, incantation, and hand seal used to open the disciple's Third Eye (Yin Tang). Once the disciple's Third Eye is open, the sorcerer will be able to see the earthbound ghosts and spirit entities that roam within the material realm.

In order to open the Third Eye, the sorcerer will proceed as follows:

- First, the sorcerer will burn the following talisman (Figure 1.78) over the Earth Altar and then place the ashes into a bowl of water.
- Next, the spirit water is then used to wash the sorcerer's eyes.
- While washing the eyes, the following secret incantation is spoken:

**"To the Left and Right
all Heaven and Earth Rejoices.
Turning to the Right
the Sun and Moon shine brightly.**

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

- Finally, the secret hand seals are formed in order to activate the disciples psychic perceptions and open the sorcerer's Third Eye.

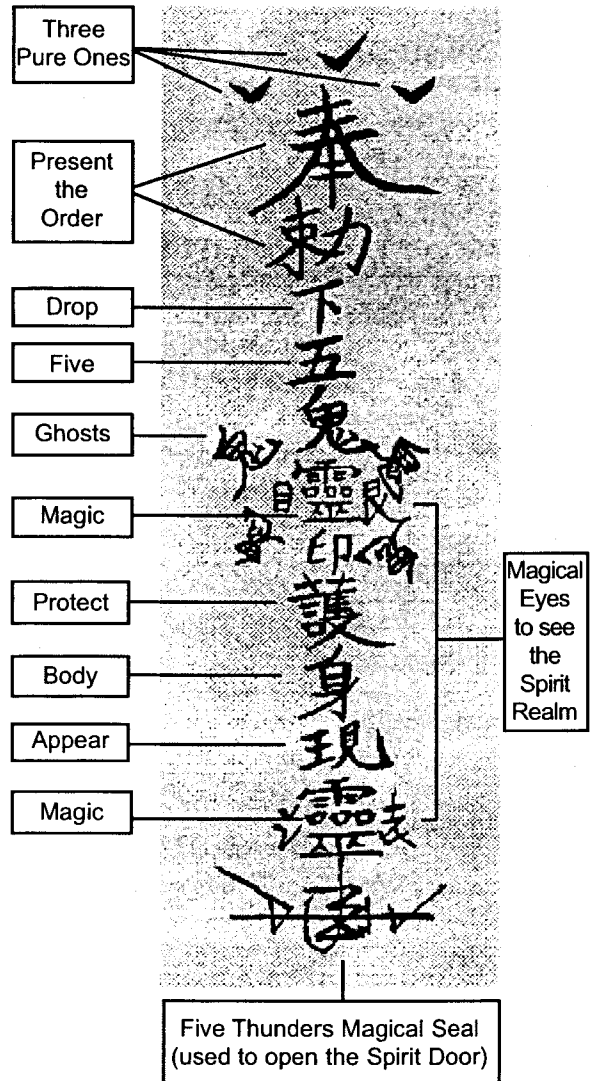


Figure 1.78. Talisman used to open the sorcerer's Third Eye, utilized in order to assist the disciple in observing ghosts and spirit entities.

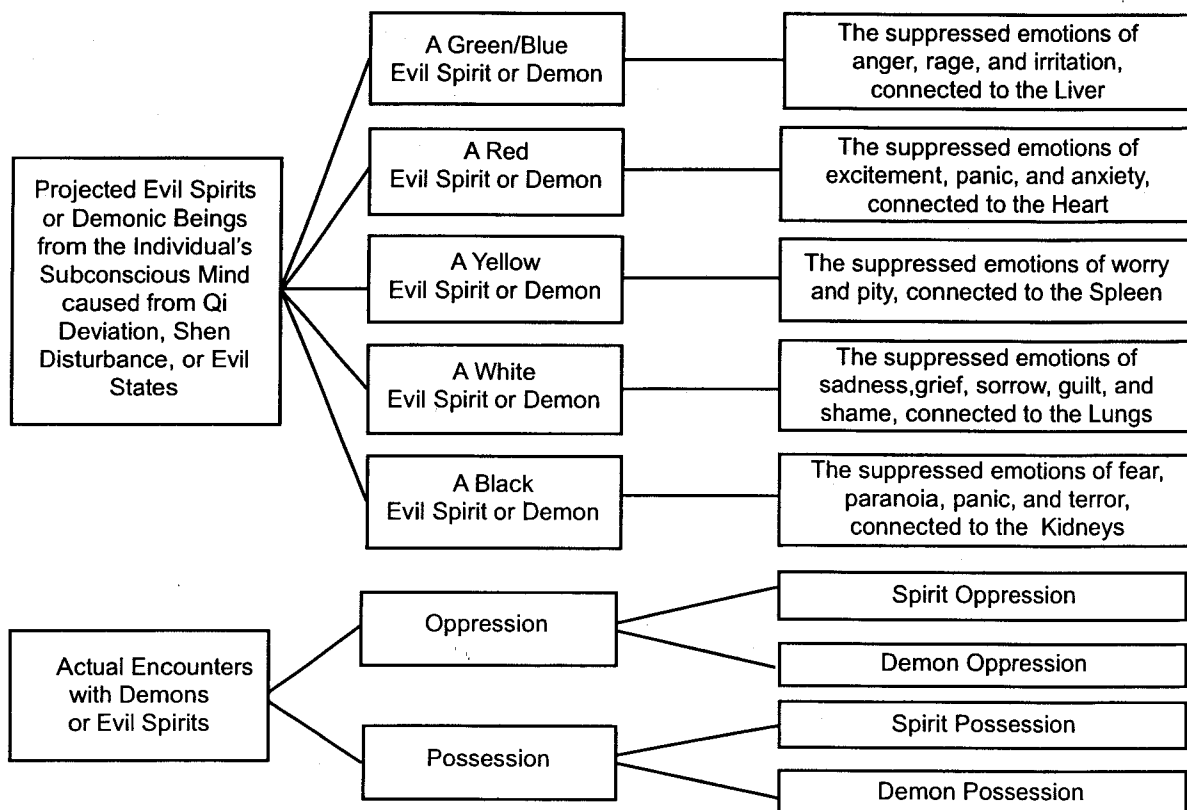


Figure 1.79. The Two Categories of Encounters with Demons or Spirits

DEMONIC AND EVIL SPIRITS

In ancient China, when confronting an individual who was suffering from delusional states, it was important for the Daoist mystic to understand if he or she was dealing with a patient suffering from a Qi Deviation, Shen Disturbance (schizophrenia, psychosis, and delusions), or Evil States (Infatuation and bewitchment); or if the mystic was dealing with a victim of a psychic attack initiated from spirit or demon oppression or possession (Figure 1.79).

Before starting any form of treatment, the Daoist mystic had to first determine if the patient's symptoms were created from the projected illusions of the patient's subconscious mind (i.e., Shen Disturbances), or if the symptoms were indeed created from an actual encounter with a demonic entity or malevolent spirit entity, to which an exorcism must then be performed.

If it was determined that the patient was indeed a victim suffering from a form of spirit or demon oppression or possession, a more cunning strategy was needed in order for the sorcerer to be effective in exorcising the evil spirit or demonic entity out of the victim's body.

PROJECTED DEMONS OR EVIL SPIRITS FROM THE SUBCONSCIOUS MIND

An individual suffering from a Qi Deviation, Shen Disturbance, or Evil State can sometimes experience hallucinations. These unsettling images can sometimes give the patient the illusion that he or she is truly encountering a demonic entity, when in reality the patient is merely experiencing a psychological illusion.

Additionally, sometimes through the altered states of deep meditation, the subconscious mind

will release visions into the conscious mind in the form of ghosts, phantoms, spirits, demons, etc. These energetic visions are subjective projections of part of the self, released through emotional arousal. According to ancient Daoist teachings, each color image represents certain feelings and repressed memories within the body's internal organs, that the patient's subconscious mind is trying to communicate. These projected colored images also apply to dreams and nightmares, in which the individual is continually being haunted by certain spirits, demons, or monsters. The *Huangdi Neijing* has a passage that states, "in case of illness occurring within the five viscera, demons appear in the respective five colors. The five projected demonic images and their colors are described as follows:

- **A Green/Blue Demon:** This represents the deeply suppressed emotions of anger, rage, and irritation which are connected to the Liver. This type of subconscious influence can arise and flourish with the Wind, causing irritation, headaches, and diminished vision.
- **A Red Demon:** This represents the deeply suppressed emotions of excitement and panic which are connected to the Heart. This type of subconscious influence can cause the body to progressively waste away, resulting in sluggishness and lethargy.
- **A Yellow/Light Brown Demon:** This represents the deeply suppressed emotions of worry and pity which are connected to the Spleen. This type of subconscious influence can cause a Deficiency within the Spleen and Stomach, producing ulcers and diseases of the thorax.
- **A White Demon:** This represents the deeply suppressed emotions of sadness, grief, sorrow, guilt, anxiety, distress, and heartache which are connected to the Lungs. This type of subconscious influence can arise and flourish with the Po, affecting the teeth and head, and influencing the flow of Blood.
- **A Black Demon:** This represents the deeply suppressed emotions of fear, paranoia, horror, panic, and terror which are connected to

the Kidneys. This type of subconscious influence can cause alternating Heat and Cold, generally producing fevers, diarrhea and inflammation of the mucous membranes.

The individual's subconscious demonic images tend to be culturally influenced. Each individual may find him or herself observing something quite different, but each with the same underlying emotion. In modern Western culture, for example, individuals are likely to dream of thugs and assassins that are threatening and pursuing them, in addition to dreaming of various types of spiritual monsters.

ACTUAL ENCOUNTERS WITH DEMONS OR EVIL SPIRITS

Encounters with demonic entities reveal four major types of pathological spiritual states: Spirit Oppression, Spirit Possession, Demon Oppression, and Demon Possession. These four "evil states" are caused by two specific types of negative spirit entities: evil spirits and demons. The following chart (Figure 1.80) is used to assist Daoist mystics in understanding the various categories of spirit entities that can oppress or possess an individual. The chart outlines a progressive hierarchy of the various levels of spirit entities. The stronger the spirit entity, the more powerful the sorcerer must be in order to successfully perform the exorcism. This knowledge of the various types of spirit entities allows the Daoist sorcerer the ability to understand and correctly diagnose the origin of a psychic attack. For example, the negative energetic and spiritual infestations brought about through spirit oppression and possession adversely affects the individual's Jing, Qi, and Shen. When a negative spirit entity oppresses or possesses an individual, the victim's symptoms can include disorientation, mood swings, and extreme shifts in emotional temperament. However, when a demonic entity oppresses or possesses an individual, the victim's symptoms are more severe and can include extreme disorientation, wild mood swings, change in voice, powerful manifestations of physical strength, and dramatic displays of energetic and psychic powers.

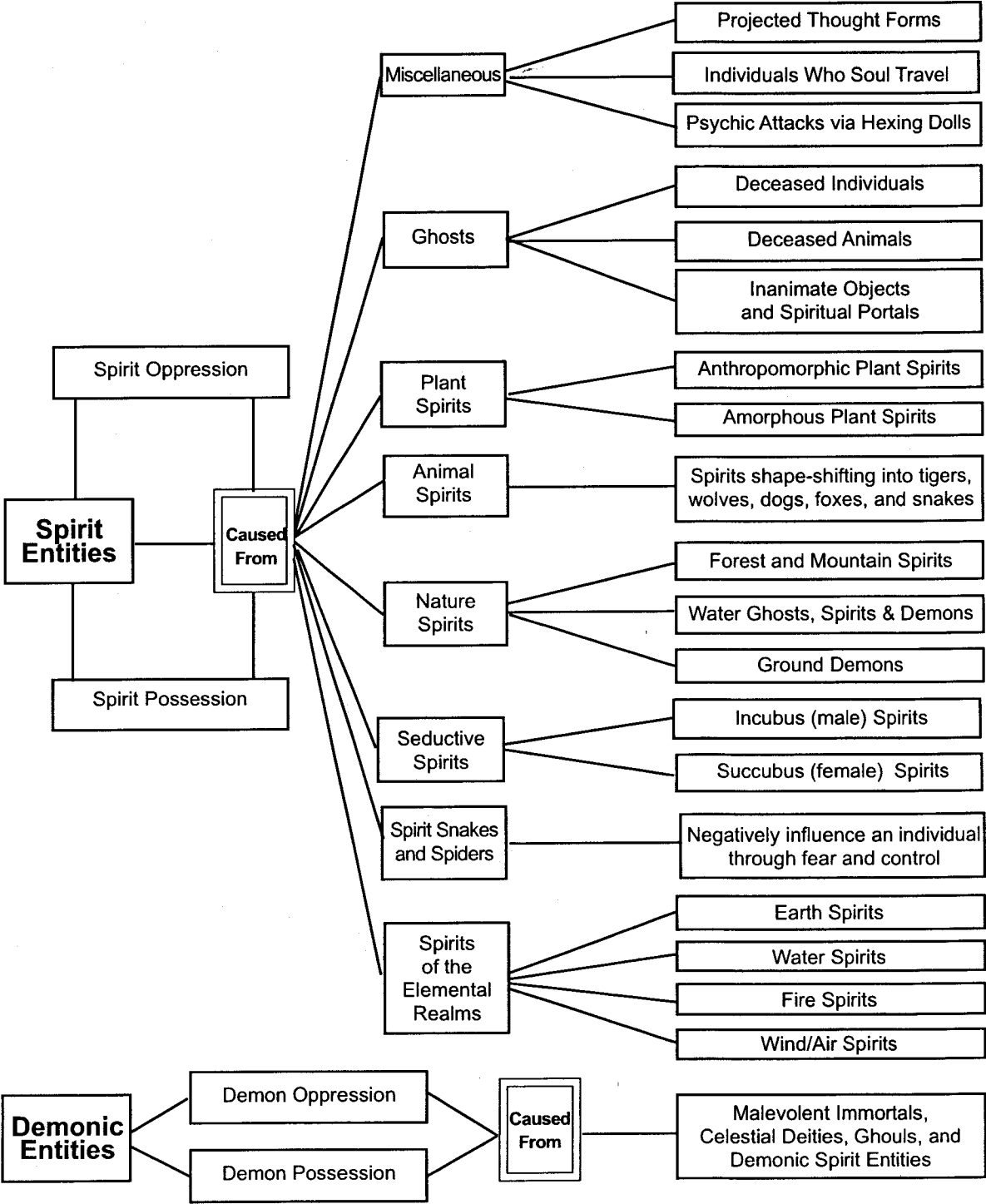


Figure 1.80. The Four Main Categories of Pathological Spiritual States

DEMONOLOGY

The word Demon translates as “full of wisdom,” and contact with such a spirit was sometimes initiated in ancient China in order to utilize the demon as an advisory spirit. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by qualified individuals such as a priest or shaman.

In the eight scrolls of the *Demon-Statutes of Nuqing*, written during the Han Dynasty (206 B.C.-220 A.D.), demons are itemized and catalogued according to position, power, location, influence and origin. Methods are described for avoiding or gaining control over the demon-hoards. Also included are twenty-two rules of good behavior to be followed by all Daoists in order to reduce susceptibility to demonic attack (e.g., avoid gossiping, speaking evil of others, mocking the elderly, cursing parents or spouse, transmitting the Dao to unsuitable persons, etc.).

Another Han Dynasty text, carefully preserved in the imperial library, included several systematic treatises on demonology. These ancient books gave detailed descriptions of specific demons (e.g., fifty-one of the dangerous Mei-Gui: goblin-demons) in order to aid the imperial doctors in the correct identification of evil spirit entities, as well as specific methods for conjuring, capturing, and punishing them (Figure 1.81).

There is ample evidence that ancient China possessed a specialized science of demons. In 1976, a number of manuscripts dating back to the Han Dynasty (206-220 A.D.) and written on bamboo slips were uncovered from an ancient tomb located in Hubei China. One of the manuscripts had no title, however, it contained a subheading that was titled, “Spellbinding,” and contained the specialized practice of operative demonology. It described different types of demonic attacks and the specific measures that needed to be taken in order to successfully overcome such states. It also described some of the categories of “hungry ghosts” as well as a variety of serpentine demons.

One of the most massive Daoist books on demonic encounters and demon-dispelling incantations is a collection of twenty chapters entitled, “*Spirit-Spells of the Abyss*,” written during the Six

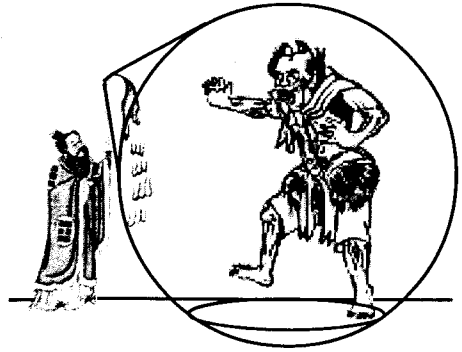


Figure 1.81. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by qualified individuals such as a priest or shaman.

Dynasties period (420 A.D.-581 A.D.). The names of the first ten chapters include: Conjuring Devils, Banishing Demons, Binding Demons, Killing Demons #1, Banning Demons, Conjuring Spooks, Beheading Demons, Summoning Demons, Pursuing Demons, and Killing Demons #2 (this was a continued version, expanded from the original text: Killing Demons #1).

LEVELS OF DEMONIC INFLUENCE

The demonic realm is divided into several classes and divisions of demonic entities according to their specific powers and influence (e.g., workers, soldiers, generals, princes, and lords). The more powerful demons supervise, while demonic entities of a lower level or power tend to be the workers. A demon (sometimes known as a fallen angel, shadow creature, devil, etc.) retains all of the preheaven powers that were given to it at the time of its creation.

These powers essentially consist of possessing an immortal existence, mystical knowledge of the universe, the ability to bypass the physical laws of nature, the ability to bring about various forms of psychic phenomenon and produce synthetic creations.

DEMONIC MANIFESTATION

In ancient times, it was believed that demons, as well as Nature Spirits, occupied springs, rivers, mountains, stone formations, and trees. These spirit entities could cloak themselves in deceptive appearances and impose their will upon “spiritually dead”

individuals. Demons or evil spirits were believed to be able to occupy people, places, and situations, and to be responsible for tormenting individuals, causing bad luck, and creating disease and death.

When an angered demonic entity is materializing, there is often a foul, revolting stench of sulphur, cat urine, fecal matter, or rotting flesh that fills the area (depending on the specific type and power of the demon). Many times when the demonic creature leaves, there is a residue of blood and other bodily fluid scattered around the surrounding area. Its actions are generally cruel and violent, instigated by an unmitigating sense of hate and destructive jealousy. Profanity (written on the walls and sometimes in backwards letters on mirrors), upside down crosses, vocalized messages of hate, piles of excitement, and pools of urine, traditionally follow severe demonic attacks. Because of the intense hatred demons have towards religious items, one method an exorcist may use in order to reveal (or provoke) a demonic manifestation is to present a religious item inside an area that is suspected to be infested.

A demonic manifestation most frequently occurs in the absence of natural sun light. These disturbances tend to begin after sunset and end before sunrise. Unlike the ghost which requires light energy to manifest, the demonic realm detests the presence of light and manifests in darkness. Everything associated with this form of negative demonic entity is terrifying. If fear is aroused, a ghost will generally vanish. However, the power of a negative demonic entity becomes intensified when fear is present. Its arrival is therefore accompanied by an utter sense of terror and foreboding. Some encounters with demonic entities will leave the victims suffering with involuntary physical reactions (i.e., heart flutterings and palpitations that can last for weeks at a time).

Sometimes in the beginning of an exorcism you can't distinguish between an encounter with a negative earthbound human spirit and a demonic entity. Both can be extremely malicious, and they will sometimes work together. In cases of spirit possession, an earthbound spirit will generally identify itself, sometimes calling itself by name. The demonic entity however, takes command of the environment and assumes many different images, forms, and

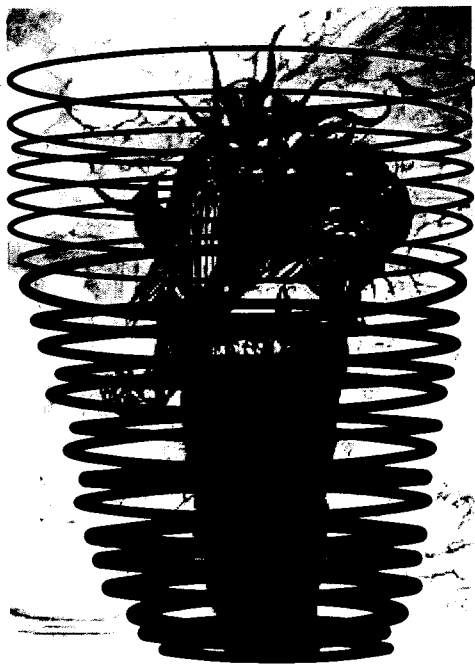


Figure 1.82. Ancient Daoists believed that both deities and demons could travel inside of whirlwinds.

impersonations (though ultimately they are all the same demon). Whenever a demon chooses to manifest in physical or spiritual form, there is always a flaw, and there is something unnatural about its appearance (i.e. one trademark of a demonic image is that it has no eyes). Additionally, only the demonic entity has the power to bring about such incredible negative phenomenon as fires, levitation of large objects, teleportation, dematerialization, or explosions.

DEMONS WHO TRAVEL WITHIN WHIRLWINDS

The ancient Chinese believed that demons were sometimes responsible for the drastic changes in the weather. Sorcerers are known to summon demons or "spirits of the air" in order to create all forms of weather conditions. A whirlwind (Xuanfeng) is a common weather phenomenon associated with spirit beings (both good and evil). The unpredictable energetic manifestation of a whirlwind could be considered either good or bad depending on its origin and manifestation. The ancient Chinese believed that a whirlwind could be used by spirits from either divine or demonic realms (Figure 1.82).

Whirlwind Chariots (called Piaoze and Piaolun), were believed to be the vehicles of major deities. However, in order to confuse people, sometimes evil spirits or demons would take possession of a whirlwind and use it as a vehicle to carry their energetic bodies. This allows the evil spirit or demon to travel within an area without being energetically drained.

If a demon enters a room veiled within a whirlwind, the temperature will suddenly plunge due to the massive amounts of ectoplasm being used. Its power is both incredible and distressing. There will be loud banging sounds as the demon enters into the physical dimension, with an additional rank and pungent smell of sulfur, feces, or cat urine.

Demons of a higher order will sometimes travel in whirlwinds. A whirlwind that is used as a demonic vehicle is said to appear darker than the natural blackness of the night sky. It is generally pointed at the bottom and broad at the top, and far larger and taller than a man. As it approaches its victim, the whirlwind grows even darker and blacker as it begins to slow down, allowing the demonic entity to physically materialize. Usually some horrible image is manifested as the demonic shape starts to take form, and then it suddenly begins to stalk its victim.

If the demonic entity is permitted to transform itself into a physical image, the situation can become extremely dangerous, and the entity will generally become extremely hostile and aggressive. Traditionally, as the demonic being begins to materialize, it absorbs all of the surrounding life-force energy in the room in order to support its energetic form. This absorbing action will cause physical paralysis in the intended victim, as most of their energy is sucked out of his or her body.

After the demon has fully materialized, the victim will be completely paralyzed, leaving him or her unable to speak with feelings of impending doom. The demon will then continue to absorb the victim's life-force energy, causing severe energetic depletion. This powerful form of depletion causes a severe state of disorder, resulting in a breakdown of all of the victim's physical, mental, and emotional functions.

ABSORBING LIFE-FORCE ENERGY (VAMPIRISM)

Demons and spirit entities generally exist by absorbing the life-force energies contained within nature, as well as those dark and turbid energies stemming from the emotional and mental outbursts of human beings. Hence the occurrence of spirit or demon possession within people, animals, places, and things.

The ancient Daoist sorcerers taught that the healing virtue of the divine light and energy emanating from the Heavenly Yang facilitates the reenergizing of an individual's Yang Shen. This healing light also constitutes the stabilizing power of the individual's Shen Ling (spiritual power). Consequently, the reenergizing of an individual's Yang Shen can be further obtained through the absorption of the pure Jing, Qi, and Shen that is contained within the mineral, plant and animal kingdoms. The ancient Daoists believed that when practiced properly, the absorption of this pure energy will supplement and nourish an individual's diminished life-force energy.

Since the demonic realm exists within the Yin energetic and spiritual realms, demons do not directly ingest Divine Yang Qi for nourishment. Instead, they must subsist through absorbing the energetic elements released from the mineral, plant, animal, and human kingdoms.

Humans have a direct connection to the divine light and energy emanating from the Heavenly Yang through their Taiji Pole. This divine light "feeds" their Eternal Soul. However, if through ignorance or rebellion an individual has not engaged in a personal relationship with the divine (requiring the activation and use of this divine power), he or she becomes vulnerable to being used as energetic "food" for various spirit and demonic entities.

DEMONIC ATTACKS ON CLERGY

Demon attacks were not only an immediate concern among the laymen, but were also a frightening reality to monks and nuns who were constantly exposed to demonic encounters. Initially, the monks and nuns were especially subject to demonic assaults due to their dedicated spiritual life-style.

Additionally, favorite pastime for demons was

to trouble the monks and nuns during their time of prayer and meditation. This form of Spiritual Opposition was known in ancient China as "meditation sickness," and was recognized as an occupational hazard of monastic life. In such cases, the demonic entity will sometimes generate an emotional field of lethargy, spiritual heaviness, or restlessness occurring at times of needed prayer and meditation. This usually occurs when the individual begins to transform his or her spiritual life, or tries to move deeper into his or her spiritual relationship with the Divine. The consistent demonic attacks could eventually cause the meditator to go mad, flee the hermitage and run wildly about, losing control of his or her senses.

DEMONOLOGY ACCORDING TO CHRISTIAN MYSTICISM

There has never been an individual, past or present, who could disprove the existence of the supernatural realm. So real and influential is this spiritual realm, that some of the first books ever printed in the English language were focused specifically on the subject of spirit entities and demonology.

In Christian mysticism, it is believed that God created all angelic beings. These supernatural creatures are mostly created and formed as half-man and half-animal spirit entities. It is taught that after God had created the Angels, He then created man and woman. Seeing this new creation pleased God, so He commanded that the angels bow down to mankind, revere, and care for them.

The word Angel literally means "messenger." Angels are messengers of the divine, bringing communications of hope and needed information in times of need; according to Christian theology, Angels are divided into two main categories: Seraphim (Guardians) and Cherubim (Messengers).

When materializing, an Angel (also known as a "Celestial Immortal" or "minor deity") will generally manifest its luminous presence through radiating waves of warmth, light and brilliant colors, or through the unbearable bright white light emanating from its being.

Traditionally, each individual is believed to possess a minimum of 2 guardian Angels or guardian spirit entities that are responsible for

protecting and directing his or her journey through the physical realm. If, however, the individual chooses to follow the path of spiritual transformation, then more guardian spirits are added to his or her entourage. The greater the individual's position and spiritual responsibility, the more powerful and diverse his or her guardian spirit entities become.

Lucifer (known as the "Bright Morning Star"), was the most beautiful and powerful of the angels. He was created differently from the other angelic beings in terms of his power and form. His voice was like music, beautiful, melodic, and hypnotic. Popular and charismatic, he initiated a revolt in the uppermost Divine Heavenly Realm to overthrow God.

It is believed by many theologians that it was a commandment from God for the angelic realm to "be of service to man" that brought about the "Battle of Heaven" and the fall of Lucifer, who, out of pride or jealousy refused to obey the task. However, according to other theologians, the demonic realm was already in existence long before the creation of man and woman.

This revolt was quickly squelched, resulting in Lucifer (hereafter known as Satan) and one-third of the angelic beings being cast out of the Divine Heavenly Realm into the lower Earthly Realm of existence.

As punishment for their rebellion, God initiated a decree that these earthbound angels would no longer be allowed to receive Divine light for nourishment, and must therefore find an alternative means of sustenance for existence. Some of these fallen angels entered into the various mountains, rivers and forests in order to "feed" off of the energy existing within nature. These angelic beings became later known as some of the more powerful demonic Nature Spirits. Other fallen angels followed Lucifer and initiated a pact to "feed" off of the negative energetic discharged thoughts and emotions of Man. These angelic beings became later known as demons, and are responsible for the clinical state of Demon Oppression or Demon Possession.

Despite their awesome powers, demons are restricted in overwhelming man by a covenant

that exists between man and God for protection (God would protect man, if man, in turn, respected the powers of God). Therefore the only protection that man can summon against demonic forces is to mention the name of God (for a Christian it would be the name of Jesus Christ), and the presentation of holy objects used to ward-off the demonic spirit entities.

Demons are considered "Spirits of the Darkness," because they are forbidden to ingest Divine light, and must exist off of the various energetic fields of Earth and Man. Therefore, the most powerful weapon Man-kind has against the demonic realm is the unconditional healing love of Divine light.

THE DIFFERENCE BETWEEN ANGELS & DEMONS

According to archeologists, the earliest accounts pertaining to the existence of Angels was recorded from the city of Ur, in the Euphrates Valley, about 140 miles from the city of Babylon. The city of Ur was settled around 4,000 B.C. and flourished around 2,500 B.C. The prophet Zoraster, who lived between 1,000 and 600 B.C., is credited for introducing monotheism into the area and transforming the old Babylonian and Assyrian gods into Archangels (Highest or Primary Angel). This understanding was incorporated into ancient Jewish theology during this time period. By the time of the Babylonian exile of the Jews (598-582 B.C.), the belief of Archangels surrounding the throne of God had become irreversibly grafted into Judaism and later became part of Christian theology. In Zoroastrianism, goodness and the spirit of divine light is ruled by the One Supreme God (Ahura Mazda), who is considered to be the God of Supreme Pure Light. Against Him is the Spirit of Darkness, Angra Mainyu or Ahaitin (Satin), who is surrounded by his Demon (or Daevas) hosts.

The word cherubim means "fullness of God's Knowledge," which is similar in respect to the translation for demon, which means "full of wisdom." The angelic cherubim are similar to demons in appearance, wisdom and power, as both angelic species were at one time part of the collective whole of God's helpers. Both spirit entities are depicted as winged creatures with either human or lion faces, and bodies of animals (e.g., eagles, ox, or sphinxes). It is also believed that both angels and demons can

transform at will, shape-shifting into any particular image or form that they wish (both angels and demons are also known to be able to take the form of people or animals to interact with humans). This ability is the reason that during an exorcism, the demonic spirit is commanded to take the appearance and form of a benevolent image so as not to shock or terrify the priest.

Historically, both angels and demons have been known to be able to have intercourse with humans, and are believed to have produced supernatural offspring. When experiencing a personal encounter with an angel, the individual is usually left with a feeling of calm, peace and loving serenity, as opposed to the unsettled feeling of encountering a demonic entity.

HISTORY OF MAGICAL BOOKS AND RITUALS USED TO SUMMON DEMONS

Most historians agree that the first systems of organized occult magic originated independently in ancient China, India, and Egypt. The following is a brief historical account of the use of grimoires (magical books for summoning demons) from a Christian perspective, and their connection and influence from the Egyptian system of occult magic.

According to the ancient history of Western occult science and Christian mysticism, during the Hellenistic period, ancient Egyptian traditions merged with Greek religion, mythology and philosophical thought which lead to the creation of a new magical practice that dominated the Hermetic Era of Magic (332 B.C. - 500 A.D.).

Even the word "Amen" spoken at the end of each Judaic/Christian prayer has ancient Egyptian influence, and its roots can be traced back to the ancient Egyptian God Amen. Amen (meaning "What is Hidden") was known to be "King of the Gods" during the New Kingdom period in Egypt (1550-1070 B.C.), when Thebes was the capital. It was during this time period that the Jews occupied Egypt as slaves of the Pharaoh (lasting 400 years).

According to the Catholic Encyclopedia, Vol. 1 1907, "Finally, we may note that the word Amen occurs not infrequently in early Christian inscriptions, and that it was often introduced into anathemas and gnostic spells. Moreover, as the Greek letters which form Amen according to their nu-

merical values total 99 ($\alpha=1$, $\mu=40$, $\epsilon=8$, $\nu=50$), this number often appears in inscriptions, especially of Egyptian origin, and a sort of magical efficacy seems to have been attributed to this symbol."

After Alexander the Great conquered Egypt in 332 B.C., Egyptian theology and occult philosophy began to provide raw material for the Greeks to apply their philosophical thought, logic and analytical concepts. This cultural interaction laid the foundation for the Western esoteric tradition, including what is called Hermetic magic. In fact, magical tools used in ancient rituals such as the altar, altar lamp, incense, robe, magical ring, magic circle, words of power and formal rituals used today in Western magic, did not arise until the Greek influence of logic, analytical and mathematical thought blended with Egyptian occult magic. Accordingly, Greek philosophers and historians credit the Egyptians for having a profound influence on much of the country's ancient magic, theology, and philosophy.

The Roman Emperor Constantine began to organize religion in 325 A.D., and the Roman Catholic Church was established. Over time the Roman Catholic Church grew in power and influence. This led to the Church acquiring many copies (exact number unknown) of all available esoteric documents from the ancient Egyptian and Greek magical traditions, eventually including all of Constantine's library, which itself contained many occult volumes. Because these esoteric magical texts were the sole property of the church, its leaders decided to only allow the members of the high ranking privileged hierarchy to have access to these volumes.

The rise of the Roman Catholic Church during the Dark Ages (476 A.D. - 1000 A.D.) had a significant influence on the Western Esoteric tradition. The Roman Catholic church is divided into five levels of rank. The first level is that of the priest; the second level is that of the bishops; the third level is that of the archbishop; the fourth level is that of the cardinals; the highest level is that of Pope. This church structure was purposely designed by the higher ups in the church both to maintain their political positions of power and

their offices in order to pass them down to their sons (as was the tradition of the early church).

At that time in history, only priests ordained by the Roman Catholic Church had the authority to interpret the Gospels for the congregation; additionally, only these ordained priests were allowed to work as scribes for the higher level church officials. Gradually, over the first few centuries bits and pieces of these ancient magical texts eventually "leaked out," and became available. Several trusted scribes began making extra copies of these forbidden texts after his abbot or bishop had ordered him to duplicate certain magical rituals. Additionally, many individuals became ordained priests so that they could become scribes just to obtain access to this hidden information.

Because of this political structure, discontent was everywhere. In order to ensure that only the church superiors were allowed to view these ancient esoteric magical writings, it was proclaimed that such works were considered to be the "works of the devil." Historically, these works were considered to be "of the devil," because some leaders of the church argued that if knowledge did not come from God, it came from demons.

Additionally, the church also held ideas like, "since the Bible did not mention herbs, all knowledge of the healing properties of herbs came from demons." Hence the church confiscated all herbal manuals from local healers, and this domain became the sole property of the clergy. Other individuals, who were not prone to blind obedience to the rules of the church, argued that there was a huge distinction between utilizing the hidden properties of objects (e.g., the healing powers of stones, herbs, etc.) and utilizing demonic magic (which involved appealing to demons to obtain what the magician desired). These individuals believed that the investigation of the occult properties of any object was closer to the study of science than that of magic or sorcery.

Discontented priests began comparing notes, holding secret meetings, and spreading the word and content of these ancient Egyptian/Greek magical practices. As other priests copied various sections of these magical rituals, eventually manuscripts and excerpts from these discontented

church scholars were formulated into some of the first known grimoires (magical books for summoning demons) in the Latin language. These grimoires were used in occult magic by both priests of the Roman Catholic Church and sorcerers outside the church, each possibly using it for both scrupulous and unscrupulous purposes.

It is therefore important to understand that the Western grimoires originated in societies with other spiritual beliefs and were adapted and incorporated into the Christian ideology at a later date, based upon Church ceremonial and spiritual ideas. These ceremonial and spiritual ideas were themselves largely borrowed from pagan and Hebraic traditions and adapted into Christianity.

The ancient Egyptian/Greek magical practices of the Roman Catholic Church eventually grew far beyond the boundaries of the church. The magical rituals, especially those practiced by individuals who were not members of the priesthood, eventually came to incorporate the Arabian magical traditions (which are strongly Hermetic), and the Jewish esoteric magical tradition of the Kabbalah. The Arabs had an intense appetite for the esoteric knowledge of Egypt and Chaldea, especially astrology, alchemy and occult magic. The Arabs mixed this knowledge with a strong love of Hermeticism and added several major contributions to Hermetic literature (such as the Emerald Tablet), which strongly influenced the Western esoteric tradition. In addition, the Jewish Kabbalah began to influence the Western esoteric tradition in the twelfth century. Despite the multicultural influences of the Western esoteric tradition, it is important to remember that Europe eventually became a Christian continent. A Christian influence is apparent in most Western esoteric occult works. However, the authors, who considered themselves Christians (even when the Church did not), wanted these esoteric works to be free of religious structure, especially from that of the church authorities. As such, most of the famous European magicians/esotericists (Agrippa, Paracelsus, Eliphas Levi, etc.) were not clergy, especially during and after the Renaissance.

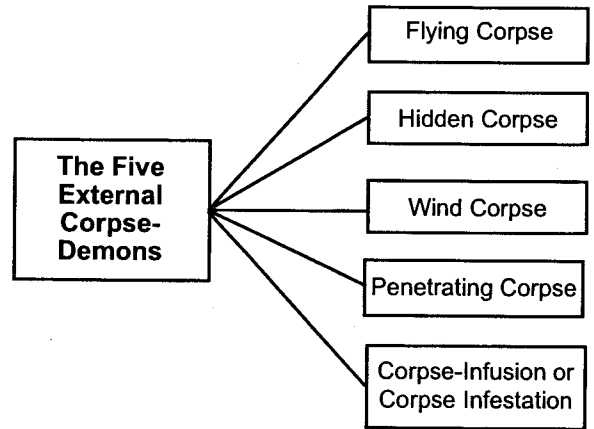


Figure 1.83. The Five External Corpse-Demons

DEMONOLOGY ACCORDING TO ANCIENT CHINESE MEDICINE

The following is a brief historical account of "ghost or demon-infestation" written during the Western and Eastern Jin Dynasties (265-420 A.D.). This clinical categorization was successfully used in ancient China's Imperial Medical Colleges for treating patients, and was initiated into practice by the famous Daoist master and great physician Ko Hung.

During the Western and Eastern Jin Dynasties, Ko Hung (265-317 A.D.) wrote about external pathogenic invasions in his famous medical text, *Prescriptions Within Arm's Reach for Use in Emergencies*. In the seventh section of this ancient medical classic titled, *Prescriptions for Treating Corpse-Infestation and Ghost-Infestation*, Professor Ko states that the condition known as "ghost or demon-infestation" is the same thing as "corpse-infestation." This phenomenon is characterized into five different types of pathogens, described as follows (Figure 1.83):

- **Flying Corpse (Running Evil):** This type of spiritual pathogen moves about an individual's skin and bores through the pores into his or her internal organs. Its symptoms manifest as intermittent stabbing pain that constantly changes in form.
- **Hidden Corpse:** This type of spiritual pathogen attaches itself to an individual's bones. It then burrows into the individual's flesh and muscles and attacks the arteries and veins. The symptoms of Hidden Corpse are triggered by

hearing the sounds of wailing and crying.

- **Wind Corpse:** This type of spiritual pathogen swiftly flows through all four of the individual's four limbs until he or she is unable to say where the exact location of the pain is. Its symptoms manifests as dizziness, depression and loss of consciousness. The symptoms of Wind Corpse are triggered by Wind and snow.
- **Penetrating Corpse:** This type of spiritual pathogen envelops the vital organs, striking against the Heart and ribs. Its symptoms manifest as a painful cramping or cutting sensation in the Heart and rib areas. The symptoms of Penetrating Corpse are triggered by encounters with Cold.
- **Corpse-Infusion or Corpse Infestation:** This type of spiritual pathogen, which the mystic Ko also called "Sishi" (Death Corpse), causes the individual's entire body to become paralyzed. Its symptoms manifest as feeling heavy, sunken, and weighed down. The individual's Shen is confused, constantly oppressed, and leaves him or her feeling exhausted and dull. These symptoms inevitably lead to major illness and death.

During the "corpse-infestation," the primary ghost or demon brings along a complete host of accompanying demons and ghosts in order to cause the individual pain and suffering. The external pathogenic invasion undergoes several stages of transformation, manifesting through such symptoms as extreme chills, heat, sweating, disorientation and depression. The individual does not know of the origin of the disease or what it is that is specifically afflicting him; however, every part of his body is in continual pain and malfunctioning. His symptoms continue to mount until he dies, at which point the disease is then passed on to someone else within his family. The pattern continues until the entire family has been annihilated.

THE THREE INTERNAL CORPSE-DEMONS

In ancient China, it was believed that evil spirit entities could sometimes kill their victims by creeping into the intended individual's food, thereby making their way into the internal organs via the Stomach (hence the tradition of blessing

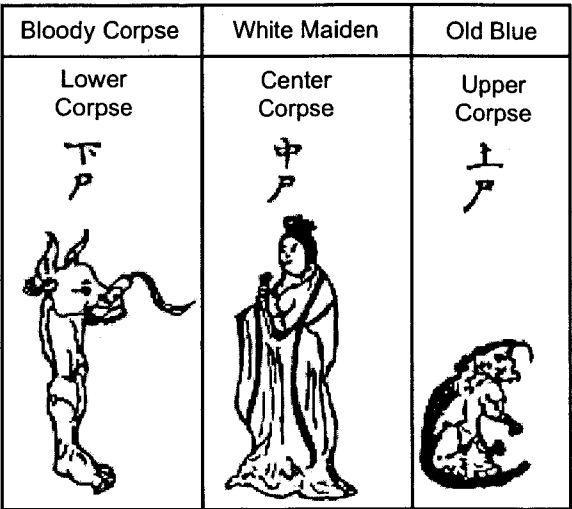


Figure 1.84. The Three Internal Corpse-Demons or Worms. Source: Taishang Chu Sanshi Jiuchong Baoshen Jing (Highest Scripture of the Great One and the True One)

the food before consuming it in order to destroy any and all hidden pathogens).

Ko Hung observed that the Five External Corpse-Demons enter the individual's body at the invitation of Three Internal Corpse-Demons, also known as the "Sanchong" (Three Worms) or "Sanshi" (Three Corpses), who reside within the body's interior (Figure 1.84). The Three Corpse-Demons are spiritual parasites that live on decay and death. They desire the individual to die early in order to feed on his or her body; therefore, they report all human behavior and transgressions to the "Heavenly Officials." A major transgression was said to lead to the subtraction of one year from the individual's life, while a minor transaction leads to the subtraction of one day.

The Three Internal Corpse-Demons represent the deviant manifestations of a specialized energetic development of the Po's (Corporeal Soul) destructive inclinations. Having no permanent form, the Three Internal Corpse-Demons can take on the appearance of either a demon or human being in order to torment their host. The Three Internal Corpse-Demons represent an individual's primary connection to the material world and can therefore cause a great variety of anxiety and dis-

ease. According to the ancient Daoist text *Central Scriptures on the Three Corpses*, the Three Internal Corpse-Demons are said to reside in each of the Three Dantians, described as follows:

- **The Lower Worm (Xueshi) "Bloody Corpse:"** This corpse-demon resides in the Lower Dantian (Qi Hai: Ocean of Qi) and abdominal area. It causes intestinal malfunctions, skin diseases, rheumatism and lack of will power. It also destroys the individual's Jing and Qi through intensifying emotional attachments to lust and desire.
- **The Middle Worm (Baigu) "White Maiden:"** This corpse-demon resides in the Middle Dantian (Jiang Gong: Vermillion Palace) and chest area. It causes heart disease and asthma. It also destroys the individual's Qi and Shen of the Heart and Lungs by creating anxiety and distress through intensifying emotional attachments to obtaining fame, wealth and glory. All disruptive emotional and intellectual tendencies can be linked to the Middle Worm.
- **The Upper Worm (Qinggu) "Old Blue:"** This corpse-demon resides in the Upper Dantian (Niwan Gong: Niwan Palace) and head area. It causes blindness, deafness, loss of teeth and hair, foul-smelling breath and congestion of the nose. It also causes psychic distress by destroying the individual's Shen through projecting judgements and intensifying emotional attachments to worldly things.

Each of the worms feeds off of grains. The five grains (Wugu), internal organs and their associated Elements are described as follows:

- **Wood Element:** Liver Organ - Wheat
- **Fire Element:** Heart Organ - Beans
- **Earth Element:** Spleen Organ - Rice
- **Metal Element:** Lung Organs - Oats
- **Water Element:** Kidney Organs - Millet

For the ancient Daoists, the transformation into an "immortal" could only begin after the mystics had rid themselves of the Three Worms. This was accomplished through the use of a special diet (the ingestion of vegetables, mushrooms, sesame, the Five Sprouts, and the avoidance of specific grains), taking herbs, practicing specialized Qigong exercises and performing good deeds.

ENCOUNTERS WITH THE DEMONIC REALM

Sometimes, problems attributed to an individual's physical, mental or emotional diseased state are actually spiritual in origin. The external manifestations of these problems are sometimes obscure, hiding their true spiritual root. Spiritual encounters can affect the physical body, the mind, and the emotions, manifesting as clinical pathologies.

These spirit entities exist outside and are independent of an individual's thoughts or feelings. A demonic or spiritual entity can bother any individual who resonates at the same frequency as the entity. Therefore, for obvious reasons, it is extremely important for Daoist sorcerers to have a strong spiritual foundation and a solid connection to the Divine. Without such a foundation and powerful connection to the Divine, the mystic risks absorbing negative pathogenic Qi, and he or she may become more vulnerable to "evil states." This may eventually place the Daoist sorcerer in a position in which he or she is at the mercy of disembodied evil spirits or demons who seek to dominate, control, and feed off of negative human emotions.

The spiritual template governing the energetic laws of dominance and control over the body's tissues is described as follows: *"The spiritual state of the energetic field controls the emotional field; the emotional field in turn controls the mental field; the mental field controls the physical."* When there is a spiritual interaction involved, the emotions manifest the outcome.

ENCOUNTERS WITH DEMON OR SPIRIT POSSESSED INDIVIDUALS

According to ancient Daoist teachings, both the "perfected" (Daoist mystics) and the demonic may acquire Ling (magical or spiritual energy). However, the energetic nature of this acquired Ling is quite different between the "perfected" and demonic. For example, in the "perfected," Ling is acquired through a cultivation of the mystic's original essence, energy, and spirit, transformed through the divine light existing within the individual's Taiji Pole; on the other hand, demonic Ling is acquired through the mutated transformation of that original divine essence, and can be extrapolated from humans through generating negative psychic energy such as fear, anger, and grief. This is the main purpose and function of all demonic assault.

Demon or spirit oppression and possession describes the specific state of mind attributed to an individual who has come under the influence of a foreign spiritual entity. This darkened spiritual state can either inhabit or influence an individual's thoughts and bodily actions, affecting anyone who becomes open to their influence. An encounter with an individual who has been clinically diagnosed with demonic or spirit oppression or possession can occur on a daily basis, depending on the specific location and habits of the individual. Therefore it is essential to understand how to adequately address such conditions.

When encountering an evil spirit entity of any sort, it is important to understand that within an individual's physical boundaries and Wei Qi fields, he or she has absolute seniority, or energetic ownership. This seniority, however, can be surrendered, as each individual has free will. Through the experiences of deep emotional trauma, severe Qi Deficiency, or denial, the individual can unconsciously withdraw his or her energetic claim to certain areas of the body that feel too painful or difficult to experience. This, in turn, creates an energetic vacuum that can be quickly filled by energy from another source, usually the co-dependent energy of family or close friends. However, sometimes the vacuum is so emotionally intense that it draws into the individual a more substantial foreign energetic presence. This energetic presence can either originate from a very heavy controlling energy existing within the individual's immediate family (certain families possess controlling spirits that dominate and control the family's social environment), or alternately from one or more of the many varieties of spirit or demonic beings.

When an individual is in a state of "displaced consciousness" and considered spiritually "dead," it becomes possible for demons, departed human spirits, energetically created thought form clusters, and other entities to prevail upon and enter the individual's energetic and spiritual body. Once this has occurred, the foreign entity can lay claim to the individual and influence his or her actions.

In ancient China, it was believed that either a demon or evil spirit could enter the body using

the energetic vehicle of wind, cold, dampness, or heat. It was also believed that an individual's spirit belongs to the category of Yang, therefore, when an individual's Yang becomes weak, demonic spirits may avail themselves and attack the individual. This is why it is written in the *Nan Jing* that, "When the Yang influences have left, one sees demons."

When a demon or disembodied spirit enters an individual's body, it can take possession of his or her center core, thereby taking control of the individual's body, mind, emotions, and spirit. After it has entered and claimed a body, one of the first things a demon or disembodied spirit seeks to do is to fulfill its sensual appetite, which can range from devouring food and drink to engaging in perverted sexual pleasures or homicidal rage.

A demon or disembodied spirit normally lacks the ability to feel physical sensations due to the disconnection with any of its own bodily senses (touch, smell, and taste). Thus, it can only satisfy these cravings through someone else's living tissues. Consequently, if a individual is disassociated from the Divine, or has little or no boundary system, a condition of demonic or spirit possession may occur. In China this condition is commonly described as "the Spirit (the Yuan Shen and Hun) leaves and the demon enters and unites with the body's Po." This type of condition must be rectified using spiritual atonements, and sometimes "soul retrieval." It is important to note that when rectifying a pathogenic state through specific atonements, the spiritual atonements must be based on the foundation of the victim's personal spiritual belief system and not the spiritual beliefs of the treating mystic.

REASONS WHY A DEMON OR EVIL SPIRIT WILL INTERACT WITH PEOPLE

Certain circumstances can increase an individual's chances of exposure to negative spirit entities and demonic beings. The primary reasons why a demonic or evil spirit entity will begin to trouble people are: Traumas, Substance Abuse, Attraction, Curiosity, Invitation, Conjuring, Improper Handling, Misguided or Improper Energetic Training, Sexual Contact, Symbiotic Relationships, Living In Haunted Places, Keeping Haunted Items, and Having the Fate of a Soul Victim. These reasons are described as follows (Figure 1.85):

1. **Traumas:** There are many documented cases of extreme emotional and physical abuse causing an individual to become susceptible to spirit or demon oppression or possession. Deep emotional or physical traumas can cause an individual's Hun (Ethereal Soul) to leave his or her body, creating an energetic opening through which spirit entities may overshadow or possess the individual's vacated body. This can also occur when an individual's connection to his or her Yuan Shen (Original Spirit) becomes deficient (i.e., severe debilitating diseases) to the point that the individual surrenders the Zhi (Will), and the Hun leave the body to wander.

2. **Substance Abuse:** One of the most common forms of interactions with demonic or evil spirit entities occurs around individuals who are under the influence of drugs and alcohol. Both drugs and alcohol simultaneously eject the Hun from the body while tearing holes in the body's second Wei Qi field (aura). This internal and external vulnerability increases the individual's psychic perception, however because his or her consciousness is splintered and unprepared, it places the individual on the lower spiritual realm where they become easy targets for evil spirit entities and demonic beings. This can also apply to altered states initiated through the use of certain over-the-counter pharmaceutical drugs, prescription medications, and general anesthesia.

3. **Attraction:** It is a known fact that people who follow a unhealthy life-style tend to attract negative spirit entities. This law is built on the premise that like-attracts-like. Generally, the company that one keeps will have a powerful influence on either attracting or repelling spirit entities. For example, emotions that are extremely intense (anger, rage, hate, sorrow, depression, etc.) will tend to draw negative demonic entities like a moth to a flame. Troublesome spirits are attracted to the vibrational resonance of troublesome people. Attention placed on negative things brings about the attraction of negative spirit entities. When an individual derives satisfaction from committing cruel and

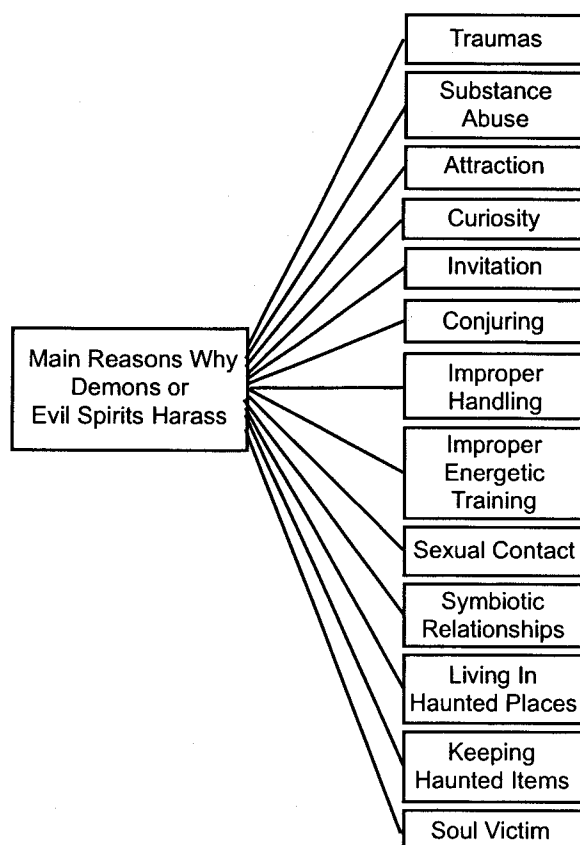


Figure 1.85. The Main Reasons Why A Demon or Evil Spirit Will Begin To Trouble People

malicious acts, the vibrational resonance of his or her tissues alters, causing his or her energetic field to become darker than normal. The change in the body's aura field then attracts negative spirit entities, similar to sharks following a trail of blood. This type of negative energetic attraction manifests when an individual displays a lack of self control. This is made evident when individuals "lose themselves" in bouts of hatred, rage, grief, sorrow, despair, and depression. These states can be easily initiated through the consumption of drugs and alcohol.

4. **Curiosity:** Sometimes spiritual naivete and curiosity can invite spiritual problems. Generally, in order to interfere in an individuals life, a demonic entity must first receive permission to do so. However, it is through your

own free will that this permission is granted.

Individuals who practice or engage in the black arts are normally surrounded by a multitude of spirit entities. If a vulnerable person comes in contact with a possessed individual (or someone who dabbles in the occult), he or she risks coming under the influence of the dispatched spirit entity. This is one reason why curses can be transferred from generation to generation.

In many cases, once an individual has attended a Black Mass or taken the Black Eucharist, they become spiritually bonded to the group. Sometimes just one exposure is enough to cause serious long term damage. Through partaking in these dark rituals, the individual essentially dedicates his or her life to the forces of darkness. After performing these rituals, spirit entities are dispatched from the group and assigned to the individual. Many people suffering from psychic attacks provoked by trying to leave the group, often move from house to house, and city to city, in a vain attempt to leave the spirit entities behind.

While much can be done to help an individual who is being tormented by spirit entities after participating in black rites, it is often difficult. Serious physical and spiritual life changes must be made and a wholesome spiritual life of moderation and self discipline must be maximized in order to minimize the spirit entities influence. Any exposure to drugs, alcohol or unwholesome activities will naturally generate negative energy. This negative energy accumulates in the individual's external Wei Qi field, and over time erodes his or her natural ability to energetically protect him or herself increasing the risk of exposure and contamination.

5. **Invitation:** This law is built on the premise that you get what you ask for. An individual can deliberately summon the presence of the demonic realm through ritual or via some form of channeling communication (i.e., using channeling, automatic writing, receiving auditory messages, or acting as a spiritual oracle) in order to acquire information. These techniques

represent an open voluntary gesture, and can be initiated via performing ceremonial magic, certain incantations, conjuring ceremonies, dark rituals, the use of channeling, automatic writing, and especially the use of the Ouija Board. Four out of ten victims of demonic infestation began by using the Ouija Board, making it one of the most common ways a negative spirit is brought into a household. Individuals who encourage invisible entities to enter into their home often draw in spirits of a kind they never knew existed.

Many who dabble in spirit communication give permission to any and all available spirits to communicate with them (no matter how this is worded when spoken aloud, in essence this is a magical invocation). For example Black Witches may call on lesser demons for assistance during their rituals; while Satanists will call on the satanic hierarchy, eliciting the assistance of Astoroth, Beelzebub, and even Lucifer. What is not commonly understood, is that after summoning and communicating with a spirit entity (which can sometimes be demonic, although it professes to be earth-bound), it doesn't always go away when the conjuring exercise is over.

The practice of openly inviting spirit entities to enter and control one's body (i.e., Channeling) opens the individual to a highly vulnerable state for spirit possession. Although channeling is a "New Age" fad, used to acquire such medium abilities as psychic sensing, trance speech, clairvoyance, clairaudience, spirit writing, and transfiguration, it also opens the door for spirit possession. Not all spirit entity related problems that arise from channeling can be overcome with a few healing prayers. This is partially because of the specific permission the victim gave the spirit entity by openly inviting it to enter and take control.

Additionally, if any individual joins a psychic or spiritual development group, he or she should never rely on the teacher alone for his or her personal safety. All forms of physical, energetic and spiritual protection are an individual's personal responsibility. If the group

or individual's energetic defenses are poor, it will be difficult to stop a wandering spirit entity from approaching and interfering with the individual or the group members.

6. **Conjuring:** Willfully summoning spirit entities to render them captive, control their power, or use them as weapons against others can lead to interactions with demonic spirits. Sometimes if satanic or black witchcraft rituals have been performed in the house, the energetic pattern of the house is predisposed to infestation. Additionally, anyone who has been inside a haunted house is more apt to bring a desperate spirit with them who is "hitchhiking" to a new residence.
7. **Improper Handling:** In certain cases, a mild encounter with a spirit entity improperly handled (through fear or lack of respect) can escalate and worsen the situation, resulting in extreme spiritual mayhem. Spirit entities often communicate with people through the dream state, when the individual's spirit body is hovering above his or her physical body, and the unconscious mind is open and receptive. Because the grave is not the end, sometimes an earthbound spirit will seek revenge for an untimely death by exacting its own form of justice.
8. **Misguided or Improper Energetic Training:** Any energetic practice or situation which opens an individual's subconscious mind can increase his or her vulnerability to spirit or demon oppression or possession. Practicing advanced meditations can elicit deep altered states before the student is able to integrate the experience, which can lead to adverse psychological side-effects. Misguided or improper practices of energetic alchemy that prematurely alter the flow of energy in the body can cause Qi deviations. These energetic imbalances can increase the likelihood of pathological spirit interaction. This also applies to the misguided or improper use of hypnosis or self-hypnosis, as well as the misguided or improper practice of Soul Projection (astral projection).
9. **Sexual Contact:** The misguided or improper

practice of deviant psychosexual encounters (e.g., having Tantric sex with the wrong individual) can make an individual vulnerable to the possibility of spirit or demon oppression or possession. This type of energetic encounter can occur when having sexual contact with a new partner, especially if the new partner is unknowingly a living host for a resident spirit entity. During sexual intercourse, a strong energetic bond temporarily forms between both partners. This physical, energetic, and spiritual bond is so strong, and the energetic discharge so powerful, that it is frequently used by the spirit entity to simultaneously feed off of both individuals (especially at the time of orgasm).

Individuals who are extremely promiscuous tend to have spirit entities that accompany them and help facilitate the sexual encounters, in order to feed. For example, an incident occurred several years ago when a student of mine met a young girl from out of town. They were engaging in sexual intercourse (he was supine and she was straddling him). Just before the point of mutual orgasm, he noticed a spirit enter the room and descend into her body from the top of her head. Her eyes immediately rolled up into her Upper Dantian, and he suddenly felt the spirit entity vampire both of their energetic fields simultaneously (at the point of orgasm). As the spirit entity left, both the student and his young companion collapsed, exhausted and drained of life force energy.

10. **Symbiotic Relationships:** One form of spirit induced mutual relationship can occur when one or several spirits attach themselves to a willing but unconscious host. The host enjoys the benefits of the spirit entity's supernatural power and influence in exchange for "feeding" it life force energy. For example, I have seen one extremely popular woman who carried a multitude of spirit entities with her, using them to gather sexual partners. As I observed, the spirit entities were dispatched from her energy field and began to affect the men within her surrounding environment. It

was interesting to watch these men become magically and irresistibly drawn by the woman's sexual power. I watched as she gathered names and numbers for the harvest. Generally what occurs in cases like this, is while having sexual intercourse with the host, the spirit entity descends into the host's body and absorbs the discharged energy at the point of sexual climax. In this symbiotic relationship both the host and the spirit entities have their needs met. This type of symbiotic relationship can occur to anyone in a position of power, wherein the host and the spirit entity are both fed.

11. **Living In Haunted Places:** Currents of subtle energies (both positive and negative) constantly flow throughout our planet. Certain places (such as houses and open areas of land) can become contaminated by powerful negative spirit entities, especially items or areas that have had exposure to severe trauma. Most areas that contain strong negative energy are unknown to people and usually no harm is done unless someone builds a house over the affected area. Violence and evil acts performed in a specific location can open a doorway to the spiritual realm, allowing negative spirit entities a pathway to enter into the physical realm. Additionally energetic doorways can be specifically created through Black Magic, allowing strong paranormal experiences to manifest. When humans are present, the negative spirit entities are provided with the energetic source needed for manifestation. Some of the worst places for this type of phenomena are old jails, hospitals and mental asylums (places where large numbers of people have suffered and died, creating multiple doorways). The greater the suffering and the longer it lasted, the stronger the doorway and more powerful any resident negative spirit entities will be. The negative entities involved in these places generally torment and attack humans as a matter of course. These spirit entities are not trying to drive humans away but are simply acting in accordance with their nature.

Cemeteries and ancient burial grounds can

also be classified as haunted places. These areas usually contain many ghosts and spirit entities. The exposure to cemeteries and places that are haunted by evil spirits when the individual is very stressed, deeply fatigued, or energetically depleted can make an individual vulnerable to the possibility of spirit or demon oppression or possession. Traditional ancient burial grounds are often protected by powerful curses issued from the tribal Shaman, invoking harm on anyone who dares to desecrate them. These curses are not limited to time and can last for thousands of years. Negative spirit entities are attracted to cemeteries mostly because of the grief and other strong emotions expressed by mourners and partly because of the concentration of ghosts accumulated there.

12. **Keeping Haunted Items:** Sometimes psychic attacks and hauntings are a result of bringing a contaminated item into one's household. Certain items and things such as antiques and heirlooms can become contaminated by powerful negative spirit entities, especially if these items have had exposure to severe trauma. These items become imprinted with the resonant vibrations of the previous owners. Personal items, especially objects worn on the body, absorb large quantities of the owner's life force energy. The longer the item is worn, and the more the owner values it, the stronger the resonant vibration becomes. Letters, books and photographs also provide powerful energetic links.

Negatively contaminated objects can cause problems to people who are susceptible to the subtle fields of energy. These items provide energetic links with the negative spirit entities associated with the object's previous owners. These energetic links naturally attract the spirit entities to where the contaminated item is currently residing. This gives the spirit entity a foothold into the new area.

13. **Having the Fate of a Soul Victim:** A "soul victim" is an individual that comes under demonic possession not because they have done anything wrong, but because they are good. Sometimes certain saints are targeted because

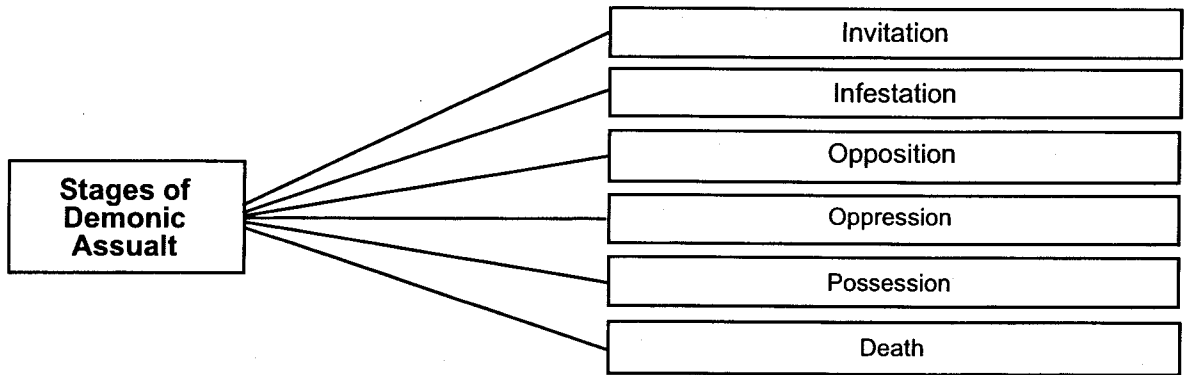


Figure 1.86. Six Main Stages of Demonic Assault

their spiritual influence represents a threat and opposition to the demonic realm. Many religious traditions (i.e., Buddhist, Catholic, Indian, Daoist, etc.) have numerous documented cases of this phenomenon occurring.

This phenomenon happens once every ten years, and the religious term for it is “iniquity” (meaning a gross moral crime). The demonic spirits seize the victim because they are a devout, kindly, human being and possess their body in a deliberate attempt to impurify and provoke confrontation with the Almighty. One famous case of soul victimization that was brought to the public was that of Anneliese Michel (portrayed in the movie: *The Exorcism of Emily Rose*).

SIX STAGES OF DEMONIC ASSAULT

The pathological progression that occurs through the various stages of a demonic assault can be categorized according to six main stages: Invitation, Infestation, Spiritual Opposition, Demon Oppression, Demon Possession and Death. These stages of systematic assault also apply to spirit oppression and spirit possession, although in such cases they occur at a much lower level of intensity, according on the class and specific energetic nature of the assaulting spirit entity. The six stages of demonic assault are described as follows (Figure 1.86):

1. Invitation: This beginning stage can sometimes occur when an individual first becomes curious about occult phomania and invites or welcomes an interaction with the spirit world without proper training. These subtle

spiritual interactions can occur even at the subconscious level. Once this state of invitation is initiated, the invited spirit entity or demon will begin to work in conjunction with the individual’s Po, creating spiritual unrest and internal conflict. The constant mental and emotional bombardment initiated by the foreign spirit entity and the individual’s Po will vacillate between temptation and guilt. The primary intention is to begin to wear down the victim, eventually exposing his or her weaknesses and eroding his or her moral character.

If the demon chooses to work through the energetic pull of the individual’s vices or addictions, the demonic entity will then entice the individual by luring him or her into a desirable place or situation through which unethical actions can easily produce desired goals. The demonic entity will then create distress in the form of guilt (caused from the individual violating his or her personal “code of conduct,” which in turn generates shame). The demonic entity then creates anxiety for fear of being discovered, discredited, dishonored, or disgraced, and then immediately generates the foregone conclusion that attempting to correct or rectify the situation is fruitless.

At its most profound level, the technique of spiritual temptation and guilt can develop into spiritual bondage. This results in specific addictions to certain energetic and emotional patterns to the extent that they dominate the individual’s life. Demonic temptation can

range from simple everyday thoughts and expressions to powerful, energetic, compulsive outbursts that can arise suddenly and without provocation. For example, small irritations can instantly escalate into full blown rage, or envy can suddenly become transformed into destructive jealousy and obsession.

Sometimes, it does not go beyond this first stage of control, and the victim is chronically used as a source for energetic food for the spirit entity. Other times, the victim is chosen for the complete demonic investment of spiritual mayhem, and the second stage of Spiritual Infestation is initiated.

It is important to note at this point that no demonic phenomenon will occur unless an individual, through their own free will, has granted some sort of permission for the spirit entity to enter into his or her life. There are two main spiritual laws that apply to this phenomenon, The Law of Attraction and The Law of Invitation, described as follows:

- **The Law of Attraction:** This law states that "like attracts like," and therefore evil spirits are attracted to individual's who perform "evil deeds."
- **The Law of Invitation:** This law states that once invited, a demonic entity is "authorized" to claim its territory, and is free to act on its own accord.

If neither of the Laws of Attraction or Laws of Invitation apply, then it is likely that the demonic infestation occurred in a home or area before the new tenants arrived.

2. **Infestation:** Once permission has been granted and the infestation process is underway, the strategy of the demonic entity is to generate fear through incidences of unexplainable psychic phenomenon. This activity is especially prevalent between the hours of 9:00 pm and 6:00 am, with the peak of disturbances between 1:00 am and 5:00 am. Generally the first incidences of activities will occur at exactly 3:00 am (this is the witching hour and is chosen by demonic entities as a mocking gesture because it is in direct opposition to the traditional hour of Jesus' death).

Once the initial infestation has taken place then these disturbing phenomenon will tend to erupt at any time of the night after the sun has gone down. Generally demonic forces have a difficult time functioning in an environment of light, hence the name "spirits of darkness." However, if the infesting spirit can draw energy during the daylight hours, the disturbing activity may also continue during the day (to a diminished degree).

The infestation stage is active when objects surrounding the victim's living environment are energetically affected and move about by themselves, displaying typical manifestations of poltergeist activity. During the infestation stage the demonic strategy is to create fear, anger, and grief, all of which generate negative psychic energy. The primary goal is to break down the victim's will.

It is important to note that during the early stages of infestation, the demonic spirit goes to great pains to cover its tracks. It does not want to be discovered until it has established a solid foothold. The goal is to arouse great fear within the individual. This fear is needed in order for the demonic creature to manifest its full potential.

3. **Opposition:** This stage is observed when the victim's physical, energetic, and spiritual body is affected. In this third stage, the demonic or evil spirit entity creates obstacles and attempts to block the individual's connection with the Divine and all connections with external outside assistance (e.g., help from priests, friends, family, etc.). The demonic entity is able to influence people and events by connecting with similar negative energies resonating in the environment. They can thus create a specific mood (e.g., hostility, mistrust, or despair) or directly control a few people in order to influence others (mob mentality). One example of Spiritual Opposition is blinding the mind of the individual so that he or she feels alone and unsupported. Without this much needed support system, the individual feels rejected, betrayed, and abandoned and is kept in a mental and emotional state of depression or despair. In this

state the individual feels that he or she has no real power to act or change his or her life, and thus easily gives into the will of the oppressing spirit or demon.

Spiritual Opposition creates strife and disharmony in an individual's life. It is a form of demonic or spiritual harassment, with the primary goal of keeping divine spiritual intuitions, insights, and even blessings from enlightening or positively influencing the individual's life.

After a demonic entity has infested a dwelling, the supernatural manifestations can be both terrifying and horrendous. The victim that is being assaulted will generally be petrified with fear. The temperature in the house will quickly fluctuate from searing heat to bone chilling cold. Sometimes the victim's clothes will be half torn off of their body, with imprints of teeth or claw marks observed on their tissue. Often a spirit projects its own odor to signal its presence and therefore can release a powerful stench of sulphur or excrement in the air. If a victim is demonically possessed the individual is liable to come at you like an enraged animal with super human strength. Sometimes the victim may suddenly age overnight or take on the features of the dead (many times these effects are not reversible).

In the early stages of Spiritual Opposition, the demonic form may materialize as a black mass which can sometimes be detected through peripheral vision. The more negative energy the spirit can absorb the more distinct its features will become. Often the very first thing that happens after the demonic infestation stage is completed is that there will be three knocks at the door or footsteps heard walking through the house. There may be scratching from inside the walls, strange hot or cold spots detected in certain areas, a strange creepy feeling felt in a particular room or place, the sounds of whispering or heavy breathing may be audible, or there may be an undeniable feeling that there is another presence existing within the house. The sense of this presence may develop to the point that

the individual or family may begin to wake up at fixed times during the night.

Other incidents may include vandalism by unseen forces and pandemonium caused from the interference and manipulation of electromagnetic appliances (phones, computers, etc.), a common tactic used by demonic entities to delay a call for help. Lights may switch on and off by themselves, objects may levitate, and very often there will be incredible pounding noises coming from within the walls. Doors or windows may be constantly opening or slammed shut by themselves. There can also be obscene or antireligious statements written on the walls and mirrors by unseen hands in any of a dozen languages. Items can materialize and dematerialize right in front of one's eyes. All religious objects are usually either desecrated or conspicuously hung upside down. Small fires may instantaneously burst out in corners of the room (chairs, couches, and curtains, etc.), ungodly screams, deep baleful moaning or maniacal laughter is often heard and there is an atmosphere of evil so thick that you could literally cut it with a knife.

During demonic opposition, energetic activity sometimes occur in reverse (i.e., clocks will suddenly stop and may start running counter-clockwise), and there can also be other indistinct violations of the laws of physics (items levitating, etc.). Sometimes stones, nuts and bolts, and even small animals (commonly frogs or fish) have been known to fall out of a clear blue sky onto a house that is under demonic attack. These stones will come down with such a force that they can actually penetrate the roof. In some cases the same downpour of stones will occur inside the house as well, falling in a zig zag pattern.

Other times the demonic entity may make items out of nothing (known as "apports"). Due to the process of energy manipulation, these items will feel warm to the touch as they materialize. Most of these apports are frequently produced out of urine, bile, excrement, vomit or blood. These substances generally appear because they are either teleported into the

home, or have been energetically assembled by the demonic spirit. Apports usually contain all of the minerals, trace elements, and amino acids found in nature.

As the infestation continues to escalate, the scratching from within the walls normally changes to knocking, then hard knocking, and finally percussive pounding. These pranks are intended to infuriate the individual or his or her family. Appliances may go on and off by themselves, the phone may suddenly ring with no one at the other end, the front door will ring while there are knocks at the back-door even though no one is at either door, and a foul stench is experienced in a certain area of the house.

Other indications of a demonic presence are the unusual movement of items; food on the stove will not cook, the dish water freezes, keys will not open locks, and door handles will not turn. All of this is a psychological strategy in order to emotionally distress the individual or family. Children, especially infants, are highly vulnerable to demonic activity, even at the infestation stage. During demonic infestation, infants between the ages of one and two will generally wake up from night terrors screaming. The demon's primary goal is to both physically and emotionally exhaust its victims, and eventually place the occupants in a state of perpetual fear.

4. **Oppression:** Although the disturbances that occur during the infestation period may be frightening, it is during the oppression period that the demonic spirit establishes a foothold and now begins to use all of its supernatural powers to initiate a malicious assault on the victims.

In the stage of infestation, the house where the victim is living is now essentially at the stage of being haunted. In this stage of demonic oppression, the haunting spirits are now trying to take over the victim or people occupying the residence. Sometimes, unbeknownst to the victims, this stage of infestation has already occurred in the house, and the first time any problem is observed is when the oppression stage begins.

During demonic oppression, the spirit entity

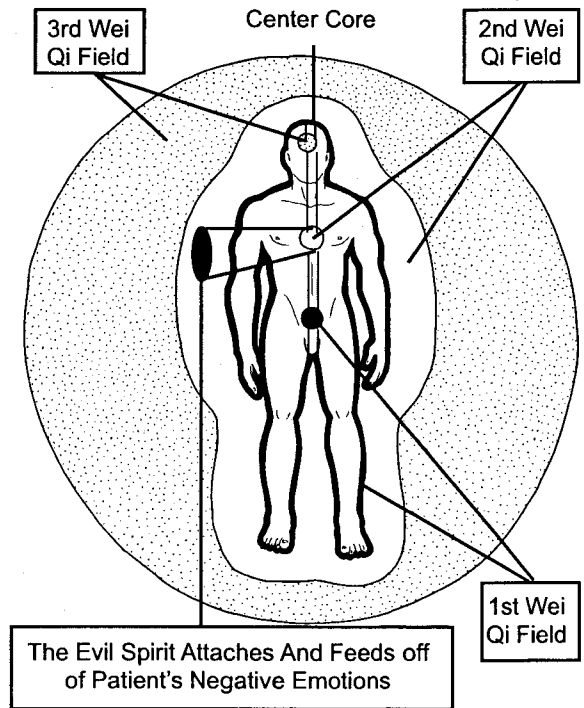


Figure 1.87. Demonic or Spirit Oppression

embarks on a powerful psychological attack focused on dominating the victim's will. The primary objective is to cause the victim to lose control or show a momentary lapse of free will which then opens the door for possession to take place. Therefore, techniques at this stage are specifically tailor made for the victim, so as to create experiences that are so terrible that the victim's will and support system is completely destroyed. Generally the assault comes from two fronts (physical and psychological) in order to weaken and disorient the victim while targeting the victim's emotions. What makes this stage serious is that if one or more spirit entities have been successful in establishing a foothold during the infestation period, then additional, more powerful demonic entities are liable to come onto the scene and change a bad experience into a living nightmare.

The individual's will and personal self control is essential at this stage. Once the victim begins breaking down, the activities generally escalate until the victim is completely overcome.

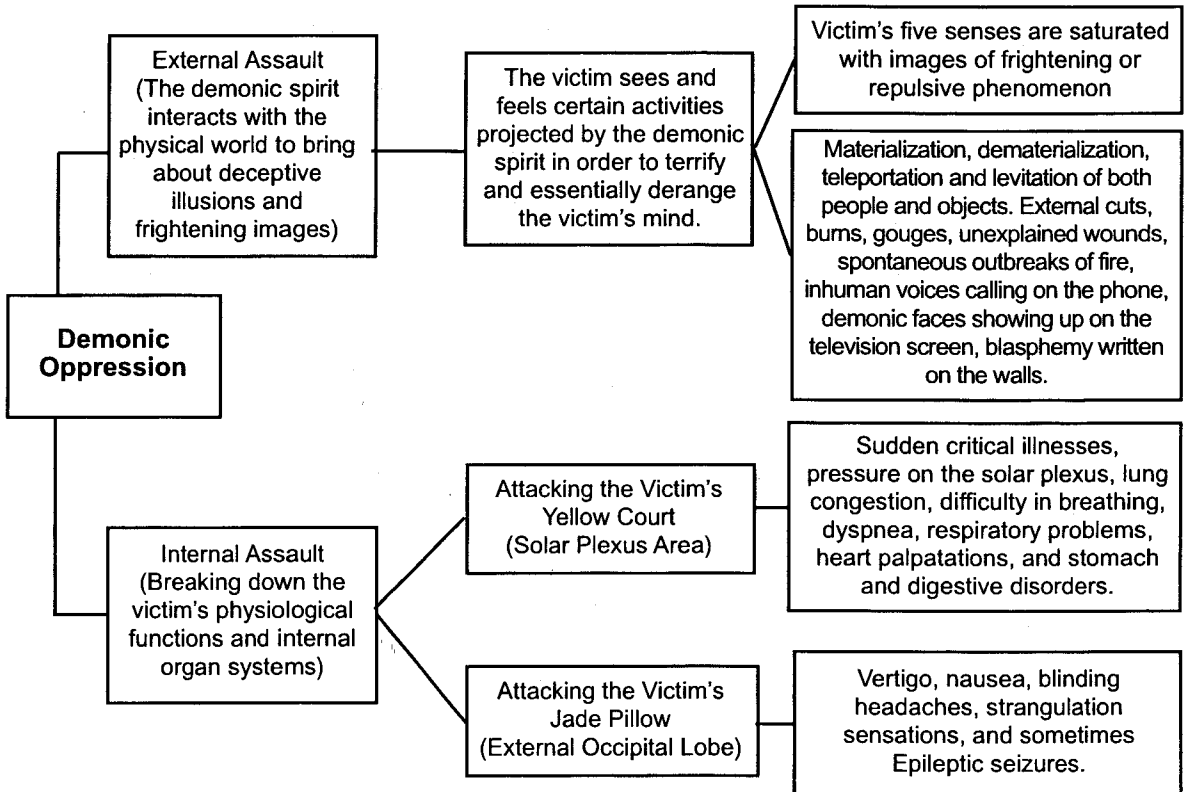


Figure 1.88. Strategy of Demonic Oppression

Individuals who are demon or spirit oppressed tend to have previously experienced severe emotional trauma that resulted in extremely low self-esteem, depression, despair, fear, rage, and so on (these are the emotional energies on which the demon or evil spirit feeds). The spirit or demon becomes attached to the individual's second field of Wei Qi, drawing energy and sustenance from the individual's chronic release of negative emotions (Figure 1.87).

These types of spirits or demons are external energy feeders. They are spiritual parasites which provoke and increase negative emotional reactions. Once the individual discharges these intense negative emotions into his or her second field of Wei Qi, the spirit or demon ingests and absorbs this energy as food. If, for any reason (i.e., having been exorcised), the spirit or demon leaves or abandons the individual's second field of Wei Qi,

it will, like a predator, continue to look for its next feeding ground. This is why, in certain families, the spiritual dynamics of demonic oppression are passed from generation to generation along with certain congenital spiritual and emotional patterns.

Internal and External Assault

Demonologists have noted that in the process of Demonic Oppression, there are two main forms of strategy used to disorientate the victim, attacking the victim through his or her mind (known as an Internal Assault), and attacking the victim through his or her senses (known as an External Assault). Both demonic techniques are described as follows (Figure 1.88):

- **Internal Assault:** This assault focuses on breaking down the victim's physiological functions and internal organ systems. Generally the spirit entity will approach the victim's body and enter through the Yellow Court (located at the

Solar Plexus) or the Jade Pillow (located at the back of the head, by the External Occipital Lobe). If the spirit attacks the victim's Yellow Court, he or she will experience the "Hag Syndrome" (feeling someone or something pressing down on the center of the chest), which makes it difficult for the victim to breathe. The hag syndrome is known to affect the individual's heart (causing palpitations), lungs (causing dyspnea and respiration problems), and stomach (causing digestive disorders). If the spirit attacks the victim's Jade Pillow he or she will experience symptoms such as vertigo, nausea, headaches, or Epileptic seizures.

Internal opposition is also considered an emotional and psychological intrusion. It is dedicated to bringing about an overall change in the way a person thinks. The goal of this type of assault is to eventually control the individual's mind by supernaturally activating and energizing the victim's internal vices and obsessions. As the individual slowly becomes a slave to their own feelings of lust, greed, ambition, etc., the demonic spirit increasingly dominates the victim's will. This technique becomes the doorway to demonic possession. The object of demonic oppression is eventually to possess the victim's body. If the demonic entity cannot accomplish this task then the secondary goal is to drive the individual to commit murder, suicide, or both.

Demonic spirits of a higher order tend to be the ones that bring about internal oppression because the lesser spirit entities lack the wisdom and ability to follow through with the oppression. The lesser demonic entities bring about the external havoc to breakdown a victim's will through fright, while the more powerful and higher order of demonic entities are responsible for breaking down the victim's will by diminishing his or her internal psychological resistance.

Note: Because spiritually oppressed victims sometimes struggle with severe depression and despair, it is important to note that there are several types of emotional and mental manifestations relating to hormonal or chemical im-

balances that are not in any way related to spiritual interactions. Sometimes emotional and mental imbalances are related to an unbalanced diet. In cases of bipolar and schizophrenic individuals, the sorcerer must also determine if the energetic disharmony originated from a spiritual, mental or emotional pattern.

- **External Assault:** In this form of external oppression, the demonic spirit interacts with the physical world to bring about deceptive illusions and frightening images. The victim can see and feel certain events that are projected by the demonic spirit in order to terrify and essentially derange the victim's mind. This type of external assault comes at the victim on both the natural and supernatural level. The victim's five senses are often saturated with images of frightening or repulsive phenomenon, such as blood curdling screams, nauseating smells, heavy breathing, disembodied footsteps, rapid changes in room temperature, knocking and pounding on the walls, ghostly visions, etc.

Spirit entities are notorious for projecting themselves through a process called telepathic hypnosis, allowing them to choose any form to project. The spirit entity merely thinks of how it desires to display itself and it will materialize that image. Both earthbound spirits and demonic spirits can do this technique. The spirit entity simply bypasses the victim's physical eyes and projects the desired image directly into the victim's mind via the third eye. This results in the telepathic transference of images projected from one energetic intelligence to another.

In the peak of an external assault, the victim may experience such phenomenon as materialization, dematerialization, teleportation, and levitation of both people and objects. The victim can also experience strangulation sensations, cuts, burns, gouges, unexplained wounds, sudden critical illnesses, blinding headaches, spontaneous outbreaks of fire, inhuman voices calling on the phone, demonic faces showing up on the television screen, or blasphemy written on the wall from unseen hands.

Spiritual Bondage is considered to be one aspect of Demonic Oppression. It is observed when the victim's mind and emotions have been brought into demonic or spiritual bondage. The victim experiences a chronic state of bizarre daydreaming, unstable thoughts or desires, undisciplined thinking, uncontrollable impulses, or loss of contact with reality. Because the mind is the linking point between man and the Divine, when an individual becomes subjected to spiritual bondage, he or she loses all spiritual direction in his or her life.

Demonic entities can also bring a victim into spiritual bondage through attacking some aspect of his or her physical body, usually the digestive, reproductive, vascular, nervous, or endocrine system. Clinically, this type of demonic or spiritual attack has been known to create certain forms of epilepsy, arthritis, allergies, skin problems, and terminal illnesses.

Spiritual Bondage is one of the most dramatic and crippling of the stages of assault, as it can eventually lead the victim to demon or spirit possession. In this type of spiritual oppression, the individual has become enslaved by his or her own fears, passions and desires for pleasure, greed, or power, to a state of obsession.

Sometimes the victims are held prisoner in their own home while systematically being overpowered by these demonic forces. The more powerful spirit entities of the demonic realm are not affected by physical boundaries or distance (only those less powerful forms of spirit entities are), and can therefore track their prey no matter where they flee. By simply thinking about a particular encounter or spirit entity, a thought intention is released like a portal or lifeline enabling the demonic spirit to draw itself to the victim.

Generally the demonic oppression focuses on one or two members of a family group (the ones who are the most psychologically vulnerable to spirit oppression). Research indicates that four out of five oppressed or possessed victims are women (this is because they tend to be generally more open and sensitive than men).

One common way that a demonic entity can

choose to reveal its energetic form is to appear as a phantom image that is blacker than the blackest night. Because a demonic entity is a powerful supernatural being, it can also choose to appear in the form of a spiritual icon (i.e., a saint, angel of light, transcended master, and even the image of an animal).

Sometimes before leaving, the demonic entity will attack its victim by releasing a basketball sized, glowing light. As this light is being projected from the demonic being, it produces a deafening roar that can be compared to that of a blast furnace. The energy ball will continue to grow in brightness and intensity, and then suddenly vanish, sucking most of the life force energy from the room. This demonic energy ball is used in order to leave the victim energetically drained, causing them to immediately fall into a deep sleep. While in this deep sleep, the demonic entity can reappear to further the assault on its victim.

5. **Possession:** Possession takes place when the demon takes control of the individual's physical, energetic, and spiritual body. During the oppression stage, the demonic spirit tries to manipulate the human will through temptation, intimidation, and other diabolical influences that are difficult for the individual to resist. During the possession stage, the demonic spirit no longer attacks the victim but now lives inside of the individual. Having seized the body of the victim, the demonic entity now imposes its own will over the human spirit.

While generally denied in the West, possession is widely acknowledged in most cultures and countries of the world (China, India, Tibet, Bali, Indonesia, South America, Egypt, Greece, Africa, the Caribbean, etc.).

During a psychic attack the victim's personality can be influenced by a spiritual overshadowing. In a worse case scenario, the Yuan Shen (Original Spirit) can become paralyzed and pushed aside. This results in a total psychic domination, manifesting as full blown possession. At this stage, the victim's body is virtually a puppet for the evil spirit entity.

Throughout the history of mankind, it has

been well documented that many living saints and spiritual masters have had the ability to manifest themselves in many different places simultaneously through bilocation. Examples of bilocation are found in every religion. Likewise, a single spirit entity has the same ability to project itself into several locations and influence and even possess several people or animals simultaneously. In one particular system of occult sorcery, it is believed that powerful demonic entities can project lesser energetic copies of themselves into several people or animals, affecting health and behavioral patterns (one example of this phenomenon would be mob or pack mentality resulting from mass possession).

Demons capable of replicating themselves in this manner, are able to possess hundreds of people or animals simultaneously, causing supernatural manifestations and strange urges. A demonic energetic replication is generally weaker than the original demon, however even replicated demons are dangerous and can be extremely difficult to deal with. True demons have a high but dark level of consciousness, and they can spread themselves among susceptible people like pathogens. The number of replications a demon can make of itself depends on its level of consciousness and the extent of its energetic power (this also defines its rank in the demonic hierarchy).

Problems caused by replicated demons are far more common than people realize, as the demons and their replications will often go to great lengths to conceal their presence, nature, and true identity.

One way to recognize someone who has been demon possessed is through his or her eyes. Since the eyes are the windows to the soul, they tend to reveal the condition of the victim's spiritual nature. In a person who is demon possessed, the eyes are not drooping or half asleep. They tend to be wide open and alert. However, the look in the eyes of someone who is demon possessed is not human; it is that of a wild, crazed individual, full of hate.

When possession occurs, the demonic spirit

moves into the victim's body, sometimes through the Yellow Court (Solar Plexus area), but most often from the individual's left side, entering at the Jade Pillow (located at the base of the neck where the brain meets the spine, by the medulla oblongata). As the demon enters from the left, the victim's spirit body is usually displaced and moves outside his or her physical body through the right side. Traditionally it is said that the human spirit looks cloud-like and white, while the demonic spirit looks cloud-like and black. In nine out of ten possessions, the victim's facial characteristics change into a bony disoriented appearance, that is totally unlike the individual's normal appearance. All of these changes that occur within the victim are physical, the skin and bones actually change their form, though the victim's features usually revert back to normal once the possession has passed.

Additionally, the voice changes, sometimes becoming gross and deep. The possessed victim may manifest incredible super human strength, being capable of easily tossing about several adult men at once. With the strength of ten men, the possessed victim is now completely unmanageable. Once possession takes place, the demonic spirit will seek to mutilate the victim's body or begin a wild spree of physical mayhem. The demonic spirit isn't content by merely possessing the body, its mind is fixed on death. Its basic belief is that "one can kill many." Until an exorcism takes place, the victim's body will be a house for one or more demonic entities. The more demonic spirits that possess an individual's body, the more powerful it becomes and the more difficult it is to exorcise. The possession of a victim by many demonic entities is a general rule. In most cases of major demonic possessions, six or more spirits inhabit the victim.

Sometimes a demonic or earthbound spirit may cohabitate within the victim's body with his or her human spirit (as in cases of multiple personality disorders). When this occurs, both the possessing entity and the victim may speak from the body at the very same time.

In such cases it is difficult to determine how many possessing entities are in the group that is operating within the victim's body. These vocalizations may emanate from the voice box, although the possessed individual may be unconscious at the time. In other instances, the demonic utterances may simply resonate from somewhere outside the body.

When an individual has come under possession, only exorcism will reverse the condition. Although life and freewill belong to man, according to ancient belief, the Eternal Soul belongs to God. The Eternal Soul is therefore considered a relic of God that human beings have been given and told not to lose.

6. **Death:** The final stage of demonic assault inevitably ends with the death of the victim (i.e., suicide). The general goal of the demonic realm is to first possess an individual and then have him or her torment as many people as possible, before causing the victim to take his or her own life.

UNDERSTANDING SPIRIT AND DEMON POSSESSION

In Demonic Possession, the demonic spirit is no longer hidden within the victim's second Wei Qi field. Instead, the demonic spirit has entered the victim's body and is in control of his or her mind and emotions. The spiritual influences of Demon Possession are said to create problems such as unexplained mood swings and behavior, chronic pain and illness, mental illness (chronic depression, chronic aggression), suicidal urges, and abuse of drugs, sex or alcohol. In some cases, it is not a demon that possesses an individual, but the spirit of a deceased human who has not left the energetic realm of the Earth.

SIGNS AND SYMPTOMS OF POSSESSION

The symptoms of possession are difficult to define because of two main factors. First, there are two different types of possession (spirit possession and demonic possession); second, each victim manifests different physical, mental, and emotional strengths and weaknesses, which must be overcome and exploited by the possessing entity, either through instant or gradual possession.

Spirit possession and demonic possession are differentiated according to the power of the spirit entity possessing the individual. Each category of possession elicits different types of symptoms, described as follows.

Signs and Symptoms of Spirit Possession

Any combination of the following behavioral patterns is indicative of spirit possession:

- Hearing voices directing the person to perform specific acts he or she normally would not have considered doing.
- Frequently seeing or sensing the images of the possessing spirit (as it existed during its physical life).
- Blacking-out or fainting, without any knowledge of what transpired during that time of disassociation.
- Having a mental block and acting in a trance-like manner while in the midst of having a conversation.
- Talking to invisible strangers, walking differently, or acting in a strange or irrational manner.
- Acting in a way that they have never done before, as if a totally different person
- In a worst case scenario, the possession may reach a climax where the person may commit a crime, some violent or anti-social act, or even suicide.
- Speaking in an unknown language (also known as speaking in "tongues"), performing lewd acts, and avoiding religious objects (like a crucifix, rosary, etc.).

Signs and Symptoms of Demon Possession

According to the *Exorcism Report*, symptoms of demonic possession must be accompanied by one or more of the following:

- A stench or strange odor
- A feeling of coldness
- Telepathic powers involving moral and religious patterns
- Unusual distortions of the face
- Unlined skin
- Poltergeist-like activity
- Unusual physical heaviness and/or levitations

INSTANT AND PROGRESSIVE POSSESSION

These factors include the state and strength of the victim's mind, as well as his or her physical health, energetic sensitivity, susceptibility (i.e.,

chronic alcohol or drug use), and whether or not permission was given. The majority of possessed victims suffer from a range of psychological and behavioral disorders, with an occasional overshadowing (an altered state, wherein an individual's emotions, mind, and spirit temporarily disassociate from his or her physical body). If the human host is too strong mentally for a full possession to occur immediately, sometimes the spirit entity will use other methods to progressively break down the victims defense mechanisms. Another factor to consider is the victim's spiritual strengths and weaknesses (which also determines if the demonic assault will happen instantly or progressively).

There are two methods of approach observed in possession: instant possession and progressive possession. Both of these methods can lead to either spirit or demon possession. These two methods of possession are described as follows:

- **Instant Possession:** There are powerful demonic entities that can instantly possess a victim upon first contact. In this type of possession the victim has come under severe spiritual attack. During instant possession the victim experiences sudden personality changes as the spirit entity replaces the human personality with its own. The degree of control that the spirit entity has on its victim depends on the individual's strength and experience in spiritual combat. The ultimate goal in possession is to use the human tissue as a virtual puppet.
- **Progressive Possession:** In this type of possession the spirit entity uses a slow integration of its supernatural skills to eventually overtake the victim's "normal" life experience. The length of time involved in progressive possession depends on the circumstances surrounding the initial takeover. For example, certain patients with Multiple Personality Disorder have been possessed by entities since childhood.

Symptoms of progressive possession come and go in waves of energetic assault. The internal activities of the possessing entity slowly begins to affects the victim's energy bodies, which in turn affect the nervous system (especially the autonomic levels of the nervous system that controls the unconscious mind).

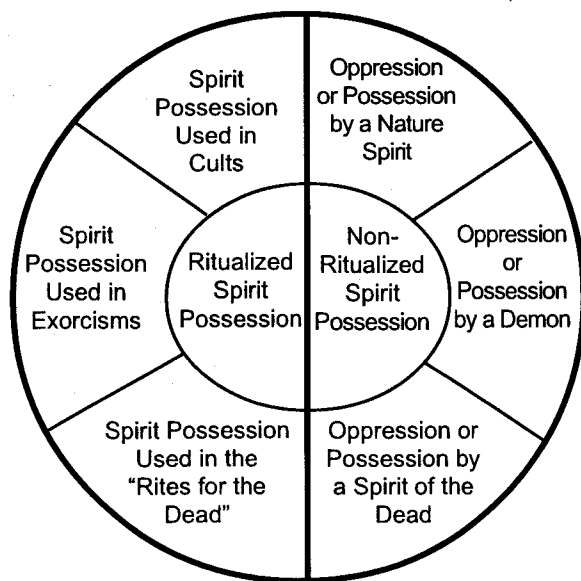


Figure 1.89. Spirit Possession is divided into two categories: Ritualized Spirit Possession, and Non-Ritualized Spirit Possession

RITUALIZED AND NON-RITUALIZED POSSESSION

During the Song Dynasty (906-1279 A.D.), "Spirit Possession" was commonly known as "Pingfu," meaning to "lean on and adhere to," and was defined as a "trance of identification" (in which the original host surrenders his or her identity to that of a foreign spirit). The "Record of Hearsay" (Yijian Zhi), written during the Song Dynasty by Hong Mai (1123-1202), includes nearly 200 descriptions of Spirit Possession, which can be divided into two categories: Ritualized Spirit Possession and Non-Ritualized Spirit Possession, described as follows (Figure 1.89):

Ritualized Spirit Possession

Ritualized Spirit Possession accounts for Spirit Possession that is consciously used in religious rituals and specific cult ceremonies. Ritualized Spirit Possession can itself be further divided into three additional categories:

- **Spirit Possession Used in Cults:** This type of Spirit Possession was employed by village spirit-mediums, who would become possessed by Earth Spirits or Nature Spirits. This type of Spirit Possession was commonly used in oracle trances.

- **Spirit Possession Used in Exorcisms:** This type of Spirit Possession was employed by Daoist priests or Buddhist monks, who caused one or more young boys (acolytes) to become possessed by the spirit that was afflicting the individual (or by a tutelary divinity). This type of Spirit Possession was commonly used for "summoning for investigation" (kaozhao). This was the Daoist exorcist's primary means of communication with the spirit world, and it was used for interrogation and acquiring information about the history and intention of the afflicting demon or spirit.
- **Spirit Possession Used in the "Rites for the Dead":** This type of Spirit Possession was employed by Daoist priests or Buddhist monks, who used one of the relatives or family members of the deceased, as a vehicle through which to converse with the dead.

Non-Ritualized Spirit Possession

Non-Ritualized Spirit Possession accounts for Spirit Possession wherein someone becomes harassed and ultimately possessed by a spirit, ghost, or demon. Symptoms can range from delirium and madness to premature death.

In ancient China, it was also believed that in Spirit Possession, the possessing spirit could be that of jealous or vengeful spirits of the dead. The spiritual attacker could also prove to be the soul of a living enemy or rival, which was known as a "soul attack." In this case, an individual's soul has left his or her body (often without conscious awareness) to attack someone for whom they have harbored specific feelings of jealousy or resentment.

When an individual is Demon Possessed, there is an innate knowledge that something is wrong, as if another force were gripping him or her internally. Some individuals feel that their body, mind, and spirit have somehow gone out of control, as if something is living under their skin. Other individuals feel pain, isolation, and intolerable anguish. Still other individuals experience outbursts of ferocious fear or rage, or a combination of the two.

Demon or spirit possession can occur if the individual's Shen becomes too obsessed with something; in extreme cases it may leave the individual's body, become a wandering spirit and not return.

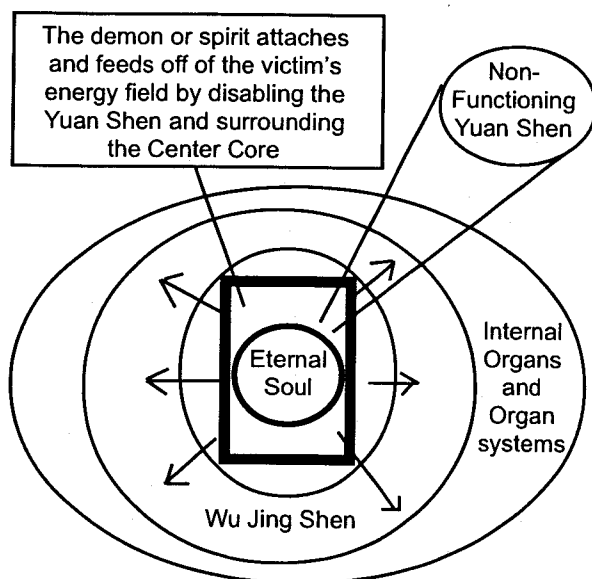


Figure 1.90. Demonic Possession: The intuitive perceptions of the victim's Yuan Shen is no longer functioning, and are replaced by the Demon's spiritual power.

The vacuum that is left when the original consciousness vacates its residence can become filled by the spirit of other beings or demonic spirits (also known as "walk-ins"). These alien spiritual energies tend to enter the individual's body and replace the victim's original consciousness (Yuan Shen) which is now lost. The resulting state is one of demonic or spirit possession. Because the spiritual quality and stability of the victim's mind is lost, he or she becomes increasingly dependent on the alien spiritual consciousness for orientation towards others and the outside environment (Figure 1.90).

When a demon or spirit entity possesses an individual's body, it tends to be extremely territorial and protective. This is because, as the demon or spirit entity surrounds the very core of the individual's energetic body, it initially has a strangle hold on the individual, feeding and distorting the individual's reality. This results in dramatic shifts in the individual's personality (such as wild mood swings), and sometimes displays of extraordinary intuitions, perceptions, and incredible physical powers.

In most cases, the spirit entity causing the pa-

thology is not of a high order of intelligence; it is more on the level of spiritual bacteria, virus, or parasite. In some cases, however, demon or spirit entities can be of a high order of demonic intelligence, such as depicted in the movie "The Exorcist."

As the spirit entity slowly begins to take possession, it first gains control of the senses, especially the auditory and visual senses. By inducing auditory and visual distortions and delusions, the spirit entity can keep the host mentally and emotionally off balance as it seeks to gain control of the host's center core. One of the most common symptoms of spirit or demon possession (often related to mental illness) is that of hearing disembodied voices. The phenomenon of hearing auditory voices does not necessarily indicate that an individual is experiencing spirit or demonic possession (as certain spirit helpers and celestial guides communicate to individuals that they are mentoring in this fashion); it does indicate however, that the individual is genuinely in communication with the spirit realm.

When the spirit entity overshadows the victim and takes control, the host's eye color will immediately darken (i.e., the eyes will appear to be completely dilated and look like black holes or red orbs), and his or her facial features will rapidly change in response to the spirit's emotional outburst and expressions. In extreme cases, the victim's face can become clouded by a murky green discharge of ectoplasm. When this happens the spirit entity's true face and eyes can be seen by the exorcist as it is superimposed over the victim's physical face.

As the spirit entity continues to gain more control of the host's nervous system, it will eventually dominate the victim's motor functions (i.e., gaining control of the host's entire physical body). One common technique used by negative spirit entities in order to weaken a victim is to attack and create horrendous pain within the host's Yellow Court. Symptoms that manifest from this type of assault include sharp abdominal pain, cramps, vertigo, and nausea. Additionally, severe headaches and other violent pains are common symptoms associated with psychic attacks of demon or spirit possession. As the spirit entity gains control of the victim's mind, the host eventually begins to feel weak and numb under the relentless mental pressure. At this

stage, the victim is living in a dream state and cannot distinguish between truth and fantasy. As reality begins to slip away, they gradually give up and become lost in delusion, eventually becoming a puppet for the whims and desires of the spirit entity who has now gained complete control of its host.

SPIRIT POSSESSION AND MULTIPLE- PERSONALITY DISORDER

According to Dr. Ralph Allison's research in Multiple-Personality Disorder, there are five clinically distinct levels or stages of spirit possession. It is interesting to note that there is nothing paranormal about the first two stages of Dr. Allison's spirit possession categorization, as these first levels of Shen Disturbance are clearly psychological states. However, from Stage 3 on, the spiritual manifestations become quite apparent. Doctor Allison's stages of spirit possession are described as follows:

1. **Stage 1:** The first stage of spirit possession could also be labeled as OCD (Obsessive-Compulsive Disorder). The treatment for this level of Shen Disturbance is focused on the use of one-on-one psychotherapy, as well as group-therapy. During the group-therapy, a "pseudo-exorcism" is initiated by the doctor and patient, which is supported by the group and leads to the patient's healing.
2. **Stage 2:** The second stage of spirit possession could also be labeled as MPD (Multiple-Personality Disorder). This type of possession is caused by the development of a negative alter, with the core personality having no memory of his or her destructive actions (e.g., rape, murder, incest, etc.). The treatment for this type of Shen Disturbance is focused on placing the patient in a deep hypnotic trance, during which the psychological roots of the alter's creation is clearly revealed to the doctor, who can then initiate the healing process.
3. **Stage 3:** The third stage of spirit possession is observed when another living person seems to be controlling the victim. In this stage, either witchcraft or sorcery may be involved. For example, one of Dr. Allison's patients was diagnosed as being clinically depressed and weak. The symptoms began to appear when the patient's nephew was killed in a car accident

(which occurred the night before his wedding). Although the patient did not believe in witchcraft, her sister (the nephew's mother) and her own mother had strong beliefs in the effectiveness of the dark powers of the occult. Both her sister and mother had been secretly visiting a witch and had performed black magic rites directed to purposely harm the patient.

When Dr. Allison hypnotized the patient, a strange voice identifying itself as the sister spoke. She said she hated her sister (the patient) and had been causing the suffering and pain that the patient was currently feeling. Dr. Allison told the sister's spirit to remove itself from the patient's body and to no longer harm the patient. After the patient came out of the trance she had no memory of what had transpired, but was no longer feeling depressed or weak.

It is important to note that the patient's sister and mother fervently believed in the effectiveness of black magic and the powers of its spells, while the patient on a conscious level did not. Dr. Carol Jung wrote extensively about the subconscious, and he believed that it could have a powerful influence on an individual's physical, mental, and spiritual bodies. It is therefore possible that on the subconscious level the patient was vulnerable to the effects of such a psychic attack. This subconscious belief allowed the evil spell to work its destructive influence.

4. **Stage 4:** The fourth stage of spirit possession is defined as the control of a person's body and mind by a benign spirit entity. For example, one of Dr. Allison's patients would walk incessantly about a harbor. When she regained conscious control of her body, she had no memory of why she was at the harbor, and had no recall of what had transpired while she was there. When placed in a deep hypnotic trance, the patient was interrogated by the doctor and a spirit's voice stated that she was the spirit of a woman who had drowned while searching the boats in the harbor for her husband and children who had deserted her. Because the spirit had not found her family when she drowned, she de-

nied the death of her physical body and continued searching for them. After the spirit of the woman was exorcised from the patient's body, the patient no longer desired to walk about the harbor.

5. **Stage 5:** The fifth stage of spirit possession is defined as the possession of a person's body and mind by a malevolent spirit entity who either has either never had a personal history as a living being (and is considered to be a Nature Spirit, Elemental, or Demonic Entity), or has lived as an evil person in a former life (and is considered to be an earthbound spirit or ghost).

Generally, an earthbound spirit is confused, and does not realize that his or her physical body is dead. Other times earthbound spirits experience remorse for their misdeeds, and are ashamed of what they have done in their life. These earthbound spirits hide from the assembly of their ancestral spirits, which converges during the time of their departure. Other earthbound spirits believe they will go to hell for the misdeeds that they have committed in life, and simply refuse to go onward. Some spirit entities are so attached to the physical realm that they feel they must remain earthbound in order to help loved ones. Other times it is the loved ones who hang-on to the energetic presence of the deceased and will not allow the spirit to go on.

There are also those earthbound spirits who remain within the physical realm for malicious reasons. Some earthbound spirits will remain in order to continue to control their victims, while other spirit entities will remain for the purpose of revenge.

Based on her clinical experience, Dr. Edith Fiore believes that the departed spirits of those individuals who were once addicted while in life (e.g., alcoholics, drug, and sex) desire to possess another individual's body so that they can re-experience the physical pleasures of their addictions. Possessing spirits are generally confused, frustrated, and unhappy. Therefore their influence on their hosts' lives, without exception, is negative.

EXORCISM

The expulsion of an evil spirit, demon, or other nonphysical entity is known as an exorcism. The word "Exorcism," is derived from the Greek word *exousia*, meaning "oath," and refers to "placing the demon on oath," or invoking a higher authority to bind the entity and compel it to act in a way contrary to its wishes.

Since the time of creation, mankind has always been engaged in a great spiritual war, waged against the demonic realm. The ancient Chinese believed that a Daoist Master (Dao Shi) possessed the power to exorcise according to his or her attainments in the Dao, and was therefore known as a devil-expelling physician (Figure 1.91).

The ancient Chinese also believed that the demonic realm belonged to the Yin or dark side of the Universe. Therefore, the darkness of the night was believed to be the primary time when the demonic realm dominated, and the time in which Gui (or ghostly spirits) moved about freely.

Similarly, the living were believed to belong to the Yang or bright side of the Universe, and thus the universal Yang light and fire of the Sun was naturally believed to expel and destroy demonic beings, dark spirit entities, and ghosts.

Exorcism is the physical, energetic, and spiritual act of freeing an individual from a hostile demonic or spiritual entity. The entire ceremonial act of exorcism originated from ancient times for the shamanistic purpose of expelling certain diseased patterns of evil spirits and dark energy. Throughout their vast history, the ancient Chinese have used a variety of terms to describe the skill of "exorcism."

Sometimes known as the "Wushu" (magic art of the Wu), or "Shu fangfa," (magical methods), the ancient skills of exorcism were energetic and spiritual methods of defence or attack that were inherited from the previous generations of shaman healers. These ancient energetic and spiritual methods were used to control, dominate, paralyze, destroy, or even kill spirits of the demonic realm.

The main doctrine in Chinese Demonology consists of the belief that humans can expel and destroy demons, spirit entities, and ghosts by means of wit and intelligence, and also by their

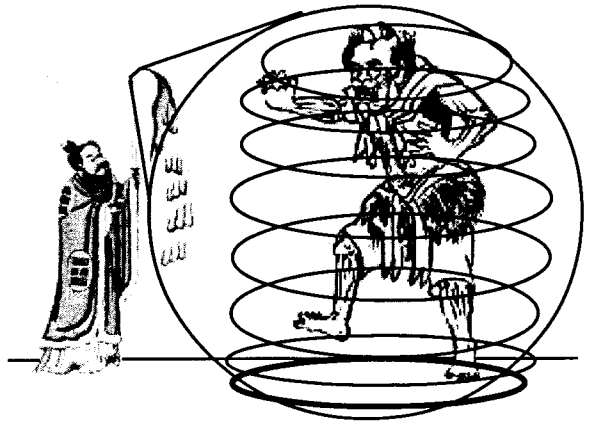


Figure 1.91. The ancient Chinese believed that a Daoist Master (Dao Shi) possessed the power to exorcise according to his or her attainments in the Dao.

very nature. The fact that the Yang Soul (or Yang Shen) is intimately connected to the Divine, endows the mystic with exorcising capacities. Therefore, the strength of this exorcising capacity corresponds to the development of the individual's soul, manifesting itself through the divine qualities of virtue, honor, integrity, trust, and truthfulness (contained within the Wu Jing Shen and supported by the Yuan Shen). These refined virtues allow the mystic access to the strength, courage, intellect, and magical power contained within his or her Ling Shen. This imparted power also enables the mystic to see into the spirit world.

A mystic's exorcising power is fused with the Qi of his or her breath, and can therefore be extremely powerful when combined with Breath Incantations. Being Yin in nature, the chilling breath or cold chills experienced when encountering a spirit entity were believed to be detrimental to an individual's life-force. The ancient Chinese believed that in encounters such as this, an individual of high divine qualities may drive away and even destroy the evil spiritual entity by using Breath Incantations and blowing Divine Breath onto the evil spirits.

Also considered effective in combating demons and spirit entities was human spittle. According to the ancient Chinese, this liquid substance was produced by the mouth through the

vital breath and was therefore called Ling Fluid or Shen Water. Additionally, the burning of specific types of herbs and incense was also used to ward off evil spirits.

The most effective weapons used against the demonic realm in removing or "exorcising" spirit entities were weapons constructed of fire and light (the most Yang or luminous aspect of the universe), including: lances, bows, and staves carved from peach wood; magical swords of mulberry wood or steel; and magical coin swords (all of the coins must bear the seal of the exact same dynasty and be from the reign of one emperor).

THE ROLE OF EXORCISM

All major religions have some form of exorcism ritual as part of their liturgy. Each exorcism varies in type and function. Exorcism is still needed and performed in this century as it has been since the dawning of civilization. In most non-Christian religions, the exorcistic ritual tends to be conducted by specialists who are specifically trained in this particular art. As an individual, the exorcist must embody the virtues of goodness and morality that represents the very best aspects of man. He or she must also be strong enough to withstand the mental and physical torments that frequently occur in the struggle to win back a human soul from the clutches of the demonic. It is a known fact that, without exception, the demon will at sometime attack the exorcist. The exorcist's task is one of the most difficult to endure on the physical realm, as he is often chastised and ridiculed by those too ignorant to recognize his true value and worth. Most exorcists have no other title than monk, priest, rabbi, minister, or yogi but all seem to embody a combination of wisdom, kindness, and compassion that you don't normally see in ordinary people.

The ancient Chinese believed that since dark sorcerers could use spells, charms, talismans, and incantations to command or incite demons or spirit entities to work evil. The result of this evil work could also be combated and driven off by employing the same essential methods of influence and control. This meant that the cultivated energetic and spiritual power of the Wu or Daoist priest could

drive the demonic or evil spiritual influence away from the inflected individual by means of divine orders. These divine orders were administered through the release of certain spells, charms, talismans, and incantations. Later in China, the control of this Universal Order of the Yang (Shen) and Yin (Gui) became known as Daoist religious magic (also known as "Mifa" or "secret law").

The ancient Daoists believed that spells, charms and talismans were the principle means for commanding the Shen, expelling or killing Gui, and for exercising influence over Heaven and Earth (e.g., controlling the weather, preventing or averting pestilence, delivering the souls of the dead from misery and distress, etc.).

In the *Standard History* of the Qin Dynasty (221 - 206 B.C.), several of the effects attributed to the specific spells, charms, and talismans used by the Wu were categorized and recorded (for example, invoking spirits, banishing demons, endowing people with clairvoyance, etc.). In the Han Dynasty (206 B.C.-220 A.D.), certain spells were considered powerful mandates. They were viewed as official threats, commands, and orders issued by the Son of Heaven (emperor); they were used to control spirit entities, and were viewed as a standard expression for exorcism.

MINOR AND MAJOR EXORCISMS

The division of exorcisms into minor and major types of rituals is acknowledged in each religious tradition. These two types of exorcisms are described as follows:

- **A Minor Exorcism:** This type of exorcism takes the form of a blessing. It is a rare individual who hasn't undergone the basic rite of exorcism. Although not generally known, baptism is actually a type of exorcism ritual and believed by some to be one of the main reasons why so few people come under spontaneous possession during the course of their lives.

Other types of minor exorcisms are intended to clear a house of demonic spirits or rid a person of negative spiritual influences that may bring about spirit oppression. Sometimes a negative influence can dominate a

person or dwelling simply because there are not any positive influences around to counteract it. When a blessing is performed, a positive supernatural power is deliberately imprinted into the surrounding environment and used to counteract any and all negativity. In this type of minor exorcism the priest conducts a ritual in the name of God. As a result, if a demonic entity violates the exorcism it doesn't have to contend with the priest but with the wrath of God.

- **A Major Exorcism:** This type of exorcism is initiated for the sole purpose of removing a demonic or malevolent spirit entity that will not leave unless properly commanded to do so. A major exorcism is normally scheduled for the morning hours in order to avoid encountering assaults with the demonic during its peak hours of power in the night. The exorcism will usually take place in the residence of the possessed individual, however, potentially violent exorcisms involving extremely vicious or powerful demonic entities are usually performed in religiously affiliated hospitals where doctors and life support equipment are on hand.

In the days prior to conducting a major exorcism, the priest will subject him or herself to rigorous preparation (fasting and abstaining from food, and drinking holy water only when necessary); in the Catholic tradition, this is known as the Black Fast. Spiritually, it is important for the exorcist to envelop himself in a wall of prayer for a minimum of three days in order to activate the three virtues of faith, hope, and love (faith in what he is doing; hope that he will be successful; and love in that he sacrifices himself in the service of another). On the day of the exorcism, assistants who have also prepared for the ritual through prayer and fasting, will gather together to discuss their approach. If the potential for violence exists during the exorcism, the demonic possessed victim will be laid out on a bed in loose fitting clothing. Anything that can be levitated or burned will be removed from the room. Traditionally the only

things that will remain in the room are a table where candles, holy oil, and other religious items are placed.

According to Christian traditions, a Protestant exorcist may perform an exorcism at any time. However, a Catholic exorcist (according to Vatican protocol) is required to pray and fast for three full days prior to performing the banishing ritual (the Black Fast). In the Catholic tradition, the right of exorcism is spoken partly in English and partly in Latin, and it contains prayers, psalms, and pronouncements commanding the invading spirit to leave the premises. It generally takes the exorcist an hour to perform the entire ritual.

One example of an exorcism performed by a Catholic priest is the following, spoken in a somber voice:

"I command thee, thou unclean spirit, O Serpent of Old. By the Judge of the living and the dead. By the Creator of the world who hath the power to cast into hell, tell me thy name or give some sign and depart forthwith from this house! I enjoin you under penalty, every unclean spirit, each devil, each part of Satan, begone in the Name of God! Yield to God! It is not men you are disobeying. God the Father commands you! God the Son commands you! God the Holy Spirit commands you! Hear, therefore and fear Satan! Enemy of the human race! Source of death! Root of evil! Seducer of men! Cause of discord! Creator of agony! Behold the Cross of the Most High God! I command thee, obey and begone! Tell me thy name or give some sign and depart from this dwelling!"

After a sign has been given and the demonic spirit has departed, the exorcist then reads a concluding prayer of thanksgiving, ending the ritual with a final statement:

"The sign of departure has been shown to us, I commend the safety of these people, the _____, and their dwelling into your hands, Oh Lord. Hear us, and hear their prayers; allow them to live in peace and contentment from this day forward. In the name of the Father, the Son, and the Holy Spirit. Amen."

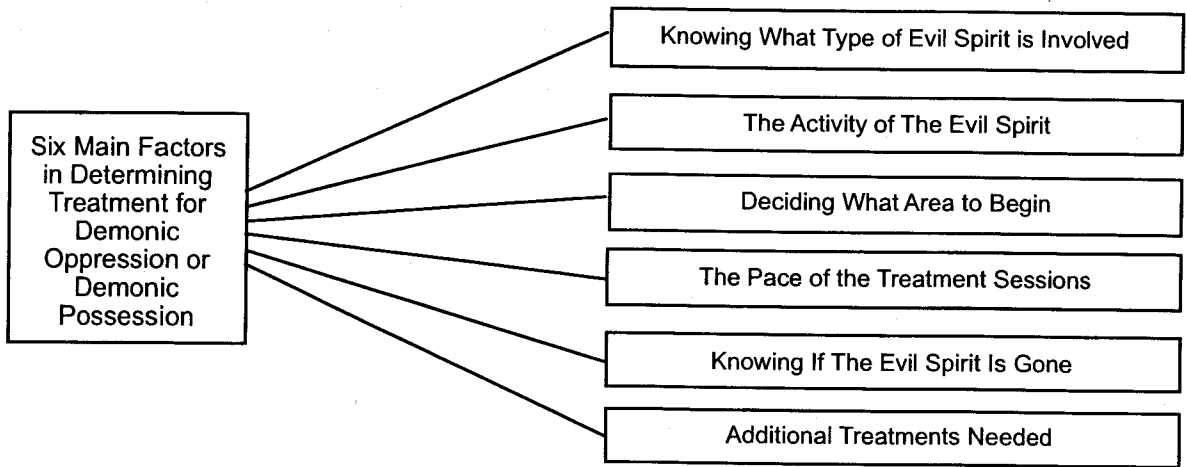


Figure 1.92. Treating Demonic Oppression or Possession

After an exorcism, a six month follow-up protocol is prescribed in order to help the victims come to grips with what has happened in their lives. Regaining a stable psychological profile after exposure to demon or spirit possession requires genuine soul searching.

BEFORE PERFORMING AN EXORCISM

When treating individuals who are demon oppressed or possessed, it is important for the Daoist mystic first discern how and when to treat. Traditionally, there are six main factors in determining treatment: Knowing What Type of Evil Spirit is Involved, The Activity of The Evil Spirit, Deciding What Area to Begin, The Pace of the Treatment Sessions, Knowing If The Evil Spirit Is Gone, and Additional Treatments Needed (Figure 1.92). These factors are described as follows:

1. **Knowing What Type of Evil Spirit is Involved:** There are different types of spirits that can possess a victim's body. The parasitic intruder can range from the spiritual consciousness of a deceased individual, a Nature Spirit, or one or more demonic spirits. Sometimes these evil spirits can be ancestral, inherited from a family's karma.
2. **The Activity of The Evil Spirit:** The sorcerer must determine what, if any, physical, mental, or emotional activity is being generated by the demonic spirit.

3. **Deciding What Area to Begin:** Locating the origin or spiritual root assists the Daoist sorcerer in knowing where to begin and what progress to expect.

4. **The Pace of the Treatment Sessions:** After ascertaining the type of spirit entity, its location and activity, the sorcerer can develop a treatment plan.

5. **Knowing If The Evil Spirit Is Gone:** After a spirit entity has left the body of a host or a particular residence, there is a distinct energetic shift that allows all individuals involved to understand that the energetic and spiritual struggle is finally over.

6. **Additional Treatments Needed:** The sorcerer may sometimes have to refer the victim to a priest, psychotherapist, or nutritionist for further treatment therapies.

Before removing a spirit being from an individual, it is important to remember that sometimes the energetic presence of the spirit being is only a manifestation of a deeper unresolved issue. The individual may have unconsciously given seniority to an energetic presence that is not his or her own, and has surrendered a certain degree of control of his or her life. This energetic surrender can result in negative self-depreciating emotions, usually unconscious, which will further lock these energetic patterns into place.

When removing spirit beings (especially nega-

tive spirits) from an individual, it is very important that the Daoist sorcerer maintain an exceptionally strong energetic and spiritual connection with the Divine. The mystic's energetic spiritual seniority must be maintained at all times in order for the treatment to be effective. If the spirit entity that is trying to be removed has a more established spiritual connection with the energetic domain of the Wuji than does the mystic who is removing it, the sorcerer will be unable to remove the entity and also will put him or herself at risk.

Another common pattern that is observed is when a spirit being has been invited into the energetic core of the host. This can occur to protect a certain area that the individual is not ready to deal with (either consciously or unconsciously). This condition often occurs during childhood, when a child will look to one of his or her "invisible friends" for help during a difficult or traumatic period or event. Often the spirit entity will engage itself in protecting the child, and will continue to do so throughout the child's life. As the individual matures, the need for childhood protection disappears, but the being still remains within the individual. Usually, if this is the case, all that is required is a simple, imagined communication between the individual and the spirit being. As the spirit being leaves, the sheltered trauma is then resurfaced and must be accepted and integrated into the individual's personality.

FOUR PRIMARY STAGES OF EXORCISM

Exorcistic Medicine was used in cases where mental illnesses or Shen disturbances occurred suddenly, and in which the pathology was viewed as an explicit type of demon or spirit possession. In the Later Han Dynasty (25 A.D. - 220 A.D.), the rite of "exorcism" generally involved four primary stages: Detection, Summons and Investigation, Accusation and Reproach, and Removal. These four progressive stages are described as follows (Figure 1.93):

1. **Detection (Jiangui or Shigui):** When perceiving the active presence of a spiritual manifestation, sometimes the exorcist will ask the individual if he or she sees the demon, Nature Spirit, or soul of the dead. Symptoms of de-

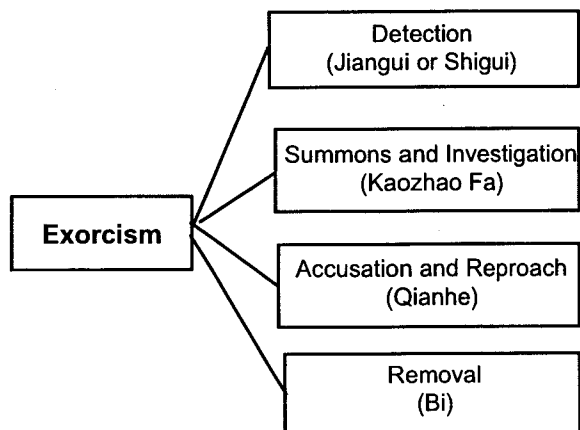


Figure 1.93. The "Rite of Exorcism" Involves Four Primary Stages

mon, ghost, or spirit possession can manifest as auditory and visual hallucinations, conversations with imaginary people, fixations on inanimate objects (trees, rocks, water, etc.), loss of appetite, lassitude, highly erratic and demonstrative behavior, extreme mood swings, uncontrolled laughter, and insulting speech.

Hate, filth, and death tend to invigorate the demonic, while righteousness, light, and prayer tend to immobilize it. Therefore when an untrained individual first encounters a demonic spirit that occupies a dwelling, it is important that he or she refuses to give it recognition (i.e., do not speak to it). Instead, the person should focus on surrounding him or herself with Divine Light and immediately leave the premises until a trained exorcist can return and confront the entity.

- **Testing for Demonic Possession:** In certain ancient Daoist traditions, before performing an exorcism, the Daoist master would peel back the individual's eyelids in order to observe specific blood vessel patterns. The eyelid was divided into four quadrants, representing the four quadrants of Heaven. By observing the various blood vessel patterns, the Daoist mystic could determine which quadrant the demon originated from. Once this information had been determined, the Daoist

master could correctly choose which specific Talismans and Incantations would work best to remove the negative spirit entity.

One of the many tests used in Christian exorcism to determine if an individual is possessed by a demonic being, is to discreetly place a crucifix behind his or her head. The individual in question is instructed to close their eyes and slowly count to twenty. An assistant standing behind the individual will then place a cross six inches behind their head. If a demonic entity is possessing the individual's body, it will immediately begin to scream wildly.

- **Religious Provocation:** According to the famous Christian demonologist Ed Warren, the demonic spirit is actually moved to violence when exposed to religious articles, the recitation of prayers, or a reference to God or Jesus Christ. Although people may not believe in God, it seems these demonic spirits do. Although an effective tactic in exposing a demonic presence, religious provocation is dangerous (the more power that the religious item has the more likely it is to provoke a negative response). Almost anything can happen in this type of situation, and there are a number of ways a negative entity can seriously harm a "sensitive" individual. If a earthbound spirit is the cause of the problem, then it will generally show itself because it wants no quarrel with God. However, if it is a demonic spirit, it will be repulsed by the religious objects and begin to initiate an assault.

Religious provocation requires special preparation before it is attempted or else the results can be disastrous. The presence of a demonic entity is a serious problem, and neither good intentions nor "manly intolerance" will drive it away. It is powerful, shrewd, calculating, has access to ancient wisdom, and backs off only in the name of God.

2. Summons and Investigation (Kaozhao Fa):

Also known as "investigating demons and summoning spirits" (Kaogui Zhaoshen), this stage is divided into two parts:

- Summoning the demon, ghost or spirit into

the ritual area. There is an ancient Daoist text which states, "a man's body is naturally visible and there are methods for making it invisible; spirits and demons are naturally invisible and there are procedures for making them visible." In ancient China, the meditation called the *True Form of the Original Heavenly Changes* was used to initiate this transformation. It is by virtue of mastering this transforming principle that metamorphosis is possible. This type of metamorphosis is linked with the idea of observing the "True Form," which involves making something that already exists in a given form appear under a new form.

Taking this concept in mind, when summoning a demon or evil spirit to appear, it is important to specify the "form" that you require the entity to take when manifesting. Certain demonic forms are so terrible that the shock of seeing them has been known to cause individuals of nervous temperament to literally go insane. The demon, knowing each individual's nature and constitution, understands which images can terrify the exorcist and which appearances he or she can tolerate.

Additionally, when summoning a demon or evil spirit to appear, it is important that the exorcist adopt a serious tone of voice and air of authority. Always maintain the authority as the master in order to make the demon or evil spirit obey, and never become submissive to the apparent immense power of the entity. Any act of submission will cause the demon to either immediately attack or initiate a pact for control by offering specific powers. The demon, being vengeful and resentful, will constantly and intuitively try to comprehend the exorcist's dispositions and inclinations, always looking for an avenue to control him or her.

- Interrogation and Investigation is used to ascertain the spirit entity's name and the reason why it has caused the particular ailment (known as Tong Xingming and Tongzhuan). The ancient Chinese maintained the belief that no demon could harm an individual without the authority of Heaven, or at least without

Heaven's silent consent. Therefore, divine justice was sometimes believed to be carried out through the hand of demons or evil spirits. The interrogation and investigation also determined whether these attacks of demonic oppression (harassment and illness) or possession were personal in nature (singled out and attacked according to malicious demonic cruelty), or occurred as a result of "karma" (according to the individual's own acts of malicious cruelty).

Several factors must be addressed when an exorcist begins to interrogate a victim, including: the history, the type of phenomenon, any specific signs or symbols that may have been observed or used, the strategies used by the spirit entity, and the synchronization of the events. When viewed in totality, a progression of events will become apparent, with each item playing its own significant part. The exorcist will uncover the origin of the problem, preliminary setup, infestation strategy, oppression strategy, symbolic events and so on. There will be signs of deliberate events occurring at precise times of the day and night and days of the week.

The exorcist is taught never to engage in conversations with the demonic entity. The first thing the exorcist is taught to do is to silence the demonic spirit and command it to answer his or her questions. Because the demonic entity has the ability to energetically read and understand the exorcist's personal history, desires and fears, it can reveal hidden truths along with prefabricated stories set to confuse and emotionally imbalance the exorcist. This technique is used in order to destabilize the exorcist's focused concentration and render the ritual impotent.

Because of the Evil Spirit's ability to penetrate an individual's mind and understand his or her actions, it is extremely important for the exorcist to monitor and control all thoughts and actions. When faced with survival, the Evil Spirit's ability to manipulate the exorcist manifests in full power. It can be extremely cunning, and will sometimes offer

the exorcist its services, which is a subtle attempt to initiate control over the exorcist.

One favorite trick is for the demon to inform the exorcist of many "secret" and "important" things until the exorcist's mind becomes so completely over-clouded with information that he or she no longer knows what to believe or who to trust. Therefore, it is important that the exorcist stay focused on the interrogation and never offer any information concerning his or her personal life.

3. **Accusation and Reproach (Qianhe):** This is the request that "celestial soldiers" apprehend the demon, ghost, or spirit, and that it be taken and placed in confinement, incarcerated in a "spiritual prison."
4. **Removal (Bi):** Also known as the "Rite of Depossession," the individual's Three Hun (Ethereal Soul) are first to be reunited with their Yuan Shen (Original Spirit). Then, the demon, ghost or spirit is to be sentenced. It can either be driven away and sent to a particular place for relocation, or executed, depending on the nature of its crime (generally, a host of ferocious guardian spirit-generals and soldiers seize, devour, or trample to death the afflicting demon, ghost, or spirit).

THE RITUAL OF SUMMONING SPIRITS FOR INTERROGATION AND EXORCISM

Near the end of the Han Dynasty (206 B.C.-220 A.D.), ancient Daoism had already developed many skills for summoning spirit entities used in Exorcism. At that time in China's history, the origin of many diseases and environmental disasters was attributed to encounters with demons and monsters. Therefore, the ancient Daoist priests used many magic skills in order to heal both the people and the land.

By using the technique known as "Skill for Summoning Spirits," the Daoist priests could invoke powerful celestial deities in order to perform specific tasks such as trying, sentencing, banishing, or killing ghosts. Also included as an important aspect of ancient Chinese exorcism was the ability of seize and interrogate evil demonic monsters and extort a confession by torture

According to the ancient Zheng Yi Ritual for Invoking and Interrogating Ghosts and Spirits, the term “invoking and interrogating” refers to invoking spirits and interrogating ghosts. Interrogating involves examining and evaluating the ghost’s merits and sins. Invoking involves dispatching and ordering spirit entities.

According to Zheng Yi tradition, when performing an exorcism, the Daoist priest must first ascertain the origin of the ghosts. Therefore the initial “Interrogation” was used as a type of Daoist ritual wherein the ghosts were placed on trial. This ritual was regarded as an important skill and was developed by the early Zheng Yi Daoist sect. This ritual required the exorcist to use a special book entitled *The Supreme Sovereign’s Three-Five Mighty Commonwealth Register for Interrogating Spirits*. It was believed that without this special register, the priest did not have the qualifications to perform the exorcistic ritual. According to ancient Daoist literature, these interrogation skills were extremely esoteric, and they allowed the priest to control enormous supernatural power. It was for this reason that they were kept so secret.

Additionally, the Daoist Canon contains many interrogation rituals. For example, in *The Great Collection of Daoist Skills*, many rituals described the skills of interrogating (i.e., the Great Fengdu Ritual for Summoning and Interrogating Spirits, and the Supreme Commander Zhu of Thunder Mansion’s Great Ritual for Summoning and Interrogating Evil Spirits, etc.).

Spirit Possession was commonly used when interrogating ghosts. The initial goal was to make the formless demon or spirit entity confess its guilt by making it first possess a human body through means of “Bewitching Skills” (i.e. hypnotizing someone via magical Talismans, Incantations, Hand Seals or Seven Star Stepping). The ancient Daoist priests believed that they could control the soul of the bewitched host, because the hypnotized man had lost self-consciousness. Traditionally, the Bewitching Skill ritual was performed at the Ritual Altar. Although various Daoist sects use different spells and talismans in order to perform this type of ritual, the process of the Bewitching Skill ritual is still quite similar.

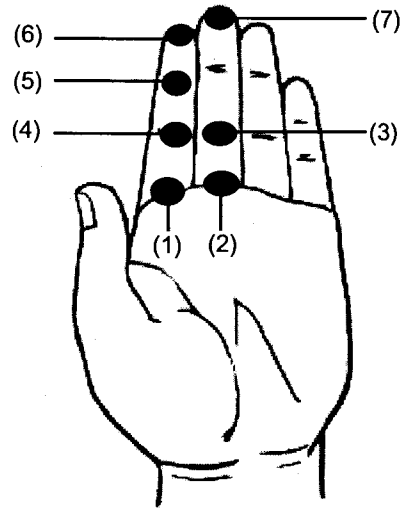


Figure 1.94. The Seven Stars of the Northern Dipper can be accessed through the exorcist’s left hand.

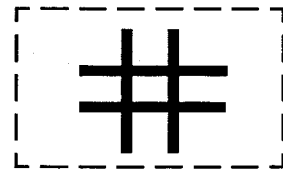


Figure 1.95. Draw the ancient Chinese character for a water well (which looks like a tic tac toe pattern)

ZHENG YI BEWITCHING SKILL RITUAL

- When performing the ritual, the exorcist first Paces the Dipper on the altar (Figure 1.94) and then draws a “well” character with an imaginary depth of ten thousand miles using heavy, dark Vital Breath (Figure 1.95).
- He then spits a mouthful of water into the well and makes the black Vital Breath thick and heavy (like smoke).
- After burning magical talismans, the priest leads the possessed individual (usually a young boy) from the “Ghost Path” of the South-West (Figure 1.96) to stand on the “well,” heels together, eyes closed and hands stretched over the incense.
- The exorcist then visualizes the black smoke from the well covering the young boy from head to feet, and blows incense smoke into all of the orifices of the young boy’s body.

- Next, the exorcist will recite the incantation for "Purifying Heaven and Earth" three times:"

**"Heaven- Earth- Natural-
Dirty Qi- Qi- Dirty Qi- Disperse"**

- After reciting the incantation for three times, the exorcist sprays water on the young boy.
- Then, the exorcist blows magical wind over the young boy's body through a northern breath (the breath is blown from the North side of the young boy's body), while visualizing the young boy's body suddenly becoming frozen in ice (the altar is also imagined as becoming enveloped in cold air).
- At this moment, the exorcist recites either the "Bewitching Incantation" or "The Incantation for Bewitching Children," from the *Great Collection of Daoist Skills*, with an emphasis being placed on the incantation's hypnotizing contents. For example, the Incantation for Bewitching Children states:

**"The mighty god with the heavenly horn,
the bearded single-horned dragon,
the Six Ding god entering the eyes,
the covering smoke entering the nose,
the bewitching Divine General,
all are mighty in Heaven.
On hearing my invocation,
descend promptly and aid me
to bewitch the lad"**

- While chanting this magical spell, the exorcist must hold a special Hand Seal and imagine himself inhaling the black Vital Breath into the altar water to be spit on the young boy's body.
- After doing this several times, the exorcist points to the young boy's head with his magical Hand Seal and visualizes himself invoking three small boys, which represent the Three Souls of the lad, and sends them into a "Soul Bag" (this is a magical gourd or bottle used by the Daoist priest) and closes it with the a magical seal. If the young boy loses con-

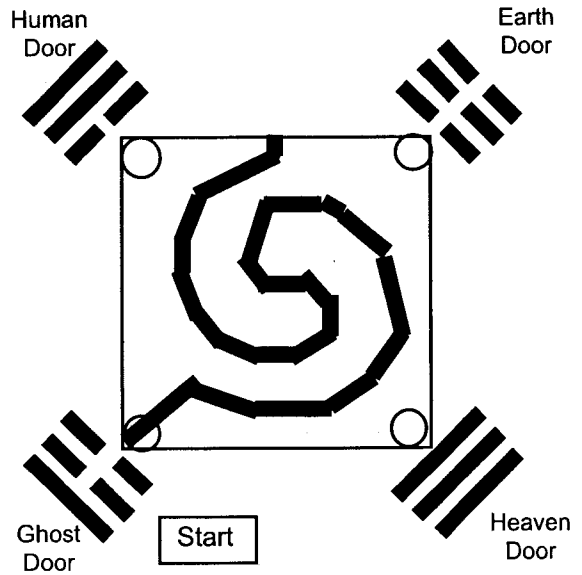


Figure 1.96. The priest leads the possessed young boy from the "Ghost Path" of the South-West to stand on the "well"

sciousness, the exorcist is said to have succeeded in bewitching him. Since his consciousness is suppressed in the bewitched state, the young boy is very likely to accept the exorcist's suggestions.

- The exorcist then chants the "Spell for Possession" to make the ghost or spirit entity possess the young boy's body. The interrogation begins when the priest questions and receives answers as to the specific origin of the ghosts or spirit entity, as well as confessions of a list of transgressions.
- After the interrogation, the ghost or spirit entity is sentenced according to Demonic Law, and is either forcefully sent to prison in hell, or driven from the victim's house after repentance.
- At the end of the ritual, the possessed young boy must be "awakened to his soul," and the ashes, bamboo poles and banners used for "establishing the court" must be thrown into a flowing river. Meanwhile, some spirit-money and paper horses are burned as rewards to the invoked Celestial Generals.

SEIZING EVIL SPIRITS AND GHOULS

The ancient Daoists believed that ghouls were spirit entities that could transform from various things of nature. "Seizing Ghouls" is also called "Catching Ghouls" or "Surrendering Ghouls," and can refer the entrapment of various types of evil spirits. Together with exorcism, these magical practices for catching ghosts comprise the ancient Daoist art of "Seizing Evils and Dispatching Evils."

The *Investigations into the Divine* states that according to Confucius, "The six tamed beasts and the tortoise, the snake, the fish, and the herbal plants and trees, all can be possessed by spirits when they are old. They thus transform into ghouls and are known as the Five Olds. They are classified into five categories corresponding to the Five Agents, which can all produce ghouls. They are called the Five Olds because things become monsters only when old."

Lake Monsters, Mountain Monsters, Tree Monsters, Fox Fairies, and Spirit Entities with Five Extraordinary Powers, etc. were believed to be able to bewitch men and hurt them with diseases and disasters. Therefore both simple and complex rituals were developed in order to counter, bind, catch, banish, or destroy these types of evil spirits.

- **Simple Rituals:** When encountering lower forms of spirit entities, the Daoist exorcist would sometimes just use magical incantations in order to suppress and bind the ghouls while still materialized within their original forms.
- **Complex Rituals:** When encountering the more powerful forms of spirit entities, the Daoist exorcist must first establish a Ritual Altar and then invoke the Celestial Generals in order to catch the ghouls.

After the Song Dynasty (420-478 A.D.), Thunder Magic skills became extremely popular among Daoist mystics. At this time in China's history, most Daoist exorcists invoked the Celestial Generals of the Thunder Agency in order to seize, imprison or destroy ghouls and demonic beings. After examining the diseases or surrounding disasters of an area, the Daoist exorcist would usually then attribute the insidious occurrence to the supernatural workings of ghouls or evil spirit entities. Using magical Talismans, Incantations, Hand Seals and Dipper-Paces,

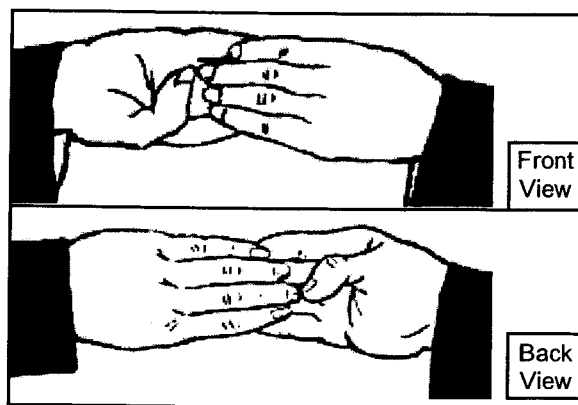


Figure 1.97. Heavenly Earthly Net Double Hand Seal: This Double Hand Seal is used for Attacking and Defending. It energetically represents a huge net that is used to ensnare people, animals or evil spirits

the priest would then invoke the Celestial Martial Generals to seize the ghouls.

The rituals for seizing ghouls are magnificent to observe and are full of theatrical performances. Important elements of the ritual include establishing the Ritual Altar and invoking the Celestial Generals. By nature, ghouls are invisible and are generally beyond the comprehension of ordinary people. Therefore, the exorcist invokes the help of the powerful and hideous looking Celestial Generals to assist in the work of capturing and removing the ghouls. The Celestial Generals that are often invoked include: Martial General Deng, Martial General Xin, Martial General Zhang, and Martial General Tao of the Thunder Agency, Martial General Zhao Gongming, Numinous Official Wang Shan, Numinous Official Ma Sheng, and Guan Yu and Zhang Xun (who became deities after their death). Traditionally, the local City God, Land Spirits, and Orthodox Deities are all invited to help in the battle. Sometimes dragons are invoked to beat the ghouls. In the rituals, many scenes imitate the battle with ghouls. This is the characteristic of the Ritual for Seizing Ghouls.

The Ritual for Seizing Ghouls imitates encircling and attacking one's enemies, or the encircling and hunting of game (popularized by Genghis Khan). Using the imitation, the exorcists' performing the rituals use swords, whips, iron chains, Tal-

ismans, Incantations, Hand Seals, and Dipper Paces in order to subdue the ghouls. Specific Hand seals and visualizations are sometimes used in order to represent dispatched falcons and dogs. Sometimes specific weapons are visualized, such as the forming of a Heavenly Earthly Net (also represented by Hand Seals and Incantations). This weapon is initiated while chanting magical spells and performing the “Heavenly Earthly Net Double Hand Seal” – joining two hands with two fingers opening and gradually closing (Figure 1. 97). This represents the visualized process of casting the open net and closing the net to seize the ghouls.

BINDING AND BANISHING TECHNIQUES USED TO REMOVE EVIL SPIRIT ENTITIES

Spiritual Binding is used to restrain demons or evil spirit entities. In ancient China, Daoist priests would use charms, talismans, lights, sounds, words, names, and invocations in order to energetically and spiritually bind (contain) demons or evil spirit entities. The mystic would then banish the bound evil spirits, thereby preventing the entities from harming any individual, specific area, or animal.

The ancient Daoists believed that all things could be energetically changed, attracted, hindered, or bound, to the extent of the cultivated virtue, intention, desire, and passion issuing from the individual initiating the action. One example of energetically and spiritually binding something, still used today in Medical Qigong, occurs when a doctor energetically imprints an Energy Ball and impregnates it with the task of sealing and protecting certain internal organs from cancer metastasis.

Spiritual Banishing is used to physically, energetically, and spiritually rid a person, place or animal of unwanted energetic or spiritual influences or to disperse specific negative forces. When the ancient Daoists banished a demon or evil spirit entity, it was commonly known as an exorcism. In the most general sense, banishing is performed in order to establish a clean and pure environment, creating an energetic “void” within the sacred space, which the Divine may thereafter fill and inhabit. One simple technique used to Bind and Banish evil spirits is described as follows:

- This Binding and Banishing technique used to

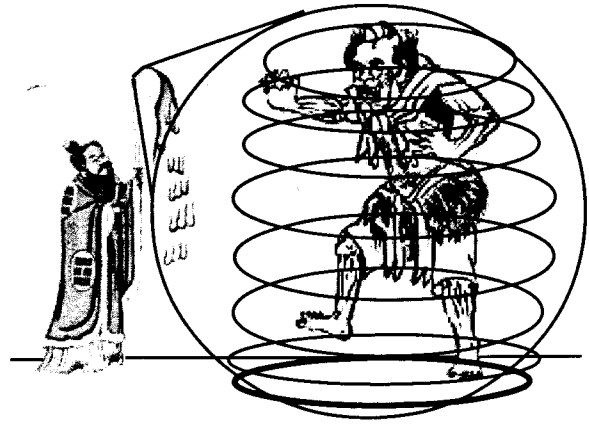


Figure 1.98. Drawing a counterclockwise Magic Circle around the entity in order to bind it and force the evil spirit out of the Physical Realm.

banish evil spirits requires the Daoist mystic to visualize and draw a projected counterclockwise magic circle around the evil spirit entity in order to freeze and bind it. This energetic movement acts like an energetic lasso (Figure 1.98). While enveloping and Binding the spirit entity, it is also important to use magical “Words of Power” (specific words or phrases used to summon and initiate magical applications) to initiate and maintain the magical force of the Binding ritual (i.e., “I Bind you spirit, in the name of—”). When using the magical skills of Binding and Banishing, it is important for the Daoist sorcerer to understand that any internal thoughts and words are formulated as energetic concepts of the mind and the dictated actions of his or her soul. In any form of Chinese occult magic, when speech is used as a primary tool to portray the sorcerer’s internal thoughts, the released energy is passionately pronounced with the tongue (conceived via the Heart) and becomes the speech of the spirit (Shen) projected outward towards the listener. Therefore, “Words of Power” are sound waves reinforced by the light and energetic pulse of the sorcerer’s Qi and Shen.

- After the energetic field of the spirit entity has been bound, then a second field of divine energy is visualized, created, and placed directly over the energetic form of the evil spirit en-

tity. This second field of divine energy acts as a counter-polarity, and immediately banishes the evil spirit entity, propelling it across the cosmos (Figure 1.99).

BINDING AND BANISHING TECHNIQUES USED FOR PURIFYING A HOUSE OR ROOM.

This technique of binding requires the infesting spirit to either show itself (if present) or to remove itself. When working through a house which is infested with demonic spirits, an exorcist will usually begin in the cellar and work his or her way upward through the entire house. When approached, the demonic entity will project feelings of dread and terror. These telepathically-projected emotions will be experienced by the exorcist, and are an indication of a demonic presence. The demon projects terror the same way a rattlesnake uses its rattle as a warning. Sometimes demonic entities have been known to create force-fields that seem to be impenetrable. This unyielding force feels like walking shoulder-deep against a powerful fast moving river.

Once the holy water is thrown into the four corners of the room, the exorcist will issue the command "in the name of God show yourself now or leave." Then, if the room remains silent, the exorcist will follow with the command of "give us a sign of your departure, or exorcism will be conducted here this very day." At this point the temperature in the room will gradually return to normal and the sense of morbid misery will drain away from the room, indicating that the spell has been broken and that the demon has departed.

After the demon has left, any future encounter or demonic activity depends on the victims' conduct. What they do from this point on and how they rebuild their spiritual stronghold is paramount, and any improvement of spiritual conduct should be immediately initiated. Otherwise, the initial demonic patterning that was previously established will be easy to recreate.

It is important to note that the use of holy water is sometimes effective in battling demonic entities. The water itself carries no real power, however the piety and divine light that has been infused within its atomic structure cause it to be extremely effective.

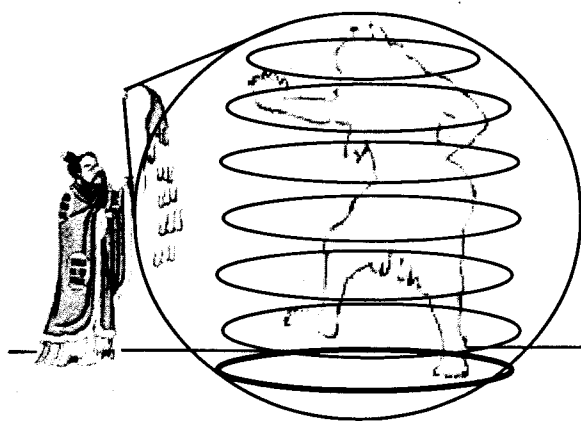


Figure 1.99. When a second field of divine energy is visualized, created, and placed directly over the evil spirit entity, it acts as a counter polarity and immediately banishes the evil spirit entity, propelling it across the cosmos.

WHAT TO DO AFTER THE DEMON OR SPIRIT ENTITY LEAVES THE BODY

After an individual has been through an exorcism, he or she may experience a few days of disconcerting turmoil, confusion, or depression. During this time, it is important for him or her to receive plenty of quiet rest and spiritual nurturing. The individual is encouraged to be surrounded by a strong mental, emotional, and spiritual support system. The support system must stay with and protect the individual until he or she regains spiritual, emotional, and mental equilibrium, and is able to experience a new found freedom.

1. Have a positive, cheerful attitude. Since on the mental and spirit plane "like attracts like," a positive attitude will generally attract positive and benign spirits to you.
2. Maintain harmony and balance in your mind, body, and spirit. Keep your emotional side especially in check and not prone to outbursts of anger.
3. Avoid being in the company of highly negative people or going to negative places. Negative individuals can sap your energy and drain you, thereby making spirit possession easier. The same theory goes for places that naturally contain negative or earthbound spirits; for example, hospitals, prisons, cemeter-

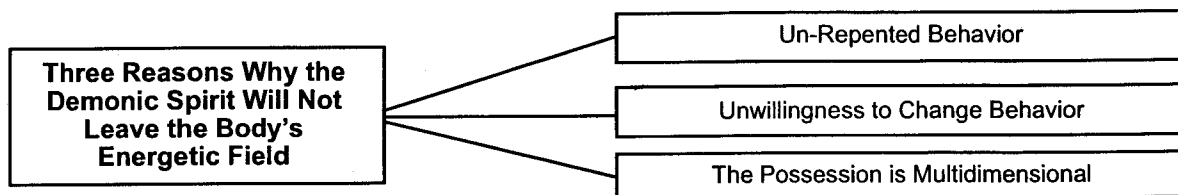


Figure 1.100. When a demon or spirit entity will refuse to leave the victim's body

ies, or haunted houses tend to be a gathering haven for earthbound spirits.

4. Remember that you have free will. You are the master of your own life and destiny. Do not allow another entity to conquer or overpower your will. Remember that even God respects our will and will not do anything to go against it. Only evil spirits try to overpower our will. Do not succumb to such attempts. Assert your will over any other entity and command it to "Begone!"
5. Carry protective or sacred objects with you. For example, if you are a Christian you may carry with you some powerful religious objects that you believe in (e.g., a St. Benedict's medal that was specially charged or blessed by an authorized Benedictine Priest can help protect you against demonic possession). In addition, if you are drawn to quartz crystals or amulets, have one specially blessed or charged to protect you by a competent person.
6. Practice discernment. If an evil spirit is present, you can sense this. Your body will react in a different way than it does to the presence of a good spirit. Learn to distinguish them.

WHEN THE DEMON OR SPIRIT ENTITY WILL NOT LEAVE

There are certain times when a demon or spirit entity will refuse to leave the victim's body. This sometimes occurs because of the following conditions: Un-Repented Behavior, Unwillingness to Change Behavior, and The Possession is Multidimensional (Figure 1.100). These conditions are described as follows:

1. **Un-Repented Behavior:** If the individual has created an "evil" state (due to his or her previous actions) and is unrepentant in behavior, or

in conscious or unconscious thoughts and actions, the demon or spirit entity can have a stronger hold on the individual's core self. It is said that in this un-repented state, the demon or spirit entity has a right to access and possess the individual. Spiritual repentance brings all thoughts and actions to light and allows the individual to intercept karma by being accountable for all his or her actions and non-actions.

In ancient China, it was believed that sometimes the possessing spirit entity or demon was acting as an avenger of wrongs, inflicting onto the individual just punishment for previous misdeeds. During the "Interrogation and Investigation" stage of exorcism (used to ascertain the spirit's name, the reason why it caused the particular ailment, etc.), if it is determined that the demonic oppression (harassment) or possession is of "Karmic" reasons, then exorcisms and medicine generally prove ineffectual.

2. **Unwillingness to Change Behavior:** Spiritual transformation is rooted in the desire to change energetic, emotional, and mental patterns. If the individual is unwilling to change his or her behavior, then the demon or spirit entity will have a stronger resistance due to its attachment to the individual's core self.
3. **The Possession is Multidimensional:** Sometimes a demon or spirit entity will have a multidimensional attachment to the individual's life, anchored and firmly rooted in several emotional and mental areas at once. If there is a demonic cluster (several demons at once), the main demonic force must be addressed first. The ruling spirit will generally have a controlling influence over the other spirits inhabiting the individual's body.

EXAMPLES OF DEMONIC POSSESSION FROM CLINICAL EXPERIENCE

During my personal clinical practice, I have treated numerous demon possessed and demon oppressed individuals. One case occurred in 1992 when an individual came to me with a brain tumor located on her pituitary gland. The Western doctor who was treating her had suggested that she receive immediate surgery; so, as a last resort she came to me for treatment.

I always begin each Medical Qigong treatment with a "hookup," or connection to the divine. After the initial "hookup" with the divine, the energy of the treatment room changes, causing the treatment room's environmental energetic field to transform into a Divine energetic field.

Immediately upon "hookup" something in the patient shifted. Although her eyes were closed, the patient began to thrash about on the table like a wild animal, literally snarling and gnashing her teeth. The energetic power radiating from her small frame was quite incredible. I knew and believed that if she wanted to, this frail 87 year old woman could now lift my body up and toss it across the room like a rag-doll. I was quite aware of the supernatural power and spiritual demonic forces that I was now facing, and knew that my 27 years of martial arts training would not serve me in this situation.

At first I was quite startled. I was aware of the energetic and spiritual procedures which needed to transpire to free this woman from demon possession. To my advantage, I had previous exposure to such spiritual demonic states (through both Chinese and Western spiritual and energetic training) and had been successful in dealing with demon possessed individuals. Having participated in several demonic exorcisms, I believed that the current healing work was part of my personal "ministry" and "life purpose."

This particular individual did not have only one, but several powerful demons attached to her core self. Through her entire life she had removed the Hun's internal connection of her "true self" from her Yuan Shen (Human Soul) and had hidden in the powers of her Po and Shen Zhi (Ac-

quired Intellect). This was established in order to survive chronic childhood sexual traumas, and had additionally caused her to develop an incredible perceptual ability that she readily utilized in her work (as a psychotherapist).

As I began to work, I reestablished my physical, energetic and spiritual connection with the Divine, and surrendered my will over to Divine Will (Zhi Yi Tian). Then, I went to the head of the table and started dredging and casting out the demons one by one, claiming each portion of her body in the Blood of Christ (my divine authority). This procedure continued for six weeks. Each treatment involved reclaiming certain areas of her body. Beginning at her head, I continued treatment down the patient's body. On the sixth week, when I reached her Lower Dantian, the last spirit demon left her body; and she immediately curled up into a fetal position and began to cry.

At that point, I received a flood of images, unveiling her life as a little child and exposing the history of the initial trauma. I continued to wash and cleanse her in the "Blood of Christ" and administer Divine forgiveness and spiritual healing. As her Hun returned to her body, for the first time in many years, the individual began to feel loving emotions again.

It is important to note that while the treatments were being administered, the patient was not consciously aware that anything out of the ordinary was happening. She had been so completely detached from her body that she had no conscious recollection of her own emotional-spiritual field of existence or its effect on her physical body.

She had literally hid within the confines of her intellect, where she felt safe. She was also not aware of being demon possessed or even that her body had thrashed about during each treatment. In effect, she had disassociated from her Hun and Yuan Shen during childhood, and thus became disassociated from her emotions. After six weeks of treatment her brain tumor had completely dissolved. But far more remarkable was the change in her personality, for she became both friendly and courteous.

TREATMENT FOR ANXIETY ABOUT BEING SPIRIT OR DEMON OPPRESSED

These unique Medical Qigong treatments are used in China to rectify specific mental and emotional disorders (known as Energetic Delusions) that can cause individuals to imagine that they are being haunted by a demon or spirit entity. It is important to understand that this particular Medical Qigong treatment deals with individuals who have emotional phobias or anxieties about being oppressed by a demon or spirit entity and is not a specific treatment designed for those victims who actually are demon or spirit oppressed. In rectifying this type of Shen Disturbance (psycho-emotional disorder), proceed as follows (Figure 1.101):

- Begin by having the individual lie supine, and then perform Channel Point therapy on the Master Couple Points. When stimulating Yang channels, rotate the individual's arms and legs inward, towards the medial aspect of the body; when stimulating Yin channels rotate the individual's arms and legs outward, towards the lateral aspect of the body (Figure 1.102). This beginning approach is used to open the energetic flow of the Eight Extraordinary Vessels, connecting the individual's wrist to the opposite ankle.
- Press and knead the Baihui GV-20 at the top of the individual's head. Stimulate the Dazhui GV-14, Feishu BL-13, and Lingtai GV-10 points that surround the individual's Shendao area. Then apply the Extended Fan Palm or Sword Fingers method, using the Pulling and Shaking manipulations to emit and conduct Qi along the Governing Vessel into the Lower Dantian (Figure 1.103).
- Press and knead the individual's Baihui GV-20 point. Next, stimulate the individual's Yintang (Third Eye) point.
- Stimulate the Tinggong SI-19, Jiache St-6 points (located by the ears), and the Renzhong GV-26 point (at the base of the upper lip),
- Stimulate the Quchi LI-11 points (on the elbow), the Hegu LI-4 points (located in-between the thumbs and index fingers).
- Stimulate the Weizhong UB-40 points (behind

1. Wrist and Ankle Crossover Junction
Connection of the Master and Couple Points

2. Baihui and Shendao Connection; then
Root into Lower Dantian via Mingmen

3. Baihui and Yintang Connection

4. SI-19 -- St-6 --GV-26 Connection

5. LI-4 -- LI-11 Connection

6. UB-40 -- UB-57 Connection

7. CV-15 -- CV-12 Connection; then
Root Yellow Court into Lower Dantian

Figure 1.101. Channel Point Therapy Protocol for the Treatment of Energetic Delusions

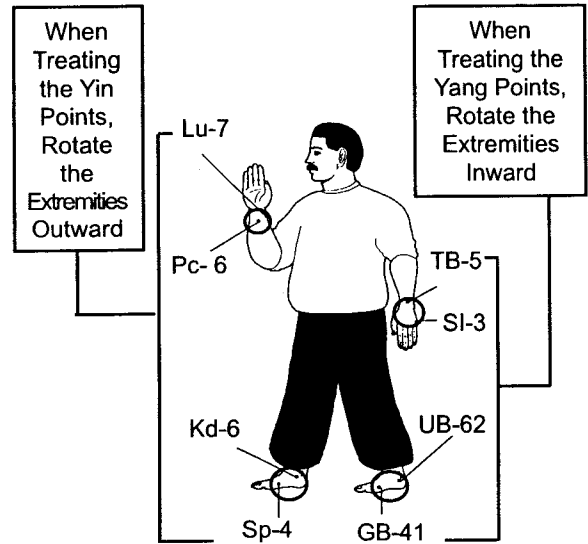


Figure 1.102. Locations of the Body's Master and Couple Points

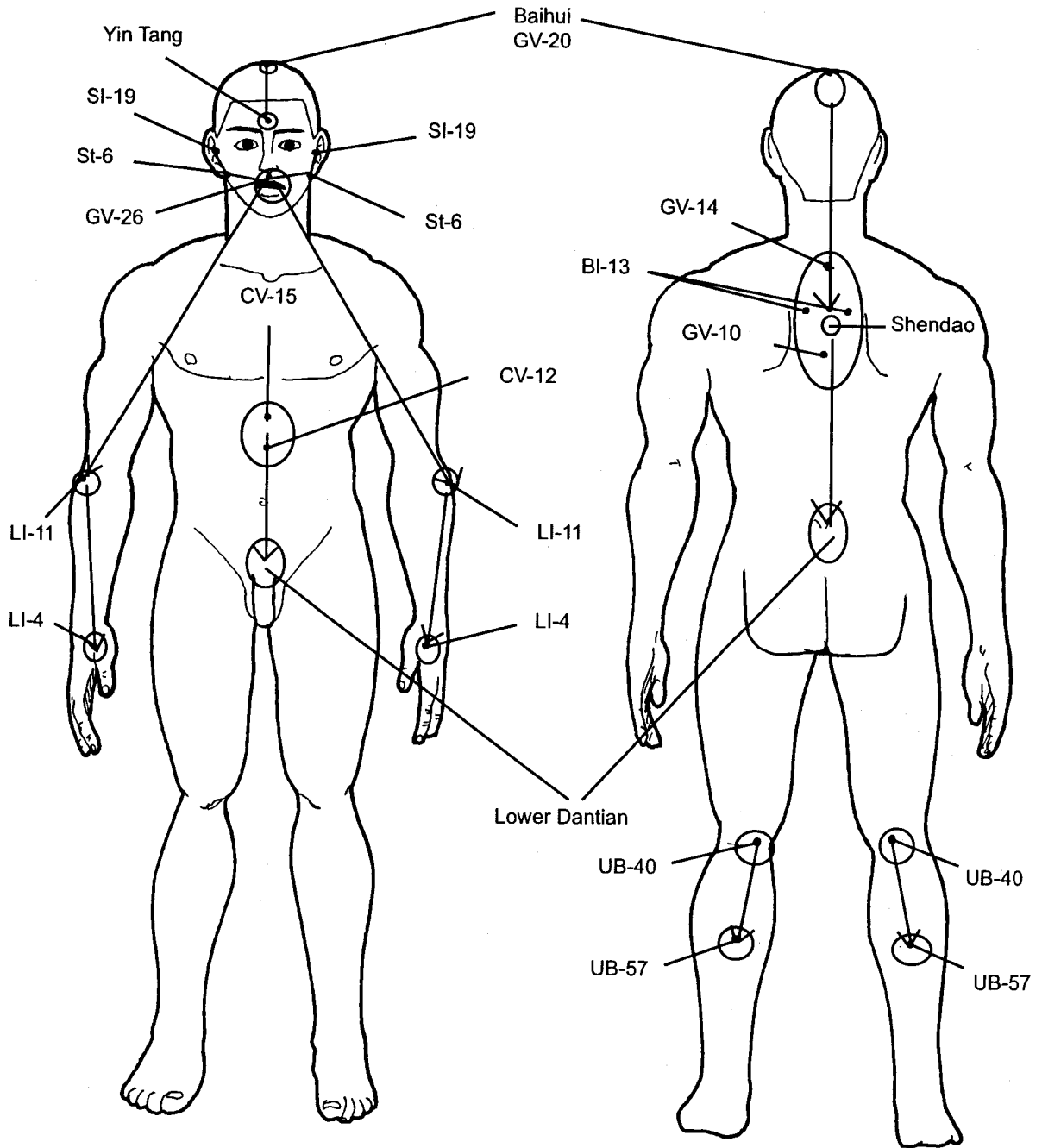


Figure 1.103. Channel Point Therapy for the Treatment of Energetic Delusions

the knees), and the Chengshan UB-57 points (located in the lower calf).

- Apply the Sword Finger technique, using the Vibrating and Shaking manipulations to emit Qi into the individual's Yellow Court by stimulating the Jiuwei CV-15 and Zhongwan CV-12 points. Then, lead the Qi along the Conception Vessel to return it to the Lower Dantian.

TREATMENTS FOR SPIRIT AND GHOST HALLUCINATIONS

The previous treatments are used in China to treat patients with specific mental and emotional disorders that cause them to see hallucinations of spirits and ghosts. The Daoist mystic may additionally treat the patient by using one or more of the following therapeutic points:

- If the individual is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts, treat the Tianfu (Palace of Heaven), Lu-3 points located at the base of the deltoids (Figure 1.104).
- If the individual is manic-depressed, sees and hears ghosts talking, treat the Tianchuang (Window of Heaven), SI-16 points located on the sides of the neck (Figure 1.105).
- If the individual is having seizures, sees and hears ghosts talking, treat the Tianzhu (Pillar of Heaven), UB-10 points located just lateral to the base of the occiput (Figure 1.106).
- If the individual is manic and suicidal with incessant wild talking and actions, treat the Fengfu (Palace of Wind), GV-16 point located at the base of the occiput (Figure 1.107).
- If the individual experiences chronic nightmares, confused dreaming, and restless sleep, treat the Tianyou (Window of Heaven), TB-16 points located just lateral to the base of the occiput (Figure 1.108).

TREATMENT USING THE THIRTEEN GHOST POINTS

Since the creation of Traditional Chinese Medicine in the People's Republic of China, the notion of spirits and demons has been downplayed. However, educated Daoist mystics understand and teach the causes, effects, and treatments of demon and spirit possession. These following

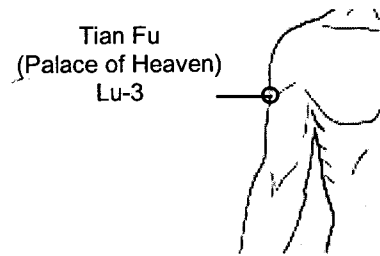


Figure 1.104. Patient is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts

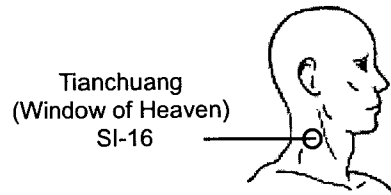


Figure 1.105. Patient is manic-depressed, sees and hears ghosts talking

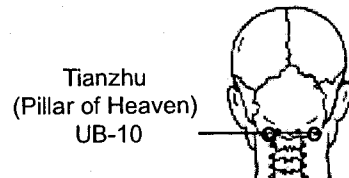


Figure 1.106. Patient is having seizures, sees and hears ghosts talking

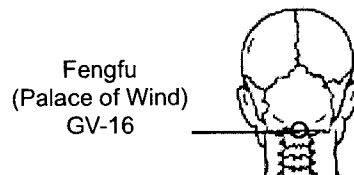


Figure 1.107. Patient is manic and suicidal with incessant wild talking and actions

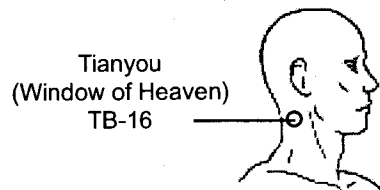


Figure 1.108. Patient experiences chronic nightmares, confused dreaming, and restless sleep

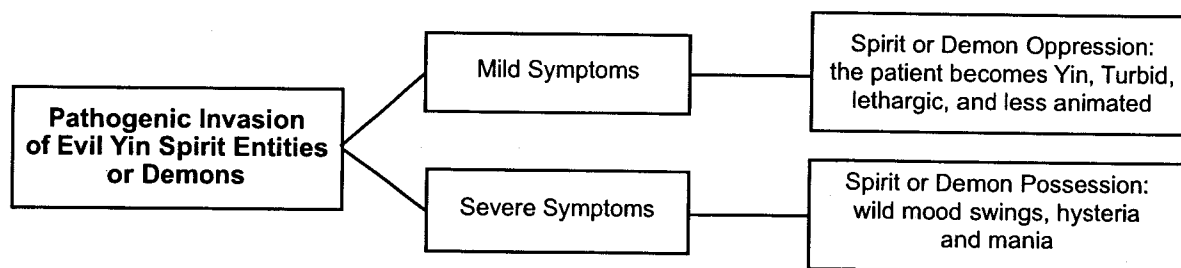


Figure 1.109. The Pathogenic Invasion of these Evil Yin Spirit Entities or Demons

Thirteen Ghost Points (Shi San Gui Xue) are listed in the *Thousand Ducat Formulas*, prescribed by the famous physician and esoteric alchemist, Dr. Sun Simiao (590 - 682 A.D.). In 7th century China, these points were once used for the treatment of demonic oppression and possession. Today in the People's Republic of China, these points are now used in the Traditional Chinese Medical clinics for the treatment of manic and depressive mental disorders, as well as for treating epilepsy. In extreme manic cases (with Heat) the mystic bleeds all of these points as well as all twelve Jing-Well points on the individual's hands. Classically, the individual is treated by bleeding each of these points, or by inserting an acupuncture needle into each point and then immediately withdrawing it.

The Ghost Points are designed to treat conditions of Yin (Spiritual) phenomena. It is believed that demonic entities can reside in the individual's body by attaching themselves to the individual's Yin (or Turbid) nature. The world of Yin entities exists within the Earth's energetic fields. These Yin entities are expressed through the energetic manifestations of mountain spirits, plant spirits, water spirits, and animal spirits, etc. The entire world of Yang spirit entities on the other hand, is expressed through the energetic manifestations of Heaven's energetic fields.

In China, it is still believed that when walking in the mountains one should be careful of the "Mountain and Water Spirits" that reside there. Also, throughout China (especially Central China), Fox Spirits are still believed to "shape shift" from an animal spirit to a human form.

During the Han Dynasty (206 B.C. - 220 A.D.), the Thirteen Ghost Points were used in combina-

tion with externally applied aromatic, spicy herbs (harsh expellents) to forcefully extricate an Earth-bound spirit. Today, such practices are still being used by numerous Daoist priests and shamans.

The Thirteen Ghost Points were prescribed in order to eliminate the energetic and spiritual binding effects of the pathogenic invasion of these Evil Yin spirit entities or demons. This condition results in either mild or severe symptoms, described as follows (Figure 1.109):

- **Mild Symptoms (as in spirit or demonic oppression):** In this state, the individual becomes Yin, Turbid, lethargic, and less animated.
- **Severe Symptoms (as in spirit or demonic possession):** In this state, the individual experiences wild mood swings, hysteria, and mania.

The mystic must learn to palpate, sense, and energetically resonate into each of these Thirteen Ghost Points at their correct location. The Thirteen Ghost Points represent a sequence through which Spirits or Demons have been observed to gain access to the individual's energetic core. For example, as a demon first comes in contact with an individual's Wei Qi field (also known as demon oppression), it becomes more earthbound; at this stage the demon or spirit entity can be controlled by using the first point (Ghost's Palace) of the Thirteen Ghost Points. Likewise, each of the Ghost Points can be used to treat different progressive stages of demon or spirit possession. These points can become more powerful when used in specific sequences according to the nature of the individual's condition. Thus, the Thirteen Ghost Points are also stimulated in a sequence of progressive point therapy, wrapping and enfolding the individual's body in five consecutive circles, described as follows (Figure 1.110):

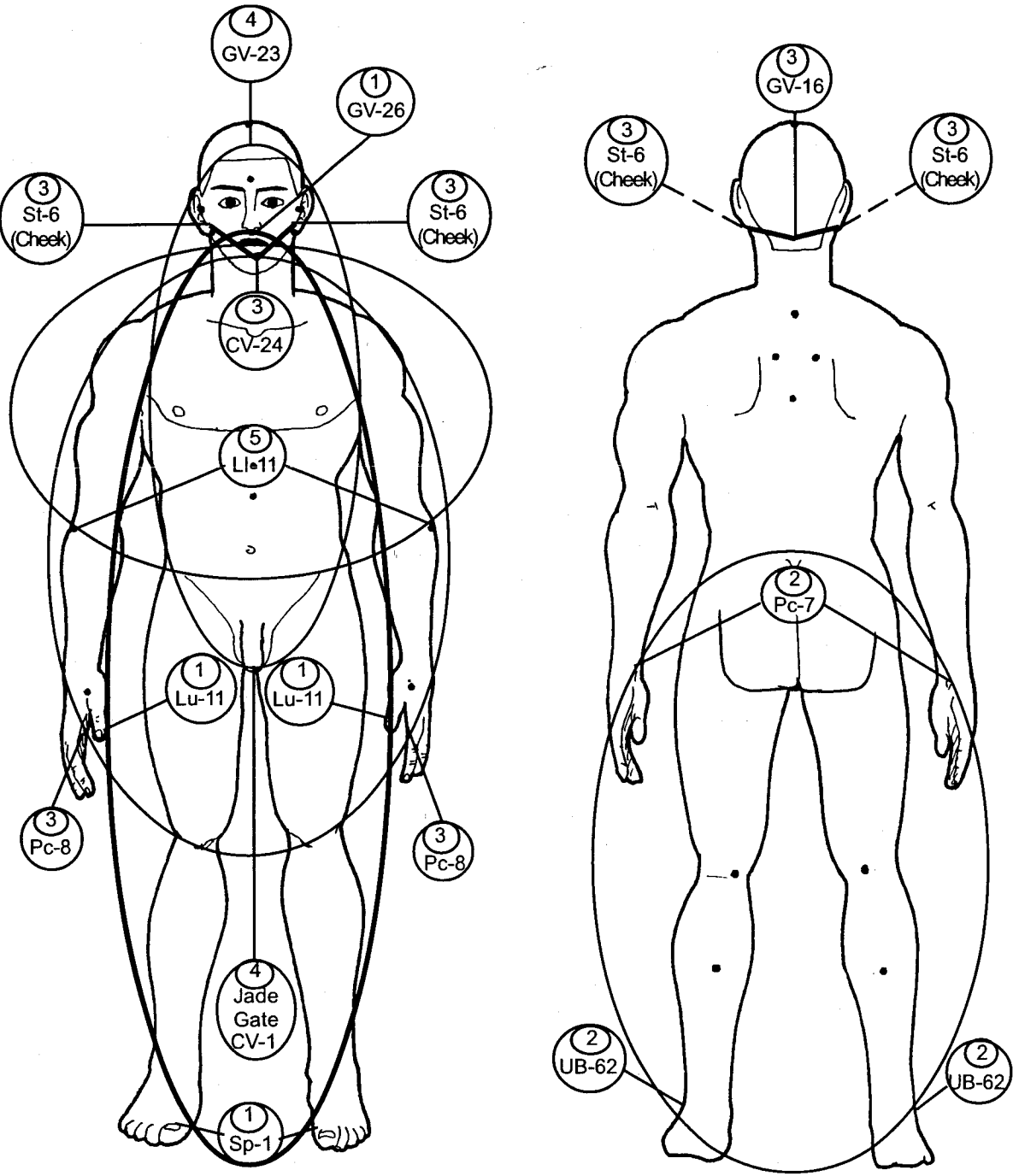


Figure 1.110. The Thirteen Ghost Points involves wrapping and enfoldng the body in five energetic circles.

1. The Guigong (Ghost's Palace) Point: This point is also known as the Renzhong GV-26 (Middle of Man) point. It is a major influential point that affects the entire chest area. In Chinese Reflexology, this area on the face is related to the Middle Burner and diaphragm. It also represents the Water Yin Canal of the Uterus in Ancient Daoist writings. It is the first Ghost Point to be stimulated and is treated to calm the Shen and clear the brain.

At this stage in energetic and spiritual pathology, the demon has come in contact with the individual's body through the Wei Qi field (demon oppression). The demon is becoming more earthbound and is causing the individual to experience uneasy changes in his or her sensory perceptions. This beginning point is used in the treatment of demon oppression and in the initial stage of demon possession, the primary goal being to ground or stabilize the individual's senses.

2. The Guixin (Ghost's Faith) Points: These points are also known as the Shaoshang Lu-11 (Little "Shang" - the Metal Element's musical note) points. They are located on both thumbs, and are treated to calm the Shen and restore Collapsed Yang.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's voice, which can be noticed by unusual changes in voice fluctuations. The demon has now gained the individual's unconscious trust, and has grown deeper into the body. The individual now experiences heightened sensory perceptions, and accepts this demon influenced state as normal.

3. The Guilei (Ghost's Fortress) Points: These points are also known as the Yinbai Sp-1 (Hidden Clarity) points. They are located on the medial aspects of the big toes and are treated to calm the Shen, clear Heat, clear the brain, and instill clarity of thought and mind.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's spirit, affecting how the individual sees life. The individual has developed "Ghost Eyes" and now begins to "see" life from the

demon's perspective. The individual dreams excessively, with eyes in constant movement during sleep. The individual may experience Hot Blood resulting in headaches, increased menses, hemorrhoids, nosebleeds, etc.

These first three points are used to complete the energetic pass of the first circle, covering the head, the tips of the thumbs, and the tips of the big toes. The GV-26 point is considered the meeting point of Yin and Yang in the body, while the Lu-11 points on the hands and the Sp-1 points on the feet are located on the body's Hand and Foot Tai Yin Channels.

Next, the following two points are used to complete the second circle:

4. The Guixin (Ghost's Heart) Points: These points are also known as the Daling Pc-7 (Big Mound) points. They are located at the center of the wrists, and are treated to calm the Shen and clear the brain.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's body. The demon has also gained control of the individual's desires, passions, and wants. The individual now displays symptoms such as manic depression and unpredictable mood shifts (anger, shouting, grief, crying, and hysterical laughter). These unpredictable mood shifts are caused from the energetic turmoil created within the individual's Liver (Hun: Ethereal Soul), Lungs (Po: Corporeal Soul), and Heart (Shen: Spirit).

5. The Guilu (Ghost's Path) Points: These points are also known as the Shenmai UB-62 (Extending Vessel) points. They are located under both outside ankles (the Master Point for the Yang Heel Vessel), and are treated to calm the Shen.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's constitution, causing him or her to now become a "demonic being." The demon has now gained control of the individual's physical movements. The individual now displays symptoms such as dizziness, severe headaches (especially at night), and sometimes physical convulsions.

The Ghost's Heart and Ghost's Path points complete the energetic pass of the second circle, covering and wrapping the individual's wrists and ankles. The Pc-7 points on the wrists are located on the body's Hand Jue Yin channels, and the UB-62 points on the outside of the ankles are located on the body's Foot Tai Yang Channels.

The following set of four points are stimulated to complete the energetic pass of the third circle:

6. **The Guizhen (Ghost's Pillow) Point:** This point is also known as the Fengfu GV-16 (Wind's Palace) point. It is located just below the occiput, and is treated to clear the brain.

At this stage in energetic and spiritual pathology, the demon can now move about the individual's body at will. The demon can also access the victim's spirit at will, and can cause physical spasms, convulsions, and even lock-jaw within the individual's body whenever the demon desires.

7. **The Guichuang (Ghost's Bed) Points:** These points are also known as the Jiache St-6 (Jaw Vehicle) points. They are located on both sides of the jaw and are used to treat neurological and psychological problems, as well as to dispel Wind and Cold, and to clear Heat.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's internal and external boundaries, resulting in a multiple-personality constitution. The demon has now gained control of the individual's psychological self. The individual displays symptoms such as neurological problems, eyes twitching, spasms, anxiety, and grinding of the teeth. The demon has also captured the individual's Prenatal Wu Jing Shen (Hun, Po, Shen, Yi, and Zhi), and the individual, having now lost contact with the environment, generally becomes self destructive.

8. **The Guishi (Ghost's Market) Point:** This point is also known as the Chengqiang CV-24 (Receiving Liquid) point. It is located under the lower lip and is stimulated to treat mental disorders, dispel Wind and Cold, clear Heat, and to transform Dampness and Phlegm.

At this stage in energetic and spiritual pathology, the demon can now begin to gather

other demonic spirits in order to grow stronger. The demon actively absorbs the individual's Body Fluids and Kidney Yin. The individual, losing fluids, displays symptoms such as sweating, drooling, foaming at the mouth, and incontinence.

9. **The Guicu (Ghost's Cave) Points:** These points are also known as the Laogong Pc-8 (Palace of Labor) points. They are located at the center of the palms and are stimulated to treat mental disorders and to clear the brain.

At this stage in energetic and spiritual pathology, the demon comes in control of the individual's Heart Protector (Pericardium). The demon now moves to gain control of the individual's Soul. The individual displays symptoms such as extreme fears, phobias, shivering, sweating, extreme introversion, and vomiting.

By covering and wrapping the individual's head, then drawing the energy into the center of the individual's palms, these four points complete the energetic pass of the third circle. The GV-16 point on the back of the individual's head corresponds with the back gate of the Upper Dantian, the St-6 points are located on the sides of the mandible, and the CV-24 point is located in the depression in the center of the individual's mentolabial groove (jaw).

The next two points complete the energetic pass of the fourth circle:

10. **The Guitang (Ghost's Hall) Point:** This point is also known as the Shangxing GV-23 (Upper Star - Polaris) point. It is treated to brighten the Shen and clear Heat.

At this stage in energetic, spiritual pathology, the demon has come in control of the individual's Soul. The individual's symptoms include wheezing and difficulty in breathing.

11. **The Guicang (Ghost's Store) Point:** This point is also known as the Huiyin CV-1 (Meeting of the Yin) point. It is used to treat mental disorders. In ancient Daoism this area of the body was known as Yumentou (Jade Gate) located at the opening of the vagina in women, and Yinxiafeng (Below the Hidden Seam) located below the scrotum in men.

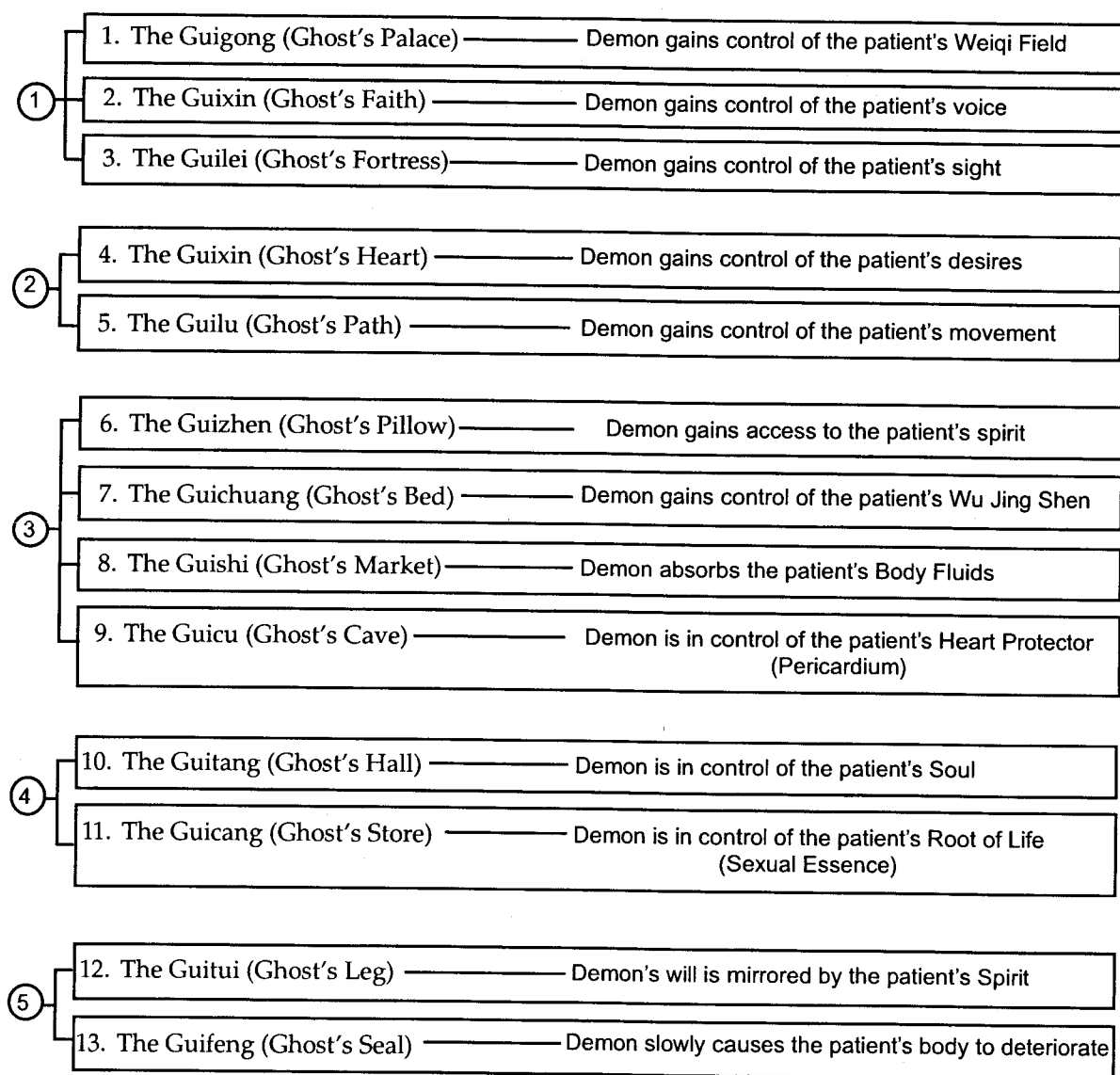


Figure 1.111. Progression of Spirit or Demonic Possession

At this stage in energetic and spiritual pathology, the demon has now buried itself deep inside the individual's body and has come in control of the individual's "Root of Life" (sexual essence) and "Sea of Yin and Yang." The demon has now gained control of the individual's entire being, and it uses the individual as a vehicle through which to feed its own passions. The individual now displays extreme psychological symptoms similar to schizophrenia.

By covering and wrapping the individual's body from the head to the lower perineum, these two points complete the energetic pass of the fourth circle. The GV-23 point is located at the center of the anterior hairline, on the top of the individual's forehead, and the Ghost's Store point (CV-1) is located in the lower perineum.

The following two points are stimulated to complete the fifth energetic pass:

12. The Guitui (Ghost's Leg) Points: These points are also known as the Quchi LI-11 (Pool at the Bend) points. They are treated in order to drain the pathogenic influences from the Lungs, remove Heat, and calm the Po (Corporeal Soul).

At this stage in energetic and spiritual pathology, the individual's own spirit has become a mirror of the demon's will. The demon controls the individual's body by moving and directing the individual's spirit, which has now been reprogrammed.

13. The Guifeng (Ghost's Seal) Points: These points are also known as the Haiquan (Sea Spring) and She Xia Zhong Feng (Under Tongue Middle Frenulum) points. These two Extra points located below the tongue are stimulated in order to treat mental disorders.

At this stage in energetic and spiritual pathology, the demon slowly begins to destroy the individual's body. The demon continues to absorb life-force energy from the tissues, causing the physical body to deteriorate, eventually to the point of death.

By covering and wrapping the individual's body from the arms to the head, these final two points complete the energetic pass of the fifth circle. The LI-11 points are located in the depression on the lateral end of the elbow crease, and the Haiquan Sea Spring points are located under the tongue.

A summary of the Thirteen Ghost Points and the progression of the spirit or demonic influence is charted in Figure 1.111.

TREATMENT FOR SPIRIT OR DEMON POSSESSION #1 (THE MAGIC CIRCLE)

When treating a individual who is spirit or demon possessed, the Daoist mystic must first place special emphasis on the Divine Hookup and Three Divine Invocations in order to create a powerful energetic circle of defence or otherwise risk being attacked by the foreign spirit entity. Often the spirit entity being removed will resist, and will look for any available opening with which to harass the mystic. It is therefore important to construct a Magic Circle, which acts as a sanctuary for the mystic while he or she conducts the exorcism.

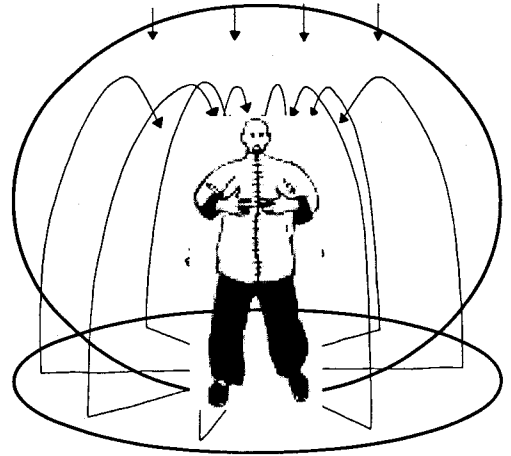


Figure 1.112. Using imagination, create an energetic circle surrounding the physical body

THE MAGIC CIRCLE

In certain schools of ancient Daoism, it was important to create a safe haven from which to detect, summon, investigate, accuse, reproach, and remove the entity. This was always performed before beginning the actual exorcizing ceremony. This physical, energetic and spiritual sanctuary was graphically represented by drawing a circle on the ground surrounding the Daoist priest; its form represented the divine sacred space of the Dao existing within the Wuji (Figure 1.112). Later, this energetic and spiritual boundary was known in certain esoteric Chinese traditions as the "Magic Circle," and it provided stability, protection, insulation, and focus for the Daoist priest.

It was important for the individual performing the summoning act to be standing in the center of this Magical Circle when using it during specific invocation or evocation practices. The energetic and spiritual matrix of this Magic Circle was considered not only a diagram used for protection against undesirable negative influences, but it was also an expression of the Daoist priest's untouchability and invincibility due to his or her conscious fusion with the Dao.

The true significance of the creation of the Magic Circle is its symbolic representation of the energetic fusion of both the macrocosm (universe) and the microcosm (man). Generally, the energetic

nature of a circle represents the seed from which all of creation has evolved and into which all of creation will return. It symbolizes the process of the beginning (creation) and ending (dissolution) of all things, and therefore represents unity, eternity, and perfect order. It is a field of power that lives, breathes, and moves with life, and through which the powers of the divine can be invoked and expressed.

In ancient Daoist esoteric traditions, the Magic Circle depicts the eternal matrix of the Wuji, which has no beginning or ending. Therefore, when the Daoist mystic energetically draws a Magic Circle used for exorcism, he or she views the circle as a symbolic diagram of the Infinite Dao, in all its divine aspects. For the Daoist mystic, the Magic Circle thus represents and reinforces a powerful connection with the Macrocosm on the highest level of his or her consciousness.

While standing in the center of the circle, the Daoist mystic represents the divine authority of the Dao, and the energetic and spiritual matrix of the Magic Circle represents the infinite space of the Wuji being impregnated and sustained through the power of the Dao. Therefore, as the mystic stands within the energetic and spiritual realm of the Magic Circle, he or she rules over all of the various beings existing within all the different realms of the universe, and may exercise absolute power. Demons or evil spirit entities must now be obedient to the mystic's consummate authority and the procedure for the exorcism may begin. The mystic's will has now become the will of the Infinite Dao (God).

The integrity of the energetic and spiritual matrix of the Magic Circle always depends on the faith, understanding, and belief of the Daoist mystic's own personal relationship with the Divine (God, Dao). Should the Daoist mystic fail to have or maintain this divine attitude when drawing the Magic Circle or when performing the exorcism, he or she will face the danger of failing to gain the respect of the demon or evil spirit entity, and may be ridiculed, attacked, possessed, or struck dead (such sudden deaths generally manifest through symptoms presenting themselves as epilepsy, heart attack, stroke, or strangulation).

When encountering demons or evil spirit entities, it is extremely important that the Daoist mystic never step out of the safe space created and contained within the divine energetic and spiritual matrix of the Magic Circle. Once the Magic Circle has been drawn, the exorcist must also carefully guard against passing over, stooping, or leaning beyond its energetic sanctuary during the exorcism. This rule especially applies to the exorcist before he or she commands the evil spirit to depart. Should the exorcist incautiously quit the circle without having previously bound and removed the evil spirit, the evil spirit can and sometimes will invoke revenge on the exorcists for having disturbed them.

EXAMPLES OF USING THE MAGIC CIRCLE FOR PROTECTION AND DEFENCE

The energetic and spiritual matrix of the Magic Circle offers the Daoist mystic many possible uses, and can be initiated as protection against any harmful invisible influences projected onto the mystic by "black" sorcerers or individuals with evil intentions. For example, the energetic and spiritual matrix of the Magic Circle can occasionally be drawn in the air surrounding an individual and utilized as a weapon to counter spiritual assault. This type of Magic Circle directly expresses itself either on the Energetic or Spiritual Plane and indirectly manifests on the Physical Plane. The "binding" power of this type of Magic Circle is so intense that it is commonly known as a "Magnetic Circle" because it naturally accumulates other projected elements and light, thus fortifying the energetic and spiritual matrix of the Magic Circle.

In recent years I have only shared the following experience with a few friends and certain students, however, after much encouragement, I now feel that it is appropriate to share this with the reader.

In 1995, I was finishing the mandatory clinical requirements for Master of Medical Qigong degree from the Hai Dian University in Beijing, China. Simultaneously, I was also completing my required internship hours at the Xi Yuan Hospital for a Doctor of Traditional Chinese Medicine (D.T.C.M.) majoring in Medical Qigong Therapy.

It was late in September, and for the last few months the clinical examinations and internship rounds at the hospital had been both extremely successful and quite intense. This was due to the fact that some of the Medical Qigong doctors were not used to having foreign doctors treating patients in their hospital, and a strong rivalry between certain Chinese Medical Qigong doctors and the American Qigong doctors (myself and two of my I.I.M.Q. graduates) arose.

Since we were proving quite successful in the clinical diagnoses and treatment of all of our patients, after the first month many of the residential and newly interning Medical Qigong doctors were beginning to "lose face," and were becoming quite agitated with us.

One day, as we entered the outpatient clinic at the Xi Yuan Hospital, one of the resident Medical Qigong doctors approached us saying, "Johnson, today we have something different. Please follow me." So we followed the doctor to a separate room where four chairs were positioned in a small circle in front of a long wooden desk. The resident doctor said, "Johnson, you sit here," and positioned me with my back to the desk facing him. My student Seth Lefkowitz was positioned on my left side, and my senior student Arnold Tayam was positioned on my right.

As the doctor began to ask us what seemed to be meaningless questions about clinical practices a second Qigong doctor entered the room and sat at the desk directly behind me. I felt him enter the room so I turned to acknowledge his presence with a smile, but he just glared at me. As I started to turn around I noticed that this doctor had immediately closed his eyes and began to position his hands forming a powerful Hand Seal (i.e., a Buddhist Power Mudra) used for invoking and projecting Qi and Shen. I thought that his actions were peculiar but was distracted by the first doctor who kept saying, "Johnson, you look here!" As soon as I finished turning around to face the first doctor and begin to engage in further conversations, "WHAM!!" I was suddenly hit with a energy blast aimed at the back of my head, GV-16 to be exact. I immediately turned to address the second doctor who was initiating the attack. Both

of his eyes had rolled upward into the Crystal Chamber of his Upper Dantian (only the whites were now visible), his hands were holding the Buddhist Power Mudra in front of his Yintang (Third Eye), and he was inaudibly chanting a Breath Incantation (I could see his lips moving). Immediately the first doctor pulled my arm saying, "Johnson, you look here!"

I realized that I had been set up, and that I was now under a serious psychic attack initiated by the second doctor. I was also concerned for the health and safety of my two students, Seth and Arnold. I immediately closed my eyes and dropped my Qi and Shen into the Earth, transferring and rooting the projected energy from the second doctor's psychic attack into the ground, while simultaneously fortifying my own external Wei Qi fields. Next, using my intention, I immediately connected to the Divine and quickly created an energetic Magic Circle surrounding Seth, Arnold, and myself. As I created the Magic Circle, I also surrounded and enveloped the first doctor and began to spiral the energy in a counterclockwise direction. Because I felt that he was a co-conspirator, I focused on absorbing and drawing energy from out of the first doctor's body and diverting it into the energetic field of the spiralling Magic Circle. I did this in order to strengthen the energetic and spiritual matrix of the Magic Circle. I also used the spiralling energetic field of the Magic Circle to divert and absorb the Qi and Shen that were being projected into the back of my head from the second Qigong doctor. At this point in time, the second Qigong doctor's psychic attack to the back of my head had been consistent and relentless.

I thus created a powerful "Magnetic Magic Circle" using the combined energies flowing from myself and the first and second Medical Qigong doctors. After increasing the spinning rotation of the combined energies within the Magnetic Magic Circle, I closed my eyes and then immediately compressed the accumulated energies to form a powerful "Energy Ball," using my right palm. I then shot the energy ball directly into the groin of the second Qigong doctor who was still sitting behind the desk, positioned about 10 feet behind me. This counter-attack was done while still facing the first doctor.

Immediately the second Qigong doctor screamed and jumped out from behind the desk. I turned to watch him quickly run out of the room. Next, I turned to focus my attention onto the first Qigong doctor who was now shouting, "No more questions! No more questions! We go now! We go now!" The first doctor immediately sprang up and ran out of the room, leaving the three of us sitting there, staring at each other. As we got up to leave Seth looked at me and said, "What was that all about?" I simply smiled and said, "We'll talk about it later," and we left to start our clinical rounds.

THE MAGICAL POWER OF THE BAGUA CIRCLE

All of the ancient magical circle patterns used in Daoist mysticism utilize the hidden powers of three secret energetic circles. These three circles act as a magical barrier of protection for the sorcerer, and represent the energetic manifestation of three states of matter (Jing, Qi and Shen), and correspond to the "Stars of Three Terraces." The combined energies of these three circles create the fusion of the Celestial Yang of Heaven with the Terrestrial Yin of Earth, resulting in the formation of the divine wall of Celestial Fire. This divine energetic wall is essential for the protection of the Daoist mystic, and is used when he or she practices advanced meditations of alchemic cultivation or performs esoteric summoning rituals (Figure 1.113).

- Before casting the magical circle, first visualize the energetic boundary that you are going to create as a three dimensional bubble that surrounds you and not as a flat circle. The center of the circle represents the infinite space of Divine creation.
- Then, begin and end your circle facing the East (Green Dragon). The energetic pattern of the Magic Circle should be drawn either in a clockwise direction to attract something or increase the sorcerer's magical power, or counterclockwise in order to banish something or dispel Evil Qi. Traditionally, the Daoist sorcerer will use the Thunder Block, Magical Sword, or Immortal Sword Hand Seal in order to draw the Magical Circle (some magical traditions use Magic Chalk, Magic

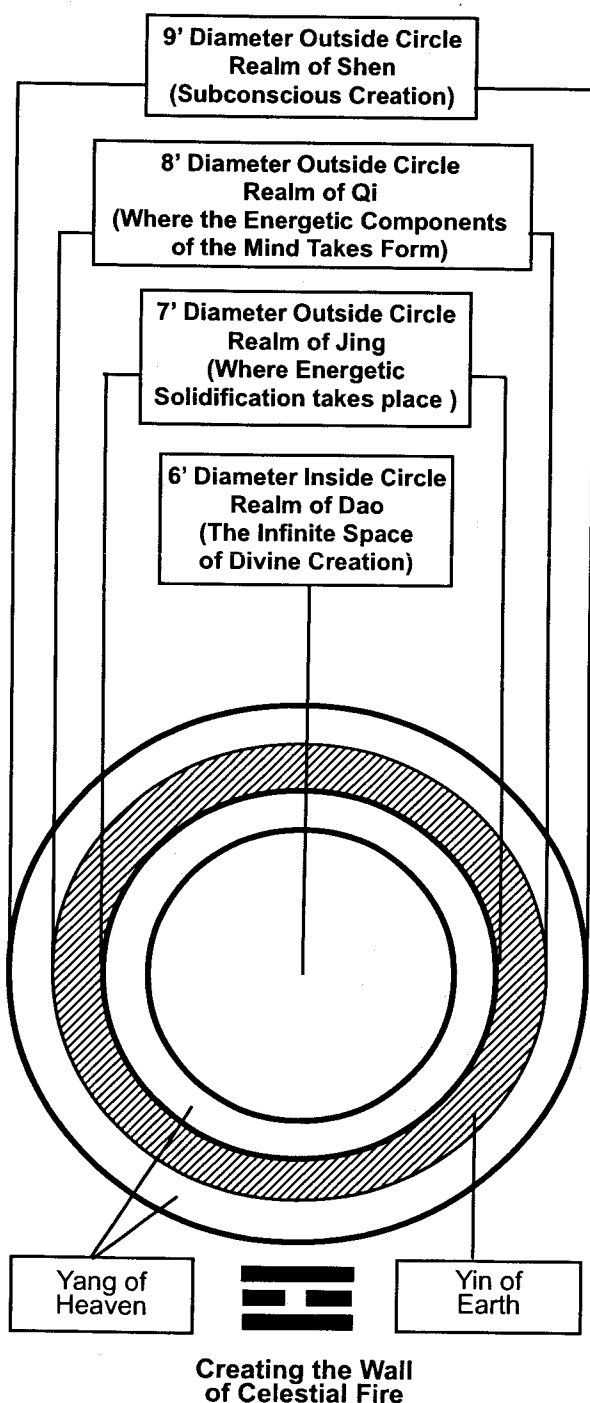


Figure 1.113. The Daoist Magical Circle

Rope, a Staff of Power, Holy Water, etc., to draw and materialize the Magic Circle).

- The Magic Circle should be drawn three times. The first circle is drawn with the magical tool pointing outward and/or upward, and is used to delineate the circle's basic shape and consecrate its infinite space to the celestial power of the Dao. The first circle represents the Realm of Matter, where energetic solidification takes place.
- The second circle is drawn in order to purify its energetic space. It represents the Realm of Qi, where the energetic components of the mind takes form.
- The third circle is drawn in order to purify its spiritual space. It represents the Realm of Shen, where subconscious creation is manifested.
- When drawing the Magic Circle, it is important to say the following incantation:

**"I conjure thee,
a space between the worlds
of Heaven and Earth,
that you be a guardian
of the power that I shall raise
In the name of -----
According to Divine Law,
Let it be so."**

- Throughout the entire ritual, it is important to protect the energetic integrity of the Magic Circle. If anyone must enter or exit the Magic Circle before the ritual ends, he or she must formally "cutting in" or "cutting out" of the circle's energetic vortex by using the Immortal Sword Hand Seal (Figure 1.114) to trace an archway at the circle's edge (Figure 1.115).
- Then, after walking through the archway, the individual must immediately turn around and again "seal" the Magic Circle by making three horizontal passes across the invisible doorways of the Magic Circle using an Immortal Sword Hand Seal (Figure 1.116).

The following are some examples of magical circular patterns that allow the Daoist sorcerer the ability to utilize the various Eight Trigram Powers as a form of energetic protection.

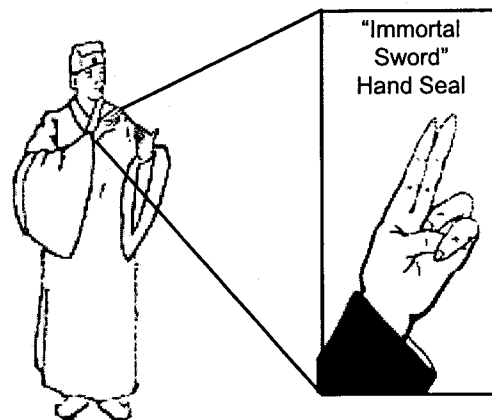


Figure 1.114. The Right "Immortal Sword Fingers" Hand Seal Formation

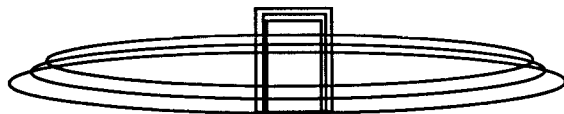


Figure 1.115. Creating a Magical Door in order to enter ("cutting in") or exit ("cutting out") the Magic Circle.



Figure 1.116. Seal the Magical Door after entering ("cutting in") or exiting ("cutting out") by making three horizontal passes across the three invisible doorways of the Magic Circle using the Immortal Sword Hand Seal.

BAGUA MAGICAL CIRCLE PATTERN #1: "THE ANCIENT RIVER CHART PATTERN"

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the unification of the Yin and Yang energies described within the ancient River Chart (Lo Diagram), and it contains the esoteric energetic patterns of the "Magic Square" (Figure 1.117). When making this magic circular pattern, the Daoist sorcerer would envision the Prenatal celestial energies and the Postnatal terrestrial energies combining within the energetic space of the center of the circle.

According to the historic records, in ancient China the world was believed to be made up of Nine Continents. Eight of these continents (Yong,

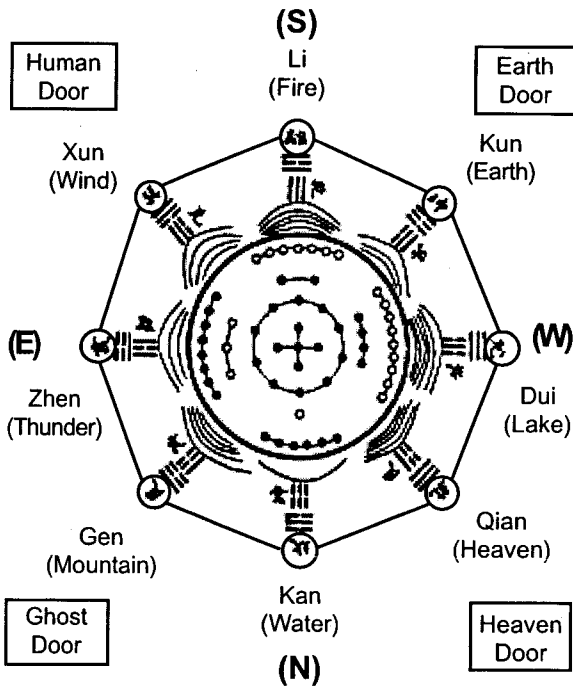


Figure 1.117. Bagua Magical Circle Pattern #1:
"The Ancient River Chart Pattern"

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

When using the magic circle of the Ancient River Chart, the disciple is taught to gather energy from each of the Eight Trigrams and focus this combined energy fusing with his or her Taiji Pole. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts. After walking the circle counter-clockwise through nine complete rotations, the disciple eventually comes to a halt by forming a "T-Stance" at the "Stars of Three Terraces," located by the Qian Trigram (North-West). The three stars of the Three Terraces were believed to be a staircase connecting Heaven to the Earth.

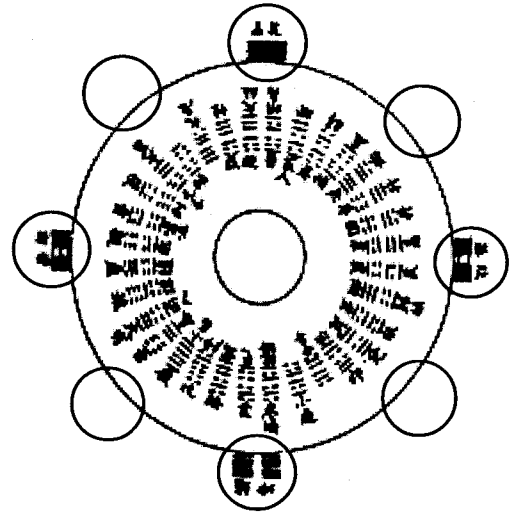


Figure 1.118. Bagua Magical Circle Pattern #2:
"The Yi-Jing - Wu Xing Pattern"

The disciple proceeds from star to star, after having first circled around the Dipper three times (totalling nine rotations), the ultimate goal being to mount up to the Shangqing Heavens.

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

BAGUA MAGICAL CIRCLE PATTERN #2: "THE YI-JING - WU XING PATTERN"

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the "Blending of the Three (Jing, Qi, and Shen) and Five (Original Prenatal Virtues)" manifesting through 64 changes of the Yi Jing Divination (Figure 1.118).

When using the magic circle of the Yi-Jing - Wu Xing, the disciple is taught to gather Qi from the energetic and spiritual natures of the Earthly body's

Jing, Qi, and Shen, and fuse them with the celestial energies of the mystic's cultivated Heavenly virtues. These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the infinite space of the spiritual realms. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts.

**BAGUA MAGICAL CIRCLE PATTERN #3:
"BAGUA - YI JING PATTERN"**

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the blending of the "Eight Original Trigram Powers" with the powers of the "Sixty-four Hexagram Changes." These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the more powerful spiritual realms. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts (Figure 1.119).

When using the magic circle of the Bagua - Yi Jing, the disciple is taught to gather Qi from the energetic and spiritual natures of the eight original trigram powers which become manifested within the disciple's body. This energetic fusion gives birth to the energetic light through which the mystic can observe his or her destiny and life purpose.

**BAGUA MAGICAL CIRCLE PATTERN #4:
"PRENATAL BAGUA PATTERN"**

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. The Prenatal Bagua Trigrams represent Eight Dimensions or phases of energy (Figure 1.120). The specific powers of the trigrams are polar opposites (Yin across from Yang). This "cycle of harmony" relates to the world of thoughts and ideas. In the Prenatal Bagua Trigrams, the opposite energetic forces are responsible for the creation of all phenomena.

When using the magic circle of the Prenatal Bagua, the disciple is taught to gather Qi from the energetic and spiritual natures of the eight original trigram powers by walking in a circular clockwise stepping pattern. This magical circle step-



Figure 1.119. Bagua Magical Circle Pattern #3:
"Bagua - Yi Jing Pattern"

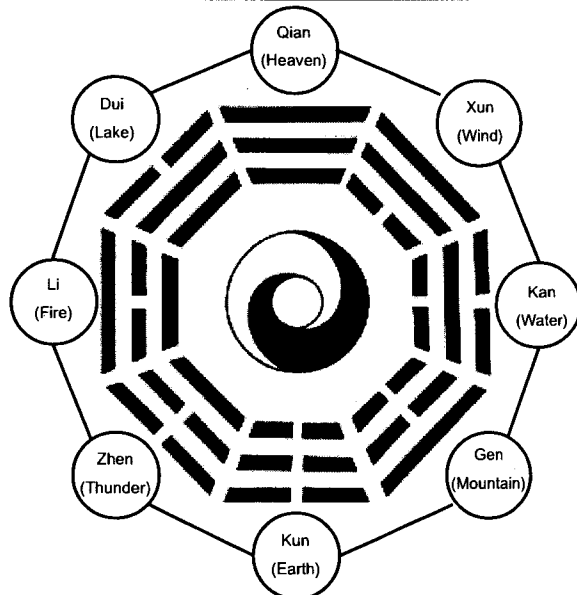


Figure 1.120. Bagua Magical Circle Pattern #4:
"Prenatal Bagua Pattern"

ping pattern is practiced in the early morning, during the time of the "Ascent of Yang" (from 12:00 midnight to 12:00 noon), with the focus placed on the cultivation of the eight specific powers of the Bagua.

TREATMENT FOR SPIRIT OR DEMON POSSESSION #2 (REMOVING CORDS)

Another effective treatment method used in ancient China to remove lower forms of demonic beings and spirit entities is the use of disconnecting the energetic cords. These energetic cords represent the lifeline for the spirit entity. The treatment protocol for the removal of energetic cords is described as follows:

1. Begin with the One Through Ten Meditation, and then perform the Three Invocations. While performing the third invocation, envelop the individual and connect him or her with the Divine using strong intention.
2. Connect with the Divine and draw down another cord of Divine Light into the individual and connect it to them through the Baihui (at the top of the individual's head). This will connect the individual strongly to the higher self. It is essential at this stage to silently ask the individual's permission for the removal of the foreign entity, as the individual may or may not yet be ready to release it. If permission is not given, do not attempt to remove the entity unless it is within the will of the Divine.
3. Once permission is given to remove the spirit entity or demon, draw a cord of light down from the divine, envelop the spirit entity, sealing it completely within a divine energy bubble. Ask the entity to leave and to end all present, past, and future karma it has with the individual. Additionally ask the Divine to resolve and forgive whatever debt of the karma that had existed between the individual and the spirit entity.
4. Then draw a second cord of light down from the divine and attach it to the spirit entity itself and slowly begin to remove the entity from the individual's body and Wei Qi fields and return it back to the Divine.
5. As you remove the spirit being, look for the demonic energetic cords that it has been using to secure itself to the individual's energetic and emotional matrixes.
6. Remove the demonic energetic cords from the Five Yin Organs by proceeding in the following manner:

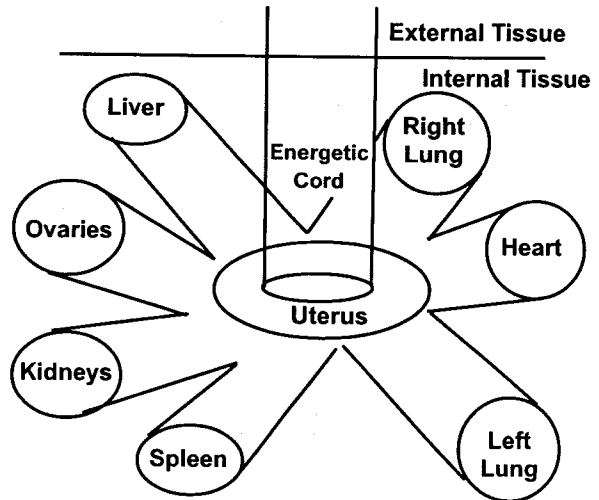


Figure 1.121. The Energetic Attachment and Formation of an Energetic Cord

- The energetic attachments must be released first from the individual to the spirit entity; and then from the spirit entity to the individual.
- The mystic should softly tug or pull on the energetic cord while observing the individual's facial features. By pulling on the energetic cord, the mystic will be able to observe the chronological age the individual was at the time that the energetic cord originated.
- Once the mystic has located an energetic cord the next step is in dislocating the energetic roots that connect it to the Five Yin Organs, as well as the primary affected organ (for example the Uterus). Beginning at the base of the energetic cord (in this case the uterus), the mystic will remove any energetic connection to the individual's Liver and disconnect the anger related to the experiences that root the energetic cord (Figure 1.121). Next, go to the Lungs and disconnect the feelings of grief that root the energetic cord. Then, go the Kidneys and disconnect any feelings of fear and insecurity that root the energetic cord. Go to the Spleen and disconnect any feelings of worry and doubt that root the energetic cord. This allows the individual to experience a sense of responsibility to arrive at a state of resolution.

Finally, go to the individual's Heart and disconnect any feelings of anxiety or shock that root the energetic cord. This final step allows the individual to forgive and heal.

- To remove the energetic cord, the mystic dredges and purges the individual's body, while silently communicating to the individual through his or her Creative Subconscious mind. The mystic will encourage the individual to let go and fully release the toxic cords (along with the memories that sustain them) to the Divine. Sometimes, the mystic will feel an electric shock as the cord is removed.
- 7. Next, Purge the individual's spinal cord and central nervous system, carefully removing any demonic energetic cords that may have been embedded in the individual's neural and neuromuscular patterning. Throughout this process the spirit being should be gradually disconnecting from the individual, whether or not it wants to. If the Daoist mystic has difficulty in removing the energetic cords from the individual, it may be necessary to fill each area while simultaneously performing the purification.
- 8. Purge and purify the individual's Kidney Orb and the Sea of Marrow.
- 9. Pull another cord of divine light into the individual's Taiji Pole and imagine Divine White Light overflowing into the individual's Taiji Pole, filling each Chakra and Chakra Gate with a solid connection to the Divine Light.
- 10. Standing at the top of the individual's head, radiate Divine Light through the Taiji Pole, taking time to fill each of the Chakras, then the Sea of Marrow, and then all the internal organs and their orbs. Fill the individual completely, allowing the Divine Light to eventually radiate out through the pores, expanding into and filling the individual's three Wei Qi fields.
- 11. Seal the individual by wrapping him or her in an energetic bubble of divine light; then disconnect from the individual's energetic field. This will seal the individual's body and prevent the demon or spirit entity from reentering.

12. At this point in the end of the treatment, the Daoist mystic should remain in silent prayer and gratitude, inhaling and exhaling quietly through the nose.

HOMEWORK PRESCRIPTIONS

1. Homework prescriptions are generally both Tonifying and protective. The Daoist mystic may, for example, prescribe Medical Qigong Meditations such as:
 - The Ren Wu Zang Meditation.
 - The Releasing Emotional Blockages and Energetic Armoring Meditation.
 - Medical Qigong Exercises that Tonify the individual's Kidney Orb
 - Medical Qigong Exercises that Tonify the individual's Three Dantians
2. Have the individual practice positive affirmations, meditations, and visualizations that will transform any of the individual's remaining negative emotional patterning. This prescription is given in order to prevent the evil spirit entity or demon from reentering the individual's energetic field. Evil spirit entities and demons tend to live off of the negative emotions that people create, embody, and release.

DAOIST EXORCISM: STAGE #1

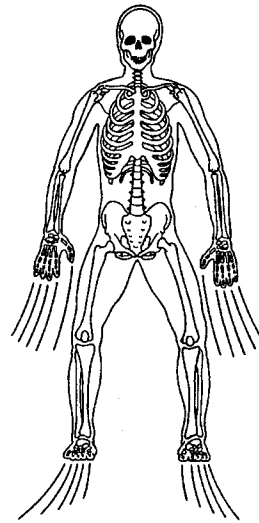
In a true exorcism, the Daoist mystic utilizes the skills of creating the magic circle and pulling out and removing any energetic cords in addition to specific techniques used for summoning, binding, interrogating, and banishing. The following technique is an example of an ancient Daoist approach to removing or "exorcising" demons or unwanted spirits through the use of summoning and binding.

THE PREPARATION

- Begin from a Wuji posture, with both feet standing slightly wider than shoulder's width apart. Perform the One Through Ten Meditation and the Three Divine Invocations.
- Inhale slowly through the nose using the "Long and Deep Abdominal Breathing Method," and gently fill the body with Qi. Focus on gathering the Qi into the Lower Dantian. While exhaling through the nose,

imagine any pathogenic Qi leaving the tissues and body via the arms, legs, fingers, and toes (Figure 1.122). The Daoist mystic continues to perform this cleansing meditation for several minutes until he or she feels that the body has been completely purified.

- Next, using gentle and slow “Natural Breathing,” focus the Qi on circling the Lower Dantian by leading it up from the Huiyin CV-1 area (located at the base of the lower perineum), to the Shenque CV-8 area (located at the navel), and then begin to circle rotate the Lower Dantian Qi. Starting from the Shenque area, lead the Qi to the Mingmen area (GV-4) located directly in line with the navel at the second lumbar vertebra. Then, move the Qi to the Huiyin area, and finally back to the Shenque area (Figure 1.123). Repeat the energetic circle rotation for 36 times, each time ending at the Shenque area. This circle rotation follows the natural flow of the Microcosmic Orbit Water cycle; it is initiated through the Mind and need not follow the mystic’s respiration.
- Starting from the Shenque area, begin a second circular rotation of the Lower Dantian by directing the Qi to flow in a clockwise direction around the waist to the Mingmen then back to the Shenque, circling along the center hub of the Belt Vessel 36 times (Figure 1.124).
- Next, using the “Abdominal Breath Holding Method,” inhale three quick breaths through the nose and condense the gathered Qi into the Lower Dantian. Blend the gathered Qi with the energy contained within your Upper Dantian and Middle Dantian. Then, using the “Aspirating Breathing Method,” exhale the breath through the mouth with the “Ha” sound. Repeat this respiratory pattern (three inhales through the nose and one exhalation through the mouth) nine times in order to awaken your inherent Ling Qi and spiritual light.
- After completing the breathing, you should feel intense heat as the body’s Ling Qi and internal light is energized and brought forth from the Taiji Pole. Next, using imagination, create an energetic circle surrounding your physical body (Figure 1.125). Once the ener-



This image is used to purge the patient’s body and cleanse the tissues

Figure 1.122. While exhaling through the nose, imagine any pathogenic Qi leaving the tissues and body via the arms, legs, fingers, and toes.

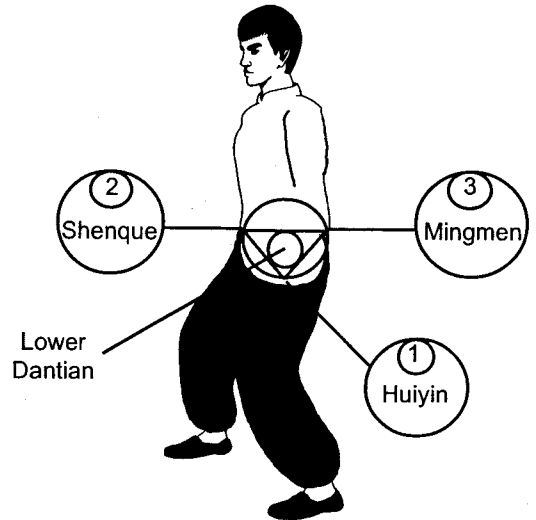


Figure 1.123. Connect the perineum with the navel and the Mingmen 36 times, ending at the Shenque Point

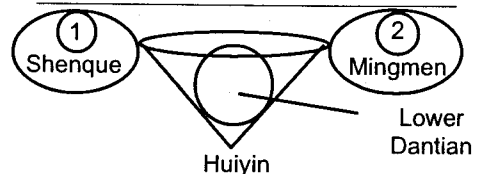


Figure 1.124. Connect the Shenque (navel) with the Mingmen in a clockwise horizontal direction, circling the center hub of the Belt Vessel 36 times

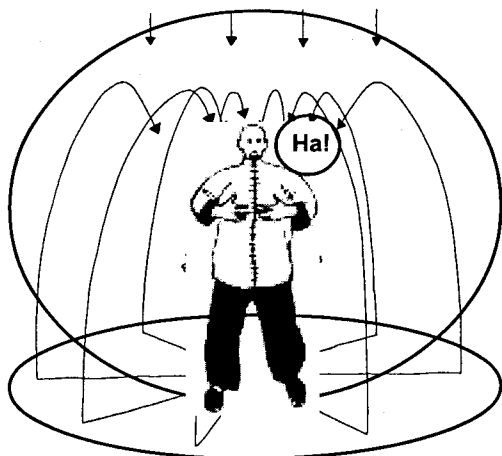


Figure 1.125. Using imagination, create an energetic circle surrounding your physical body

getic circle has been created, locate its center and then step back five paces. You should now be standing at the back of the energetic circle. This action forms an energetic Talisman that defines the energetic space for the ritual.

- Once you are secure at the rim of the circle, adopt the standing "Immortal Post" posture and begin to imagine and feel your entire body creating ripples that constantly vibrate and emanate from your center core like waves of water. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the rings of ripples within the energetic circle to become larger and expand outward (Figure 1.126).
- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe. The vibrating waves will stir up all of the Ling Qi within the surrounding area, causing all of the spirit entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of how the initiates of the Zheng Yi Sect perform their exorcism.
- Once the spirit entities have been brought out, place them a minimum distance of three feet outside the boundary of your energetic circle. Each type of spirit entity is assigned a specific distance and location outside of the energetic circle; the darker the spiritual force, the

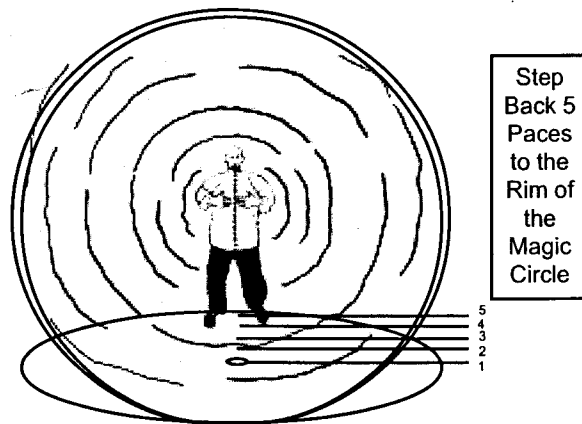


Figure 1.126. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the energetic circle to become larger as it ripples outward

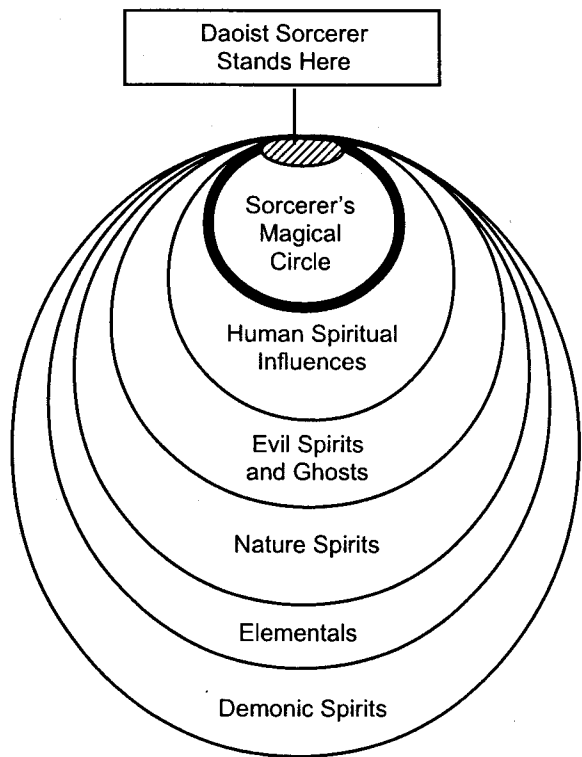
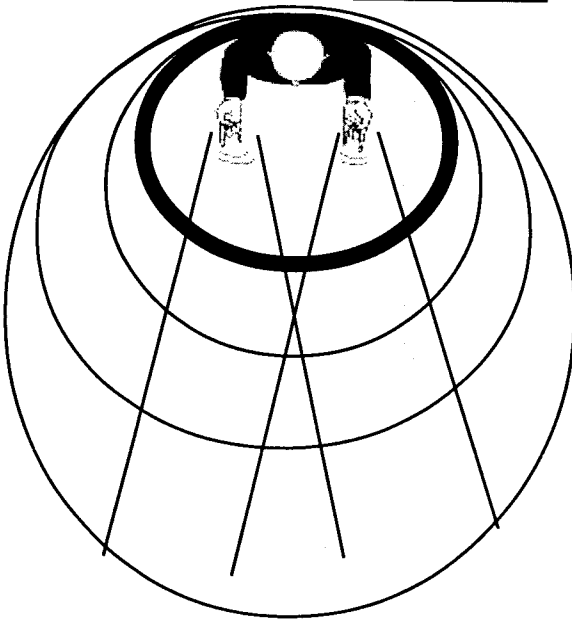


Figure 1.127. Each type of spiritual entity is assigned a specific distance out from the edge of the sorcerer's magic circle, the darker the spiritual force, the further away it should be placed

This first Daoist Hand Seal is used for detecting the presence of spirit entities



This second Daoist Hand Seal is used for detecting and dissolving the energetic fields of Evil Spirits. Once the doctor forms this particular Hand Seal, he or she should concentrate on dissolving the presence of the Evil Spirits with Divine Light.

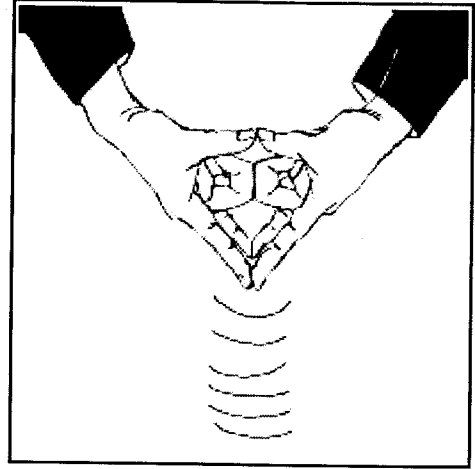


Figure 1.128. Hand Seals Used in Daoist Exorcisms

further away it should be placed. The different levels and types of spirit entities are divined into five categories according to its power and influence, and placed outside the sorcerer's magic circle, as follows (Figure 1.127):

Human Spiritual Influences: This category includes the energetic forms of Negative Thought Form Clusters and Projected Psychic Attacks, and are to be placed in the first circle.

Evil Spirits and Ghosts: This category includes negative spirit entities which originated from departed human bodies, and are to be placed within the second circle.

Nature Spirits: This category includes Seductive Spirits (Incubus and Succubus Spirit Entities), Animal Spirits, Plant Spirits, and Nature Spirits (spirits that live within the realm of nature, tree spirits, rock spirits, river spirits, etc.), and are to be placed in the third circle.

Elementals: This category includes Snake Spirits (sometimes known as "Serpentine Demons"), Spider Spirits and Elementals (spirits that live within the realm of the four ele-

ments of creation, Wind / Air spirits, Fire spirits, Water spirits, and Earth spirits), and are to be placed in the fourth circle.

Demonic Spirits: This category includes spirits of the demonic realm (workers, soldiers, generals, princes, and lords), and are to be placed in the fifth circle.

In ancient Daoist teaching, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as inanimate objects such as stones, household items, etc. Slightly more complex spiritual manifestations would appear as living plants; even more advanced spiritual manifestations would appear as beasts; and the most advanced spiritual manifestations would appear in human form, ranging from children, men and women, to immortals (angels and demons).

- It is important not to allow any of these spirit entities to penetrate the shield of your energetic circle. Place your attention and focus on their energetic and spiritual presence, connect with

the Divine light of compassion, and begin to purify the space by either shrinking them until they dissolve or causing them to disappear.

- In ancient China, some Daoist masters would also use the “Bouncing on the Heels After Creating the Energetic Circle” technique in order to unveil any malevolent spiritual influences that may try to hinder the treatment of the individual. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the individual’s spiritually influenced sickness to light, and then placing the spiritually induced sickness outside, beyond the boundaries of the energetic circle.
- While bouncing on his or her heels, the Daoist master would sometimes use specific Hand Seals for detecting the presence of Evil Spirits. These specific Hand Seals acted as a type of unveiling device and were used in order to bring to light any spirit entities that were hiding within the environment’s energetic or spiritual realms (Figure 1.128).

ADVANCED DAOIST EXORCISM: STAGE #2

Certain spirit entities will not respond to the previous methods of exorcism, and the Daoist mystic may thus be required to employ more advanced and intense methods of dealing with the invading demons or spirits. Before proceeding further, it is important to note that not all spirits cause harm and therefore it is not necessary to destroy them.

However, the Daoist mystic is encouraged to immediately destroy certain types of demons, such as those that are in the category of mentally created phantoms (Demonic Elementals). These evil and malevolent spirit entities, as well as poltergeists, must first be frozen, then captured and burned with sacred fire.

In the West, the Catholic Church does not allow priests under the rank of bishop to perform exorcisms. The danger inherent in perform exorcisms is that, without taking the proper precautions, novice sorcerers desperate enough to summon ghosts and spirit entities by using their own untested methods will inadvertently open powerful spiritual portals that they can never again close. This is why before a Daoist mystic completes

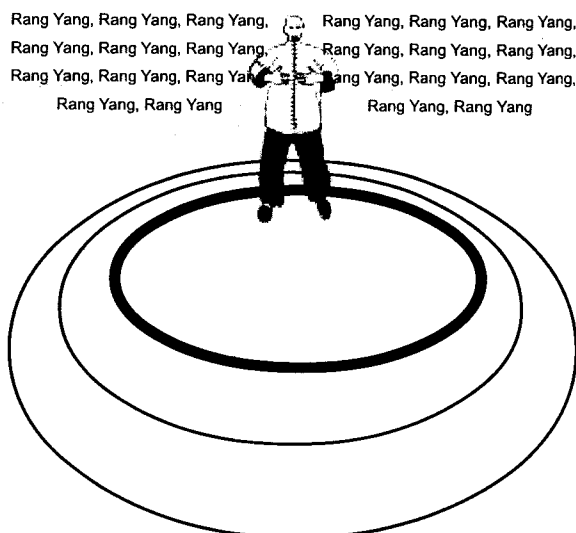


Figure 1.129. The Incantation “Rang Yang” is audibly repeated until the evil spirit appears, then “Kong” is shouted in order to freeze it.

any ritual, he must know the whole method needed to send any unwanted ghost and spirit entity back to the underworld. It would be considered irresponsible for the mystic to ignore this fundamental aspect of Daoist sorcery. Throughout the centuries, vast numbers of incompetent sorcerers have performed incomplete rituals that have released inordinately high numbers of havoc-causing ghosts into the world.

When encountering a more powerful spirit entity, or a demonic being of higher order, the mystic will complete the Daoist Exorcism Stage #1 and immediately proceed to Advanced Daoist Exorcism Stage #2.

In order to perform the Advanced Daoist Exorcism #2, the sorcerer proceeds as follows:

- Before you can imprison a ghost or spiritual entity, it must first be captured with a special Breath Incantation. Therefore, the incantation “Rang Yang” (to accuse and command the spirit to make an appearance) is audibly repeated in a constant streaming undertone sound until the Evil Spirit makes its appearance. It is then frozen by shouting “Kong” (to freeze or paralyze), causing it to be frozen, trapped, and rooted in one spot (Figure 1.129).

This Incantation acts as a sounded Talisman; its vibrational impact is used to freeze and control the spiritual entity. Such spells are especially powerful if orally repeated by divine men or women whose irresistible power and virtue naturally tend to paralyze spirit entities.

1. Rang - come, let it be
2. Yang - nourish, let it feel good
3. Kong - Freeze it

In ancient China the same Breath Incantation, "Rang Yang Kong" is audibly repeated to treat tumor growth. The ancient Daoists believed that by saying these words the tumor was frozen, stopping it from growing bigger or metastasizing.

- Once the spiritual entity has been frozen, it is important to seal it in a special Talismanic container in order to prevent its escape. Still standing on the rim of the energetic circle, begin by sealing the "front door" of energetic space by visualizing the image of the Heaven Trigram and saying the Incantation "Qian" three times, while simultaneously imagining the Heaven Trigram forming in front of your body (Figure 1.130).
 - Next, begin to seal the "back door" of energetic space by visualizing the image of the Earth Trigram and saying the Incantation "Kun" three times, while simultaneously imagining the Earth Trigram forming in back of your body. It is important to imagine and feel the energetic natures and specific powers of the Trigrams when you invoke them.
- It is very important to note that the Daoist mystic should still be positioned at the rim of the energetic circle (known as Yu Wei: a place of energetic defence and resistance) while proceeding to the next step. At this point, the mystic stands facing slightly away from the trapped spiritual entity, which is now frozen between the energetic fields of the front and back doors. Never directly face the spirit entity or ghost, and always avoid turning your back to it.
- Now that the spiritual entity has been frozen and essentially "captured," completely avail

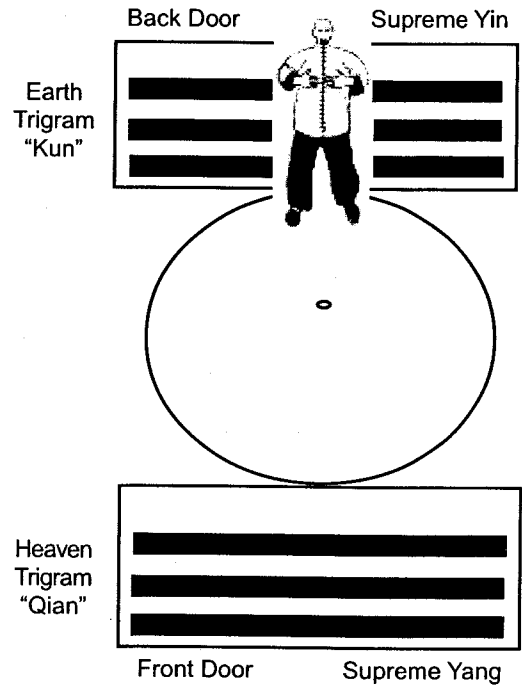


Figure 1.130. Sealing the Front Door and Back Door of Energetic Space

yourself of the infinite power of the Divine. Imagine and feel that you are at the center of time and space and are beginning to dissolve into the infinite ocean of light and energy that exists within the Wuji. As your Spiritual Body, Energetic Body, and Physical Bodies dissolve, imagine and feel that your energetic fields are transforming into the sparkling Element of Water. Maintain this intention until you completely embody it (dominating, manifesting, and feeling it within your whole Heart, Mind, Soul, and strength).

- The next step is very important. Nine energetic wells must be dug by using the Qi from your breath. Begin by inhaling divine energy through the nose, swallowing the Qi, and allowing it to flow into the Lower Dantian and fuse with the infinite power contained within the Wuji. Exhale the "Ha" sound into the energetic field of the Earth. As the projected sound reaches the ground, a well is immediately dug. Continue in this manner until all

nine wells are dug (Figure 1.131). Eight wells must first be dug surrounding the spiritual entity. The ninth and final well is placed directly in the middle of the eight wells. The power of the trigrams will manifest within the eight wells, which prevents the evil spirit from leaving; while the ninth well is created in order to incinerate the evil spirit entity.

- After all nine wells have been dug (the first eight surrounding the evil spirit entity, and the ninth in the center encapsulating it), imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams (Figure 1.132). The center well (containing the ghost) is immediately transformed into a Daoist Bagua Lu (a Daoist alchemical furnace used for transformation and purification).
- Once the spiritual entity has been sealed within the Daoist Bagua Lu, it is ready to be transformed by the divine fire known as the "Wu Ming Huo" (Nameless Indescribable Fire). To begin the burning process, empty your mind of all thoughts, there must only be a complete and pervasive peace of mind and heart. From within this state of tranquility, the Righteous Fire radiates from the Heart and heats the furnace until the evil spirit entity dissolves back into the Wuji.
- To end the exorcism, first return to the Wuji posture and allow the Qi to return to your Lower Dantian. As the body, mind and spirit return to normal, it is important to finish the ritual by drawing a Daoist energetic Faith Talisman of peace and protection on your body (Figure 1.133). Traditionally, according to Zheng Yi teachings, the Faith Talisman is drawn either with the mind or with the left (Yang) hand. Begin by drawing a dot on the Middle Dantian area, then a semicircle on the solar plexus area. Draw from the left side moving across the Shenque (navel area) to the right hip. Then, beginning at the Shenque, draw a line down the center of the abdomen to the Lower Dantian and then curve the line around the groin towards to right thigh (opposite for women).

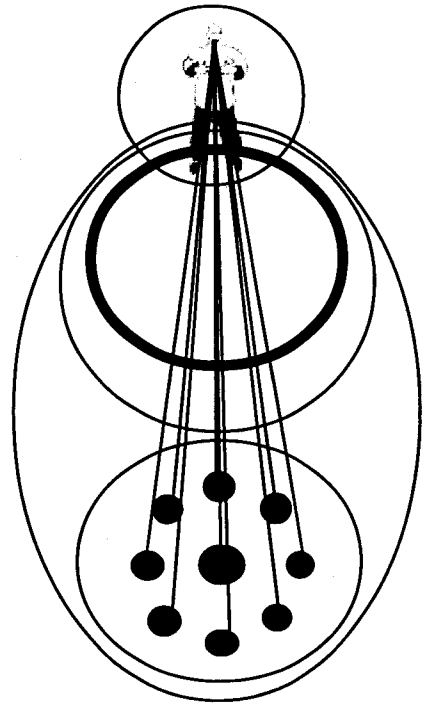


Figure 1.131. Nine energetic wells must be dug via the Qi from your breath

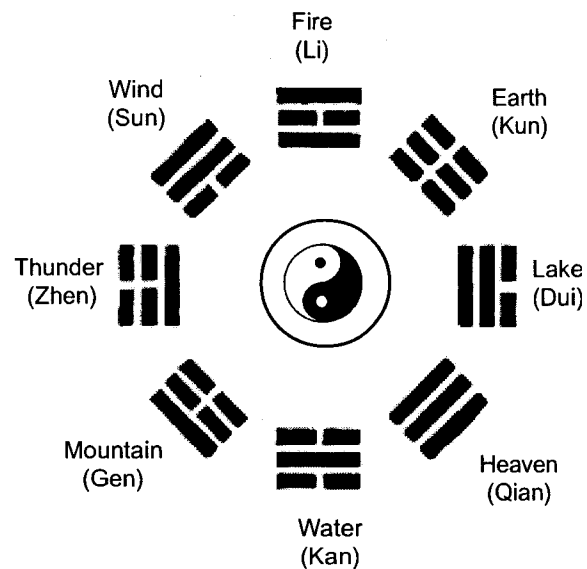


Figure 1.132. Imagine and feel the eight wells that surround the ghost transforming into the eight power of the Postnatal Bagua Trigrams

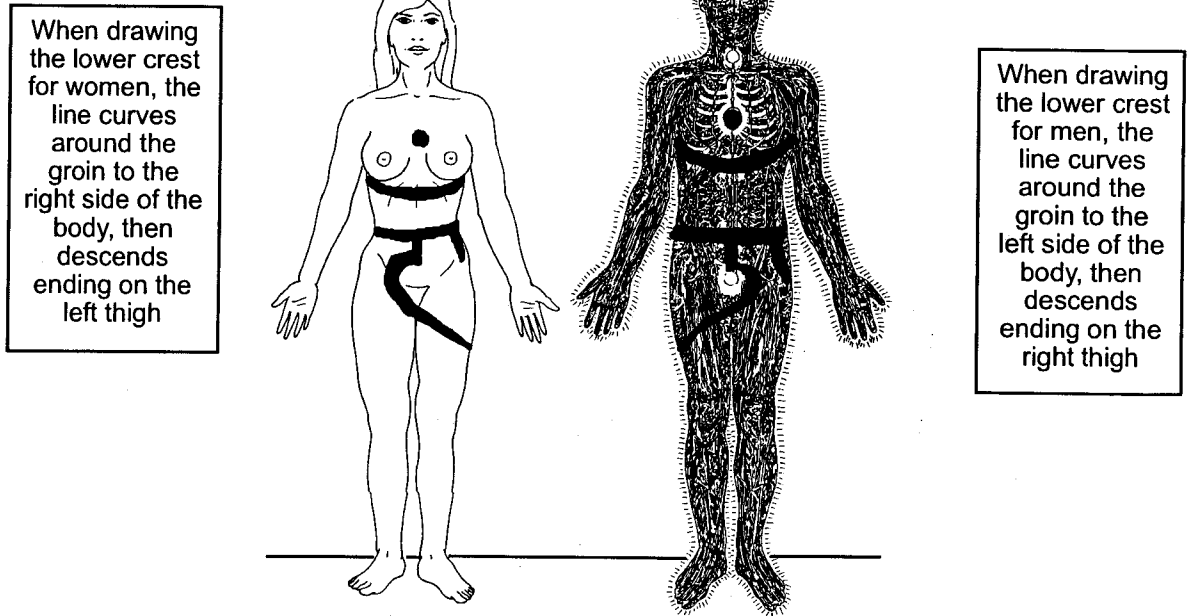


Figure 1.133. According to the Zheng Yi Sect of Daoist Exorcism, the Faith Talisman is drawn by both men and women, with the first two fingers of the left (Yang) hand, or with the mind (Inspired from the original artwork of Alex Grey).

OPENING HEAVEN'S GATE

Sometimes the trapped spirit entity should not be destroyed; instead it should be removed from the residence. At this point the Daoist mystic can choose to "Open Heaven's Gate" in order to free the trapped spirit. In ancient China, Daoist mystics used specific energetic patterns in order to open and close spiritual portals, and bring peace to the living (Figure 1.134 and Figure 1.135). This spiritual skill was used for either of two main functions. The Yang Shi focused on the living, while the Yin Shi focused on the dead. The ancient Daoists commonly included these two magical skills as an essential part of exorcism. The Yang Shi and Yin Shi are described as follows:

- **Yang Shi:** This focuses on mastering the spiritual and energetic fields of Yang (living). These specific skills are used for bringing peace and harmony to the lives and dwelling places of the living. By Opening Heaven's Gate and Closing the Ghost Gate, the Daoist

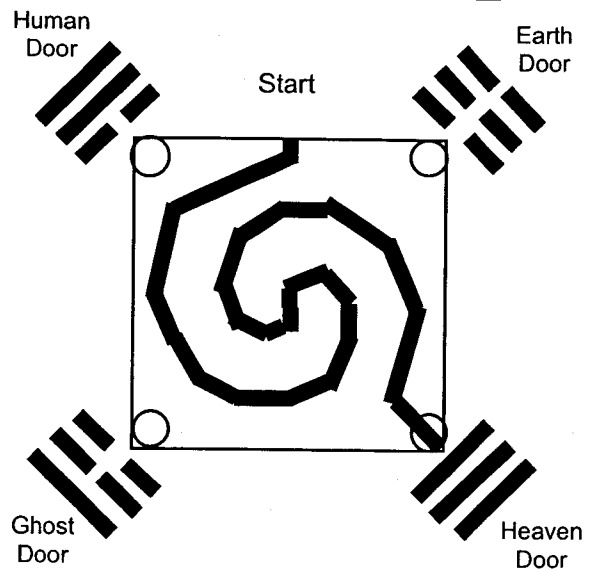


Figure 1.134. Move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate (Face the Front Bagua to Open Heaven's Gate)

mystic can seal off any harmful spiritual and energetic entity (so as to avoid spiritual haunting) and allow divine energy to fill the dwelling place.

- **Yin Shi:** This focuses on mastering the spiritual and energetic fields of Yin (dead). These specific skills are used for bringing peace and harmony to those who have passed. By Opening Heavens Gate and also Opening the Ghost Gate, the Daoist mystic can direct the parted souls who have been trapped and are wandering within the energetic fields of the Earthly Realm back into the heavenly realm (so that the ghost are no longer suspended between both worlds).

RETURNING HOME AFTER AN EXORCISM

After performing an exorcism, some priests wear special talismans and icons of saints in order to ward off any negative spirits that are still at work. These particular talismans carry a lot of metaphysical weight against the demonic forces. The exorcist will always surround him or herself with divine light or celestial beings when returning to his or her residence. When this divine force surrounds the house, it protects the exorcist and occasionally smells like fresh flowers.

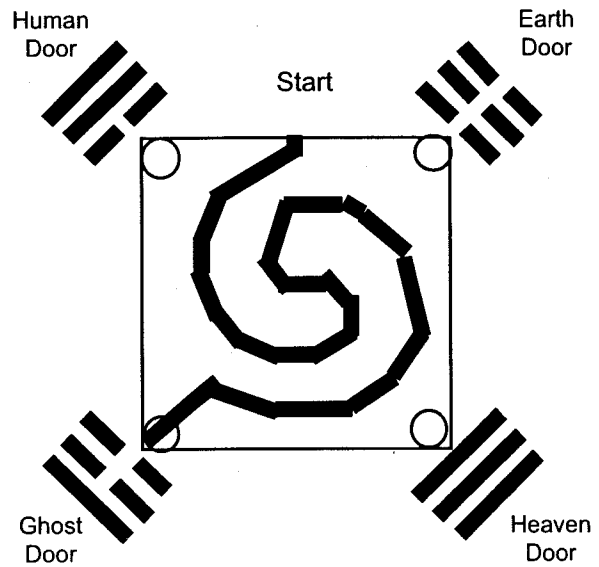


Figure 1.135. Move the energy from the Human Door to the Ghost Door in order to Open Ghost's Gate (Face the Back Bagua to Open the Ghost Gate)

ABOUT THE AUTHOR

- **Priest of Tian Yun Gong Zheng Yi Daoist Temple:**
Temple of the Celestial Cloud, Pacific Grove, Ca.

- **Ordained Priest in Zheng Yi Daoism:**
Received formal "Lu" Ordination as a Daoist Priest at the 900th Year Anniversary of the Founding of the Celestial Master's Mansion in Jiangxi Province - October 2005.



Professor Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q.

- **Disciple of 65th Celestial Master Daoism:**
Received formal indoctrination ceremony in Celestial Master Daoism (Tian Shi sect), from Long Hu Shan Daoists priests in Jiangxi Province.

- **80th Generation Disciple of Mao Shan Daoism:**
Received formal indoctrination ceremony in Highest Purity Daoism (Shang Qing sect), from Mao Shan Daoists priests in Jiangsu Province.

Background

Professor Jerry Alan Johnson is internationally renowned as a Shifu (master instructor) of Chinese Wu Dang Martial Arts, Chinese Medicine and Daoist Magic, having studied for over 36 years.

For more information about the author, the reader can connect to his web site at:

www.daoistmagic.com

or

www.qigongmedicine.com