

# **DAOIST MAGICAL INCANTATIONS, HAND SEALS, AND STAR STEPPING**

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

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**TEMPLE OF THE CELESTIAL CLOUD**

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Disclaimer:

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

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

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

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

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

# THE SECRET TRAININGS OF DAOIST MAGICAL INCANTATIONS

## INTRODUCTION TO TRAINING DAOIST MAGIC

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

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

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

## HISTORY OF DAOIST MAGIC

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

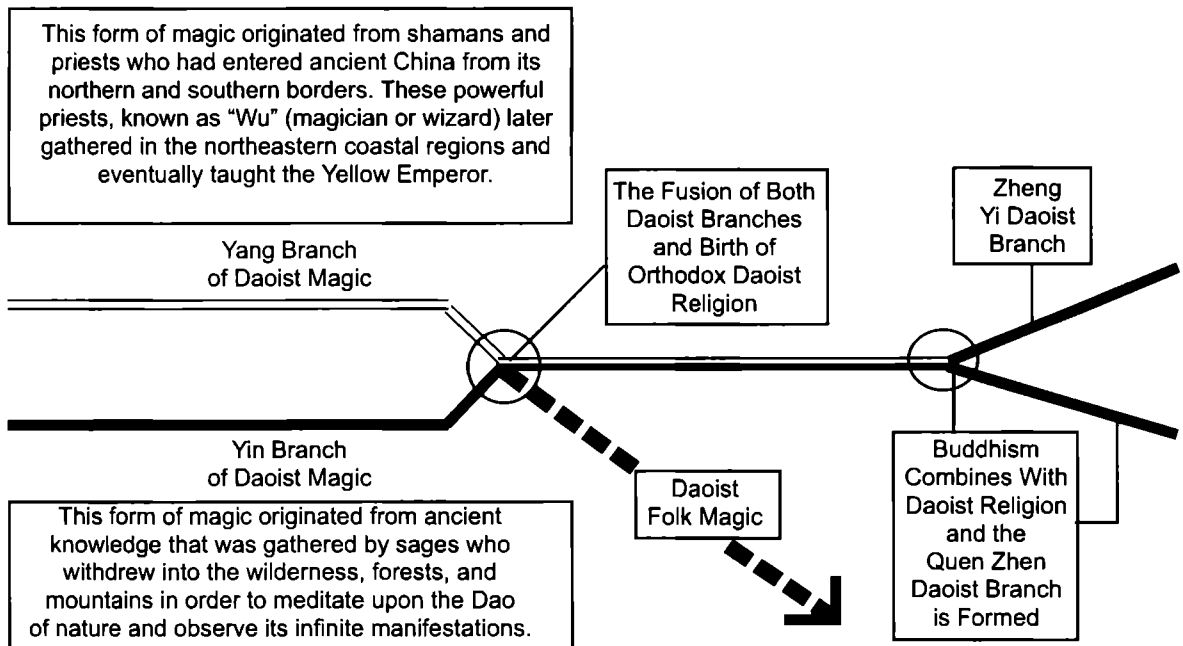


Figure 1.1. Origin of Daoist Magic

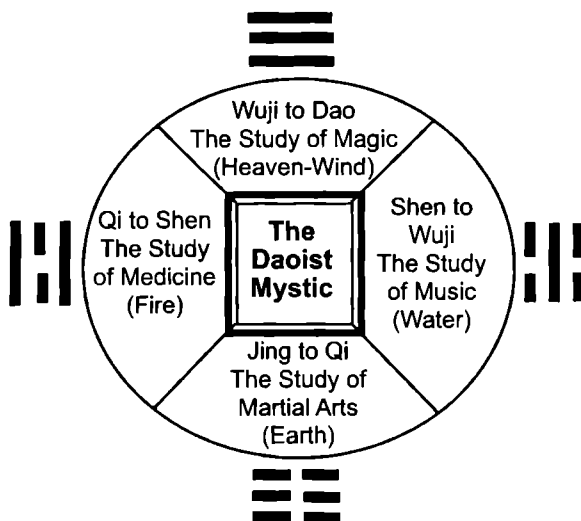


Figure 1.2. The Four Pillars of ancient Daoist sorcery

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

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

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

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

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

### THREE BODIES, THREE BREATHS & THREE MINDS

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

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

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



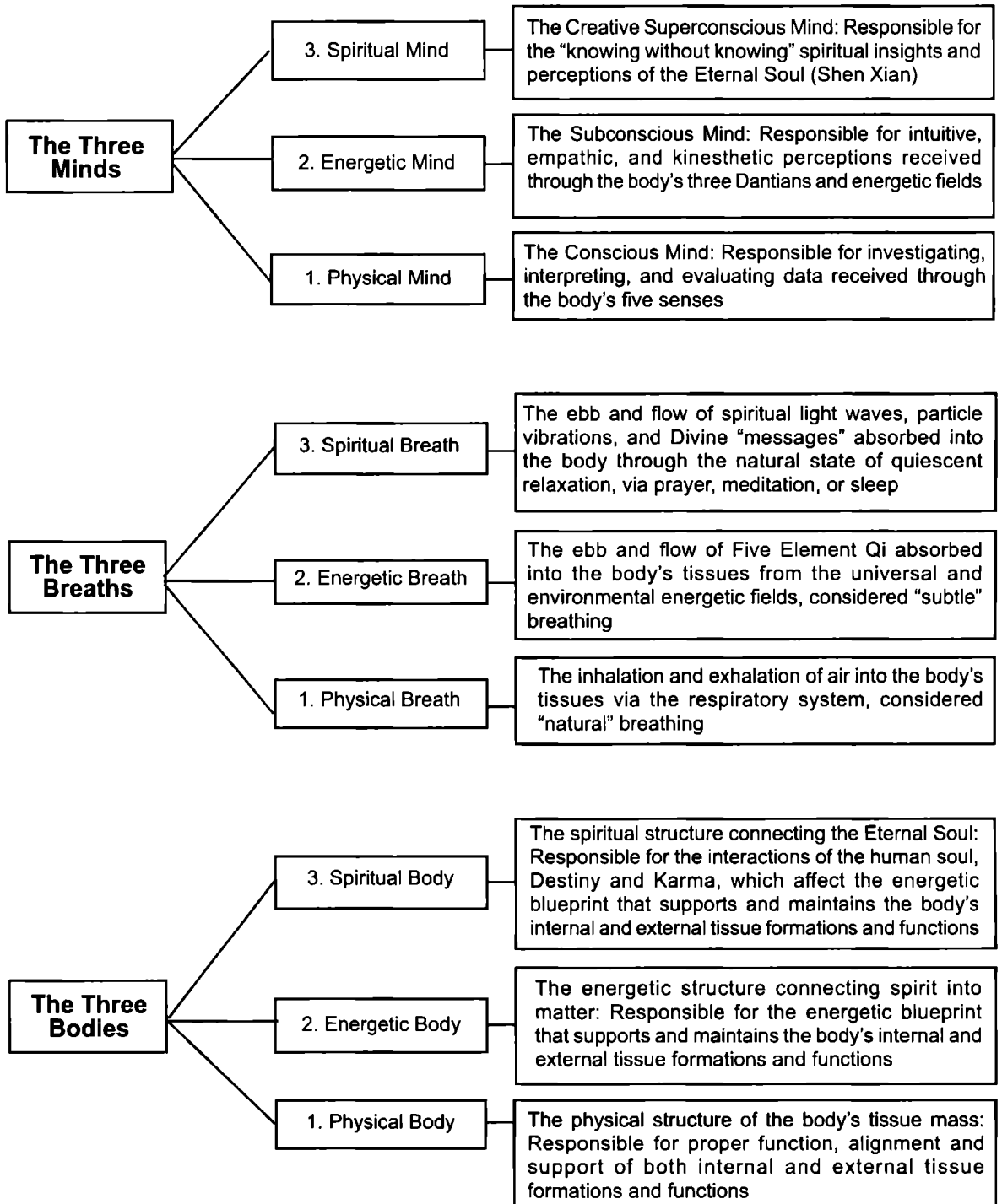


Figure 1.3. The Ancient Daoist Understanding of Internal Harmony

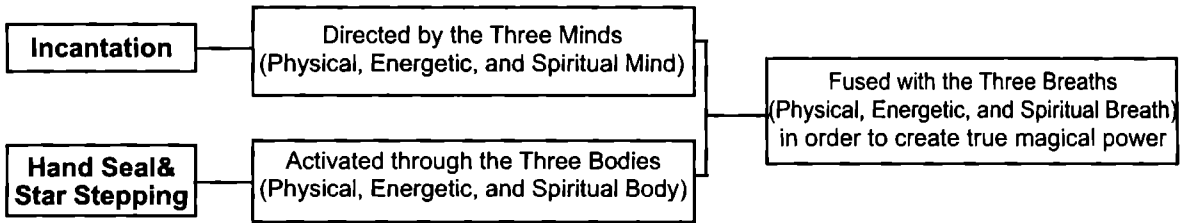


Figure 1.4. The Three Minds and Three Bodies fuse with the Three Breaths in order to create true magical power

### MIND SECRET, SPEECH SECRET, & BODY SECRET

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

### TRAINING THE MIND SECRET

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

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

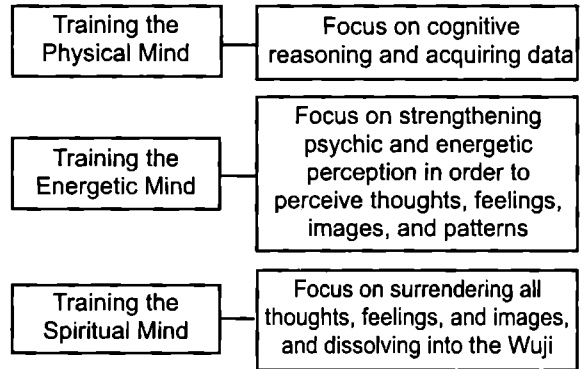


Figure 1.5. Training The Three Types of Posture

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

## YIN AND YANG DIVISIONS OF THE MIND

There are two divisions of the mind (Yin and Yang), each consisting of three different levels. The Yin part of the mind belongs to the energy of the Earth and is a more body-oriented type of mind. The Yang part of the mind belongs to the energy of Heaven and is a more consciousness-oriented type of mind. The three levels of the mind are described as follows (Figure 1.6).

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

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

## THE PRENATAL AND POSTNATAL MIND

The ancient Daoists considered the Heart the Emperor of all internal organs because it stores the individual's Shen (Spirit). The Shen was further divided into two components: the Prenatal Mind known as the Yuan Shen (the intuitive congenital spirit), and the Postnatal Mind known as the Shen Zhi (the analytical acquired spirit). These two aspects of the mind are described as follows (Figure 1.7):

- **The Prenatal Mind (Yuan Shen):** This congenital aspect of the mind is inherited from the Jing, Qi, and Shen of both parents and dominates the

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

Figure 1.6. Mental and Emotional Transitional States of the Mind

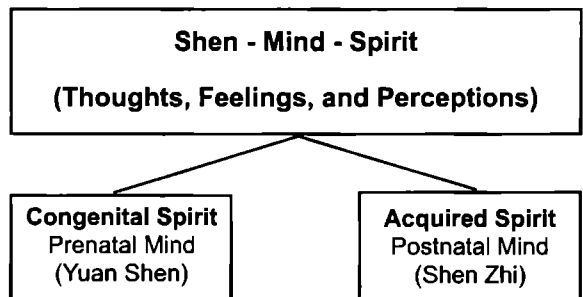


Figure 1.7. The Prenatal and Postnatal Mind

vital activities of all the major viscera, as well as the active functioning of the body's entire energetic organism and spiritual matrix.

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

## INTERACTIONS OF YUAN SHEN AND SHEN ZHI

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

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

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

#### THE FOUR SECRET POWERS OF THE MIND

In Daoist magic, "Training the Mind," refers to cultivating and releasing the magical power that can be harnessed through the proper application and fusion of four secret powers. These four secret powers are represented through the image of Four Celestial Animals: the Green Dragon, the White Tiger, the Red Phoenix, and the Black Turtle/Snake (Figure 1.8). In training the Mind Secret, the Four Celestial Animals are attributed to different magical powers and states of consciousness:

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

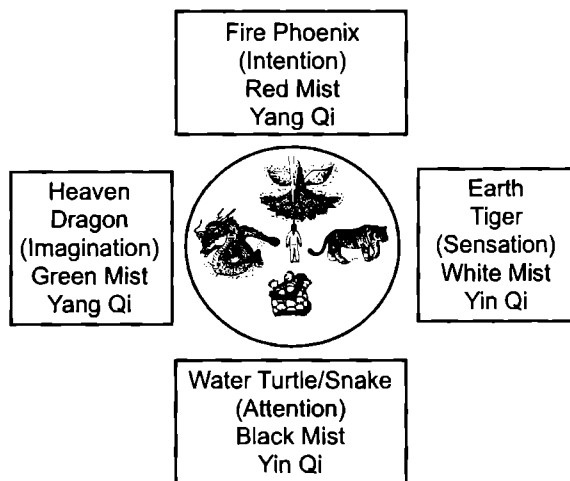


Figure 1.8. The Four Celestial Animals and their powers

ist Magic, it is energetically manifests as the focused concentration of the mind, applied towards something.

In Daoist magic, the fusion of all Four Celestial Animal powers is a prerequisite for creating the true magical power of manifestation. The magical energies of the Green Dragon and White Tiger must be combined in order to create and sustain the priest's Energy Body. The magical energies of the Red Phoenix and Black Turtle/Snake must be combined in order to create and sustain the priest's Spirit Body. The energies of both the Energy Body and Spirit Body must combine and fuse as one in order to create true magical power (Figure 1.9).

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

#### Language, Mythology and Energetic Geometry

The training of the Four Celestial Animals of the Mind Secret also involves three important magical disciplines: Language, Mythology, and Energetic Geometry. Through these three important

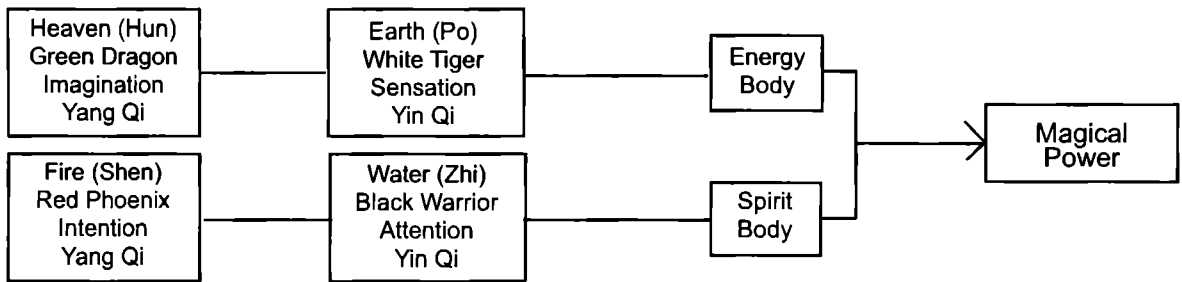


Figure 1.9. The secret powers of the Four Celestial Animals are needed to create the power of true magic

disciplines, the Daoist priest learns the secret “trigger” mechanisms needed in order to release and control powerful magic. In the context of magic, power is defined as the ability to produce a result (i.e., how long it takes to manifest something).

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

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

measurements of solids, surfaces, lines, points, and angles. This discipline is energetically trained through vision (external sight) and is released into the world of matter externally through magical forms (i.e., Body Postures, Hand Seals, and Star Stepping) and internally through images (energetic shapes). Each of the Four Celestial Animals corresponds to one of the Four Directions. Each of the Four Directions acts as a secret door that opens onto a vast hallway of interconnected meanings (i.e., each direction corresponds to a certain time, season, polarity, planet, shape, color, sound, herb, stone, Element, number, etc.). In ancient Daoism, masters of Feng Shui and Divination were extremely skilled at recognizing the magical correspondences of Energetic Geometry.

#### FOUR WAYS TO AVOID LOSING MAGICAL POWER

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

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

## Leaking Magical Power Through the Mouth

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

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

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

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

## Leaking Magical Power Through Vision

Magical power can leak out through vision via undisciplined external sight and internal dreams. One important technique used to assist the priest in avoiding the loss of magical power through vision is to train in the skill of Visualization. Visualization is simply seeing or experiencing images within your mind. By using visualization to form

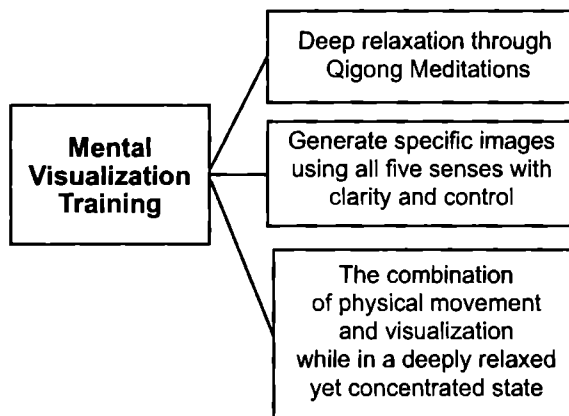


Figure 1.10. The Three Steps in Mental Visualization

a mental image, you can increase your energetic potential by a factor of ten. This type of mental training builds neuromuscular connections that allows you to develop a spiritual and energetic foundation from which to progress.

There are three steps in achieving a successful visualization practice: Deep Relaxation through Qigong Meditations, Clarity of Visualization, and Physical Movement and Visualization (Figure 1.10). When practicing visualization skills, it is important to keep the following points in mind:

- **Begin External, Then Progress Internal:** Keep the image or symbol external during the initial phases of training. Then, as your perceptions become more refined, utilize the more subtle image of an internal psychic symbol.
- **Choose a Familiar Symbol:** The image or symbol that you choose for visualization practice should be easily identified by your mind (i.e., it should easily attract and hold your mind's attention).
- **Do Not Change Your Symbol:** Training every day using the same visualized symbol allows the mind to create a faster energetic patterning.
- **Picture the Image With Your Eyes Closed:** Clearly visualizing your symbol with your eyes closed allows the mind to create a faster energetic re-patterning. In order to obtain clarity of visualization and generate specific images using all five senses with clarity and control, visualize internally with your senses. When

using your imagination, it is important to see, feel, hear, taste, and smell the experience that you are creating. This should be performed to the degree that you are actually experiencing what your imagination is conjuring.

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

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

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

#### **Leaking Magical Power Through Geometry**

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

#### **Leaking Magical Power Through Sex**

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

## **TRAINING THE SPEECH SECRET**

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

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

## **THE THREE LEVELS OF BREATH**

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

In order to obtain the ultimate control and utilization of stored Qi and Shen, these ancient Chinese masters of esoteric knowledge divided the skill of breath into three levels: Training the Physical Breath, Training the Energetic Breath, and Training the Spiritual Breath. These three levels are described as follows (Figure 1.11):

- **Training the Physical Breath:** This type of breathing is based on training the physical

motion of the body's respiratory patterns. Focus is placed on the interaction of the Lungs, diaphragm, and abdomen.

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

### THE ENERGY OF THE BREATH (WIND)

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

In Daoist magic, the energetic flow of the Human Wind (breath) establishes the foundation of the internal environmental climate. The energy of "Human Wind" is created by the combination of the priest's Yi (Intention), Shen (Spirit), and Qi (Energy). The speed and direction of the energetic flow of the Human Wind is determined by the air flow created from high (Heart Fire) and low (Kidney Water) pressure regions.

### CHINESE CHARACTERS FOR WIND

The ancient Chinese ideograph depicting the character for Wind, "Feng," is described as follows (Figure 1.12):

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

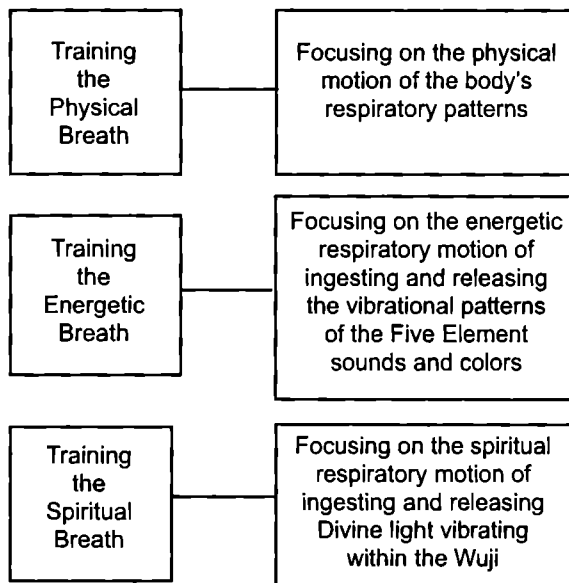


Figure 1.11. Training The Three Types of Breath

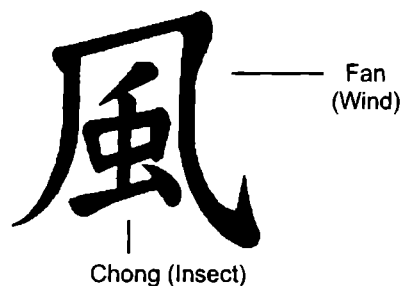


Figure 1.12. Chinese Characters for Wind "Feng"

### THE WIND'S EFFECTS ON MATTER

The ancient Daoists considered the human body to be like that of an empty stalk or "reed," capable of vibrational resonance through energetic stimulation via the body's own internal emotional "Winds," as well as the breath (Figure 1.13). When the Wind blows hard (i.e., the priest's projected Qi and Shen are strong), the intended individual's body will resonate and vibrate like a reed, expressing one or several of the seven various internal emotions through the seven external orifices.

In the Daoist Magic, the penetrating property of the priest's breath is used like the Wind, acting as the medium to carry the specific "Messages" and sound resonances of Breath Incantations



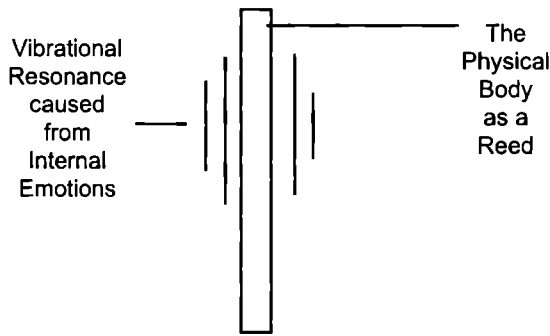


Figure 1.13. The ancient Daoists considered the human body to be like that of an empty stalk or “reed.”

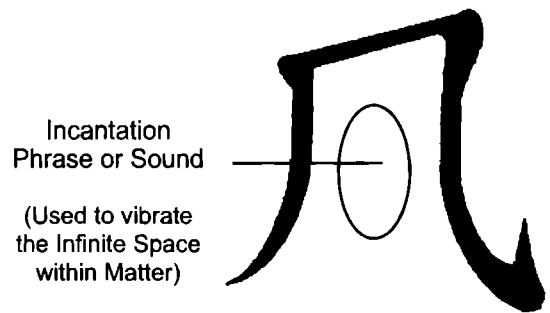


Figure 1.14. Each exhaled sound and breath acts as the Wind, carrying the priest's projected thoughts and images into an individual's tissues and cells”

throughout the individual's tissues. This is the foundational theory of Breath Incantations used in ancient China to invoke healing, treat disease, summon and dispatch spirit entities, and remove evil states from people, places, and things.

As the projected sound and breath penetrates a person, place, or thing, it carries with it the energetic “Messages” of the priest's thoughts and intentions (Figure 1.14). The infinite space contained within the energetic matrix of the intended person, place, or thing will begin to vibrate like a reed, responding to the wind of the breath as it carries specific sounds into and through the physical structure.

### EXHALING COLOR, SOUND, AND BREATH

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

### CONSONANTS AND VOWELS

Both consonants and vowels are necessary to form words of power. However, the vowels are the vitality of the words, whereas the consonants merely act as a template to limit and shape the Qi into a unique pattern. According to Daoist magic, vowels are Yang and represent the masculine creative force of the Dao, which embodies every-

thing, but is itself without form. Consonants are Yin and represent the formative feminine force of the Dao, which has no inherent creativity, but enables all creation.

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

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

### THREE TYPES OF PROJECTED SOUNDS

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

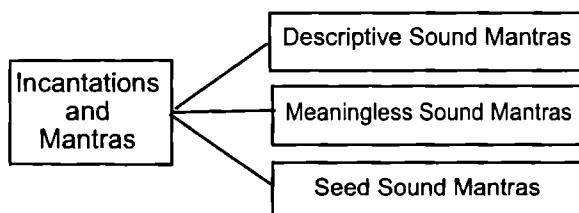


Figure 1.15. The Three Main Types of Mantras

There are three main types of Mantras used to initiate cellular vibration: Descriptive Sound, Meaningless Sound, and Seed Sound, described as follows (Figure 1.15):

- **Descriptive Sound:** This type of Incantation is used for achieving specific desired goals. They can be utilized for healing or spiritual growth.
- **Meaningless Sound:** This type of Incantation is used for stimulating and awakening specific energy centers in the individual's body. It is generally a collection of sound phrases and can be utilized for healing or spiritual growth. For example, the specific Incantations com-

monly used in Qigong exercises are types of meaningless sound incantations.

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

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

### PROJECTING SOUND VIBRATION

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

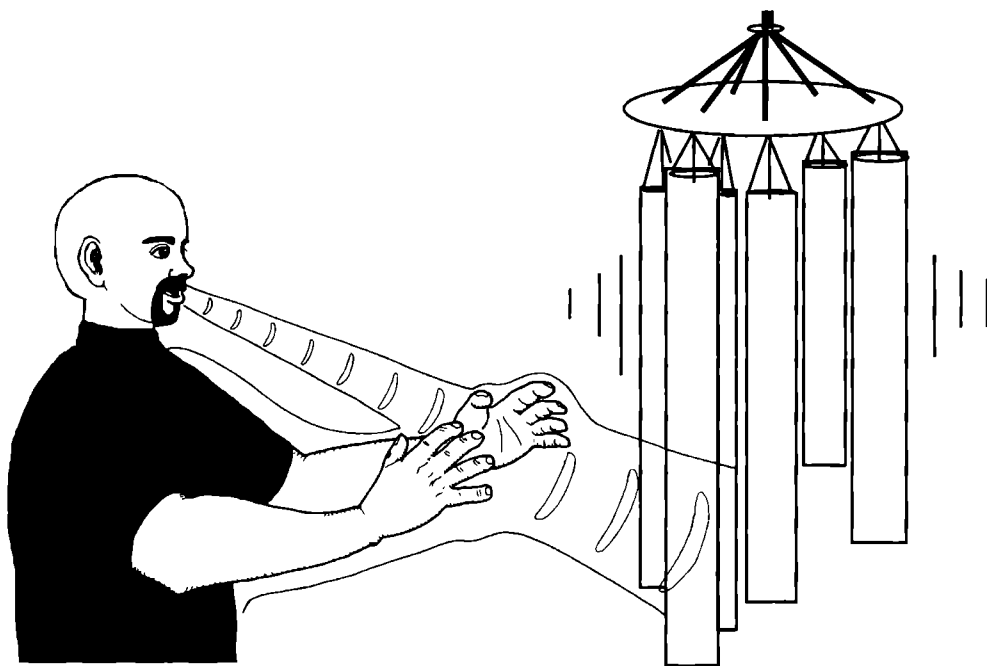


Figure 1.16. Training Sound Resonance Projection to Ring Different Bells

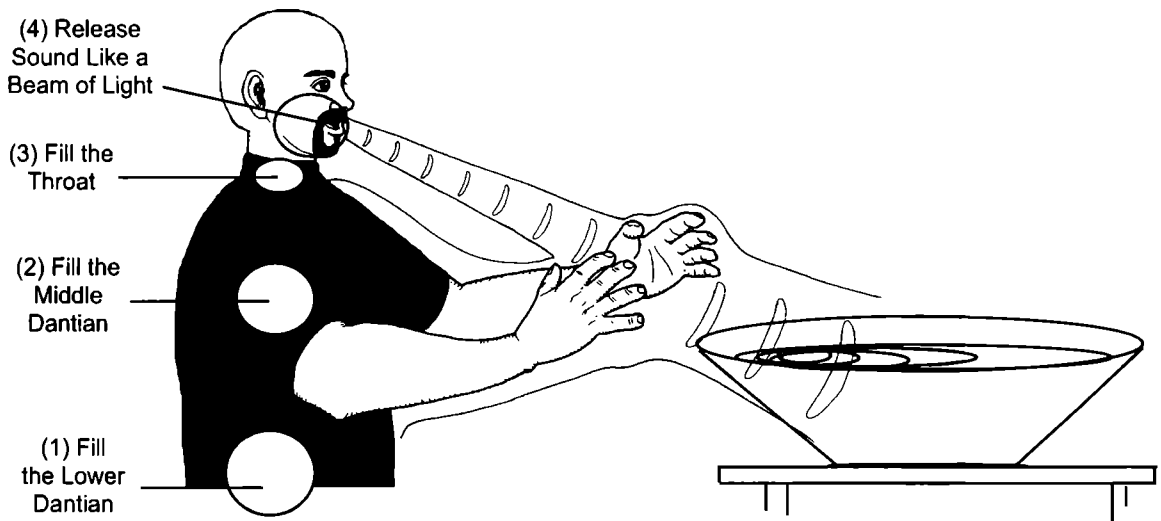


Figure 1.17. Training Sound and Breath Projection into a Bowl of Water

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

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

### TRAINING SOUND PROJECTION

When projecting sound, it is important for the priest to visualize the sound waves penetrating and rippling through the focused item (water, solid matter, tissues, cells, etc.). This focused visualization, combined with a long exhalation during the released tone, allows for deeper penetration of the sound's resonance and is used to disperse

stagnations. The following are two popular training exercises used by Daoist priests for mastering the sound projection skill.

### SOUND PROJECTION EXERCISE #1

In ancient China, Daoist priests would sometimes train sound projection skill by directing the sound into the surface of different size bells (Figure 1.16). Each projected sound would stimulate and ring a different metal bell, causing a different tone to be released from the surface of the bell, depending on the particular tone and pitch used (high, medium, or low).

### SOUND PROJECTION EXERCISE #2

In ancient China, before being taught Breath Incantations, the Daoist priests trained sound projection skills by focusing the projected breath and sound into a bowl of water (Figure 1.17). Each projected sound would be carried along with the priest's projected intention and breath, and would create different energetic patterns on the surface of the water, depending on the particular tone and pitch used (high, medium or low).

1. Begin by gathering the Qi of Divine Healing Light and Sound into the Lower Dantian.
2. Allow the Qi of Divine Healing Light and Sound to overflow the Lower Dantian and enter into the Middle Dantian, filling the chest area completely.

3. Direct the Qi of Divine Healing Light and Sound to overflow the Middle Dantian and enter into the throat area.
4. From the back of the throat, release the Qi of Divine Healing Light and Sound into the water, projecting it like a beam of condensed light. Simultaneously, imagine the body melting into the Earth to increase the depth of the tone projection.
5. Alternate from a pattern of straight exhaled tone projection to a chaotic pattern of exhaled tone projection. This chaotic, staccato resonance is a dynamic approach used for breaking-up and dispersing chronic or difficult Qi, Blood, and Body Fluid stagnations.

### SOUND PROJECTION EXERCISE #3

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

For example, one exercise used to practice this type of energetic sound projection was to focus on the specific tissues of the hand. To begin with, the priest would focus his or her attention onto the left hand and begin to project sound, vibrating the specific tissues related to that particular internal organ. This particular Sound Projection exercise is described as follows (Figure 1.18):

- **The Skin:** Focus your attention on the skin tissue wrapping the external structure of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Shang" sound into the left hand and feel all of the external structures of the left hand's skin vibrate.
- **The Muscles:** Focus your attention on the muscle tissue existing underneath the tissue

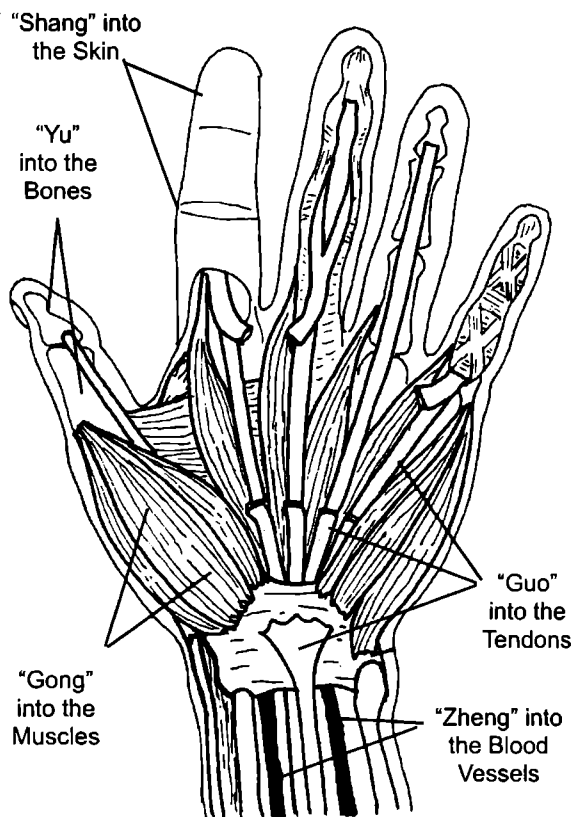


Figure 1.18. The advanced projection skills allowed the Daoist master the ability to focus the specific projected sound into the tissue systems of the body (Inspired from the original artwork of Wynn Kapit).

of the skin of the left hand. Imagine and feel the various muscles wrapping the internal structure of the bones and connecting to the skin of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Gong" sound into the left hand and feel all of the internal structure of the left hand's muscles vibrate.

- **The Tendons and Ligaments:** Focus your attention on the tendons, ligaments and inner fascia tissues existing within the various layers of skin, muscles, and bones of the left hand. Imagine and feel the various tendons, ligaments, and inner fascia tissues wrapping and extending throughout the internal structure of the bones and skin tissues of the left hand. Us-

ing focused imagination and intention, as well as breath and Qi projection, exhale the “Guo” sound into the left hand and feel all of the internal structures of the left hand’s tendons, ligaments and inner fascia tissues vibrate.

- **The Blood Vessels:** Focus your attention on the structures of blood vessels existing within the various layers of skin, muscles, tendons, ligaments and inner fascia of the left hand. Imagine and feel the various tubular structures of the veins and arteries wrapping and extending throughout the internal structure of the skin, muscles, tendons, ligaments, and inner fascia of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the “Zheng” sound into the left hand and feel all of the internal structures of the left hand’s blood vessels vibrate.
- **The Bones:** Focus your attention on the structures of bones existing underneath the various layers of skin, muscles, tendons, ligaments, inner fascia, and blood vessels of the left hand. Imagine and feel the various structures of the bones being wrapped by the internal structure of the skin, muscles, tendons, ligaments, inner fascia and blood vessels of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the “Yu” sound into the left hand and feel all of the internal structures of the left hand’s bones vibrate.

#### SOUND PROJECTION EXERCISE #4

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

1. After performing the “One Through Ten Meditation” and “Three Invocations,” the priest will begin to focus his or her intention on the divine light (i.e., the white light energy and sound vibration) that has gathered within his or her Lower Dantian.

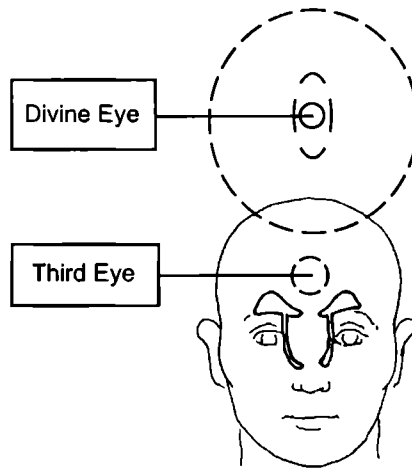


Figure 1.19. a powerful mist gathers and begins to form a magical Divine Eye within the priest's Heavenly Transpersonal Point

2. First, the priest will imagine the divine energy ascending upward from his or her Lower Dantian, along the center core Taiji Pole. This white light energy will leave the priest’s body via the Baihui point located on top of his or her head. As this divine energy swirls out of the top of the head, a powerful mist gathers and begins to form a magical Divine Eye within the priest’s Heavenly Transpersonal Point (Figure 1.19). This Divine Eye represents the priest’s own personal spiritual connection and energetic interaction with the infinite Dao.
3. As the Divine Eye opens to observe the secret world of the various magical realms. It also energetically opens the priest’s Third Eye (Yintang point, located above and between the eyebrows) and allows him or her the ability to see into the various energetic and spiritual realms.

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

4. Next, the priest again focuses his or her intention onto the divine energy stored within his or her Lower Dantian. This time the priest imagines and feels the divine white light

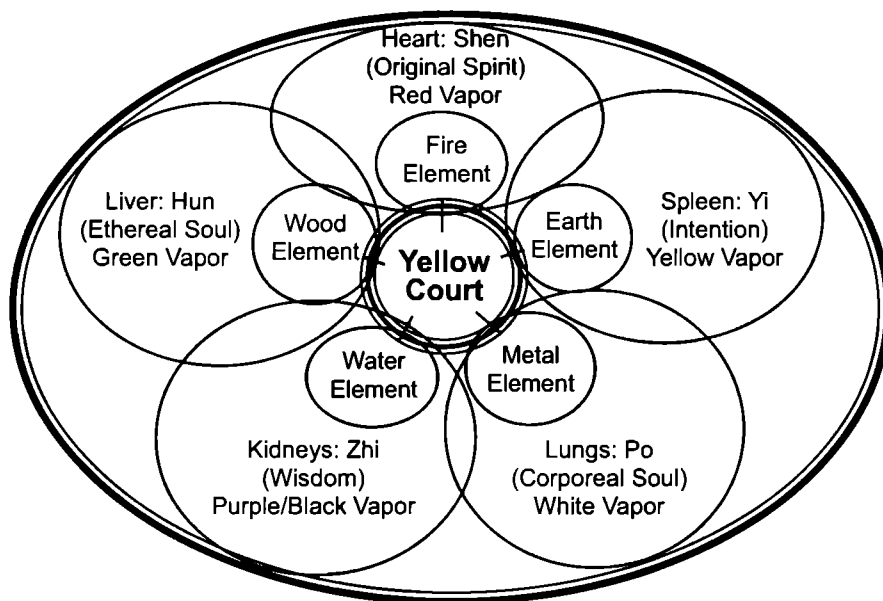


Figure 1.20. After the Five Lights escort the human soul into the world of matter, the Eternal Soul's De (virtue) rises upward, to later become the spiritual energy of the Five Agents, rooted within the five Yin organs, and manifesting in the body as the five colored vapors.

energy ascending upward along the center core of his or her body and entering into the Yellow Court (located within the center of the solar plexus).

As the divine energy enters into the Yellow Court, it combines with the five colored vapors of the priest's Wu Jing Shen (Figure 1.20). These five colored vapors are the five energetic and spiritual emanations that extend from the priest's Five Yin and Yang Organs, and they move like vaporous mists circulating throughout the interior and exterior of the priest's physical body. The five colored vapors are described as follows:

- **Liver:** The Green Vapor of the Hun (Ethereal Soul)
  - **Heart:** The Red Vapor of the Yuan Shen (Original Spirit)
  - **Spleen:** The Golden Yellow Vapor of the Yi (Intention)
  - **Lungs:** The White Vapor of the Po (Corporeal Soul)
  - **Kidneys:** The Purple/Black Vapor of the Zhi (Will-power)
5. The priest combines the energy of the five colored vapors with the Qi of the Lower Dantian

and blends them together inside his or her Yellow Court.

6. Next, the priest sinks and roots the energy of the Upper Dantian into his or her Yellow Court, blending all of these energies and powers together. The combining of these various energies and spiritual powers creates within the priest's Yellow Court what was known in ancient China as the internal "Breath of the Dao."
7. The priest will now begin to project his or her sensory intuitions into the patient's body in order to energetically "see" the patient's internal organs. This type of "internal viewing" is initiated and empowered through the magical influence of the Divine Eye (still located above the priest's head). This divine internal observation allows the priest to perceive the true physical, energetic, and spiritual matrix of any specifically targeted internal organ. When observing a specific internal organ (i.e. the liver), it is important that the priest extend his or her sensory intuition deep into the patient's tissues (Figure 1.21).
8. Next, the priest imagines and feels his or her

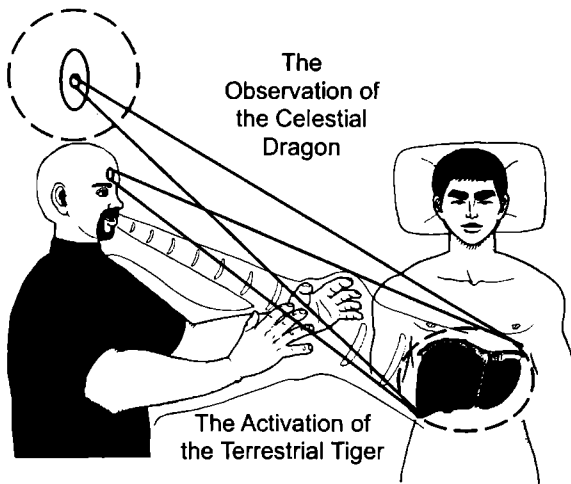


Figure 1.21. Use focused imagery to increase the resonance of the projected sound

hands energetically extending and dipping into the patient's body. As the priest's hands energetically enter into the patient's tissues, he or she physically, energetically, and spiritually embraces the targeted internal organ's energetic matrix. At this time in the exercise, it is important that the priest fully envelop the internal organ with both hands, energetically feeling and experiencing the internal organ's entire physical, energetic, and spiritual fields.

9. While holding the targeted internal organ, the priest exhales from his or her Yellow Court, and emits the internal "Breath of the Dao" into its energetic matrix. As the divine breath is released from the priest's body, it is also combined with the priest's own projected thoughts and emotions. These projected thoughts and emotions are to be imprinted into the patient's tissues via the exhalation of a particular vibrational sound.

Each sound is used to stimulate and resonate a particular magical Element, alive and active within the human body. Each Element is responsible for energetically controlling a specific internal organ and organ system. This is the nature of a true Breath Incantation, and the magical technique is used by all priests in order to imprint into an individual's energetic

field and effect his or her internal organs and organ systems.

10. As the project sound penetrates deep into the center core of the targeted internal organ, it is important that the priest feel the internal organ vibrating. This resonance should vibrate from three distinct areas:
  - From deep inside the center of the organ's tissues
  - From deep inside the energetic space that exists between the cells of the tissues
  - From deep inside the spiritual matrix existing in-between the energetic matrix that creates and maintains the form of the tissues.

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

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

## WORDS AND MAGIC

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

The ancient Chinese worshiped the magical power of language, and the spoken word quickly

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

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

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

The goal of mastering Mantra, Words of Power or Incantations is to restore the spoken word to a state in which the name no longer evokes the image of an object, but rather its influential power (manifesting on the physical, energetic, and spiritual realms). In this energetic and spiritual state, the word no longer represents a specific noise spoken by the priest, but rather represents the resonating voice or “living sound” of the thing itself. This living sound has a powerful affect on all people, no matter what language they speak.

The proper use of words (or names) was considered extremely important to the Daoist priest. In Daoist magic, a name or word is very significant. When correctly vibrated by the tongue (the Shen, or spiritual Fire of the Heart) and combined with the Will of the Kidneys, the vocalized Qi comes alive. The spoken word or name then embodies the identity, the very being, of what it signifies; and a resonance is established between

the living name and the thing itself. By manipulating the name, the potential of the named thing is released upon the world, both in spiritual and energetic form. This spiritual and energetic form acts as a blueprint upon which the entire universe of space and time, energy, and matter is based.

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

In ancient Daoist magic, priests were taught that by speaking the proper name and magical summoning words, they could cause a spirit or deity to come forth. When used skillfully, names and words of power can summon or dispatch, attract or disperse, heal or destroy. In ancient China, powerful incantations were known to invoke the presence of supreme deities, and were used to cure the deaf and blind, give speech back to the mute, give movement back to the paralyzed, revive the dead, save lives, or banish demons.

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



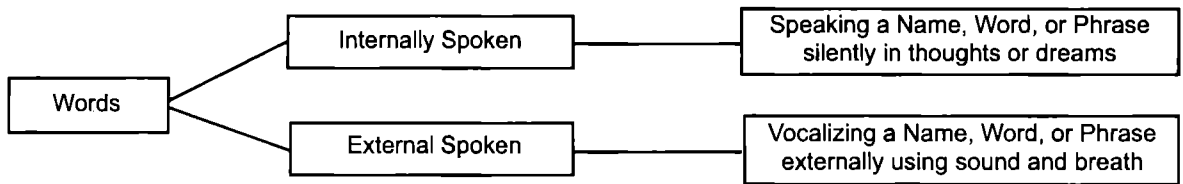


Figure 1.22. The Internally Spoken Name and the Externally Spoken Name

### MAGICAL NAMES, WORDS, AND PHRASES

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

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

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

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

Spoken Name, described as follows (Figure 1.22):

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

Each magical system, whether Daoist, Buddhist, Indian, or Christian, has its own hidden methods of vibrating names, words, and phrases. Because these techniques are jealously guarded secrets of magical power, they are kept hidden from the public and from individuals of lower rank in every religious order. However, the universal features of languages allow us to understand commonalities in the use of the magical vibration of names, words, and phrases.

### THREE TYPES OF WORDS

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

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

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

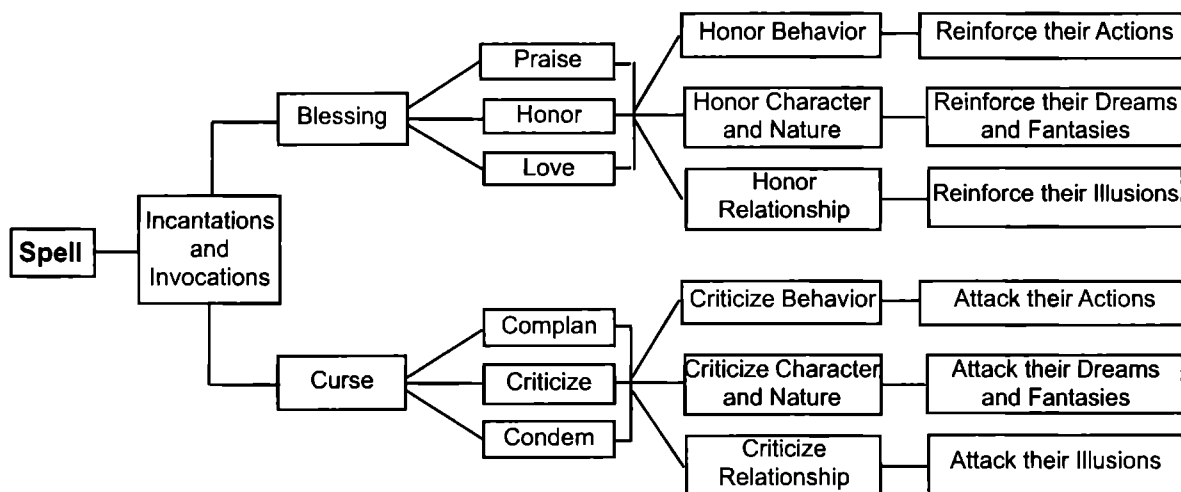


Figure 1.23. The best-known type of magical practice is the "spell," defined as a ritualistic formula intended to bring about a specific effect.

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

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

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

## THE POWER OF WORDS

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

are generally rooted in ancient sounds and syllables. These magical sounds and syllables are used in order to bind or release energy.

The best-known type of magical practice is the "spell," defined as a ritualistic formula intended to bring about a specific effect. When a spell is spoken to create a positive manifestation over a person, place or thing (i.e., invoke and/or confer praise, honor, and unconditional love), it is known as a "blessing." When a spell is spoken in order to create a negative manifestation over a person, place or thing (i.e., complain, criticize, or condemn) it is known as a "curse" (Figure 1.23).

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

Words of Power may be classified into five different categories that overlap in their definition and function. These five categories are: Words of Creation, Mantras and Incantations, Magical Passwords, Spells and Invocations, and Healing-Charms. Examples of each of these five intermingled categories are described as follows (Figure 1.24):

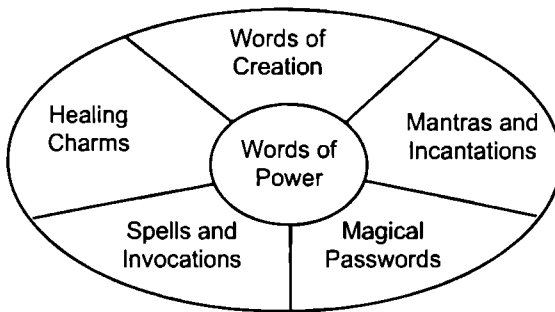


Figure 1.24. The Five Categories of Words

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

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

To the ancient Daoists, Mantras were believed "to enchain the power of the gods themselves." There was nothing that could resist their magical effect. These Words of Power were believed to be charged with the ability to provide either a blessing or a curse. At their bidding, the demons will enter a man or be cast out of him, and the only test of their efficacy is supplied by the unique powers of the Mantras themselves, since a stronger Mantra can neutralize a weaker Mantra.

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

One popular antidote used by a priest to reverse a spell after it has begun its magical

task (for example, the priest suddenly develops a change of heart), is to speak the Mantra backwards in order to reverse the spell. By pronouncing the same words of a spell backwards - the priest can undo the energetic effects of any hastily spoken inauspicious Words of Power.

- **Magical Passwords:** These are magical "Words of Power" that are used to "open" or "close" energetic portals, and provide the priest with safe passage through other spiritual dimensions (i.e., the Gates of the Underworld). In ancient China, it was believed that Daoist priests could energetically constructed magical gateways, and use these Gateways in order to sojourn to every corner of the known world and beyond. It is said that because the knowledge of these magical portals could be used for both good as well as evil purposes, the Magical Passwords used in "Gatecraft" spells were jealously guarded. In certain Daoist traditions, the secret of constructing and utilizing these magical portals have become completely lost.
- **Spells and Invocations:** These are magical Words of Power that are used for conjuring up the spirits of the dead, exorcising demons, or for removing spells from off of the living.

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

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

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

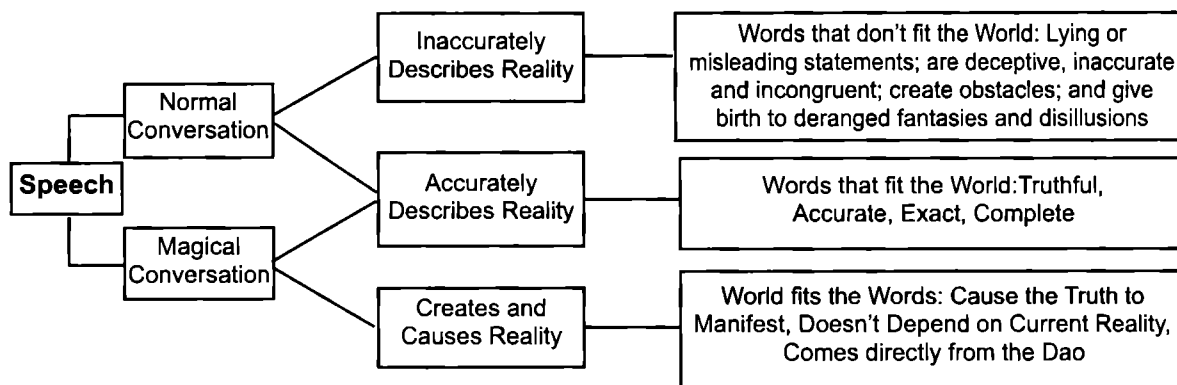


Figure 1.25. The Three Manifestations of Speech

### UNDERSTANDING THE INFLUENCE OF LANGUAGE

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

Sometimes referred to as the "mirror of the mind," language reflects what is currently manifested within the individual's heart. There is an ancient saying that states, "from the abundance of the heart - the mouth speaks." It is the internal process of the heart and mind that shapes our behavior and determines the language that we choose to use. This is not only evident with individuals, but with groups of people as well.

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

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

### NORMAL AND MAGICAL CONVERSATIONS

For the sake of simplicity, we can divide conversation into two basic categories: Normal Conversation and Magical Conversation. In both

Normal Conversation and Magical Conversation there is an exchange of information or ideas that has been constructed together based on the understanding of words, phrases, and vocabulary. The terminology, definitions, and expressions of these words specifically express the ideas of the individuals and their particular fields of expertise. These two categories can be described as follows:

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

**Note:** The ancient Daoists considered a magic incantation to be "the Language of Heaven," and not just secular language. Therefore, when reading these magic incantations, you should always be solemn and show respect.

There is an ancient magical saying that states, "the sentences that we use are the ones we serve or live out." All sentences vary in power due to the syntax used to construct their verbal actions. In Daoist Magic, the Training the Speech Secret centers around the correct use of the magical power of words and their energetic definitions. For

example, a Spell or “Invocative Phrase” is used in order to paint a “word picture” and invoke powerful feelings as well as gather energetic resources.

### THE MANIFESTATIONS OF SPEECH

Speech can be further divided into three levels of energetic manifestation, depending on the integrity and De (Virtue) of the individual. These three levels are, Speech That Inaccurately Describes Reality, Speech That Accurately Describes Reality, and Speech That Creates and Causes Reality, described as follows (Figure 1.25):

- **Speech That Inaccurately Describes Reality:** These are words of deception, that misuse their function of conveying the truth. In this type of speech, the words that are used are inaccurate and incongruent, and are expressed through lying or misleading statements. When used in this manner, speech creates obstacles, and gives birth to deranged fantasies and disillusion.
- **Speech That Accurately Describes Reality:** These are words of truth, that are accurate, exact, and complete in their description.
- **Speech That Creates and Causes Reality:** These magical words create. They cause the truth to manifest, and don’t depend or rely on the current reality, because they come from the infinite space of the Dao.

### RHYME AND RHYTHM

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

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

The rhythm of an incantation or spell is its energetic meter. The number of characters (or

words) used to construct the magical rhythm and tempo of the incantation will vary, depending on the priest’s specific goal. Traditionally, each line of a Daoist magical incantation is divided into either a Yin number (2, 4, 6, or 8) or Yang number (3, 6, or 9) of Chinese characters, depending on the priest’s intended energetic action. As you recite the incantation, the rhythm allows the magical power and intention of the idea to gain energetic momentum.

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

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

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

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

- First, do not rush through the construction of the rhyme. Consider its magical purpose and energetic function and write its “life purpose” down on paper.
- Second, when composing the rhyme, consider any and all magical correspondences and word options that could apply to augment and empower its energetic construction.
- Third, devise the most lyrical rhyme that conveys the incantation’s intention and “life purpose.”

#### FOUR LEVELS OF SPEECH

The ancient Daoists believed that only when the Invocations or Incantations were spoken solemnly, through four levels of speech, would the vibrational essence of the magical sounds manifest and reveal their deepest secrets and powers. Each degree of speech transmits a different level of energetic “message,” allowing for a deeper type of energetic manifestation. The four levels of speech are described as follows (Figure 1.26):

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

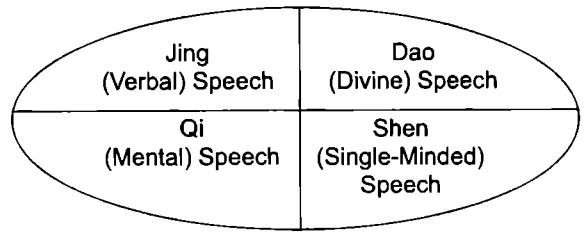


Figure 1.26. The Four Levels of Speech

speech. This type of speech is considered Qi (Energy) Speech, and it is released into the world through the nose via the breath.

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

Spoken or written words generate mental or internal dialogues which add patterned Qi to the words in order to energize the information. The Qi activates the words allowing them to become vital and “alive.” The ancient Daoists believed that if you lose your ability to access the higher

levels of speech, you distance yourself from the Heavenly Truth (Universal knowledge and wisdom) and Earthly Truth (Human understanding). This separation produces confusion, doubt, and cynicism, generating misconceptions and distortions of the "truth."

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

### **THE ENERGETIC ACTIVATION OF NAMES, WORDS, AND PHRASES**

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

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

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

- First, there is a unique correspondence existing between the letters and syllables of a human alphabet and the powerful "seed" syllables of esoteric Mantras.

- Second, there is also a certain energetic connection existing between these letters and syllables to parts of the internal organs and subtle energy centers of the human body.

- Third, there is an energetic connection existing between these letters and syllables to Element powers, manifested in both Man and nature.

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

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

## INCANTATIONS

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

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

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

- Many incantations have a strong reliance on performative language, including repetition, and formulaic composition.
- Most incantations are metrical in one of several poetic forms of the language in which they are written. Some use an unusual verse form of composition (i.e., incantations that are spoken or written in ordinary spoken language is somewhat rare).
- Almost all incantations invoke the aid of a divine or semi-divine being, or some other form of spirit entity.
- The “information packing” in an incantation is generally extremely tight. Sometimes the magical metaphors in an incantation are difficult to understand. This is because they are either designed to be deliberately meaningless, or because the priest intended the metaphor to carry more semantic weight than usual.

- Many incantations contain nonsense words. These words may be mantras, “barbarous words,” or strings of vowels or other non-linguistic sounds.
- Most incantations require some sort of physical action performed by the priest in order for the magical power of the incantation to work. These actions may be described as part of the spell. In some instances, it is difficult to tell if the description of the actions is also to be incanted as part of the spell.

### THE BOOK OF THUNDER INCANTATIONS

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

According to ancient Daoist *Three Drops of Blood Alliance* texts, “to perform Thunder Incantations, the priest must first Recover the Three, only then will the Four Ultimates be clear to summons.” The ancient book further states:

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



The incantations and magical seals of the Five Thunder Magic can reach deep into the Spirit World. The Ten Directions and Three Worlds understand this and obey. All of the Martial Generals will come to order through the magical command of the Five Thunder Bolts. Just one strike of the thunder bolt can shake the Heavens and Earth, causing all of the demons and immortals in the Ten Directions and Three worlds will become startled.

So today, we teach the sacred words of the Thunder Magic Incantations to you our disciples, and allocate the power of this responsibility into different divisions and ranks of authority. Those given the honor of this responsibility should be taken into complete confidence, and the power of the Thunder Magic skill should be implemented with complete respect and trust. Keep it carefully."

### **SOUND RESONANCE AND INCANTATIONS**

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

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

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

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

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

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

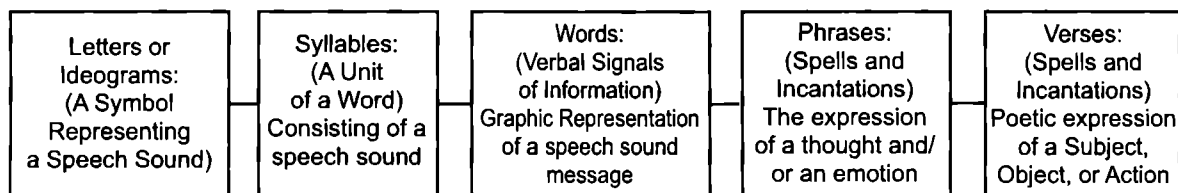


Figure 1.27. The energetic structure of a magical spell or incantation can be divided into five parts.

### THE STRUCTURE OF A SPELL OR INCANTATION

The energetic structure of a magical spell or incantation can be divided into five parts (Letters or Ideograms, Syllables, Words, Phrases and Verses). Each of the five sections contain a specific energetic function, described as follows (Figure 1.27):

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

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

- **Syllables:** In magic, syllables are considered to be small magical units of a speech sound.
- **Words:** In magic, words are used as powerful verbal signals of information. Words express the graphic representation of a speech sound message, and they are used to create, hide, reveal, regenerate and sustain, or destroy something (Figure 1.28).
- **Phrases:** In magic, phrases are used in the form of Mantras, Spells, Incantations, or Poems as the manner of expressing magical power. They consist of two or more grammatically related words that form a sense unit, expressing a thought and/or an emotional action.
- **Verses:** In magic, a verse is constructed of several phrases, and is expressed in the manner of a metrical (sometimes poetic) form of

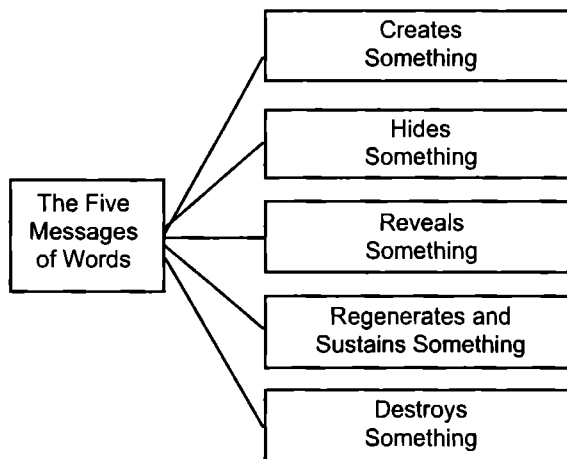


Figure 1.28. Magical Words are used as powerful verbal signals of information.

Mantra, Spell, or Incantation. The magical power of a verse is expressed through a subject, object and action.

### FIVE ELEMENTAL CORRESPONDENCES TO SPELLS & INCANTATION

All things existing within the physical realm can be attributed to one or several Elemental correspondences. Likewise, magical incantations (i.e., Magical Phrases and Verses) can be attributed to the specific powers and energetic manifestations of Wuji, Air, Fire, Water, and Earth, and can be described as follows (Figure 1.29):

- **Wuji:** Words corresponding to the infinite space of the Wuji magically open, awaken, initiate, create, or transform a person, place, or things energetic existence.
- **Air:** Words corresponding to the Air Element magically gather, nourish, and create a magnetic attraction towards a person, place, or things energetic existence.

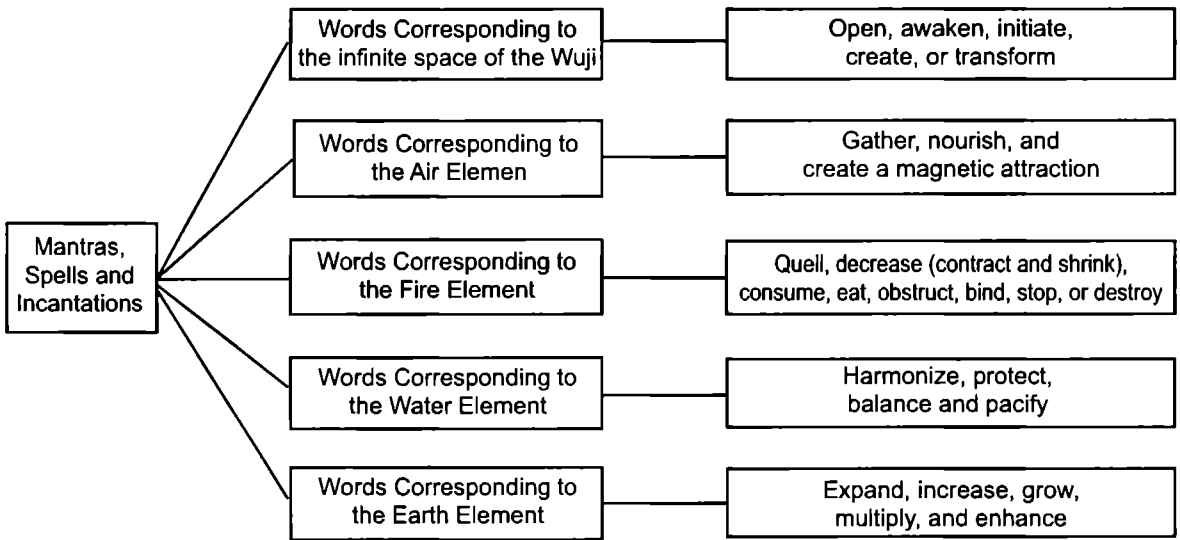


Figure 1.29. The Five Element Correspondences of Magical Phrases and Verses

- **Fire:** Words corresponding to the Fire Element magically quell, decrease (contract and shrink), consume, eat, obstruct, bind, stop, or destroy a person, place, or things energetic existence.
- **Water:** Words corresponding to the Water Element magically harmonize, protect, balance and pacify a person, place, or things energetic existence.
- **Earth:** Words corresponding to the Earth Element magically cause something to expand, increase, grow, multiply, and enhance a person, place, or things energetic existence.

### THREE MAIN COMPONENTS OF AN INCANTATION

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

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

nents are the Prayer, the Means, and the Intention, described as follows:

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

In Daoist sorcery, the Law of Correspondence relates all energetic patterns and universal connections. These magical laws char-

acterize all things according to their energetic function, and they allow the priest's magical tools, talismans, spells, and incantations to become operational and function within the material realm. They are the Means through which all magical protection and healing are initiated. For example, when practicing Mineral Magic, the priest will use certain vibrant red stones in order to enhance his or her energetic connection with the Fire Element.

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

- **The Intention:** This magical component unites the prayer with the means. It is the priest's own intention (Yi) that must be impassioned enough to gather together and focus the energetic powers of the four magical components of his or her Prenatal Inner Spirit (Figure 1.30). It is also this inflamed Intention that strongly unites spirit with matter and makes the magical patterns of the Hand Seals and Star Stepping functional. The more emotion and focused intention that is applied to an incantation, the more powerful it becomes.

In order to become successful in using Hand Seals and Star Stepping, the ancient Daoists had to not only master the art of speaking magical words or "Words of Power," but they

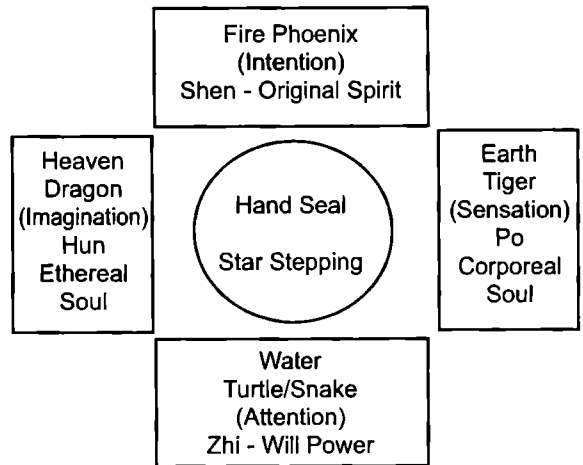


Figure 1.30. The four magical components of a priest's inner nature

also had to use their Intention (Yi) to master their Will (Zhi) in order to transform their thoughts and emotions (Shen) into magical energy (Ling Qi). This magical energy was then channelled outward and directed into the surrounding environment via the incantation and magical Hand Seal, affecting spirit, energy, and matter.

#### FIVE REQUISITES FOR INCANTATION TRAINING

When practicing Incantations, the priest normally chooses to energetically link its specific magical function with a particular Hand Seal. In ancient Daoism, there were five disciplines needed in order to achieve significant energetic manifestation using Incantations. These five disciplines are Location, Time, Number, Focus, and Control, described as follows (Figure 1.31).

- **Location:** When sounding an Incantation, the priest should stay in one location and not travel about. It is also encouraged that the priest face the same direction, sit in the exact same place and use the exact same posture and Hand Seal each day.
- **Time:** When sounding an Incantation, the priest should determine a specific time for practice. It is encouraged that the priest meditate at the exact time every day (limiting training time to no more than five minutes

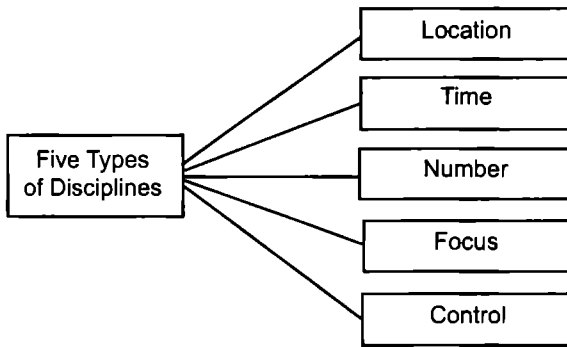


Figure 1.31. The Five Disciplines of Incantations needed in order to achieve energetic manifestation

when first beginning). To be effective, some Incantations need to be repeated for a certain number of days (i.e. 40 days).

- **Number:** When sounding an Incantation, the priest should determine the number of repetitions he or she will be sounding (24, 36, 48, 72, 96 or 108). It is also encouraged that the priest practice the same number each day.
- **Focus:** When sounding an Incantation, the priest should focus his or her mind, imagination, and intention on the resonant vibration of the Incantation. Most Incantations also have complex visualizations or concentration techniques that the priest is required to practice along with the recitation. It is also encouraged that the priest maintain a serious, reverent attitude when imprinting the Incantation with the specific Hand Seal and magical application.
- **Control:** When sounding an Incantation, the priest should maintain complete control of his or her sexual organs (a woman should not perform Incantations when she is menstruating). This is to ensure that as the spiritual energy of the Incantation builds up over the course of the training, and his or her Jing (Essence) is stimulated, the priest is able to guide the transformation upward into the desired energetic or spiritual manifestation.

## BREATH INCANTATIONS

In Daoist sorcery, it is taught that the reciting of any magical incantation must be spoken and imprinted with the priest's Vital Breath (originating

from the Yellow Court), and in conjunction with the visualization of the related spirit entity summoned to reinforce the spell. This way of reciting magical incantations is known as a Breath Incantation.

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

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

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

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

In ancient China, Daoist master Ge Hong of the Jin Dynasty (221-206 B.C.) wrote in the *Inner Book of the Master Who Embraces Simplicity* that in certain areas within the Wu and Yue province Breath Incantations were commonly used and have been quite effective. However, according to

recent archaeological discoveries, the popularity of Breath Incantations also extended to the Chu and Shu kingdoms as well. According to master Ge Hong's records, Breath Incantations were widely practiced for the use of becoming immune to contagious diseases, curing diseases, dispelling demons, reversing the flow of water, and stopping tigers, leopards, snakes and poisonous bees.

Breath Incantations are able to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the incantation with the force or concept of its power. These words, sounds or phrases are believed to have accumulated enormous power through the investment of many individuals having persistently practiced the Incantation over many thousands of years.

### INTRODUCTION TO BREATH INCANTATIONS

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

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

### INCANTATIONS IN RELIGIOUS DAOISM

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

- Incantations for Setting Up the Altar
- Incantations for Purifying the Altar
- Incantations for Protecting the Altar

- Incantations for Protecting the Soul (when approaching the Altar)
- Incantations for Offering Petitions
- Incantations for Writing Talismans
- Incantations for Pacing the Big Dipper
- Incantations for Opening the Scriptures
- Incantations for Reading Scriptures.
- Incantations for Invoking Celestial Immortals
- Incantations for Invoking the Divine Generals
- Incantations for Invoking the Celestial Officers
- Incantations for Killing Ghosts
- Incantations for Controlling Devils and Arresting Demons

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

### CHARACTERISTICS OF DAOIST INCANTATIONS

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

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

Such official proclamations, used in state decrees, statutes and ordinances, were eventually adopted by the priests of folk magic. Powerful witches and wizards all began incorporating the use of these imperial mandates into their magical incantations.

In the Eastern Han Dynasty (25 B.C.-220 A.D.), witches and wizards often applied "writs for dispelling evil" when performing magical rituals to "separate humans and ghosts," and to protect themselves from being hurt by ghosts at funerals. Such magical writs usually ended with the fixed expression "in accordance with the statutes and ordinances." One simple pattern used as a magical write was "Dispel all of the spells in accordance with the statutes and ordinances."

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

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

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

**Quickly, Quickly, In Accordance With  
the Statutes and Ordinances!"**

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

In order to be effective, the energetic pattern of Daoist incantations focus their content on communicating with and summoning Celestial Deities, Divine Generals, etc. For example, the incantation can be used to address the Supreme Venerable Sovereign, the Jade Emperor of the Divine Heaven, or the Celestial Master. In this way, the titles of the revered spirits are addressed directly, and are spoken in order to invoke the Divine Generals for controlling evil spirits and devils.

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

#### **FOUR TYPES OF MAGICAL INCANTATIONS**

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

- **Rhythmic Incantations:** These melodic incantations are sung like music. This type of incantation is traditionally used by the Daoist priest. The Rhythmic Incantation is performed with certain movements and special Hand Seals (e.g., The Three Pure Ones Hand Seal, The Upper Purity Hand Seal, and The Supreme Purity Hand Seal).
- **Recited Incantations:** These rhythmic incantations are spoken to the beat of the Muyu (Wooden Fish). This type of chanting incantation is also used by the Daoist priest. The Recited Incantation is performed with special Hand Seals that require the priest to press the finger folds with his or her thumb (e.g., The Seven Stars of the Big Dipper Hand Seal).
- **Murmuring Incantations:** These special incantations are spoken in a low indistinct

voice, often mumbled in a quiet whisper. This slightly audible type of incantation is only spoken by the senior priest, who has acquired excellent attainment in the Dao. The Murmuring Incantation is performed using thought intention with certain body movements (i.e., looking towards a specific direction) and forming many types of Hand Seals (e.g., using both Single and Double Bagua Hand Seals), while imagining celestial light filling the eyes.

- **Silent Incantations:** These special incantations are spoken silently within the mind and heart. This inaudible type of incantation is only spoken by the senior priest, who has acquired excellent attainment in the Dao. The Silent Incantation is performed using thought intention. While holding an incense stick, the priest will focus on the image of a specific immortal (i.e., Tai Shang Lao Jun) and imagining the specific design of his or her magic talisman.

## MAGIC INCANTATIONS

The following are examples of several magical incantations used when practicing Daoist sorcery. They are divided into various categories, including: Incantations used for Purification, Incantations for Purifying the Altar, Incantations used for Protection, and Incantations used for Talismans.

## INCANTATIONS FOR PURIFICATION

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

### • INCANTATION TO PURIFY THE HEART

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

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

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

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

### • INCANTATION TO PURIFY THE HEART AND THE MIND

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

**He drives away the evil  
and confines the ghosts.  
He saves lives  
and protects the people.  
he provide wisdom  
and purifies our mind and heart.  
He makes our mind and heart tranquil  
and helps to stabilizes our mind and heart  
so that our souls will not be lost .  
Quickly, quickly carry out this Order  
As a Mandate of the Law!”**

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



• INCANTATION TO PURIFY THE MOUTH

**"The spirit of the mouth is Dan Zhu,  
he spits the filthy Qi out of my mouth.**

**The spirit of the tongue is Zheng Lun,  
he connects my destiny,  
and cultivates my spirit.**

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

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

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

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

**"An - Xiu - Ni - Duo - Luo - Niu"**

(Note: the Dew is energized saliva)

• INCANTATION TO PURIFY THE BODY (#1)

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

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

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

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

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

(Note: Ling Bao Tian Zun is the  
Heavenly Lord of Numinous Treasure)

• INCANTATION TO PURIFY THE BODY (#2)

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

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

**The 28 Star Constellations,  
are with me!  
Evil forces,  
leave my body!**

**Quickly, quickly carry out this Order  
As a Mandate of the Law!"**

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

## **INCANTATIONS FOR REMOVING FILTH**

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

### **• INCANTATION TO REMOVE TURBID QI**

**Zheng Yi reveals the true theory and belief  
of the powerful Heavenly Gods!**

**The energy of the Dao is connected,  
with the people who have magical skills!  
They can get this magic from subtle things!  
once their sincerity is connected!**

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

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

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

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

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

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

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

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

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

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

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

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

• THE FIVE DRAGON REMOVE MORBID QI  
INCANTATION

I show my pure intention  
and reveal my true sincerity!  
For in magical treasures  
and in spiritual gifts,  
there is sometimes no difference  
between good and evil!

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

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

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

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

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

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

"I Call and Summon,  
The Northern Wind Wheel  
Removing Ghosts General Zhou!

The Great General Zhu, in Charge of  
the Magic of the Dao Law!  
The Great General Yang,  
the Three Light Talisman Messenger!

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

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

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

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

From the Three Heavens,  
down to the Nine Earths!  
Bring thunder, wind, and clouds!

You can hear the ghosts crying!  
For all of the celestial gods are ready!  
We have the Removing Filth Document,  
and I am sincerely reading it!"

"I now invoke  
the celestial powers  
of this magical water!

This magic water  
is the Supreme Mountain -  
Five Dragon – Three Official -  
True Incantation Magic Water!"

## **INCANTATIONS FOR THE ALTAR**

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

### **• INCANTATION TO PROTECT THE ALTAR**

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

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

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

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

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

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

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

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

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

### **• THE NINE PHOENIX INCANTATION (#1) FOR PURIFYING THE ALTAR**

**"Truly, in order to cleanse the universe,  
we must rely on the auspicious light  
of the Nine-Phoenix!  
To purify the altar,  
we depend on the Divine Water  
of the Five-Dragons!**

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

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

### **• THE NINE PHOENIX INCANTATION (#2) FOR PURIFYING THE ALTAR**

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

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

• **THE NINE PHOENIX INCANTATION (#3)  
FOR PURIFYING THE ALTAR**

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

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

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

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

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

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

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

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

• **INCANTATION TO OPEN THE ALTAR #1**

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

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

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

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

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

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

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

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

• **INCANTATION TO OPEN THE ALTAR #2**

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

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

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

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

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

**INCANTATIONS FOR MAGIC TOOLS**

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

• **INCANTATION TO ACTIVATE THE INCENSE**

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

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

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

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

• **INCANTATION TO PURIFY THE WATER (#1)**

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

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

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

• INCANTATION TO PURIFY THE WATER (#2)

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

**Its is like the dew on the branches  
of the sacred Willow Trees,  
it nourishes Peng Lai Island,  
and the Three Immortal Mountains!**

**The water forms a long river!  
It forms the wind,  
and creates thousands of rivers!**

**The waves in the river,  
glitter like thousands of  
tiny silver fish put together!**

**Within the Autumn Wind  
on the North Sea,  
you can see  
fabulous large birds flying!**

**Within the water of the  
Seven Treasure Pond,  
you can see Nine Dragons playing!**

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

**By this Holy Water  
I now gather my water!  
Spraying the water,  
I say my prayers!**

**By doing this  
I can drive away the evil forces,  
purge the filthy,  
and return to cleanness!"**

• INCANTATION TO PURIFY THE WATER (#3)

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

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

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

**It is hard as steel  
smelted one hundred times,  
and it bears the image  
of the Big Dipper!  
I control the Big Dipper,  
and I crouch under its mighty bowl!  
The living water of the Celestial One  
penetrates everywhere  
in the Four Directions!**

**In purity,  
there is no excess of water!  
In expansiveness,  
there is no existence of filth!**

**In Heaven,  
it forms the rain and the dew!  
On Earth,  
it produces the springs  
and sources of life!**

**In Spring time, it flows,  
in Winter time, it congeals!  
It runs at the Kan Trigram (in the North),  
and stops at Gen Trigram  
(in the North-East)!**

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

**When I spray Earth,  
Earth becomes potent!**

**When I spray Man,  
he lives forever!**

**When I spray demons,  
they disappear!**

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

• **INCANTATION TO PURIFY THE WATER (#4)**

**"This sacred water  
is used to eliminate disasters!**

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

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

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

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

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

• **INCANTATION TO PURIFY THE WATER (#5)**

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

**Through the swirling smoke  
and the misty fog,  
We wish to see  
the Golden Dragon in the well!**

**The Wind is blowing,  
and there is lightning!  
The Dragon is spitting  
water in the clouds!"**

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

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

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

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

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

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

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

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

**To wells, and springs,  
and into the magical realm  
of infinite space  
within the eternal Wuji!**

**The auspicious smoke  
of the Fragrant Cloud  
will Convey our Sincerity  
and our Belief!**



All of the priest  
have this in mind,  
and sincerely report it  
to the celestial gods.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And now we present  
this official Inviting Water document!  
And we sincerely read it  
with all honor and respect!  
At the foot of Peng Lai Mountain  
is a mighty sea!  
It extends outward,  
and covers the entire world!

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

• INCANTATION TO PURIFY THE INK-STONE

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

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

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

• INCANTATION TO ACTIVATE THE INK (#1)

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

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

• INCANTATION TO ACTIVATE THE INK (#2)

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

**I Gently grind the Magic Ink  
Thunders and Lightning are mixed!**

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

• INCANTATION TO ACTIVATE THE PAPER (#1)

**"The composition is formed  
by the Heavens and the Earth.  
It is precious and pure like Jad!.**

**Dragon articles and Phoenix characters  
are used to present this magic text!  
These magic characters  
go rapidly into the Heavens!"**

• INCANTATION TO ACTIVATE THE PAPER (#2)

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

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

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

• INCANTATION TO ACTIVATE THE PAPER (#3)

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

**It will cure diseases  
and kill the evil.  
It will make all beings  
peaceful and tranquil.**

**It goes as high as  
the Heavenly Palace.  
By order of Yu Qing Zhen Wang"**

• INCANTATION TO ACTIVATE THE BRUSH (#1)

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

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

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

• INCANTATION TO ACTIVATE THE BRUSH (#2)

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

If you have it,  
you can save lives!

It can suppress evil,  
and subdue ghosts!

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

Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

• INCANTATION FOR DRAWING TALISMANS

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

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

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

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

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

• INCANTATION FOR ACTIVATING TALISMANS #1

"Open Heaven's Door,  
Kill the Ghost Path!

Open the Underworld,  
and kill the Ghost Army!

Heavenly Soldiers  
do it quickly as it is Law!"

• INCANTATION FOR ACTIVATING TALISMANS #2

"Open Heaven's Door,  
Kill the Ghost Path!

Open the Underworld,  
and kill the Ghost Army!

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

Heavenly Soldiers  
do it quickly as it is Law!"

## **INCANTATIONS FOR OFFERING A REPORT**

The priest will say the following incantations to offer his or her person Report to the Celestial realm.

### **• INCANTATION FOR OFFERING A REPORT**

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

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

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

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

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

### **• THE OPEN THE HEAVENS INCANTATION**

**"Open the Heavens with great respect  
and distribute the Heavenly documents!**

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

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

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

**Arrive Supreme Ones!  
Pass by the stars, wind, and world!"**

**As it is written  
in the Celestial Jade Talisman:**

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

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

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

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

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

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

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

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

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

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

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

**INCANTATIONS FOR PROTECTION**

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

• **THE THREE ALTARS INCANTATION  
FOR PROTECTION**

"Purify my body with magic,  
and transform my physical appearance  
into a spiritual form."

Quickly, Quickly do this!  
As it is Law!"

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

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

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

The powerful magic of the altar stars  
reaches all things!

The second star of the Dipper  
protects the body!

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

• THE SPIRIT OF THE GOLDEN LIGHT  
INCANTATION FOR PROTECTION

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

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

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

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

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

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

• THE FOUR CELESTIAL ANIMAL  
INCANTATION FOR PROTECTION

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

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

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

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

"Let the Three and Five Marshal Generals  
and their celestial soldiers  
come together with the public!  
Let their sunshine and the brightness  
come upon us now!  
Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

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

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

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

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

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

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

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

#### • THE HIDING THE BODY INCANTATION FOR PROTECTION

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

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

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

Everywhere the Terrace Stars  
terrify the ruling powers  
Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

#### • THE BINDING AND REMOVING EVIL INCANTATION FOR PROTECTION

"The blood and wine is what motivates  
the power of the Heavenly Generals!  
It also brings out the courage  
of the Celestial Soldiers!

After the power is absorbed,  
they become so powerful  
with the sacrificial blood  
that they can pull up trees by the roots,  
move the mountains,  
and overturn rivers and oceans!"

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

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

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

Now - if the Heavens betrays me,  
then the Sun and the Moon  
will loose their brightness!

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

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

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

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

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

• THE BAGUA INCANTATION FOR PROTECTION

**"Ba Gua Tong Qi  
is leading the Celestial Soldiers  
and the 64 Heavenly Generals!**

**He has arranged  
the formation of the troops  
and the combat strategies,  
According to the  
Five Immortals Xing Gual**

**He can conquer the places  
in mountain, caves, and the seas!  
He protects lives and houses!  
He makes people live a long life!**

**I use the Trigrams to order  
the millions of powerful Celestial Soldiers  
to use their bows and arrows!**

**Their fire blazes to the Heavens!  
Seven times  
it ascends into the Heavens,  
and seven times  
it descends from the Heavens  
revealing these magical changes!**

**To kill and suppress evil ghosts,  
and to save tens of thousands of people,  
the Heavenly Star kills and dispels  
all evil spirits!**

**The Emperor of Earth subdues ghosts!  
The Emperor of Man saves people!"**

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

• INCANTATION TO NE ZHA FOR PROTECTION

**"Ne Zha from the North  
please transform me  
into the embodiment  
of truth and law!**

**I am now at the  
Third Level - Emperor Altar!  
Help me to turn  
all devils and demons  
into dust!**

**Laozi taught me  
how to be omnipresent!  
I will carry  
thunder from Heaven's Door  
and Fire from Earth's Door!**

**Demons and evil spirits  
cannot sense  
that I am coming to get them!**

**I hide myself  
in the Black Flag  
where no one  
can see or hear me!**

**This is an urgent request!"**

(Note: This incantation is spoken after constructing the Talisman dedicated to Ne Zha Gang. He is a young Immortal dressed in red silk trousers with flaming "Wind and Fire Wheel" feet, and a powerful sword in his right hand. Ne Zha's magical powers enable him to protect Daoist Altars)



• INCANTATION TO THE GOD OF EARTH  
TO PROTECT THE TEMPLE, HOUSE, AND LAND

**"The original purpose  
is to secure the house!**

**I want to inform  
all living things,  
that the True Official Yue Du  
is the God of the Earth!**

**He has ordered  
that temples on the left  
and houses on the right  
should not be disturbed!**

**All things should return  
to the True Dao!  
They should be purified  
inside and outside!**

**Tranquility reaches  
the Four Directions!  
Protect the home,  
altar, and courtyard!**

**Tai Shang Lao Jun  
has a mandate,  
to search and catch  
all evil spirits!**

**Protect the Law  
and follow the King of Spirits!**

**All who guard  
the tradition of the Dao,  
should assume the responsibility  
of protection,  
by chanting the scripture!**

**All return to the Great Dao!  
Change and you will easily attain  
great benefit!"**

**INCANTATIONS FOR INVITING THE  
3 PURE ONES TO THE ALTAR SPACE**

The priest will say the following incantations  
to invite the Three Pure Ones to his or her sacred  
altar space.

• Incantation of the Highest Clarity Talisman

**"The resident of Shang Qing  
is called Lord Ling Bao.  
He changes inherited bad luck  
into new life,  
creating more than 99,000  
sacred energies!**

**His auspicious red book  
glows with 668 true writings!  
Use this red book  
of Primordial Origin  
to open the gates  
of the Nine Levels of Heaven!**

**Follow the profound understanding  
of the Jade History  
and avoid the Five Injuries!**

**The energetic matrix  
of Heaven and Earth  
is the nature of his ancestors!**

**The turning of Yin and Yang  
is obviously  
the Thunder God's ancestor!**

**Great Saing of Mercy,  
Hope and Compassion,  
Heavenly Lord of the Jade Palace,  
Heaven Respects Ling Bao!"**

• **Incantation of the Jade Clarity Talisman**

The Three Worlds above  
are full of pure energy,  
intertwined and woven together.  
Reaching the Highest on High  
and the Heavens among all Heavens!

Luxurious interconnected,  
remote temple,  
High Palace of Jade Mountain!  
Extremely remote Golden Palace  
with dense forest  
and clear deep waters!

The Mysterious Original Qi  
came before the Primordial Chaos.  
The Treasured Pearl within  
is a mystery within a mystery!

When the original East opened  
It manifested the Three,  
which gave birth to the various  
levels of Heaven,  
and the 10,000 Heavens  
were created!

This countless multitude  
was without connection!  
The energy of the revolving Dipper  
sorted and placed all things  
according to their capacity  
and the Five Virtues!

The 10,000 ways  
originated from the one standard!  
The great interconnections of life  
naturally became empty  
with Jade-like Clarity!  
The wonderful Dao of Profound Truth,  
the Heavenly Lord of Original Beginning!

**Incantation of the Supreme Clarity Talisman**

Based on the direction and design,  
his teaching change  
according to the disasters  
one experiences,  
and can be used  
to bring salvation to Man!

He is the teacher  
of the emperor Huang Di.  
and the teacher of kings!

Each Emperor borrows his wisdom  
and changes his name,  
in order to establish  
the Way of Heaven,  
the Way of Earth,  
and the Way of Man!

Omnipresent Saint,  
hidden yet everywhere  
who gathers and is Lord  
over 1,200 Officials,  
and embraces innumerable  
true believers!

Who changed and transformed  
history's knowledge,  
and wrote the Way of 5,000 Words!

He controls and grasps  
the Yin and Yang,  
and commands Thunder  
to use the 9 and 5 Numbers.

He is the Great Saint of Mercy,  
Hope and Compassion!  
Tai Shang Lao Jun,  
Heavenly Lord of the Way and Virtue!

[Note#1: "Wrote The Way of 5,000 Words,"  
is a poetic way of saying that he  
wrote the Dao De Jing.]

[Note#2: The 9 and 5 Numbers refers to the Yi-Jing,  
and in ancient China was used to invoke the  
magical powers of the Flying Dragons,  
which are the symbol of  
the celestial power of the Emperor.]

## **INCANTATIONS FOR INVITING OR SUMMONING THE CELESTIAL IMMORTALS**

The priest will say the following incantations to invite or summon various Celestial Immortals to his or her sacred altar space.

### **• THE INVITE AND COMMAND THE IMMORTALS INCANTATION**

**"The Heavens approve!  
The Earth Approves!  
Where is the spirit of God?  
Your disciple --(Daoist Name)--,  
who lives in --(City, State, Country)--,  
beckons you to come to the Earth Altar.**

**Today I hold  
three sticks of incense,  
Transform them to make  
a hundred million fragrant clouds!**

**Shake the Heavens  
and move the Earth!  
Summon the Wind  
and Invoke the Rain!  
Emitting numerous flowers  
with five rays  
of bright numinous clouds!**

**I invite the Lord of Jade Purity,  
the Lord of Highest Purity,  
and the Lord of Supreme Purity,  
together with the host  
of Celestial Immortals.**

**Stepping on clouds,  
Approach to protect and suppress,  
the Ten Directions of the World.**

**Above and below  
are devoid of emptiness,  
East, West, South, and North,  
Their Omnipresence is everywhere.  
There is no place  
that cannot be reached!**

**I Respectfully invite all of the  
Heavenly Daoist Masters  
and the Celestial Immortals,  
Draw quickly and approach immediately!**

**Today your disciple --(Daoist Name)--,  
Who lives in -----,  
beseeches all of the  
Celestial Immortals  
to draw quickly  
and approach immediately!**

**To hold and suppress,  
Bestow upon your disciple  
The effective divine power  
to create this powerful magical tool.**

**Spread the Law of the Dao  
to help those in distress!  
Protect, bless, and confer good fortune,  
so that your disciple can be  
extremely powerful and effectively able  
to lead others to salvation!**

**I bow three times  
and invite the Divine for help."**

### **• SUMMON THE CELESTIAL GENERALS INCANTATION**

**"The Law of Heaven Commands!  
That the Earth pool  
and show its magic!**

**Today I am ordered  
to show my magic skill  
and to summon  
the Celestial soldiers!**

**The Heavenly Generals  
and Celestial Soldiers  
from the Five Directions  
should listen to my orders  
and immediately transform  
into radiant light!**

**All of the Heavenly Soldiers  
should quickly and immediately  
carry out this order!  
According to Celestial Law and Statute!"**

• INCANTATION TO SUMMON THE QI FROM THE JADE EMPEROR

**"The Supreme Jade Emperor Commands!  
He changes his bodily image and form!**

**As he sits,  
he intimidates 10,000 Immortals!  
He summons the Celestial Soldiers  
from all 6 Directions!**

**All of the Thunder Court  
Officers and Generals hear me,  
and call attention to preform,  
and quickly move!"**

• THE SUMMON THE QI FROM THE HIGHEST AREA OF THE RIGHT INCANTATION

**"The Yellow Emperor summons  
the greatest Qi to the middle of my body!  
In order to defeat and completely annihilate  
any trace of evil!**

**Including evil that is generated  
from the stars and Wind,  
and any form of extremely evil Qi  
that tries to hurt my Hun!**

**I present the  
"Open the Heavenly Talisman"  
and command the Nine Heavens  
to smooth its celestial path!**

**The Great General of Fire and Sound  
completely radiates his celestial light  
from a cloud within my body!  
Sending this message out  
as quick as possible!**

**Receive this report at Cloud Palace!  
If anyone or anything purposely tries  
to stop this superior document  
from reaching its destination,  
quickly bind and escort them  
to the Capital of Hell!**

**All over Heaven,  
open to great love and generosity  
now and forever, without end!"**

• INCANTATION FOR SUMMONING THE QI OF CELESTIAL RED EMPEROR

**"Red Emperor - Red Yang  
The immortal lights are as powerful  
and strong as a silk braid!**

**The Upper Clarity descends!  
And the Supreme Red Emperor  
receives and follows the order!**

**He uses the magic to lead the spirits!  
He gathers, separates, and controls fire!  
Three Yangs brings about  
five luminosities!  
Marshal General heard my call!**

**He rapidly shows his physical form,  
Quickly quickly like Jade Clarity"**

• INCANTATION FOR SUMMONING THE CELESTIAL IMMORTAL YUAN HUANG SHEN

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

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

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

**To the left and to the right  
stands the fierce 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!"

• INCANTATION FOR INVITING THE  
HEAVENLY LORD OF SALVATION TO THE ALTAR

"The Eastern God always brings joy,  
in his wonderful Eastern Pole Palace!

Seven Treasures abound  
in the fragrant forest,  
and a nine colored lotus blossom  
forms its base!

The infinite truth within this palace,  
is the source of infinite auspicious light!

Lord Ling Bao of Jade Clarity,  
responds and transforms  
according to the mysterious beginning!

He provides merciful aid to great suffering,  
and opens the gate for sweet dew  
to bring great beginnings!

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

In every circumstance,  
he helped me to maintain my vows!

A Great Saint of Mercy,  
hope, and compassion!  
He blesses prayers  
from the 10 Directions,  
and helps all humanity  
to rise above countless adversities.!

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

He is the  
Mysterious Eastern God Tai Yi,  
The Heavenly Lord of Salvation  
from Misery!"

• INCANTATION FOR SUMMONING THE  
SPIRITS OF THE STARS AND FIRE

"In the right season,  
the Immortals with  
various magical skills  
can be used to  
change and influence things,  
occurring within the year, month, and day!

The Senior Immortals  
with these various skills  
receive their assignments  
and adjust the seasonal times accordingly!

On the same altar  
we can also summon and call forth  
the Spirits of the Earth!

Today we also call forth  
the Spirits of the Stars,  
and the Spirits of Fire  
to go to the altar!

We have specific jobs for them to do  
and commands for them to follow!"

Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

• INCANTATION FOR SUMMONING THE  
SPIRITUAL POWERS OF THE LITTLE LIGHT

The Heavens are boundless!  
The Earth is boundless!

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

This small bright light  
illuminates the 5 Directions.  
It shines on my voice  
helping me to command  
all my magic tools.

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

Heavenly soldiers and generals  
do it quickly as a Law!"

• INCANTATION FOR SUMMONING THE THUNDER GOD

"Purify my body with magic,  
and transforms my physical appearance  
into a spiritual form!"

Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

"On the Altar of the Middle Realm,  
The "Two White Ones" protect my body  
and guard the house!

On the Altar of the Upper Realm,  
the "Golden One" expels evil  
and all ominous things!

On the Lower Altar,  
the "Three Pure Ones"  
chop demons and remove evil spirits!

The powerful magic of the altar stars  
reaches all things!

The second star of the Dipper  
protects my body!  
The Wu Yin and Wu Zi Stars  
combine to form  
the Power of the Dipper Star."

I enter the mouth of the Dipper Star  
Heaven is pure and Earth is calm!  
I follow the laws and the orders  
of the Dao!"

"I (Daoist name),  
a Disciple of the Dao,  
Summon Supreme Commander Deng,  
leader of the Five Thunder Gods!

I ask for his help!  
To turn back this storm!  
Absorb it into every rock and tree,  
and send it far from this place!

Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"

• INCANTATION FOR INVITING THE GODS OF THE THUNDER COURT TO DESCEND

"General Lei Ting  
is Head of the Thunder Court!

All of the Heavenly Officials  
can create talismans and registers!

Marshal General Deng enforces the law  
with the explosive Fire of Heaven!  
Heavenly Lord Xin is ferocious,  
with silver teeth!

Envoy Zhang is in charge of revenge,  
and can quickly fly and bring victory!  
Heavenly Lord Liu is stern,  
with dark blue Teeth!

Ma, Guo, Fang, Deng and Tian,  
are all great Generals!  
Thunder Governor Jiang, Thunder Spirit Bi  
Hua, Pang, Liu, Gou, and Bi  
all have great magic powers!

Wen, Kang, Yue, and Meng,  
are all prominent supernatural spirits!  
Wang and Ma are two Thunder Generals!  
General Yin Tai Sui controls life  
and death on Earth!

Huo Xi Zhu Yuan Shuai,  
resides at the Thunder Palace!  
Zhuan and Ba are two Thunder Spirits  
who reside in the center of the Big Dipper!  
Zhi Bing Jiang is the Heavenly Doctor  
who studies energy!

Feng Du is the prison  
for many souls of the dead!  
Cheng Huang is the official  
who protects cities!  
Shen Hu and He Qiao  
are two Daoist Gods!

Armed with weapons,  
the army lines up left and right,  
standing straight and stern!  
Flags and banners sparkle brightly,  
illuminating Heaven and Earth!

• INCANTATION FOR SUMMONING  
MARSHAL GENERAL KUNG

**"The thunderbolt and golden light,  
quickly quickly show their physical form!**

**The Upper Emperor  
of the Original Origin (Yuan Shi),  
is the head of the sect of 10,000 laws,  
and issues the decree to chop and kill  
all demons and evil spirits!**

**Marshal General Kung hears the calls!  
He is quickly dispatched!  
He comes out of the Mountain Court,  
to quickly follow the orders of the  
Jade Emperor and the Upper Emperor!  
Quickly quickly get here fast!**

**Place the order of  
Prison Officer Yang of the East Prison,  
and the guardians of the Imperial Gate  
to bind the diseases!**

**Marshal General Kung  
hear today's desperate call,  
and quickly come to the altar!**

**"Rein, restrict, and bind,  
all fierce spirits and demons"**

• INCANTATION FOR SUMMONING  
MARSHAL GENERAL YIN

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

**You, Marshal General Yin,  
are the son of King Zou!**

**The Jade Emperor  
helped with your birth!  
When you were born  
your mother was tortured!**

**After your birth,  
you were nurtured by Daoist Abbots,  
who raised you in the wisdom  
and knowledge of the Dao!**

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

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

**The Daoist Master Shen,  
also sends legal orders to summon  
and call forth the officer of the Earth,  
the ultimate person who controls  
the fierce spirits,  
to reach Marshal Yin,  
the Senior General  
of Marshal Virtue and Light.**

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

## **INCANTATIONS FOR BIDDING FAREWELL TO THE CELESTIAL IMMORTALS**

The following incantations are used when ending a magic ritual. They are traditionally spoken by the senior Daoist priest, in regards to sending the summoned or invited deities back to where they came from. The first incantation is commonly known as "Bao Hua Yuan Man" (Treasure Light Happy Ending), and is spoken as follows:

### **• THE BAO HUA YUAN MAN INCANTATION**

**"The Sun is setting at Kun Yuan Mountain.  
All of the gods and Daoists priests  
bow to the Jade Emperor's Palace!**

**The Moon is rising from the sea!  
And all of the gods are expecting to see  
the emperor in the clouds!**

**And now I sincerely present  
this true incense  
to bid farewell to the gods!**

**To all of the gods  
in the Jade Light  
we are thankful for your mercy!**

**Now we watch as the gods to return,  
and disappear within the clouds  
ascending back to the Purple Residence!**

**So we bow to thank  
all those true gods  
and say good-by and bow again!**

**As all of the true gods  
return to their celestial palace,  
We sincerely say these parting words!"**

### **• FRAGRANT CLOUD CONVEY SINCERITY HEAVEN GOD BID FAREWELL INCANTATION**

**"And now our business is done,  
and we are thankful for your mercy!  
With great sincerity see you off,  
and say goodbye to all the true gods  
within the Three Realms!**

**We sincerely hope that all of the  
Heavenly Gods return to Heaven,  
the Earthy Gods return to the Earth,  
the Water Gods return to the Dragon Palace,  
the Mountain Gods return to the Mountain Temple,  
And the Family Gods return to their shrine!**

**We burn paper money,  
And also burn paper horses,  
In order to help you ride the clouds  
and return back to your homes!**

**We sincerely bid you farewell,  
and hope that you will leave with us,  
your mercy and your blessings!"**



## INCANTATIONS FOR INVITING HELP IN RELATIONSHIPS

The priest will say the following Infatuation Incantations to invite or summon various Celestial Immortals to his or her sacred altar space.

### • INFATUATION INCANTATION

**"The Heavens are clear,  
The Earth is showing its power!  
The powers of Yin and Yang  
are helping me to achieve victory!"**

**When I turn left  
or turn right,  
the center of the Earth  
turns with me!**

**Heaven Attracts,  
Earth Attracts,  
Humans Attract!**

**Yin and Yang Attract,  
Husbands and Wives Attract,  
Gods and Spirits Attract!**

**No matter what their name is,  
the husband and wife attract!**

**I now act under the Order  
of Tai Shang Lao Jun and the  
Mysterious Lady of the 9th Heaven!**

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

### • INCANTATION FOR HELPING A MARRIAGE (#1)

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

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

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

**Please bring Spring to Earth,  
and harmony to all families.**

**Bring sunshine from the East,  
and create a fruitful harvest.**

**Bring peace to the spirit,  
and create contentment to the soul."**

### • INCANTATION FOR HELPING A MARRIAGE (#2)

The following incantation is spoken after constructing the Talisman dedicated to Tai Wei (the God in charge of the Stars). It is used to empower the talisman in order to bring about Harmony and Union (to a husband and wife or family):

**(1) The First Step:  
"God of Wood in the East (Jia and Yi),  
Bring all Ghosts to Hell!"**

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

**(3) The Third Step:  
"God of Earth in the Center (Wu and Ji),  
Safeguard the Ancestors of Huang Ting!" (\*)**

**(4) The Fourth Step:  
"God of Metal in the West (Keng and Xin),  
Fly to Tai Qing!" (\*\*)**

**(5) The Fifth Step:  
"God of Water in the North (Jen and Kuei),  
Fly to Tai Wei!" (\*\*\*)**

(Note \*): Huang Ting is a Classic Book of Daoist Magical Scriptures.

(Note \*\*): Tai Qing is the name given the realm of Heaven where supernatural beings live. Tai Qing is also one of the three levels of Daoism (i.e., Yu Qing, Shan Qing, and Tai Qing).

(Note \*\*\*): Tai Wei is the name of the god who is in charge of the Stars - it was also the place where the Emperor or his royal court lived during ancient times.

## **INCANTATIONS FOR INVITING INCREASING FINANCES**

The priest will say the following incantations to invite or summon various Celestial Immortals to his or her sacred altar space.

- **INCANTATION FOR INVITING THE GOD OF WEALTH TO DESCEND INTO ONE'S BUSINESS**

**"Please come in  
and make my business successful  
and connect it to all places  
throughout the world.**

**The source of my wealth  
is flourishing.**

**The God of Wealth  
is accompanying me  
and blessing me  
with wealth and treasure.**

**The God of Wealth  
is accompanying me  
and all my sources of wealth  
are open and smooth.**

**The money comes in  
and accumulates to the brim.**

**The money comes in  
and accumulates to the brim,  
the sources of my wealth  
is flowing in nonstop.  
The God of Wealth  
comes to my place  
in person.**

**The sources of my wealth  
are flowing in nonstop.  
The God of Wealth  
comes to my place  
in person."**

- **INCANTATION FOR INVITING THE IMMORTALS  
TO HELP AND ASSIST IN FINANCES**

The following magic incantation is used for inviting help and support. The incantation is recited as follows:

**"The Heaven  
is showing its power!  
The Earth  
is showing its power!**

**I am ordered  
to perform my magic skill!  
To summon Heavenly Soldiers  
and Celestial Generals!**

**Therefore, they should all  
listen to my order!**

**The Heavenly Soldiers  
and Celestial Generals  
should all come along with me!**

**The magic power  
of the Seven Stars  
and the Eight Trigrams  
will bless me with wealth!**

**Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

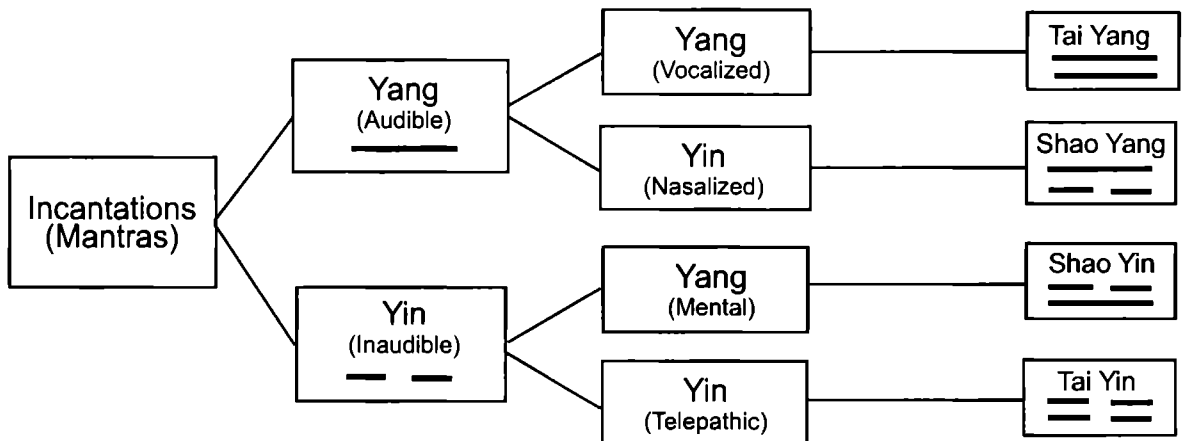


Figure 1.32. Incantation Training is Divided into Yang Sounds (Audible Toning) and Yin Sounds (Inaudible Toning)

## FOUR TYPES OF BREATH INCANTATION

When practicing sound emission in the form of a Breath Incantation, the priest can exhale the tone either audibly (Jing), sub-audibly (Qi), inaudibly (Shen), or "Transcended" (Wuji). The decision to use either audible, sub-audible, or inaudible Breath Incantations or to initiate transcended sound incantations will generally depend on the specific sound or phrase and the priest's intended goal (Figure 1.32).

### AUDIBLE (JING) INCANTATIONS

When the Audible Incantation is released through loud chanting, it creates a strong vibration within the body, at the level of Jing and Qi. However, the more subtle the sound, the deeper its effect on the individual and his or her surrounding environment.

The audible released sound (externalized) allows the individual the ability to express, in gross material force, the energetic nature of the Incantation. Therefore, the use of Audible Incantations is used in order to help the beginner concentrate on the sound, image, and syllable of the magical incantation. The audible released sound can be further divided into Yin and Yang pronunciations: Vocalized (Yang) Sound and Nasalized (Yin) Sound:

- **Vocalized Incantation Sound (Yang):** This is a spoken or vocalized Incantation, using sounds or phrases

- **Nasalized Incantation Sound (Yin):** This is an inner cranial Incantation, using individual nasalized syllables

In the Quen Zhen Daoist tradition, when reciting Audible Incantations the priest is taught to visualize a conch shell suspended above an opened five or eight petaled lotus, located within the center of his or her mind. As the priest begins to speak the magical incantation, he or she imagines that his or her voice is issuing outward from the center of the conch shell.

### SUB-AUDIBLE (QI) INCANTATIONS

When practicing sub-audible Incantations, the Daoist priest will softly speak the audible released sound (externalized) in a whispered voice, creating a subtle vibration within the body at the Qi and Shen level. This allows the mouth to move (still forming the sound or phrase) and the breath to release the Incantation's energetic vibration. In this type of training, the priest speaks the magical incantation so softly that his voice can only be heard within his own ears.

### INAUDIBLE (SHEN) INCANTATIONS

Incantations can also be internally and soundlessly toned. Silent chanting creates a subtle vibration within the body, at the level of Qi and Shen. When chanting an Incantation, there is a silent sound that proceeds the audible sound. The ancient Daoists believed that these subtle

sounds comprise the energetic forces responsible for creating the Elements and allow for their ten thousand manifestations.

According to ancient Daoist sorcery, Inaudible Incantations are a thousand-times greater and have a more powerful effect than Audible Incantations. When performed correctly, the inaudible released sound (internalized) allows the priest the ability to initiate control over the focused item and its essence. The inaudible released sound can be further divided into Yin and Yang pronunciations: Mental (Yang) Sound and Telepathic (Yin) Sound.

- **Mentally Repeated Incantation (Yang):** This is a internal sounding Incantation, wherein the Incantation is repeated inside the priest's Mind (Shen). In this type of training, the priest's lips and teeth are held together and only the tip of the tongue moves slightly during the incantation.
- **Telepathic Repeated Incantation (Yin):** This is a form of telepathic speech, in which only the priest's Intention (Yi) and Willpower (Zhi) is conveyed. In this type of training, the tongue does not move, and the priest speaks the incantation only within his or her mind.

The actual meditative writing of an Incantation or mantra (usually practiced through ancient Chinese calligraphy) was considered to be one of the most powerful conscious releases of energetic sound vibration. The skill of meditative Incantation writing required the ancient Daoist priest to combine all three energetic approaches (Jing, Qi, and Shen) of the Incantation in order to impregnate the sound's vibrational resonance into the material substance of paper.

### TRANSCENDED (WUJI) INCANTATIONS

This most secret type of Incantation is also internally and soundlessly toned. In this most advanced stage, the silent chanting creates a subtle vibration within the priest's spirit body. This most subtle vibration allows the priest to dissolve into the very essence of the Mantra's energetic matrix, and allows him or her to merge with the original source of sound and light. At this most subtle level, the priest's Shen dissolves into the infinite space of the Wuji and fuses with the Dao.

When chanting this type of Transcended Incantation, the "listening" of the Mantra sound is experienced from the realm of existence, and total surrender is required in order to "realize and "awaken" to this type of spiritual fusion. At this stage of transcended awareness, the priest will also be sending and receiving, into his or her presence, the infinite sounds of everyone who has ever spoken that specific Mantra. The ancient Daoists believed that these most subtle transcended sounds comprise the energetic forces responsible for creating the infinite space of the Wuji.

After mastering the magical art of speaking Transcended Incantations, whenever the priest speaks an incantation (whether silently or out loud), he or she will visualize light constantly streaming from out of his or her mouth.

### BREATH INCANTATION TECHNIQUE

The human body is "made of dust" only in the sense that our material tissues are constructed from the various elements of the Earth. The shape of our souls, however, was determined by the expressed "Word" in the vital breath of the Divine. When expressed through Breath Incantations, "Words" have the power to affect not only the mind of the hearer, but also inanimate objects as well, particularly if they represent archetypal, astrological, or divine forces or beings.

The efficacy of Breath Incantations is greatly magnified when they are uttered by a priest who has been purified by prayer and ritual practices. The ancient Daoists believed that the virtue (De) inherent in the "Word" is augmented by the personal virtue of the individual's voicing it. It is important to note that magical virtue refers to the quality of concentration and purification of the will, and has little to do with virtue in the conventional sense of propriety. In this context, De, could also be understood as having few or no open loops (incomplete tasks, communications, or relationships). This gives the priest a much greater degree of frequency coherence (everything in his or her physical, energetic and spiritual bodies is in agreement); then when he or she focuses, it is much more concentrated and directly harmonized with the Dao.

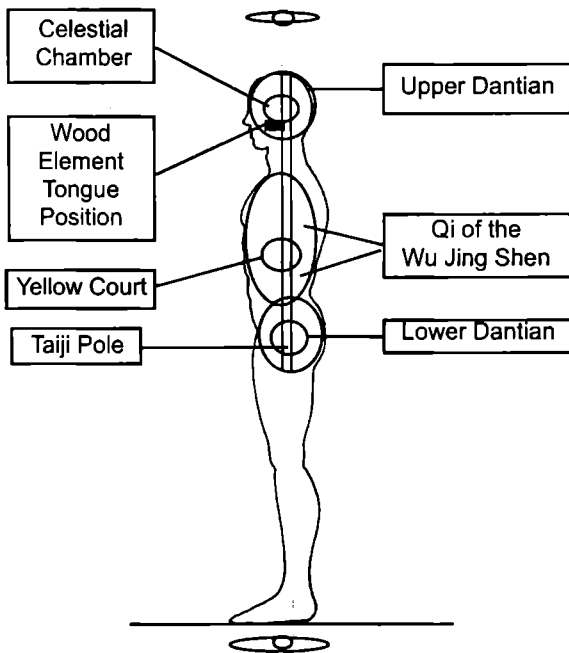


Figure 1.33. Performing Breath Incantations

The Breath Incantations preformed by Daoist priests in China utilize the ancient Four Levels of Speech techniques. These Four Levels of Speech are spoken solemnly through focused intention and assist the priests in influencing or controlling the thoughts and actions of individuals by means of psychic hypnotic influence. Through the use of positive commands or thoughts, subtle insinuations can be used to reprogram the individual's chronic detrimental beliefs and initiate healing.

In order to perform the Breath Incantation technique, the Daoist priest will proceed as follows:

1. After performing the "One Through Ten Meditation" and the "Three Invocations," imagine that divine healing light is flowing through your Taiji Pole into the Lower Dantian (Figure 1.33).
2. Roll both of your eyes upwards into the Celestial Chamber as you begin to draw a specific talismanic symbol on the center of your upper pallet using your tongue. The upper pallet is the position of the Wood Element and is one of the Hun's access points through the Taiji Pole into the Celestial Chamber. The tongue

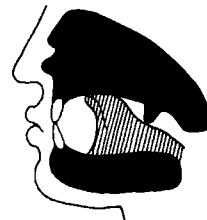
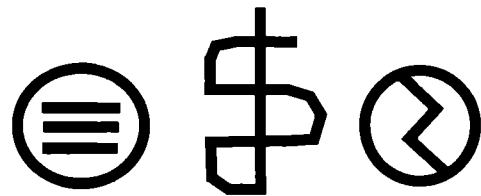


Figure 1.34. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.



Examples of Various Symbols used for Breath Incantations

Figure 1.35. The energetic nature of the talismanic symbol (drawn with the tongue at the top of the mouth) is activated by the priest's thought intention. Each energetic pattern has a specific meaning and type of power, and it can be accompanied by a Mudra used to activate that power.

represents the spiritual nature of the Heart's Shen and the desired projection of the Yuan Shen (Figure 1.34).

3. Inhale the energetic powers of Heaven Qi and Earth Qi through the nose to activate the energetic nature of the talismanic symbol located at the top of the mouth, on the middle of the upper pallet (Figure 1.35).
4. Swallow and bring this combined Qi down into your Yellow Court area and mix it with the combined energetic and spiritual natures of the Wu Jing Shen (Hun from the Liver, Shen from the Heart, Yi from the Spleen, Po from the Lungs, and Zhi from the Kidneys).
5. Bring the divine healing light up from your Lower Dantian through the Taiji Pole into the Yellow Court and combine it with the Qi of the Wu Jing Shen, Talismanic energy, and breath. Once these four energies have combined, exhale them out the mouth with the intention of the projected sound or spoken word.

6. The projected sound or spoken word should include the energetic thought and spirit projection of your Jing (Verbal) Speech, Qi (Mental) Speech, Shen (Single-Minded) Speech, and Dao (Divine) Speech. This projected word should also be combined with the mystic's Hypnotic Influence (audible and thought projection), which is initiated by the voice, attitude, tone, words, mannerism, appearance, and demeanor.

### USING BREATH INCANTATIONS FOR PROTECTION

There is an important relationship between sound, Qi, and creation. In the act of creation, (before anything manifests), there must first be the Divine Mind in which time, space, and energy exists as one single point. This dynamic convergence creates form. This is considered by the ancient Daoist priests to be the "seed of creation." Therefore, through the vehicle of the spoken word (or sound), the fusion of breath (Qi) impregnated with mind (Shen) brings sound.

There are several ways that a Breath Incantation can be used to protect the Daoist priest. Two of the more popular techniques used to energetically and spiritually protect the physically body are Single Sound Breath Incantations and Multiple Sound Breath Incantations, described as follows:

#### SINGLE SOUND BREATH INCANTATION

One advanced way of spiritual protection is to fill the priest's Wei Qi field with a particular divine incantation (sound or phrase), thereby allowing it to repel any and all incoming destructive negative energetic attacks. This technique especially works well against dark sorcery and psychic attacks coming from Spirit-Spell Incantations (incantations that summon and dispatch evil spirit entities to attack a victim). In ancient China, this technique was known as, "using the divine sound to combat a destructive sound."

- Begin by performing the 1-10 Meditation and Three Invocations (See *Daoist Magical Talismans* book). After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing your physical body, energetic body, and

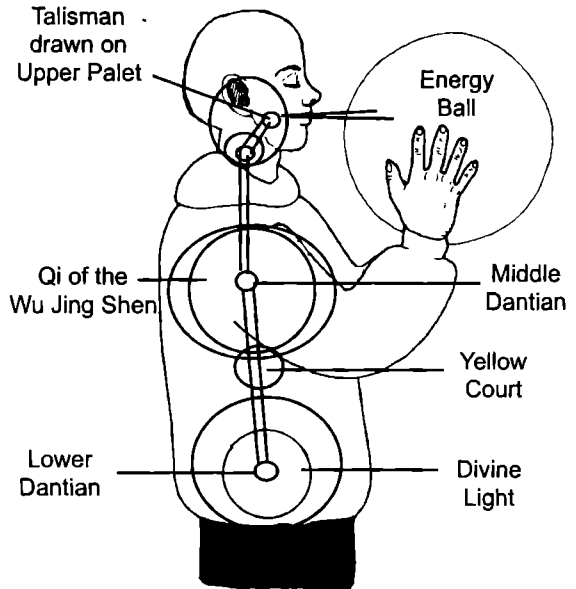


Figure 1.36. Direct the Lower Dantian Qi into the palm and imagine creating an energy ball of divine healing white light

spiritual body. Hold this image until you feel all three bodies completely full of the divine healing light.

- Next, reconnect with the Divine and imagine creating an Energy Ball between both hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the same height as the middle of the chest, fingers pointing upwards (Figure 1.36).
- 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 mantra in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Incantation or phrase used for spiritual protection. By emotionally focusing on the Incantation's specific energetic and spiritual powers, you ensure a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (whose image is now drawn on the top of the mouth at the upper soft pallet).

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

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

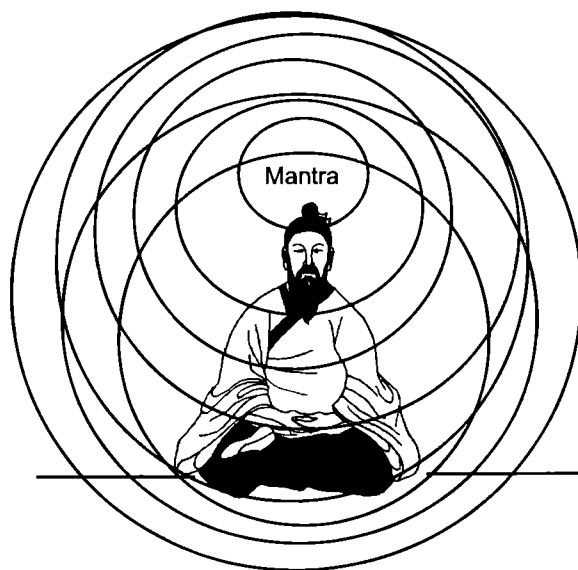


Figure 1.37. Fill the Wei Qi field with a particular Incantation and allow it to repel any incoming destructive negative energy

ball upwards in front of your Yintang (Third Eye area), releasing its light and power to expand outward, filling your three Wei Qi fields (Figure 1.37).

- Imagine and feel the divine light and power of the energy ball Incantation vibrating throughout your three Wei Qi fields, expanding light and sound vibration to the front, back, right, left, above, and beneath your body (protecting all six directions of space).
- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Incantation, until you feel the physical body slowly dissolve into this powerful energetic field of light and sound.

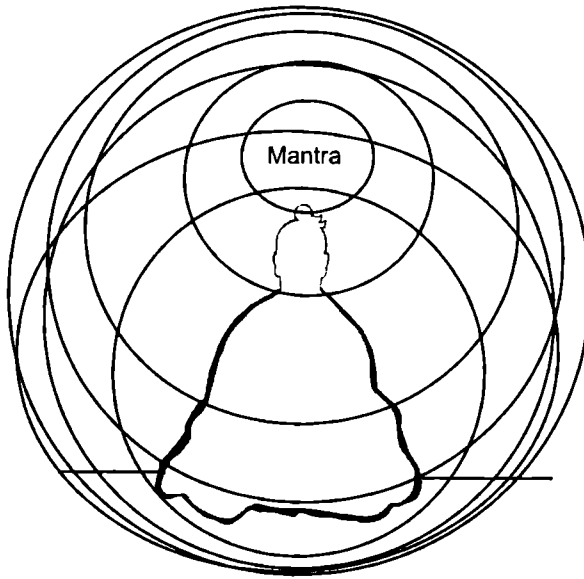


Figure 1.38. Imagine and feel the Physical, Energetic and Spiritual Bodies dissolving into the light and vibration of the Incantation, until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration.

- Next, feel your energetic body dissolve into this energetic field. Then finally, feel your spiritual body dissolve until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 1.38).

#### **MULTIPLE SOUND BREATH INCANTATION**

Another variation used to counter Spirit-Spell Incantations is to encircle the divine incantation (sound or phrase) in several energetic spheres

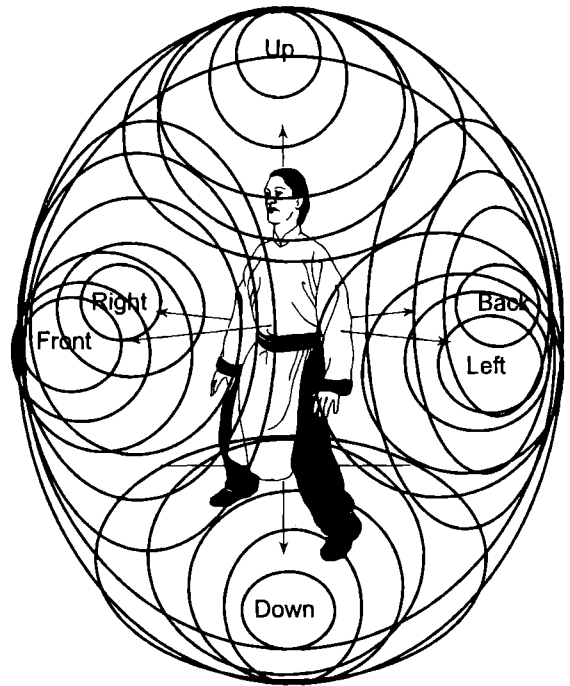


Figure 1.39. Fill the Wei Qi field with six energetic Breath Incantation orbs, allowing them to repel any incoming destructive negative energy

and place them in six directions, surrounding the Daoist priest's body. Each energetic orb resonates outward filling the priest's Wei Qi field. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multi-layered reciprocal vibrational field. This multilevel energetic field allows the priest the ability to be protected through the three Wei Qi fields and the six directions of space (Figure 1.39).



## IMPRINTING WITH INCANTATIONS

Everything that exists in nature is a part of the energy and the consciousness that formed it. Matter can be regarded as an extension of consciousness, or as a particular form that consciousness has assumed. Therefore in order to learn to materialize (create, mold, form), or dematerialize (dissolve, disperse) Qi and Shen through Hand Seals or Star Stepping, it is important for the priest to be able to create and imprint with magical words by first mastering the four primary properties of Qi. Once these are mastered, the priest will then be able to excel in effecting and manipulating the energetic and spiritual levels of vibrational patterns and forms. This will enable the priest to locate and materialize energy in order to strengthen deficient conditions or dematerialize energetic stagnations.

The Daoist priest will use the power of words in order to energetically Create (design, manifest and bring into existence), Imprint (effect and influence), Feel (perceive, examine and ascertain), and Activate (energize, vitalize and animate its energetic function). These four energetic actions are known as the Four Functional Properties of Energy.

### FOUR FUNCTIONAL PROPERTIES OF ENERGY

When molding and forming Qi, the ancient Daoist priests would utilize the four energetic actions for mastering the four primary properties of Qi: Create (Chuangzao), Feel (Ganjue), Imprint (Mingli), and Activate (Shi Huodong); described as follows (Figure 1.40):

- **Create (Chuangzao) - Forming the Energetic Blueprint:** The word "Chuangzao" translates as "to create," and it describes the Creative property of Qi. It refers to the production of the energetic form, as well as to the forces and energy associated with it. It makes life itself and the phenomena of materialization and dematerialization possible. Within the body, the Creative property of Qi is responsible for the construction, maintenance, and re-configuration of the body (i.e., electrons, cells, tissues). When materializing Qi, the Creative property of Qi is used to construct the energetic form: its shape, size, and texture (color, sound, solid, liquid, vapor or light).

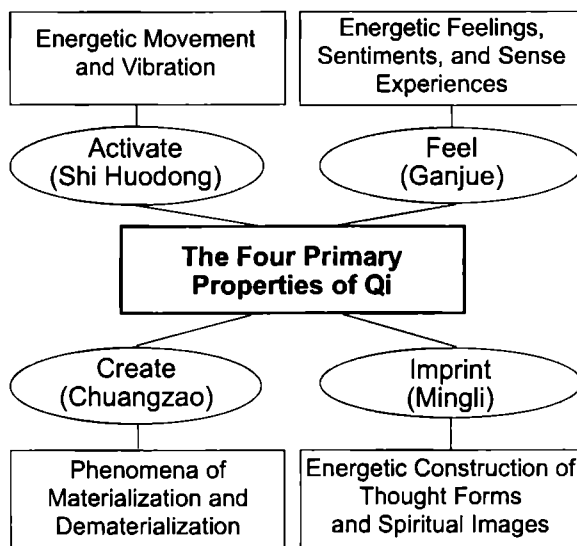


Figure 1.40. The Four Primary Properties of Qi

- **Feel (Ganjue) - The Sensate Property of Qi:** The word "Ganjue" translates as "to feel or sense," and it describes the aspect of "feeling" the energetic quality of the created item. It is considered the manifestation of the "sensory" aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it (hot, cold, heavy, light, etc.).

By mastering the Feeling aspect of Qi, the priest can energetically dissolve into the Wuji and experience every cell or particle of material existence; or feel the ebb and flow of the subtle energetic fields that permeate an individual's physical body (by dissolving into the spiritual matrix that exists in-between the individual's energetic particles and cells). Ganjue makes the priest's energetic feelings, sentiments, and sense experiences substantially real.

Within the body, the Feeling property of Qi makes it possible for an individual to enjoy the sensations of physical pleasure or suffer from physical pain. When materializing energy, the Feeling property of Qi allows the priest to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will

generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, expanded, contracted, vibrating, and spiralling).

- **Imprint (Mingli) - Tasking the Energetic Form:** The word “Mingli” translates as “to imprint,” and it describes the energetic aspect of imprinting and spiritually “inscribing” the priest’s intention into the energetic form. Mingli allows the energetic form to retain specific instructions and perform required tasks. Tasking is considered a type of encoding the energetic form, and it includes all energetic and spiritual forces associated with the thoughts, emotions, and intentions that have impregnated the created object (i.e., Tonify, Purge, Regulate, protect, destroy, bind, heal, etc.).

Imprinting makes the energetic construction of all thought forms and spiritual images possible. It is used after the priest has shaped the energetic form through visualization. When recording images, it is the “Imprinting” quality of energy that helps the priest to observe, memorize, and retain various shapes, sizes, and colors. Within the body, the Imprinting property of Qi makes it possible for every particle and cell of the body’s tissues to become energized and strengthened, and to maintain a specific energetic structure.

- **Activate (Shi Huodong) - Awakening the Vibrational Property of Qi:** The term “Shi Huodong” translates as “to activate,” and it is used as a term to describe the activity of formally “starting” the energetic and spiritual function of the Created object. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form, as well as the specific powers (or forces of energy) associated with that awakening.

The Activation of Qi is used as the means for transporting the priest’s projected energetic field. Within the body, the Activating property of Qi is responsible for all activities, both conscious (walking, physical coordinations, and eye movements) and unconscious (the energetic function of the circulatory system, respiratory system, vascular system, nervous system digestive system, etc.).

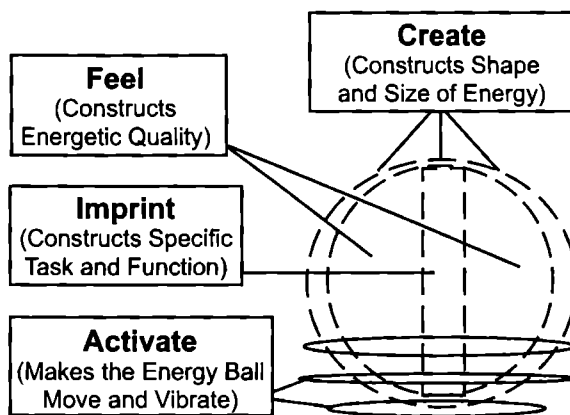


Figure 1.41. The Four Primary Properties of Qi Used to Create an Energy Ball

### CREATING, FEELING, IMPRINTING, AND ACTIVATING QI MEDITATION

The priest should master the Four Primary properties of Qi by practicing Shengong exercises that use powerful visual images. When creating an “Energy Ball,” for example, the priest will utilize all Four primary properties of Qi, described as follows (Figure 1.41):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the priest to feel and acknowledge the energetic quality contained within the energy ball, (Hot, Cold, heavy, light, vibrating, spiralling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi allows the priest the ability to impregnate the energy ball with a specific task or function (Tonify, Purge, Regulate, protect, destroy, bind, heal, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball’s vibrational movement, giving it life.

To assist the disciple in acquiring the skills needed for materializing Qi, the ancient Daoist masters would instruct the apprentice in “Imprinting and Feeling” Shengong meditations. The following is an example of an “Imprinting and Feeling” Shengong meditation:

1. **Create:** Begin from a seated posture, close your eyes and perform the “One Through

Ten" meditation (see Chinese Medical Qigong Therapy: Volume 3, Chapter 28). Connect with the Divine and imagine pulling an energetic cord into your right palm from the Heavens. Feel the divine energetic cord mold into a powerful luminous ball. Imagine a luminous ball of white light energy molding into the size of a tennis ball. This type of imagery exercises the Creative property of Qi.

2. **Feel:** Feel the weight of luminous ball of white light energy in your hand. Feel it alive, electrical, hot, and vibrating; feel it rolling around in your palm like liquid mercury. This will train you in mastering the Feeling property of Qi.
3. **Imprint:** Now that you have created an energetic form of thought, it can be imprinted with additional messages (tasked to perform specific functions like gathering Toxic Qi or rebuilding a diseased internal organ). The energy ball can be inserted into a specific internal organ inside a patient's body for Tonification or Purgation, or it can be used for long distance healing. You can also focus your mind on a patient who is suffering from a particular illness and send this ball of white light energy to cover the patient's entire body. The greater your ability to concentrate on the formation of this thought form, the stronger its therapeutic value. This type of creative imagery exercises the Imprinting property of Qi.

When utilizing this energetic modality for healing, it is important to realize that when divine light used to construct the energy ball, it will automatically fill the orb with healing light; this is considered the "Imprinting of the Divine's Creative property of Qi." This dynamic transformation initiated by the Divine Imprinting is necessary to alter the preexisting energetic pattern of the disease and change the patient's energetic fields.

4. **Activate:** Once the energy ball has been Created, its energetic power has been realized and felt, and its energetic form Imprinted with a specific "message," all that is left is to Activate its energetic function and give it life by giving it the mental command to begin.

## THOUGHTS, FEELINGS & ENERGETIC IMPRINTING

Thoughts and feelings have power; they are created through "Mind" and have shape, form, and energy. Thoughts can be felt; they have weight and color, can be expressed through different variations of light and vibration, and can be perceived or "seen" by those who possess psychic sight.

Our thoughts and feelings are energies that we project into the environment. These thought forms (projected from the conscious or subconscious) can assume a variety of shapes and colors, and differ from one another in form, energy, and power. Desires and emotions in their energetic thought forms can either be positive (as in sending a healing prayer) or negative (as in sending a curse).

The Imprinting of all Daoist Magical Hand Seals, Star Stepping, Magical Tools, etc. is accomplished through the use of the Four Functional Properties of Energy. When utilizing the Four Functional Properties of Energy, the priest most consider the purpose of the formed energetic object. It is important that the priest understand the exact reason for which the energetic object was created and its specific function; keeping these ideas in mind as a basis for maintaining and refining its energetic materialization.

## MATERIALIZING ENERGETIC MATTER

The key to mastering energetic materialization is in the priest's ability to concentrate and mold energetic matter. To materialize or dematerialize an object, the priest must first construct and energetically form it within his or her mind through undisturbed, intense concentration using the Creative and Feeling properties of Qi. The object must then be infused and charged with an energetic task (i.e., to tonify or disperse) with divine light, using the Imprinting property of Qi.

When an energy ball is Activated, it is then released or projected into an individual's tissues using the Activating property of Qi. For example, when an energy ball is created for the purpose of dissolving a tumor, the reaction within the tissues (once the energy ball is inserted), is considered the manifestation of the Activating property of Qi.

Every material form has its own vibratory pattern which regulates its existence. In order to mani-

fest or alter a specific energetic form, it is necessary for the priest to adjust his or her vibrational rate to correspond with the frequency of the energetic matter. This requires the priest to sometimes raise or lower his or her vibrational rate in order to resonate with the energetic form, thereby maintaining its existence after it has been materialized (or erasing its existence after it has been dematerialized).

- **Raising the Vibrational Rate:** Raising the vibrational rate allows the energetic field to become more subtle, faster, stronger, and brighter. To begin with, the priest must first relax his or her body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the priest to access the center of space and time. Next the priest will focus his or her intention on leading the vibrational rate of the focused item's energetic field through an ascending, prenatal progression (Jing - Qi - Shen - Wuji - Dao). This Shengong training includes enveloping the item and fusing with the gross material object, while simultaneously guiding and leading it through the various realms of matter towards the upper energetic realms of Qi, ending at the more subtle spiritual realms of Shen (Figure 1.42). Once the energetic shift is experienced, the priest will then begin to work according to his or her initial purpose.

- **Lowering the Vibrational Rate:** Lowering the vibrational rate allows the energetic field to become more slower, pronounced, and to take on form. To begin with, the priest must first relax his or her body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the priest to access the center of space and time. Next the priest will focus his or her intention on leading the vibrational rate of the focused items energetic field through a descending, postnatal progression (Dao - Wuji - Shen - Qi - Jing). This Shengong training includes enveloping the item and fusing it with the upper, more subtle realms of Shen, while simultaneously guiding and leading it through the various energetic fields, to the slower realms of gross matter. Once the energetic shift is experienced, the priest will then begin to work according to his or her initial purpose.

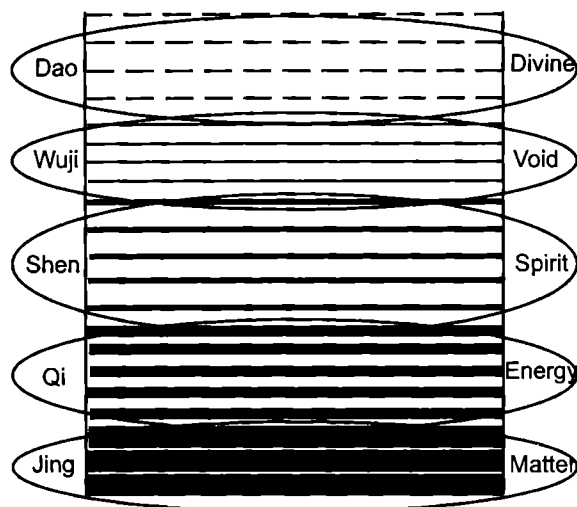


Figure 1.42. The Five Energetic Fields

### THREE TYPES OF CREATIVE ENERGETIC MATERIALIZATION

There are three types of creative energetic materialization: The Invisible and Tangible Energetic Form, The Visible but Intangible Energetic Form, and The Visible and Tangible Energetic Form (Figure 1.43).

#### 1. The Invisible and Tangible Energetic Form:

This type of materialization involves the construction of solid but invisible substances. It has the greatest force and potential when working within the three dimensional world of matter. This type of materialization allows the priest to disperse energetic stagnations and tonify deficient conditions that would normally require several months of conventional Western medical treatment.

In the Medical Qigong clinic, it is quite common for a patient to feel the doctor's hands moving inside his or her body, even though the doctor may be several feet away from the patient. One example of Invisible and Tangible Energetic Form is the physical sensations felt within the patient's tissues when a Qigong doctor is using the "Invisible Needle" Technique.

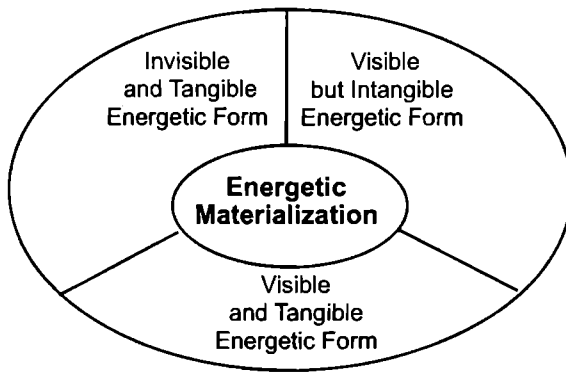


Figure 1.43. Three Types of Creative Energetic Materialization

Another example of Invisible and Tangible Energetic Form is experienced when a Qigong doctor purges grief from the patient's Lungs; the energetic composition of grief is invisible yet has a thick, slimy, tangible energetic form.

2. **The Visible but Intangible Energetic Form:** This type of materialization has no physical power to directly affect solid objects. One example of Visible but Intangible Energetic Forms are the energetic colors and visions that manifest within an individual's aura field, as well as specific energetic forms or spiritual

entities that can surround an individual's body or living space.

Visible but Intangible Energetic Forms can sometimes be spiritual images projected by a priest onto a individual's Subconscious Mind. These energetic images can be used to assist an individual in spiritual transformations and emotional growth, as well as to provide him or her with support in times of need.

Another example of this type of materialization can be when a priest is Soul Traveling (also known as astral projection). The priest who is Soul Traveling can appear to someone in a ghostly form (like a mist) to give encouragement. Although the image may appear to be as solid as matter, it is possible to pass a hand completely through it.

3. **The Visible and Tangible Energetic Form:** This type of materialization is solid and visible and requires advanced training in order to master its skill.

When Soul Traveling, for example, a priest can construct and materialize the image of a visible and tangible energetic form by simply lowering the vibrational rate of his or her Energy Body to such a degree that he or she can influence and move solid objects).

## ENCHANTMENT

Priests are frequently depicted as being able to seduce or control an individual by means of magical enchantments. An Enchantment (sometimes known as Bewitchment) is the state of being under the hypnotic influence of a magical charm or incantation. This type of hypnotic state influences an individual to the degree that the awareness of his or her surroundings diminish, while the awareness of the individual's internal processes, feelings, thoughts and images increase.

Certain words, tonality, expressions or movements can also be used to elicit and evoke within another person an internal experience which becomes a reality of its own. An enchantment of a magical spell can be attached (generally on a relatively-permanent basis) to a specific person, place, or thing, so that it alters that thing's physical, energetic, and spiritual qualities.

An enchantment with negative characteristics is usually referred to as a curse. Conversely, enchantments can also be spells used to deceive people, either by directly affecting their thoughts or by using some kind of projected illusion. Other forms of negative enchantments include deceiving people into believing that they have suffered a magical transformation (e.g., an energetic/spirit induced diseased state), or that the terrifying supernatural phenomena they are observing and/or experiencing is real. The victim's internal fear is what makes the field fertile for the implanting of destructive hypnotic suggestions, and can result in neurotic, psychotic, paranoid, and manic-depressive behavior.

An enchantment can also be used to manifest positive characteristics. It can shape and alter an individual's self-perceptions to the degree that they view the world in a "new," positive way. When the individual awakens from the trance state, he or she will then experience a new hope in life. This practice is seen in modern hypotherapy.

## TRANCE INDUCTION

A "trance" can be defined as "being lost in a state of mystical absorption." In reality, a trance is a natural phenomenon that can happen everyday, as people have a tendency to go into trance when they communicate with each other. In modern society, we are constantly surrounded by an ocean of projected sensory stimuli. This energetic bombardment tends to cause any normal individuals sensory perceptions to close down in order to maintain sanity. This sensory overload, energetically creates a disassociated emotional state, which in turn results in creating a vulnerable energetic field that can be easily imprinted upon.

In Daoist sorcery, a trance is considered to be the by-product of coming under the hypnotic power of an energetic field created from an Enchantment (sometimes known as Trance Induction). When initiated correctly, a Trance Induction can be imprinted and released into the environment from a magical charm, a spell, or an Incantation.

A skilled priest can use language, behavior, beliefs, and attitudes in order to guide an individual into a trance and coerce them to follow induced suggestions. When an Incantation is directed towards any person, place, or thing and constantly repeated, the process of "withdrawing the mind" from the senses begins. As the focus of the individual's mind continues to be directed onto the specific point of intention, his or her Qi and Shen begin to gather. Once the process of sense withdrawal is complete, the individual's mind can then be encouraged to hold on to and envelop the item of his or her focused intention. The spiritual, energetic, and physical fields of the item can now be used to influence the individual's thoughts, ideas, and feelings.

For centuries, ancient Daoists have believed that an individual could be influenced (both positively and negatively) through the utilization of a powerfully controlled Shen. This type of influence could either occur accidentally, or be directly initiated through focused intention. It entails the influ-

encing or controlling of the thoughts and actions of an individual by means of a using an audible command, or through the subtle insinuation of the desired thought. These types of suggestive and psychic influences allows the priest's conscious mind to initiate an effect upon the individual's subconscious mind and can be effectively used to re-patterning beliefs and actions.

In Daoist sorcery, there are generally three forms of psychic influence used to override an individuals defensive mechanisms, reprogram their belief, and initiate new energetic patterns; Audible Suggestive Influence, Thought Suggestive Influence and Hypnotic Suggestive Influence, described as follows:

### **AUDIBLE SUGGESTIVE INFLUENCE**

This is considered the first level of psychic influence, and it is initiated by the priest's voice, attitude, tone, words, mannerism, appearance, and demeanor. Before imprinting with Audible Suggestive Influence, it is important for the priest to first pay attention to the "way" the recipient expresses him or herself and to focus less to what the recipient is saying. By paying attention to the recipient's choice of words, the priest will uncover what the recipients conscious output system is (i.e., through unconscious visual, audible, or kinesthetic expression) at that current moment in time. Then, the next step is to "talk in his language." An audible individual will respond quickly, a visual individual needs time to construct pictures, and a kinesthetic individual will feel that the priest is cold and unfeeling if he or she does not make physical contact and sits or stands too far away.

If the individual's mind receives and accepts as truth the priest's words and affirmations, the recipient will then change specific internal patterns and begin acting in accordance to the degree of his or her receptivity. The verbal suggestion is often necessary in order to initiate a deep impression on the subconscious mind and cause the individual to accept the new belief pattern. This type of audible suggestive influence becomes even more powerful and gains additional influence by having the individual repeat the audible affirmations or suggestions.

Traditionally, once the individual mastered

the way of vibrating names, words, or phrases of power, he or she was then taught how to employ them in the use of the "commanding voice," which allows the "speaking intention" of Audible Suggestive Influence to be effective. The "commanding voice" is vibrated from the Lower Dantian in a deep forceful tone (either audible or inaudible) with an open throat. It affects the mind on the subconscious level (below the level of conscious thought) and can cause individuals to immediately react without understanding why. It is for this reason (the ability to implant thoughts and commands directly into another's subconscious mind) that the power of the commanding voice is kept from the general public, and given only to those life is devoted towards the divine and healing the suffering of humanity.

When initiating an Audible Suggestive Influence, it is important that the individual receiving the energetic input maintain a receptive state of mind for the interaction to be considered successful. In order to increase the potential for success, it is important that the priest to constantly monitor the recipient's receptivity. Always focus and direct the mind's attention to initiate the specific repetitions of certain keywords that positively stimulate the recipient's conscious and subconscious mind. When initiating this type of auto-suggestion, there are three primary things that the priest must monitor. These three things are the Individual's Receptivity, Focused Attention, and Repetition, described as follows (Figure 1.44):

- **The Individual's Receptivity:** When performing any type of Audible Suggestive Influence, it is imperative that the recipient maintain a quiet, relaxed, and peacefully receptive attitude. A certain percent of the effectiveness of this type of interaction depends on the degree of receptivity in the recipient's conscious and subconscious mind.
- It is important to note that people do not passively "register" the sentences uttered by a speaker. Instead they hear what they expect to hear, actively reconstructing both the sounds and syntax of the words in accordance with their own internal needs, wants, and expectations.
- **Focused Attention:** Trance induction can be produced not only through words, but also through facial expressions, body postures,

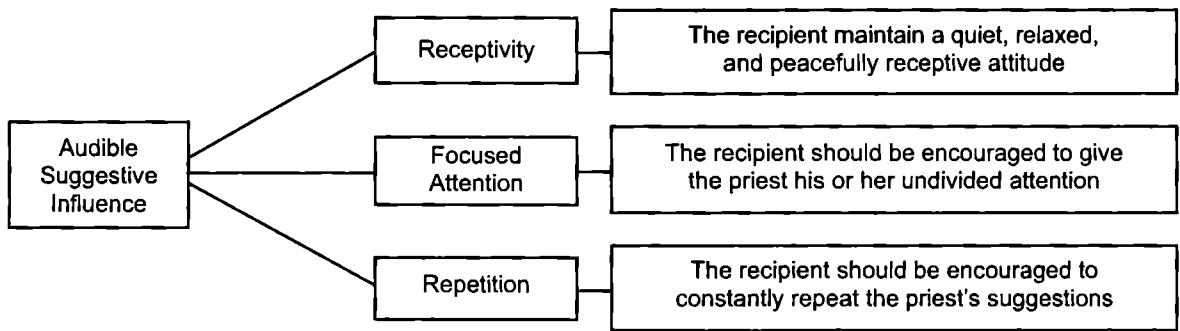


Figure 1.44. The three primary things that the priest must monitor when initiating Auto-Suggestion

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

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

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

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

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

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

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

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

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



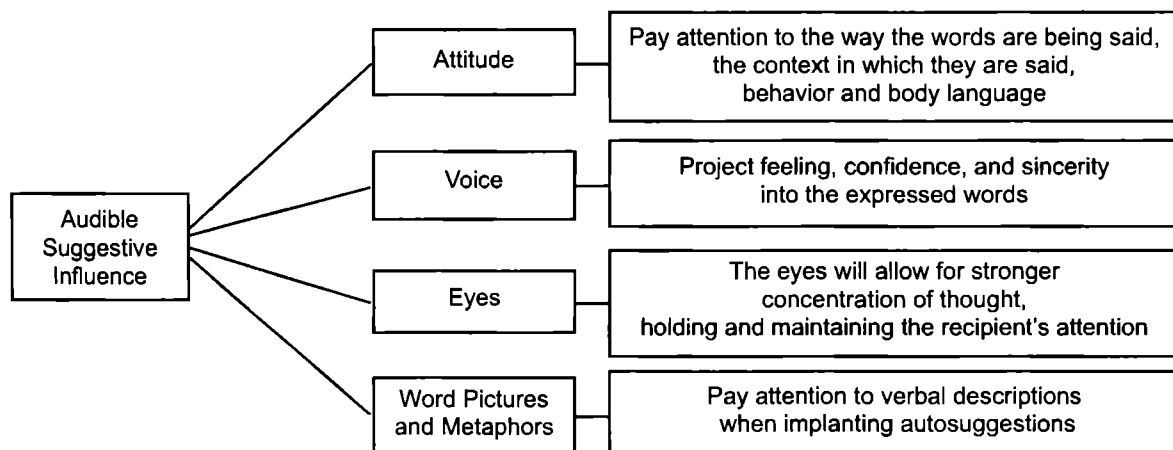


Figure 1.45. The four points of attention used in order to deepen the energetic and spiritual imprinting on the recipient's conscious and subconscious mind

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

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

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

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

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

When using a Word Picture to induce a

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

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

### THOUGHT SUGGESTIVE INFLUENCE

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

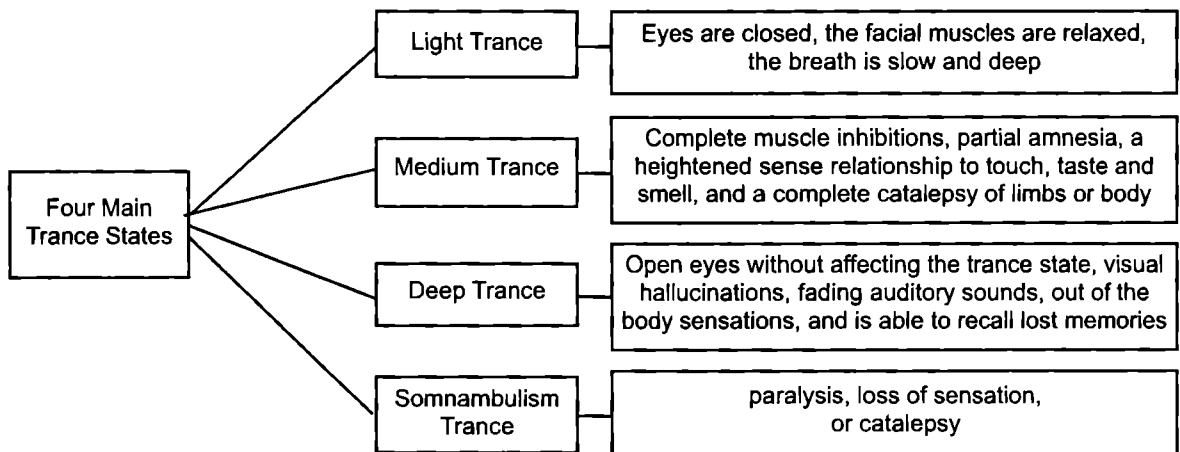


Figure 1.46. There are four main trance states induced by "hypnotic suggestion" that an individual can experience

### PROJECTING HYPNOTIC SUGGESTIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

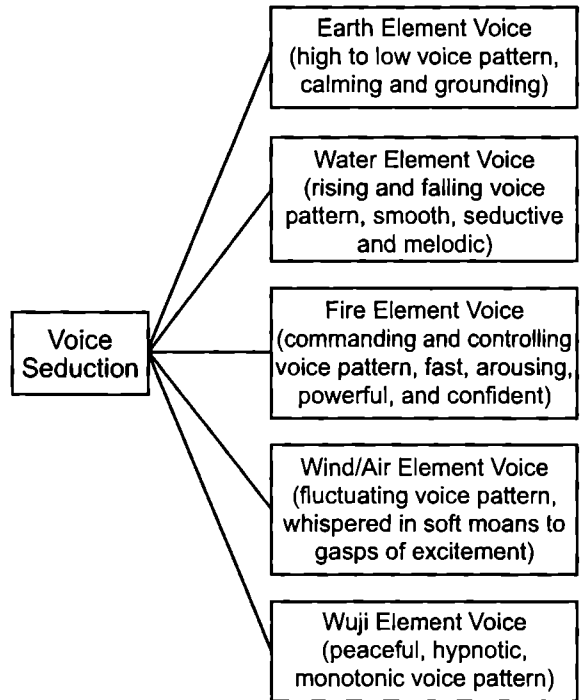


Figure 1.47. The seductive patterns of the voice

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

#### FOUR STAGES USED TO INDUCE TRANCE

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

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

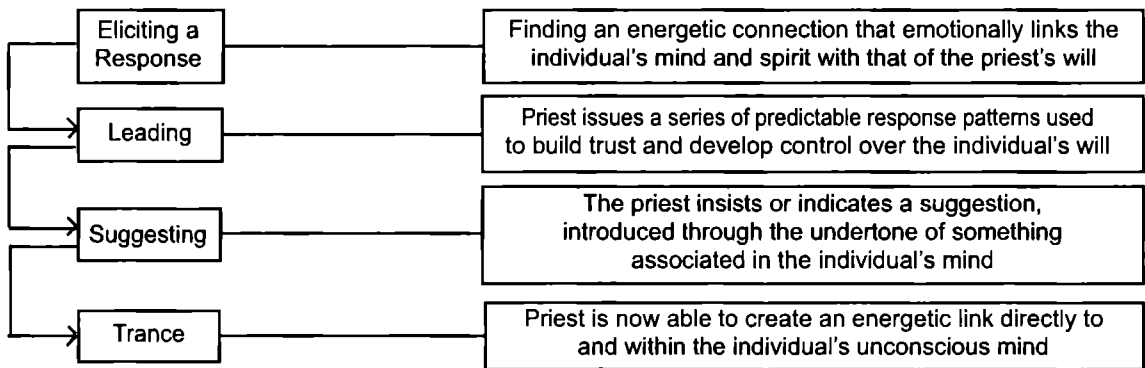


Figure 1.48. The four stages used to lead an individual into trance

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

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

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

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

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

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

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

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

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

## TRAINING THE BODY SECRET

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

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

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

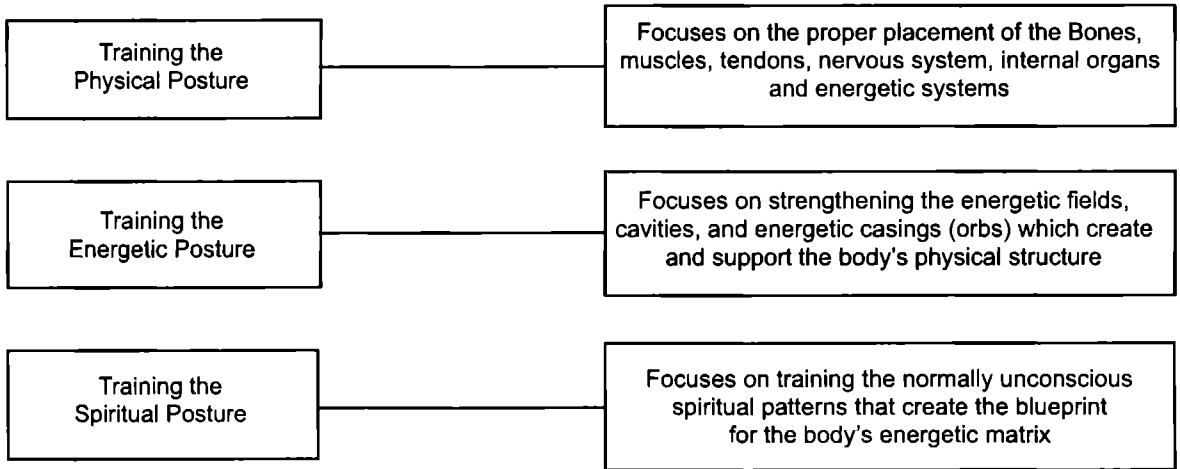


Figure 1.49. Training The Three Types of Posture

## THE THREE TYPES OF POSTURE

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

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

# DAOIST MAGICAL HAND SEAL TRAINING

## THE HISTORY TO HAND SEALS

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

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

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

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

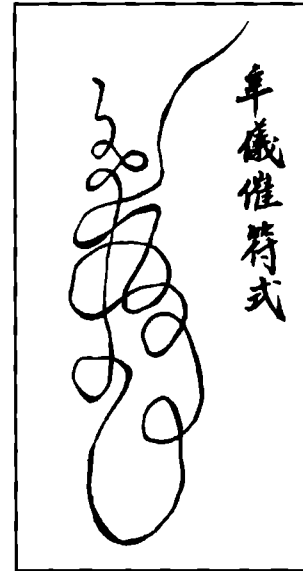


Figure 1.50. The Jia-Wu Appearing Talisman (This special magic seal pattern is used for summon the Spirit General Xiao Lie to appear at the altar. It reveals the intricate dance pattern required to bring this dreaded spirit entity into manifestation.)

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

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

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



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

### DAOIST HAND SEALS

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

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

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

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

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

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

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

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

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

## TYPES OF HAND SEALS

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

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

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

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

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

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

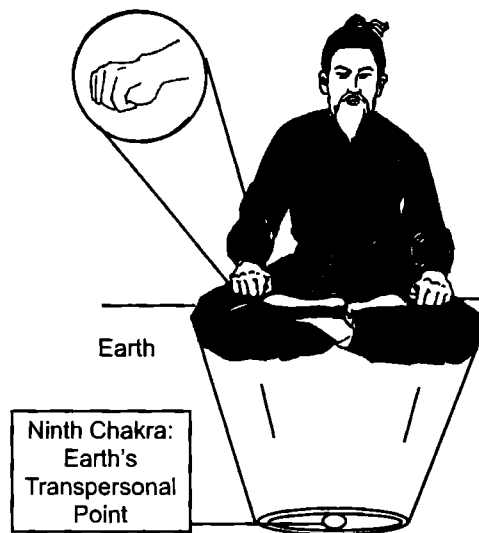


Figure 1.51. Ancient Daoist Single Hand Seal (One Handed Earth Mudras) used for Rooting the body's energetic field into the Ninth Chakra: the Earth's Transpersonal Point located under the ground.

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

### SPECIFIC FUNCTIONS OF THE HAND SEALS

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

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

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

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

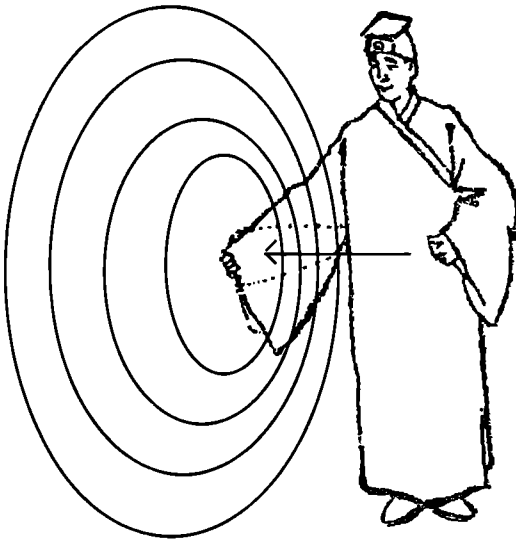


Figure 1.52. In the "Three Fans Technique," the "Second Fan" moves towards the right in order to create the "Auspicious Qi."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### ESOTERIC STUDY AND TRAINING

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

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

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

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

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

## HAND SEAL PREPARATION

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

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

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

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

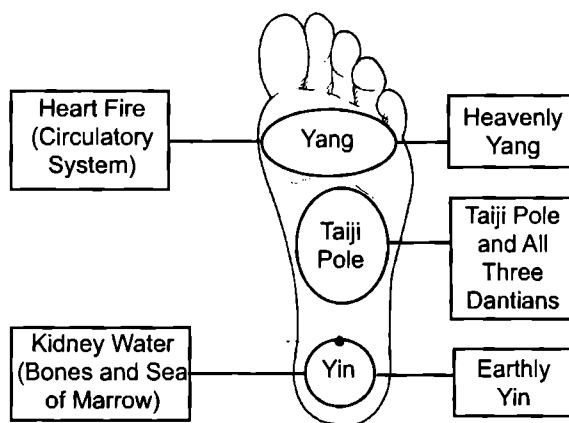


Figure 1.53. The Bottom of the Foot

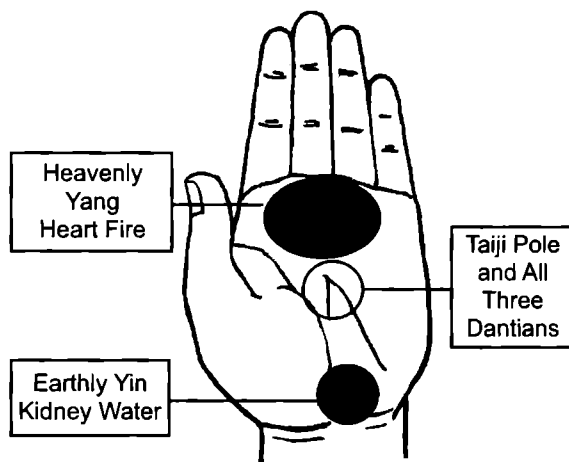


Figure 1.54. The Center of the Palm

the energy forward or backwards (Figure 1.53).

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

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

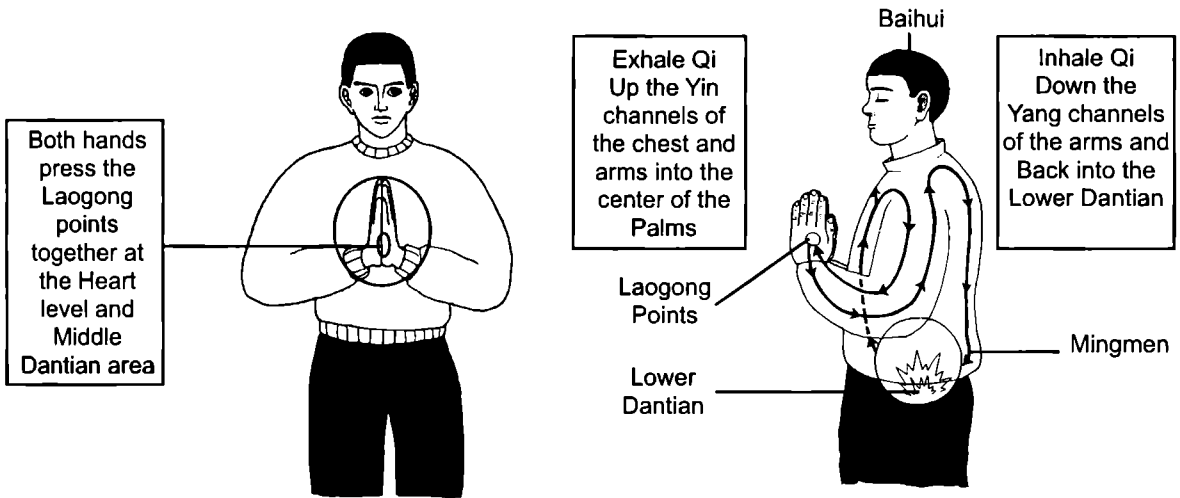


Figure 1.55. Buddhist Greeting Hand Seal

## BUDDHIST GREETING HAND SEAL

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

## HEAVEN AND EARTH HAND SEAL

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

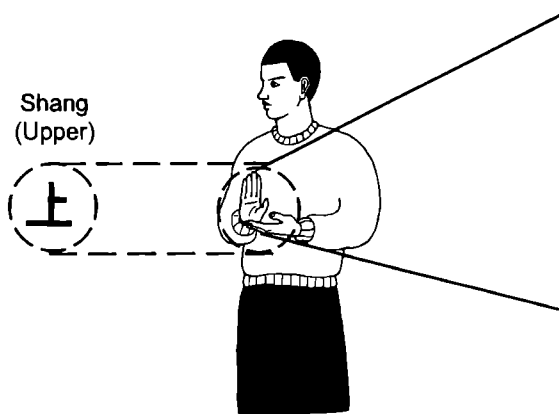


Figure 1.56. Heaven and Earth Hand Seal

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

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



## METHODS OF ACTIVATING HANDED SEALS

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

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

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

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

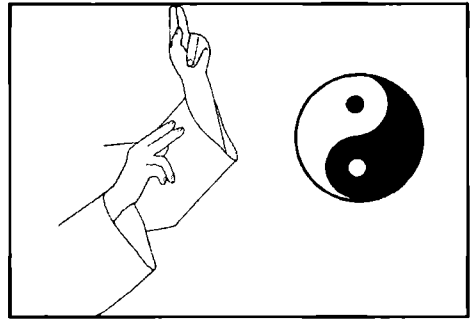


Figure 1.57. The priest uses his right hand Sword Fingers Hand Seal to draw the image of a Taiji Symbol in front of his chest.



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



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



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

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

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

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

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

### Activating the Jade Crease (Stage One)

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

### Activating the Jade Crease (Stage Two)

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



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

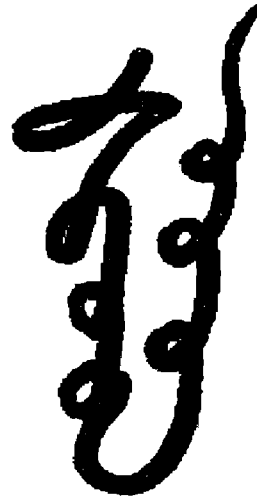


Figure 1.62. The priest will draw the "Reverse Fragrant Cloud Seal Character" in the air.

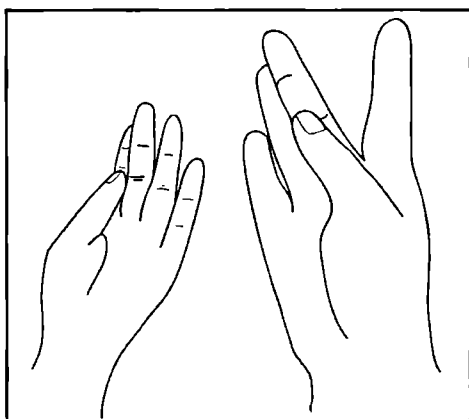


Figure 1.63. Both of the priests palms will face upward, with his thumbs still touching the Jade Crease points.

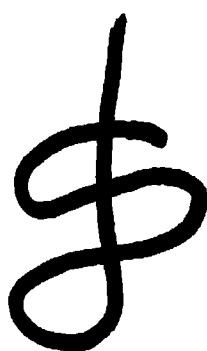


Figure 1.64. The left hand will draw the following secret pattern, rotate three times, and rest at the Lower Dantian



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

### Activating the Jade Crease (Stage Three)

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

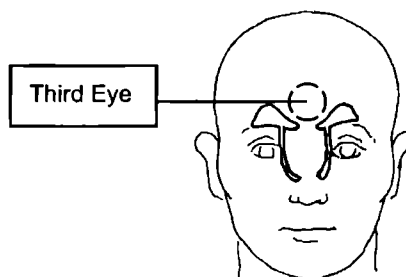


Figure 1.66. Both of the priests thumbs will press the Third Eye point and emit Qi into the Crystal Chamber.

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

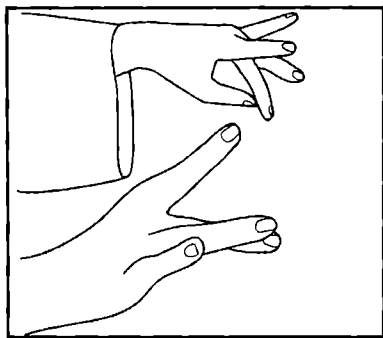


Figure 1.67. Both of the priests palms will face downward, with his thumbs touching the Ding Heavenly Stem Crease points.

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

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

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

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

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

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

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

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



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



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

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

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

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

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

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

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

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

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

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

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

# DOUBLE HANDED SEALS

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

## FORMING THE BA GUA HAND SEALS

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

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

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



Figure 1.70. Yin and Yang Yao Trigram

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

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

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

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

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

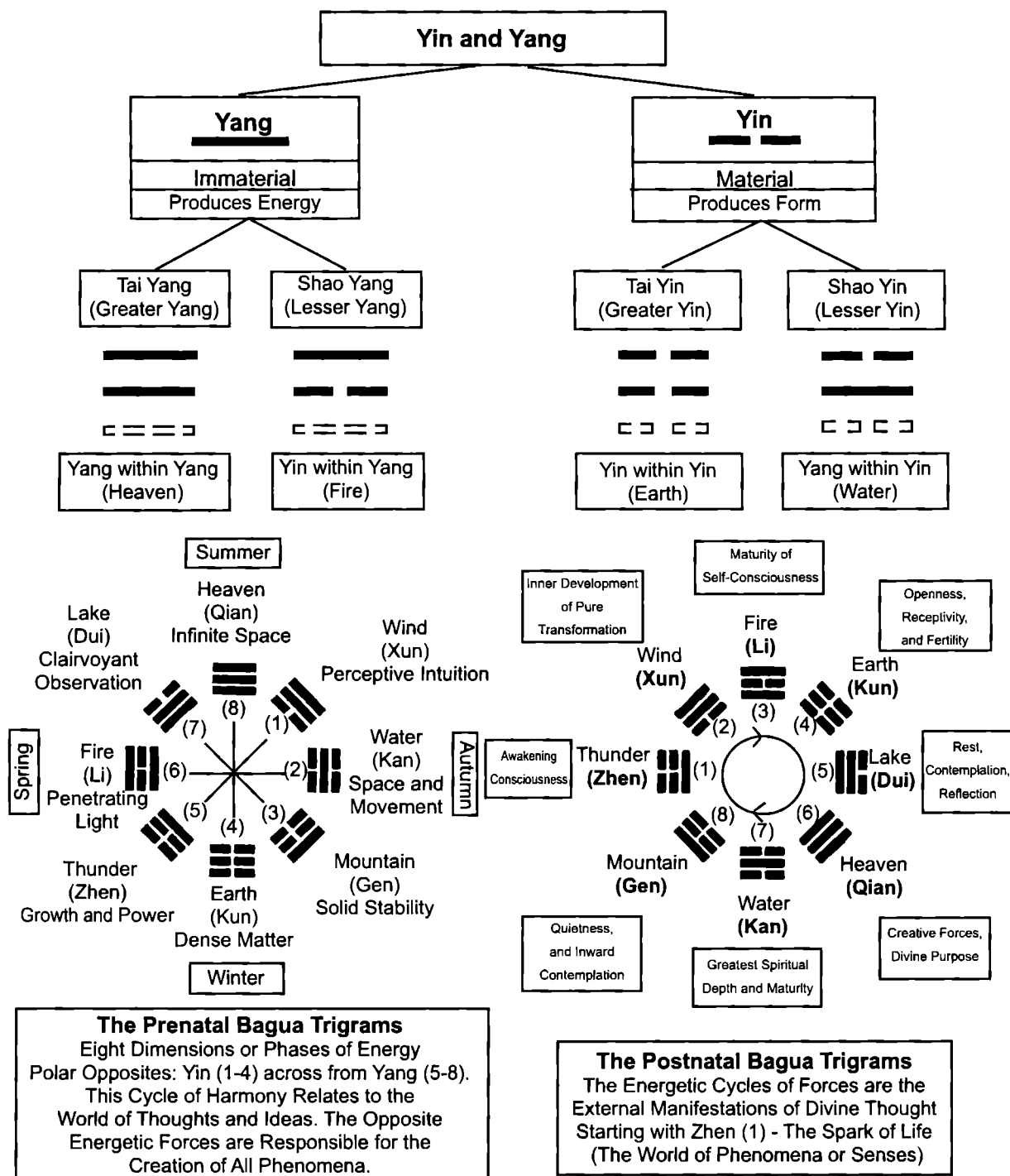


Figure 1.71. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory).

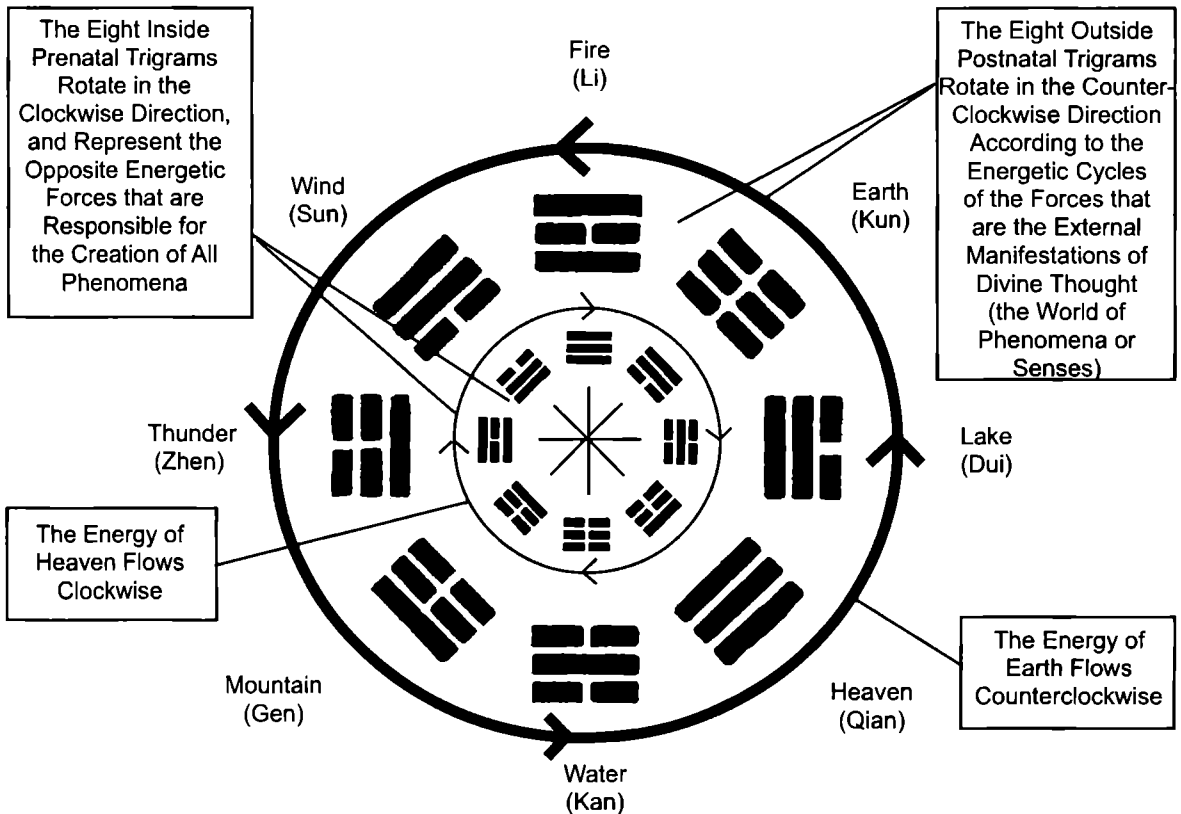


Figure 1.72. The Ancient Chinese Yi-Jing Hologram Structure of the Eight Trigrams in relationship to the Sixty-Four Hexagrams

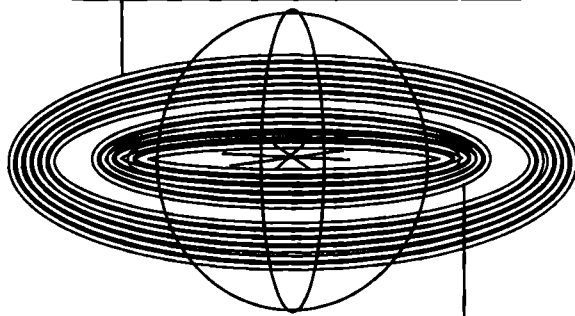
While experiencing the energetic field and infinite space of the Wuji, completely surround your physical, energetic and spiritual body with the Prenatal and Postnatal Bagua Trigram formations (which will eventually combine to form the sixty-four hexagrams of the Yi-Jing). First surrounds your body with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

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

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

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

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



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

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

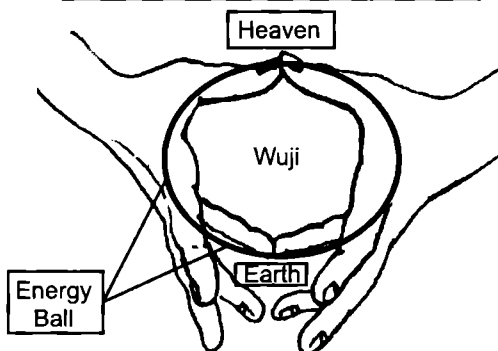


Figure 1.74. Bagua "Energy Ball" Hand Position

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

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

## EIGHT TRIGRAM DOUBLE-HAND SEALS FOR GATHERING POWER

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

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

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

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

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



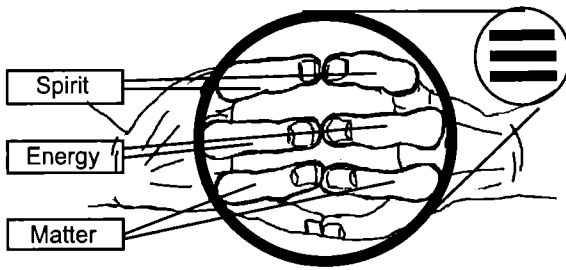


Figure 1.75. Ancient Daoist Hand Seal for Qian (Complete Yang, Heaven, Sky, Creativity, Strength and Power, Activity, Immaterial, Universal, Formless, Energy, Infinite Space). This Hand Seal is used by the Daoist Priest to increase personal power by fusing energetic powers of all three Treasures (Heaven, Earth and Man) into his or her body. This Trigram is also used to dissolve into the infinite space of the Sun, Moon and Star constellations

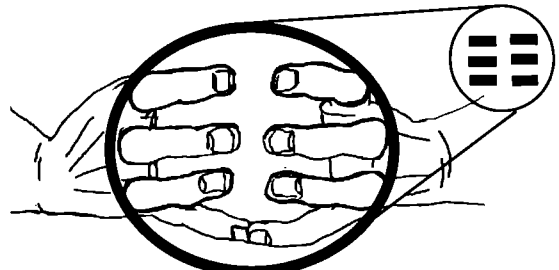


Figure 1.76. Ancient Daoist Hand Seal for Kun (Complete Yin, Earth, Yielding, Receptive, Passivity, Material, Universal, Form, Dense Matter). This Hand Seal is used by the Daoist Priest to create density and solid mass. Because it is constructed with three Yin Yaos, this Trigram is also used to assist the priest in obtaining a deeper state of receptivity. The Kun Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Earth Element

3. Each of the eight configurations can be developed and formed through the combined effort of the middle six fingers, depending on the specific needs of the individual. After a significant amount of energy has accumulated between the palms, then arrange the middle six fingers to form the intended Bagua Trigram. By touching and connecting the middle six fingers, it is possible to create any of the various Bagua Trigram formations and initiate the energetic fields of these various powers. Each specific configuration acts as a template for conjuring, creating, absorbing or generating energy, described as follows:

- **Ancient Daoist Hand Seal for Qian (Heaven, Sky, Creativity, Strength and Power):** This Hand Seal is used by the Daoist Priest to increase personal power by fusing energetic powers of all three Treasures (Heaven, Earth and Man) into his or her body. This Trigram is also used to dissolve into the infinite space of the Sun, Moon and Star constellations (Figure 1.75).

- **Ancient Daoist Hand Seal for Kun (Earth, Yielding, Receptive and Dense):** This Hand Seal is used by the Daoist Priest to create density and solid mass. Because it is constructed with three Yin Yaos, this Trigram is also used to assist the priest in obtaining a deeper state of receptivity. The Kun Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Earth Element (Figure 1.76).
- **Ancient Daoist Hand Seal for Zhen (Thunder, Movement and Growth):** This Hand Seal is used by the Daoist Priest to gather and control thunder and lightning, as well as to create earthquakes. This Trigram is also used to facilitate spiritual growth (Figure 1.77).
- **Ancient Daoist Hand Seal for Sun (Wind and Air, Penetrating and Sensitivity):** This Hand Seal is used by the Daoist Priest to gather or create Wind in order to bring or remove clouds, rain, snow, hail and tornados. The Sun Trigram is considered to be the primary Hand

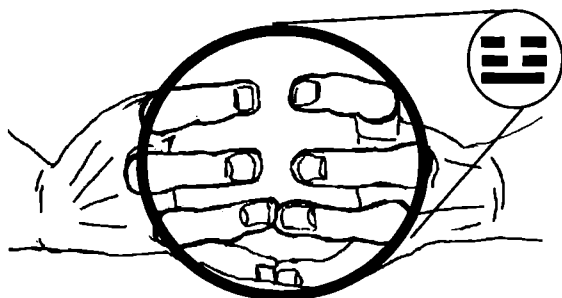


Figure 1.77. Ancient Daoist Hand Seal for Zhen (Strong Yang, Thunder, Exciting, Impetus, Vitality, Organic, Movement, Fertilization, Growth and Power). This Hand Seal is used by the Daoist Priest to gather and control thunder and lightning, as well as to create earthquakes. This Trigram is also used to facilitate spiritual growth

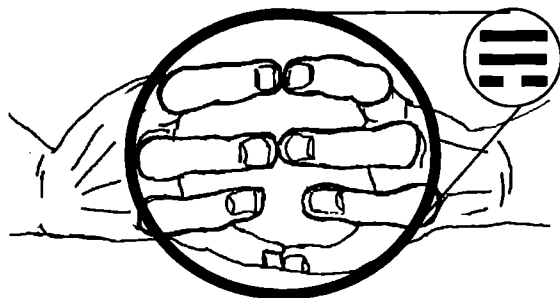


Figure 1.78. Ancient Daoist Hand Seal for Sun (Strong Yin, Wind and Air, Penetrating, Sensitivity, Assimilation, Pervasiveness, Organic, Gaseous, Perceptive Intuition). This Hand Seal is used by the Daoist Priest to gather or create Wind in order to bring or remove clouds, rain, snow, hail and tornados. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Wind/Air Element

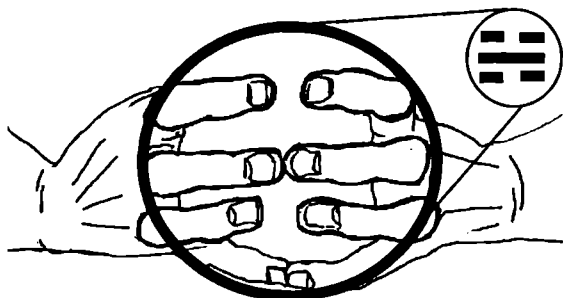


Figure 1.79. Ancient Daoist Hand Seal for Kan (Middle Yang, Water, Dark, Formless, Lunar Forces, Elementary, Cold, Fluid, Space and Movement). This Hand Seal is used by the Daoist Priest to create coldness and darkness (in order to enter into the "shadow world"). This Trigram is also used to assist the priest in obtaining an evasive state of formlessness. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Water Element

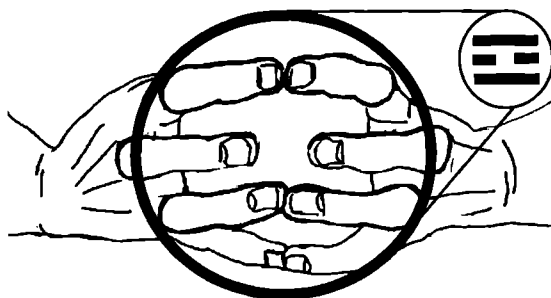


Figure 1.80. Ancient Daoist Hand Seal for Li (Middle Yin, Fire, Bright, Formed, Solar Forces, Elementary, Heat, Incandescence, Penetrating Light). This Hand Seal is used by the Daoist Priest to create fire, heat and light. The Li Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Fire Element

Seal used for connecting with the energetic realm of the Wind / Air Element (Figure 1.78).

- **Ancient Daoist Hand Seal for Kan (Water, Formless Fluid and Coldness):** This Hand Seal is used by the Daoist Priest to create coldness and darkness (in order to enter into the "shadow world"). This Trigram is also used to assist the priest in obtaining an evasive state of formlessness. The Kan Trigram is

considered to be the primary Hand Seal used for connecting with the energetic realm of the Water Element (Figure 1.79).

- **Ancient Daoist Hand Seal for Li (Fire, Heat and Light):** This Hand Seal is used by the Daoist Priest to create fire, heat and light. The Li Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Fire Element (Figure 1.80).

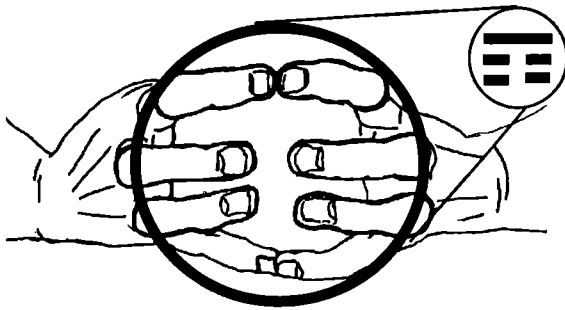


Figure 1.81. Ancient Daoist Hand Seal for Gen (Lesser Yang, Mountain, Tranquil and Quiescent, Steady, Heaviness, Inertia, Inorganic, Resistance, Solid Stability). This Hand Seal is used by the Daoist Priest to create stillness and peace of mind. This Trigram is also used to facilitate deeper states of spiritual quiescence

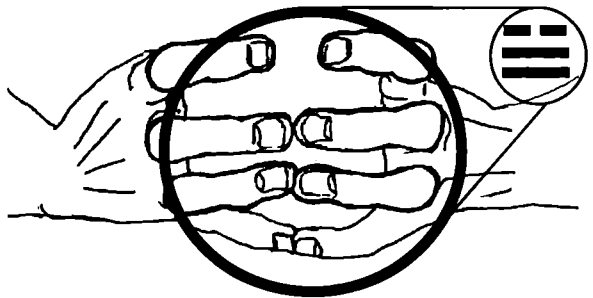


Figure 1.82. Ancient Daoist Hand Seal for Dui (Lesser Yin, Lake, Mist, or Rain, Reflective, Weightless, Evaporation, Inorganic, Changeability, Clairvoyant Observation). This Hand Seal is used by the Daoist Priest to create or gather mist, fog or rain. This Trigram is also used to dissolve into the infinite space of the mist or fog in order to observe people and places

- **Ancient Daoist Hand Seal for Gen (Mountain, Solid, Tranquil and Quiescent):** This Hand Seal is used by the Daoist Priest to create stillness and peace of mind. This Trigram is also used to facilitate deeper states of spiritual quiescence (Figure 1.81).
- **Ancient Daoist Hand Seal for Dui (Mist or Rain, Reflection and Observation):** This Hand Seal is used by the Daoist Priest to create or gather mist, fog or rain. This Trigram is also used to dissolve into the infinite space of the mist or fog in order to observe people and places (Figure 1.82).

#### ADVANCED BAGUA DOUBLE HAND SEAL

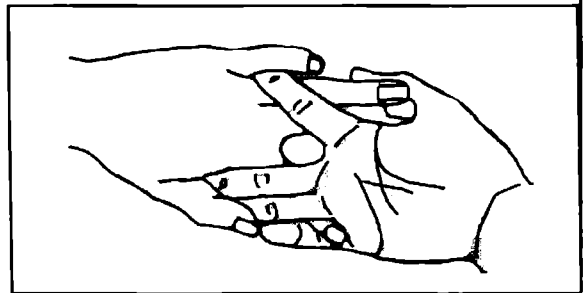
The following Bagua Hand Seal (also known as the Ghost Eye and Third Eye Hand Seal) is sometimes used when constructing magical talismans (Figure 1.83). It corresponds to summoning and imprinting the magical powers of the entire Eight Trigrams.

The priest's right hand is placed above his left hand, and the fingers are intertwined to the degree that the little fingers hook the index fingers.

An incantation is spoken and the energy is transferred into the yellow paper of the talisman.

This advance Hand Seal requires much dexterity of the fingers to form and it is traditionally taught much later in training.

Figure 1.83. Advanced Bagua Double Hand Seal (aka Ghost Eye and Third Eye Hand Seal). This Advanced Bagua Double Hand Seal is sometimes used when constructing magical talismans. The priest's right hand is placed above his left hand, and the fingers are intertwined to the degree that the little fingers hook the index fingers.



### THREE DANTIAN DOUBLE HAND SEALS

These Double Hand Seals require the Daoist priest to use the energetic finger combinations of both hands in order to stimulate the Three Dantians. In these particular Mudras, both hands are united to form a powerful energetically focused union, similar to two streams combining to form a mighty river. The following are examples of popular Double-Handed Mudras used to energize, stimulate and focus energy into each of the Three Dantians.

#### STIMULATING THE LOWER DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Lower Dantian and is normally practiced for the transformational stage of changing the Kidney Jing into Kidney Qi, and filling the Sea of Marrow. This energetic stimulation and transformation is also known to increase the individual's intellect, willpower, bravery, determination and courage (Figure 1.84).

#### STIMULATING THE MIDDLE DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Middle Dantian, and is traditionally practiced in order to stimulate the transformation of Qi to Shen occurring within the inner chambers of the Yellow Court and Middle Dantian. This energetic stimulation and transformation is also known to increase the energy to the individual's Lungs, Heart and thymus gland, and is sometimes known as the "Lotus Flower" Hand Seal (Figure 1.85).

#### STIMULATING THE UPPER DANTIAN:

This Double-Handed Mudra is traditionally practiced in either a sitting or standing posture. This specific hand posture is used to stimulate the individual's Upper Dantian, and is traditionally practiced in order to stimulate the transformation of Shen to Wuji. This energetic stimulation and transformation is also used to develop the student's Yintang (Third Eye), and to increase his or her psychic abilities (Figure 1.86).

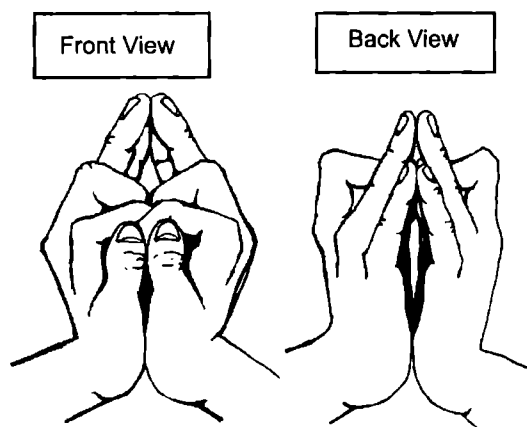


Figure 1.84. Lower Dantian Hand Position

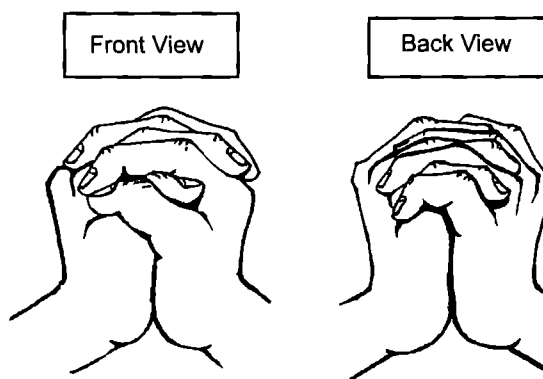


Figure 1.85. Middle Dantian Hand Position

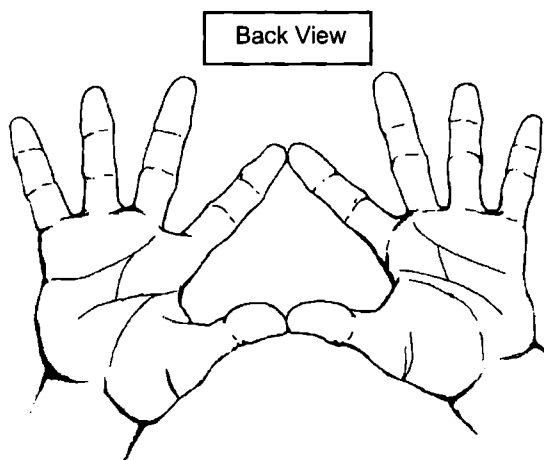


Figure 1.86. Upper Dantian Hand Position

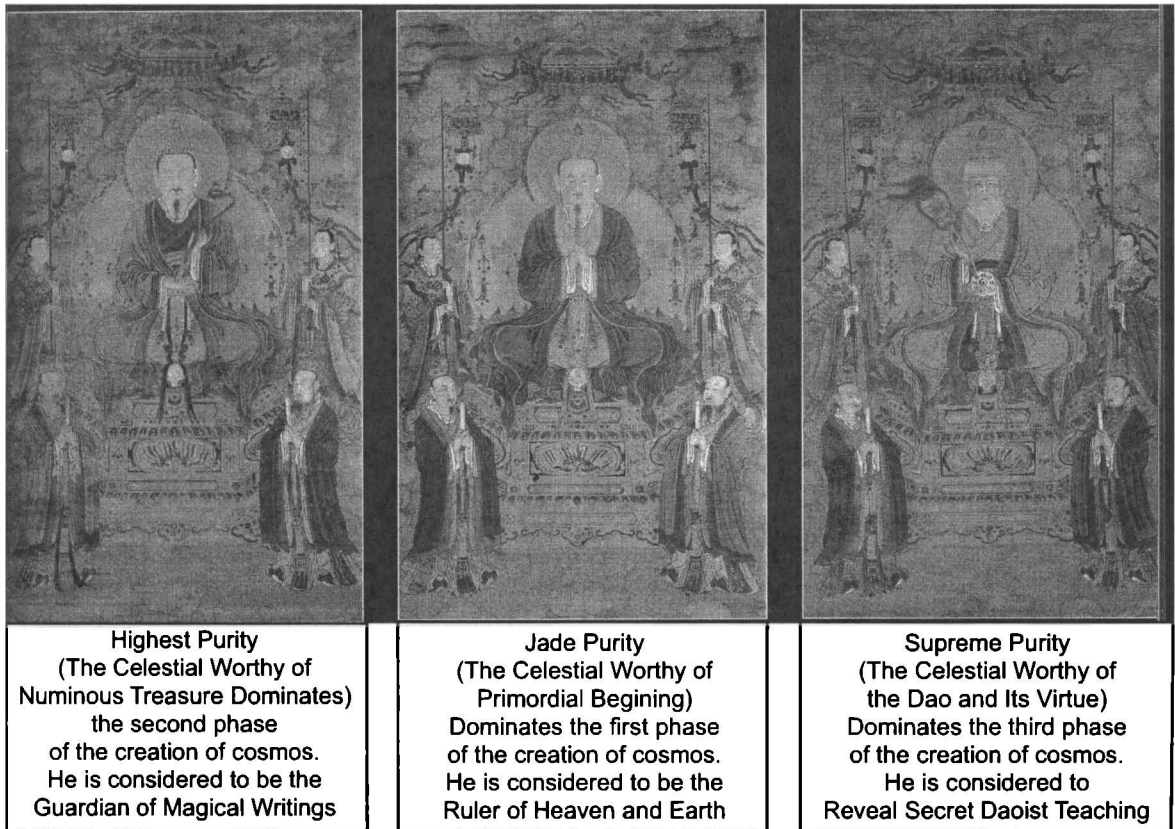


Figure 1.87. "Three Pure Ones"

## HAND SEALS AND RITUALS

There are certain Hand Seals that are used in the Zheng Yi Daoist rituals for communing with the three major types of Celestial Immortals: The Perfected Immortals of Anterior Heaven, The Patriarchs (sometimes called Missionaries) and The Celestial Generals. There are also specific Animal Hand Seals and Magical Instrument Hand Seals that are used for invocation of the various Perfected Immortals of Anterior Heaven.

### HAND SEALS RELATED TO THE PERFECTED IMMORTALS OF ANTERIOR HEAVEN

The finger gestures used in these Hand Seals are sometimes related to the worship of or communion with the three Daoist immortal gods, known as the "Three Pure Ones" (Figure 1.87). 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. Connection to these upper celestial realms is initiated via the utilization of either the Jade Emperor Hand Seal, Highest Emperor Hand Seal, or Supreme Emperor Hand Seals. These magical Hand Seals are formed when the Daoist priest offers ritual "Report" petitions, commands the Celestial Martial Generals and their horses, and when commanding the "God of Plague" (the Emperor of the North). These Three Immortal Gods also represent the three different Zheng Yi Daoist branches and their powers. The corresponding Hand Seals are described as follows (Figure 1.88):

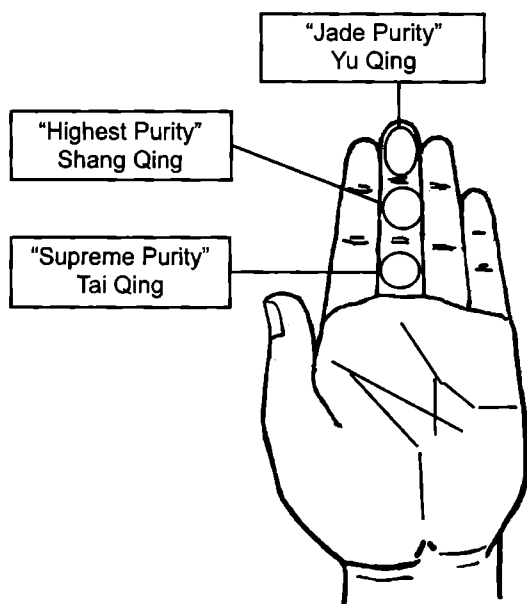


Figure 1.88. The "Three Pure Ones" Hand Seals.

- **Yu Qing (Jade Purity) Hand Seal:** This finger gesture is applied at the last (third) joint of the middle finger in order to invoke Jade Clarity Celestial Soldiers (spirit warriors) and their horses. The pinching of the nail on the middle finger is also used when inquiring of illnesses.
- **Shang Qing (Highest Purity) Hand Seal:** This finger gesture is generally applied at the second joint of the middle finger in order to invoke Highest Clarity Celestial Soldiers (spirit warriors) and their horses.
- **Tai Qing (Supreme Purity) Hand Seal:** This finger gesture is applied at the first joint of the middle finger in order to invoke Supreme Clarity Celestial Soldiers (spirit warriors) and their horses.

In Zheng Yi Daoist magic rituals performed to give honor the Three Pure Ones, when placing incense into the incense burner, the alignment of the finger position changes (Figure 1.89). This is traditional used in order to reflect the sitting positions of the three celestial gods (refer back to Figure 1.87).

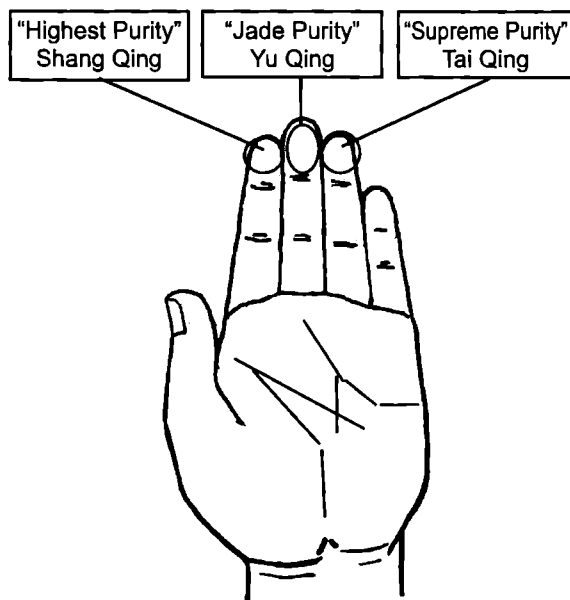


Figure 1.89. The "Three Pure Ones" Hand Seals.

### ANIMAL HAND SEALS

Sometimes the Hand Seals related to the Perfected Immortals of Anterior Heaven are not directly called by the celestial names of the deities, but are instead represented by the images of their celestial animals (e.g., horses, cranes, tigers, dragons, lions, pigs, frogs, etc.) or magical instruments (e.g., immortal swords, golden bridges, golden lights, jade rings, etc.). For example, during the "Refinement and Salvation" ritual, when the Supreme Oneness Lord of Heaven is invited to descend to the altar, the ritual master forms the finger gestures of the Lion Double Hand Seal. As the two palms are crossed, the thumb of the left hand folds while the other nine fingers remain straight. These extended fingers represent nine horses for the Supreme Oneness Lord of Heaven to ride to the altar.

There are also various finger gestures used for symbolizing the spiritual power of the Big Dipper descending to the Earth and energetically covering (or filling) the body of the disciple. For example, the Immortal Mother of the Big Dipper often sits on a lotus (Figure 1.90), and the divine animal that draws her carriage is named the



Figure 1.90. The Immortal Mother of the Big Dipper

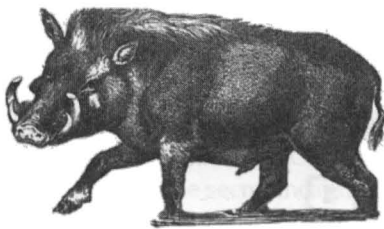


Figure 1.91. The divine animal that draws the carriage of the Immortal Mother of the Big Dipper is named the "Horned Pig"

"Horned Pig" (Figure 1.91). Therefore, Hand Seals that form the images of either a lotus or of a pig are used to welcome the Immortal Mother of the Big Dipper and invite her to descend to the altar (Figure 1.92). These specific Hand Seals can be used in rituals of worship, protection or healing by forming the Lotus Flower Double Hand Seal, the Lotus Treasury Seat Double Hand Seal, or the Big Pigs Head Double Hand Seal.

#### MAGICAL INSTRUMENT HAND SEALS

Sometimes the Hand Seals relate to magical instruments (e.g., immortal swords, golden bridges, golden lights, jade rings, etc.). For example, certain finger gestures, such as the Tiger Hand Seal and the Ghost Hand Seal are both named

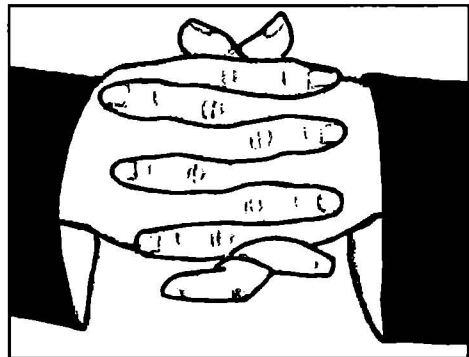
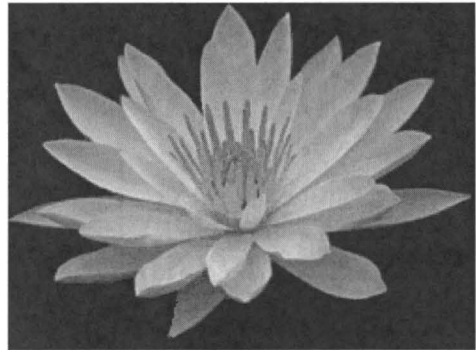


Figure 1.92. The Lotus Flower Double Hand Seal

after evil spirits. Other types of finger gestures such as the Hand Seals used for Dispersing Ghosts, Controlling Ghosts, and for Controlling Thunder are named after their specific function and the purpose of the ritual. And the finger gesture of the Fork (Trident) Hand Seal, the Immortal Sword Hand Seal, and the Golden Bridge Hand Seal, are named after the divine instruments that are held by the ritual master or the specific energetic methods that he uses when conducting the rituals.

There are also other finger gestures which symbolize the various Hand Seals of the Sun Sovereign, the Moon Sovereign and the Dippers of the Five Directions. The number of Hand Seals used for controlling various objects and summoning immortals is difficult to calculate, as there are so many types of magical skills used in Daoist mysticism for refinement, cultivation, salvation, spreading the divine Vital Breath, curing illness, dispelling evil, inviting or invoking spirits, controlling ghosts, and praying to avoid disasters.

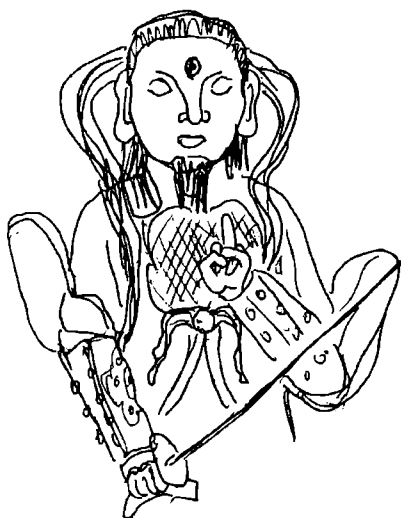


Figure 1.93. The "Supreme Commander" Hand Seal.

### HAND SEALS AND THE MARTIAL GENERALS

There are so many Celestial Generals in Daoism that the Hand Seals representing the Martial Generals are the most numerous of all the various types of finger gestures. Also complicating things, is the fact that different Daoist sects prefer to use different Celestial Generals when practicing their magical skills.

The most important of the Patriarch finger gestures are the Celestial Master Hand Seals, which represent the descending of the Celestial Master or the founder of a specific sect. When using these Hand Seals, the ritual master visualizes himself as the Celestial Master commanding the Celestial Soldiers to dispel the evil spirits.

The most important Hand Seals used to summon the Celestial Martial Generals are as follows:

- **The Supreme Commander Hand Seal:** This Hand Seal is used for summoning the Commanders of the Thunder Agency (Figure 1.93).
- **The Double Thunder Hand Seal:** This Double Hand Seal is used for summoning the Commanders of the Thunder Agency (Figure 1.94).
- **The Heavenly Warrior Hand Seal:** This Hand Seal is used for summoning the powerful Celestial Soldiers of Heaven.
- **The Inspector Hand Seal:** This Hand Seal is used for summoning the Inspectors of the Warriors and their Horses, and is used in order to control the Celestial Soldiers.

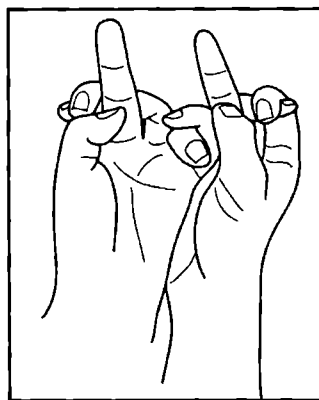


Figure 1.94. The "Double Thunder" Double Hand Seal.

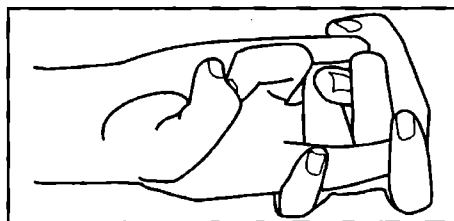


Figure 1.95. The "Thunder Ancestor" Double Hand Seal.



Thunder Ancestor Seal



Golden Light Seal

Figure 1.96. The Secret Magic Seals of the "Thunder Ancestor"

- **The Celestial Officer Hand Seal:** This Hand Seal is used for summoning the celestial officers who invoke the divine ones responsible for managing the files.
- **The Thunder Ancestor Double Hand Seal:** Used in exorcism, to energetically activate the magical powers of this hand seal, the priest must first form the Thunder Ancestor Hand Seal (Figure 1.95). Then, he must charge it by visualizing the secret magic character of the Thunder Ancestor forming within his Third Eye (Figure 1.96). Next, the priest must activate it by forming the Golden Light Seal.



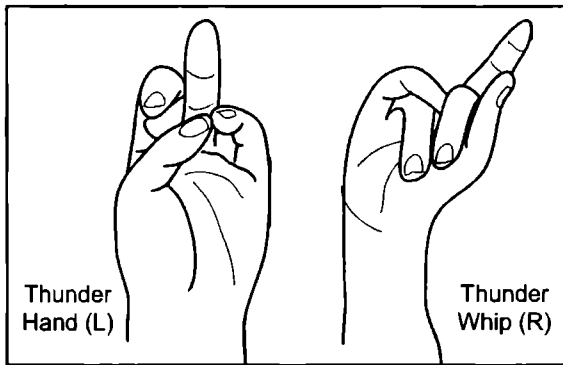


Figure 1.97. The "Immortal Official" Double Hand Seal.

- **The Immortal Official Double Hand Seal:** This double hand seal is used in rites of exorcism, for summoning the celestial generals of the Thunder Court to remove demonic entities and malevolent ghosts. In this special hand seal, the priest will form a Thunder Hand Seal with his left hand and a Thunder Whip with his right hand (Figure 1.97).

There is a secret incantation used to make this double hand seal extremely powerful. In ancient China, many Daoist masters would only teach their disciples the Immortal Official Double Hand Seal and not the secret incantation.

- **The Magic Power Double Hand Seal:** This powerful hand seal is used in rites of exorcism, and traditionally only taught to the senior disciples by the Master of Law (Exorcist Priest). It requires the priest to summon the magical powers of the Thunder Ancestor to use in the exorcism, and must be energetically activated by using a three part double hand seal ritual.

The priest will form the first Magic Power Double Hand Seal (Figure 1.98), with the little and ring fingers of the right hand (on top), grasping the little and ring fingers of the left hand (on bottom). Both thumbs touch the Jade Crease.

Then, the priest will form the second Magic Power Double Hand Seal (Figure 1.99). Both hands clasp, the thumb of the left hand points up, right hand thumb points down).

Next, the priest will form the third Magic Power Double Hand Seal (Figure 1.100). Reverse the #2 hand position.

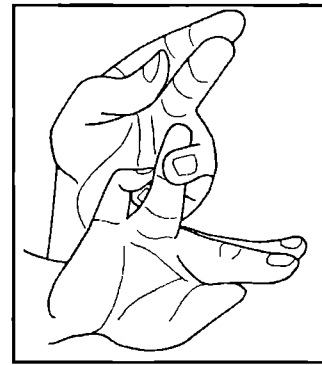


Figure 1.98. The "Magic Power" Hand Seal #1.

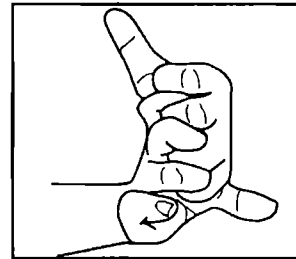


Figure 1.99. The "Magic Power" Hand Seal #2.

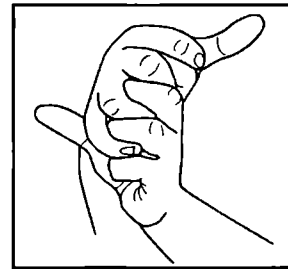


Figure 1.100. The "Magic Power" Hand Seal #3.



Thunder Ancestor Seal



Golden Light Seal

Figure 1.101. The Secret Magic Seals of the "Thunder Ancestor"

Then, the priest will hold and charge the hand seal by visualizing the secret magic character of the Thunder Ancestor forming within his Third Eye (Figure 1.101). Next, the priest must activate it by imprinting it with the Golden Light Seal.

## DAOIST ESOTERIC DOUBLE-HAND SEALS

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

- Celestial Master Daoism (Tian Shi sect) from Long Hu Shan, located in the Jiangxi Province.
- Highest Purity Daoism (Shang Qing sect) from Mao Shan, located in the Jiangsu Province.
- Magical Treasure Daoism (Ling Bo sect) from Ge Zao Shan, located in the Jiangxi Province.

These particular Double Hand Seals can be divided into three main categories according to their magical uses: Hand Seals used for Worship, Hand Seals used for Summoning, and Hand Seals used for Attacking and Defending.

### HAND SEALS USED FOR WORSHIP

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the alchemy of Worship. The primary goal is one of energetic and spiritual transformation brought about through prayer and meditation.

- **The Golden Dragon Double Hand Seal:** This Double Hand Seal is used for Worship (Figure 1.102). It energetically represents the fusion of the combined energies of Yin (the two fingers of the right hand) and Yang (the three fingers of the left hand).
- **The Big Golden Light Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used to connect the human body to the spirit (immortal) body in large ceremonies (Figure 1.103).
- **The Golden Bridge Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents two Yin and Yang Golden Hooks that are combined together in order to fuse the celestial energies of the Pre-

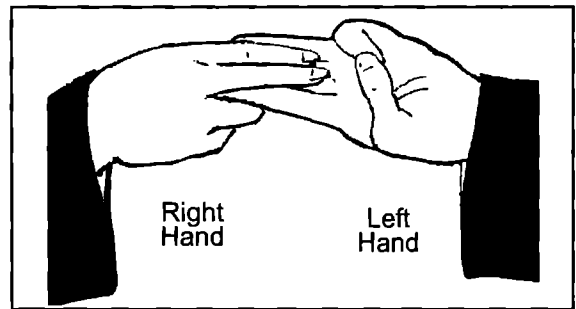


Figure 1.102. The Golden Dragon Double Hand Seal

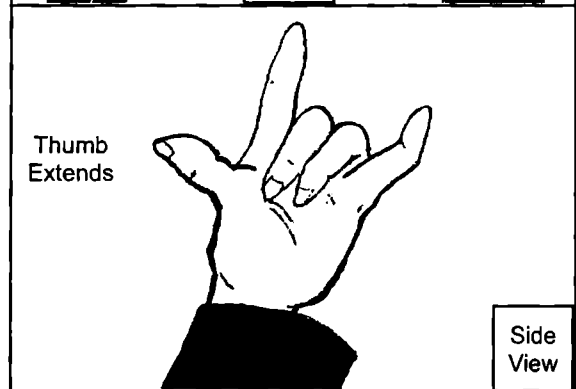
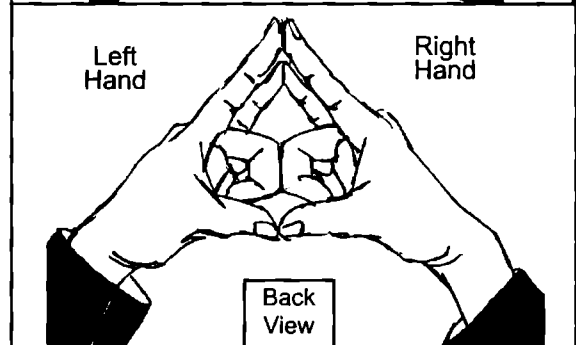
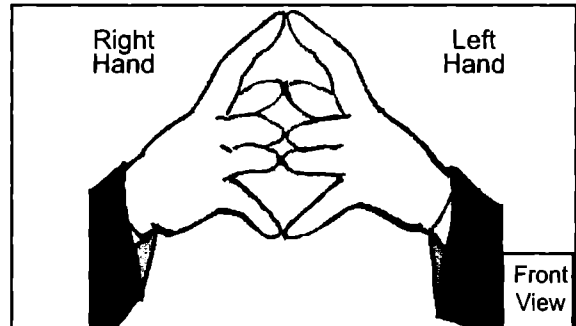


Figure 1.103. The Big Golden Light Double Hand Seal

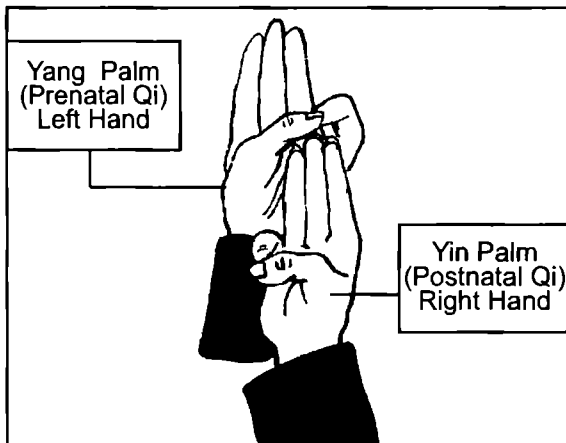


Figure 1.104. The Golden Bridge Double Hand Seal

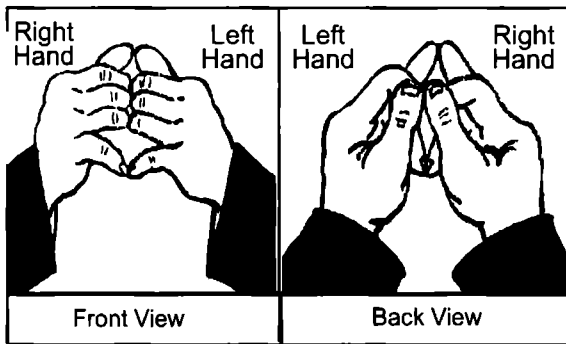


Figure 1.105. The Small Golden Light Double Hand Seal

natal Qi (represented by the left Yang palm) and Postnatal Qi (represented by the right Yin palm). This energetic fusion magically creates a Golden Bridge that the Daoist mystic uses to cross over from the material realm into the celestial realm (Figure 1.104).

- **The Small Golden Light Double Hand Seal:** This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used in small ceremonies in order to connect the physical body to the spirit (immortal) body (Figure 1.105).
- **The Small Pig Pass Double Hand Seal:** This Double Hand Seal is used for Worship. It symbolizes the pathway that the immortals use to travel to Heaven, and it is energetically used to open the esoteric spiritual pathway into the Wuji (Figure 1.106).

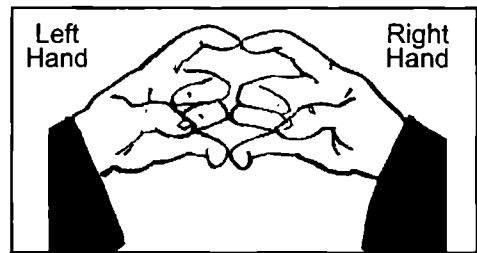


Figure 1.106. The Small Pig Pass Double Hand Seal

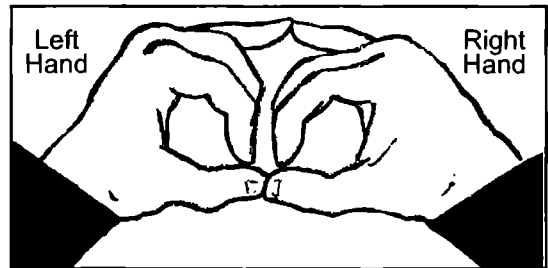


Figure 1.107. The Double Jade Ring Double Hand Seal

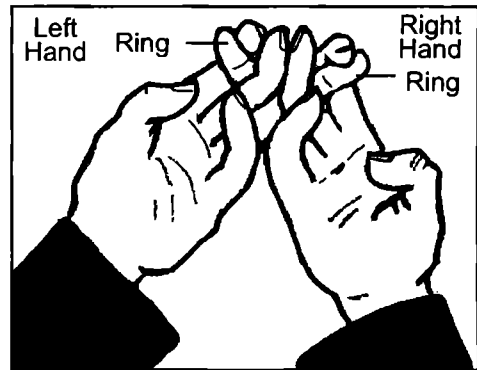


Figure 1.108. The White Crane Double Hand Seal

- **The Double Jade Ring Double Hand Seal:** This Double Hand Seal is used for Worship. It represents the Qi of the Ancestral Master's Palace, and it is energetically used to change an individual's fate to become an immortal (Figure 1.107).
- **The White Crane Double Hand Seal:** This Double Hand Seal is used for Worship. It represents the immortal crane and is energetically used to cross the spiritual waters of the afterlife. The Daoist priest travels to the celestial realm while riding on the back of the crane (Figure 1.108).

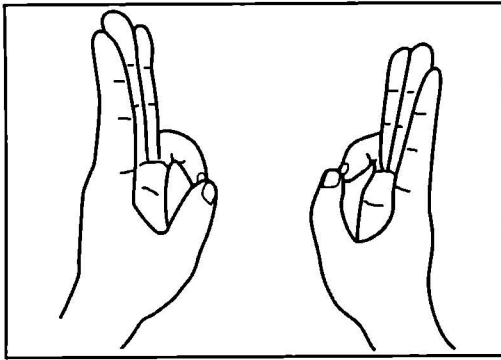


Figure 1.109. The Mercy and Reverence Double Hand Seal

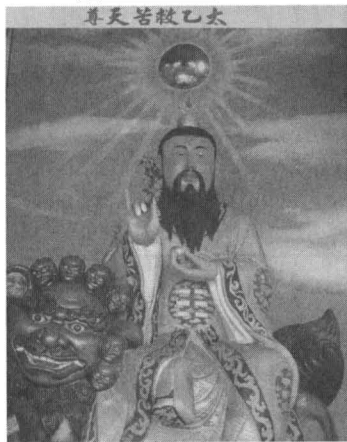


Figure 1.110. The Mysterious Eastern God Tai Yi.



Figure 1.111. The Mysterious Eastern God Tai Yi Magic Seal

- **The Mercy and Reverence Double Hand Seal:** This Double Hand Seal is used for Worship (Figure 1.109). It is also used in Daoist rituals when praying for mercy and for activating specific talismans designed for forgiveness when the individual has offended a powerful spirit entity, Celestial Immortal, or God.

After speaking an incantation, the priest will form the Mercy and Reverence Hand Seal and imagine the purple-golden image of the Mysterious Eastern God Tai Yi Jiu Ku Tian Zun (The Heavenly Lord of Salvation From Misery) sitting on a Celestial Lion (Figure 1.110). Then, the priest should close his eyes and imagine the following Mysterious Eastern God Tai Yi Magic Seal (Figure 1.111) flashing within his Third Eye.

Focus the  
Mind on  
Meditating  
through the  
Energetic  
Portal

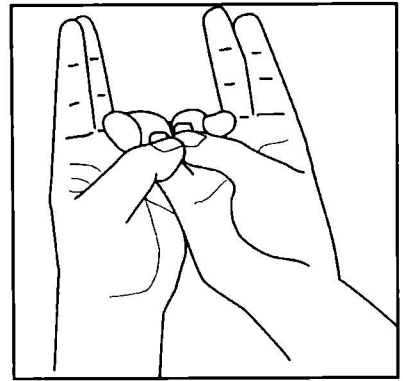


Figure 1.112. The Northern Dipper Double Hand Seal.



Figure 1.113. The Secret Northern Dipper Seal



Write  
"Golden  
Light  
Seal" on  
Top

Write on  
Bottom

Figure 1.114. To Activate Scripture

- **The Northern Star Double Hand Seal:** This special Double Hand Seal is used for Prayer, Worship, and for activating the Command Block, Five Old Hat, and several Daoist Magic Tools. When utilized in exorcising rituals, it is commonly used along with the Mount Tai Double Hand Seal (Figure 1.112).

When the Northern Star Double Hand Seal is used in prayer, the priest will meditate on the secret magic seal forming within his Third Eye area (Figure 1.113). Next, the priest will focus his intention onto the space between the extended fingers of both hands. This special area acts as an energetic portal and is used as a doorway to the spirit realm.

Before reading the *Yi Jing* and *Daodejing*, the priest will write the "Activating Scripture Seal" on the bottom of the book, and the Golden Light Seal on the top (Figure 1.114). Next, the priest will use the Northern Star Hand Seal to activate and awaken the sacred words.

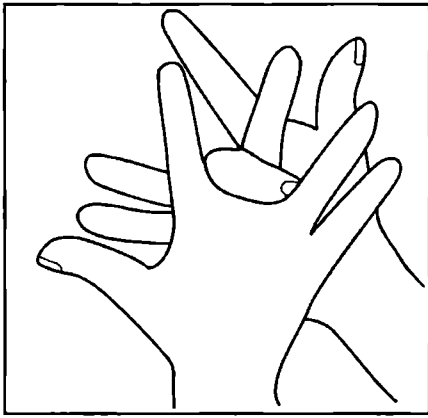


Figure 1.115. The Nine Colored Lotus Double Hand Seal

- **The Nine Colored Lotus Double Hand Seal:** In Daoist magic, the Nine Colored Lotus Double Hand Seal (Figure 1.115) is used exclusively with the Mercy and Reverence Double Hand Seal when worshipping. Traditionally, the priest will perform the Mercy and Reverence Double Hand Seal first (refer back to Figure 1.109), followed immediately by forming a large Taiji Symbol at his chest.

Next, the priest will press the Jade Creases on both of his middle fingers and then immediately form the Nine Colored Lotus Double Hand Seal.

- **The Suppressing Ghosts Double Hand Seal:** In Daoist magic, the right and left Suppressing Ghosts Double Hand Seal (Figure 1.116) is used to remove evil spirits and ghosts from an area. It is traditionally used in several magic rituals designed to save the Hun from dark spirits. When applying this Double Hand Seal, the priest will turn towards the Eastern direction, inhale, and exhale onto the extended Fan Palm. This is to be done three times in order to "light the Qi" of the fan.

In Daoist magic, it is taught that the priest will sometimes "light the fan" so that all of the lonely souls can benefit from this bright spiritual light, due to the absence of the light originating from the Sun and the Moon.

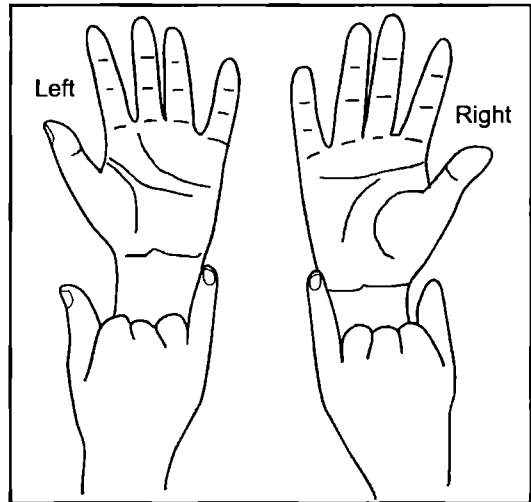


Figure 1.116. The Suppressing Ghosts Double Hand Seal



Figure 1.117. The Magic Seal used for activating the Suppressing Ghost Fan

In order to energetically activate this special Hand Seal, the priest will write the following secret Magic Seal in the air with his Third Eye (Figure 1.117), followed immediately by silently saying the following magic incantation:

**"I act under Divine Order  
to save the Hun  
from dark souls!"**

**I hold my  
Treasure Fan  
to order all spirits and ghosts!"**



Figure 1.118. Tai Shang Lao Jun

- **The Tai Shang Lao Jun Double Hand Seal:** In Daoist magic, this special Double Hand Seal is used to bind and seal energy after speaking magic incantations. It can be used to bind and seal magic tools, talismans, and charms, as well as spirits and ghosts, all through the order of Tai Shang Lao Jun (Figure 1.118). Tai Shang Lao Jun is also known as Supreme Clarity (Supreme Purity), and the Celestial Worthy of the Dao and Its Virtue. He dominates the third phase of the creation of cosmos, and is considered to be the one who Reveals of Secret Daoist Teaching.

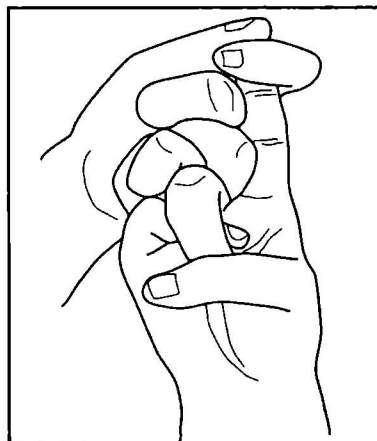


Figure 1.119. The Tai Shang Lao Jun Double Hand Seal



Figure 1.120. The Magic Seal used for activating the Tai Shang Lao Jun Hand Seal

This special Hand Seal, the priest, places his left hand on top his right (Figure 1.119), and intertwine's his fingers. This special enveloping and binding technique allows the priest to concentrate and focus his attention.

In order to energetically activate this special Hand Seal, the priest must write the following secret Tai Shang Lao Jun Magic Seal in the air with his Third Eye (Figure 1.120), followed immediately by silently saying the following magic incantation:

**"Above or Below Heaven,  
Only the Dao is Supreme!"**

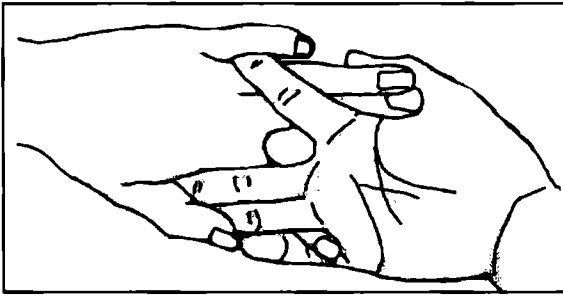


Figure 1.121. The Heaven's Eye Double Hand Seal used for activating magic protection talismans

- **The Heaven's Eye Double Hand Seal:** In Daoist magic, this Heaven's Eye Double Hand Seal is also known as the Third Eye Hand Seal, and the Ghost Eye Hand Seal (Figure 1.121). It is traditionally used to activate special Bagua talismans designed for protection, and to allow the priest to observe the spirit realm.

It is taught that if you reverse the Heaven's Eye Hand Seal, by placing the right hand facing the outside direction and the left hand facing the inside, the priest will obtain different clairvoyant benefits.

- **The Reporting to Heaven Double Hand Seal:** In Daoist magic, the Reporting to Heaven Double Hand Seal is traditionally used when sending in Reports, and performing the "Facing Up and Reporting" ritual. During this magic ritual, when the Ritual Master approaches the altar and "comes to listen," he will form the Reporting to Heavens Double Hand Seal (Figure 1.122) and say the following incantation:

**"I am patiently waiting  
to express my wishes  
to the Heavens."**

Then, the priest will imagine that there is a magical Jade Report Tablet, hovering within

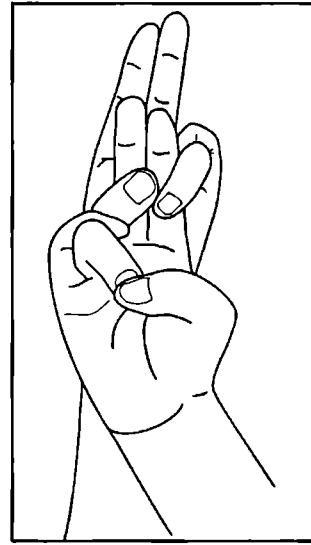


Figure 1.122. The Reporting to Heaven Double Hand Seal



Figure 1.123. The Magic Seal of the Jade Emperor used for activating the Report to Heaven Hand Seal

the Celestial Court, surrounded by two radiant rainbows.

Next, the priest will imagine that suddenly the report is immediately dispatched into the Celestial Realm.

The priest now imagines the Jade Emperor, hovering in the air, brightly shining a five colored light.

At this point, the priest will direct his attention to meditate on the secret magic seal of the Jade Emperor (Figure 1.123).

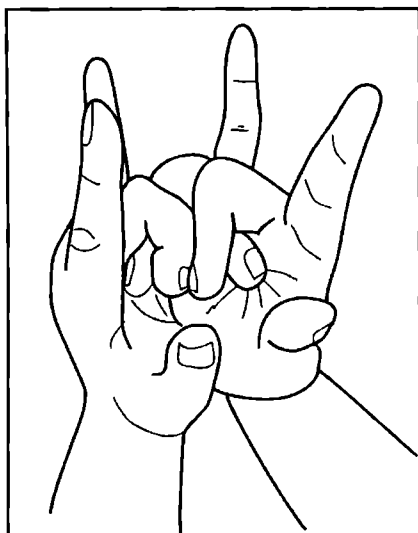


Figure 1.124. The Heavenly Dipper Double Hand Seal

- **The Heavenly Dipper Double Hand Seal:** In Daoist magic, the Heavenly Dipper Double Hand Seal (Figure 1.124), is traditionally used in a magic ritual when the presiding priest wishes to “spread the Dao and expand its magical power.” This special hand seal is often used to increase the magical power within the altar room or meditation room.

When applying the Heavenly Dipper Double Hand Seal, the priest will press his tongue against his upper palate, and draw his personal lineage magic Heart Seal within the crystal Chamber of this Upper Dantian.

Next, the priest will imagine divine light filling his entire body.

Then, the priest will take his thumbs and press the Jade Creases on the middle fingers of both palms. Then, the priest will form the White Crane Double Hand Seal and imagine gathering the True Qi of Taiji from the air.

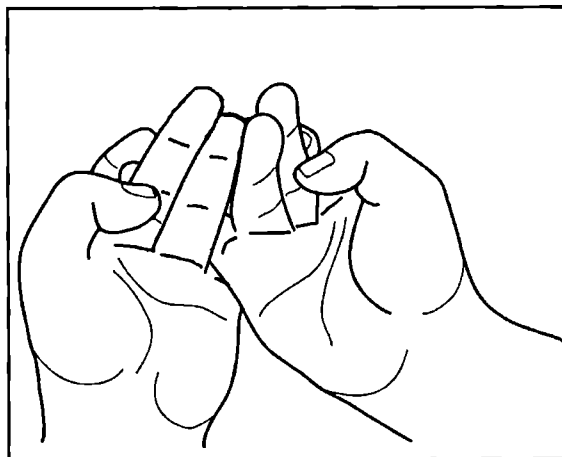


Figure 1.125. The Four Defenses Double Hand Seal

Finally, the priest will form the Heavenly Dipper Double Hand Seal and imagine divine white light filling the altar area.

In this special hand seal, both palms face each other. The ring finger of the right hand wraps above the ring of the left hand. The middle fingers of both hands hook each other.

- **The Four Defenses Double Hand Seal:** In Daoist magic, the Four Defenses Double Hand Seal (Figure 1.125), is traditionally used for protection, and represents the Four Divine Marshals For Justice and Law. These four Imperial Marshals are the deified historical figures of Ma Sheng, Yue Fei, Wen Qiong, and Zhao Gongming. These powerful guards carry out their duties upon the order of the Jade Emperor.

When forming this special hand seal, the index fingers of both hands will hook the little fingers of the opposite hand. Additionally, the thumbs will press the Jade Crease (center crease) of the middle fingers.



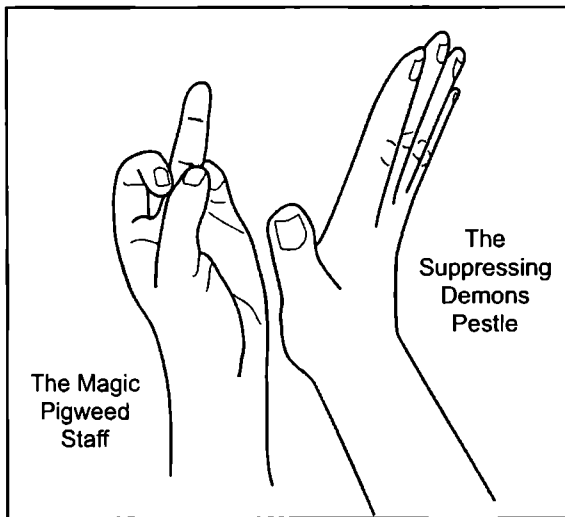


Figure 1.126. The Suppressing Devils Double Hand Seal

- **The Suppressing Devils Double Hand Seal:** In Daoist magic, the Suppressing Devils Double Hand Seal (Figure 1.126), is traditionally used for subduing ghosts, evil spirits, and devils. In this special hand seal, the priest's left hand forms the "Pig-weed Staff" Hand Seal, with his index finger hooking the little finger, and the thumb touching the Jade Crease on the middle finger. [Because the Pigweed (aka White Goosefoot) stalk hardens with age, in ancient China it was commonly used as a walking stick.]

The priest's right hand forms the "Suppressing Demon Pestle" Hand Seal, with all fingers open to receive and draw-in any and all forms of evil energy.

Then applying this hand seal during a magic ritual, the priest will form the Suppressing Devils Double Hand Seal and say the following incantation:

**"When Tai Yi Zhen Ren  
shows his powerful presence,  
And reveals his Magic Pig-Reed Staff,  
Even the night becomes bright!"**

Next, the priest will silently say the following incantation:

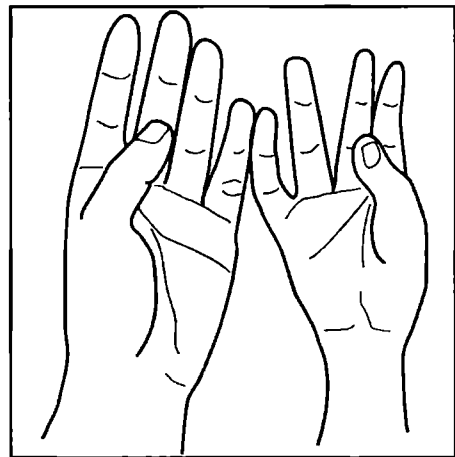


Figure 1.127. The Jade Crease Double Hand Seal

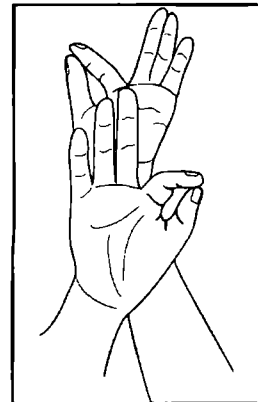


Figure 1.128. The Double Flying Crane Hand Seal

**"The Magic Treasure Pestel,  
can suppress devils and evil spirits!  
If they dear to offend,  
they will be ground into dust!"**

- **The Jade Crease Double Hand Seal:** In Daoist magic, the Jade Crease Double Hand Seal (Figure 1.127), is traditionally used for praying and for worship.
- **The Double Flying Crane Hand Seal:** In Daoist magic, the Double Flying Crane Hand Seal (Figure 1.128), is traditionally used contacting the Underworld. In this hand seal, the index fingers hook the ring fingers behind the middle fingers.

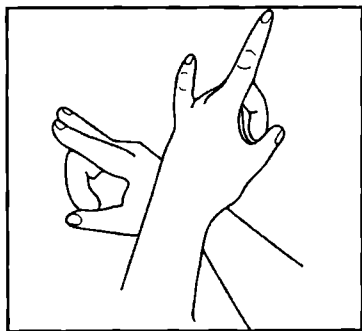


Figure 1.129. The Mighty Light Hand Seal (#1)  
(Used in Exorcism Rituals)

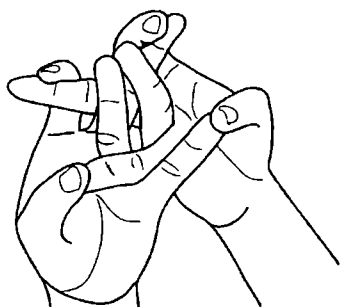


Figure 1.130. The Five Sacred Mountains Hand Seal  
(Mount Tai Double Hand Seal)

- **The Mighty Light Hand Seal:** In Daoist magic, the Mighty Light Hand Seal is traditionally used for either Exorcism, to subdue ghosts, evil spirits, and devils; or for Salvation, to save the suffering souls.

In this special hand seal, the thumbs touch the middle and ring fingers, and the index and little fingers extend.

**Exorcism:** Then applying this hand seal during a magic ritual designed for Exorcism (Figure 1.129), the priest will imagine the Ling Bao (Magic Treasure) Mighty Light shining towards the Gen Trigram Direction (North-East). This is the place of the Ghost Door.

Then, the priest will imagine and feel the Ling Bao Mighty Light flash from his center core through eyes, into the surrounding area.

Next, the priest will form the Five Sacred Mountains Hand Seal (also known as the Mount Tai Double Hand Seal Figure 1.130), turn, and suddenly stomp the ground.

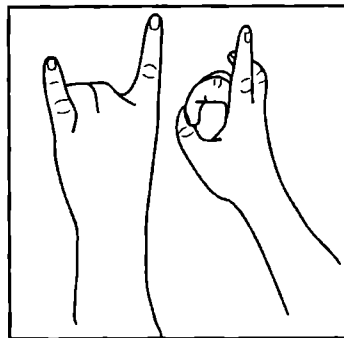


Figure 1.131. The Mighty Light Hand Seal (#2)  
(Used in Salvation Rituals)

The priest will press the Gen Trigram crease (located at the base of the left index finger), and then immediately form the Mighty Light Hand Seal (refer to Figure 1.129). Crossing his left hand over his right hand, the priest will say the following magic incantation:

**“An-Jia-Luo-Di-Ye-Po-Suo-Po-Ah!  
An-A-Lu-Le-Ji-Po-Ah!”**

**Magic Treasure Mighty Light  
Shine in the Cave and Pool!”**

**Salvation:** Then applying the Mighty Light Hand Seal during a magic ritual designed for saving the suffering ghosts, the priest will begin by placing a bowl of rice (known as “The Magic Food of the Heavenly Lord”) and a bowl of water (known as “Sweet Due”) on the altar room floor.

Next, the priest will form the Mighty Light Hand Seal (Figure 1.131), and imagine extending light into the food and water overflowing it downward, into the Underworld.

Then, the priest will say the following magic incantation:

**“The Iron Jar in the Burning Cauldron,  
is given by the Heavenly Emperor,  
who has powerful magic!  
The Eight Immortals save the souls!  
They have incredible magic,  
and can remove the souls  
to the pure-lands!”**

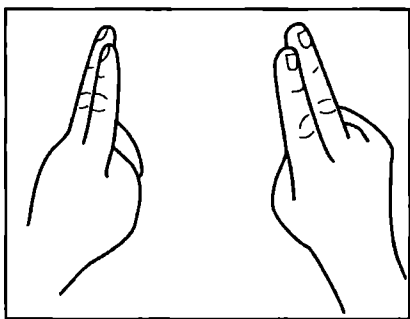


Figure 1.132. The Double Magic Sword Hand Seal

- **The Double Magic Sword Hand Seal:** In Daoist magic, the Double Magic Sword Hand Seal is used for many magical applications, depending on the type of ritual being performed. One example of using the Double Magic Hand Seal to increase the magical power of the priest's Ling Shen is described as follows:

The priest will begin by forming the Double Magic Sword Hand Seal (Figure 1.132), close his eyes, and then press his Third Eye Area. The priest will meditate and direct his Qi to flow into his lower Dantian area, imagining golden light gathering and filling the Lower Dantian (Figure 1.133).

After several minutes, the priest will lead the golden light up his Taiji Pole and imagine it transforming into a pulsating, radiant white light within his Crystal Chamber.

Next, still forming the Double Magic Sword Hand Seal, the priest will separate his hands, just below the eyes, begin to extending his Qi and Shen outward in order to create a large magic ball (Figure 1.134).

Then, the priest will use his right hand Magic Sword and write the following "Saving Life" magic seal (Figure 1.135).

Next, using his right hand Magic Sword, the priest will draw a large Taiji Symbol in front of his chest, within the center of the large energy ball (Figure 1.136).

Then, the priest will press the Li (Fire) Trigram point on his left hand (located at the tip of the middle finger), and guide his soul light up his body to the top of his head.



Figure 1.133. "Meditate and direct the Qi into the Lower Dantian"

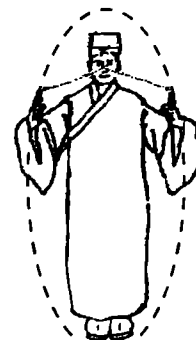


Figure 1.134. Extend the Double Magic Sword Hand Seal



Figure 1.135. The Saving Life Magic Seal

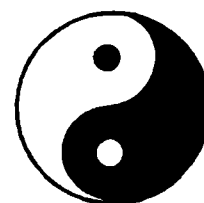


Figure 1.136. Draw the Taiji Symbol

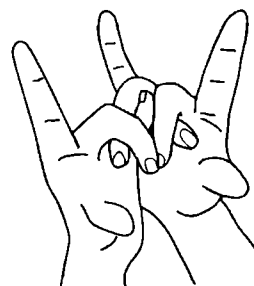


Figure 1.137. Use the Five Lotus Hand Seal to embraces the Soul

Next, the priest will form the Five Lotus Hand Seal (Figure 1.137) and imagine holding his soul in front of his chest.

The priest will now lead the soul to rise to the top of his head while silently saying the following secret sound incantation three times:

**"An-Jia-Tuo-Di-Suo-Po-Ah"**

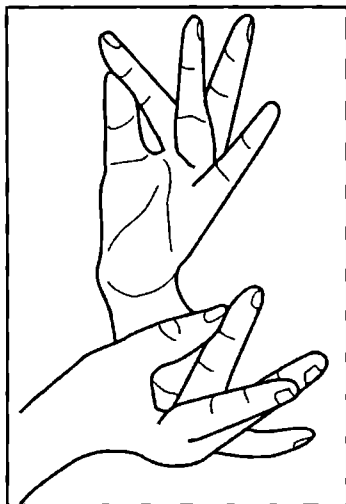


Figure 1.138. The Rising to Heaven and Obtaining the Dao Hand Seal

- **The Rising to Heaven and Obtain the Dao Seal:** In Daoist magic, the Rising to Heaven and Obtain the Dao Hand Seal is traditionally used for prayer and for inviting the Celestial Immortals to the altar area (Figure 1.138). This special double hand seal consists of two White Crane Hand Seals. Both of the palms should face towards the Heavens, with the thumbs touching the top crease lines (the Ding Heavenly Stem crease points) of the middle fingers. The index, ring, and little fingers on both hands should extend.

When performing a magic ritual, and forming the Rising to Heaven and Obtain the Dao Hand Seal, the priest will silently say the following secret incantation:

**“An-Tuo-Luo-Ni-Niu-Niu-Niu-  
Mo-Jun-Zha-Li-Guo-Po-Kel”**

**All achievements are like Golden Light,  
that slowly dissolves the Darkness!**

**The Pool gives off real fragrance,  
and the lotuses are floating like clouds!”**

After speaking the secret incantation, the priest will close his eyes and imagine rising to Heaven and obtaining the Dao.

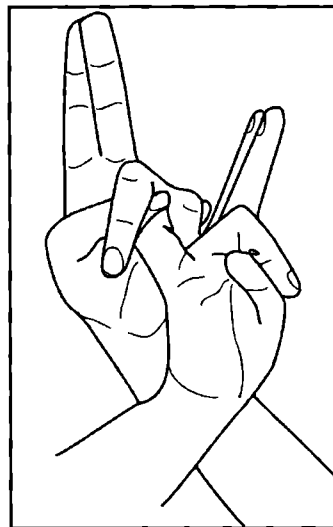


Figure 1.139. The Happiness Hand Seal

- **The Happiness Seal:** In Daoist magic, the Happiness Hand Seal (Figure 1.139) is traditionally used when directing prayers to the two Gods of Unity and Harmony He He. These twin laughing immortals are also known as “the Gods of Peace and Harmony,” “the Laughing Twins,” and “the Gods of Mirth.” One twin is named Shi De, and usually holds a lotus. The other twin is Han Shan, and may hold a round box, Ruyi, gourd, coin, or persimmon, etc.

They are traditionally summoned in order to bring harmony and mirth in situations, and to bestow blessings on marriages.

When forming this special hand seal, the little finger of the right hand will hook and hold the little finger of the left hand. Then, the palms twist so that both ring fingers press the thumbs.

In one magic ritual, the priest will form the Happiness Hand Seal while repeating the following incantation:

**“The Former Mo Lu Tiger,  
and thousands of spirits  
live on the twelfth celestial floor!  
According to Ling Bao Commandments,  
they wander freely around the Heavens!”**

## HAND SEALS USED FOR SUMMONING

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Summoning. The primary goal of Summoning is that of demanding or requesting the presence or service of one of the five types of Immortals (Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals or Celestial Immortals).

- **The Double Star Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically represents the prebirth Palace of Dou Mu (Figure 1.140), and is used when human beings of the mundane world need the help from Mother Dou Mu. Dou Mu is the Mother of the seven stars of the Big Dipper (refer back to Figure 1.90). She is generally depicted with three eyes in each of her four faces (one in each major direction). She has four arms on each side of her body. Two of her hands are held together, palm to palm, while the other six hold a sun, moon, bell, golden seal, bow, and halberd. Dou Mu is regarded as holding a very senior position in the Daoist hierarchy, and she is credited with the ability to save people from many types of evil and trouble. Her birthday is celebrated on the 9th day of the 9th lunar month.
- **The Lotus Flower Double Hand Seal:** This Double Hand Seal is used for Summoning. It represents the magical Lotus Flower, and is energetically used to send signals and contact Mother Dou Mu (Figure 1.141).
- **The Heavenly Mother's Palace Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the seal of Dou Mu Palace, and is energetically used for seeking approval of the Celestial Court (Figure 1.142).
- **The Treasury Seat Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used to invite Mother Dou Mu to sit on the throne of the altar (Figure 1.143).
- **The Big Pig's Head Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the immortal beast ("Horned Pig;" refer back to Figure 1.91) of Mother Dou Mu,

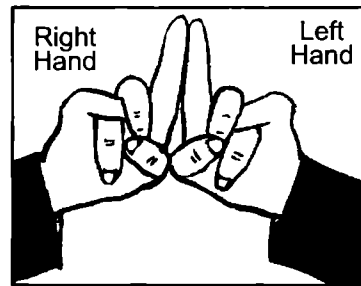


Figure 1.140. The Double Star Double Hand Seal

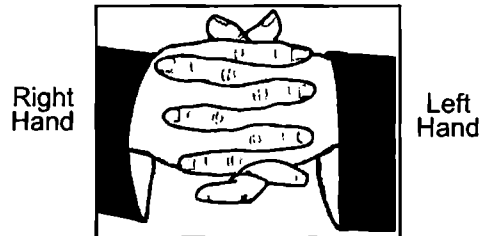


Figure 1.141. The Lotus Flower Double Hand Seal

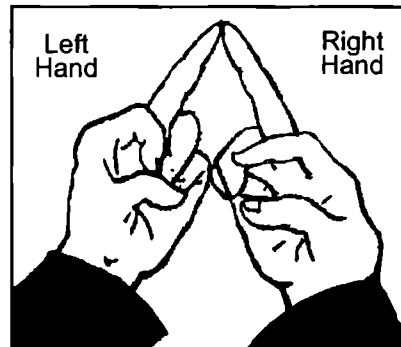


Figure 1.142. The Heavenly Mother's Palace Double Hand Seal

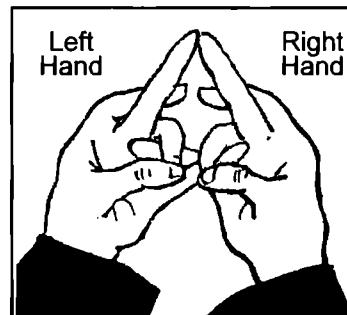


Figure 1.143. The Treasury Seat Double Hand Seal

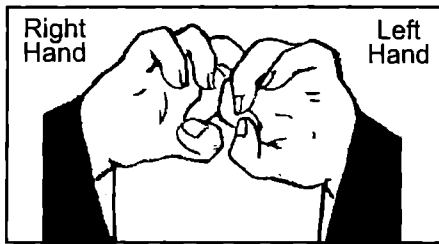


Figure 1.144. The Big Pigs Head Double Hand Seal

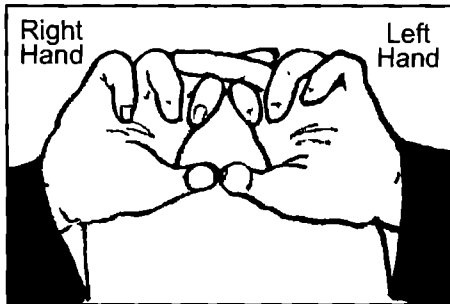


Figure 1.145. The Lions Incantation Double Hand Seal

and is energetically used to Summon the animal down into the human world (Figure 1.144).

- **The Lion's Incantation Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically symbolizes one of Mother Dou Mu's celestial animals (Figure 1.145).
- **The Elephant's Trunk Double Hand Seal:** This Double Hand Seal is used for Summoning. It energetically symbolizes the trunk of the elephant, and represents one of Mother Dou Mu's celestial animals (Figure 1.146).
- **The Welcoming The Immortals Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used to create an energetic portal and welcome the celestial immortals to the altar (Figure 1.147).
- **The Lotus Treasury Seat Double Hand Seal:** This Double Hand Seal is used for Summoning. It symbolizes the Treasury Seat of the immortals, and is energetically used to welcome celestial immortals to the altar (Figure 1.148).
- **The Summoning the Immortals Double Hand Seal:** This Double Hand Seal is used for Summoning. It is a energetically used as a signal for Summoning and gathering the celestial immortals to the altar (Figure 1.149).

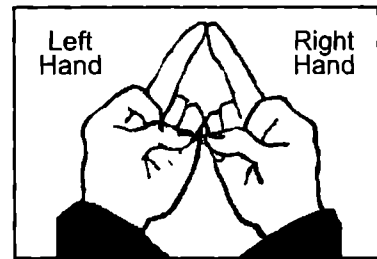


Figure 1.146. The Elephant Trunk Double Hand Seal

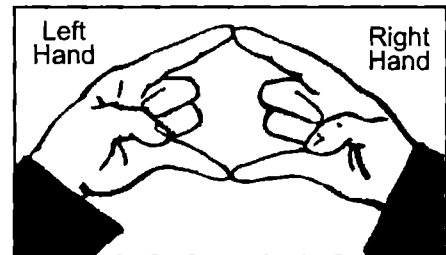


Figure 1.147. The Welcoming The Immortals Double Hand Seal

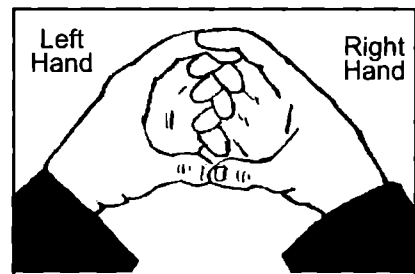


Figure 1.148. The Lotus Treasury Seat Double Hand Seal

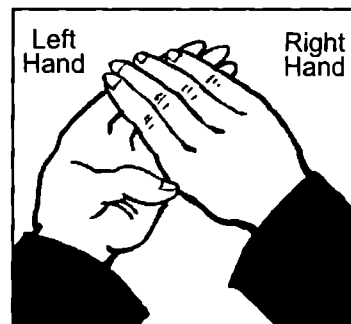


Figure 1.149. The Summoning the Immortals Double Hand Seal

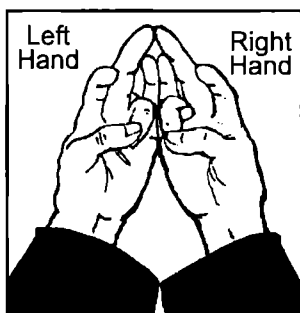


Figure 1.150. The He He (Gathering and Harmonizing) Double Hand Seal

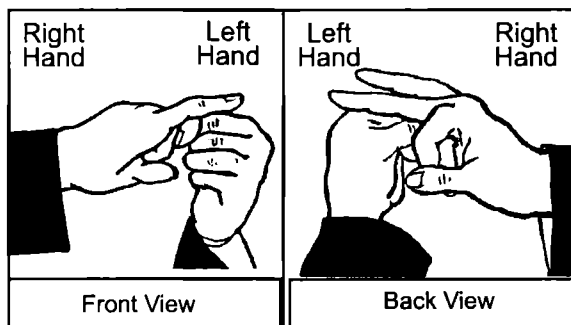


Figure 1.152. The Immortal Whirlwind Double Hand Seal

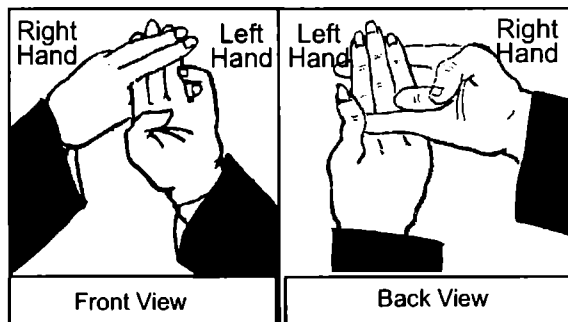


Figure 1.151. The Big Golden Command Block Double Hand Seal

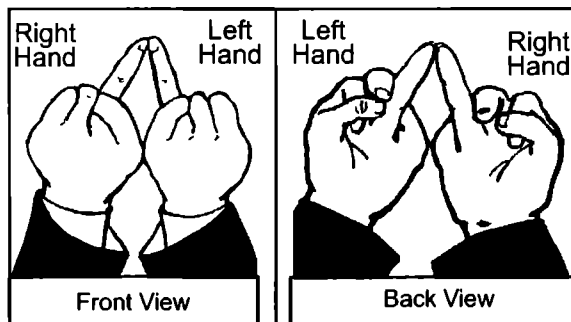


Figure 1.153. The Summoning Clouds Double Hand Seal

- **The He He (Gathering and Harmonizing) Double Hand Seal:** This Double Hand Seal is used for summoning. It is used for gathering the magical powers of unity and harmony, and traditionally used when imprinting Relationship Talismans (Figure 1.150).
- **The Big Golden Command Block Double Hand Seal:** This Double Hand Seal is used for Summoning. It is energetically used to Summon the Immortal Martial Generals to the altar (Figure 1.151).
- **The Immortal Whirlwind Double Hand Seal (Front):** This Double Hand Seal is used for Summoning. It symbolizes the rolling of a magical whirlwind, spiraling in energetic circles like a wheel. It is energetically used for quickly sending messages to the celestial mansion (Figure 1.152).
- **The Summoning Clouds Double Hand Seal:** This Mao Shan Double Hand Seal is used for Summoning clouds in order to bring rain. It

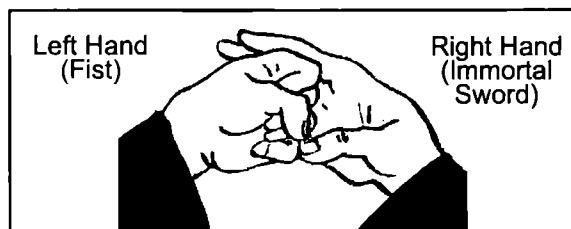


Figure 1.154. The "An Da" Double Hand Seal

represents the image of a wild mountain and a field (Figure 1.153).

- **The "An Da" Double Hand Seal:** This Double Hand Seal is used for ending the Summoning Ritual. The left fist represents the celestial energy of the Sun, the right Immortal Sword represents the celestial energy of the Moon (Figure 1.154). The An Da Double Hand Seal is generally used before or after speaking magical incantations (i.e., the magical incantation is energetically shouted quickly followed immediately with the "An Da" Double Hand Seal to offer a form of energetic completion).

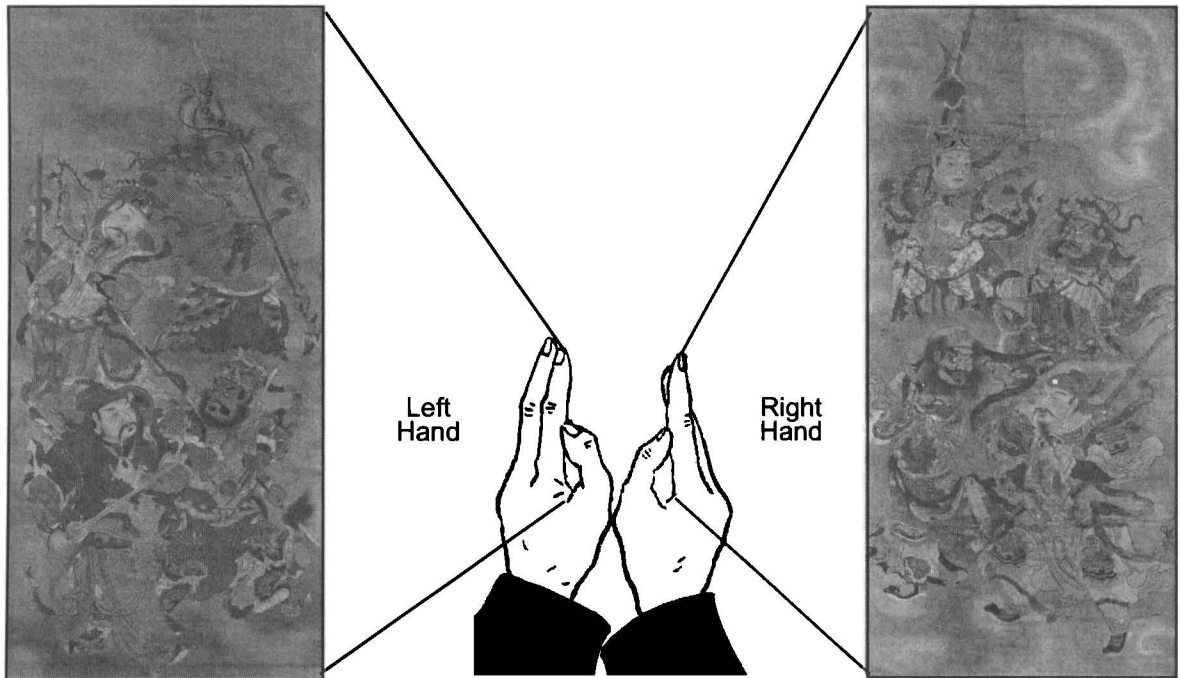


Figure 1.155. The Left and Right Eight Immortal Guards Double Hand Seal

## HAND SEALS USED FOR ATTACKING AND DEFENDING

The following Double Hand Seals are used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Attacking and Defending. These skills are commonly incorporated in esoteric Daoist rituals used for exorcism (removing evil spirits from a person, place or thing).

The training involved in the energetic and spiritual art of Attacking and Defending is divided into six primary stages: Protection, Obstruction, Attacking, Binding, Imprisoning, and Sealing. These six stages are described as follows:

### PROTECTION

The energetic goal of Protection Double Hand Seals is to create an energetic field strong enough to provide for the safety for the disciple's person (self, family, loved ones, etc.), place (house, worship area, etc.) or things (items of significance and importance).

- **The Left and Right Eight Immortal Guards Double Hand Seals:** This Double Hand Seal is used for Attacking and Defending. It symbolizes the eight Heavenly Martial Generals, and is energetically used for the protection of people, places and things (Figure 1.155).



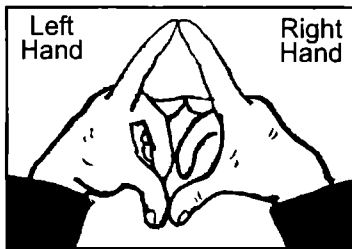


Figure 1.156. The Double Tiny Light Double Hand Seal

- **The Double Tiny Light Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It is used to represent the electrical light that illuminates within the energetic particles contained within the field of Yin and Yang (which envelops the infinite space of the Wuji). It is used for protection by creating a shining golden light that purifies, illuminates, and shines divine light over a person, place or thing (Figure 1.156).

#### OBSTRUCTION

The energetic goal of Obstruction Double Hand Seals is to create an energetic field strong enough to stop or inhibit a evil spirit or demonic entity from further antagonistic actions.

- **The Copper Tent Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a tent, and is energetically used to create a protective covering over a person, place or thing (Figure 1.157).
- **The Knife Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It represent a mountain covered with sharp knives and spears. It is used as an energetic barrier to block and stop (or cut off) the pathway of people, animals or evil spirits (Figure 1.158).
- **The Sword Trees Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. This double-handed Hand Seal

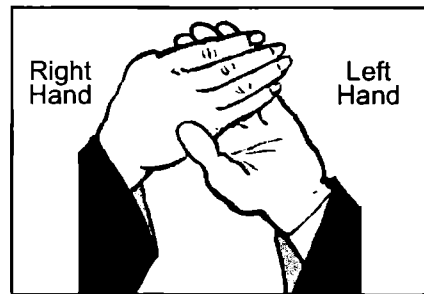


Figure 1.157. The Copper Tent Double Hand Seal

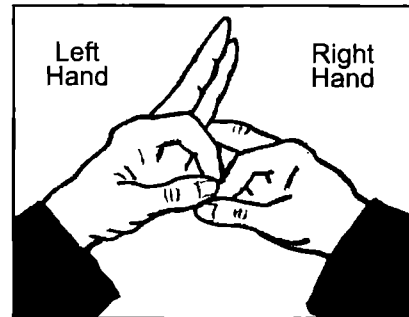


Figure 1.158. The Knife Mountain Double Hand Seal

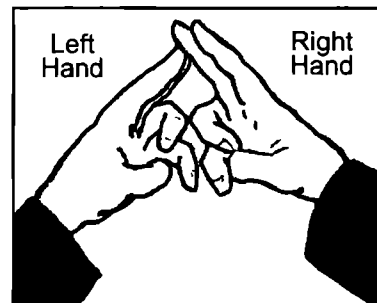


Figure 1.159. The Sword Trees Double Hand Seal

represents 10,000 magical immortal swords. It is used as an energetic barrier to block and stop (or cut off) the pathway of people, animals or evil spirits (Figure 1.159).

- **The Mount Tai Double Hand Seal:** Also known as the Five Sacred Mountains Hand Seal, this Double Hand Seal is used for many magical applications (Figure 1.160).

When utilized for Attacking and Defending, this double Hand Seal is used to represent the energetic power of the huge and imposing sacred Daoist mountain "Tai Shan." In this type of application, it is imagined as a powerful energetic barrier, summoned to block, cut off, cover, squash, or stop the pathway or movement of people, animals, or evil spirits.

The Mount Tai Double Hand Seal is also used in special magic rituals to represent the combination of the four Elemental powers that fuse together in order to form matter.

The Mount Tai Double Hand Seal is traditionally used in magic rituals focused on offering praise, offering reports, inviting the Immortals of the Three Terraces, or when speaking special incantations directed towards the Underworld (Feng Du Mountain).

When performing special magic rituals used to offer the Magic Food of the Heavenly Lord (energetically activated rice), the priest will use the two extended ring fingers in order to gather Qi.

Next, the priest will inhale Qi from the East, and focus his mind on transforming the rice to the Magic Food of the Heavenly Lord

Then, the priest will exhale, and blow the imprinted Qi onto the extended ring fingers while reciting the following 10-tone Yin Magic Sound Incantation seven times:

**"An-Li-Wu-Xi-Xu-Zha-Du-She-Ha-Yel"**

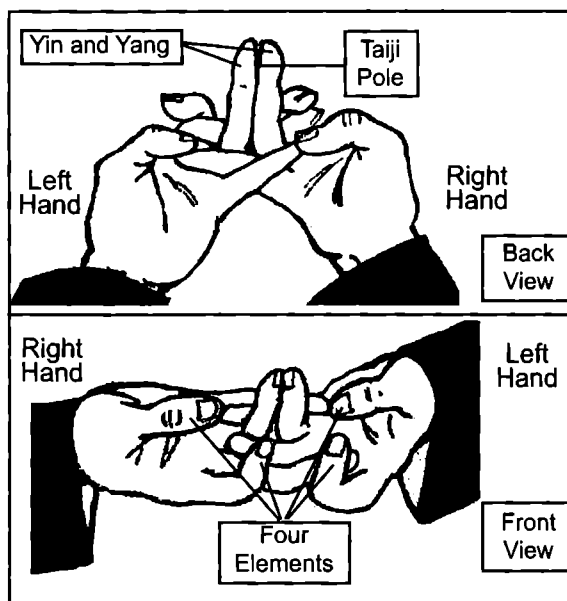


Figure 1.160. The Mount Tai Double Hand Seal

#### ATTACKING

The energetic goal of Attacking Double Hand Seals is to create an energetic field strong enough to initiate a direct attack onto the spirit entity, whereby its energetic form will be captured, defeated, or destroyed.

- **The Radiant Light Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. Traditionally, this Double Hand Seal is also used for attacking and paralyzing (or freezing) spirit entities when combined with a specific Incantations (Figure 1.161).

In ancient China, Daoist priests would sometimes use the "Bouncing on the Heels After Creating the Energetic Circle" technique in order to unveil any malevolent spiritual

influences that may be hidden, and trying to secretly hinder and undermine the priest's magic ritual, meditation, or healing treatments.

When in a treatment session, the priest would use the Radiant Light Double Hand Seal for the spiritual purification of the treatment area and an inflicted victim. The purification technique is accomplished by having the priest first create five consecutive magic circles. The priest will then stand inside the center circle and bounce on his heels in order to bring out the victim's spiritually influenced sickness.

Once exposed, the Evil Qi (that cause of the spiritually induced sickness) is captured, bound and placed outside the magic circle, beyond the victim's personal energetic boundaries.

While bouncing on the heels, the priest will sometimes use specific hand seals for detecting the presence of evil spirits. These specific

This first Hand Seal (Radiant Light) emits a continual energetic pulse, that is used for attracting and for detecting the presence of any spirit entity located within the area.

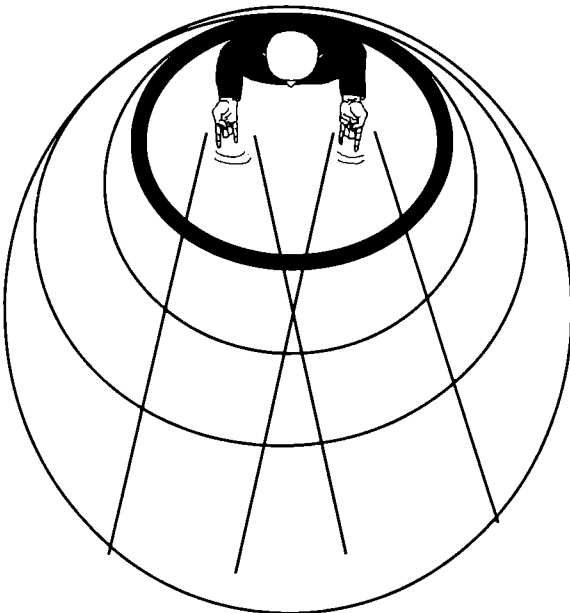


Figure 1.162. Hand Seals Used in Daoist Exorcisms

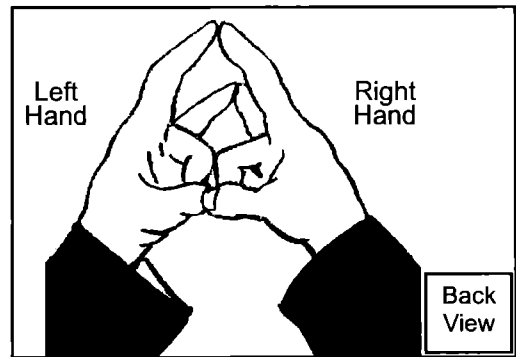
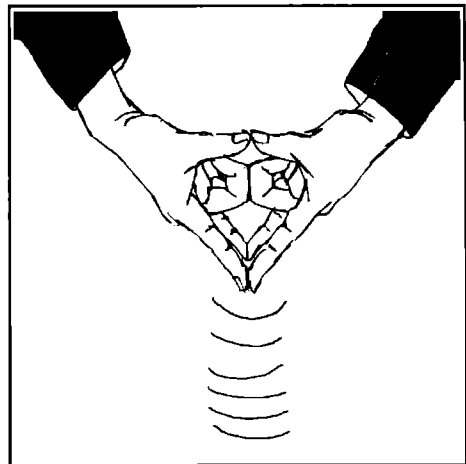


Figure 1.161. The Radiant Light Double Hand Seal

hand seals act as a type of resonating tuning fork. When performed correctly, the energetic pulse emitted by the hand seal can be used as an unveiling device, and bring to light any spirit entities that are hiding within the environment's energetic or spiritual realms (Figure 1.162).

This second Hand Seal (Big Golden Light) is used for freezing and dissolving the energetic fields of evil spirits. Once the priest forms this particular Hand Seal, he should concentrate on dissolving the energetic form of the evil spirit with Divine Light.



- **The Magical Gun Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. The Magical Gun Double Hand Seal represents the blasting power of an ancient Chinese fire weapon (similar to that of a gun). It is energetically used as a fierce attack, and is similar to an energetic punch.

The energy of the Magical Gun Double Hand Seal is traditionally released by the priest through stomping his back foot, while simultaneously punching towards the intended enemy and shouting a specific incantation or secret sound (Figure 1.163).

- **The Magical Cannon Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. The Magical Cannon Double Hand Seal represents the explosive power of an ancient Chinese fire weapon. It is energetically used to launch a fierce attack towards an evil spirit of demonic entity, and is similar in application to that of an energetic bomb.

The energy of the Magical Cannon Double Hand Seal is traditionally released by the priest through stomping his back foot, while simultaneously punching towards the intended enemy and shouting a specific incantation or secret sound (Figure 1.164).

- **Two Dragons Pierce the Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It is said that the Two Dragons Pierce the Mountain Double Hand Seal can be used to "energetically penetrate through mountains or pierce deep into the depths of the Earth." It is traditionally used to energetically cut through, chase-after and catch evil spirits and demonic entities (Figure 1.165).

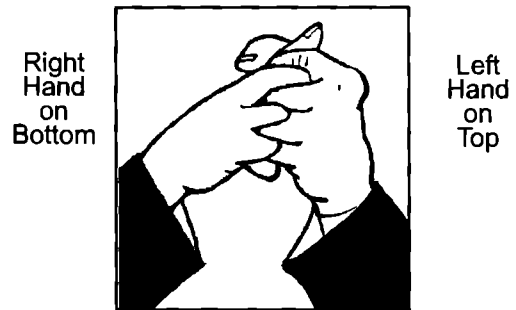


Figure 1.163. The Magical Gun Double Hand Seal

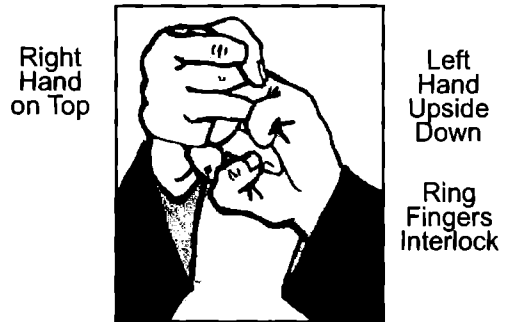


Figure 1.164. The Magical Cannon Double Hand Seal

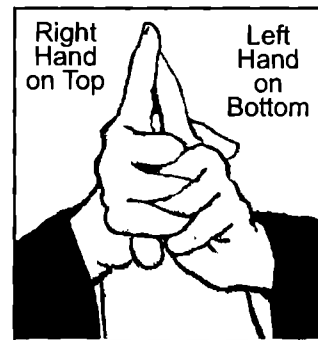


Figure 1.165. Two Dragons Pierce the Mountain Double Hand Seal

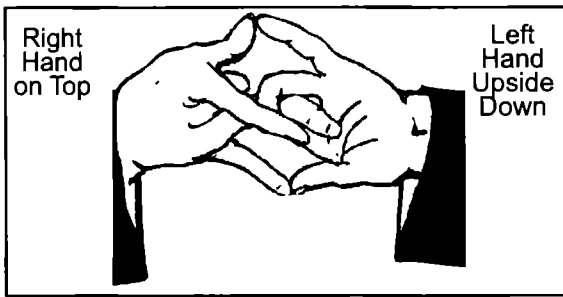


Figure 1.166. The Twisting and Binding Double Hand Seal

### BINDING

The energetic goal of Binding Double Hand Seals is to create an energetic field strong enough to envelop, enclose, and restrain an evil spirit. "Binding" can also be used to keep someone from doing something - almost like putting an energetic wall between them and the chosen thing. This is a very restrictive form of magic, and is never to be taken lightly. A "Binding" spell can be very powerful and long lasting.

- **The Twisting and Binding Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It causes the surrounding energetic fields to envelop and twist around the spirit entity like bamboo reeds, and is energetically used for binding people, places and things, especially spirit entities and ghosts (Figure 1.166).
- **The Binding Collar Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It energetically represents the shackling of a secure steel collar around a prisoners neck, and is used for binding and restraining people, places, and things, especially evil spirits and ghosts (Figure 1.167).
- **The Heaven and Earth Net Double Hand Seal (Front):** This Double Hand Seal is used for Attacking and Defending. It energetically represents a huge net that is extended between the Yang of Heaven and the Yin of Earth, used to ensnare people, animals, or evil spirits (Figure 1.168).
- **The Stone Weighted Scale Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It represents the stone

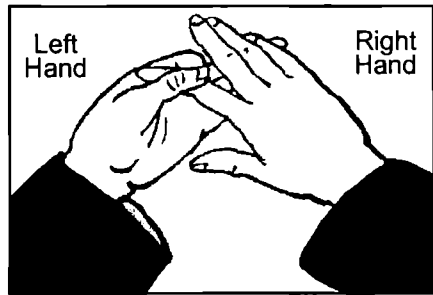


Figure 1.167. The Binding Collar Double Hand Seal

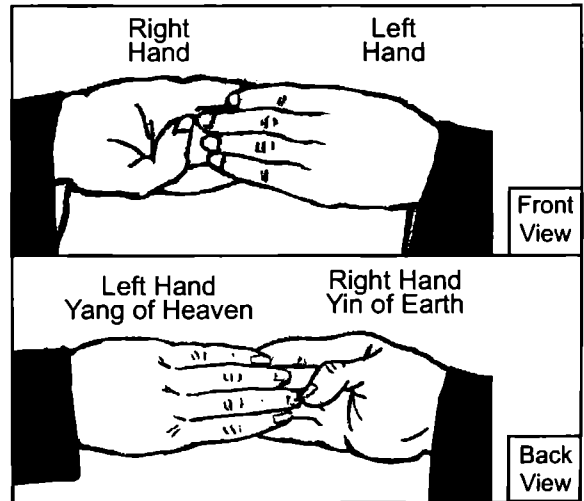


Figure 1.168. Heaven and Earth Net Double Hand Seal

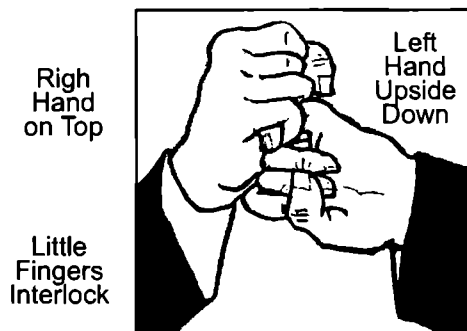


Figure 1.169. The Stone Weighted Scale Double Hand Seal

that is attached to the end of an ancient Chinese scale. It is energetically used to envelope, bind, and block people, animals, or evil spirits (Figure 1.169).



Figure 1.170. The Copper Fence Double Hand Seal

### IMPRISONING

The energetic goal of Imprisoning Double Hand Seals is to create an energetic field strong enough to energetically detain and confine an evil spirit.

- **The Copper Fence Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a prisoner's cage, and it is energetically used to detain and confine people, places, things, and evil spirits (Figure 1.170). The only difference between the Copper Tent and the Copper Fence Double Hand Seal is the extension of the thumb and angle of the fingers (see Figure 1.157).
- **The Pit Incantation Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending. It symbolizes a pit used to capture defeated demons, and it is energetically used to incarcerate people, demons and evil spirits (Figure 1.171).

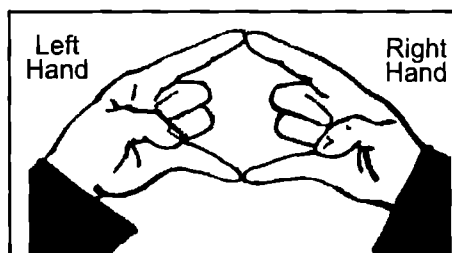


Figure 1.171. The Pit Incantation Double Hand Seal

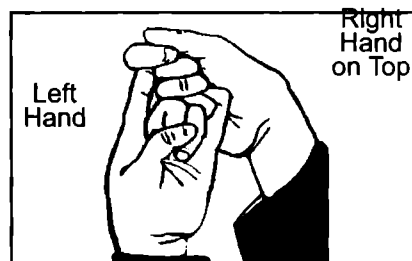


Figure 1.172. The Magic Lock Double Hand Seal

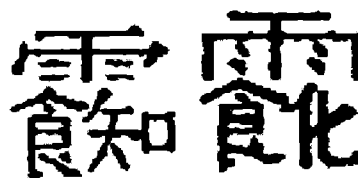


Figure 1.173. The Magic Altar Cup Seals

### SEALING

The energetic goal of Sealing Double Hand Seals is to create an energetic field strong enough to provide the final energetic sealing needed after the incantation has imprisoned the evil spirit into a confined area.

- **The Magic Lock Double Hand Seal:** This Double Hand Seal is used for various magical applications. It can be used for either energetically binding and sealing a person, place, or thing, or it can be used in magic ritual to seal divine light within a special item (e.g., a magic talisman, special herbal formulae, holy water, etc.).

The Magic Lock Double Hand Seal energetically represents the sealing and confining of something (a person, place or item) with

a magic lock (Figure 1.172). It is sometimes used during an exorcism to seal and imprison the demon's energetic form (e.g., sealing the evil spirit after the Binding Incantation has imprisoned it into a confined area).

When using this special hand seal to bind and imprison a demonic entity, the priest must say the following Magic Sound Incantation seven times:

**"Nan-Guo-Kui-Fu-Ding-Ji-Li!"**

Next, the priest will write the following two Magic Seal Characters onto the altar Water Cup (Figure 1.173)

Then, the priest will concentrate and direct the focus of his intention onto the Holy Water, observing it pool within the altar cup.

Next, the priest will imagine the Holy Water reflecting the light of the Moon, and feel the water absorbing the divine light and celestial power of the Jade Emperor.

Then, the priest will take a sip from the water cup and spray the water 3 times. As he sprays, the priest must imagine the celestial light imprinted within the Holy Water, going everywhere like millions of tiny radiant stars, purifying, dissolving, and destroying all forms of darkness and Evil Qi.

- **The Magical Seal Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending (Figure 1.174). It represents the combined energies of Yin and Yang converging onto one specific item (e.g., a person, place, or thing). It is sometimes energetically used after binding an evil spirit in order to contain and imprison its energetic form (e.g.,

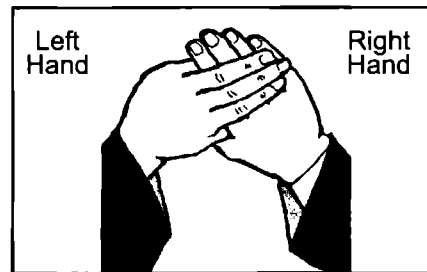


Figure 1.174. The Magical Seal Double Hand Seal (Top View)

sealing after the incantation has imprisoned the evil spirit into a confined area).

When creating a powerful spiritual talisman or an energetic "tool," this Double Hand Seal can also be used for the construction of both the energetic "Opening" (before the initial imprinting) and the energetic "Closing" (e.g., sealing after the incantation is imprinted its function and purpose).

## SINGLE HAND SEALS

Every specific Hand Seal has its own particular sound formula (incantation) that combines the use of ingesting specific types of Heaven Qi and Earth Qi powers. The Daoist mystic chants a specific incantation, employs a specific Hand Seal and then exhales to activate the supernatural powers.

Generally, Double Hand Seals were taught first in order to help the Daoist Mystic focus his or her concentration onto a specific object, deity, thought form or Eight Trigram power. After the individual became proficient in gathering and controlling the thought form or Trigram power with both hands, then Single Hand Seals were introduced. The purpose of Single Hand Seals being to use the left hand in order to summon spirits and gain control of specific powers, while the right hand was used to embody, command, task and dispatch the supernatural power.

The Daoist master's energetic hand seal can be used to force any member of the numerous demonic population to appear in visible form. With a seal in the left hand and a sword in the right the Daoist master is fully equipped to summon, question, and interrogate whatever demon he wishes.

### DAOIST SINGLE-HAND SEALS

In Daoist magic, certain points on the left palm or specific areas on the joints of the fingers of the left hand are used in order to cultivate, gather and control specific energies and spiritual powers. Each of the finger joints symbolizes and corresponds to one of the specific energetic powers of The Five Elements, Five Planets, Five Directions, Five Yin Organ Spiritual Energies, Eight Trigrams, Seven Stars of the Big Dipper, Twelve Earthly Branches and Twelve Organ Channels. Therefore, when a Daoist mystic pinches a certain finger position, it symbolizes that he or she is accessing and controlling the energetic and spiritual powers through the utilization of one of the following Hand Seals:

- **The Five Element Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within either the energetic realms of the infinite space of the Wuji, Air/Wind, Fire, Water, and Earth; or

through the energetic power and manifestations contained within the Elements of Wood, Fire, Earth, Metal and Water.

- **The Five Planet Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within energetic celestial powers of Jupiter, Mars, Saturn, Venus and Mercury.
- **The Five Directions Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within celestial and terrestrial energetic powers of the five directions (Front, Back, Left, Right and Center).
- **The Wu Jing Shen Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within the Five Virtues of Compassion, Order, Integrity, Trust and Wisdom.
- **The Eight Trigram Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within the eight powers of Heaven, Mist/Rain, Thunder, Mountain, Earth, Water, Fire and Wind/Air.
- **The Seven Stars of the Big Dipper Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within the Big Dipper, manifesting through the seven star celestial powers of influence (Lusty Wolf, Giant Gate, Store of Wealth, Civil Chief, Pure and Chaste, Military Chief and Troop Destroyer).
- **The Twelve Earthly Branches Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within the specific powers of the Twelve Earthly Branches (Yin, Wu, Xu, Hai, Mao, Wei, Shen, Zi, Chun, Si, You and Chou).
- **The Twelve Organ/Channel Hand Seals:** These Hand Seals allow the mystic to gather, cultivate and utilize the Qi contained within body's twelve primary internal organ channels (the Jing, Qi and Shen of the Liver - Gall Bladder, Heart - Small Intestine, Spleen - Stomach, Lungs - Large Intestine, Kidneys - Urinary Bladder, and Pericardium - Triple Burner Channels).



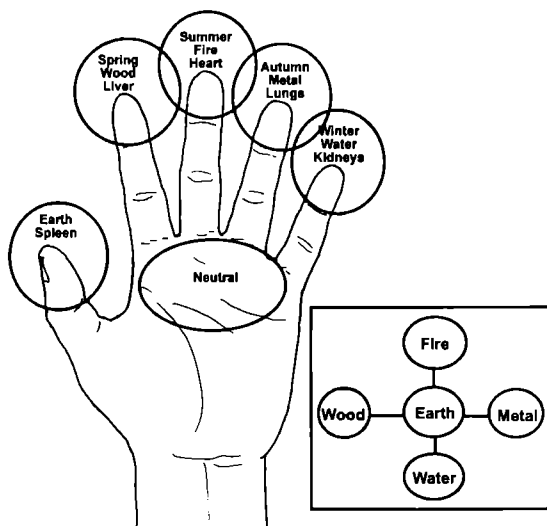


Figure 1.175. The Five Element Organ Energy Pattern was used to access the energy of the Wu Jing Shen (Five Essence Spirits contained within the Five Yin Organs). The ancient Daoist would use his or her left hand in order to absorb the organ Qi and Shen into the Lower Dantian or body's energetic field. This arrangement was also used to control the Ancient Five Elements.

### FIVE ELEMENT ORGAN PATTERN

In ancient China, the following hand chart of the Five Element Organ Pattern was used to access the energy of the Prenatal Wu Jing Shen (Original Five Essence Spirits) contained within the Five Yin Organs. This particular Daoist Hand Seal system was originally taught only to advanced disciples. When applying its energetic function to internal cultivation, the disciple would use his or her thumb to touch each individual finger in order to connect with the specific Element power. Likewise, the neutral position, located at the base of the fingers allowed the disciple to connect with the Earth Element (Figure 1.175).

The ancient Daoist would use the left hand in order to absorb the intended organ's Qi and Shen into the Lower Dantian or into the body's surrounding energetic field. The energy could then be released out the Daoist's body via the right palm. This energetic transformation was also used to control the Five Elements.

The left palm could also be used for gathering and absorbing the twelve channel energies of

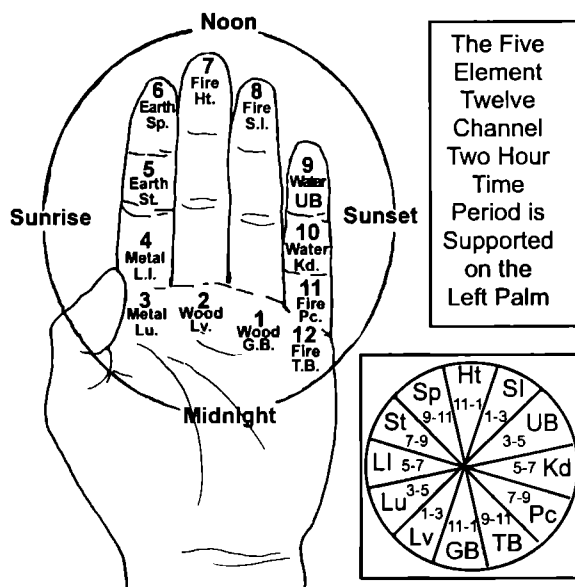


Figure 1.176. The Five Element - Twelve Channel Two Hour Time Period. The left palm is used for gathering and absorbing the 12 Channel energies of the Five Yin Organs. As the individual's thumb touches the specific areas on the fingers, the energy is gathered into the Lower Dantian and released out from the right palm.

the Five Yin Organs. As the disciple's left thumb touched the specific areas on the fingers or palm, the energy was gathered into the Lower Dantian and then released out of the body via the disciple's right palm (Figure 1.176).

### DAOIST THREE DANTIANS SINGLE HAND SEALS

In ancient Daoism, the single Hand Seals were commonly used to access and command the body's internal Seas of Energy, or Dantian energies. The following descriptions are of Single Hand Seals used in two separate branches of Daoist Mysticism:

#### Mao Shan Hand Seals (Zheng Yi Branch)

In the Highest Purity sect of Daoism, from the Zheng Yi tradition, the thumb represents the celestial powers of the Heaven, while the little finger represents the terrestrial powers of the Earth (as explained in the Eight Trigram Double-Hand Seals for Gathering Power, Figure 1.177). When combined (the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

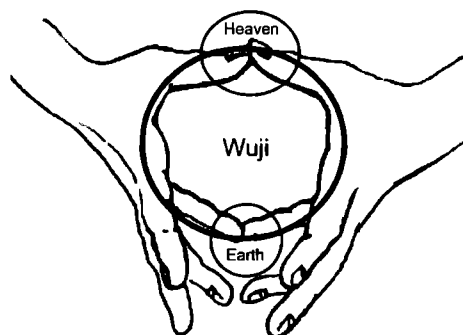


Figure 1.177. Bagua "Energy Ball" Hand Position

Traditionally, the ancient Mao Shan Daoist used a left handed Hand Seal that portrayed the ideogram "Shan" (Figure 1.178). The magical image of the mountain was used in order to access and stimulate the internal Seas of Qi contained within the Three Dantians.

When cultivating internal power, the ancient Mao Shan priests would train to access the magical powers of Heaven and Earth by blending these energies within their Three Dantians. This form of magical cultivation was initiated by energetically blending the Yang of Heaven (i.e., the descending celestial energy of the Green Dragon, represented by the priest's "Imagination") and the Yin of Earth (i.e., the ascending terrestrial energy of the White Tiger, represented by the physical feelings of the energetic "Sensations"). The magical Hand Seals and their secret access points used by the ancient Mao Shan priests to activate each Dantian is described as follows:

- **The Lower Dantian:** When training to transform Jing to Qi in the Lower Dantian, the Daoist priest would press the second crease (down from the top) of the ring finger on his or her left hand. While pressing the Lower Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and into the Lower Dantian. The priest would place his or her tongue on the Fire position (this requires that the tongue be placed on the hard palate at the front of the upper palate behind the teeth and gum line - Figure 1.179) and inhale the energy of the Heavenly Green Dragon down

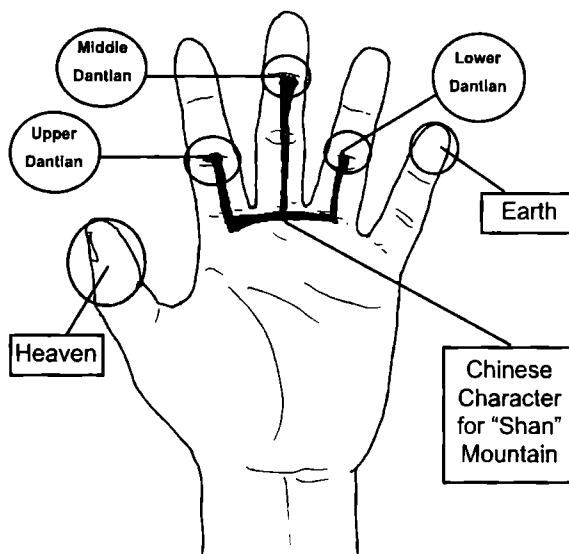


Figure 1.178. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal Seas of Dantian Energy (an example of Mao-Shan Daoist training from the Zheng Yi tradition)

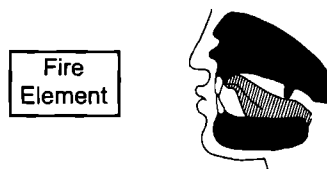


Figure 1.179. The Fire tongue position used for activating the Lower Dantian

the front of the body into the Lower Dantian. As the Green Dragon (imagination) and White Tiger (sensation) began to "play," the energetic sensation of heat and vibration would be created within the Lower Dantian.

- **The Middle Dantian:** When transforming Qi to Shen in the Middle Dantian, the Daoist priest would press the first crease (down from the top) of the middle finger on his or her left hand. While pressing the Middle Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and spine into the back of the heart at the Middle Dantian area. The priest would place his or her

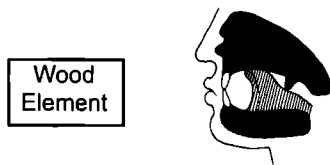


Figure 1.180. The Wood tongue position used for activating the Middle Dantian

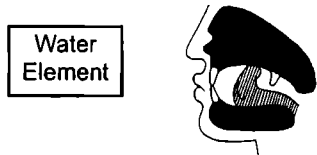


Figure 1.181. The Water tongue position used for activating the Upper Dantian

tongue on the Wood position (this requires that the tongue be placed on the hard palate, at the middle of the upper palate at the center of the roof of the mouth - Figure 1.180) and inhale the energy of the Heavenly Green Dragon down the front of the body into the Middle Dantian. As the Green Dragon (imagination) and White Tiger (sensation) began to "play," the energetic sensation of heat and vibration would be created within the Middle Dantian.

- **The Upper Dantian:** When transforming Shen to the infinite space of the Wuji via the Upper Dantian, the Daoist priest would press the second crease (down from the top) of the first (index) finger on his or her left hand. While pressing the Upper Dantian point, the priest would also pull up on his or her lower perineum and the centers of both feet in order to draw Earth Qi (the energy of the Earthly White Tiger) up the legs and spine into the back of the head at the base of the Upper Dantian. The priest would place his or her tongue on the Water position (this requires that the tongue be placed on the soft palate at the back of the upper palate - Figure 1.181) and inhale the energy of the Heavenly Green Dragon down the top of the head into the Upper Dantian. As the Green Dragon (imagination) and White Tiger (sensation) began to "play," the energetic sensation of heat and vibration would be created within the Upper Dantian.

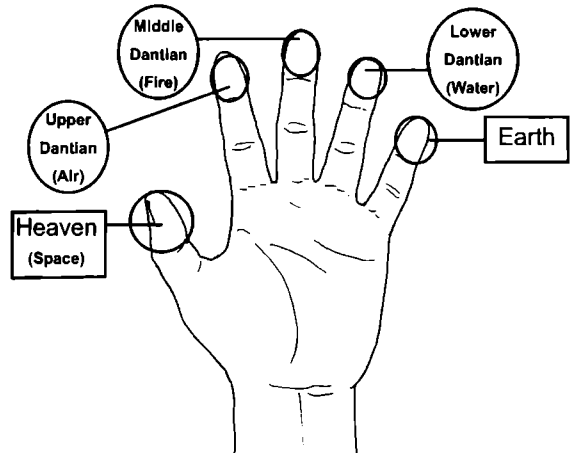


Figure 1.182. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal Seas of Dantian Energy (an example of Wu Dang Shan Daoist training from the Quen Zhen tradition)

When performing these meditations, all the Daoist priest needed to do was simply connect his or her thumb with each of the Dantian's access points, place the tongue in the secret Dantian position, and simultaneously draw the Qi of Heaven and Earth into the respected Dantian area in order begin energetic cultivation.

#### Wu Dang Shan Hand Seals (Quen Zhen Branch)

In the Pole Star sect of Daoism, from the Quen Zhen tradition, the thumb and little finger positions also represent the powers of the Heavens and Earth. However, in this particular Daoist system, the three middle fingers also represents the ancient Element powers of Air, Fire, and Water. When combined (the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

When cultivating internal power, the ancient Wudang masters used the first (index) finger to represent the access point of the Upper Dantian; the middle finger to represent the access point of the Middle Dantian; and the ring finger to represent the access point of the Lower Dantian. When meditating, all the Daoist master needed to do was simply connect his or her thumb with each Dantian's access point in order to tap into its cultivated power (Figure 1.182).

## BAGUA SINGLE HAND SEALS

In ancient China, after a Daoist Mystic learned how to control the energy of the Bagua through Double Handed Hand Seals, he or she would transfer the eight energetic powers of the Bagua to their left palm. The progression from using double hands to a single hand allowed the Daoist Mystics the ability to summon and gather the energetic and spiritual powers of the specific Bagua into their body with their left hand, while extending and emitting the Qi with the right hand.

Hidden within the construction of the Bagua Trigram formation are the energetic patterns of the Nine Palaces (also known as the Magic Square). The ancient Daoist would use his or her left palm as a medium for conjuring the energetic structure of the Magic Square formation and "opening the gate to the supernatural world." After the Spirit Gate was opened, the Daoist mystic would initiate a specific incantation for conjuring the supernatural powers released from the Celestial Elements or Eight Trigrams. This was initiated by placing either the thumb or fingers of the left hand onto the specific Trigram location. Combined with a specific incantation, the supernatural powers of the Trigram could then be activated and summoned.

As the ancient Daoist performed the specific ritual for spiritual incantation, pacing through positions of the Nine Palaces of Heaven, he or she could use the same numeral sequence on the left palm as the Magic Square patterns by tracing the "magic steps of Yu" with the left thumb (Figure 1.183).

The Nine Palaces are arranged in an eight direction box formation with an additional number in the center. Each palace position is assigned a number, a specific color and a star (one of the seven stars of the Big Dipper, the extra star and the North Star). Each star is associated with a specific Prenatal energy flow related to one of the original Extraordinary Vessels and one of the Nine Chambers located in each one of the Three Dantians. The numbers and their correspondences are described as follows:

1. **The Trigram Kan:** This point is located at the base of the middle finger. Kan is assigned to the number 1 and its color is white.
2. **The Trigram Kun:** This point is located on the

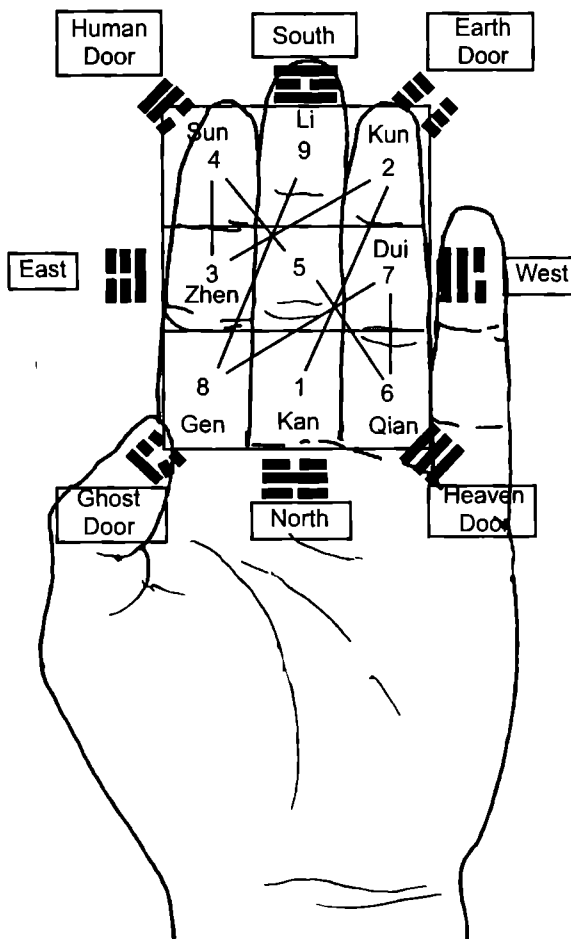
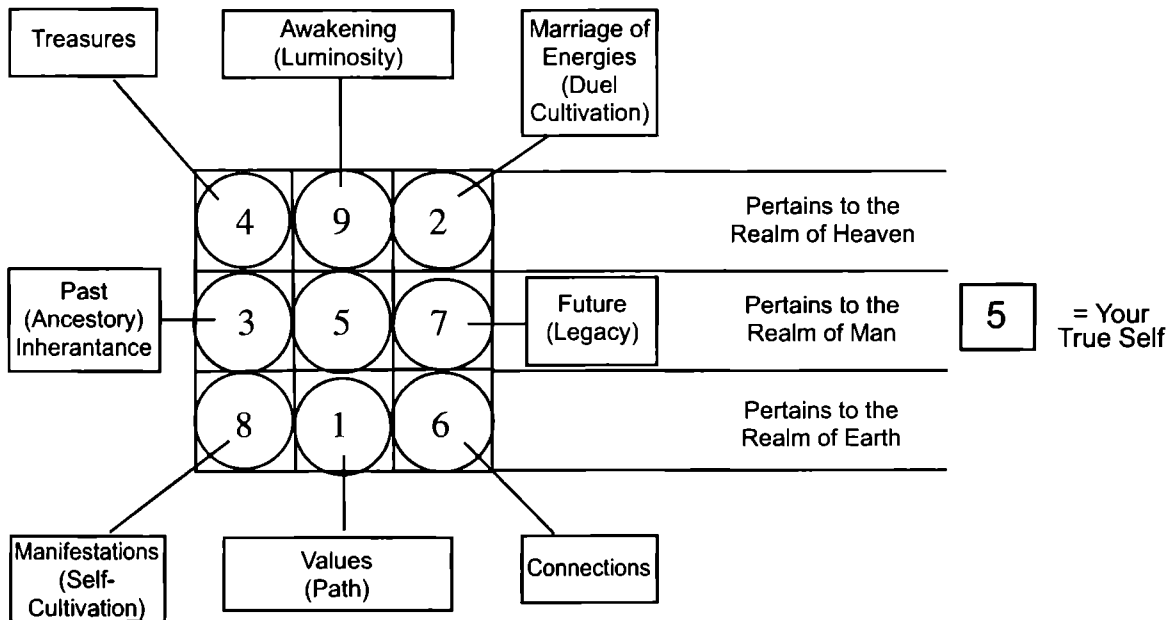


Figure 1.183. In ancient China, the PostnatalHeavenly Bagua pattern of the "Magic Square" was superimposed on the left palm allowing Daoist mystics the ability to summon and gather the energetic and spiritual powers of the Bagua into the body, while extending and emitting the gathered Qi with his or her right palm.

first superior digit of the ring finger. Kun is assigned to the number 2 and its color is black.

3. **The Trigram Zhen:** This point is located on the second digit of the index finger. Zhen is assigned to the number 3 and its color green/blue.
4. **The Trigram Sun:** This point is located on the first superior digit of the index finger. Sun is assigned to the number 4 and its color is blue.
5. **The Bright Hall (Ming Tang):** This point is located on the center digit of the middle finger. The Ming Tang (Bright Hall) is associated with the Taiji Pole and the middle space of the



**Figure 1.184. In Ancient China, the numbers of the Magic Square also related to the Three Realms of Heaven, Man, and Earth, and were used for Divination.**

Magic Square; the Ming Tang is assigned to the number 5 and its color is yellow.

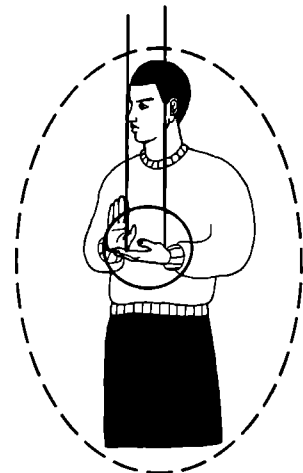
6. **The Trigram Qian:** This point is located at the base of the middle finger. Qian is assigned to the number 6 and its color is white.
7. **The Trigram Dui:** This point is located on the second digit of the ring finger. Dui is assigned to the number 7 and its color is red.
8. **The Trigram Gen:** This point is located at the base of the index finger. Gen is assigned to the number 8 and its color is white.
9. **The Trigram Li:** This point is located on the first superior digit of the middle finger. Li is assigned to the number 9 and its color purple.

It should be noted that the middle number “5” does not correspond to a Trigram because it is the unifying number placed in the center to represent balanced internal energy.

## MAGIC SQUARE AND DIVINATION

In ancient China, the specific numbers of the Magic Square could also relate to the energetic manifestations that occur within the three realms of Heaven, Earth and Man. Because of this, the

Imagine a cord  
of divine light  
descending  
from the  
Heavens and  
penetrating the  
center of the  
left palm



**Figure 1.185. Heaven and Earth Posture**

ancient Daoists sometimes used the Magic Square for Divination described as follows (Figure 1.184):

- While meditating, form a “Heaven and Earth” standing posture (Figure 1.185).
- Imagine a cord of divine light descending from the Heavens and penetrating the center of the lower left palm creating the energetic pattern of the Magic Square previously de-

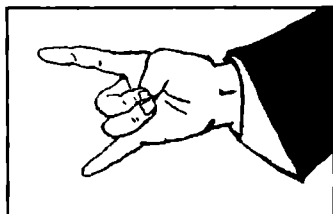


Figure 1.186. In this Thunder Fist Hand Seal, the thumb touches the base of the ring finger and roots the Lung Qi and the Po.

scribed (refer back to Figure 1.184). The left palm (Magic Squares) should be placed horizontally in front of your Yellow Court (fingers pointing towards the right). This energetic position relates to the power of Earth.

- Next, with your right hand, form the Thunder Bolt Hand Seal (Figure 1.186) above the Magic Square, at the Heart and Middle Dantian area. This energetic position relates to the power of Heaven. The right hand's index finger should point towards the left direction, while the little finger should point downward into the numbers of the Magic Square positioned inside the left palm.
- Focus your mind's intention on a specific individual and perform magical Invocations over the Magic Square according to the specific intention of the divination. Begin to ask specific questions related to that individual's past, present or future while spiralling the Qi downward in a descending clockwise direction (moving from Heaven to Earth) using the tip of the Thunder Bolt Hand Seal (i.e. the little finger of the right hand).

## THE TEN HEAVENLY STEMS HAND SEAL

In ancient China, the Ten Heavenly Stems were assigned to specific areas on the priest's left hand. These unique positions and numbers could also relate to the energetic manifestations that occur within the three realms of Heaven, Earth and Man. The Ten Heavenly Stem finger positions are described as follows (Figure 1.187):

- Jia (#1 Stem) Position - lower part of the index finger, Wood Element, Green Dragon
- Yi (#2 Stem) Position - middle of the index finger, Wood Element, Green Dragon

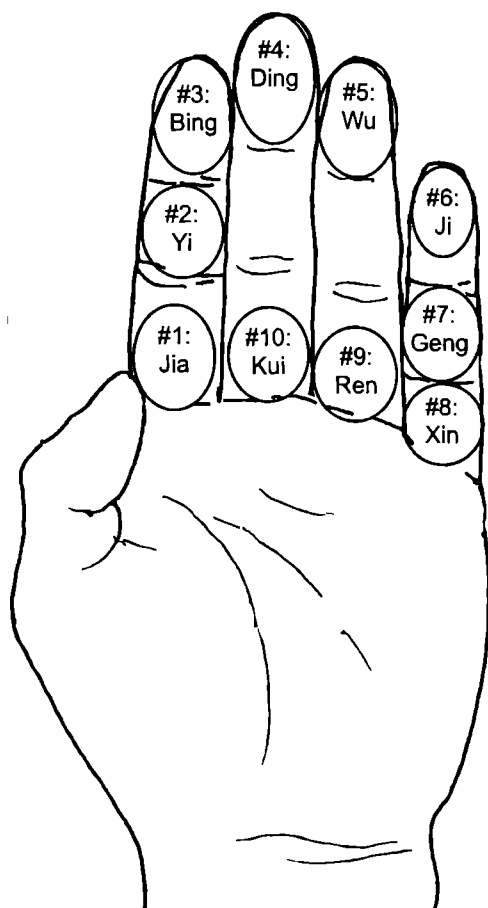


Figure 1.187. The Ten Heavenly Stems Hand Seal.

- Bing (#3 Stem) Position - upper part of the index finger, Fire Element, Red Phoenix
- Ding (#4 Stem) Position - upper part of the middle finger, Fire Element, Red Phoenix
- Wu (#5 Stem) Position - upper part of the ring finger, Earth Element, Yellow Dragon
- Ji (#6 Stem) Position - upper part of the little finger, Earth Element, Yellow Dragon
- Gen (#7 Stem) Position - middle of the little finger, Metal Element, White Tiger
- Xin (#8 Stem) Position - lower part of the little finger, Metal Element, White Tiger
- Ren (#9 Stem) Position - lower part of the ring finger, Water Element, Black Turtle/Snake
- Kui (#10 Stem) Position - lower part of the middle finger, Water Element, Black Turtle/Snake

## THE TWELVE EARTHLY BRANCHES HAND SEALS

The ancient Daoists viewed the body as a small and complete universe unto itself and understood that the internal organs are influenced by the celestial movements of the Sun, Moon, planets, and stars. The Governing and Conception Vessels in particular are influenced by these Heavenly cycles.

According to ancient Daoist teachings, the day is divided into twelve separate time divisions. Each time division encompasses two hours and is named after one of the Twelve Earthly Branches. The ancient priests discovered that the body's Qi and Blood mirror the Earth's seasonal ebb and flow, energetically rising and falling like the lunar tides.

Each time period in the Twelve Earthly Branches system is regarded as having a specific influence on each of the twelve gates of the body's chakra system. The rhythmic variations of the waxing and waning of Qi and Blood are associated with the waxing and waning of Yin and Yang energy, and with the circulation of Qi along the Microcosmic Orbit (Fire) cycle.

Each of the Twelve Earthly Branches correspond to the Twelve Primary Channels and Twelve Chakra Gates, following the Fire Cycle of the Microcosmic Orbit. The energetic pulse of these Twelve Chakra Gates extend their energy outward into the body's Wei Qi field.

A priest can access the energy of the Twelve Chakra Gates by using the following left handed Twelve Earthly Branches Hand Seal and reciting the following Incantations (Figure 1.188):

- Press the Mao point on the left hand and say the following Incantation: "The Emperor on High proclaims the orders! With the Sun I wash my body;" Simultaneously visualize the "Perfect Fire" of the Sun purifying and refining your body.
- Press the You point on the left hand and say the following Incantation: "With the Moon I refine my perfection." Simultaneously visual-

ize the Moon hovering nine inches away from your face, washing and purifying your body with its "Perfect Water."

- Press the Zi point on the left hand and say the following Incantation: "The immortal ones lift me up;"
- Press the Chou point on the left hand and say the following Incantation: "The Jade Maidens protect me."
- Press the Mao point on the left hand and say the following Incantation: "My Three Hun are pure and correct;"
- Press the Yu point on the left hand and say the following Incantation: "My Seven Po are quiet."
- Press the Chen and Si points on the left hand in a counterclockwise direction and say the following Incantation: "The Twenty-eight Constellations join forces within me."
- Press the Yin point (also known as the Gen Trigram - Ghost Door) on the left hand and say the following Incantation: "All perversity and filth"
- Press the Chou point (also known as the Kan Trigram - Northern Direction) on the left hand and say the following Incantation: "is driven away by the water and made pure."
- Press the Ben-Ming ("Root of Destiny") point on the left hand (located between Mao and Chen) and say the following Incantation: "My Heart is in communion with the true way."
- Press the Wu point on the left hand and flick the middle finger while saying the following Incantation: "I ascend to the realm of the formless. Quickly, quickly, in accordance to the statues and laws."

After speaking the following magical incantations and connecting the left thumb to the various Twelve Earthly Branch points, the priest will then spin clockwise in a Taiji circle and imagine all of the activated energy gathering and collecting into his Taiji Pole. As the priest releases his spirit to enter into the infinite space of the Wuji, he is free to perform magical training.

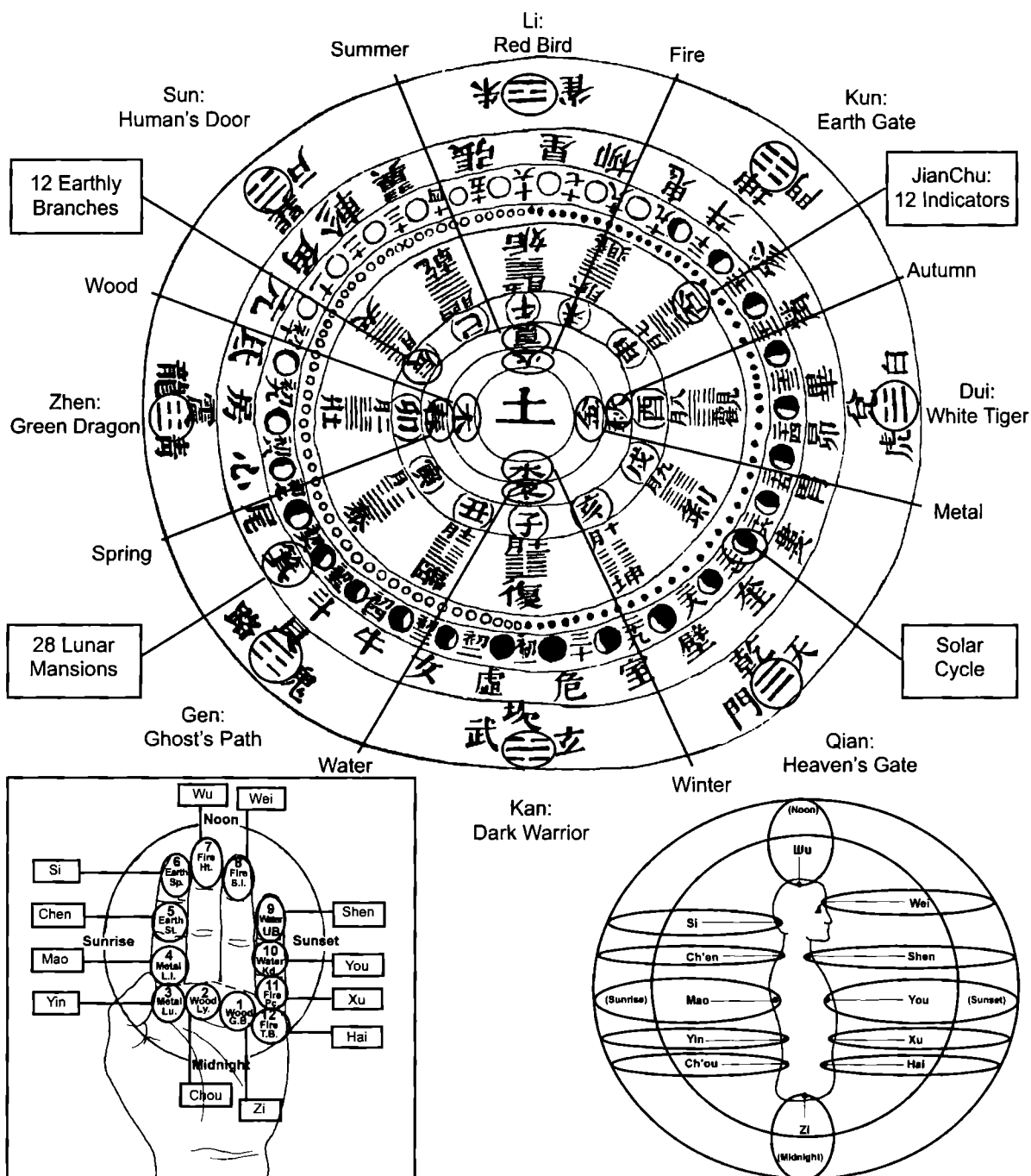


Figure 1.188. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch Relation with the Microcosmic Orbit: the main channels of the back and front of the body correspond to the ecliptic path of the sun. These twelve special energy points are associated with the Twelve Chakra Gates.



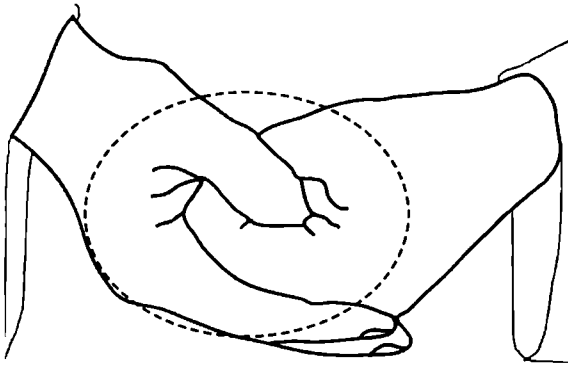


Figure 1.189. The "Taiji" Double Hand Seal

### DAOIST TAIJI HAND SEAL GREETING

In ancient China, all Daoist priests traditionally greeted each other using the Taiji Hand Seal (Figure 1.189). This special Double Hand Seal required the priest to place his left hand on the outside, cupping his right hand (which is placed on the inside). Looking downward into the hand formation, one can see the formation of the Yin and Yang Taiji symbol.

Hidden from the public is the placement of the thumb of the left hand, pressing onto the Zi Earthly Branch finger position on the right hand. This special area is the beginning of Yang, and is located at the base of the ring finger on the right hand. When pressing the Zi point on the right hand, the priest internally says the following Incantation:

**"The Immortal Ones lift me up!"**

Additionally, the thumb of the right hand touches the Wu Earthly Branch finger position on the right hand. This special area is the peak of Yang, and is located at the tip of the right hand's middle finger. When pressing the Wu point on the right hand, the priest internally says the following Incantation:

**"I ascend to the Realm of the Formless!"**

Traditionally, when greeting another priest, the amount of shaking of the Taiji salute reflects the degree of friendship. For example, if both priests smile and salute and vigorously shake their Taiji fists, it indicates the meeting of long lost friends.

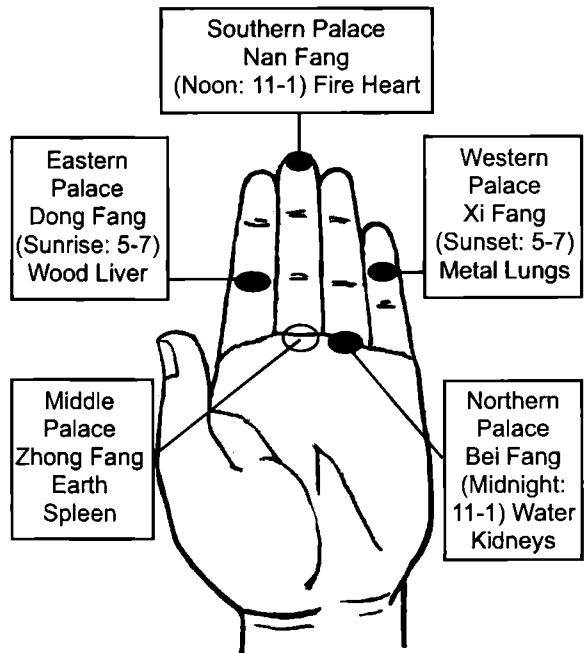


Figure 1.190. Hand Seal pattern used for bringing Qi from a specific Organ and direction into a glass of water for healing.

### MAO SHAN HAND SEALS USED FOR HEALING OR PROTECTION

In the ancient Mao Shan Daoist monasteries, Hand Seals were used for bringing Qi from a specific internal organ or celestial direction into a vessel of water for healing (Figure 1.190). This Hand Seal technique is then followed with a specific Breath Incantation. If a Daoist mystic wishes to gather Heavenly Qi from which to strengthen the Liver, he or she will repeat the following Breath Incantation:

**"Dong Fang  
wuji fei Tian Shen,  
wang su jiang Gan Qi  
yu wu sui zhong!"  
Ji, Ji, Ru Lu Ling!"**

Which translates as:

**"Eastern Palace  
infinite flying Heavenly God,  
quickly bring down the Liver Qi  
into my water!  
Quickly, Quickly carry out this Order,  
As a Mandate of the Law!"**

The Incantation is then sealed by shouting the following Secret Sound Incantation:

### "An Da!"

When shouting the Secret Sound Incantation, it is important that the priest simultaneously form the An Da Double Hand Seal (Figure 1.191).

- **The "An Da" Double Hand Seal:** This Double Hand Seal is used for ending the Summoning Ritual. The left fist represents the celestial energy of the Sun, the right Immortal Sword represents the celestial energy of the Moon. The An Da Double hand Seal is generally used before or after speaking Magic Activation Incantations (i.e., this type of magical incantation is energetically explosive, shouted

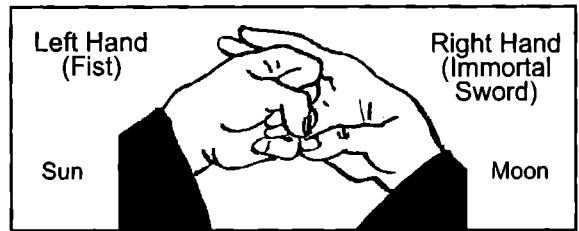


Figure 1.191. The "An Da" Double Hand Seal

quickly, followed immediately with the "An Da" Double Hand Seal to offer a form of energetic completion).

The Breath Incantation is changed according to the Daoist priest's needs, substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals (Figure 1.192).

Palace	Time	Element	Organ	Altar Gift	Immortal
Eastern Palace: <i>Dong Fang</i>	5-7 P.M. Sunrise	Wood Element	Liver <i>Gan</i>	Incense: <i>Xiang</i>	Green/Blue Immortal
Southern Palace: <i>Nan Fang</i>	11-1 Noon	Fire Element	Heart <i>Xin</i>	Light: <i>Deng</i> (Candles)	Red Immortal
Western Palace: <i>Xi Fang</i>	5-7 A.M. Sunset	Metal Element	Lungs <i>Fei</i>	Flowers: <i>Hua</i>	White Immortal
Northern Palace: <i>Bei Fang</i>	11-1 Midnight	Water Element	Kidneys <i>Shen</i>	Water: <i>Shui</i>	Black Immortal
Middle Palace: <i>Zhong Fang</i>		Earth Element	Spleen <i>Pi</i>	Fruit: <i>Gua</i>	Yellow Immortal

Figure 1.192. Chart of Daoist Five Palaces Correspondence

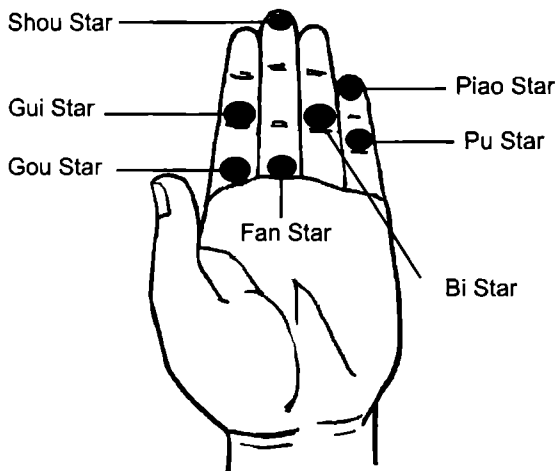


Figure 1.193. The Seven Stars of the Big Dipper can be accessed through the mystic's left hand.

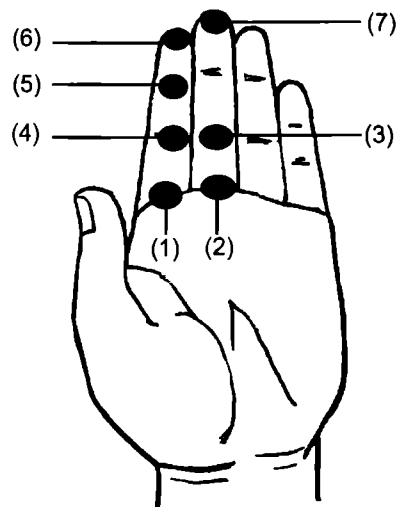


Figure 1.194. The Seven Stars of the Northern Dipper can be accessed through the mystic's left hand.

### SEVEN STARS OF THE BIG DIPPER #1 SINGLE HAND SEALS

In ancient Daoism, the advanced Single Hand Seals (Mudras) were sometimes used to access the power of one of the seven specific stars of the Big Dipper. The following is one esoteric version of accessing the hidden power of the Seven Big Dipper Stars (Figure 1.193):

1. **The Gui Star:** The access point for gathering and cultivating the magical energy of this star is located at the second segment of the index finger.
2. **The Gou Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the index finger.
3. **The Fan Star:** The access point for gathering and cultivating the magical energy of this star is located on the first segment of the middle finger.
4. **The Shou Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the middle finger.

5. **The Bi Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the ring finger.
6. **The Pu Star:** The access point for gathering and cultivating the magical energy of this star is located on the second digit of the little finger.
7. **The Piao Star:** The access point for gathering and cultivating the magical energy of this star is located on the third digit of the little finger.

### SEVEN STARS PATTERN OF THE NORTHERN DIPPER SINGLE HAND SEALS

Certain advanced Single Hand Seals were sometimes used to access the combined power of the seven stars of the Northern Dipper by performing specific stepping rituals. In the advanced training, these esoteric stepping rituals could be performed on the Daoist mystic's left hand. The above is one version of a Northern Big Dipper Seven Star Stepping Pattern initiated on the Daoist mystic's left hand (Figure 1.194).

## SEVEN STARS PATTERN OF THE SOUTHERN DIPPER SINGLE HAND SEALS

Certain advanced Single Hand Seals (Mudras) were sometimes used to access the combined power of the seven stars of the Southern Dipper by performing stepping rituals.

In advanced training, these esoteric stepping rituals could be performed on the left hand of the Daoist mystic. The above is one version of a Southern Dipper Seven Star Stepping Pattern initiated on the Daoist mystic's left hand (Figure 1.195).

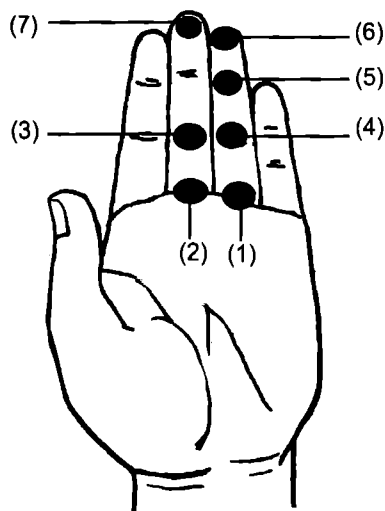


Figure 1.195. The Seven Stars of the Southern Dipper can be accessed through the mystic's left hand

## THE "FIVE THUNDERS EXPLODE" HAND SEAL

When performing Five Thunder Magic, the Daoist priest will draw the Five Thunder Mountains on the center of his or her left palm, while reciting a magical incantation used to gather the magic power of the five guardians of the Five Sacred Mountains.

The priest will then draw five circles around the center of a "Thunder" character, and speak the following magic incantation to call and dispatch the Five Thunder Generals from the Five Thunder Mountains (Figure 1.196):

**"Dong Qi Tai Shan Lei**

**(The Eastern Energy of the Tai Shan Thunder);**

**Nan Qi Heng Shan Lei**

**(The Southern Energy of the Heng Shan Thunder);**

**Xi Qi Hua Shan Lei**

**(The Western Energy of the Hua Shan Thunder);**

**Bei Qi Heng Shan Lei**

**(The Northern Energy of the Heng Shan Thunder);**

**Zhong Qi Song Shan Lei**

**(The Center Energy of the Song Shan Thunder)"**

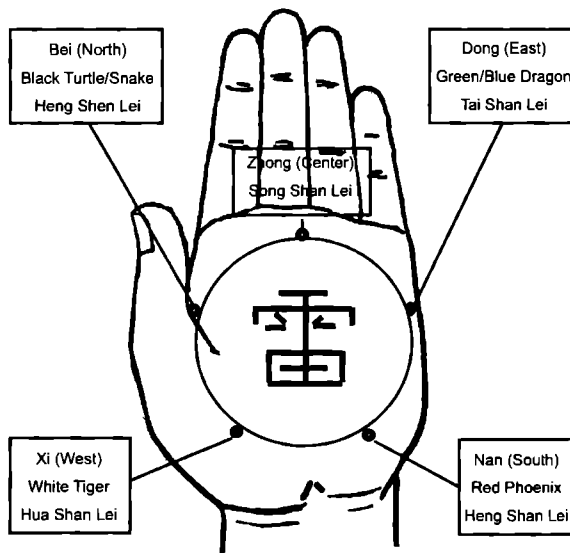


Figure 1.196. Draw the Chinese character for Thunder on the center of your palm with your Sword Fingers Hand Seal. Next, draw the Five Thunder Mountains and circle the mountains while reciting the Incantation.

## DAOIST ESOTERIC SINGLE HAND SEALS

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

- Celestial Master Daoism (Tian Shi sect) from Long Hu Shan, located in the Jiangxi Province.
- Highest Purity Daoism (Shang Qing sect) from Mao Shan, located in the Jiangsu Province.
- Magical Treasure Daoism (Ling Bo sect) from Ge Zao Shan, located in the Jiangxi Province.

These particular Single Hand Seals can be divided into three main categories according to their magical uses: Hand Seals used for Worship, Hand Seals used for Summoning, and Hand Seals used for Attacking and Defending.

### SINGLE HAND SEALS USED FOR WORSHIP

The following is a list of popular Single Hand Seals used in Zheng Yi Daoist rituals for the alchemy of Worship. The primary goal is one of energetic and spiritual transformation, brought about through prayer and meditation.

- **The White Crane Single Hand Seal:** This Single Hand Seal is used for Worship and offering incense sticks. It is energetically used to show respect to the celestial immortals. The last three fingers symbolize an offering of three incense to the celestial immortals (Figure 1.197). The first finger and thumb represent the eternal circle and the infinite space of the Wuji through which to access the Di (Divine or God).
- **The Willow Branch Single Hand Seal:** This Single Hand Seal is used for Worship. It symbolizes the Willow Branch and is energetically used in rituals to purify the water at the altar, or to dip into the altar cup to flick holy water onto specific items for purification (Figure 1.198).

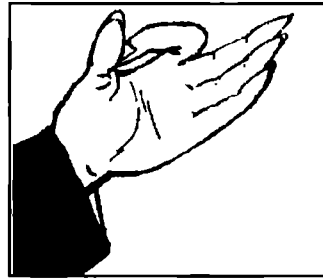


Figure 1.197. The White Crane Single Hand Seal

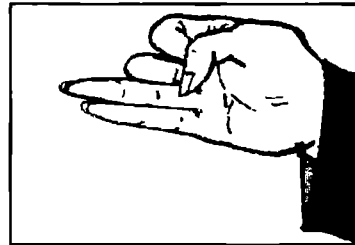


Figure 1.198. The Willow Branch Single Hand Seal

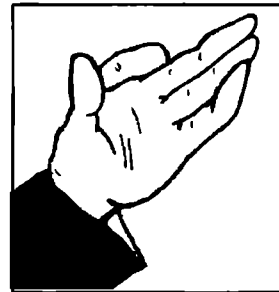


Figure 1.199. The Tiny Light Single Hand Seal

- **The Tiny Light Single Hand Seal:** This Single Hand Seal is used for Worship. It is used to represent the electrical light that illuminates within the energetic particles contained within the field of Yin and Yang (which envelops the infinite space of the Wuji). It is energetically used for protection by purifying, illuminating and shining divine light over a person, place or thing (Figure 1.199).
- **The Trident Single Hand Seal:** This Single Hand Seal is used for Worship. It symbolizes three prongs and is energetically used to support the purified water cup on the altar during purification.

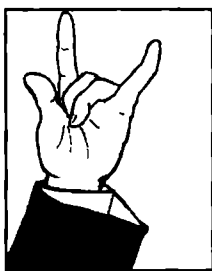


Figure 1.200. The Trident Single Hand Seal

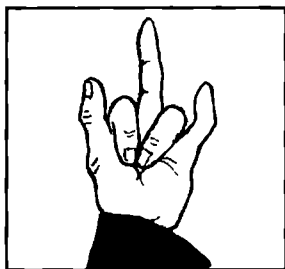


Figure 1.201. The Magical Toad Single Hand Seal

tion rituals, and is sometimes used for holding or support other altar tools (Figure 1.200).

- **The Magical Toad Single Hand Seal:** This Single Hand Seal is used for Worship. It represents an image of the immortal three legged toad from the Moon Palace, and is energetically used to bring about the fragrant smell of the celestial world into the realm of the human world (Figure 1.201).
- **The Jade Ring Single Hand Seal:** This Single Hand Seal is used for Worship. It is used to energetically represent a magical bracelet of the Celestial Mother Dou Mu, and used to show respect to the Palace of Dou Mu (the Mother of the seven stars of the Big Dipper). She is generally depicted as having three eyes in each of her four faces (one facing each of the four major direction). She has eight arms (four arms on each side of her body). Two of her hands are held together, palm to palm, while the other six hold a Sun, Moon, bell, golden seal, bow and halberd. Dou Mu is regarded as a senior Daoist immortal and is credited with the ability to save people from many types of evil and trouble (Figure 1.202).

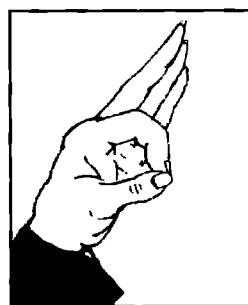


Figure 1.202. The Jade Ring Single Hand Seal

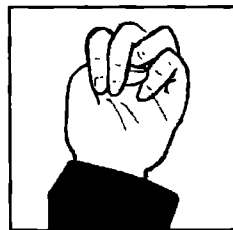


Figure 1.203. The Magical Root Single Hand Seal

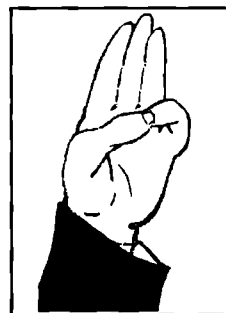


Figure 1.204. The Two Lotus Joining Single Hand Seal

- **The Magical Root Single Hand Seal:** This Single Hand Seal is used for Worship. It represents the fusion of Qi and Shen, and is the energetic and spiritual foundation used to send reports to Mother Dou Mu in order to request for auspicious times (Figure 1.203).
- **The Two Lotus Joining Single Hand Seal:** This Single Hand Seal is used for Worship. It is energetically used to invite Wang Mu Niang Niang (Mother of the Heavenly Emperor), welcome her to the altar and offer her respect as she appears (Figure 1.204).



Figure 1.205. The Gathering The Hun Hand Seal



Figure 1.206. The Flying Hun Crosses the Sea Single Hand Seal

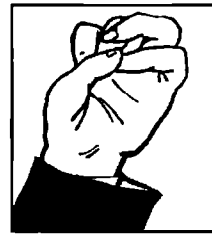


Figure 1.207. The Golden Lotus Single Hand Seal

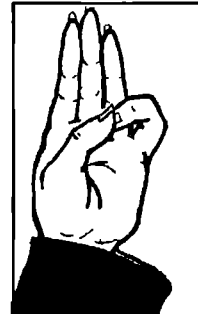


Figure 1.208. The Small Gold Metal Single Hand Seal

## SINGLE HAND SEALS USED FOR SUMMONING

The following is a description of popular Single Hand Seals used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Summoning. The primary goal of Summoning is that of demanding or requesting the presence or service of one of the five types of Immortals (Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals and Celestial Immortals).

- **The Gathering The Hun Single Hand Seal:** This Single Hand Seal is used for Summoning. It is used in rituals to energetically gather the soul of the dead (Hun) to the altar (Figure 1.205).
- **The Flying Hun Crosses the Sea Single Hand Seal:** This Single Hand Seal is used for Summoning. It symbolizes flying over the ocean, and is energetically used for gathering the soul of the dead and bringing it back to the altar area (Figure 1.206).
- **The Golden Lotus Single Hand Seal:** This Single Hand Seal is used for Summoning. It energetically represents the Golden Lotus Flower where the Great Ancestral Master will show his appearance (Figure 1.207).



Figure 1.209. The Single Star Single Hand Seal

- **The Small Gold Metal Single Hand Seal:** This Single Hand Seal is used for Summoning. It is energetically used as a "Grand Order" (or command) for the Great Ancestral Master to come and protect you by terrifying and defeating evil spirits (Figure 1.208).
- **The Single Star Single Hand Seal:** This Single Hand Seal for Summoning. It energetically represents the Dan Dou (Single Star) and is used to request that Mother Dou Mu command or Summon the Heavenly Court to dispatch the Celestial Generals (Figure 1.209).

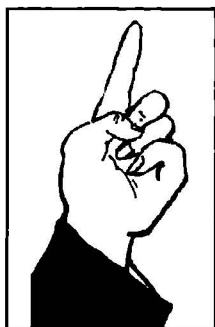


Figure 1.210. The Small Pig's Head Single Hand Seal

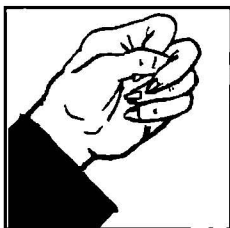


Figure 1.211. The Jade Left Single Hand Seal

- **The Small Pig's Head Single Hand Seal:** This Single Hand Seal is used for Summoning. It resembles a small pig's head and is energetically used in small ceremonies to summon the "Horned Pig" of Mother Dou Mu down into the human world (Figure 1.210).
- **The Jade Left Single Hand Seal:** This Single Hand Seal is used for Summoning. It symbolizes the celestial Jade Palace and is energetically used to gather the celestial immortals to the altar (Figure 1.211).
- **The Four Heavenly Immortal Generals Single Hand Seal:** This Single Hand Seal can be used for summoning the powerful guardians of the Four Directions (North, South, East, and West) to reside over a magic ritual (Figure 1.212). the Four Heavenly Immortal Generals Single Hand Seal can also used in order to call forth of the four powerful Thunder Martial Generals (also known as the Four Divine Marshals For Justice and Law) to the altar room to the aid the Daoist priest in times of trouble (Figure 1.213). Traditionally, the priest will



Figure 1.212. The 4 Guardians of the Four Directions



Figure 1.213. The Four Divine Marshals Who Enforce the Law

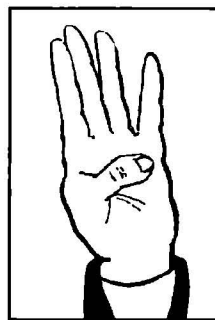


Figure 1.214. The Four Heavenly Immortal Generals (The Four Divine Marshals) Single Hand Seal

- used the Four Heavenly Immortal Generals Single Hand Seal for protection (Figure 1.214).
- **The Magic Tiger Single Hand Seal:** This Single Hand Seal is used for Summoning Celestial Power and also used in exorcism (Figure 1.215). It represents calling the Martial Generals' Magical Ghost Eating Tiger and is energetically used to summon the Marshal Generals to the altar (Figure 1.216).





Figure 1.215. The Magic Tiger Single Hand Seal



Figure 1.216. The Magic Ghost Eating Tiger

- **The Blue-Green Spirit Single Hand Seal:** This Single Hand Seal is used for Summoning. It is energetically used to represent the celestial post from which Martial General Wen Qiong will rein in his Celestial Horse (Figure 1.217).
- **The Three Powers Single Hand Seal:** This Single Hand Seal is used for Activating magic talismans and special reports being sent to the Celestial Court (Figure 1.218). The Three Powers Hand Seal is used to represent the Three Realms or Three Worlds (Heaven, Earth, and the Underworld). When used in ritual, the talisman or Report is held in-between the index and middle fingers, and waved over the altar incense.

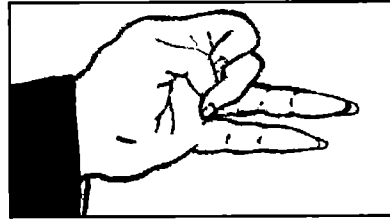


Figure 1.217. The Blue Green Spirit Single Hand Seal

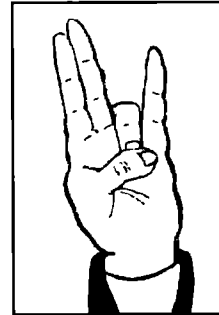


Figure 1.218. The Three Powers Single Hand Seal

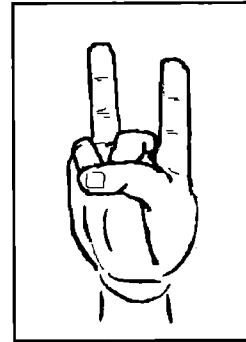


Figure 1.219. The Magic Choking Bone Hand Seal

- **The Choking Bone Single Hand Seal:** This famous single hand seal is used for on patients who have swallowed and are choking on a chicken bone, fish bone, pig bone, duck, bone, a small piece of bamboo, or small piece of wood (i.e. chopstick). After saying a magic incantation, the priest will give tea to the choking person and ask them to immediately drink the tea. Then priest will form the "Choking Bone" Hand Seal (Figure 1.219) and emit Qi into the patient's throat, imagining that the bone is dissolving in the patient's throat.

- **The Reveal Yourself Single Hand Seal:** This secret hand seal is traditionally magically activated and used to dissolve the projected hallucinations created from a priest using Illusionary Magic. When combined with special incantations, it also allows the priest to see earthbound ghosts and spirit entities that roam the Earth.

After washing the eyes with special Talisman Water (see *Daoist Magical Talisman* book), the priest will speak the following magic incantation:

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

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

**This small bright light  
Illuminates the 5 Directions!  
It shines on my voice  
helping me to command  
all my magic tools!**

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

**Heavenly soldiers and generals  
do it quickly as a Law!**

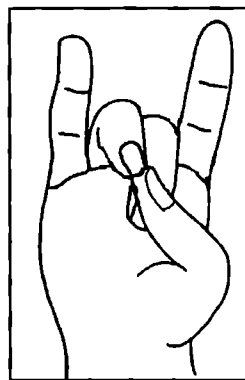


Figure 1.220. The Reveal Yourself Hand Seal

After saying the magical incantation, the priest form the "Reveal Yourself" Hand Seal (Figure 1.220). In this special hand seal, the middle (Fire) finger touches the center of the palm, and the ring finger (Metal) touches the thumb.

Next, the priest will say the following magical incantation:

**"Om Ah Ra Pa Tsa Na Dhi"  
"Reveal Yourself"**

As the secret hand seal is being formed, the priest imagines exhaling a Purple Mist into the room, allowing any projected illusions to be immediately dissolved and any spirit entity within the area to be revealed.

## SINGLE HAND SEALS USED FOR ATTACKING AND DEFENDING

The following is a list of popular Single Hand Seals used in Zheng Yi Daoist rituals for the energetic and spiritual purpose of Attacking and Defending. These skills are commonly incorporated in esoteric Daoist rituals used for exorcism (removing evil spirits from a person, place, or thing).

The training involved in the energetic and spiritual art of Attacking and Defending is divided into six primary stages: Protection, Obstruction, Attacking, Catching, Imprisoning and Sealing. These six stages are described as follows:

- **Protection:** The energetic goal of Protection Single Hand Seals is to create an energetic field strong enough to provide for the safety of the disciple's person (self, family, loved ones, etc.), place (house, worship area, etc.) or things (items of significance and importance).
- **Obstruction:** The energetic goal of Obstruction Single Hand Seals is to create an energetic field strong enough to stop or inhibit a evil spirit or demonic entity from further antagonistic actions.
- **Attacking:** The energetic goal of Attacking Single Hand Seals is to create an energetic field strong enough to initiate a direct attack onto the spirit entity, whereby its energetic form will be captured, defeated, or destroyed.
- **Binding:** The energetic goal of Binding Single Hand Seals is to create an energetic field strong enough to envelop, bind, and restrain an evil spirit.
- **Imprisoning:** The energetic goal of Imprisoning Single Hand Seals is to create an energetic field strong enough to energetically detain and confine an evil spirit.
- **Sealing:** The energetic goal of Sealing Single Hand Seals is to create an energetic field strong enough to provide the final energetic sealing needed after the incantation has imprisoned the evil spirit into a confined area.

### PROTECTION

- **The Magic Scissors Single Hand Seal:** This Single Hand Seal is used for Attacking and



Figure 1.221. The Magic Scissors Single Hand Seal

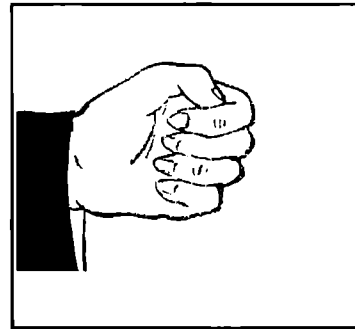


Figure 1.222. The "Sai Nian" Single Hand Seal

Defending. It represents the celestial scissors of the eternal law of the Dao and is energetically used to cut and separate the good from the energetic "cords" attached to the body via evil (dark) people, places or things (Figure 1.221).

### OBSTRUCTION

- **The "Sai Nian" Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It symbolizes a cork or stopper and is energetically used to block or stop the energetic leakages that occur from holes in an individual's Wei Qi (Aura) field. These energetic holes cause the individual life-force to become vulnerable to being stolen via people, places or things (energetic parasites). The Sai Nian Hand Seal is also used for obstructing psychic attacks and chasing away evil spirits (Figure 1.222).



Figure 1.223. The Immortal Sword Single Hand Seal

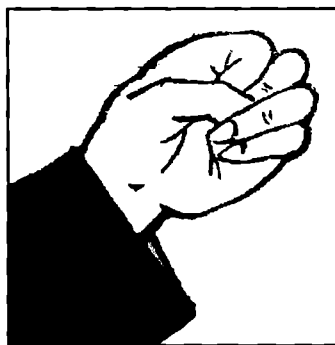


Figure 1.224. The Left Thunder Block Single Hand Seal

## ATTACKING

- **The Immortal Sword Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent the magical power of the Immortal Sword. The magical power released from this Single Hand Seal is energetically used to draw talismans and esoteric characters for protection, defence or attack. It is also commonly used for cutting and defeating evil spirits and demons (Figure 1.223).
- **The Left Thunder Block Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents the power of Heavenly Thunder and is energetically used to terrify, attack and kill evil spirits (Figure 1.224).

When forming the Left Thunder Block fist, the left thumb touches the base of the second (ring) finger before the last two fingers lock and seal the energy of the palm. The thumb is placed on the Gall Bladder Channel (Wood Element) access point (see Figure 1.176), and the Qian (Heaven) Trigram (see Figure 1.183) which allows the Daoist priest's Hun the ability to access the celestial energetic power of the lightning bolts that have been stored within the priest's Gall Bladder during the Thunder Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

When using both the Left and Right Thunder Blocks (Lei Jue) to "attack and bind the evil with the sound of Thunder" the ancient Daoist teachings state that the disciples "eyes become like lightning and the voice becomes

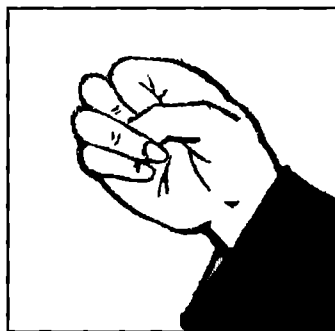


Figure 1.225. The Right Thunder Block Single Hand Seal

like thunder" when he or she stomps, shouts and releases the power of the celestial thunder.

- **The Right Thunder Block Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents the power of Heavenly Thunder and is energetically used to terrify, attack and kill evil spirits (Figure 1.225).

When forming the Right Thunder Block fist, certain Daoist schools will place the right thumb onto the base of the first (little) finger before the last two fingers lock and seal the energy of the palm. The thumb is placed on the Triple Burner Channel (Fire Element) access point (see Figure 1.176), which allows the Daoist priest the ability to access the energetic power of the fire and light that have been stored within the priest's Taiji Pole during the Thunder Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

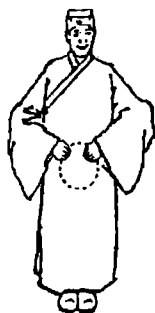


Figure 1.226. "Use The L & R Thunder Blocks To Circle The Ancestral Palace (Lower Dantian)"



Figure 1.227. "Use The L & R Thunder Blocks To Circle The Immortal Palace (Liver)"



Figure 1.228. "Use the L & R Thunder Blocks To Circle the Five Qi of the Chest"



Figure 1.229. "Use the L & R Thunder Blocks To Circle the Ears and Hear the Sound of Thunder"

One famous Thunder Magic ritual used to open and expand the priest's clairvoyant awareness requires the priest to use his left and right Thunder Block Hand Seal in a progression of five stage, described as follows:

**Stage 1:** "Use The Thunder Block To Circle The Ancestral Palace" (Figure 1.226). Both hands are placed onto the Ancestral Palace (located in the Lower Dantian) and form the Thunder Block Hand Seal. Draw three circles in a clockwise direction around the Lower Dantian. Then, draw five circles in a counterclockwise direction around the Lower Dantian.

**Stage 2:** "Use The Thunder Block To Circle The Immortal Palace" (Figure 1.227). Move from the Lower Dantian to the Yellow Court and Liver organ area. Draw three circles in a clockwise direction around the Liver and Yellow Court area. Then, draw five circles in a counterclockwise direction around the Liver and Yellow Court area.

**Stage 3:** "Use the Thunder Block To Circle the Five Qi of the Chest" (Figure 1.228). Move to the Middle Dantian and Heart area. Draw three circles in a clockwise direction around the Middle Dantian and Heart area. Then, draw five circles in a counterclockwise direction around the Middle Dantian and Heart area.

**Stage 4:** "Use the Thunder Block To Circle the Ears and Hear the Sound of Thunder" (Figure 1.229). Move to the Upper Dantian and ears. Draw three circles in a clockwise direction (from shoulders to tip of the head to the nose and back to the shoulders) around the Upper Dantian and ear areas. Then, draw five circles in a counterclockwise direc-

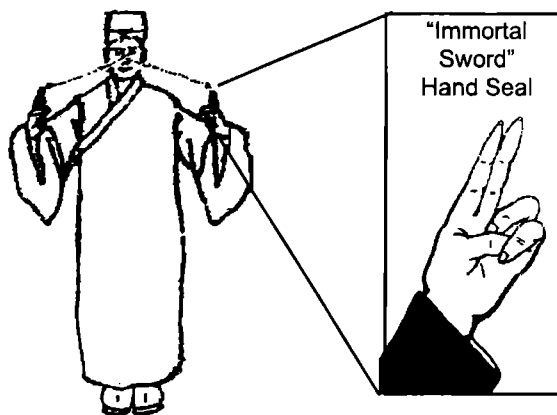


Figure 1.230. "Use the Thunder Block To Circle the Tian Gu at the Top of the Head, then pull Third Eye Qi"

tion (from the shoulders to the top of the nose to the top of the head to the back of the head to the shoulders) around the Upper Dantian and ear areas.

**Stage 5:** "Use the Thunder Block To Circle the Tian Gu at the Top of the Head" (Figure 1.230). Move to the top of the head, then towards the front of the face, and end at the Third Eye. Strike both Thunder Blocks Hand Seals together in front of the face and immediately form two Immortal Sword Hand Seals. Just below the eyes begin to extend your Qi and Shen outward, while extending the Immortal Sword Fingers forward. Allow your vision to relax, expand, and dissolve into the environment.

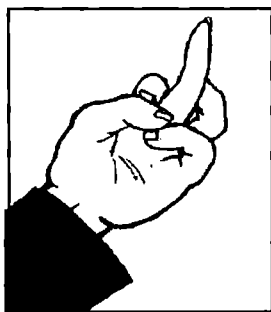


Figure 1.231. The Mount Tai Single Hand Seal

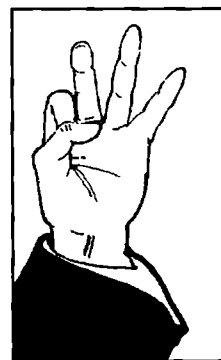


Figure 1.232. The Purple Star Single Hand Seal

- **The Mount Tai Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent picking up Mount Tai, lifting it 10,000 Zhuang (miles) in the air and then slamming it down hard on top of evil spirits and ghosts in order to energetically crush them (Figure 1.231).
- **The Purple Star Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It energetically represents the Shi Wei (Purple Star) of the Heavens. Energetically, its power is so immense that is used to place on top of fierce ghosts and evil spirits in order to dissolve them like acid (Figure 1.232).
- **The Demanding Knife Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents the magical knife (Dao Tao) and is energetically used for chopping demons, cutting evil and destroying ghosts (Figure 1.233).
- **The Ghost Beating Stick Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents the immortal stick used for beating demons and is energetically used to beat the evil spirits into submission (Figure 1.234).



Figure 1.233. The Demanding Knife Single Hand Seal



Figure 1.234. The Ghost Beating Stick Single Hand Seal



Figure 1.235. The Medical Fork Single Hand Seal

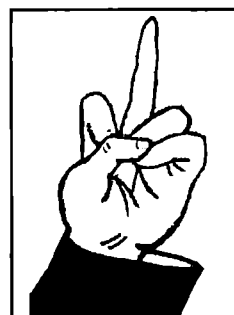


Figure 1.236. The Magic Needle Single Hand Seal

### CATCHING

- **The Medical Fork Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It energetically symbolizes a fatal poisonous weapon that is used to stop and kill evil things. This hand seal is commonly used in order to entice and bring spirit entities out of hiding into the "light," to then be paralyzed (or frozen) before beginning an exorcistic inquisition (Figure 1.235).
- **The Magic Needle Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It represents an immortal's needle, which has magical powers, and it is energetically used to chase, search and penetrate evil spirits and ghosts (Figure 1.236).
- **The Single Dragon that Pierces the Mountain Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically penetrate through mountains and into the depths of the Earth. It is used to energetically cut through, chase-after and catch evil spirits (Figure 1.237).



Figure 1.237. The Single Dragon that Pierces the Mountain Single Hand Seal

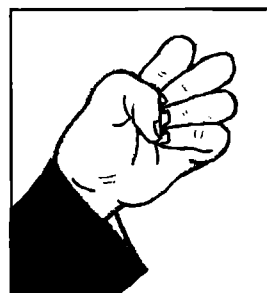


Figure 1.238. The Five Blacks Single Hand Seal

### SEALING

- **The Five Blacks Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent the final seal (black cover), meaning to place a powerful energetic cover over a pit once it is closed (Figure 1.238). It is energetically used as the final or finishing technique for binding of an evil spirit inside a pit or cave (as in the final imprisoning of a demonic entity).

## BREAKING THE PRISON HAND SEAL AND MAGIC INCANTATION RITUAL

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

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

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

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

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

After gathering and imprinting the magical powers of the Bagua into the rice container, the priest will then connect and harmonize the energetic powers of both Heaven (#8) and Earth (#7). The magic ritual will end with the priest pressing the Jade Crease (#9), writing a magical seal script, and striking the altar table three times, while imagining that the gates to the Nine Darkneses and Ten Hell Prisons are being destroyed by divine white light.

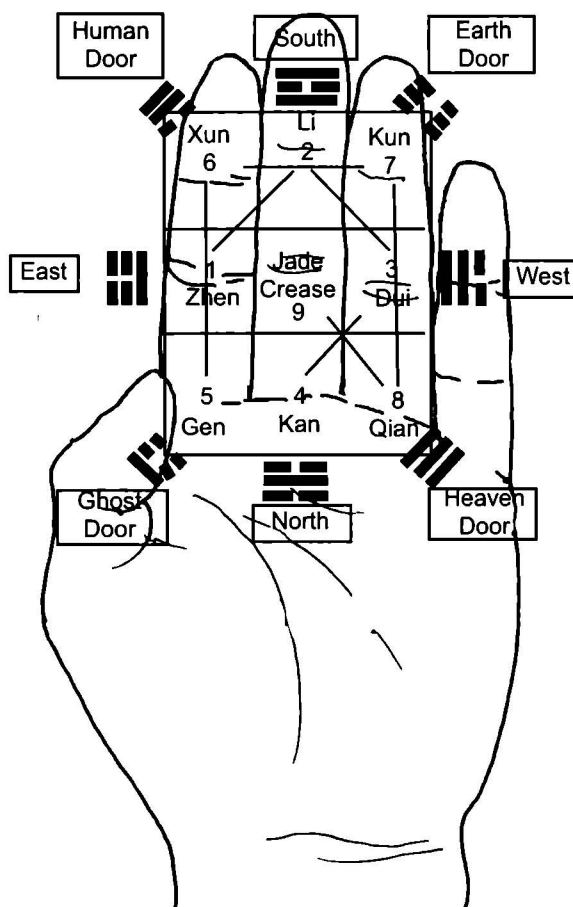


Figure 1.239. In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm, allowing Daoist priest the ability to summon and gather the energetic and spiritual powers of the Bagua into the body.



Figure 1.240. The Command Block



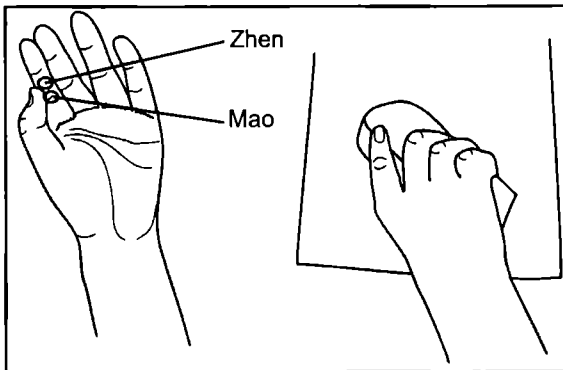


Figure 1.241. The priest's left thumb touches both the Thunder (Zhen) Trigram & Mao Earthly Branch Points; His right hand holds the Command Block.

### THUNDER TRIGRAM HAND SEAL

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

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

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

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



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



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

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

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

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

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

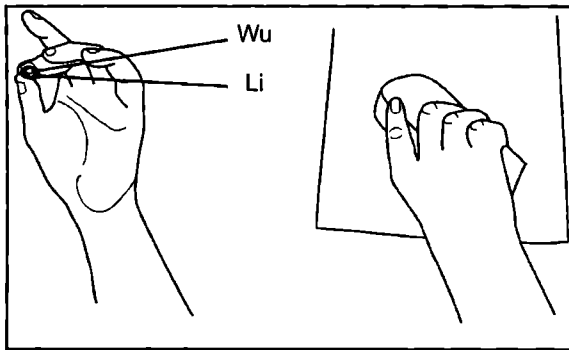


Figure 1.244. The priest's left thumb touches the Fire (Li) Trigram & Wu Earthly Branch Points; His right hand holds the Command Block.

### FIRE TRIGRAM HAND SEAL

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

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



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



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

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

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

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

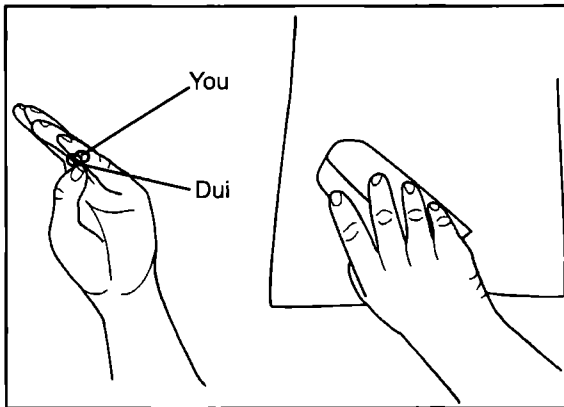


Figure 1.247. The priest's left thumb touches both the Lake (Dui) Trigram & You Earthly Branch Points; His right hand holds the Command Block.

### LAKE TRIGRAM HAND SEAL

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

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



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



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

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

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

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

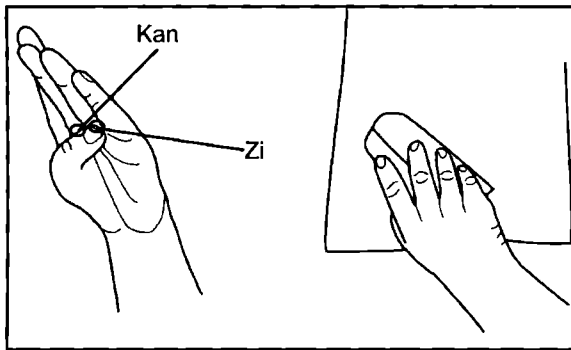


Figure 1.250. The priest's left thumb touches both the Water (Kan) Trigram & Zi Earthly Branch Points; His right hand holds the Command Block.

### WATER TRIGRAM HAND SEAL

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

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



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



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

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

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

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

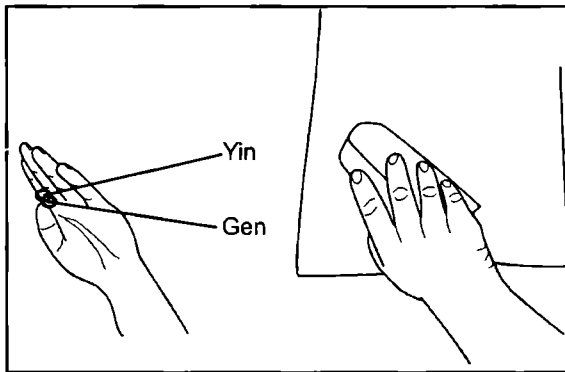


Figure 1.253. The priest's left thumb touches both the Mountain (Gen) Trigram & Yin Earthly Branch Points; His right hand holds the Command Block.

### MOUNTAIN TRIGRAM HAND SEAL

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

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



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



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

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

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

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

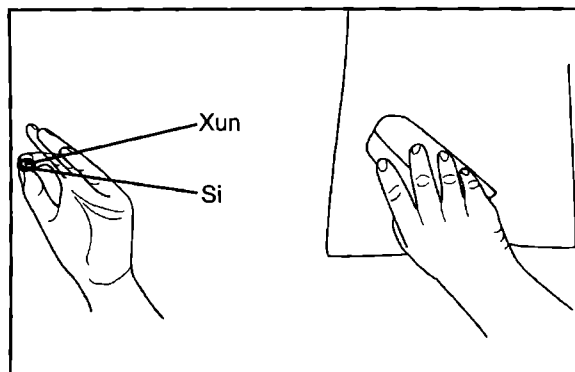


Figure 1.256. The priest's left thumb touches both the Wind (Xun) Trigram & Si Earthly Branch Points; His right hand holds the Command Block.

### WIND TRIGRAM HAND SEAL

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

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



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



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

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

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

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

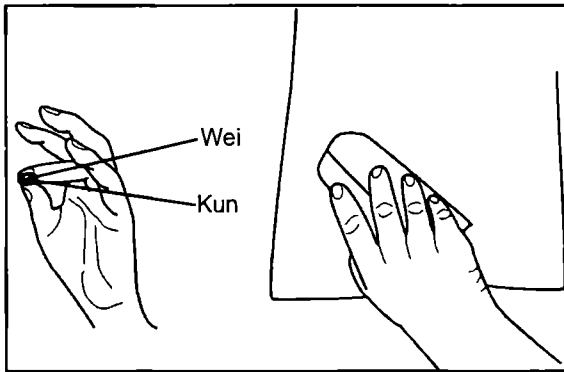


Figure 1.259. The priest's left thumb touches both the Earth (Kun) Trigram & Wei Earthly Branch Points; His right hand holds the Command Block.

### EARTH TRIGRAM HAND SEAL

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

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



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



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

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

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

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

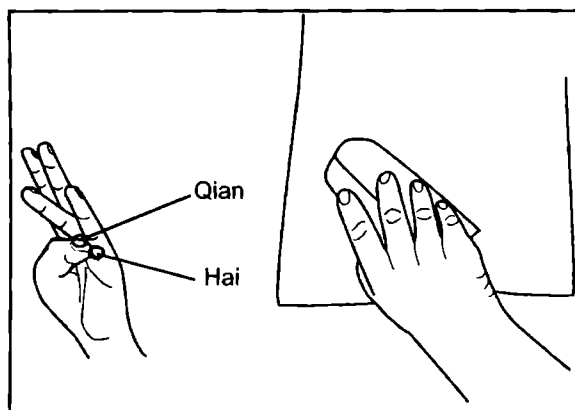


Figure 1.262. The priest's left thumb touches both the Heaven (Qian) Trigram & Hai Earthly Branch Points; His right hand holds the Command Block.

## HEAVEN TRIGRAM HAND SEAL

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

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



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



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

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

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

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



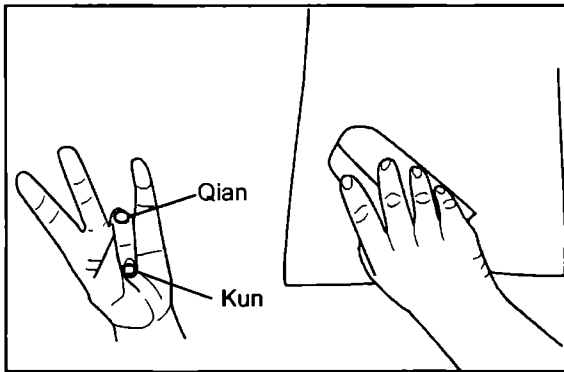


Figure 1.265. The priest's left thumb touches both the Heaven (Qian) & Earth (Kun) Trigram Points; His right hand holds the Command Block.

## HEAVEN AND EARTH TRIGRAM HAND SEAL

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

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



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



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

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

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

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

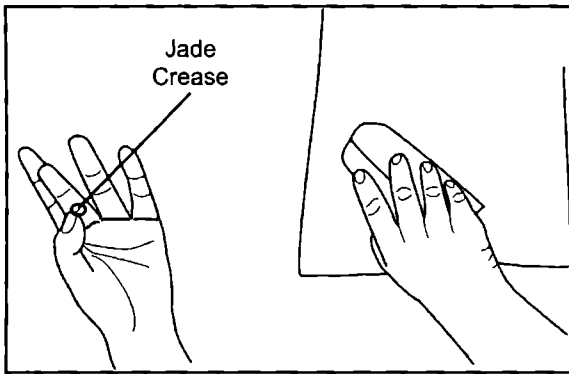


Figure 1.268. The priest's left thumb touches the Jade Crease (Center) Hand Seal; His right hand holds the Command Block.

### THE JADE CREASE HAND SEAL

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

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

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

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



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



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

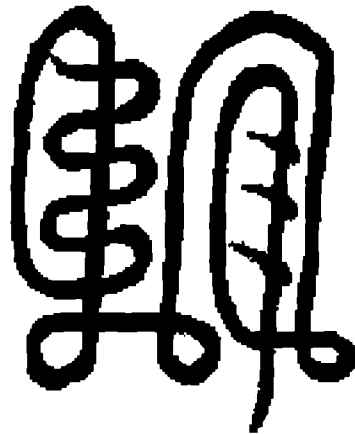


Figure 1.271. The priest will use the Command Block to write the following Magic Seal within the rice

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

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

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

# DAOIST MAGICAL STAR STEPPING PATTERNS

## CYCLES OF THE STARS

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

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

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

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

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



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

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

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

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

## HISTORY OF DAOIST STAR STEPPING

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

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

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

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

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

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

### THE GATE OF HEAVEN

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

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

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

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

### THE THREE GODS OF THE GATE OF HEAVEN

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

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

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

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

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

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

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

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

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

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

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

### THE STEPS OF YU

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

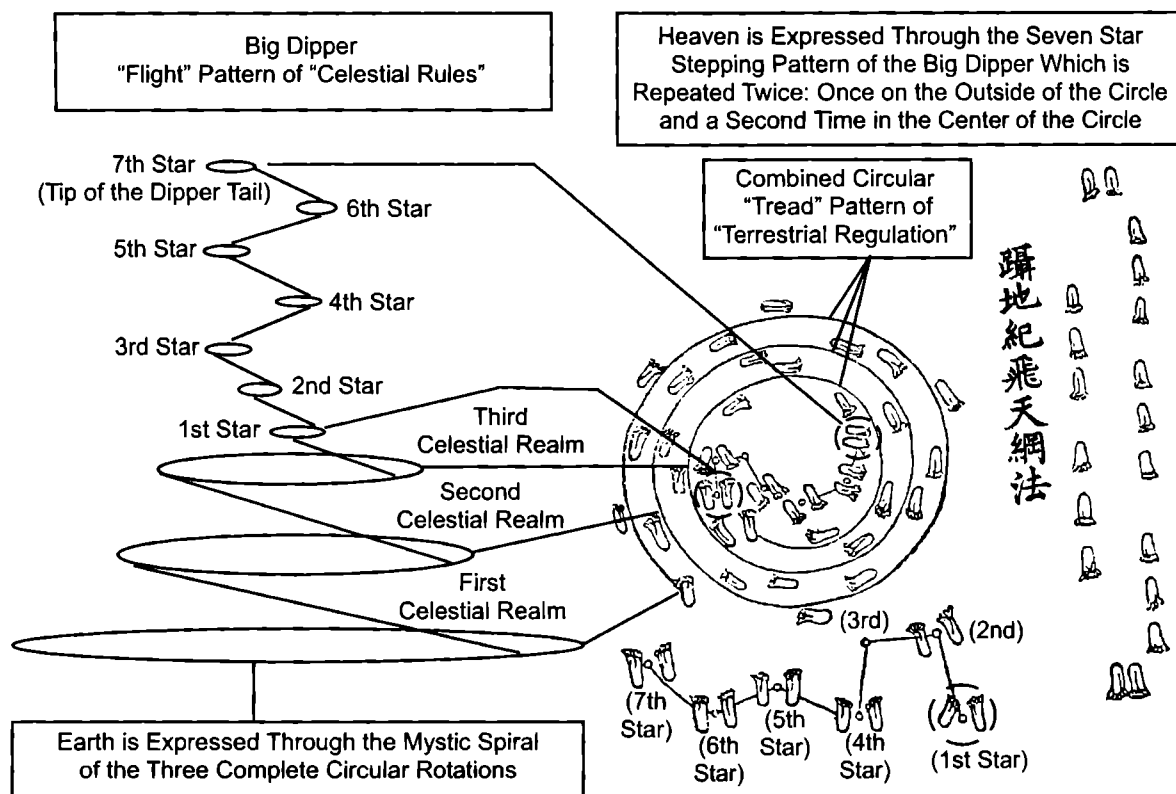


Figure 1.273. The "Steps of Yu," is used for invocation. This three dimensional pattern was originally used to demonstrate the energetic and spiritual union of Heaven and Earth. It magically reveals the combined circular "Tread" pattern of "Terrestrial Regulation" and the Big Dipper "Flight" pattern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

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

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

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

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

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

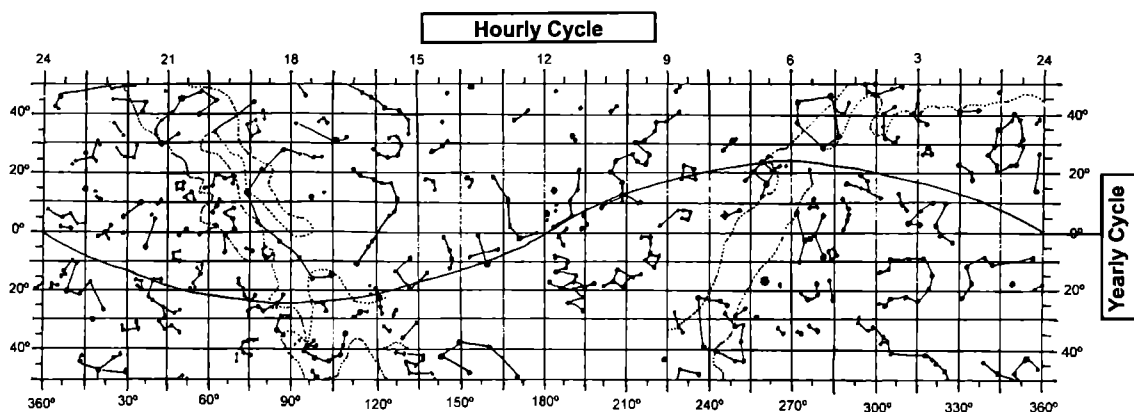


Figure 1.274. The Pathway of the Earth Through the Twenty-Eight Constellations. The positioning of the stars is considered to be the spiritual and energetic matrix (celestial diagram) of certain areas of the Heavens

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

### ANCIENT STAR STEPPING RITUALS

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

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

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

Figure 1.275. The Twenty-Eight Star Constellations

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

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

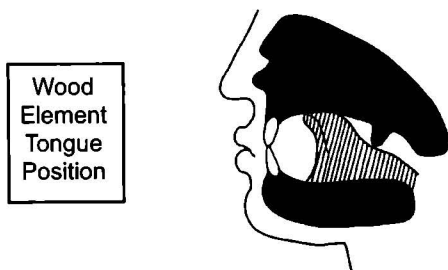


Figure 1.276. The Wood Element Tongue position is related to the spiritual energy of priest's Hun.

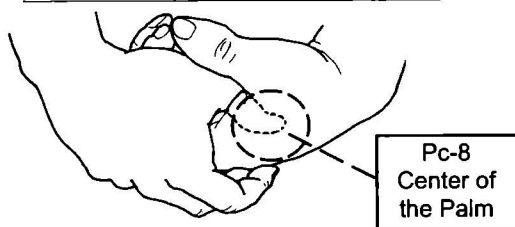


Figure 1.277. The Proper Hand Position of the Yin/Yang Hand Seal

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

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



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

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

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



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

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

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

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

## ANCIENT STEPPING PATTERNS

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

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

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

### INTRODUCTION TO THE BIG DIPPER

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

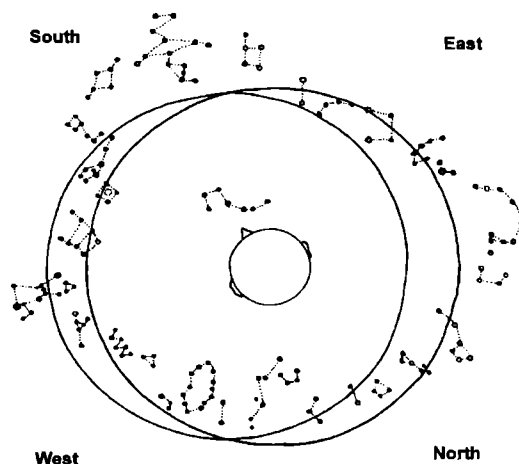


Figure 1.279. Facing the direction of the North Star and Big Dipper at night allowed the ancient Daoists the ability to accurately tell time.

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

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

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

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

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

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

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



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

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

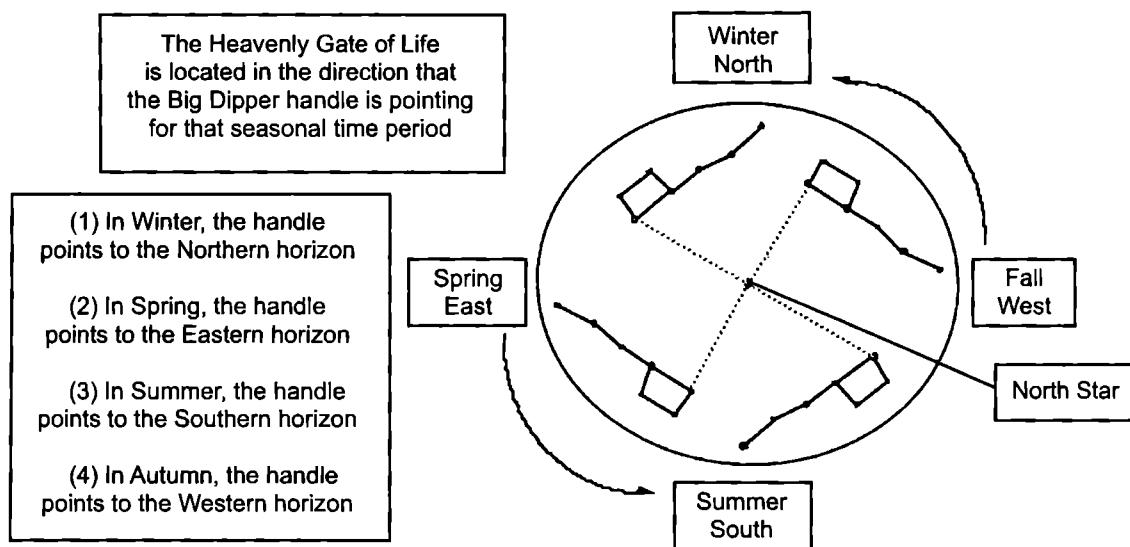


Figure 1.281. In Ancient China, the Handle of the Big Dipper was used to Determine the Season (The North Star was always positioned in the center of the diagram).

### ANGLE OF THE BIG DIPPER

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

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

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

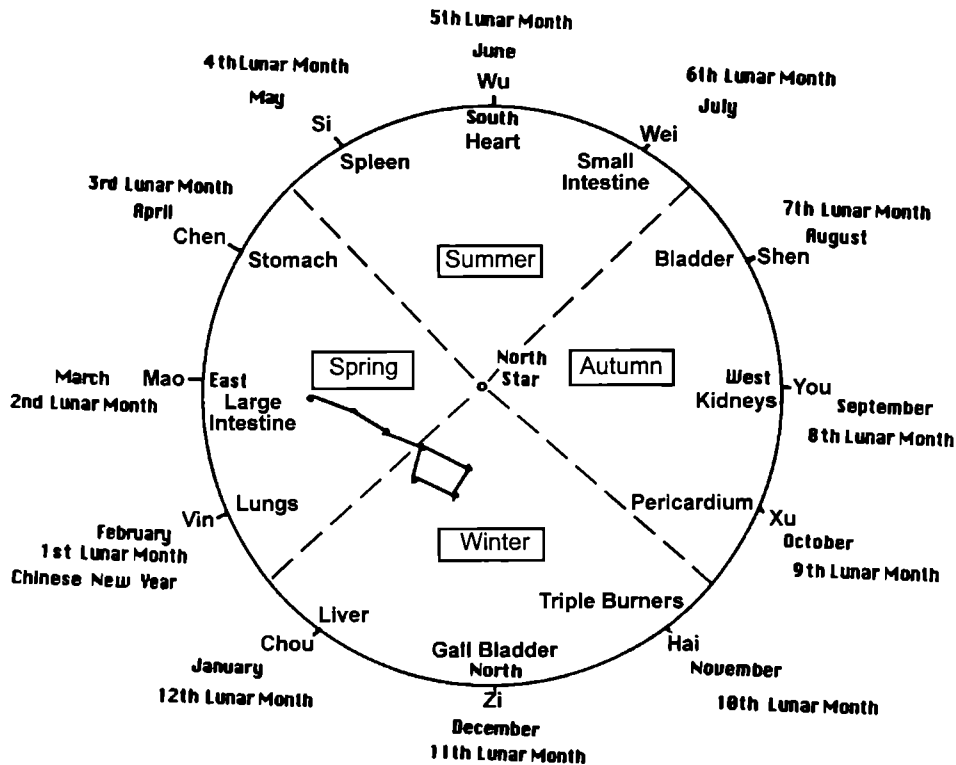


Figure 1.282. The beginning of the seasonal periods of the Twelve Earthly Branches and the twelve Moon cycles is determined by the angle of the Big Dipper.

### SPIRITUAL POWER OF THE BIG DIPPER

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

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

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

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

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

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

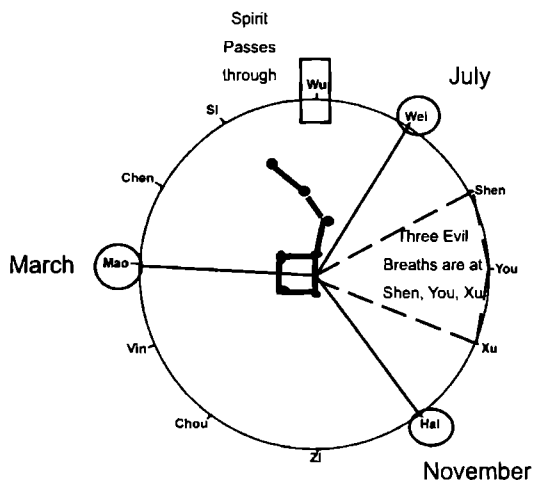


Figure 1.284. In the Hai, Mao, and Wei months (known in Daoist Magic as the months of the Upper Original-Heaven) the tip of the Big Dipper handle points to Si and the Spirit passes through the Gate of Life/Destiny through Wu. The Three Evil Breaths located at the open top of the Dipper are at Shen, You,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

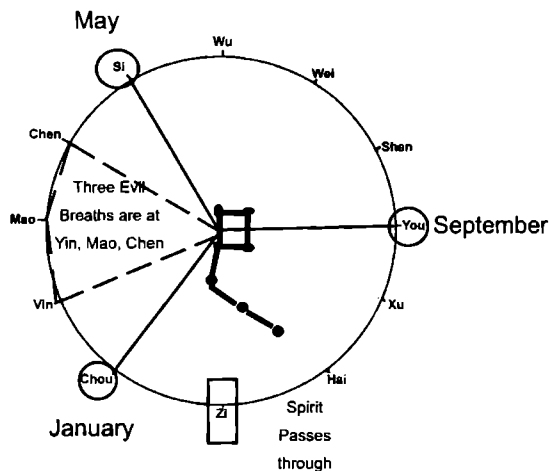


Figure 1.286. In the Si, You, and Chou months (known in Daoist Magic as the months of the Lower Original- Water) the tip of the Big Dipper handle points to Hai and the Spirit passes through the Gate of Life/Destiny through Zi. The Three Evil Breaths located at the open top of the Dipper are at Yin, Mao,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

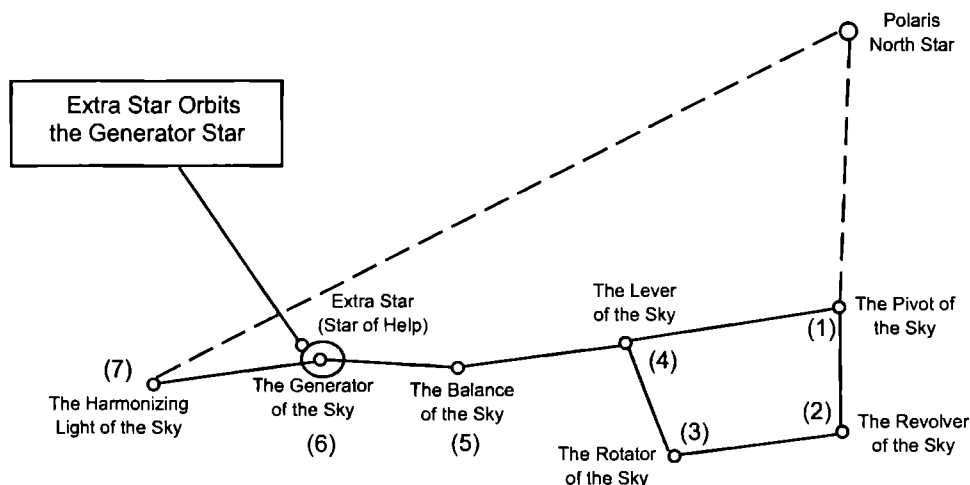


Figure 1.287. The Big Dipper is considered a reservoir of heavenly energy, collecting Qi from all of the other stars and constellations as it moves through the sky.

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

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

### THE STARS OF THE BIG DIPPER

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

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

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

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

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

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

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

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

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

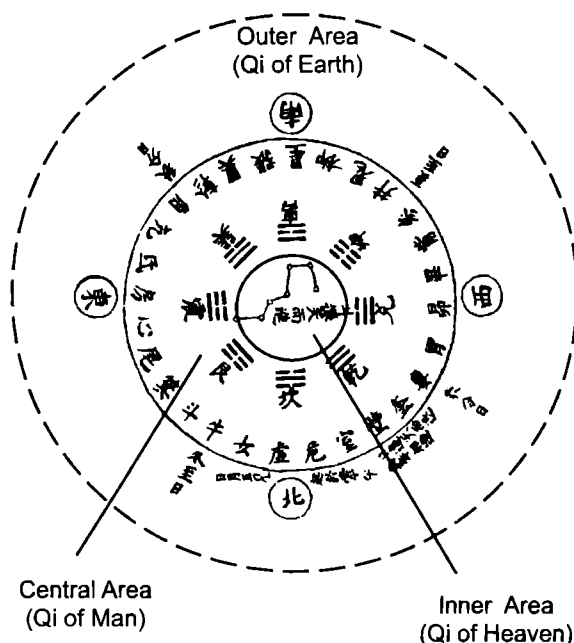


Figure 1.288. The ancient Daoists would sometimes use the energy of the Big Dipper for invoking its powerful protection.

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

#### USING THE DIPPER STARS FOR PROTECTION

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

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



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

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

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

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

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

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

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

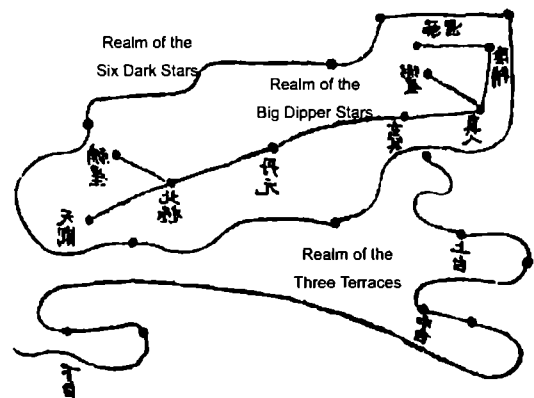


Figure 1.289. The Big Dipper, surrounded by the Dark Stars and Preceded by the Three Terraces

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

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

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

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

## THE POLE STAR AND THE BIG DIPPER

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

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

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

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

## BIG DIPPER STEPPING PATTERNS

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



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

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

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

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

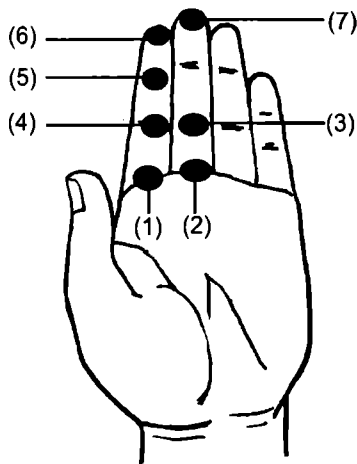


Figure 1.291. The Seven Stars of the Northern Dipper can be accessed through the mystic's left hand.

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

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

#### BIG DIPPER STAR STEPPING INCANTATION

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

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

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

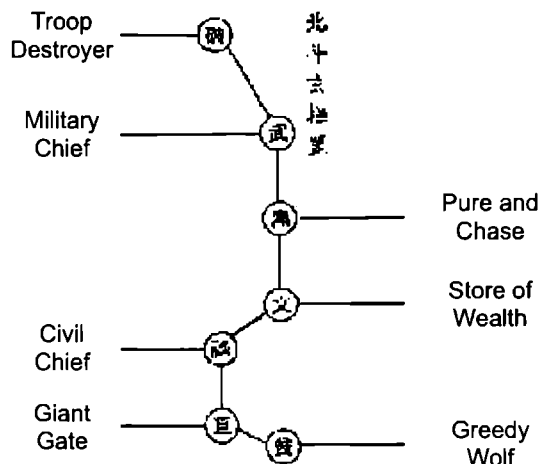


Figure 1.292. The Pacing of the "Big Dipper of the Mysterious Pivot"

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

#### PACING THE BIG DIPPER AND HAND SEALS

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

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

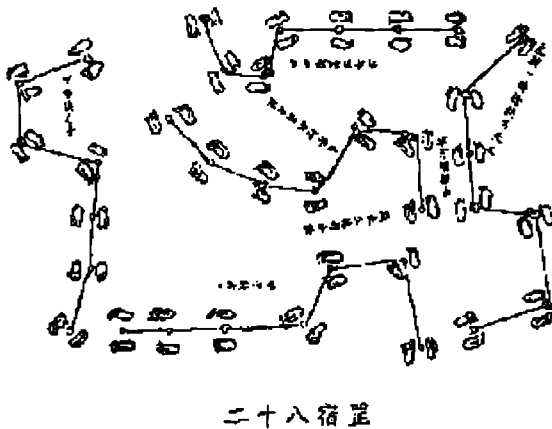


Figure 1.293. The Three-Five Big Dipper Stepping Patterns of the Twenty-Eight Star Constellations

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

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

## SEVEN STAR STEPPING PATTERNS

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

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

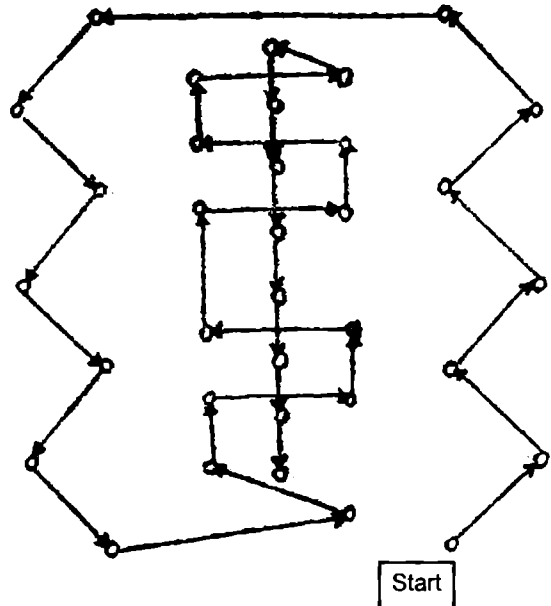


Figure 1.294. The "Big 34 Star Stepping"

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

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

### "BIG 34 STAR STEPPING"

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

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



Figure 1.295. General Ne Zha

### SEVEN STAR STEPPING # 1:

#### "SUMMONING THE IMMORTAL NE ZHA" STEPPING

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

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

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

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

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

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

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

### INCANTATIONS, HAND SEALS AND STAR STEPPING

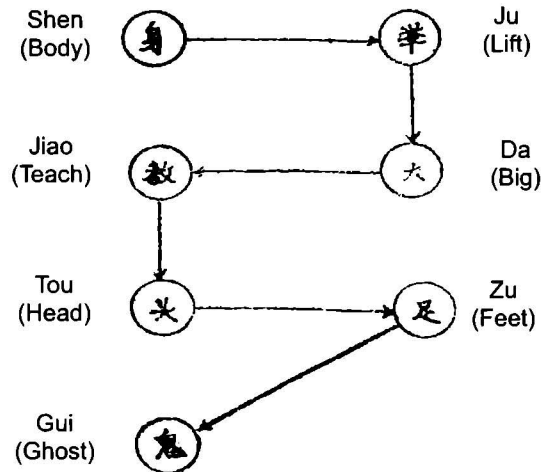


Figure 1.296. Seven Star Stepping #1:  
"Summoning the Immortal Ne Zha" Stepping

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

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

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

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

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



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

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

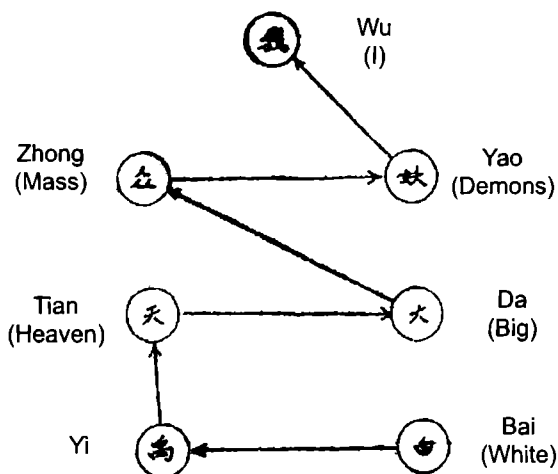


Figure 1.298. Seven Star Stepping #2:  
"Removing The Evils" Stepping

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

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

This stepping pattern is performed while reciting the following incantation:

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

### SEVEN STAR STEPPING #3:

#### "SUMMONING THE MAGICAL OFFICERS" (#1)

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

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

**"Dispatch the order  
and summon the Heavenly Fire  
that Demands Respect  
and Commands Victory!"**

### SEVEN STAR STEPPING #4:

#### "SUMMONING THE MAGICAL OFFICERS" (#2)

This Stepping Pattern is used for the purpose of summoning the magical help of the Celestial Marshal Generals and their Celestial Soldiers (Figure 1.301).

This stepping pattern is performed while reciting the following incantation:

**"With the Fire of Thunder  
and My Penetrating Shout  
I cause the Heavens  
and Earth to Move!"**

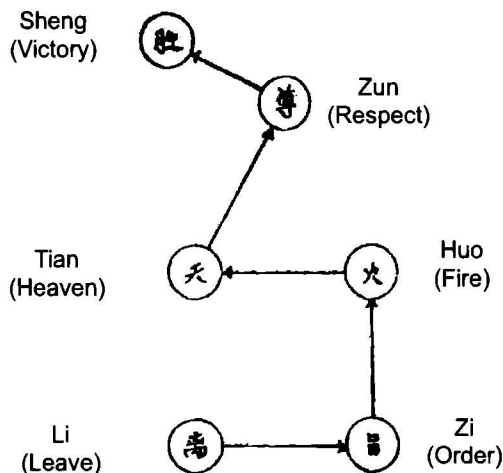


Figure 1.300. Seven Star Stepping #3:  
"Summoning the Magical Officers" (First Version)



Figure 1.299. Eighteen of the 36 Celestial Martial  
Generals that inhabit the handle of the Big Dipper Star

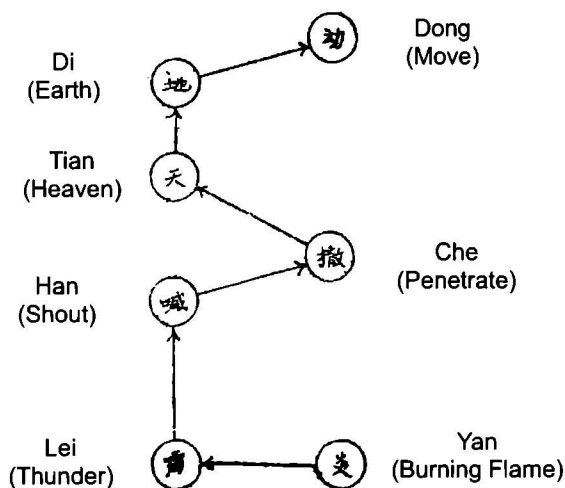


Figure 1.301. Seven Star Stepping #4:  
"Summoning the Magical Officers" (Second Version)



Figure 1.302. Martial General Yin Jiao  
General Yin is actually a Star in human form.  
His 3 Heads and 6 Arms represent the  
36 Forms of Natural Energies in the Universe.

He has blue-green colored skin,  
a demonic looking face, and red hair.  
He is sometimes pictured riding a Qilin (Unicorn).

He is in charge of the 60 Tai Sui (Year Cycle).  
When invoked he will assist mortals  
in eliminating their sins and karma debts.

#### SEVEN STAR STEPPING #5: "SUMMONING MARSHAL YIN" STEPPING

One example of a magic ritual used for summoning Celestial Marshal General Yin (Figure 1.302) to Bind Evil Spirits and Demons is described as follows:

- First, the Daoist priest meditates, and imagines that he is transforming his body into that of a Hua Shen ("Immortal Deity").
- Next, the priest gathers the energy of his Prenatal Wu Jing Shen (i.e., the spiritual energy of his Five Yin Organs) to merge with his original soul energy (Ling Shen). Both energies are combined in order to form the "true spirit body" (also known as the "Golden Luminosity" body).
- The priest now begins to circulate his spiritual energy, by transforming his tissues through the

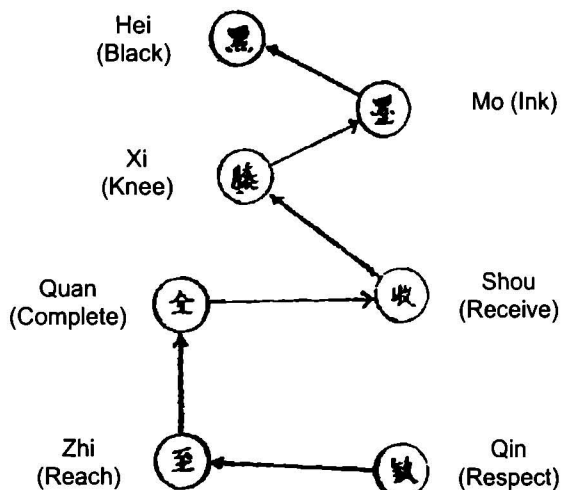


Figure 1.303. Seven Star Stepping #5:  
"Summoning Martial Yin" Stepping

alchemy of his mind and respiration. As this circular process continues, the priest will imagine the exteriorizing of the deities within (by breathing out) and the interiorizing of the Golden Luminosity (by breathing in). The priest will continue in this manner until he transforms his body and mind into the spiritual state of an immortal, known as the "Mysterious Lord" (Xuan Di). As the Mysterious Lord, the priest now has the spiritual status and magical power to communicate with and summon Celestial Marshal General Yin (or any other celestial deity).

- Next, the priest purifies the brush that he will use when writing the talisman, and focus his attention onto the celestial name of the deity he wishes to summon (i.e., Marshal General Yin).
- The priest then performs the Seven Star Stepping Pattern for "Summoning Marshal Yin" (Figure 1.303), while saying the following incantation:

**"With deep respect I reach  
and completely receive  
the Magical Power of the Black Ink!"**

- On a 3.5 meter blue banner (whose bottom end has been cut into five pennant-shaped ribbons and weighted with five small stones), the priest will draw a large talisman associated with Celestial Marshal General Yin (Figure 1.304).



Marshal General Yin is considered to be the "Star God of the Center Sky," and is summoned from the "Earthly Palace of Supreme Age."

- On the bottom of the large talisman, the priest will then write in smaller characters the specific magic seals associated with several dozen deities and tens of dozens of celestial names in an effort to summon all these celestial deities to attend the magic ritual.
- The priest will write the name and magic seal of each invited deity, one after the other, on top of each other, so as to form a dense circle of black ink at the bottom of the large talisman (known as "filling the Talisman's Gall Bladder").
- After writing all of the sacred names, the priest will then write a magic talisman seal on the end of each of the five pennants, on the bottom of the banner.
- The senior priest and his acolytes will then hoist the banner onto the end of a 10-meter bamboo pole.
- Charged with the magic seals and various celestial names that have been written by the priest, the banner will wave in the wind. The banner is used to summon Celestial Marshal General Yin, and the rest of the celestial deities to the altar space.
- The priest will now say the following magic incantation used for summoning Marshal General Yin, spoken as follows:

**"I summon the Heavenly Yang  
and Earthly Yin Magic  
of Marshal General Yin,  
who kills demons  
and binds spirits,  
to remain surrounding  
and protecting me!**

**You, Marshal General Yin,  
are the son of King Zou!  
The Jade Emperor  
helped with your birth!  
When you were born  
your mother was in great anguish!  
After your birth,  
you were nurtured by Daoist Abbots,  
who raised you in the wisdom  
and knowledge of the Dao!**

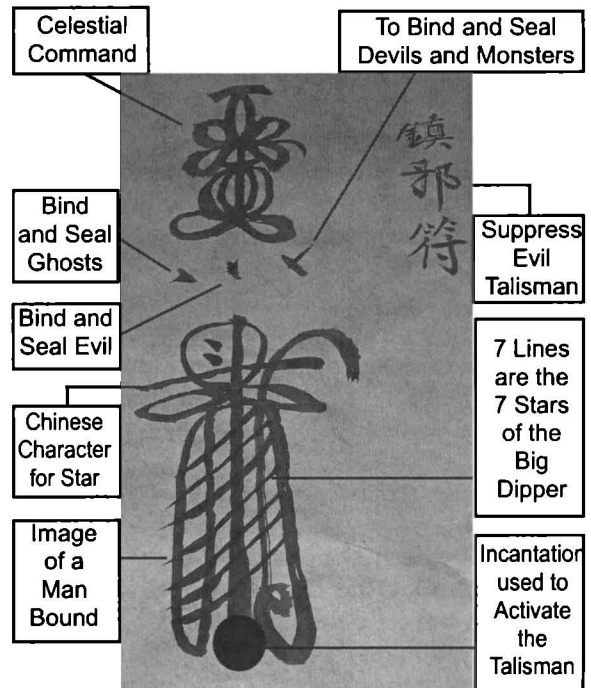


Figure 1.304. General Yin's Talisman:  
Used for Binding Evil Spirits and Demons

**Therefore, you should come quickly,  
on short notice!  
And follow the  
Star of the Middle Heaven,  
which precedes in the North Dipper  
the Purple Star Emperor!**

**The Ancestral Master Golden Ding  
(golden incense burner)  
magically converts, transforms,  
and enforces the law!**

**The Daoist Master Shen,  
also sends legal orders  
to summon and call forth  
the Officer of the Earth!  
He is the ultimate person  
who controls the fierce spirits!  
We ask that he reach Marshal Yin,  
the Senior General  
of Marshal Virtue and Light!**

**Quickly come  
to here these two orders!"  
"An Niu Bi Li Ha Ming Tian Ti Ri!"**

- When Celestial Marshal General Yin arrives, he will tie into knots, the five pennants hanging at the end of the banner. This energetically symbolizes that the Marshal General has responded to the summons.
- After all of the five pennants are securely knotted, the banner is taken down and placed in the center of the main altar.
- Through the use of the Talismanic Brush, Breath, Hand Seal, Star Stepping, Incantation and Banner, the priest, having now transformed into the image of a deity, is now able to summon the Marshal Generals and other celestial deities.

### SEVEN STAR STEPPING #6: "NORTH STAR" STEPPING

The Northern Dipper (also known as the Northern Bushel, Big Dipper, and Ursa Major) was and is the central object of important visualization techniques in Daoist mysticism (as well as being one of the main celestial divinities). It is the center and source of all things, establishing the inherent order of the universe and foundation of the world. The Dipper is seen as the pivot of all creative transformations. It is the vertical axis of the universe that is aligned with the Spleen and Yellow Court in the human body. It establishes the rhythms of the seasons, distinguishes good and evil and controls good fortune and disaster.

Most importantly, the Northern Dipper is seen as the "Gate of Access" to the Heavens. Believers must invoke its divinities to pass from death into life. The ancient Daoists believed that in order to live longer, an individual needed to pray to the Immortal of the Big Dipper to take one's name off the Death Registration.

The Dipper is the symbol and home of the Great Unity, the Daoist god "Taiyi," and is part of a triad formed between the Sun, Moon and Stars. The Northern Dipper is made up of 9 stars (2 of which are visible only to skillful practitioners), each star inhabited by a particular male divinity. In addition, each star in the Dipper has a corresponding location in the human body. For example, the first star is located in the Heart.

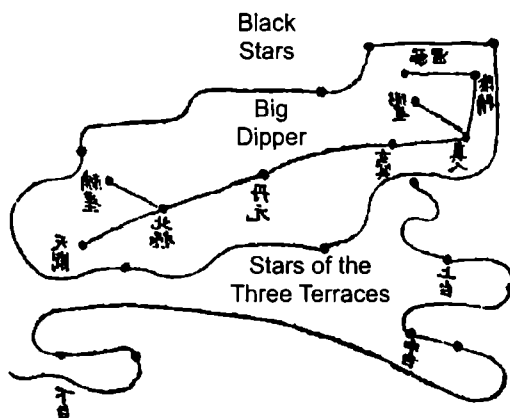


Figure 1.305. The Big Dipper, surrounded by six "Black Stars" and preceded by the "Stars of the Three Terraces"

Moreover, the Northern Dipper has beside it a corresponding counterpart/mirror image made up of "Black stars." The spouses of the male divinities of the Northern Dipper live in these stars. This "black" constellation forms the material and spiritual soul of the Northern Dipper (Figure 1.305).

In the *Bu Tiangang Jing* (Scripture on Pacing the Heavenly Guideline), stars of the Dipper are surrounded by six Black Stars known by the following names:

- Yangming (Yang Brilliance),
- Yinjing (Yin Quintessence),
- Xuanming (Mysterious and Dark),
- Danyuan (Cinnabar Origin),
- Beiji (Northern Culmen),
- Tianguan (Heavenly Gate),

According to ancient Daoist teaching, the seven stars of the Northern Dipper are joined by two "dark" stars (Fuxing and Bixing), that serve as the Hun and Po souls of Dipper, and help to form an esoteric "outer" energetic shell of the Northern Dipper.

This Stepping Pattern is used to remove, evict, and capture evil spirits and demons (Figure 1.306).

This stepping pattern is performed while reciting the following incantation:

**"The White Yi of Heaven  
Secretly Persuades the Masses  
to Purify their Spirit!"**

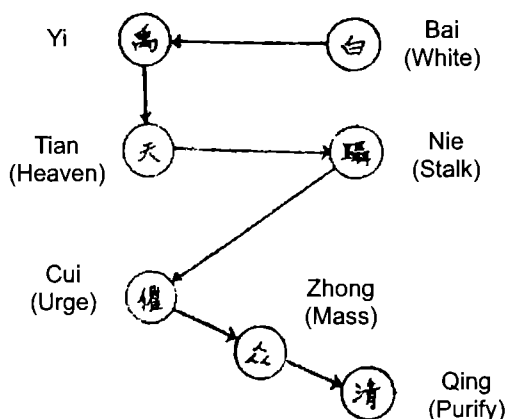


Figure 1.306. Seven Star Stepping #6:  
"Northern Star" Stepping

### SEVEN STAR STEPPING #7: "ESCORTING AND ASCENDING" STEPPING

This Stepping Pattern is used for escorting and sending the official reports to the Heavens (Figure 1.307).

This stepping pattern is performed while reciting the following incantation:

**"The Receptacle of the Heavenly Ding  
Falls Auspiciously onto those  
in the Divine State of Mysticism"**

### SEVEN STAR STEPPING #8: SUMMONING THE MAGIC TIGER STEPPING

This Stepping Pattern is used to summon the Celestial General's Magic Tiger (Figure 1.308).

The ancient Chinese considered the Tiger to be the prince of the wild mountain beasts (the four stripes on his forehead form the character "Wang," or Prince), believing that "its powerful roar stirs up the wind in the valley." It is the magical animal which signifies the Yin that calls forth the actions of the Yang, therefore tiger talismans are used to keep away disease and evil, and its images are painted on the walls of homes and temples to keep away evil spirits.

The tiger is also associated with autumn, when it comes down from the mountains into villages, and is personified by the constellation Orion, which is prominent in autumn. Immortal deities who ride on the back of tigers include:

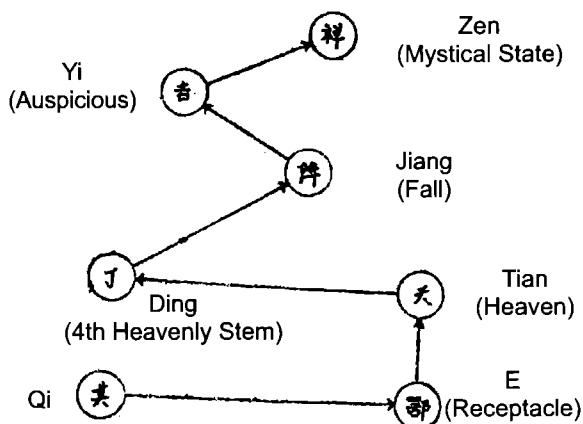


Figure 1.307. Seven Star Stepping #7:  
"Escorting and Sending" Stepping



The Tiger  
is used for  
gathering  
the magical  
powers of  
strength and  
endurance

Figure 1.308. The Celestial General's Magic Tiger

- **Zhang Daoling:** Zhang Daoling (the First Celestial Master of the Zheng Yi Daoist sect), is depicted as riding a tiger and carrying a demon-dispelling sword as he escorts the dead to their final destination (Figure 1.309).
- **The God of Wealth:** The God of Wealth, Marshal Chao Gongming, is depicted as riding a black tiger while holding a silver ingot.
- **The Goddess of the Wind:** The Goddess of the Wind, Feng Po-po, symbolizes the elements of air and water, storms, precipitation and



Figure 1.309. Zhang Daoling, the First Celestial Master of the Zheng Yi Daoist Sect

moisture. She is depicted as an old, wrinkled woman, sitting on the back of a tiger, riding on a path made of clouds.

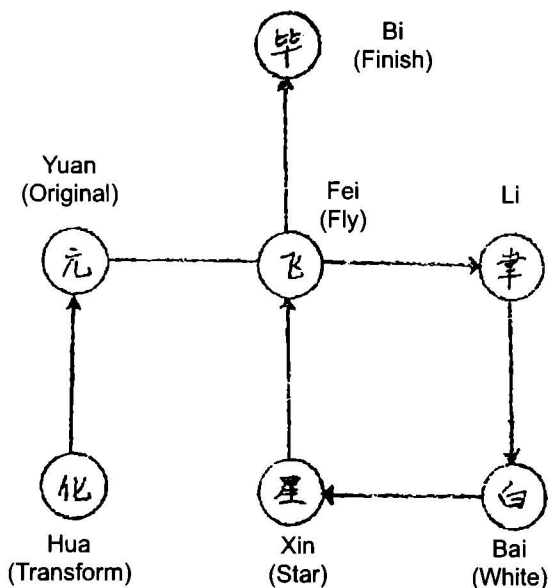


Figure 1.310. Seven Star Stepping #8: "Summoning the Magic Tiger Stepping"

The tiger represents the greatest earthly power as well as protection over human life. It chases away the "Three Disasters" (fire, thieves and ghosts). As the enemies of evil spirits, especially those who torment the dead, tigers are carved on tombs and monuments.

This stepping pattern is performed while reciting the following incantation (Figure 1.310):

**"Transform the Original Flying Li of the Heavenly White Star and fly to the finish!"**

### SEVEN STAR STEPPING #9: SUMMONING THE SEVEN HEAVENLY IMMORTALS STEPPING

This Star Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.311). It is traditionally used for protection and for healing.

With each step, it is important to say the name of the specific star and to repeat the following magic incantation (Figure 1.312):

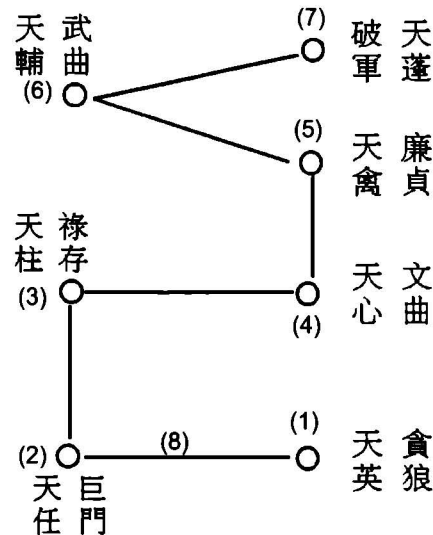
- (1) First Step:  
"The Original Chaos Nurtures my body!"
- (2) Second Step:  
"Each step urges me to enter Radiant Light!"
- (3) Third Step:  
"I walk the Seven Star Steps,  
Turning the Heavens and Earth!"
- (4) Forth Step:  
"These Star Steps are parallel to the Nine Spirits!"
- (5) Fifth Step:  
"I suppress evil,  
and evil spirits become startled!"
- (6) Sixth Step:  
"All disasters are destroyed!"
- (7) Seventh Step:  
"I obtain longevity and stroll around Tai Qing!"



Figure 1.311. The Seven Heavenly Immortals of the Northern Big Dipper

### The Seven Heavenly Immortals

- (1) Tian Ying (Heavenly Hero) Fire Element - Yin  
\* Tan Lang (Greedy Wolf)
- (2) Tian Ren (Heavenly Task) Earth Element - Yang  
\* Ju Men (Giant Gate)
- (3) Tian Zhu (Heavenly Pillar) Metal Element - Yin  
\* Lu Can (Store of Wealth)
- (4) Tian Xin (Heavenly Heart) Metal Element - Yin  
\* Wen Qu (Civil Chief)
- (5) Tian Qin (Heavenly Bird) Earth Element - Yang  
\* Lian Zhen (Pure and Chaste)
- (6) Tian Fu (Heavenly Assistant) Wood Element - Yang  
\* Wu Qu (Military Chief)
- (7) Tian Peng (Heavenly Covering) Water Element - Yin  
\* Puo Jun (Troop Destroyer)



踏七星法訣步罡法

Figure 1.312. Seven Star Stepping #9:  
"Summoning the Seven Heavenly Immortals"

## The Yu Star Stepping Pattern

- (1) Piao (Float) Star
- (2) Pu (Helper) Star
- (3) Bi (Complete) Star
- (4) Shi (Ten) Star
- (5) Hu (Tiger) Star
- (6) Wen (Character) Star
- (7) Kui (Chief) Star

Each time you dispatch the Celestial Soldiers, you pace the Yu Star Stepping Pattern. When stepping, place your left foot forward, followed by the right foot. This stepping pattern is similar to a limp.

When star stepping, it is important that you not turn your head, but look straight forward.

With each step, it is important to say the name of the specific star and to repeat the following magic incantation:

(1) First Step:

**"The Steps of Yu bring me to Yang Ming!"**

(2) Second Step:

**"The Original Chaos nurtures my body"!**

(3) Third Step:

**"Heaven and Earth are rotating,  
and turn the Seven Stars."**

(4) Forth Step:

**"I pace the Star Stepping and feel the magic!"**

(5) Fifth Step:

**"The power helps to suppress  
the gathering of evil spirits, demons, and ghosts!"**

(6) Sixth Step:

**"All of the stars help me to kill  
the evil spirits, demons, and ghosts!"**

(7) Seventh Step:

**"I obtain longevity and stroll around Tai Qing!"**

[Note: This is a secret method from the immortals of the celestial realm. Do not give it to the uninitiated.]

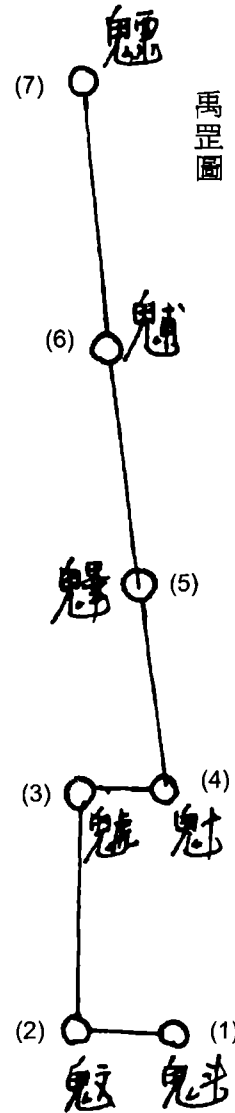


Figure 1.313. Seven Star Stepping #10: "Yu Star Stepping"

### SEVEN STAR STEPPING #10: YU STAR STEPPING

This famous Yu Stepping Pattern is used to summon the Celestial Immortals of the Big Dip-

per Star (Figure 1.313). It is traditionally used for magical protection.

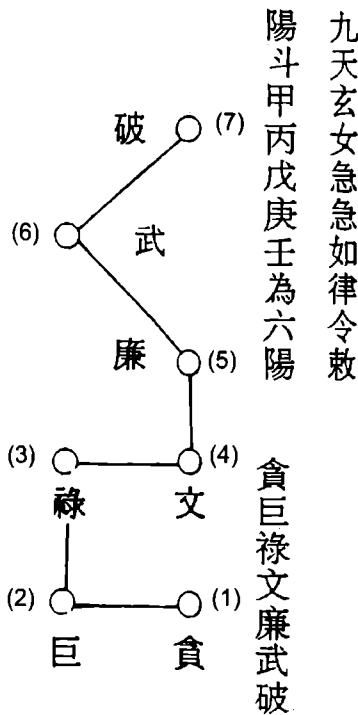


Figure 1.314. Seven Star Stepping #11:  
"Six Yang Star Stepping"

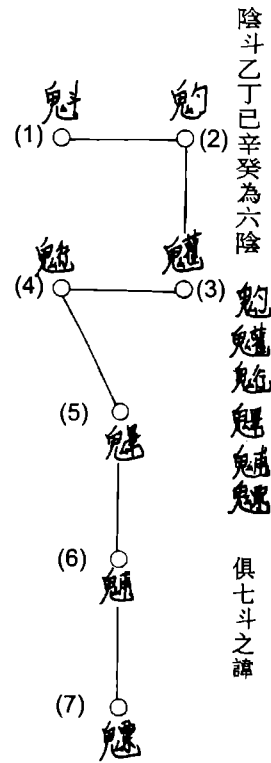


Figure 1.315. Seven Star Stepping #12:  
"Six Yin Star Stepping"

### SEVEN STAR STEPPING #11: SIX YANG DIPPER STAR STEPPING

This famous Yang Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.314). It is traditionally used for protection.

The names of the Six Yang Heavenly Stems are as follows: Yang Dou, Jia, Ping, Wu, Keng, and Jen.

The names of the stars are as follows:

- (1) Tan Lang (Greedy Wolf)
- (2) Ju Men (Giant Gate)
- (3) Lu Can (Store of Wealth)
- (4) Wen Qu (Civil Chief)
- (5) Lian Zhen (Pure and Chaste)
- (6) Wu Qu (Military Chief)
- (7) Puo Jun (Troop Destroyer)

### SEVEN STAR STEPPING #12: SIX YIN DIPPER STAR STEPPING

This famous Yin Heavenly Stem Stepping Pattern is used to summon the Celestial Immortals of the Big Dipper Star (Figure 1.315). It is traditionally used for protection.

The names of the Six Yin Heavenly Stems are as follows: Yin Dou, Yi, Ding, Ji, Xin, and Jen.

The names of the ghost stars are as follows:

- (1) Chief Ghost
- (2) Dipper Ghost
- (3) Power Ghost
- (4) Action Ghost
- (5) Complete Ghost
- (6) Helper Ghost
- (7) Ghost Who Records

### SEVEN STAR STEPPING #13: "NORTHERN MAGIC DIPPER STAR STEPPING"

In this particular Seven Star Big Dipper Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.316):

- 1st Step: Greedy Wolf
- 2nd Step: Giant Gate
- 3rd Step: Store of Wealth
- 4th Step: Civil Chief
- 5th Step: Pure and Chase
- 6th Step: Military Chief
- 7th Step: Troop Destroyer

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The following magic incantations and hand seals of this particular Northern Seven Dipper Star Stepping pattern are used in order to elicit the help and services of the "Northern Dipper Original Salvation From Adversity Star God," described as follows:

- 1st Step (Greedy Wolf):** Say "Yang Fate, Shine on Me!" – Then touch the "Ji" Heavenly Stem Point on the left hand.
- 2nd Step (Giant Gate):** Say "Yin Spirit, Destroy the Ghost Army!" – Then touch the "Wei" Earthly Branch Point.
- 3rd Step (Store of Wealth):** Say "True Man Assist Me!" – Then touch the "Kun" (Earth) Trigram Point.
- 4th Step (Civil Chief):** Say "General Xuan Ming Leads the Heavenly Soldiers!" – Then touch the "Chen" Earthly Branch Point.
- 5th Step (Pure and Chase):** Say "Dan Yuan (Original Red) has the Sacred Scriptures!" – Then touch the "Mao" Earthly Branch Point.
- 6th Step (Military Chief):** Say "North Emperor Protect my Body!" – Then touch the "Dui" (Lake) Trigram Point.
- 7th Step (Troop Destroyer):** Say "Destroy the Army, you can see the flying Thunder Fire startling everyone!"

- Then end the Star Stepping with the following magical order:

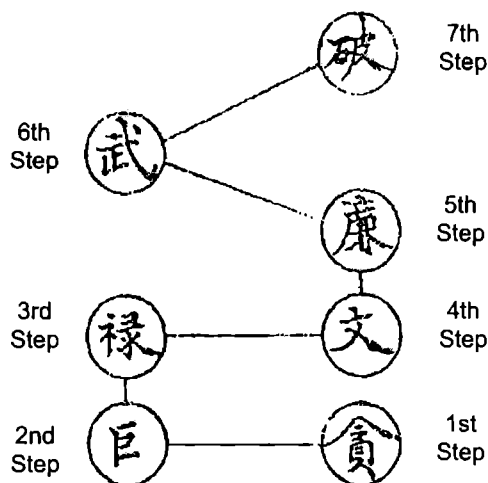


Figure 1.316. Seven Star Stepping #13:  
The Northern Magic Dipper Star

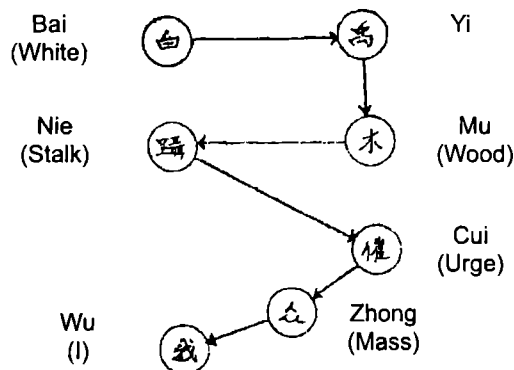


Figure 1.317. Seven Star Stepping #14:  
"Southern" Star Stepping

**"Quickly, Quickly do it  
as an Order from the  
Seven Star Northern Dipper  
Original Salvation From Adversity Star God!"**

### SEVEN STAR STEPPING #14: "WHITE YI STAR STEPPING"

This star stepping pattern is used to capture evil spirits or demons. This stepping pattern is performed while reciting the following incantation (Figure 1.317):

**"I Summon the White Yi of the Wood Element,  
to secretly persuade the masses!"**



## THE SIX SOUTHERN MAGIC DIPPER STAR STEPPING PATTERN

The ancient Chinese believed that the energy of the Southern Dipper was in charge of life, while the energy of the Northern (Big) Dipper was in charge of death. While the Northern Dipper represents the realm of the Underworld, the Southern Dipper leads the skillful practitioner to eternal life. Therefore, the celestial deities of the Northern Dipper are invoked in order to help the disciple pass for registration in the Southern Dipper, where the true registers of immortality are kept.

When entering into the powerful spiritual realm of the Six Southern Magic Dipper Stars, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.318):

- 1st Step: Li (Leave)
- 2nd Step: Zhi (Order)
- 3rd Step: Huo (Fire)
- 4th Step: Tian (Heaven)
- 5th Step: Zun (Respect)
- 6th Step: Sheng (Victory)

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The Six Southern Magic Dipper Star Stepping incantations and hand seals are both described as follows:

- 1st Step (Li):** Say "Shining!" – Then touch the "Zi" Earthly Branch Point on the left hand.
- 2nd Step (Zhi):** Say "Auspicious Descend!" – Then touch the "Yin" Earthly Branch Point.
- 3rd Step (Huo):** Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point.

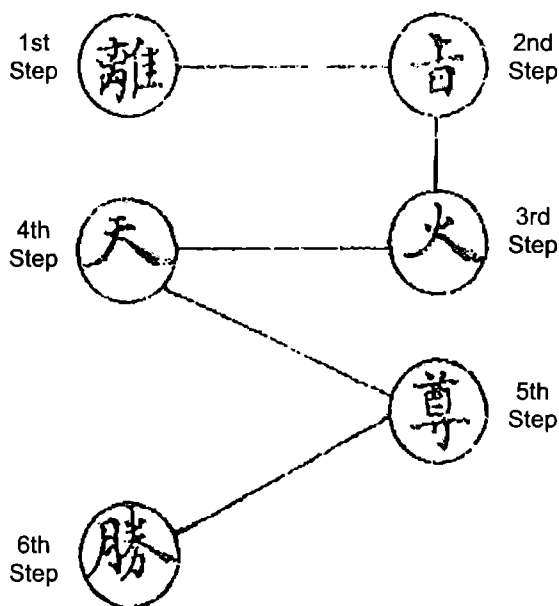


Figure 1.318. The Southern Magic Dipper Star

- 4th Step (Tian):** Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point.
- 5th Step (Zun):** Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point.
- 6th Step (Sheng):** Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point.
- End the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Six Star Southern Dipper  
Longevity Star God Shou!"**

## NINE TRACES OF THE BIG DIPPER

The Daoist Book of the *Flowing Drops of the Golden Lock* states that the Big Dipper was the Middle Dipper (which was a star). As the Middle Dipper descended, it became the Nine Souls (which inhabit the Nine Palaces). In order to fuse the spiritual powers of these Nine Souls, the nine traces are performed when Pacing the Dipper (these are demonstrated by following the nine patterns of the Big Dipper stars). It is important to note that the nine traces are represented by the seven stars of the Big Dipper, plus the two extra Dipper stars "Fu" and "Bi."

It is also believed that the original Steps of Yu and the pacing of the Big Dipper corresponded to the energetic and spiritual powers contained within the Nine Palaces and Eight Trigrams. In ancient China, this was called "the three steps and the nine traces which construct the Kan (Water) Trigram and the Li (Fire) Trigram."

A common diagram used as a template for stepping in the Nine Palaces and Eight Trigrams, is the "Great River Chart Dipper of the Open Valley" diagram, which was originally used as the stepping pattern diagram of the Big Dipper. The seven stars of the Dippers and the two stars Fu and Bi compose this Big Dipper Diagram, and are regulated by the Post-Heaven positions of the Bagua (Eight Trigrams) listed on the "River Chart" (Figure 1.319). There are two specific types of stepping patterns displayed:

- **Kan (Water) Trigram Stepping Pattern:** This pattern is used after the Winter Solstice. At the time of the Winter Solstice, Yang energy is born, and subsequently increases its power each day. During this time period, the ritual master starts from the Kan (Water) Trigram and moves to the Li (Fire) Trigram.
- **Li (Fire) Trigram Stepping Pattern:** This pattern is used after the Summer Solstice. At the time of the Summer Solstice, Yin energy is born, and subsequently increases its power each day. During this time period, the ritual master moves from the Li (Fire) Trigram to the Kan (Water) Trigram.

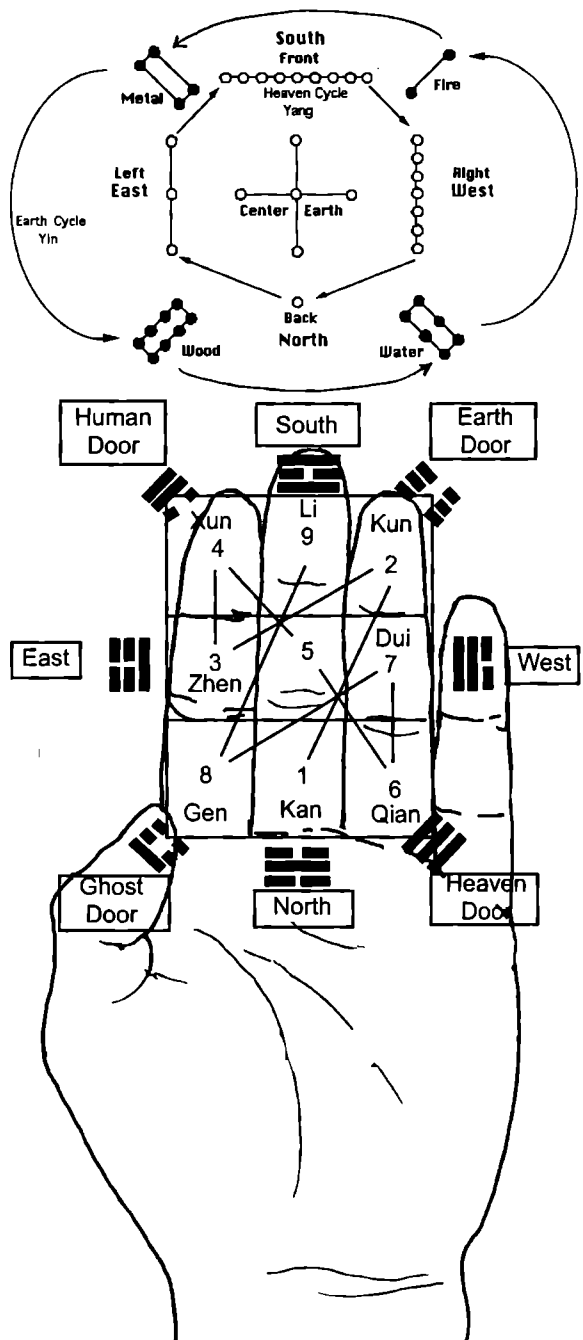


Figure 1.319. In ancient China, the Post-Heaven Bagua pattern of the "Magic Square" was superimposed on the priest's left palm, empowering the priest with the ability to summon and gather the energetic and spiritual powers of the Bagua into his or her body.

Because the original three steps and nine traces of the Steps of Yu were thought to have the shape of the Big Dipper, they were associated with Pacing the Big Dipper. Later, the original "Steps of Yu" was diversified into different types of stepping patterns (i.e., the "Twelve Traces" and the "Three-Five Traces"). Since there are so many kinds of Big Dipper diagrams and patterns, new Dipper steps were constantly created and compiled based on specific ritual contents, needs and functions. In modern times, there are now many names given to these star stepping patterns.

## THE NINE PALACES OF HEAVEN

Each of the nine numbers listed on the "River Chart" represent one of the nine areas of the Heavens or the Nine Palace Constellations (Figure 1.320). The following is an explanation of the secret energetic natures of the Nine Stars, as well as their specific names, Elements, and divination forecasts:

1. **Tian Feng Zi Qin Kan - (Water Element):** This star is Yang within Yin. It corresponds to the Water Trigram. It energetically has a close connection to the occurrence of theft, and it is therefore considered to be an inauspicious star. When the Tian Feng star falls in one palace, people should construct dams, defence facilities, or strengthen the stronghold in order to prevent calamity from happening. It is also not a good time to travel far or conduct business (due to the potential of theft).
2. **Tian Bing Zi Xu Kun - (Earth Element):** This star is Yin, and corresponds to the Earth Trigram. It has a close connection with epidemic, and is sometimes called the disease star. When the Tian Bing star stays in one palace, people should receive teachings or admonishment, make friends, stay in the original place, abstain from the deployment of armed forces, not marry, and avoid quarreling, traveling, new construction, etc.
3. **Tian Zhong Zi Qiao Zhen - (Wood Element):** This star is Yang, and corresponds to the Thunder Trigram. It has a close connection with kind donations, doing kind deeds, and agricultural activities. It is considered to be an

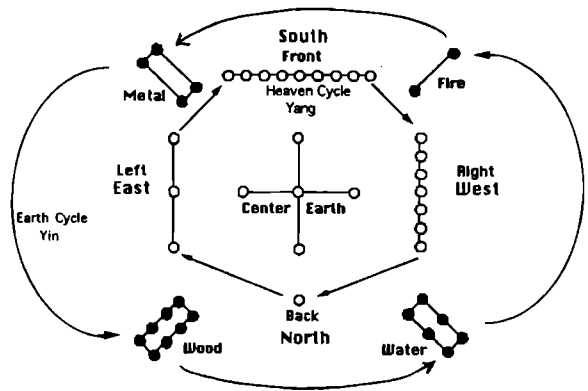


Figure 1.320. The "River Chart"

auspicious star. When Tian Zhong dwells in one palace, it is considered to be a good time for military action, battle or fighting.

4. **Tian Fu Zi Xiang Xun - (Wood Element):** This star is Yin, and it corresponds to the Wind Trigram. It has a close connection with cultural education, and is considered to be a very auspicious star. When Tian Fu dwells in one palace, it is auspicious for traveling, business, marriage, construction, studying, and elevating one's social status, as well as for cultural and educational development.
5. **Tian Qin Zi Jin Kun - (Earth Element):** This star is balanced Yin and Yang, and corresponds to Taiji. It is considered to be auspicious for all things, because it dwells in the "Central Earth Palace" which can give rise to all.
6. **Tian Xin Zi Xiang Qian - (Metal Element):** This star is Yang, and corresponds to the Heaven Trigram. It has a close connection with leadership capability, scheming, treatment of disease, and military deployment. It is considered to be an auspicious star.
7. **Tian Zhu Zi Zhong Dui - (Metal Element):** This star is Yin, and corresponds to the Lake Trigram. It has a close connection with killings, strange things, mysterious matters, damage and destruction. It is considered to be an inauspicious star. When Tian Zhu falls in one palace, people should strengthen their garrison, train their forces, and prepare for the

bad times. It is not a good time for traveling far or doing business, otherwise loss, injury and unfortunate things will happen.

**8. Tian Ren Zi Chang Gen - (Earth Element):**

This star is Yang, and corresponds to the Mountain Trigram. It is considered to be an auspicious star. When Tian Ren dwells in one palace, it is a good time for offering teaching to the general public, pacifying individuals, and cracking down on rebellious individuals or gangsters. It is also an auspicious time for business, marriage and social status.

**9. Tian Ying Zi Cheng Li - (Fire Element):**

This star is Yin within Yang, and corresponds to the Fire Trigram. It has a close connection with outrageous behavior, heated situations, fire, and blood. It is considered to be a neutral star. When Tian Ying dwells in one palace it is good for planning and visiting high officials. However, it is not an auspicious time for making fortunes, social status possession, marriage or travel.

**INCANTATIONS FOR THE 9 PALACES OF HEAVEN**

In ancient China, the ritual master would recite specific incantations while pacing any one of the nine magical stars, pointing out the direction in which he is moving, reciting the symbolic meaning of the specific Dipper and manifesting the power of his magic skill. For example, the incantation used when pacing the Dipper after the Winter Solstice says:

**"The Dipper is sublime  
at the 12 two-hour periods,  
Therefore I take the Big Dipper  
flying over to exhibit mighty power  
with Vital Breath like the clouds.**

**The seven stars move  
to interact with the Heavens,  
so that we know the changes  
of good or ill luck.**

**Pacing the Dipper by its rhythms,  
I move into the Dipper,  
and through the 28 Constellations,  
through the Heavenly Pass  
with the changing of time.**

**Moving from Tianying up to Tianren,  
I feel cold as if the land  
has sunk down into a deep valley.**

**Leaning by Tianzhu and bracing Tianxin,  
I ascend to Tianqin from Tianxin.  
I pass by Tianfu and look at Tianchong,  
going into Tianrui and out of Tianfeng.**

**The passage of the Dippers is open,  
and the strong and weak  
mutually assist each other.  
Happiness and good fortune are increased  
and are passed on to the descendants.  
I have stayed in the darkness  
for hundreds of years.  
I follow your steps after the Yang.**

**The Dipper of the Open Valley is divine,  
so that it can dispel the devils.  
As a result, one can avoid the evils  
at the mouth of the Dipper.**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!"**

Through understanding this ancient Daoist incantation, we may see that Pacing the Big Dipper mainly symbolizes flying in the Heavens, with the supernatural function of dispelling disasters and avoiding evils. The Dipper of the Twenty-Eight Constellations and the Five Big Dippers of the Sun and the Moon represent certain mystical areas of Heavens. The ritual master visualizes these celestial scenes while pacing the Dipper steps.

**OFFERING INCENSE WITH "THE DIPPER OF BRIGHT STARS AND PEARLS" INCANTATION**

Each time the Daoist priest offers incense at the Central Altar, he or she will perform the "Dipper of Bright Stars and Pearls" stepping patterns. These stepping patterns can be paced in either of two ways; through the "Eight Stepping Patterns" or through the "Three Stepping Patterns."

As the Daoist paces through these steps, and offers the incense, he or she will recite the following incantation:

**"The Imperial Order  
of Jade Clarity is simple!  
With the separate images  
of the Great Divine!**

**The original Dippers  
are flowing and changing!  
With the stars and pearls  
over and around them!**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!"**

While reciting the incantation, the ritual master visualizes the three magical realms of the Jade Clarity, Supreme Clarity, and Highest Clarity, where the Immortal Gods of the Three Pure Ones reside.

The incantation of "Pacing the Big Dipper" mentions that by burning the incense, the Daoist priest transforms the energy of normal starlight into spiritual power within the realm of the mortal world (the World of the Dead). The ancient Daoists believed that the priest could succeed in accomplishing such a supernatural task with the aid of speaking such an incantation.

## NINE PALACE STEPPING PATTERNS

When the Eight Trigrams were arranged into a nine-chambered square pattern, with the center representing the magical "Bright Palace," it was commonly known as the "Magic Square." The ancient Chinese attached great significance to this magical pattern, as it involved manifesting endless variations of mathematical calculations that could be used to explain the energetic flows of Heaven and Earth. So influential was this magical pattern that the Imperial Palace in China was divided into a Magic Square containing nine chambers. In each appropriate chamber, sacrifices were performed in accordance with the times and seasons of nature.

The "Nine Chambers of the Emperor's Palace," (or Nine Palaces) was first introduced publicly in ancient China in the *Book of Rites*. This ancient book described each celestial palace, with

its unique color and time of season. The ancient system of "Nine House Divination" (based on the celestial patterns of the Nine Palaces) and the unique patterns of energetic interactions stemming from the "Magic Square" were also introduced to the public during this time period.

Nine Palace Stepping Pattern, also known as the "Walk of Taiyi Through the Nine Palaces," is represented by Eight Trigrams, positioned around the center of the Luo Diagram. The esoteric rituals pertaining to this Magic Square configuration may be seen in the Celestial Masters *Shangqing Huangshu Guodu Yi (Initiation Rite of the Yellow Writings)*, which consists of twenty ritual units to be performed by a male-female pair, literally pacing the Earthly Branches, the Five Elements, and the Nine Palaces on the cosmicized body of each of the partners.

During the Spring and Autumn Period (770-476 B.C.), the famous Daoist poet Lu Buwei wrote, "Heaven has nine fields, Earth has nine regions, the country has nine mountains, the mountains have nine passes." The ancient Daoist Star Stepping patterns follow these nine passes, allowing the priest the ability to access the most subtle realms of Heaven and Earth.

According to the ancient writings on the *Xu Zhen Tu* (the Chart of True Cultivation), Heaven, Earth and Man are energetically joined in a continuous interaction of correspondences. These subtle correspondences relate to the esoteric patterns hidden within matter, energy, and spirit. For example, the "Nine Palaces" correspond to the nine energetic influences of Heaven, the "Nine Continents" correspond to the nine energetic influence of the Earth, and the "Nine Orifices" correspond to the nine energetic influences of Man.

The following Nine Palace Stepping Patterns are arranged according to specific energetic patterns unique to the Magic Square and are practiced in order to allow the Daoist disciple access into the energetic realms of the Jade Emperor's "Nine Celestial Palaces."

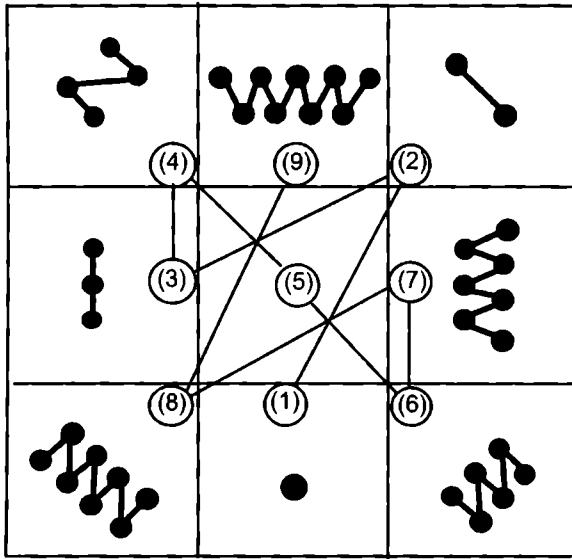


Figure 1.321. Nine Palace Stepping #1:  
"Magic Square Stepping"

#### **NINE PALACE STEPPING PATTERN #1: "MAGIC SQUARE STEPPING"**

This stepping pattern is traditionally used in Daoist rituals for the purpose of conjuring and summoning the specific powers of Celestial Immortals, Planetary Immortals, Marshal Generals, Thunder Gods, Spirit Soldiers, etc. By following the Nine Palace stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.321).

As with all of the other stepping patterns, when using the Magic Square for attacking, defending, summoning, or dispatching, the disciple will eventually transfer the energetic pattern onto his or her left hand, in order to use the right hand to hold Daoist magical "tools."

When performing certain rituals of Mao Shan Thunder Magic, the priest is taught to walk the magical pattern of the Nine Star Palaces (using his or her left hand) while reciting a magical incantation. At each step (each finger joint), the priest will say:

- 1st Step:  
"I carry Heavens Mighty Generals on my head!"
- 2nd Step:  
"I command all of the Celestial Soldiers!"
- 3rd Step:  
"I sound Heaven's Drum!"
- 4th Step:  
"I speak with Heaven's Voice!"
- 5th Step:  
"And strike Heaven's Bell!"
- 6th Step:  
"I hurl the Flaming Chines!"
- 7th Step:  
"I lay my hand on the murderers of the spirit!"
- 8th Step:  
"and set into motion  
the Radiance of my Primordial Essence!"
- 9th Step:  
"Officers and Generals of the Celestial Court,  
Quickly come to the altar!"

Next, the priest will place incense into the Incense Burner at the Earth Altar and the ritual formally begins. With the "Five Thunders Seal" in his or her right hand, the priest will now say,

**"I am at the altar waiting for an answer!  
I humbly request the generals to come quickly,  
and show their true form!"**

#### **NINE PALACE STEPPING PATTERN #2: "HERO STEPPING (NINE PURPLE STEPPING)"**

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Nine Palace stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.322).

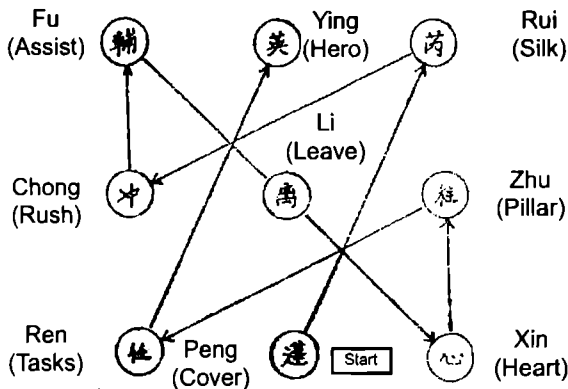


Figure 1.322. Nine Palace Stepping #2:  
"Hero Stepping (Nine Purple Stepping)"

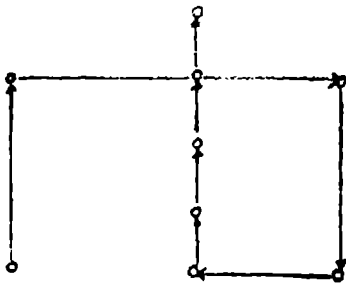


Figure 1.323. "Nine Palace Stepping"

This stepping pattern is performed while reciting the following incantation:

**"My hidden energy  
flows like silk!  
  
It rushes to assist me!  
It leaves my stable heart and mind!  
  
And allowing me to complete  
a hero's task!"**

### NINE PALACE STEPPING PATTERN #3: "SENDING THE REPORT"

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.323).

## TWENTY-EGHT STAR CONSTELLATIONS

In China, manuscripts uncovered from the cave monasteries of Tun Huang have included some of the oldest star maps in existence. Since the year 2000 B.C., the ancient Chinese Qigong Masters have observed and used the energetic movements of the Twenty-eight Star Constellations, flowing in 24 hour cycles and yearly cycles. The ancient Chinese also placed careful attention on the Sun and Moon, and the Five Planets with the Chinese zodiac to forecast auspicious times for matters of state and war, and to predict weather and natural disasters. Each of these energetic systems has its own cyclic pattern, as well as a direct and indirect influence on human life.

The Chinese practiced gathering energy from the Heavenly Stars, believing that the study of astrology, like alchemy, united the body's inner world with that of the outer. According to ancient divination practices, the celestial bodies exert forces and exhibit personalities that influence people and events on Earth. A person's character and destiny throughout life is based upon the positions of the planets and constellations at the exact time and place of conception and birth. These influences can be determined by mapping the positions of the twenty-eight constellations in the sky at various times.

In ancient China, the Emperor was considered to be the high priest of the Heavens, and he frequently made sacrifices to the Stars to maintain harmony with the universe. The four corners of the Emperor's palace represented the cardinal points in space (the equinoxes and solstices). To be in harmony, the Emperor and his family would move from one corner to another as the seasons changed.

In ancient China, the Heavens were divided into 28 areas matched with 28 corresponding signs, which are called the constellations as the symbols of Heaven (7 constellations in each direction). The pacing of the Twenty-Eight Star Constellations therefore represents stepping within the 28 constellations, throughout the four directions of the Heavens.

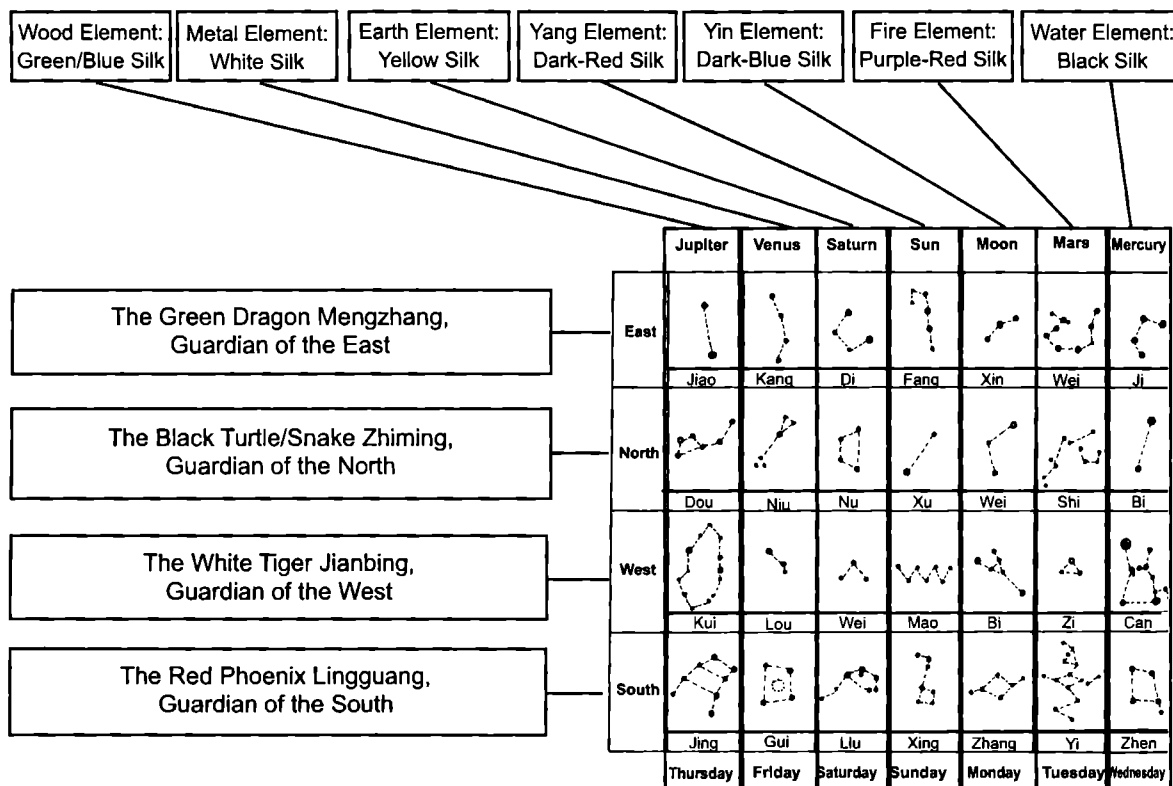


Figure 1.324. The Seven Divisions of the Twenty-Eight Star Constellations arranged according to the celestial energies of the Five Elements and the Sun and Moon

### STARS OF THE TWENTY-EIGHT CONSTELLATIONS

In ancient China, the Twenty-Eight Star Constellations (Xiu) were commonly observed as "Star Patterns" (Xingxiang), and were considered to be the eternal abode of immortals and gods. Specifically, the Gods of Prior-Heaven were believed to live within the Twenty-Eight Star Constellations, at one with the Eternal Dao. These gods were divided into three groups corresponding to Heaven, Earth, and Man.

The ancient Daoists would thus use the Twenty-eight star constellations for summoning specific gods, immortals, and spirits. Generally, the Twenty-Eight Star Constellations were categorized by Heavenly divisions, each division containing several constellations associated with

one of the Five Element phases, a ruling color, and one of the Four Palaces with its associated celestial animal spirit.

Each of the Twenty-Eight Star Constellation spirits has his or her own post, unit, and garrison name. The ancient Daoists would construct a Bagua circle consisting of twenty-eight "standards" from which to conjure the spirits from the Twenty-Eight Star Constellations. A "standard" is a list drawn on silk of each of the twenty-eight star constellations' energetic Elements, colors, and animals. A description of the "Seven Celestial Divisions" of the Twenty-Eight Star Constellations arranged according to Celestial Energies of the Five Elements and the Sun and Moon is described as follows (Figure 1.324):



1. **These star constellation spirits are subservient to the Wood Element;** they are drawn on standards constructed of green/blue silk:
  - **The Jiao Constellation:** with the spiritual animal form of a Rain Dragon
  - **The Dou Constellation:** with the spiritual animal form of a Unicorn
  - **The Kui Constellation:** with the spiritual animal form of a Wolf
  - **The Jing Constellation:** with the spiritual animal form of a Wild Dog
2. **These star constellation spirits are subservient to the Metal Element;** they are drawn on standards constructed of white silk:
  - **The Gang Constellation:** with the spiritual animal form of a Dragon
  - **The Nui Constellation:** with the spiritual animal form of an Ox
  - **The Lou Constellation:** with the spiritual animal form of a Domestic Dog
  - **The Gui Constellation:** with the spiritual animal form of a Sheep (Goat)
3. **These star constellation spirits are subservient to the Earth Element;** they are drawn on standards constructed of golden-yellow silk:
  - **The Di Constellation:** with the spiritual animal form of a Badger
  - **The Nu Constellation:** with the spiritual animal form of a Bat
  - **The Wei Constellation:** with the spiritual animal form of a Ring-Neck Pheasant
  - **The Liu Constellation:** with the spiritual animal form of a Roebuck
4. **These star constellation spirits are subservient to the Sun;** they are drawn on standards constructed of dark, ruby-red silk:
  - **The Feng Constellation:** with the spiritual animal form of a Rabbit
  - **The Zu Constellation:** with the spiritual animal form of a Rat
  - **The Mao Constellation:** with the spiritual animal form of a Rooster
  - **The Xing Constellation:** with the spiritual animal form of a Horse
5. **These star constellation spirits are subservient to the Moon;** they are drawn on standards constructed of deep-blue silk:
  - **The Xin Constellation:** with the spiritual animal form of a Fox
  - **The Wei Constellation:** with the spiritual animal form of a Swallow
  - **The Bi Constellation:** with the spiritual animal form of a Crow
  - **The Zhang Constellation:** with the spiritual animal form of a Stag
6. **These star constellation spirits are subservient to the Fire Element;** they are drawn on standards constructed of purplish-red silk:
  - **The Wei Constellation:** with the spiritual animal form of a Tiger
  - **The Shi Constellation:** with the spiritual animal form of a Pig
  - **The Zu Constellation:** with the spiritual animal form of a Monkey
  - **The Yi Constellation:** with the spiritual animal form of a Snake
7. **These star constellation spirits are subservient to the Water Element;** they are drawn on standards constructed of black silk:
  - **The Qi Constellation:** with the spiritual animal form of a Leopard
  - **The Bi Constellation:** with the spiritual animal form of a Snail
  - **The Shen Constellation:** with the spiritual animal form of an Ape
  - **The Zhen Constellation:** with the spiritual animal form of an Earthworm

After constructing the Bagua circle and arranging the constellations in their proper places, the Daoist priest would then position him or herself in the center of the circle, acting as the coordinating general for all of the spirits summoned.

It was important for the ancient Daoist to place the "great standard" (a talismanic charm needed to control the twenty-eight constellation spirits) in the center of the circle in order to command the spirit soldiers.

To command and dispatch the spirit soldiers, the Daoist would use specific Hand Seals formed on his or her left hand, combined with the recitation of specific incantations and the drawing of talismanic charms.

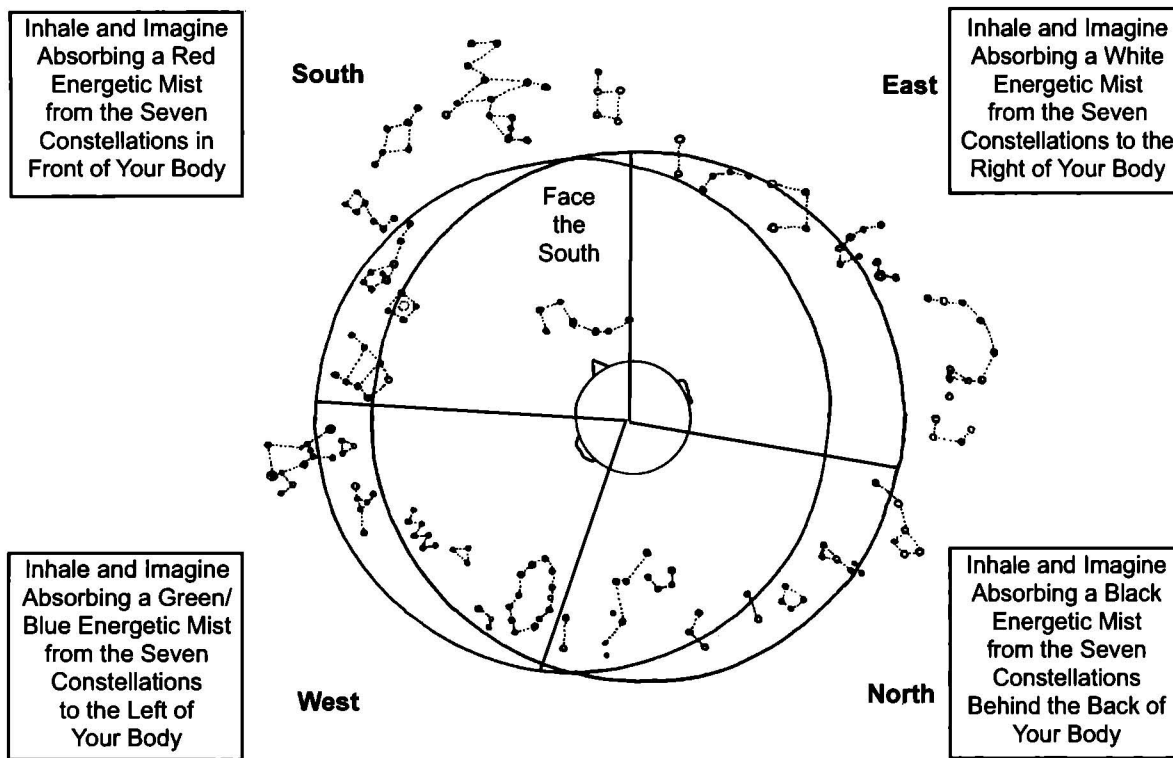


Figure 1.325. Face the direction of the North Star and Big Dipper, and try to feel the energetic nature of each of the four quadrants of Stars.

### GATHERING ENERGY FROM THE TWENTY-EIGHT STAR CONSTELLATIONS

At nighttime, when the Moon is not suitable for absorbing Qi (i.e., during the new Moon), the Daoist mystic can focus on absorbing the energy of the twenty-eight star constellations into his or her body (Figure 1.325). The absorption of the star energy is used in order to strengthen the Yuan Qi of mystic's internal organs and tissues.

In ancient China, the energy of all Five Planets and Twenty-eight star constellations was traditionally drawn into a Daoist master's body via the Tian Wu Zang meditation. The Tian Wu Zang meditation allowed the master to absorb celestial energy through the five Thrusting Channels. These Channels flow through the center of the body, connecting the top of the head to the perineum, enveloping and supporting the center Taiji Pole.

The twenty-eight day star constellation cycle was also arranged externally on the Daoist master's body along the Governing and Conception Vessels.



Figure 1.326. Guardians of the 28 Constellations

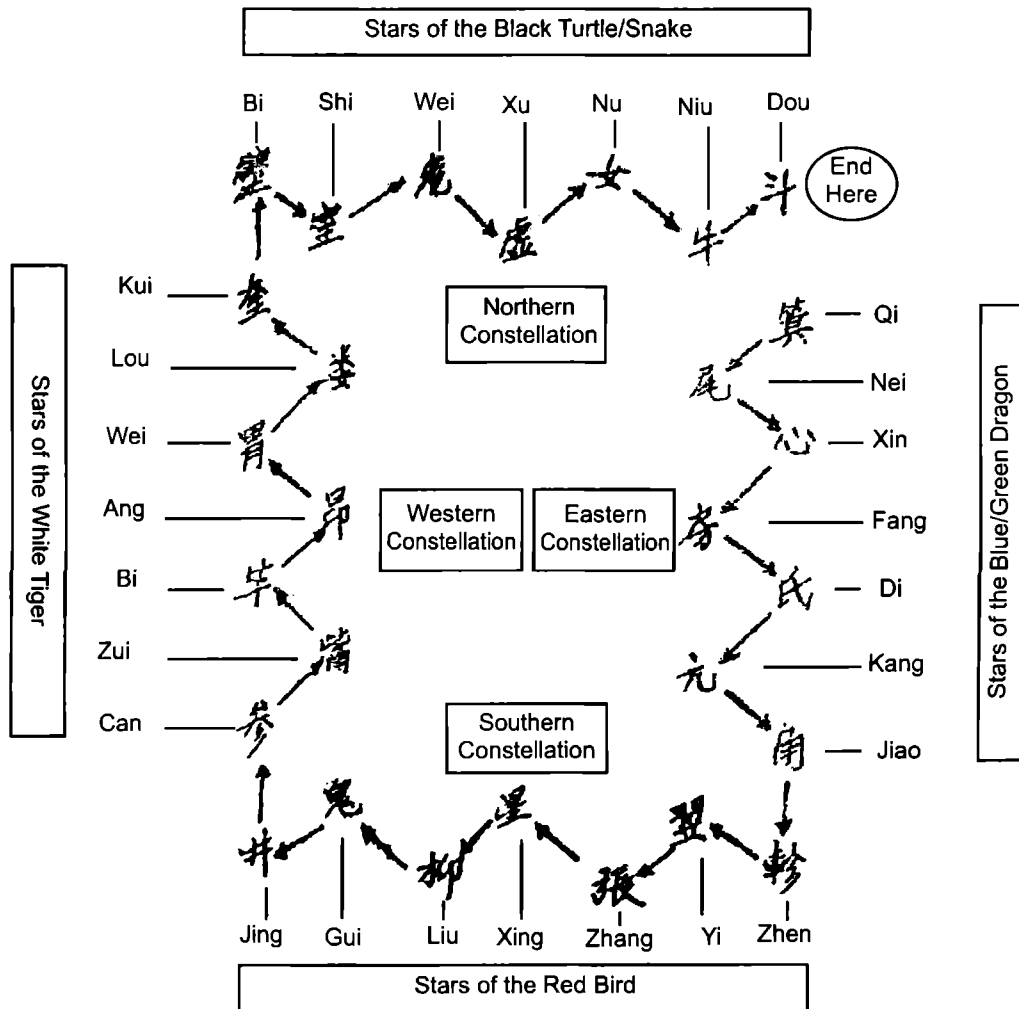


Figure 1.327. The Pacing of the "Twenty-Eight Star Constellations"

The "elliptical" path of the Sun follows the Fire Cycle of the Microcosmic Orbit, which influences an individual's emotional, mental, and physical health.

Additionally, The ancient Daoists believed that each of the 28 stars contained a powerful celestial guardian (Figure 1.326). Each of these celestial guardians are empowered with his or her own unique form of magical knowledge, power, and ability. Therefore, when sojourning through each guardian's star constellation, it was important to know the guardian's celestial profile (i.e., secret name, Element, Color, Weapons, etc.).

### "PACING THE 28 CONSTELLATIONS" STEPPING PATTERN

The pacing of the Twenty-Eight Star Constellations also symbolizes the rotation of the Northern Dipper as it travels across the various star constellations (Figure 1.327).

As the Northern Dipper moves through the various star portals of the Heavens, it constantly interacts with the magical powers and influence of the 28 Star Guardians (refer back to Figure 1.326).

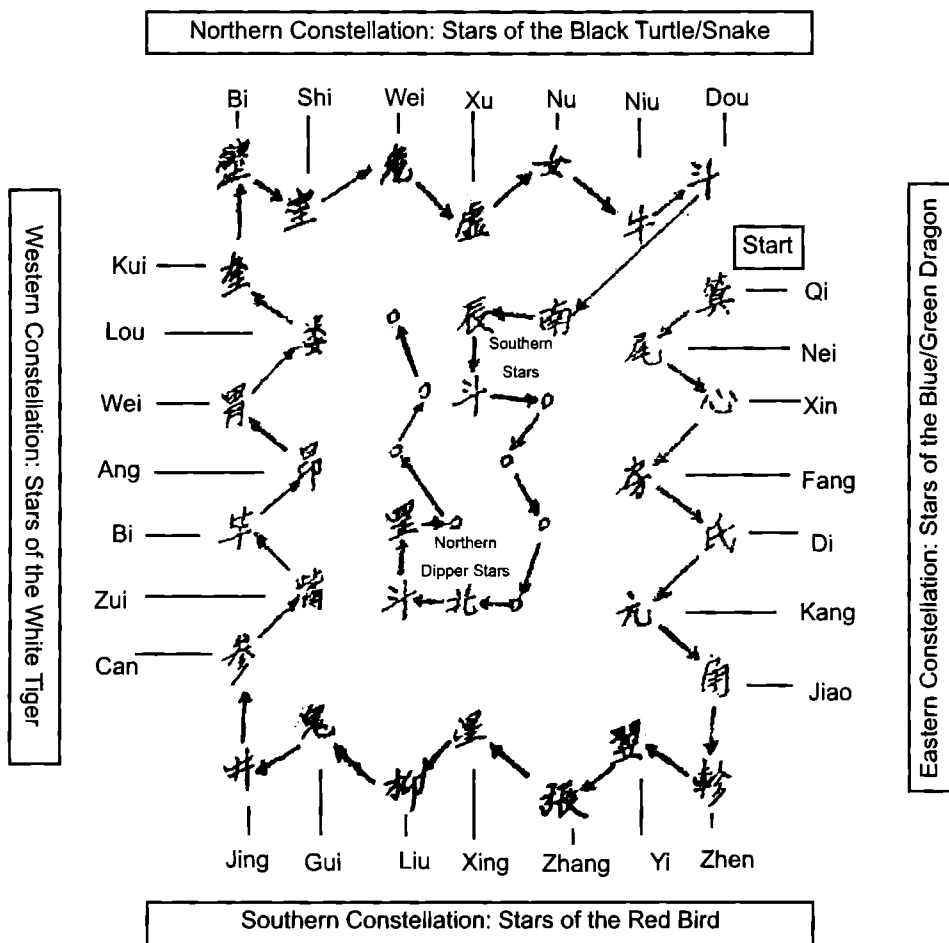


Figure 1.328. The Pacing of the "Dippers of the Twenty-Eight Star Constellations"

### "DIPPERS OF THE 28 CONSTELLATIONS" STAR STEPPING PATTERN

On the outside of this star stepping pattern are the Twenty-Eight Constellation Stars, on the inside right is the six star Southern Dipper Star (refer back to Figure 1.318), and on the inside left the seven star Northern Dipper Star (refer back to Figure 1.316).

This stepping pattern is used in ancient rituals to show respect to the Celestial Immortals and the Celestial Palace. It is used in various types of magical rituals, depending on the priest's specific needs (Figure 1.328).

# BAGUA: EIGHT TRIGRAMS

In ancient times, the Bagua (Eight Trigrams) was the symbol originally used for observing the movements of the sun and moon. In the ancient Chinese characters for Bagua (the eight ancient Daoist energetic structures of life), the character "Ba" translates as "eight," and the character "Gua" translates as "trigram" (Figure 1.329). The character "Gua" is composed of two ideographs, on the right is the radical meaning "to observe," on the left is the radical "Gui" meaning "earth heap." The Gui (earth heap) was used in ancient times to measure the shadows in order to record ancient calendars (the ancient Chinese form of a sundial). Together, the term "Bagua" can be translated as "Eight Trigrams," and is considered a template for the basic laws of all energetic movements and transformations (Figure 1.330).

Each trigram is composed of three "yao" lines: a solid yao line (—) is considered Yang, a broken yao line (--) is considered Yin. Each "yao"

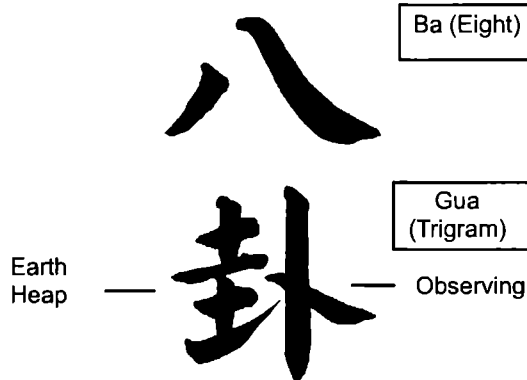


Figure 1.329. The Chinese Characters for "Bagua," The Eight Trigrams

represents a basic unit of the Eight Trigrams, and has three meanings: sunlight, moonlight and the mutual projection of the sun and moon. The Yao Trigram itself is the symbol of the movement of the sun and moon.

The Eight Trigrams	Heaven Qian	Mist, Rain Dui	Fire Li	Thunder Zhen	Earth Kun	Mountain Gen	Water Kan	Wind/Air Xun
Yang and Yin	Yang	Yang	Yang	Yang	Yin	Yin	Yin	Yin
General Principles	Creative	Reflective	Bright	Exciting	Receptive	Steady	Dark	Penetrating
	Activity	Weightless	Formed	Impetus	Passivity	Heaviness	Formless	Sensitivity
Principles of Nature	Immaterial	Evaporation	Solar Forces	Vitality	Material	Inertia	Lunar Forces	Assimilation
	Universal	Inorganic	Elementary	Organic	Universal	Inorganic	Elementary	Pervasiveness
	Formless	Changeability	Heat	Mobility	Form	Resistance	Cold	Organic
	Energy	Evaporation	Incandescence	Fertilization	Matter	Inertia	Fluidity	Gaseous
	Infinite Space	Clairvoyant Observation	Penetrating Light	Growth and Power	Dense Matter	Solid Stability	Space and Movement	Perceptive Intuition

Figure 1.330. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

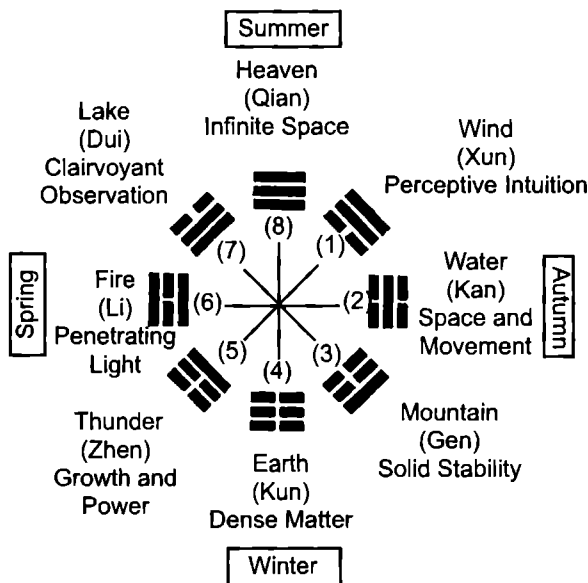


Figure 1.331. The Prenatal Bagua Trigrams (Eight Dimensions or Phases of Energy Polar Opposites): Yin (1-4) across from Yang (5-8). This Cycle of Harmony Relates to the World of Thoughts and Ideas. The Opposition of Energetic Forces is Responsible for the Creation of All Phenomena.

### PRENATAL AND POSTNATAL TRIGRAMS

The unique powers of the Bagua can be divided into two separate schools or systems of thought: The Prenatal Bagua of Fu Xi, and the Postnatal Bagua of King Wen.

#### The Prenatal Bagua of Fu Xi

Fu Xi is believed to have lived a thousand years before King Wen, during the Age of the Five Rulers (2852 B.C.). The Bagua system of Fu Xi focuses on the fundamental principles of light and darkness, which revealed to him the polar nature of the universe (Figure 1.331). The Heavenly principles expressed within the system of Fu Xi reflect the multidimensional symbols which govern our life. Therefore Heaven is placed at the top of the trigram and Earth is placed at the bottom of the trigram. The specific focus of Prenatal Fu Xi Bagua is the expression of two mutually dependent powers, compensating each other, for example:

- Heaven-Earth
- Fire-Water
- Mountain-Lake
- Thunder-Wind

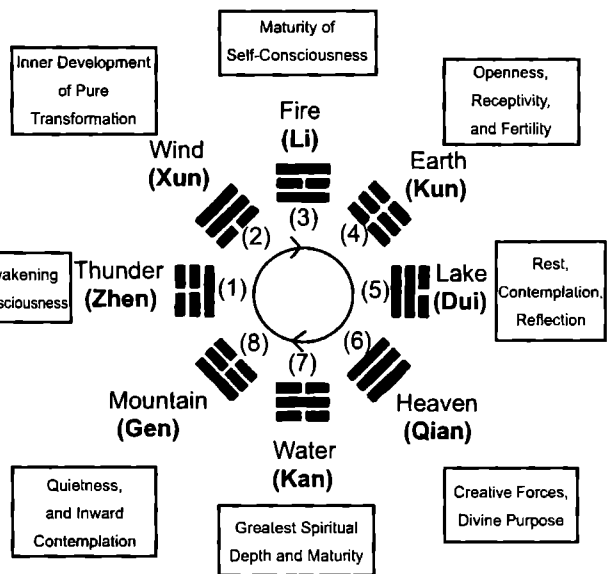


Figure 1.332. The Postnatal Bagua Trigrams: The Energetic Cycles of Forces are the External Manifestations of Divine Thought (The World of Phenomena or Senses)

As energetic principles, the multidimensional powers are inseparable, although one power may temporarily predominate. In Fu Xi's Bagua system, the eight fundamental forces constantly seek to balance each other.

#### Postnatal Bagua of King Wen

King Wen is believed to have lived in the Zhou Dynasty (1028-221 B.C.). The Bagua system of King Wen focuses on the fundamental principles of the Earthly transformations (Figure 1.332). They are arranged according to the expression of increasing or decreasing qualities of physical life (beginning at Zhen and following a clockwise progression). The Earthly principles expressed within the system of King Wen are not only separated in time, but they are also thought of as being energetically "in sequence" around the periphery of the Bagua instead of matching powers through opposite polarity alignment. Because Fire (light and heat) and Water (dark and cold) appear as the most prominent and visible of all Earthly forces, in King Wen's Bagua configuration Fire is placed at the top of the trigram and Water is placed at the bottom.

# BA GUA STEPPING PATTERNS

The following Stepping Patterns allow the Daoist disciple access into the energetic realm of the various Eight Trigram Powers.

## BAGUA STEPPING #1: "THE ANCIENT RIVER CHART"

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the unification of the Yin and Yang energies described within the ancient River Chart (Lo Diagram), and it contains the esoteric energetic patterns of the "Magic Square" (Figure 1.333). When walking the circular stepping pattern, the Daoist mystic would envision the Prenatal celestial energies and the Postnatal terrestrial energies combining within the energetic space of the center of the circle.

According to the historic records, in ancient China the world was believed to be made up of Nine Continents. Eight of these continents (Yong, Liang, Yan, Yang, Qing, Xu, Yu, and Ji,) surrounded the "center" kingdom of ancient China. As the Daoist mystic stood in the middle of the "Central Continent" (represented by the image of the River Chart) and fused with the interacting energies of Heaven and Earth within these eight continents (represented by the eight mountains which circle the River Chart), he or she could access an energetic portal and spirit travel to any place in the physical world.

## Offering The Report

The "Report" (or "Petition") is a magical document written in black ink on yellow paper. It includes a list of the participant's names (in red ink), the state and country in which the priest resides, the purpose of the magical ritual (e.g., to preserve a vow, ask for blessings or for safety, etc.), a list of offerings (the different types of flowers and fruits) and the purpose of the offering (i.e., to offer thanks to a specific celestial immortal). Also included in the Report is an explicit request to the celestial immortals to accept the offering, and the time, day, month, and year of the favor sought.

When using the circle walking method for "Offering the Report," the disciple is taught to step through each of the Eight Trigrams and focus on their various celestial powers. As the disciple steps, he or she imagines approaching the Celestial

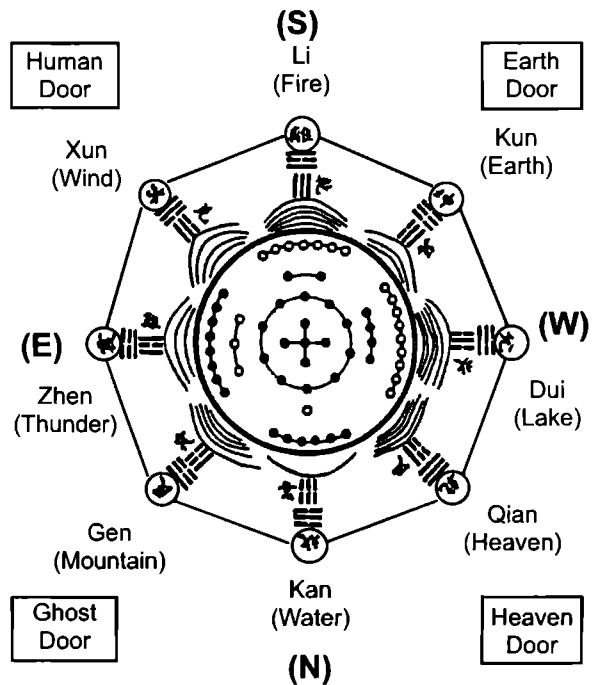


Figure 1.333. Bagua Stepping #1:  
"The Ancient River Chart"

Courts. After walking the circle counter-clockwise through nine complete rotations, the disciple eventually comes to a halt by forming a "T-Stance" at the "Stars of Three Terraces," located by the Qian Trigram (North-West). The three stars of the Three Terraces were believed to be a staircase connecting Heaven to the Earth. The disciple proceeds from star to star, after having first circled around the Dipper three times (totaling nine rotations), the ultimate goal being to mount up to the Shangqing Heavens.

When walking, it is important that the disciple imagines him or herself being covered in a sealed bubble of purple mist. Once the disciple reaches the "Stars of Three Terraces," he or she "transforms their energetic form," and mounts the back of an enormous white crane (while forming the White Crane Double Hand Seal) to fly towards the Gate of Heaven and meet with the Jade Emperor. After the encounter, the disciple is to return from the Gate of Heaven by walking the circle nine times (three rotations per each Terrace) in a clockwise direction, ending at the Earth Door (located at the South-West corner of the altar).

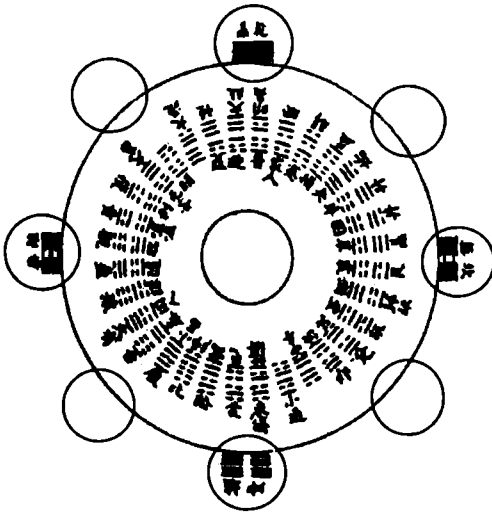


Figure 1.334. Bagua Stepping #2:  
"Yi Jing-Wu Xing Stepping"

### **BAGUA STEPPING #2: "THE YI-JING - WU XING STEPPING"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the "Blending of the Three and Five" manifesting through 64 changes of the Yi Jing Divination (Figure 1.334).

When pacing the circular steps of the Yi-Jing - Wu Xing Stepping pattern, the energetic and spiritual natures of the Earthly body's Jing, Qi, Shen fuse with the celestial energies of the individual's cultivated Heavenly virtues. These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the infinite space of the spiritual realms.



Figure 1.335. Bagua Stepping #3:  
"Ba Gua - Yi Jing Stepping"

### **BAGUA STEPPING #3: "BA GUA - YI JING STEPPING"**

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the blending of the "Eight Original Trigram Powers" with the powers of the "Sixty-four Hexagram Changes."

These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the more powerful spiritual realms (Figure 1.335).

When pacing the circular steps of the Ba Gua - Yi Jing Stepping pattern, the energetic and spiritual natures of the eight original trigram powers become manifested within the disciple's body, giving birth to the energetic veil through which to observe one's destiny and life purpose.



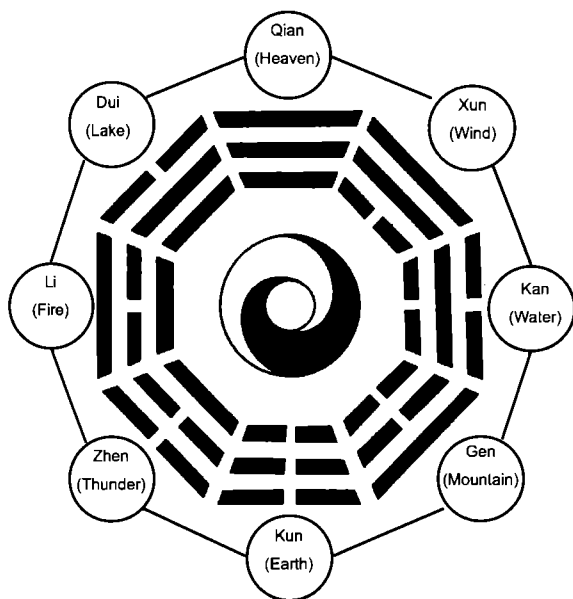


Figure 1.336. Bagua Stepping #4:  
"Prenatal Bagua Stepping"

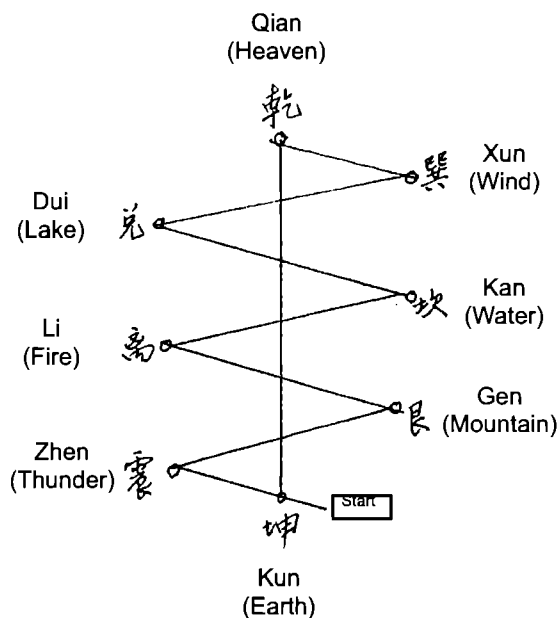


Figure 1.337. Bagua Stepping #5:  
"Prenatal Bagua Stepping"

#### BAGUA STEPPING #4: "PRENATAL BA GUA STEPPING"

This circular stepping pattern is used both in Daoist alchemic cultivation, and in summoning rituals. The Prenatal Bagua Trigrams represent Eight Dimensions or phases of energy (Figure 1.336). The specific powers of the trigrams are polar opposites (Yin across from Yang). This "cycle of harmony" relates to the world of thoughts and ideas. In the Prenatal Bagua Trigrams, the opposite energetic forces are responsible for the creation of all phenomena.

The Prenatal stepping pattern is traditionally begun with circular clockwise stepping. It is practiced in the early morning, during the time of the

"Ascent of Yang" (from 12:00 midnight to 12:00 noon), with the focus placed on the cultivation of the eight specific powers of the Bagua.

#### BAGUA STEPPING #5: "PRENATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.337).

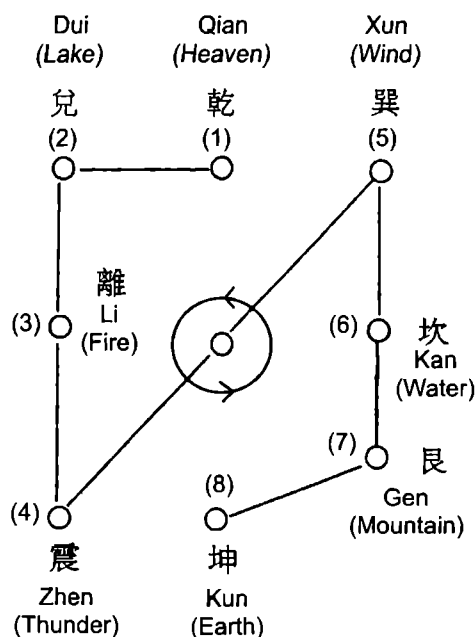


Figure 1.338. Bagua Stepping #6:  
"Prenatal Bagua Stepping"

#### BAGUA STEPPING #6: "PRENATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of inviting the Celestial immortals down to the altar from the Heavens. By following the Prenatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.338).

#### BAGUA STEPPING #7: "REVERSE GUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Prenatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.339).

#### BAGUA STEPPING #8: "POSTNATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of restoring

踏先天八卦訣步罡法

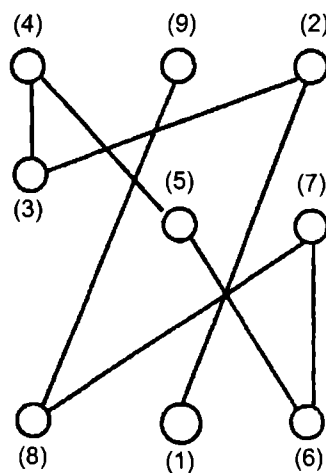


Figure 1.339. Bagua Stepping #7:  
"Tai Yi Reverse Qua Star Stepping"

太乙反卦步罡法

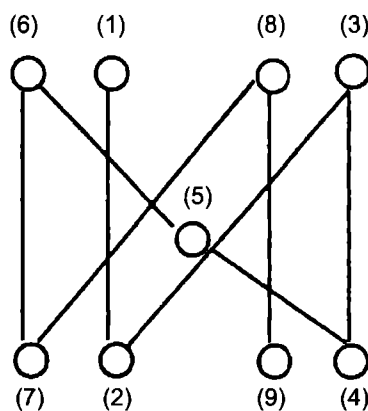


Figure 1.340. Bagua Stepping #8:  
"Postnatal Bagua Stepping"

後天踏八卦步罡法

harmony. By following the Postnatal Bagua stepping patterns, the disciple can progress from the most subtle realm of the celestial world down to the physical realm (Figure 1.340).

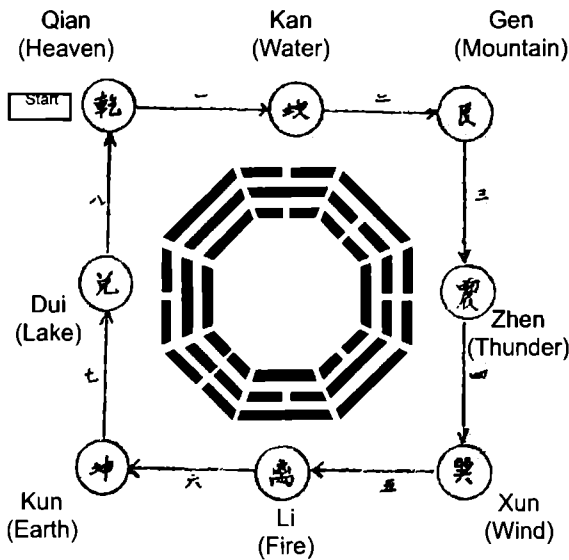


Figure 1.341. Bagua Stepping #9:  
"Postnatal Bagua Stepping"

#### BAGUA STEPPING #9: "POSTNATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.341).

The Postnatal Bagua Trigrams represent the energetic cycles of the eight original powers. Their powers are expressed as the external manifestations of Divine Thought. The Postnatal Bagua Trigrams represent the spark of life, responsible for the creation of the world of phenomena (or senses).

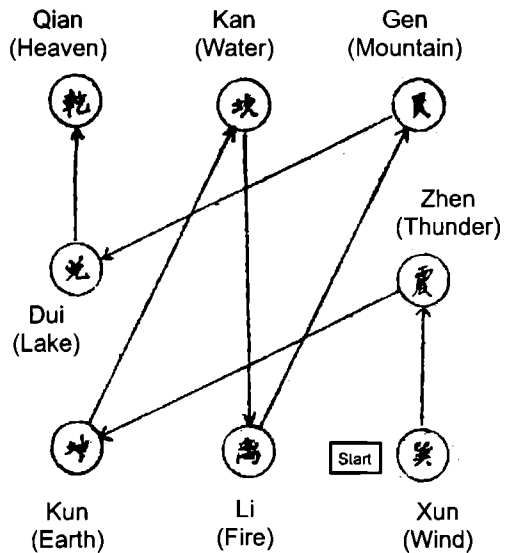


Figure 1.342. Bagua Stepping #10:  
"Postnatal Bagua Stepping"

#### BAGUA STEPPING #10: "POSTNATAL BAGUA STEPPING"

This stepping pattern is traditionally used in Daoist rituals for the specific purpose of sending a "Report" back to the Heaven. By following the Postnatal Bagua stepping patterns, the disciple can progress into the most subtle realm of the celestial world (Figure 1.342).

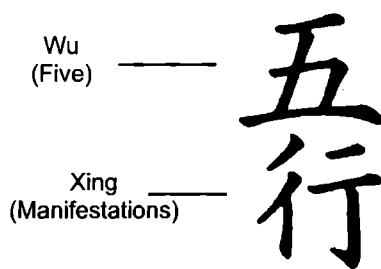


Figure 1.343. The Chinese Characters for "Wuxing,"  
The Five Elements

## THE WU XING: FIVE ELEMENTS

In the ancient Chinese characters for Wuxing (the five energetic phenomena of life), the character "Wu" translates as "five," and the character "Xing" translates as "movement, process, manifestation, or phase" (Figure 1.343). Together, the term "Wuxing" can be translated as "Five Elements," and is considered an energetic template based on the study of five manifestations, phases or processes of Qi transformations. The Five Elements are represented by the physical, energetic and spiritual natures of the Wood, Fire, Earth, Metal, and Water Elements (Figure 1.344).

The Five Elements classify all tangible and intangible substances into five specific categories (five senses, five viscera, five postnatal emotions, five prenatal virtues, five flavors, five seasons, five directions, five phases of energetic transition, etc.).

The Five Elements can additionally be classified according to three levels of energetic manifestation and influence. These three levels pertain to the crude, subtle and ethereal states of Jing, Qi and Shen, and are described as follows:

- **The Material Components of Five Elements:** These relate to the gross material realm, and correspond to the waking state of consciousness. The material aspect of the Five Elements refers to the most dense and material forms of the Five Element natures; they affect the individual's physical body.
- **The Energetic Components of Five Elements of Energy:** These relate to the energetic realm, and correspond to the dream state of consciousness. The energetic aspect of the Five Elements refers to the subtle Five Element natures; they affect the individual's energetic body.

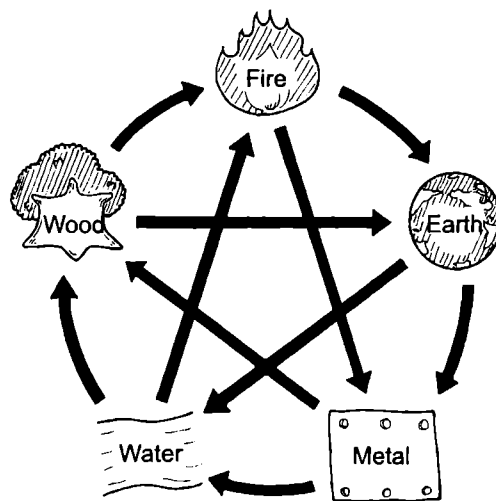


Figure 1.344. The Five Elements

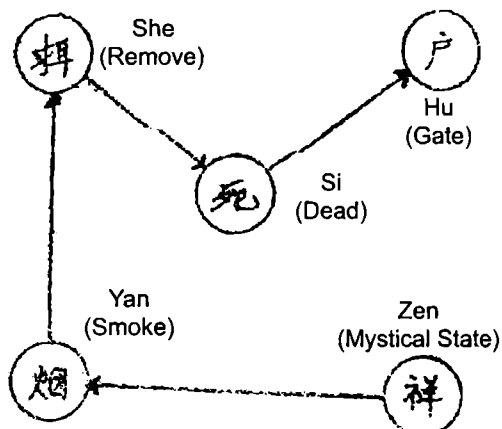


Figure 1.345. Five Element Stepping #1:  
"Five Element Power Stepping #1"

- **The Spiritual Components of the Five Elements:** These relate to the spiritual realm, and correspond to the sleeping state of consciousness. The spiritual aspect of the Five Elements refers to the most subtle of the Five Element natures; they affect the individual's spirit body.

### FIVE ELEMENT STEPPING #1: "FIVE ELEMENT POWER STEPPING"

This Stepping Pattern is used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.345).

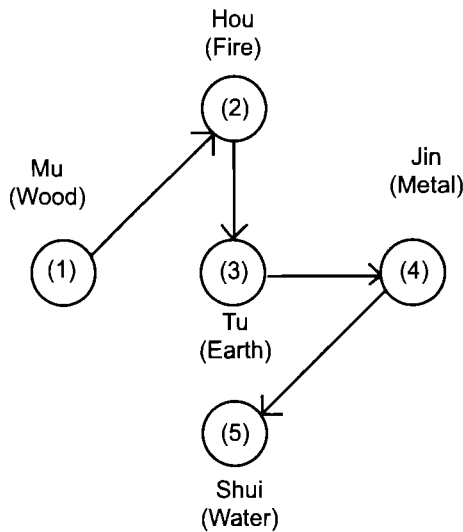


Figure 1.346. Five Element Stepping #2:  
"Five Element Power Stepping #2"

This stepping pattern is performed while reciting the following incantation:

**"From the mystical state  
the vapor rises!  
It removes the dead  
at the Gate!"**

**THE FIVE ELEMENT STEPPING #2:  
"FIVE ELEMENT POWER STEPPING"**

This Stepping Pattern is also used to gather the Powers of the Five Elements that are stored within the Elements of Wood, Fire, Earth, Water, and Metal (Figure 1.346).

This stepping pattern is performed while reciting the Five Element Creative Cycle:

**(1) The First Step:  
"God of Wood in the East,  
Bring all Ghosts to Hell!"**

**(2) The Second Step:  
"God of Fire in the South,  
Provides with Means and Opportunity!"**

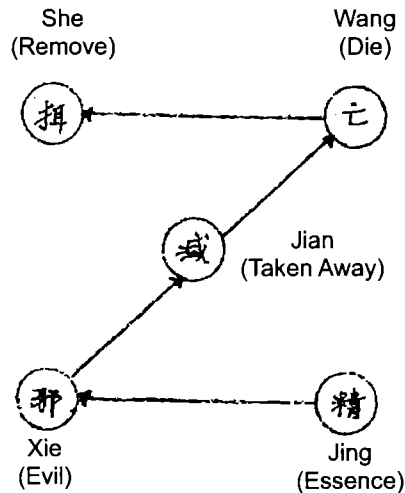


Figure 1.347. Five Element Stepping #3:  
"Five Element Virtues Stepping"

**(3) The Third Step:  
"God of Earth in the Center,  
Safeguard the Ancestors of Huang Ting!"**

**(4) The Fourth Step:  
"God of Metal in the West,  
Fly to Tai Qing!"**

**(5) The Fifth Step:  
"God of Water in the North,  
Fly to Tai Wei!"**

**THE FIVE ELEMENT STEPPING #3:  
"FIVE ELEMENT VIRTUES STEPPING"**

This Stepping Pattern is used to respect, purify, and gather the energy of the Five Virtues stored within the Five Yin Organs: Heart (Peace), Liver (Compassion), Spleen (Truth), Lungs (Integrity), and Kidneys (Wisdom) (Figure 1.347).

This stepping pattern is performed while reciting the following incantation:

**"The Essence of Evil  
is Taken Away!  
It Dies and is Removed Forever!"**

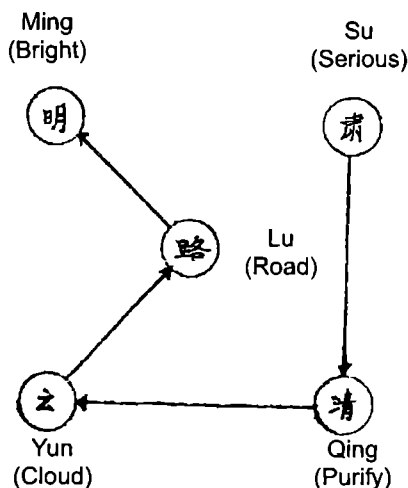


Figure 1.348. Five Element Stepping #4:  
"Five Star Stepping"

#### THE FIVE ELEMENT STEPPING #4: "FIVE STAR STEPPING"

This Stepping Pattern is used to respect and gather the energy of the Five Prenatal Stars (the Supreme Yang, Supreme Yin, Heavenly Stars, Southern Stars, and Northern Stars) (Figure 1.348).

This stepping pattern is performed while reciting the following incantation:

**"The Pure and Serious  
Follow the Cloudy Road  
to Divine Illumination"**

#### THE FIVE ELEMENT STEPPING #5: "FIVE SOUNDS STEPPING"

This Stepping Pattern is used to respect and gather the Qi of the Five Postnatal energy sound vibrations ("Xu" of the Liver, "He" of the Heart, "Hu" of the Spleen, "Si" of the Lungs, and "Chui" of the Kidneys) (Figure 1.349).

This stepping pattern is performed while reciting the following incantation after stepping:

**"I Draw Towards  
and Acquire  
Shang Qing!"**

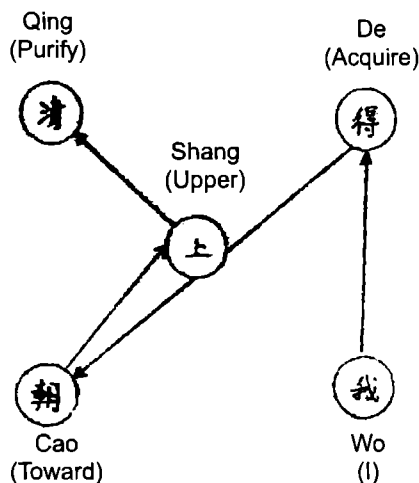


Figure 1.349. Five Element Stepping #5:  
"Five Sounds Stepping"

#### THREE PACE STEPPING PATTERNS

The Three Star Stepping patterns (known as San Bu Gan) and traditionally used to summon the Celestial Generals and the Thunder Gods. The following Three Star Stepping patterns are commonly used in Zheng Yi rituals for summoning the Celestial Martial Generals.

#### THREE PACE STEPPING PATTERN #1: "FA YI STEPPING (WIND AND FIRE STEPPING)"

This Stepping Pattern is known as Wind and Fire Stepping. It used to show respect to the stars, and to summon Celestial General Fa Yi (Figure 1.350).

This stepping pattern is performed while reciting the following incantation:

**"I Move the Wind  
and Gather Thunder  
to Release Heavenly Fire!"**

This is a fast magical step. After three quick steps, take the "Thunder Block" in the right hand and write the following Chinese character for "Bind" (Figure 1.351).

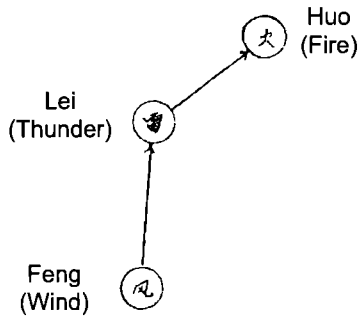


Figure 1.350. Three Pace Stepping Pattern #1  
"Fa Yi Stepping (Wind and Fire Stepping)"

At the same time form a left hand "Jade Incantation" (Jade Crease) Hand Seal by placing the thumb of the left hand on to the "Yi" position (located on the second crease) of the left middle finger (Figure 1.352).

### THREE PACE STEPPING PATTERN #2: "THREE ALTAR STEPPING"

This Stepping Pattern is used for sending the report back to the Celestial Palace.

When performing rituals, it is sometimes used as a "connecting" step, in order to link the Nine Purple Stepping with the Five Stepping patterns (Figure 1.353). This stepping pattern is performed while reciting the following incantation:

**"On the Lower Altar  
Three Blues Cut the Demons  
and Remove the Ghosts!"**

**On the Upper Altar  
One Yellow Removes the Evil!**

**On the Middle Altar  
Two Whites Protect the Body  
and the Property!"**



Figure 1.351. The "Bind" Character

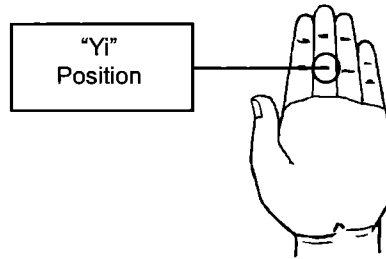


Figure 1.352. The "Jade Incantation"  
Hand Seal.

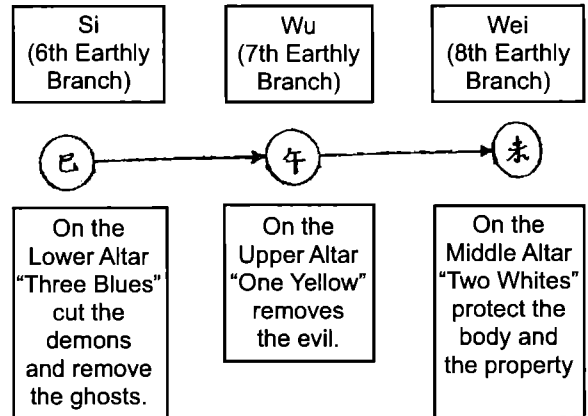


Figure 1.353. Three Stepping Pattern #2  
"Three Altar Stepping"

## SUMMONING THE SPIRITS OF THE DEAD

The following stepping patterns are commonly used in Zheng Yi rituals for summoning or retrieving the Ethereal Soul (Hun) of the dead.

The Hun represent the body's spiritual consciousness, provide the energetic movement of the mind, and are associated with the Qi of Heaven and the Prenatal Five Element Virtues (also known as the Five Agents). Although they reside in the Liver Orb, the Hun also resonate from the Three Dantians (like a vaporous mist extending from the Liver and filling the body's three Dantians).

The Hun (Ethereal Soul) and Po (Corporeal Soul) influence the body's "Original Soul" (Yuan Shen). The ancient Chinese believe that, in the presence of a disorder (whether physical, mental, emotional or spiritual) the Hun sometimes fly away (like startled birds in a yard). This vacancy of the Hun causes the body's Corporeal Soul (Po) to either stir about thoughtlessly in the absence of effective control (clinically known as "disassociation" or commonly called "spacing out"), or to become animalistic in nature and attack or flee for the sake of survival.

Traditionally, the ancient Daoists believed that the three Hun originated from Heaven, and were considered to be a part of the spiritual aspect of an individual that can project and travel. Dreams are an example of the information gathered during the Hun's out of body travels.

The Hun store the sum total of past experiences. The expressions of the Hun are manifested through images, symbols and ideas stemming from the Divine, or through the energetic state of the Wuji. These images, symbols, and ideas are stored in the individual's mind, affecting his or her spiritual life. Without this interaction, a person's inner mental and spiritual life would become deficient in ideas, images and dreams.

The Hun spiritually and energetically respond to the energetic grids of Heaven (universal energetic fields). The stars and planets within these Heavenly grids exert an influence on the Hun, causing each individual's body to react to certain astrological configurations (full moon, new moon, equinox, solstice, etc.). An individual's positive or negative emotional reactions are sometimes based on the

affinity of the vibrational rate of the Hun with the energies of a particular astrological alignment.

The Hun are classified as Yang spirits; they can be cultivated and refined. Imagination, visualization and positive affirmation in the form of prayer and incantations, meditation, and Hand Seals are traditionally used to awaken and establish an active relationship with the Three Ethereal Souls.

Upon the death of the body, the energetic spiritual essence of the Hun ascends back to Heaven. According to ancient Daoist tradition, upon death, the Hun exit the body through the Baihui at the top of the head and ascend to the Big Dipper. While at the Big Dipper, the Hun report the individual's actions, thoughts and deeds from his or her lifetime to the celestial spirits that preside over the individual's destiny. The celestial spirits will then determine the degree to which the individual had cultivated virtue during that incarnation.

In China, when an individual dies, there is a traditional ceremony performed called, "Zhao Hun" or "the calling of the Hun." This ceremony entails someone (a relative or loved one) going to the roof of the deceased individual's house and calling to the deceased person's Hun, begging it to return to its body. If the Hun do not return, then the Po will then begin their descent into the Earth and the body's tissues will start to decay.

In order to ensure that the Po stay in the body after it has been buried (and that they will not come out to annoy the living) the relatives seal all of the orifices (exits) of the body, in order to trap the Po inside. Generally, the orifices of the body are plugged with either jade or rice (depending on the deceased individual's financial status).

When performing a magical ritual used to hunt for a deceased individual's Hun, bring the soul out of hell, and lead it upward into Heaven, the Daoist priest will traditionally repeat the following incantation:

**"An - Fa - Zha - Fa - Feng,  
Pu - She - Zhong - You - Hun!"**

The priest will then end the incantation with:

**"JI JI Ru Lu Ling!"**  
("Quickly, Quickly - As this is Law")



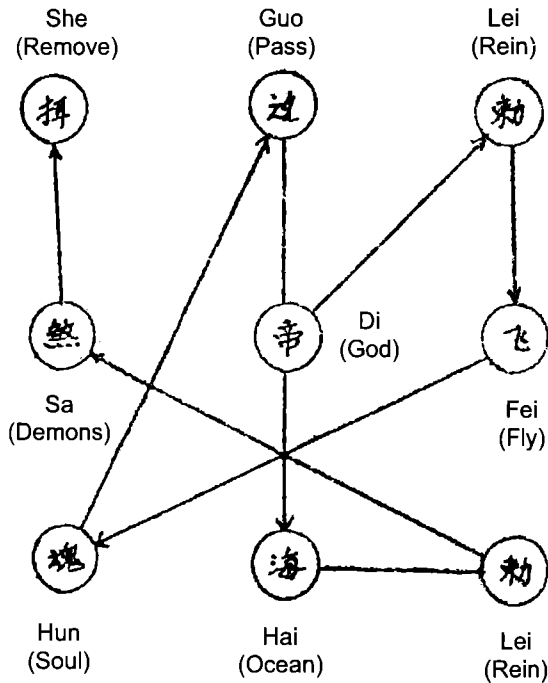


Figure 1.354. Summoning the Spirits of the Dead #1  
"Gathering the Hun Stepping"

### "GATHERING THE HUN STEPPING"

This Stepping Pattern is used to call and gather the Hun (The Soul of the Dead) (Figure 1.354).

This stepping pattern is performed while reciting the following incantation:

**"God of Heaven,  
Gather to yourself  
the flying Hun,  
So that it may safely pass  
Over your infinite sea!  
Seize and remove any demon  
That seeks to hinder its flight!"**

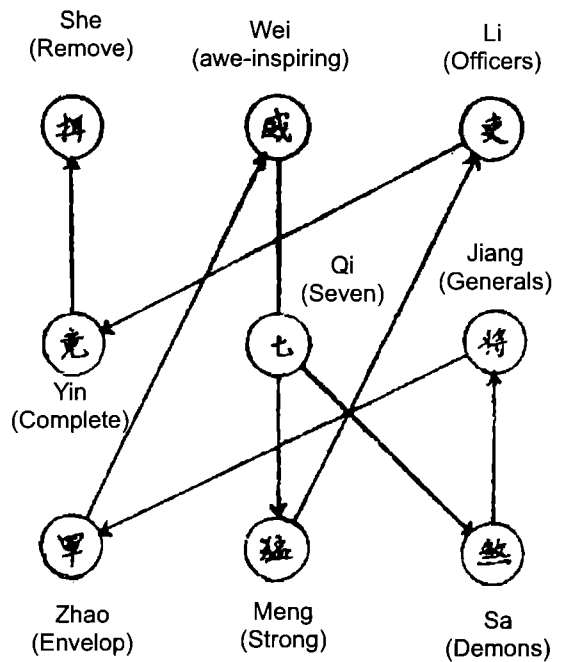


Figure 1.355. Summoning the Spirits of the Dead #2  
"Gathering and Hiding the Hun Stepping"

### "GATHERING AND HIDING THE HUN STEPPING"

This Stepping Pattern is used to gather, hide and keep the Hun (Figure 1.355).

This stepping pattern is performed while reciting the following incantation:

**"Seven Demon Generals  
Are enveloped  
by the seven  
awe-inspiring  
powerful Celestial Officers,  
who completely remove them!"**

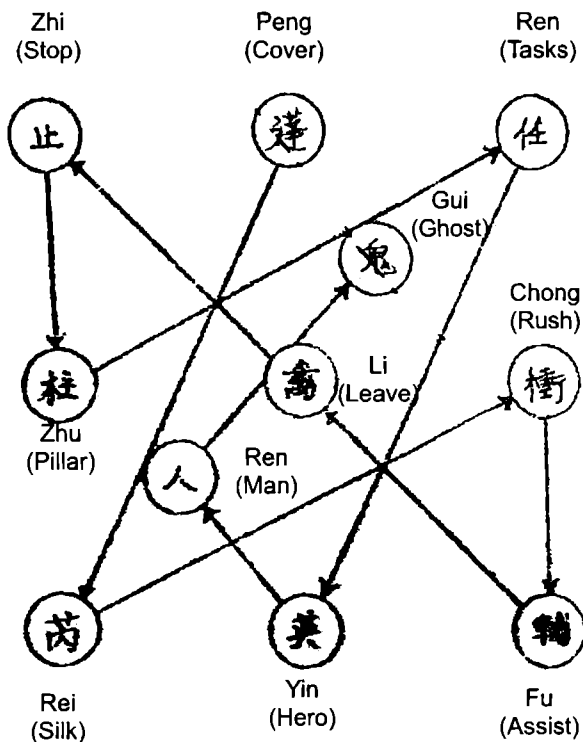
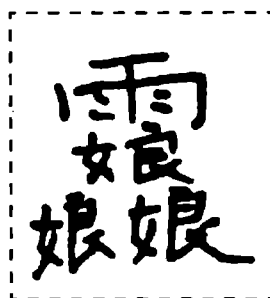


Figure 1.356. (#1) "Summoning the Celestial Immortals to Remove Evil Stepping Pattern"



三奶夫人踏步罡法

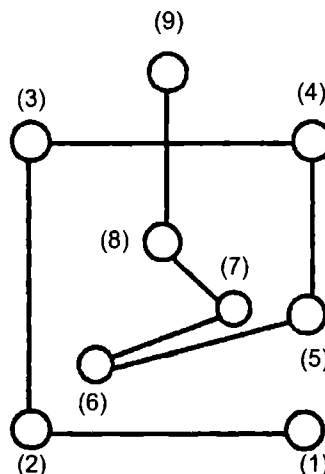


Figure 1.357. (#2) "San Li Fu Ren Star Stepping" Used to Summon the Help of "The Three Ladies"

## MAGICAL ESOTERIC STAR STEPPING PATTERNS

The following stepping patterns are commonly used in Zheng Yi rituals for summoning various Celestial Immortals.

### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #1

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.356).

This stepping pattern is performed while reciting the following incantation:

**"My hidden energy  
flows like silk!  
It rushes to assist me!  
It leaves and stops  
at the stable task of a hero,  
who overcomes ghost!"**

### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #2

This is the Stepping Pattern and the Magic Talisman required to summon the help of The Three Immortal Ladies (Figure 1.357).

### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #3

This is the Stepping Pattern and the Magic Talisman required to summon the help of Tai Yi Zhen Ren (Figure 1.358).

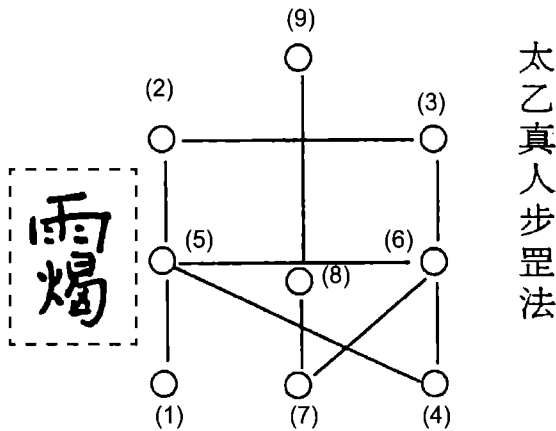


Figure 1.358. (#3) "Tai Yi Zhen Ren Star Stepping"

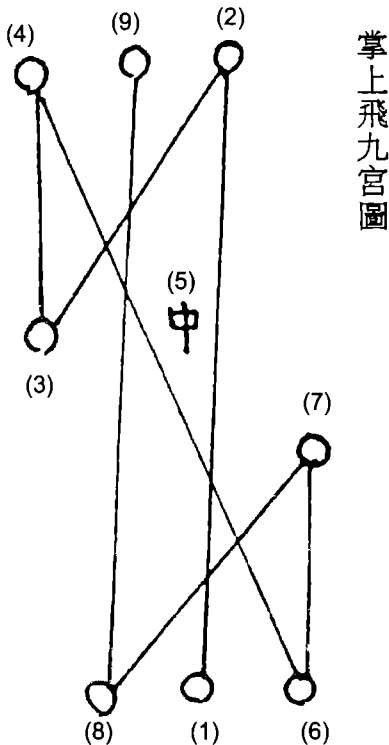


Figure 1.359. (#4) Nine Palace Star Stepping:  
"Nine Palace Palm (Hand) Star Stepping"

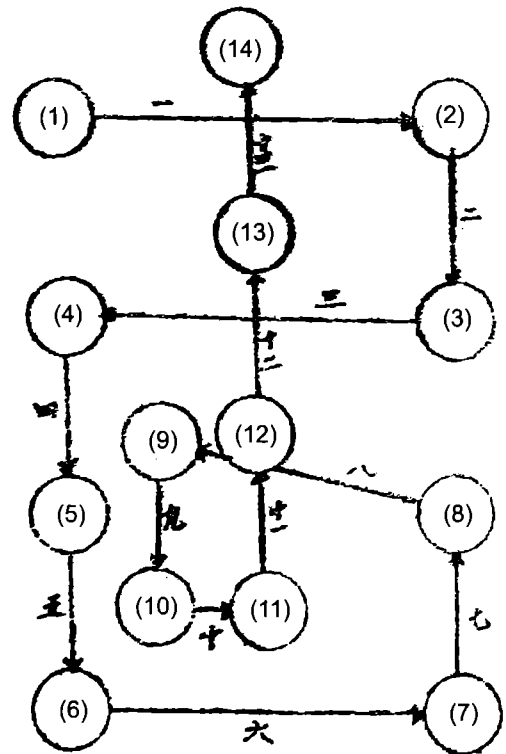


Figure 1.360. (#5) "Summoning the Celestial Immortals to Remove Evil" Stepping Pattern

#### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #4

This is the Nine Palace Star Stepping Pattern drawn on the four fingers of the priest's left hand (Figure 1.359).

#### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #5

This Stepping Pattern is used to evict, remove, and control evil spirits (Figure 1.360).

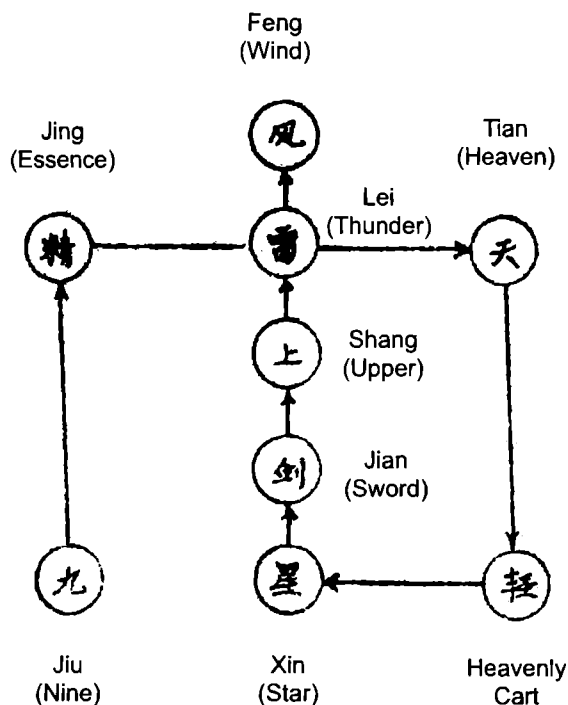


Figure 1.361. Controlling Nature  
"Nine Wind Stepping"

### SUMMONING THE CELESTIAL IMMORTALS STEPPING PATTERN #3

The following stepping patterns are commonly used in Zheng Yi rituals for summoning various Celestial Immortals in order to control the various Elemental powers of nature.

#### "NINE WIND STEPPING"

This Stepping Pattern is used to control the power of water (Figure 1.361).

This stepping pattern is performed while reciting the following incantation:

**"The Nine Essence Thunder,  
of the Heavenly Cart Star  
Brings the Immortal Sword  
of the Upper Thunder Wind"**

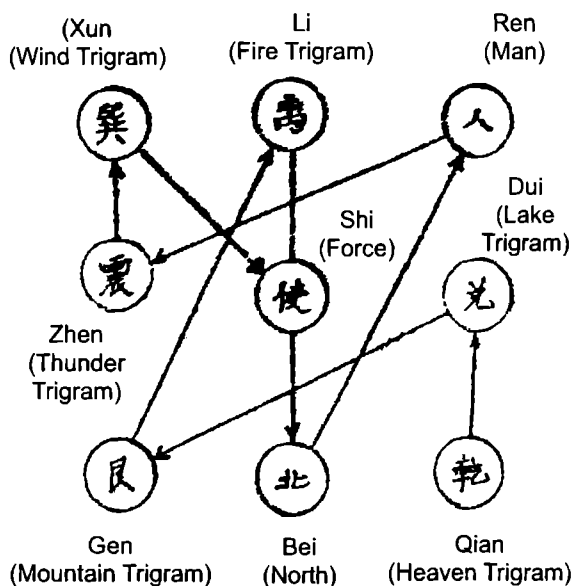


Figure 1.362.

"Celestial Master Zhang Stepping"

### "CELESTIAL MASTER ZHANG STEPPING"

This Stepping Pattern is used for summoning Celestial Master Zhang (Figure 1.362).

The first Celestial Master was the famous Daoist Master Zhang Daoling (refer back to Figure 1.309). The basic doctrines of Celestial Master Zhang concentrated on the use of the twenty-four Auspicious Alliance registers, or list of spirits, which allowed the Zheng Yi Daoists to summon, command, dispatch, or destroy demons and spirit entities. These twenty-four registers categorized spirit entities by name and description. The twenty-four registers are categorized according to 24 Daoist Monasteries located in the Cheng Du province, and were originally created and organized by Celestial Master Zhang Daoling.

This stepping pattern is performed while reciting the following incantation:

**"From the Heavens,  
Over the Lake ,  
and through the Mountain!  
The Force of Fire  
From the Northern Man  
Arouses the Power  
of Wind and Thunder!"**

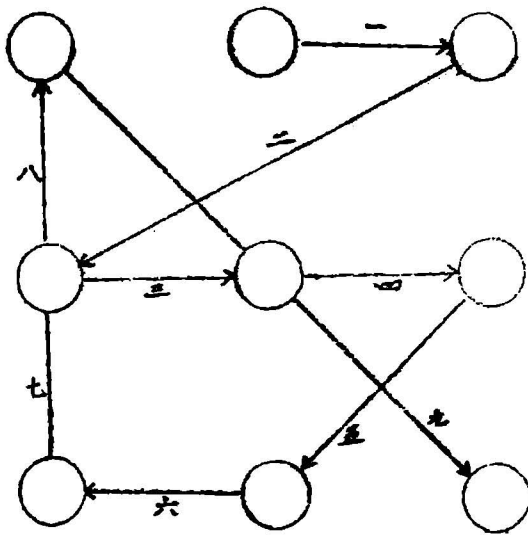


Figure 1.363. "He He  
(Harmonize and Gather Stepping)"

#### "HE HE (HARMONIZE AND GATHER) STEPPING"

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.363), and for magically imprinting Relationship Talismans with peace and harmony, directed by the two immortals responsible for bring peace and harmony in all relationships, He He (Figure 1.364).

These twin laughing immortals are known as "the Gods of Peace and Harmony," "the Gods of Unity and Harmony," "the Laughing Twins," and "the Gods of Mirth." One twin is named Shi De, and usually holds a lotus. The other twin is Han Shan, and may hold a round box, Ruyi, gourd, coin, or persimmon, etc.

They are traditionally summoned in order to bring harmony and mirth in situations, and to bestow blessings on marriages.

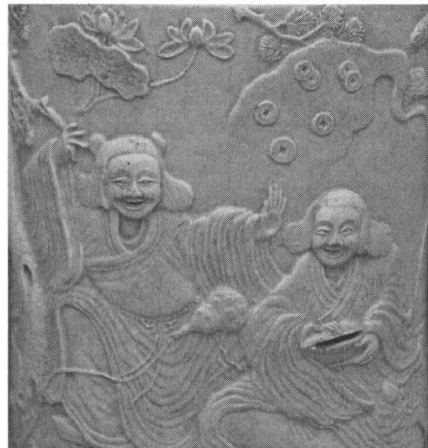


Figure 1.364. "The Immortals He He"

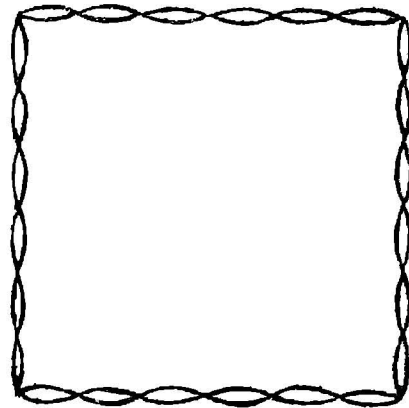


Figure 1.365. "The Intertwining Fence Stepping"

#### "THE INTERTWINING FENCE STEPPING"

This stepping pattern is used to remove the filthy things and purify the altar court area. This stepping patterns is sometime known as "Pacify the Dragon and Respect the Earth" Stepping (Figure 1.365).

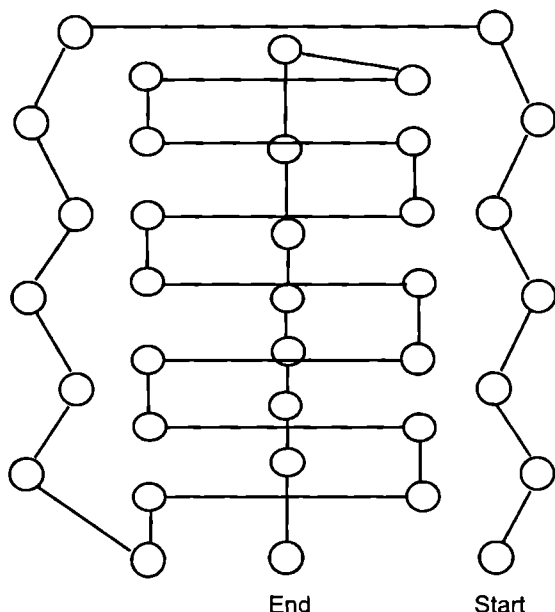


Figure 1.366. "The 36 Star Stepping Pattern"

### "THE 36 STAR STEPPING"

This stepping pattern is used in rituals in order to send reports back to Heaven (Figure 1.366). This stepping pattern is used to transform the priest's physical body into a celestial body.

### "THE SECOND STAR OF THE DIPPER PROTECTS THE BODY STEPPING"

This star stepping pattern is commonly used in Daoist Thunder Magic rituals and is described in the *Absorb the Riches of the Profound Text*. It includes both the Ghost Names and the Destiny Names of the Seven Stars of the Big Dipper (Figure 1.367). After performing "The Second Star of the Dipper Protects the Body" Stepping Pattern, the Daoist priest will then say the following Five Animal Protection incantation (Figure 1.368):

**"The Green Dragon protects me on the left with his bold and powerful laws!**

**The White Tiger commands the celestial soldiers and protects me on the right!**

**The magical light of the Red Sparrow is in front of me!**

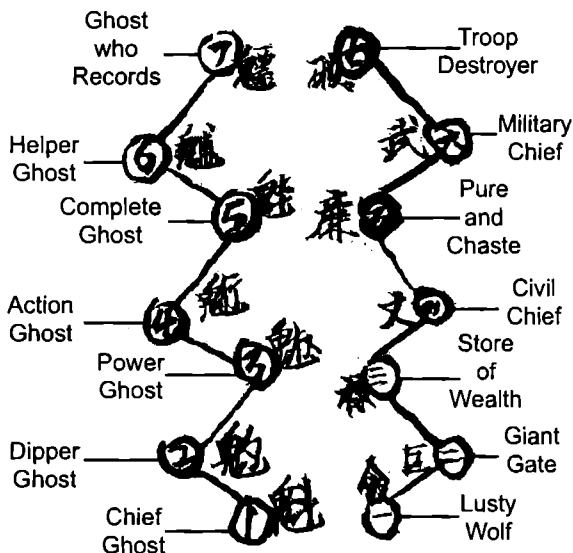


Figure 1.367. "The Second Star of the Dipper Protects the Body Stepping"

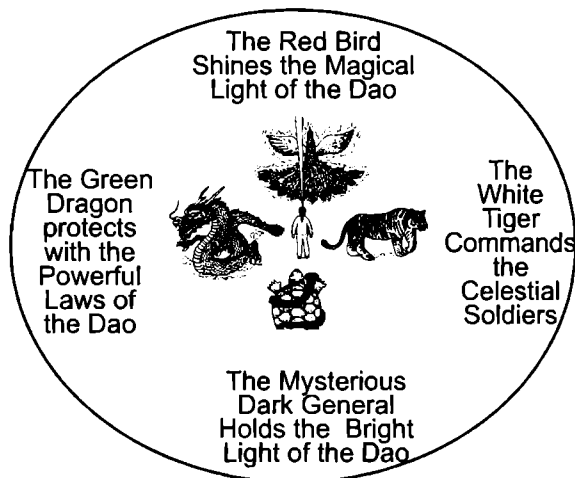


Figure 1.368. The Five Animal Protection Incantation

**The mysterious Dark General (Turtle/Snake) holds the bright light behind me!**

**The Heavenly Generals ride about on golden wheels of fire!**

**They dispatch their celestial soldiers who play their Heavenly drums, creating a powerful Heavenly sound!**

**Everyone knows of life and death!  
They all understand the profound  
chances and opportunities!"**

**"Let the Three and Five  
Marshal Generals  
and their celestial soldiers  
come together with the public!"**

**Let their sunshine  
and their brightness  
come down upon us now!**

**Quickly, quickly, In accordance with  
the statues and ordinances!  
Act as this is an Imperial Command!"**

### "THE NINE PHOENIX STAR STEPPING"

This stepping pattern is used in rituals in order to banish evil. There are two way of performing this walk. On a Yin day (even number), the priest starts in the South and ends in the North, leading with his or her right foot. On a Yang day (odd number), the priest starts in the North and ends in the South, leading with his or her left foot.

With each step, the priest will recite one of the following incantations, while simultaneously touching a specific point on one of the Twelve Earthly Branch Hand Seal. The Star Stepping, Incantations, and Hand Seal positions are described as follows (Figure 1.369 and Figure 1.370):

- 1st Step ("Yin" Hand Seal):  
"The Nine-Phoenix soars!"
- 2nd Step ("Chen" Hand Seal):  
"It destroys filth on all sides!"
- 3rd Step ("Wei" Hand Seal):  
"The Golden Men lead me forward!"
- 4th Step ("Zi" Hand Seal):  
"The Jade Maidens protect my chamber!"
- 5th Step ("Center" Hand Seal):  
"I stand before the Golden Gate!"
- 6th Step ("Xu" Hand Seal):  
"In person, I behold the Jade Emperor!"

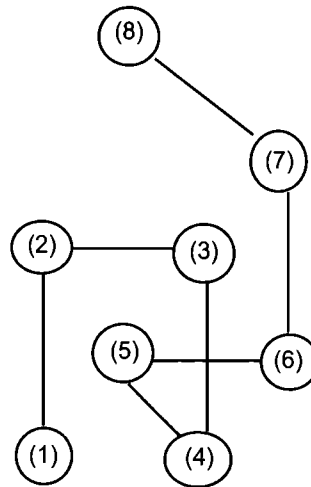


Figure 1.369. "Nine Phoenix Star Stepping"

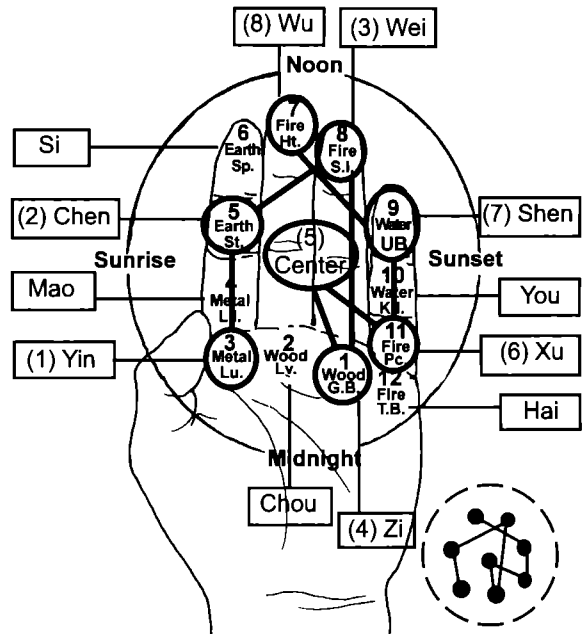


Figure 1.370. "Twelve Earthly Branch Hand Seal"

- 7th Step ("Shen" Hand Seal):  
"Everything that is filthy"
- 8th Step ("Wu" Hand Seal):  
"Instantly Disappears!"

Then, in order to internalize the magical powers that have been activated by stepping each star

portal with his feet, the priest spins clockwise three times. This movement is also used in order to gather the magical power of the Big Dipper. While spinning, the priest will say the following incantation:

**“One turn,  
and the Heavens and Earth Shake!**

**Two turns,  
and the gods and ghosts tremble!**

**Three turns,  
rocks the Dipper!**

Next, using the right Sword Fingers Hand Seal, the priest points towards the center of his left hand and says the following incantation:

**“Web of Earth, Net of Heaven,  
Net of Heaven, Web of Earth!  
A thousand Dippers  
and ten thousand bushels  
follow the movement of my hand!”**

Finally, the priest uses the Double Thunder Block Hand Seals, roll the Three Dantians, and projects the Qi at evil (see Figures 1.226 through Figure 1.230).

#### **“THE SEALING THE ALTAR STAR STEPPING”**

This stepping pattern is used in magical rituals in order to seal the altar against demonic disruption (i.e., before the altar is magically constructed). This magical ritual is performed at the beginning of all Offerings, prior to formally entering into the altar space. It is used to remove all old energies and energetically enrich true disciples of the Dao, so that within and without the community all spirits and mortals become responsive to the Mandate of Heaven.

When the Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as “the Removing Filth” Stepping Pattern. Before the priest places each step, he will recite the following incantations and point his magical sword in the direction of his next step. The priest should go to the Door of Earth in order to start the ritual. It is important that the priest

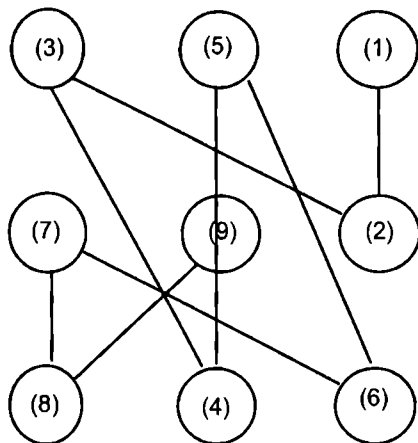


Figure 1.371. “Removing the Filth Star Stepping”

first use the sword (by pointing to the area he is about to step), and then spray the Holy Water (Figure 1.371):

- 1st Step:  
**“I hold my precious sword,  
whose name is Dragon Source!”**
- 2nd Step:  
**“Flashing as I unsheathe it,  
it illuminates the Nine Heavens!”**
- 3rd Step:  
**“With the roar of a Tiger,  
it comes through space!”**
- 4th Step:  
**“It mounts on high  
to the Great Void!”**
- 5th Step:  
**“Sun and Moon, wind and clouds,  
emerge on either side!”**
- 6th Step:  
**“Auspicious clouds an energy  
carry the Eight Immortals!”**
- 7th Step:  
**“When ordinary mortals see it,  
calamities disappear!”**
- 8th Step:  
**“When perverse demons hear it,  
they run to the Nine Springs!”**
- 9th Step:  
**“The Most High  
gave me these secret instructions!”**



The Priest will now say the following magical incantation:

**"Walking the constellation,  
I circumambulate the altar!"**

**By order of Heavenly Worthy,  
Who Responds as Shadow to Light!**

**I Have summoned the hundred spirits  
and they have gathered!  
With the Sun at my belt  
and the Moon under my arm,  
I shall now travel  
through the Nine Palaces!**

**The sixteen Marshal Generals  
of the Lord of the Great One  
cause the Officers of Heaven,  
Earth, and Water  
to join their forces to mine!"**

After walking the Removing the Filth Star Stepping pattern (refer back to Figure 1.371), the priest will finish the Sealing the Altar ritual by performing a clockwise stepping pattern through the magical powers of the Bagua (Eight Trigrams) while reciting the following incantation (Figure 1.372):

**In the position of Zhen (Thunder Trigram),  
I wield the precious sword;  
and will not allow evil energies  
to rise on the inside nor the outside!**

**At the Door of Earth,  
the Palace of Xun (Wind/Air Trigram),  
I must close the border!**

**By way of Li (Fire Trigram)  
I go quickly  
straight to Kun (Earth Trigram)!**

**I walk like Yu (The Immortal),  
in the Palace of Dui (Lake Trigram)  
and go to Qian (Heaven Trigram)  
and Hai (Earthly Branch Hand Seal)!**

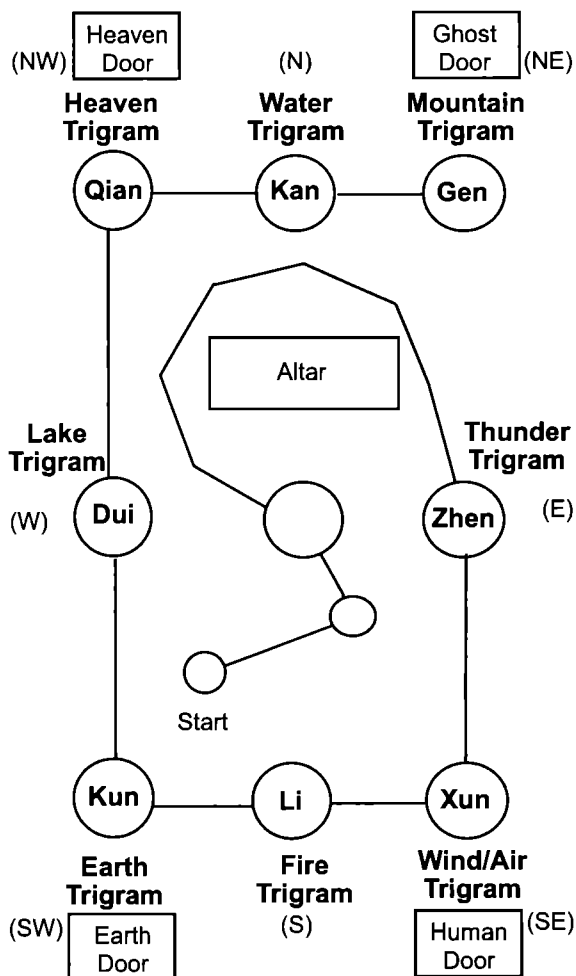


Figure 1.372. "Sealing the Altar Star Stepping"

**From afar I gaze at the  
Celestial Palace (Center of Magic Square)  
and visit the Imperial Lord!**

**From Kan (Water Trigram)  
and Zi (Earthly Branch Hand Seal) ,  
I go straight across the top,  
and arrive at the  
Palace of Gen (Mountain Trigram)  
to seal the Ghost Door!"**

## "THE EIGHT TRIGRAM CONSTELLATION STAR STEPPING"

This stepping pattern is used in magical rituals for protection. It is traditionally used before presenting the Report to the Celestial Court. When a Nine Palace Star Stepping pattern is used in this type of magical ritual, it is commonly referred to as "the Eight Trigram Constellation" stepping pattern.

With the Altar Cup placed in his left hand and the Magical Treasury Sword placed in his right hand, the priest begins the magical ritual. As the priest places each step, he will recite the following incantations (Figure 1.373):

- 1st Step - Qian (Heaven Trigram):  
"Original, Successful, Useful and Preserving!"
- 2nd Step - Dui (Lake Trigram):  
"Gives rise to Fierce Soldiers!"
- 3rd Step - Gen (Mountain Trigram):  
"Seals the Gate of Demons and Ghosts!"
- 4th Step - Li (Fire Trigram):  
"Rides the Wheel of Fire!"
- 5th Step - Kan (Water Trigram):  
"Water produces Waves!"
- 6th Step - Kun (Earth Trigram):  
"Swallows the Axle of Earth!"
- 7th Step - Zhen (Thunder Trigram):  
"Thunder Rumbles!"
- 8th Step - Xun (Wind Trigram):  
"Wind moves Mountains!"
- 9th Step - Central Palace:  
"My energies hold the Central Palace in place;  
The Marshal Generals appear in true form!"

After walking the Eight Trigram Constellation Star Stepping pattern, the priest will finish the ritual by performing three clockwise spins, gathering all of the magical powers of the Eight Trigram Constellation into an energy ball, located inside his Lower Dantian. This energy ball unifies all of the energy within the priest's body, creating a powerful protective energy field.

Next, the priest takes a sip of Holy water and sprays to the south, then North, and then turns again to the South, raises his sword and exclaims:

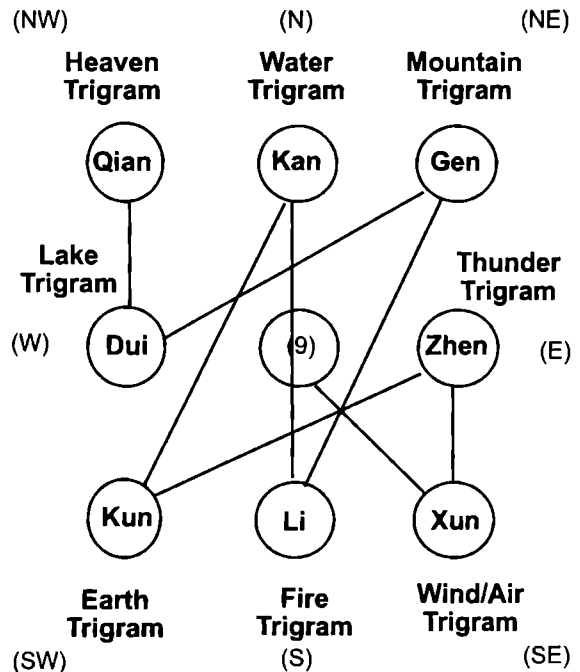


Figure 1.373. "Eight Trigram Constellation Star Stepping"

### "By Heaven's Decree!

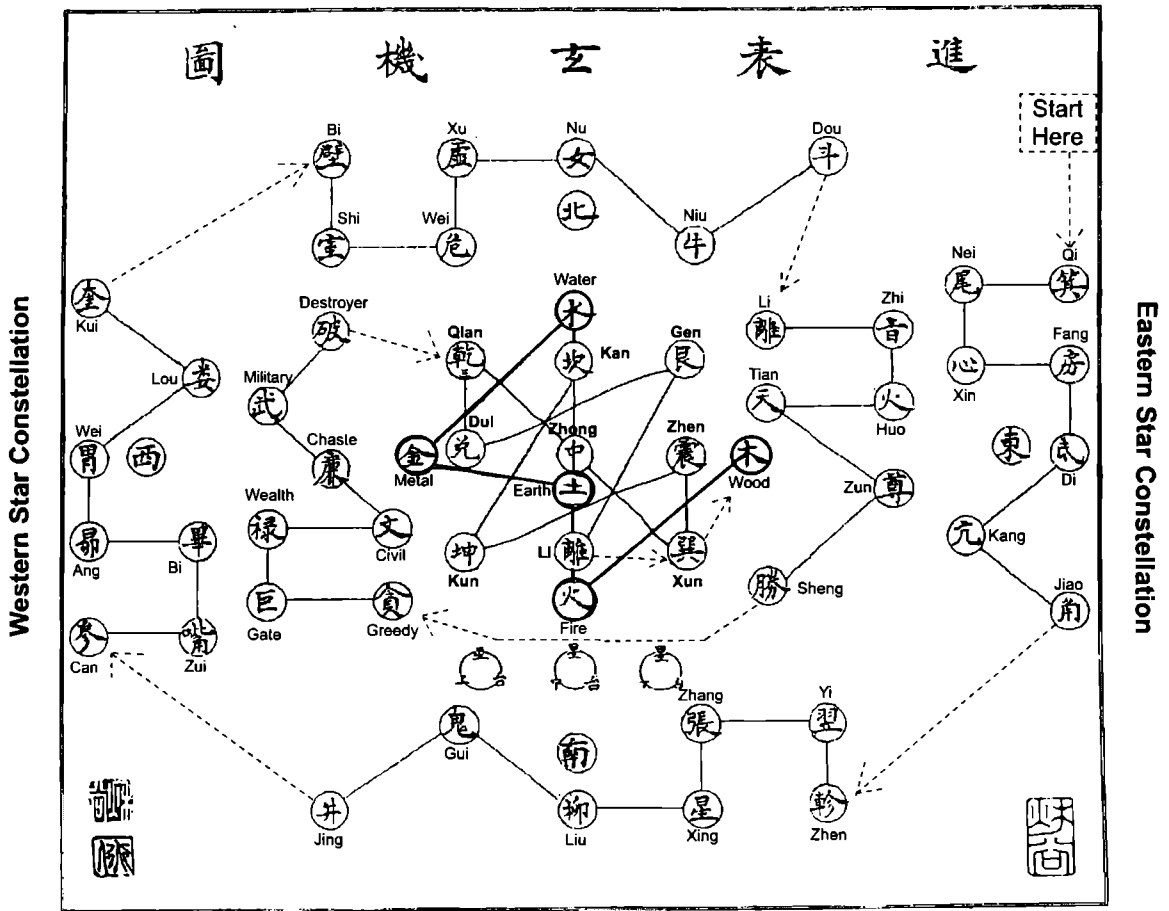
I respectfully summon  
the Ten Thousand meters  
of Green in the East,  
of Red in the South,  
of White in the West,  
and of Black in the North!

Step by step,  
I line up  
my Essence-soldiers!

Inch by inch  
their swords and halberds  
are aligned!

Whoever dares  
transgress my boundaries  
will be shattered  
into ten-thousand pieces,  
by the splitting power of thunder!"

# Northern Star Constellation



## Southern Star Constellation

Figure 1.374. The secret magical stepping pattern of "Walk the Cloud" Star Stepping

## GENERAL STAR STEPPING INCANTATION RITUAL

In the "Walk the Cloud" Star Stepping pattern, the priest will begin by walking through four special, Seven Dipper Star formations. These special star patterns contain the esoteric magical powers of the Thirty-Two Heavens, uniquely hidden within them (Figure 1.374).

Starting from the Qi Star of the Eastern Dipper Star Constellation, the priest will move backwards, sojourning through the Southern Dipper Star Constellation, the Western Star Dipper Constellation,

and ending at the Northern Dipper Star Constellation. After traveling through the Twenty-eight Star Constellations, the priest will then confront the magical powers of the Southern Magic Dipper Stars (beginning at Li), and then the Northern Magic Dipper Stars (beginning with the Greedy Wolf).

Next, the priest will travel through the Three Pairs of Canopy Stars Stepping Pattern For Removing Evil. This special three step star stepping pattern allows the priest to walk diagonally downward, through the Nine Palace Stars, beginning at the Qian (Heaven) Trigram position and ending at the Xun (Wind) Trigram position.

From the Xun (Wind) Trigram position, the priest will perform the Five Element Star stepping pattern, beginning with the Wood Element and ending with the Water Element.

Next, the priest will travel through each of the Bagua Trigrams (located at the center of the star chart), performing the Nine Spirits Star Stepping pattern, beginning with Kan (Water) and ending at the Li (Fire) Trigram.

From the Li Trigram position, the priest will step to the Xun (Wind) Trigram, and perform the Facing Qian (Heaven Trigram) Three Pairs of Canopy Stars Stepping Pattern. This special three step star stepping pattern allows the priest to walk diagonally upward through the Nine Palace Star Stepping and end at the Qian (Heaven) Trigram position.

Once he is standing at the Qian Trigram position, the priest may say a quiet incantation, and begin to meditate in his heart. Immediately, the priest will be able to see some form of golden light appearing.

In ancient transcripts, it is written that when performing the Walk the Cloud Star Stepping, the Daoist priest will train his spirit to "turn 6 steps within three pairs of celestial stars." Meaning that within this special star stepping pattern, the priest will use six special steps in order to connect the intricate magical patterns that are needed to construct this special magical star constellation.

## THE FOUR DIRECTIONS, 28 STARS, BIG DIPPER STEPPING PATTERN

When walking the following secret 28 star patterns, it is important to note that for four times during the rotation, the priest is required to energize the "Five Organ Positions" of his body (i.e., Liver, Heart, Lungs, Kidneys and Spleen). The 28 Constellation Dipper Star patterns are arraigned in the following pattern, beginning at the Eastern Star Dipper (Figure 1.375):

### EASTERN CONSTELLATION STAR STEPPING

- 1st Step: Qi
- 2nd Step: Nei
- 3rd Step: Xin
- 4th Step: Fang
- 5th Step: Di
- 6th Step: Kang
- 7th Step: Jiao

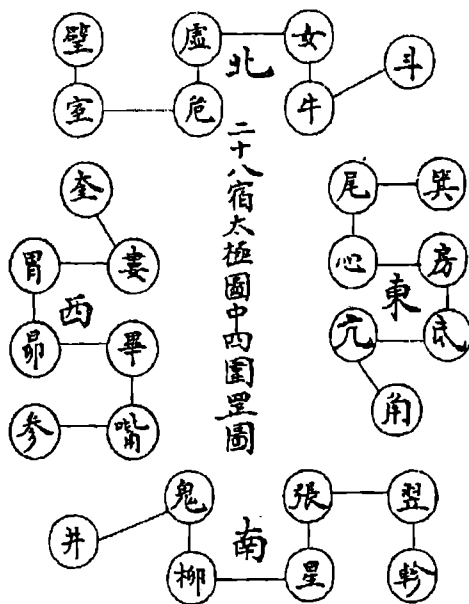


Figure 1.375. The 28 Dipper Star Constellation

### SOUTHERN CONSTELLATION STAR STEPPING

Southern Constellation Dipper Star Stepping

- 1st Step: Zhen
- 2nd Step: Yi
- 3rd Step: Zhang
- 4th Step: Xing
- 5th Step: Liu
- 6th Step: Gui
- 7th Step: Jing

### WESTERN CONSTELLATION STAR STEPPING

- 1st Step: Can
- 2nd Step: Zui
- 3rd Step: Bi
- 4th Step: Ang
- 5th Step: Wei
- 6th Step: Lou
- 7th Step: Kui

### NORTHERN CONSTELLATION STAR STEPPING

- 1st Step: Bi
- 2nd Step: Shi
- 3rd Step: Wei
- 4th Step: Xu
- 5th Step: Nu
- 6th Step: Niu
- 7th Step: Dou

## THE SIX SOUTHERN MAGIC DIPPER STAR STEPPING PATTERN

After completing the four direction dipper star stepping, the priest will now enter into the powerful spiritual realm of the Six Southern Magic Dipper Stars. When performing this unique, esoteric star stepping pattern, the priest is required to repeat a certain magical incantation and use a specific secret hand seal, per each star step. Each of the steps and the specific names of the star patterns are described as follows (Figure 1.376):

- 1st Step: Li (Leave)
- 2nd Step: Zhi (Order)
- 3rd Step: Huo (Fire)
- 4th Step: Tian (Heaven)
- 5th Step: Zun (Respect)
- 6th Step: Sheng (Victory)

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The Six Southern Magic Dipper Star Stepping incantations and hand seals are both described as follows:

- 1st Step (Li):** Say "Shining!" – Then touch the "Zi" Earthly Branch Point on the left hand.
- 2nd Step (Zhi):** Say "Auspicious Descend!" – Then touch the "Yin" Earthly Branch Point.
- 3rd Step (Huo):** Say "Starlight Shines!" – Then touch the "Mao" Earthly Branch Point.
- 4th Step (Tian):** Say "Prominent Emperor!" – Then touch the "Dui" (Lake) Trigram Point.
- 5th Step (Zun):** Say "In the Southern Position!" – Then touch the "Chen" Earthly Branch Point.

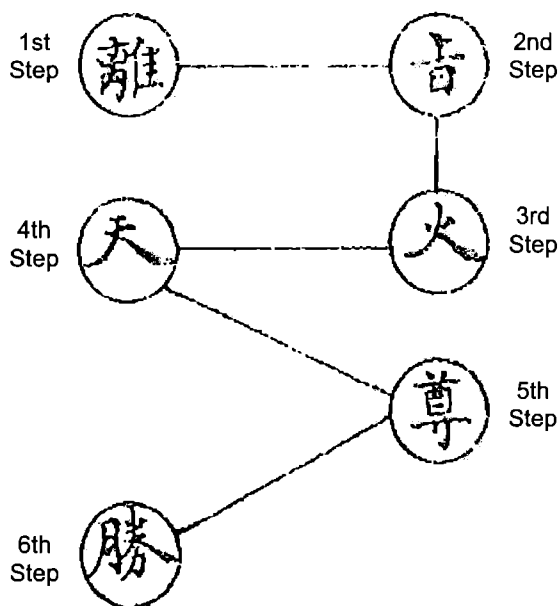


Figure 1.376. The Southern Magic Dipper Star

**6th Step (Sheng):** Say "Leave Behind Your Mercy!" – Then touch the "Wu" Earthly Branch Point.

- End the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Six Star Southern Dipper  
Longevity Star God Shou!"**

## SEVEN NORTHERN MAGIC DIPPER STAR STEPPING PATTERN

Next, the priest will perform the Seven Northern Magic Dipper Star Stepping Pattern. In this particular Dipper Star Stepping pattern, there are seven star gods. Their specific names, along with the magical incantation song needed to activate their magical services, must be spoken with deep respect. The steps and the names of the star patterns are described as follows (Figure 1.377):

- 1st Step: Greedy Wolf
- 2nd Step: Giant Gate
- 3rd Step: Store of Wealth
- 4th Step: Civil Chief
- 5th Step: Pure and Chase
- 6th Step: Military Chief
- 7th Step: Troop Destroyer

When placing each step, it is important that the priest repeat a specific magical incantation and use certain magic hand seal patterns. The following magic incantations and hand seals of this particular Northern Seven Dipper Star Stepping pattern are used in order to elicit the help and services of the "Northern Dipper Original Salvation From Adversity Star God," described as follows:

- 1st Step (Greedy Wolf):** Say "Yang Fate, Shine on Me!" – Then touch the "Ji" Heavenly Stem Point on the left hand.
- 2nd Step (Giant Gate):** Say "Yin Spirit, Destroy the Ghost Army!" – Then touch the "Wei" Earthly Branch Point.
- 3rd Step (Store of Wealth):** Say "True Man Assist Me!" – Then touch the "Kun" (Earth) Trigram Point.
- 4th Step (Civil Chief):** Say "General Xuan Ming Leads the Heavenly Soldiers!" – Then touch the "Chen" Earthly Branch Point.

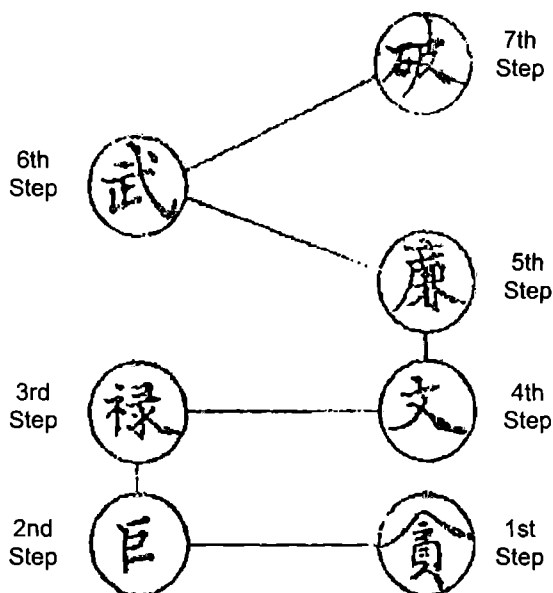


Figure 1.377. The Northern Magic Dipper Star

**5th Step (Pure and Chase):** Say "Dan Yuan (Original Red) has the Sacred Scriptures!" – Then touch the "Mao" Earthly Branch Point.

**6th Step (Military Chief):** Say "North Emperor Protect my Body!" – Then touch the "Dui" (Lake) Trigram Point.

**7th Step (Troop Destroyer):** Say "Destroy the Army, you can see the flying Thunder Fire startling everyone!"

- Then end the Star Stepping with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Seven Star Northern Dipper  
Original Salvation From Adversity Star God!"**

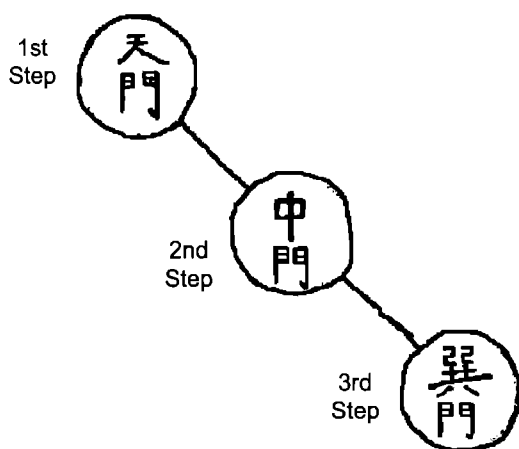


Figure 1.378. The Three Pairs of Canopy Stars

## THE THREE PAIRS OF CANOPY STARS STEPPING PATTERNS

The following are two popular types of star stepping patterns using the Three Pairs of Star Stepping (Figure 1.378). The first of the Three Star Stepping patterns is used to remove Evil Qi. The second star stepping pattern is traditionally used for saving lost or wandering souls.

### THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR REMOVING EVIL

There are Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair). The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for removing evil spirits are described as follows:

- **Upper Pair (Qian Trigram).** To this Star God say, "One Yellow!" – Then touch the "Kun" (Earth) Trigram Point. Next say: "Dispel the Inauspicious!" – and touch the "Dui" (Lake) Trigram Point.
- **Middle Pair (Zhong).** To this Star God say, "Two White!" – Then touch the "Li" (Fire) Trigram Point. Next say: "Protect the Body and Guard the House!" – and touch the "Jade Crease" (center of the middle finger) Point.

- **Lower Pair (Xun Trigram).** To this Star God say, "Three Green!" – Then touch the "Xun" (Wind) Trigram Point. Next say: "Kill and Wipe-out the Evil Spirits!" – and touch the "Zhen" (Thunder) Trigram Point.
- End the Star Stepping pattern with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Three Pairs of Canopy Star Gods!"**

### THE THREE PAIRS OF CANOPY STARS STEPPING PATTERN FOR SAVING SOULS

There are Three Pairs of Canopy Star Gods (The Upper Pair, Middle Pair, and Lower Pair). The names of the Three Pairs of Canopy Star Gods, their secret Hand Seal positions, along with the magic incantation song needed to activate their services for saving the souls and releasing them from purgatory, are described as follows:

- Say the following:

**"The Three Pairs of Stars  
are over our head!"**

- **Upper Pair (Qian Trigram).** Then, take a step and say: "The Upper Pair, One Yellow, Dispel the Inauspicious!" – Then touch the "Si" Earthly Branch Point on the left hand.
- **Middle Pair (Zhong).** Next, take a second step and say: "The Middle Pair, Two White, Protect the Body and Guard the House!" – Then touch the "Wu" Earthly Branch Point on the left hand.
- **Lower Pair (Xun Trigram).** Then, take a third step and say: "The Lower Pair, Three Green, Save the souls and release them from purgatory!" – Then touch the "Wei" Earthly Branch Point on the left hand.
- End the Star Stepping pattern with the following magical order:

**"Quickly, Quickly do it  
as an Order from the  
Three Pairs of Canopy Star Gods!"**

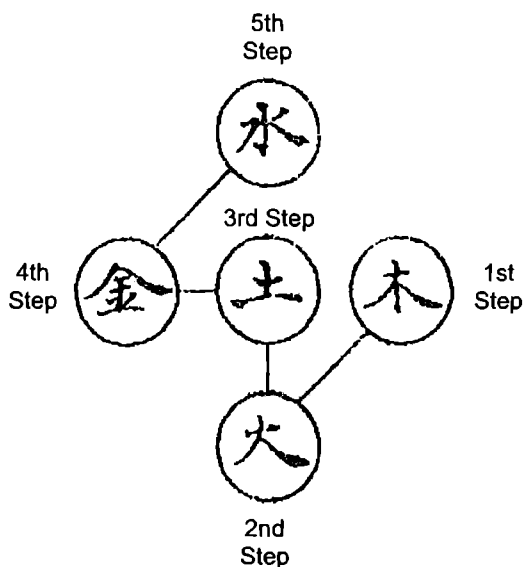


Figure 1.379. Five Element Star Stepping

## FIVE ELEMENT STAR STEPPING

The Five Element Star Stepping Positions (Figure 1.379) and the magic incantations needed to activate the magical powers of each Element, along with the secret Hand Seal positions (Figure 1.380), are described as follows:

- **1st Step Wood (Liver):** – Say the following: “The First Step is to the East! The Jia and Yi Heavenly Stems support the power of the Wood Element!”  
Then touch the “Mao” Earthly Branch Point on the left hand.
- **2nd Step Fire (Heart):** – Say the following: “The Second Step is to the South! The Bin and Ding Heavenly Stems support the power of the Fire Element!”  
Then touch the “Wu” Earthly Branch Point on the left hand.
- **3rd Step Earth (Spleen):** – Say the following: “The Third Step is to the Center! The Wu and Ji Heavenly Stems support the power of the Earth Element!”  
Then touch the “Jade Crease” Point (center pad on the middle finger) on the left hand.

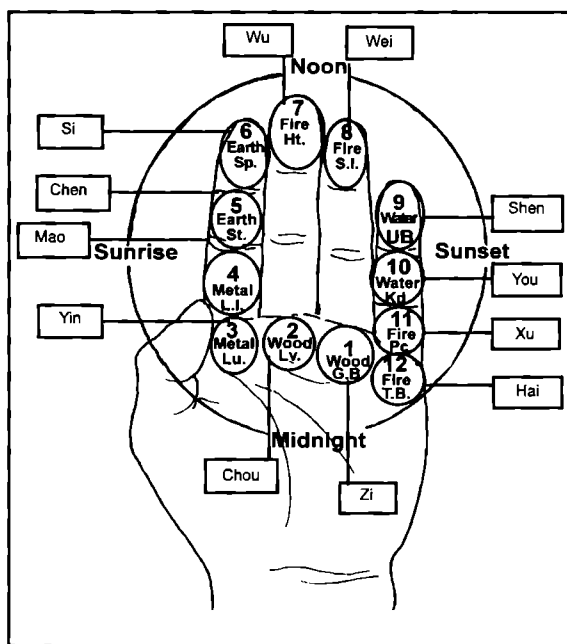


Figure 1.380. The 12 Earthly Branch Hand Seal Points

- **4th Step Metal (Lungs):** – Say the following: “The Fourth Step is to the West! The Geng and Xin Heavenly Stems support the power of the Metal Element!”  
Then touch the “You” Earthly Branch Point on the left hand.
- **5th Step Water (Kidneys):** – Say the following: “The Fifth Step is to the North! The Ren and Kui Heavenly Stems support the power of the Water Element!”  
Then touch the “Zi” Earthly Branch Point on the left hand.
- End the Star Stepping with the following magical order:

**“Quickly, Quickly do it  
as an Order from the  
Five Directions Lucky Qi Star Gods!”**



## NINE SPIRITS STAR STEPPING

In each of the nine steps, the priest is required to repeat a magical incantation. When approaching the Nine Spirits Star Stepping, in order to access the 9 Spirits of the 9 Stars, the priest must begin at the Kan (#1 Position) and progress in a descending fashion, ending at the Li (#9 Position).

The steps and the name of the Nine Spirits Star Stepping positions are described as follows (Figure 1.381):

- 1st Step: Kan - Water Trigram
- 2nd Step: Kun - Earth Trigram
- 3rd Step: Zhen - Thunder Trigram
- 4th Step: Xun - Wind Trigram
- 5th Step: Zhong - Center
- 6th Step: Qian - Heaven Trigram
- 7th Step: Dui - Lake Trigram
- 8th Step: Gen - Mountain Trigram
- 9th Step: Li - Fire Trigram

When placing each step, it is important that the priest repeat a magical incantation and use certain magic hand seal patterns. The Nine Spirits Star Stepping pattern, its magical incantation song, and the secret magic Hand Seal positions used in order to elicit the services of the 3 and 5 Officials are described as follows:

- **1st Step - Kan (Water):** Say the following: "Now I am Leading the Heavenly Generals!" Then touch the "Kan" (Water) Trigram Point on the left hand.
- **2nd Step - Kun (Earth):** Say the following: "And the Heavenly Soldiers!" Then touch the "Kun" (Earth) Trigram Point on the left hand.
- **3rd Step - Zhen (Thunder):** Say the following: "The Heavenly Drums are Beating!" Then touch the "Mao" Earthly Branch Point on the left hand.
- **4th Step - Xun (Wind):** Say the following: "Their Heavenly Sound Vibrates All Realms!" Then touch the "Chen" Earthly Branch Point on the left hand.

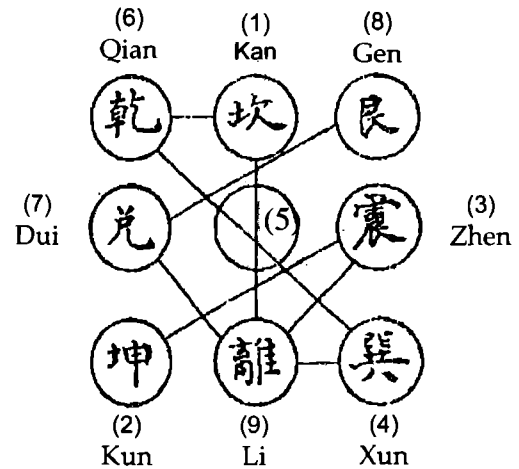


Figure 1.381. The Nine Spirits Star Stepping Pattern

- **5th Step - Zhong (Center):** Say the following: "Flying Wheel Golden God" Then touch the "Jade Crease" Point (center pad on the middle finger) on the left hand.
- **6th Step - Qian (Heaven):** Say the following: "Riding the Great Wheel!" Then touch the "Zi" Earthly Branch Point on the left hand.
- **7th Step - Dui (Lake):** Say the following: "I know Life and Death!" Then touch the "Dui" (Lake) Trigram Point on the left hand.
- **8th Step - Gen (Mountain):** Say the following: "I am Running the System and am In Control!" Then touch the "Yin" Earthly Branch Point on the left hand.
- **9th Step - Li (Fire):** Say the following: "The 3 and 5 Officials and all of their celestial soldiers will live or die with me!" Then touch the "Li" (Fire) Trigram Point on the left hand.

## FACING QIAN 3 STAR STEP POSITIONS

This particular "Facing Qian" Three Star Stepping pattern is traditionally performed after walking the Nine Spirits Star Stepping. At this important place in the ritual, the priest will be standing at the Li Trigram, and should be facing the Qian Trigram position. It is from this point in the ritual that the priest will step into the Xun (Wind) Trigram position and perform the ascending 3 steps, over the "Gang Wind" star stepping, ending again at the Qian (Heaven) Trigram position. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the upper spiritual realms.

The Facing the Qian Three Star Stepping positions and their magical incantation song, as well as the secret magic hand seal positions needed to elicit the services of the summoned Star God are described as follows (Figure 1.382):

- **1st Step (Wind Door - Xun Trigram):** Say the following: "Thunder Quakes!"  
Then touch the "Chen" Earthly Branch Point on the left hand.
- **2nd Step (Center Palace - Zhong):** Say the following: "Wind Flies!"  
Then touch the "Xun" (Wind) Trigram Point on the left hand.

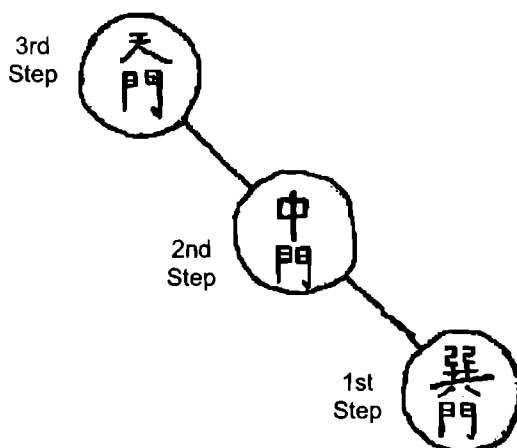


Figure 1.382. The Facing Qian Three Star Stepping

- **3rd Step (Heaven Gate - Qian Trigram):** Say the following: "Fire Star!"  
Then touch the "Li" (Fire) Trigram Point on the left hand.  
Once the priest is standing at the Qian Trigram position, the priest may use this time to meditate and say a quiet incantation in his heart. Immediately, the priest will be able to see some form of golden light appearing.

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- **Senior Priest in Zheng Yi Daoism:**  
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## Background

Professor Jerry Alan Johnson is internationally renowned as a Shifu (Master Instructor) of Chinese Wu Dang Martial Arts, Chinese Medicine, and Daoist Magic, having studied for over 40 years.



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