

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

THE SECRET TEACHING OF ESOTERIC DAOIST MAGIC

WRITTEN BY

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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.

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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.

Table of Contents

Transformation Skills of Daoist Sorcery	7	Constructing a River by Drawing a Line	52
2 Types of Magical Transformation Skill	9	Wrapping Up The Heavens	54
The Magical Transformation of Man	10	Weather Magic	54
Clairsentience	10		
Observing the Present Meditation	11	Divination Magic	57
Psychometry	13	Reading Omens	57
Psychometry Meditation Exercise	13	Tortoise Shell Divination	58
Clairaudience	13	Entrail Divination	58
Transferring Thoughts	14	Four Powers Divination	58
Clairvoyance	14	Celestial Divination	59
Perceiving a Person's Destiny	14	Divination of the Dead (Necromancy)	60
Obtaining Clairvoyance Meditation	15	Divination Through Evoking A Spirit	61
Pre-Cognition (Intuition of the Future)	16	Divination Through Invocation/Possession	61
Retro-Cognition (Recollection of Past Lives)	16		
Comprehend Past and Future Meditation	17	Corpse Magic	62
Seeing Spirits and Having Visions	18	Transferring a Soul	62
		Stealing the Soul of a Coma Victim:	64
Stopping Time (Time Displacement)	19	Transferring Karma to a Victim's Soul	65
The Foundation is the Mind	19	Rituals to Obtain a Spirit Helper	66
The Importance of Waiting	20		
Scientific Explanation	20	Energetic, Spirit, and Soul Projection	70
Time Displacement Meditations	20	Understanding the 3 Types of Projection	70
		Transcending the Three Realms	70
Dream Magic	22		
Mind Magic	22	Energy Projection	72
Transferring Consciousness	22	Energy	72
Illusionary Magic	23	Energy and Environmental Interactions	72
		Utilizing The Body's Energies	74
Invisibility	26	Qi and Ectoplasm	75
Three Types of Invisibility Skills	26	Manifestations of Ectoplasm	75
		Ectoplasm and Light	75
Suspended Animation	30	Research of Ectoplasm	76
Suspended Animation Training	31	Qi and Thought Projection	76
		Two Ways to Create Thought Forms	77
Walking Through Walls	32	Two Forms of Thought Projection	77
Soul Travel	33	Maintaining a Powerful Shengong	78
Teleportation	34	Secret Qi Projection Techniques	80
Bilocation	35		
		Shadow Magic Training	80
Shape-Shifting Magic	36	The Shadow Realm (Channels & Organs)	82
Shape-Shifting and Ectoplasm	36	Shadow Magic #1: Earth and Sky	83
Methods of Shape-Shifting	37	Shadow Magic #2: Earth and Water	86
		Shadow Magic #3: Cave/Dark Room	87
Magical Transformation of External Things	42	Shadow Magic #4: Earth and Fire	88
Defense Magic	42	Shadow Magic #5: Air and Water	89
Transmutation Magic	43	Shadow Magic #6: Heaven and Earth	91
Healing Magic	46	Shadow Magic #7: Hexing a Victim's Shadow	93
Sex Magic	47		
Materialization	48	Spirit Projection	96
Telekinesis	49	3 Stages of Spirit Projection Training	97
Contracting the Land	50	Projecting the Spirit	97

Dream Magic	98	Radiating Qi Meditation	137
Ancient Classifications of Dreams	98	Absorbing Qi Meditation	137
Dream Magic and Spiritual Evolution	98	Closed Circuit Meditation	138
Two Spiritual States of Dreams	99	The Closed Circuit Meditation #1	138
Energy and Dreaming	99	The Closed Circuit Meditation #2	139
The Hun in Dreaming	100	Soul Projection Training #1	140
The Po in Dreaming	101	Soul Projection Training #2	140
Encountering Nightmares	101	Soul Projection Training #3	141
Three Main Categories of Dreams	101	Soul Projection Training #4	142
Dreams Arising from Karmic Traces	102	Additional Methods	145
Clarity of Mind Dreams (Lucid Dreams)	103		
Clear Light Dreams	104	Imagination Techniques	146
Preparation For Dream Magic	104	Imagination Technique #1:	
Keeping A Dream Journal	104	Opening the Magical Door	146
Enhancing Lucidity and Dream Recall	105	Imagination Technique #2:	
Repetitive Dreams	105	The Deep Well	146
The Practice of Dreaming	106	Imagination Technique #3:	
Training Dream Magic	107	The Bottom of a Clear Lake	146
Herbs Used To Induce Lucid Dreaming	110	Imagination Technique #4:	
Amino Acids and Lucid Dreaming	112	The Celestial Cloud	146
Severing Emotional Attachment to Dreams	114	Imagination Technique #5:	
Lucid Dreams and Soul Projection	114	The Magical Staircase	147
From Lucidity to Soul Projection	115	Imagination Technique #6:	
		Ascending the Mountain	147
Soul Projection	117	Imagination Technique #7:	
Entering Into A New Dimension	117	Floating on the Sea	147
Soul Projection Vs Spirit Projection	118	Imagination Technique #8:	
Three Types of Soul Projection	118	The Projected Body Image	148
Five Phases of Soul Travel	119	Imagination Technique #9:	
Stage 1: The Pre-Projection Phase	119	The Energetic Cord	148
Stage 2: The Disconnection	120	Imagination Technique #10:	
The Hypnogogic State	121	Assisted Projection	148
Sensations During The Disconnection	122		
Stage 3: The Projection	124	Respiration Techniques	149
Awareness and Lucidity	124	Respiration Technique #1:	
Understanding the Silver Cord	125	Rhythmical Breathing	149
The Silver Cord and the Three Knots	126	Respiration Technique #2:	
Characteristics of the Spirit Body	127	Carbon Dioxide Breathing	150
The Three Energetic Realms	128	Respiration Technique #3:	
Travel Awareness In the Spirit Realm	129	The Ball of Light	150
Telekinetic Powers	129		
Creating Thought Form Objects	130	"Zhou" Sound Techniques	152
Energetic Matter	130	Mantra Sound Technique #1:	
Transforming Negative Spaces	130	Slow Sounding Mantras	152
The Chakras and Soul Projection	131	Mantra Sound Technique #2:	
Stage 4: The Reconnection	132	Fast Sounding Mantras	153
Stage 5: Post-Projection	132		
Retaining the Memories of the Spirit Body	133	Miscellaneous Techniques	154
		Miscellaneous Technique #1:	
Soul Projection Training	133	Conditioning the Mind	154
Preparation For Soul Projection	134	Miscellaneous Technique 2:	
Progressive Relaxation Meditation #1	135	Extending Outside the Physical Body	154
Progressive Relaxation Meditation #2	136	Miscellaneous Technique #3:	

137	Step Counting	155	Introduction to Daoist Sex Magic	180
137	Miscellaneous Technique #4:		Introduction	180
138	The Candle	155	Three Stages of Relationship	181
138	Miscellaneous Technique 5:		The Introduction Stage	182
139	Stimulating the Pineal Gland	156	The Chaos Stage	185
140	Miscellaneous Technique 6:		The New Beginnings Stage	186
140	Chakra Projection	156	Friends, Lovers, and Mates	186
141	Miscellaneous Technique 7:		Trust and Respect	187
142	Unanswerable Question	157	Levels of Intimacy	188
145	Miscellaneous Technique 8:			
	Freeing the Mind	158	Gender And Magical Power	192
146	Imagination Technique #9:		Preparing The Partner	193
	The Bent Arm	158	First Stage: Qualifying a Partner	194
146	Miscellaneous Technique #10:		Finding the Perfect Fit	194
	The Magic Mirror	158	Specific Qualifications of a Consort	196
146	Miscellaneous Technique #11:		Second Stage: Freeing the Past	199
	Water Element Projection	159	The Purification Ritual	199
146			The Releasing Ritual	200
	Mental Target Techniques	160	The Closing and Sealing Ritual	203
146	Advanced Soul Projection and Shape-Shifting	160	Third Stage: Fusing the Energy	203
	Warnings and Contraindications	161	The Purification Ritual	203
147			The Fusing the Energy Ritual	204
	The Projection of the Eternal Soul	163	Fourth Stage: Fusing the Spirit	205
147	The Four Bodies	163	The Purification Ritual	205
	Projection Techniques	163	The Fusing the Spirit Ritual	205
147			Fifth Stage: Activating the Core	207
	Communicating in the Spirit World	165	The Purification Ritual	207
148	Three Types of Communication	165	The Activating the Core Ritual	207
	Oral (Physical) Communication	165	Sixth Stage: Imprinting the Core	208
148	Telepathic (Energetic) Communication	165	The Purification Ritual	209
	Soul (spirit) Communication	166	The Imprinting the Core Ritual	209
148	Yin and Yang Spirit Entities	166		
	Encountering Spirit Beings	167	Using Sex Magic for Energy Cultivation	212
149	Encountering Spirit Guides and Helpers	167	The Art of Energetic Seduction	213
	Encountering Animals	168	The Body	213
149			Overshadowing Palm Magic Sigil	214
	Stages of Human Growth & Development	169	Sex Magic Food Drugging Talisman	216
150	The Nine Groups of Humans	169	The Breath	218
	14 Stages of Spiritual Development	170	The Voice	218
150				
	Understanding Reincarnation	172	The Three Stages of Sexual Intercourse	219
152	Past Lives	172	First Stage: Foreplay	219
	Planning the Reincarnation Program	173	Second Stage: Sexual Intercourse	220
152	Reincarnation and Recycling	174	Third Stage: The Afterglow	223
	Critical Factors	175	Three Types of Orgasm	224
153	Identifying A Reincarnation Program	175	Nine Levels of Qi Activation in Women	224
	Personal Inventory Technique	175	Stagnations From Interrupting the 9 Levels	226
154	Last Year of Life Technique	175	Drawing Yin Qi Method	227
	The Three Deaths	175		
154	The Process of Dying	177	Orgasm In Men	228
	Life, Fate, and Destiny	178	Maintaining an Erection	229
154	Altering Life, Fate, and Destiny	179	Filling the Jade Stem Exercise	230
	Forestalling Death Ritual	179	Ejaculation	230

Holding Back Ejaculation	231	Aphrodisiacs	263
Healing Effects of Holding Back	233	Aphrodisiac Oils	263
The Role of the Perineum	234	Aphrodisiac Teas	263
The Set of Nine	234	Herbal Aphrodisiacs	265
The Eight Secret Valleys	234	Aphrodisiac Pills	265
Practicing the Set of Nine	234	Herbal Infusions to Sweeten the Juices	265
The Set of Nine Stirring Practice	236		
Stirring and Magical Imprinting	236	Applications of Sex Magic	266
Nine Types of Stirring	236	Sex, Love, Hexes, & Spells	268
		Love Spells	269
The Dual-Cultivation Method	237	The "Binding Thread" Spell	269
Six Stages of Daoist Dual Cultivation	237	The "Binding Hair" Spell	270
Circulating Sexual Energy	238	The "Binding Picture" Spell	270
Stage One: Scrotal Breathing	238	The "Scent of a Woman" Hex	271
Stage Two: Scrotal Compression	239	The "Three Moon" Hex	271
Stage Three: Unlocking the Five Gates	240	Spell For Ensnaring a Married Man	271
		Spider Heart-Binding Talisman	272
Mao Shan Dual-Cultivation Sex Magic	242	Spell For Ensnaring a Mate	273
The Consort's Multiple Orgasm Training	243	The "Ball of Needles" Spell	273
The "Vampire Method"	245		
Vampire Method #1: Sexual Intercourse	245	Spells To Strengthen A Marriage	273
Vampire Method #2: Oral Sex	245	Marriage Bonds and Reincarnation	273
Vampire Method #3: Five Element Cycle	247	Spell To Destroy Gossip	274
		Spells for Bringing Back a Wayward Mate	274
Acupressure	249	The "Seeds of Return" Spell	274
Sexual Postures and Techniques	250	The "Binding and Returning" Spell	274
Sex Magic Rituals	253		
Two Main Approaches	254	The "Coffin Curse" Spell	275
Multiple-Orgasms	255	Spells For Cursing a Departed Lover	275
The Sexual Fluids	255	The "Stabbing the Heart" Curse	275
Ending the Ritual	255	The "Living Ghost" Curse	276
		The "Pillow Curse"	277
Deity Magic and Sex Magic	256	The "Condom Curse"	277
Blending and Mixing Practice	256	The "Wandering Dog" Curse	277
Sex With An Succubus or Incubus	256	The "Cutting Scissor" Curse	278
Method of Approach	257		
Sexual Encounters With Walk-Ins	258	Spells For Cursing a Marriage	278
Group Sex Magic	259	The Marriage Curse #1	278
Blood Magic and Sex Magic	260	The Marriage Curse #2	278
Menses Blood and Sex Magic	260	Couples Separating Talisman #1	279
Blood Sacrifices and Group Sex Magic	261	Couples Separating Talisman #2	280
Tonic Herbal Formulas	262	Mei Dao (The Way of Enchanting)	281
Shou Wujih	262	The Secret Art of Stealing Women	281
Dang Gui Shen	262	Various Charm Remedies	282
Huang Qi (Radix Astragalus)	262	Remedies for Avenging Love	283
Balancing the Glandular System	262		
Male Organ Herbs	262	Protecting Love and Bringing Union	284
Female Organ Herbs	263	Spell For Countering Enchantment	284
		Talismans For Creating Union & Harmony	285

TRANSFORMATION SKILLS OF DAOIST SORCERY

Many years ago when I first began studying Shaolin and later Wudang Martial Arts, my Chinese instructors would tell me various amazing stories about the energetic and spiritual realms of combat. These stories were used both to inspire me, and to caution me, should I ever “cross-arms” with another martial artist who was both a fighter and a Daoist priest who used Black Magic in combat. My teachers would always comment that many of these stories were their personal experiences, and that it was important for me to have my own experiences in order to confirm and validate the truth of these stories. Through the years, my study of esoteric Daoist martial arts, medicine, and magic has not only confirmed the truth of my teachers stories, but has also introduced me to several different systems of Chinese and non-Chinese mysticism and sorcery.

My Chinese teachers explained to me that when you are first introduced to another Daoist priest or sorcerer from a different system of magic, the standard rule is not to take anything the person says at face value. It is extremely important that you first analyze, understand, experiment, and then create your own magical experiences. Once you obtain these personal experiences, then the information either validates or discredits itself. Additionally, there are many extremely powerful and gifted priests. Therefore, it is also important to note that just because an individual cannot replicate a master’s magical skill, does not necessarily invalidate his or her knowledge and skill level.

In ancient China, there are many historical accounts of famous Daoist priests and their abilities to perform powerful feats of magic. It was because of their magical abilities that these powerful priests were received with both fear and respect by the ancient Chinese. This fearsome reputation provided a way for the priests to make a living while simultaneously allowing them to practice their personal alchemical training in isolation (Figure 1.1).

Beyond the magical art of making talismans or casting spells, one of the most important and



Figure 1.1. Ancient Daoist priests were known for their abilities to perform powerful magic.

powerful skills that a Daoist priest possessed was the art of “Bian Hua” (Change and Transformation).

According to ancient Daoist teachings, the art of Magical Transformation involves various types of esoteric magical skills, such as becoming invisible, making things appear invisible, Shape-Shifting, and changing the energetic and physical images of things.

In the ancient Shang Qing text, *Shenzhou Qizhuan Qibian Wutian Jing* (*The Scripture of the Divine Continent on the Dance in Heaven in 7 Revolutions and 7 Transformations*), it describes secret methods used by Daoist priests for transforming into clouds, light, fire, water and dragons. The magical power of transformation has always been a key characteristic of Daoist Immortals.

At the beginning of the Western Han Dynasty (206 B.C.-8 A.D.), several famous Daoist priests were known for their exceptional skill in the art of Magical Transformation. By the Eastern Han Dynasty period (25-220 A.D.), the art of Magical Transformation had become an important component of Daoist magical skills. In the Jin Dynasty period (265-420 A.D.), the famous Daoist priest Ge Hong recorded many Magical Transformation skills in his book, *The Inner Book of the Master Who Embraces Simplicity*. In this book, Ge Hong described Magical Transformation as follows:

"The most important Magical Transformation Skills are kept in the five volumes of The Mohist Records of the Five Agents. In ancient times, Liu An had copied the essential points of this magical skill into one book before he passed away. With the aid of a certain herbal medicine and magical talisman, a man with such a skill was able to fly and shape-shift. With a smile on his face, he can transform into a woman, or cause her face to become wrinkled, as she suddenly transforms into an old man. He can then bend to his knees and immediately transform into a little child.

If he holds a stick in his hand, it could be turned into a tree. If he chooses the stick to transform into a plant, it can suddenly become full of melons or fruits, ripe and immediately edible. If he draws a line on the ground, it can magically become a river. If he piled up the soil, it could become transformed into a mountain. Wherever he sits, delicious foods of various kinds will appear in front of him if he desires. He possesses the freedom to do whatever he wants, such as gathering and arousing the clouds or controlling fire.

In addition, there was a volume of "The Hidden Subtlety of the Jade Maiden," which recorded that a Daoist Master with Magical Transformation Skills could give himself the appearance of birds or animals, and the appearance of gold, wood, or jade. He could arouse the clouds, the thunder, and the rain over hundreds of miles. Furthermore, he could cross rivers without using a boat or a bridge, and could separate himself into many different parts, turning up at thousands of places simultaneously. Apart from that, he could also soar high with the wind, move through surfaces without openings, and exhale the air of the seven colors. He could see beyond the Eight Extremes or under the ground while sitting there, and could give off such great light that it seemed that the sun was shining. Of course, if he hopes to be successful, such a master must practise many kinds of Big Dipper Steps, which are so zigzagged and twisted that very few people can do it. The Great Treasure of Huainan and The Alchemical Skills of Huainan did not go any further in revealing the secret training.

The White Tiger Skills of the Seven Changes recorded that on the 3rd of March, one must compose a mixture of all the elements listed below. They are the head skin of a white tiger killed on that day, the blood of the tiger and a camel, as well as a purple ribbon, the flowers on a pair of shoes, and some duckweed. The duckweed sprouts must look like sesame that will produce

seeds after growing ripe. Having gotten those seeds, he must grow it again and again seven times. There will be something different in the seeds each time. Finally, mix the seeds with another herb, the mixture of which can transform one's shape and change the features of one's face. Then you can fly anywhere or dive into the waters as you like. The effect is quite similar to what The "Mohist Records of the Five Agents" and "The Hidden Subtlety of the Jade Maiden" recorded. However, there is no other training mentioned beyond these two books."

Most Chinese historians suggest that as late as the Jin Dynasty, the Skills of Magical Transformation had become a major part of Daoist magical training. Many priests regard the Skills of Magical Transformation as the "essence" of all Daoist magical skills. The ancient Daoist priests not only saw the Skills of Magical Transformation as a valuable treasure, but also paid great attention to the study of the occult philosophy contained within this training.

Some ancient Daoist magical schools divided the Skills of Magical Transformation into three categories, calling them: The Transformation of Heaven (Weather Magic, Astrology, Feng Shui, etc.), The Transformation of Material Things (Instant Teleportation, Transmutation Magic, Contracting of the Land, Construction of a River by making a Line on the Ground, Wrapping-Up Heaven, etc.), and The Transformation of the Mind (Shape-Shifting, Invisibility, Seeing Spirits and Having Visions, Dream Magic, etc.). The ancient Chinese believed that a man who possessed the magical virtue of the Dao could master any one of these three categories and know their innermost secrets. *The Yellow Emperor's Book of Secret Correspondence* explained that "the universe is in man's hands, and the transformation of things is under the control of man himself." This implies that if the internal principles of nature and the secrets of transformations could be observed and understood, then all changes and transformations could be implemented by the Daoist priest himself.

In the Five Dynasties period (907-960 A.D.), Daoist Master Tan Xiao summarized the Skills of Magical Transformation in his famous text, *The Book of Transformations*. In this book, Master Tan explained that the key to all changes lies in the energetic interactions of the Jing (Essential Matter),



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

Qi (Vital Breath) and Shen (Spirit). If these three components are adequate in one's body, Yin and Yang can be mastered, the wind and the clouds can be brought forth, the mountains and hills can be pulled out of the Earth, and the rivers can be filled with water. He therefore emphasized that the Daoist "Ritual Master" (Gao Gong Fa Shi) keep the Original Essence (Yuan Jing), the Original Breath (Yuan Qi), and the Original Spirit (Yuan Shen) within himself. Once the Ritual Master could internally apply the Skills of Magical Transformation to his own body and internal tissues, he could then externally apply these same magical skills to the transformation of external things. When the Ritual Master reaches this level of magical training, then there is nothing he cannot do or externally manifest.

For Master Tan Xiao, the Essence, Breath, and Spirit within man were regarded as the essential tools for developing the Skills of Magical Transformation. He also combined Internal Breath and Inner Alchemy with Magical Skills. Through these two teachings, during the Song Dynasty (960-1279 A.D.), he paved the way for instructing the Daoist esoteric skills of Internal Alchemy (i.e., changing one's shape or appearance, turning a mortal into an Immortal, and becoming invisible at will) and Outer Skills (i.e., arousing the rains and clouds, causing things to appear or disappear, and interchanging different things).

TWO TYPES OF MAGICAL TRANSFORMATION SKILL

Modern science states that since matter and energy are the same thing, one can be transformed into the other. They manifest themselves as two states of the same substance or universal property. Matter can transform into energy, possesses mass, is subject to the force of gravity, occupies space, and is composed of molecules, atoms, and subparticles. Energy cannot be created or destroyed, only transformed. It is convertible, presenting itself in many different forms, it can be transformed into matter, and during its transformation process it affects the entropy of a system. Thousands of years ago, the ancient Daoists understood that matter (Jing), energy (Qi), and spirit (Shen) were interchangeable, and they used this conviction to perfect that art of Magical Transformation.

Most of the Magical Transformation Skills practiced in ancient China require the Daoist priest to be able to summon certain Celestial Immortals for assistance (Figure 1.2). In order to do this, the priests had to be proficient in performing such magical techniques as: Pacing the Dipper, forming magical Hand Seals, drawing esoteric talismans, and reciting magical incantations.

The Skills of Magical Transformation can be divided into two main categories, the "Transformation of Man," and the "Transforming of External Things." Both of these categories of magic are described as follows (Figure 1.3):

- **The Magical Transformation of Man:** These skills include the development and mastery of such magical skills as Seeing Spirits and Having Visions, Stopping Time, Dream Magic, Mind Magic, Illusionary Magic, Invisibility, Suspended Animation, Walking Through Walls, Soul Travel, Teleportation, Bilocation, and Shape-Shifting Magic. When practicing the Magical Transformation of Man, sometimes a special type of medicine (herbal potion) is applied to the body in order to cause physical or chemical changes to occur. Other times, a magical talisman is additionally required in order to initiate the magical transformation.

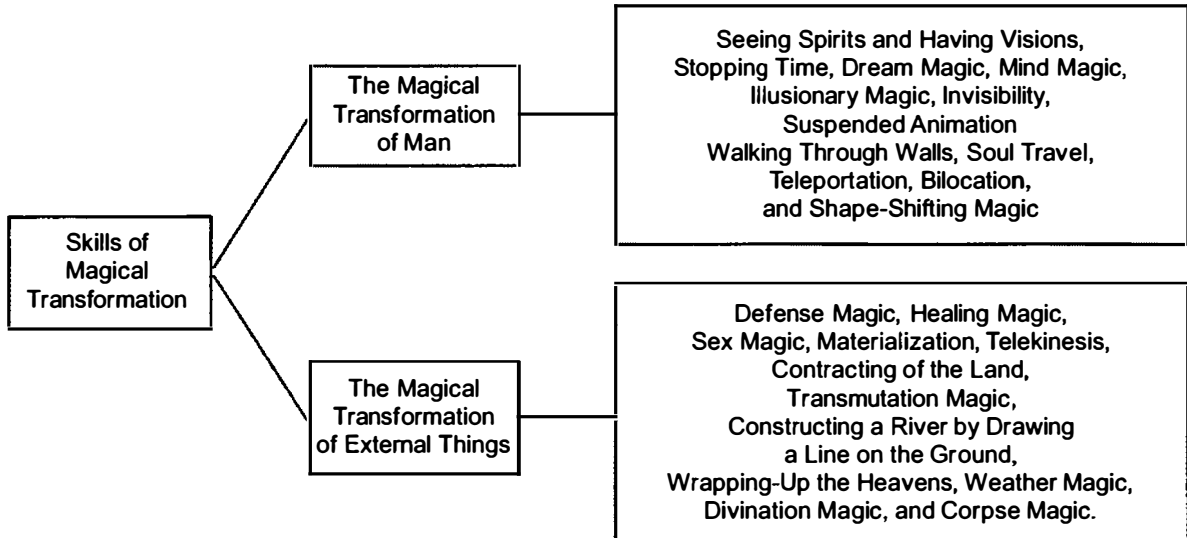


Figure 1.3. Two Types of Magical Transformation Skill

- **The Magical Transforming of External Things:** These skills include the development and mastery of such magical skills as Defense Magic, Healing Magic, Sex Magic, Materialization, Telekinesis, Contracting of the Land, Transmutation Magic, Constructing a River by Drawing a Line on the Ground, Wrapping-Up the Heavens, Weather Magic, Divination Magic, and Corpse Magic.

THE MAGICAL TRANSFORMATION OF MAN

There are many types of magical skills developed in Daoist sorcery. The key to developing some of these magical skills lies in the priest's personal interaction with certain spirits and deities, as well as training the mind to become free from the illusion of matter, time, and space.

Many of these esoteric skills are also developed by means of using magical Talismans, secret Incantations, Hand Seals, and Star Stepping. Some magical skills are also developed through the ingesting of certain secret alchemical herbal formulas. For example, in the magical skill of Shape-Shifting, in order to change one's shape and appearance, a special potion is needed. However,

the actual herbal formula used for Shape-Shifting is considered to be a closed-door secret, and is never revealed to an "outsider."

Sight, smell, taste, hearing, touch, emotions, and internal physical sensations all contribute to the overall psychic and intuitive impressions absorbed by the Daoist priest. Depending on the disciple's spiritual evolution, the impressions gathered from extra-physical senses can be experienced and registered on the priest's consciousness through either internal means (i.e., dreams, spirit travel, intuitions, etc.) or external means (i.e., magical tools, soul travel, etc.).

The three main types of psychic perception are Clair-sentience, Clair-audience, Clair-voyance. These three magical skills are described as follows (Figure 1.4):

CLAIRSENTIENCE

Literally "clear feeling," Clair-sentience is the ability to empathically feel at a distance or in other realms, and involves the psychic perception of the senses. This ability provides the priest with the capability of analyzing, perceiving, and accurately discerning the actual state of objects, people, or current situations in all three dimensions (physical, energetic, and spiritual).

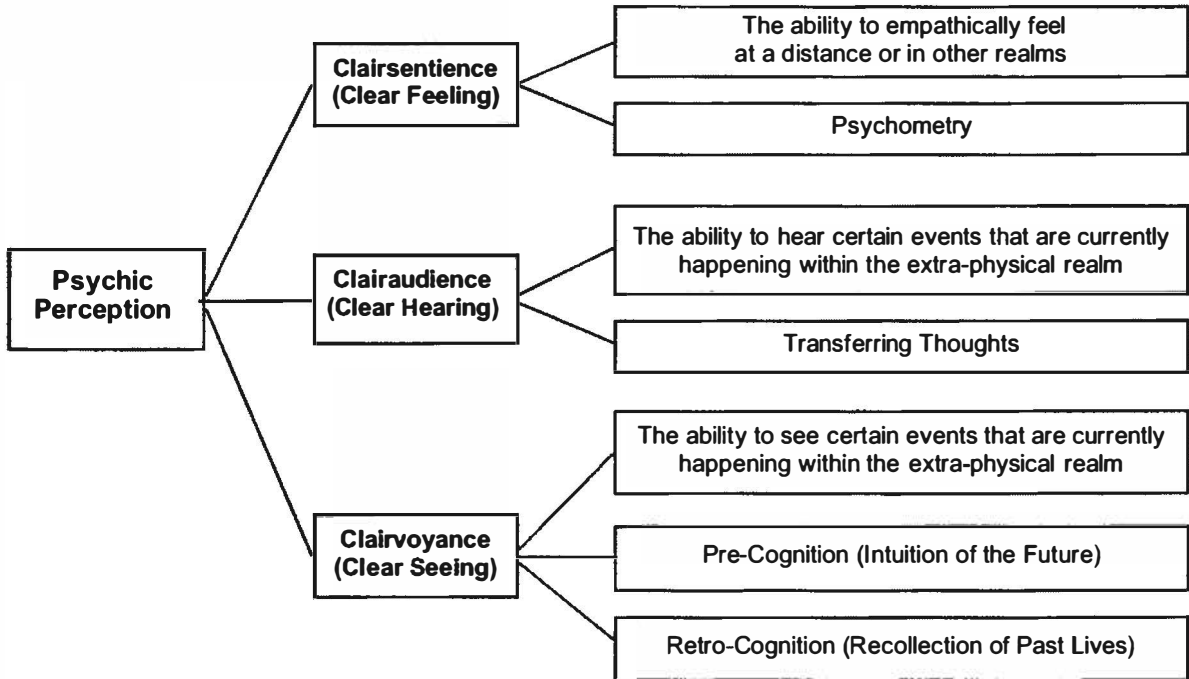


Figure 1.4. The three main types of psychic perception are Clairsentience, Clairaudience, Clairvoyance.

By observing a person, place, or thing from the active spiritual state of being in the “present,” the priest is free to travel within the infinite space (Wuji) enveloped within its physical, energetic, and spiritual matrix. Through experiencing and comprehending the emotional, mental, and spiritual patterns of a person, place, or thing, a greater understanding of its present condition is achieved. There are many different degrees of clairsentience, ranging from the perception of diseases of other people to the thoughts or emotions of other people. This magical ability differs from the psychic ability manifesting from the Third Eye, in that in Clairsentience the priest does not receive a vivid picture in his or her mind. Instead, the priest experiences a very intense feeling.

At the subatomic level, the body and its cells contain a great deal more energetic space than matter. The priest can directly access this internal Wuji within an individual’s tissues and cells in order to retrieve the individual’s past memories and emotions. The priest’s energetic connection to the

individual’s three bodies (physical, energetic, and spiritual) gives him or her direct access to whatever personal information is needed. It is from this internal space that the priest can begin to access the memories existing within the individual’s body (stored within the cells of the tissues). After the priest’s Yuan Shen (Original Spirit) has gathered this information, it can be further analyzed and organized by the priest’s Shen Zhi (Acquired Mind) to accurately determine the cause and effects on the individual’s present state.

OBSERVING THE PRESENT MEDITATION

The following meditation is used in order to assist the priest in obtaining the skill of “Observing the Present” (Clairsentience). This meditation works with the initial understanding of space distortion and allows the priest to eventually fuse into the energetic fields of the Wuji:

1. From a standing posture, in a quiet room, the priest begins by performing the “One Through Ten Meditation” and the “Three Invocations,” ending the preparation meditation

by gathering and rooting the divine Qi into his or her Lower Dantian.

2. Next, the priest begins to concentrate on experiencing the energetic structure of the floor. Allowing his or her Qi (now fused with divine Qi) and awareness to melt into the very fabric of the floor's physical and energetic structure. As the priest experiences the energetic attributes of the floor, he or she also imagines and feels the presence, weight, and relationship of the various objects that are lying on the floor (wall, table, desk, chairs, couch, etc.). It is important that the priest feels the entire energetic and spiritual structure of the floor, so that all three "Worlds" (physical, energetic, and spiritual) are completely experienced.
3. Next, the priest concentrates on experiencing the energetic structure of the walls. Allowing his or her Qi to melt into the very fabric of the wall's physical and energetic structure. As the priest experiences the energetic attributes of the wall, he or she also imagines and feels the presence, weight, and relationship of the various objects that are hanging on the wall (pictures, decorations, etc.), as well as the objects in front of the walls (table, desk, chairs, couch, etc.). It is important that the priest feels the entire energetic and spiritual structure of the wall, so that all three "Worlds" (physical, energetic and spiritual) are completely experienced.
4. Next, the priest concentrates on experiencing the energetic structure of the ceiling. Allowing his or her Qi to melt into the very fabric of the ceiling's physical and energetic structure. As the priest experiences the energetic attributes of the ceiling, he or she also imagines and feels the presence, weight, and relationship of the various objects that are hanging from the ceiling (lights, decorations, etc.). It is important that the priest feels the entire energetic and spiritual structure of the ceiling, so that all three "Worlds" (physical, energetic and spiritual) are completely experienced.
5. Next, the priest concentrates on experiencing the energetic structure of the energetic fields

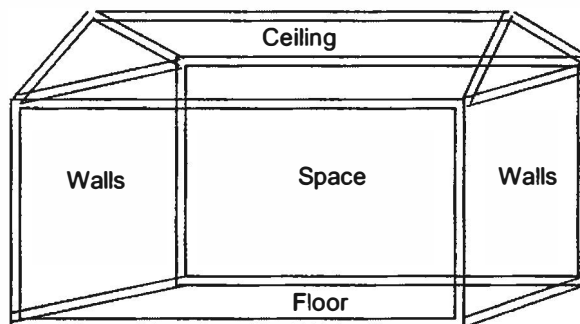


Figure 1.5. The priest concentrates on becoming the physical and energetic structure of the floor, walls, ceiling and air.

of space within the room. Allowing his or her Qi to melt into the subtle etheric nature of the air like mist. As the priest experiences the energetic attributes of the air, he or she also imagines and feels the presence, weight, and relationship of the various objects that exist within the room (pictures and decorations on the walls, as well as chairs, tables, desks, couches, etc.). It is important that the priest feels the entire energetic and spiritual structure of the air, so that all three "worlds" (physical, energetic and spiritual) are completely experienced.

6. Finally, the priest concentrates on experiencing the energetic structure of the energetic fields of the floor, walls, ceiling, and space within the room (Figure 1.5). Allowing his or her Qi to melt into the energetic matrix of the floor, walls, and ceiling, while simultaneously experiencing the subtle etheric nature of the air like mist existing within the energetic space of the room. As the priest experiences the energetic attributes of the floor, walls, ceiling, and air, he or she also imagines and feels the presence, weight, and relationship of the various objects that exist within the room (i.e., pictures and decorations on the walls, chairs and tables resting on the floor, lights suspended from the ceiling, and the distance existing between all of the objects). It is important that the priest feels the entire energetic and spiritual structure of the

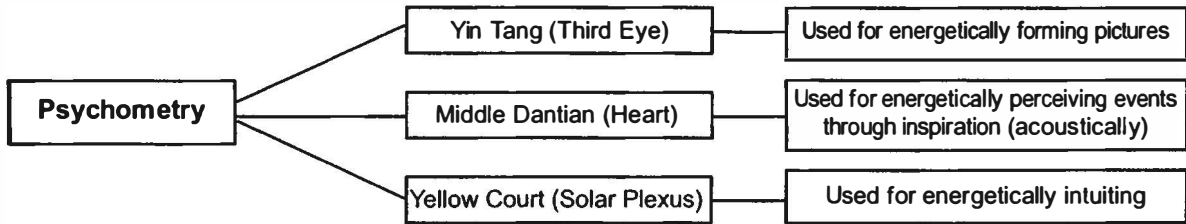


Figure 1.6. To perform Psychometry, the priest takes the object that he or she wishes to examine, and places it in one of three positions located on his or her body

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

PSYCHOMETRY

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

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

PSYCHOMETRY MEDITATION EXERCISE

The following meditation is used in order to assist the Daoist priest in obtaining the skill of Telepathy and Psychometry. To perform psychometry, the priest takes the object that he or she wishes to examine and places it in one of three positions located on his or her body: the Yin Tang, the Heart (Middle Dantian), or the Yellow Court. The use of these three areas in the practice of Psychometry are described as follows (Figure 1.6):

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

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

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

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

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

CLAIRAUDIENCE

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

TRANSFERRING THOUGHTS

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

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

CLAIRVOYANCE

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

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

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

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

PERCEIVING A PERSON'S DESTINY

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

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

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

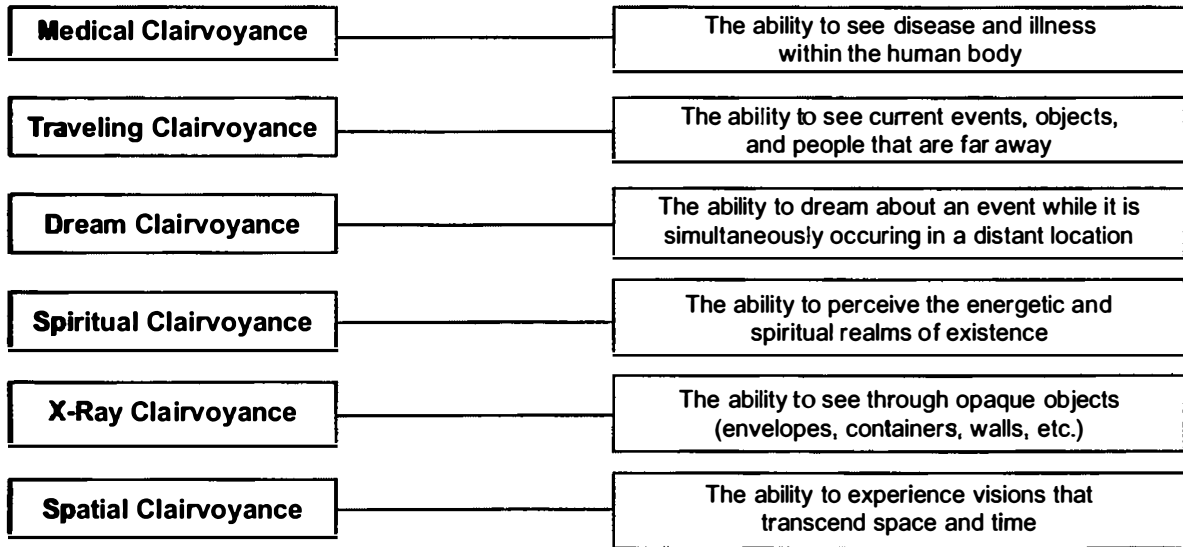


Figure 1.7. Six Categories of Clairvoyance

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

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

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

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

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

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

OBTAINING CLAIRVOYANCE MEDITATION

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

1. Begin the meditation from a quiet sitting posture using "Natural Breathing." Perform the "1-10 Meditation" and the "Three invocations" in order to allow the body, mind, and spirit to settle into a quiescent state. In the last Invocation, imagine that the Divine light settles into your Lower Dantian.
2. After quieting the mind, relax and focus the imagination on the Divine energy vibrating within the Lower Dantian. Inhale and bring the Divine light up from the Lower Dantian along

GV-24 Point Tianting:
Courtyard of Heaven

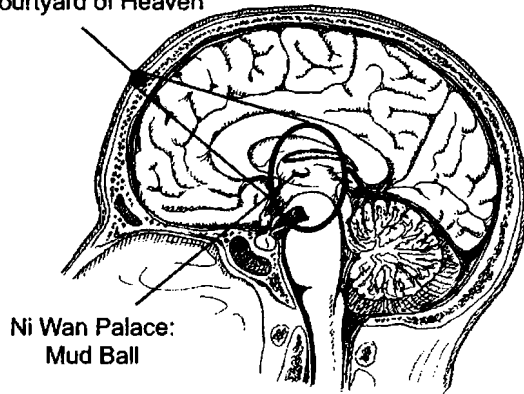


Figure 1.8. The Shenting (the Courtyard of the Spirit) GV-24 point also known as Tianting (the Courtyard of Heaven) and is said to directly access the chamber of the Ni Wan (Mud Ball) or Upper Yellow Court

the spine via the Governing Vessel, and into the Shenting (the Courtyard of the Spirit) GV-24 point. This point is also known as Tianting (the Courtyard of Heaven), and is said to directly access the chamber of the Niwan (Mud Ball) or Upper Yellow Court (Figure 1.8). The ancient Daoist classic *Collected Wisdom* by Master Magical Sword states, "The Qi of the Heart is connected with the Niwan Palace above."

3. After entering the Courtyard of the Spirit, direct the Divine light to enter into the Niwan Palace, hold it there, and exhale. Allow the light to become brighter and brighter with each exhalation. After several minutes lead the Divine light down the center of the body via the Taiji Pole and root it into the Lower Dantian. If, while maintaining the Divine light in the Niwan Palace, it transforms into a golden light, bring this golden light into the Lower Dantian via the Taiji Pole and start to prepare for the construction of the Golden Embryo (used in spirit travel).

PRE-COGNITION (INTUITION OF THE FUTURE)

In this type of magical skill, the priest focuses his or her attention on the comprehension of events that might happen in the future. There are two main types of Pre-Cognition: Pre-Cognition Through Spontaneous Dreams and Visions, and

Pre-Cognition Through Intuitive Analysis. Both of these methods have been used by Daoists priests since ancient times, and are described as follows:

- **Through Spontaneous Dreams and Visions:** This type of Pre-Cognition is received in the form of dreams and visions (sometimes known as "waking dreams"). The ancient Daoists believed that dream projections and dream intuitions were supernatural interactions with celestial immortals. Many Pre-Cognitions of this type were thought to be psychic inputs that had been placed into an individual's mind by a celestial immortal during the middle of a dream.
- **Through Intuitive Analysis:** This type of Pre-Cognition refers to the ability to perceive and analyze the energetic patterns of the individual (including physical, emotional, mental, and spiritual patterns), understand the reasons why these patterns took place, and accurately predict the outcome of future events based upon these patterns.

Through understanding past patterns of mental and emotional reactions, the priest can comprehend the individual's present energetic blueprint and then predict future patterns of change and transition. These predictions are quite accurate since people are prone to repeat programmed patterns (especially the unconscious patterns) indefinitely, unless there is an internal spiritual transformation that frees them from this patterning.

Because an individual's freewill can alter or completely change the outcome of the course of events affecting his or her future, the further one projects into the future, the more likely it is that the vision will become inaccurate.

RETRO-COGNITION (RECOLLECTION OF PAST LIVES)

This magical skill refers to the priest's ability to intentionally recall past life memories. Retro-Cognition is a personal form of self-knowledge that can lead the priest to a higher level of spiritual evolution. The thoughts and ideas that stem from the priest's past lives can also be used to instruct the mystic for personal growth and maturity. Because we all have lived many lives, the more the

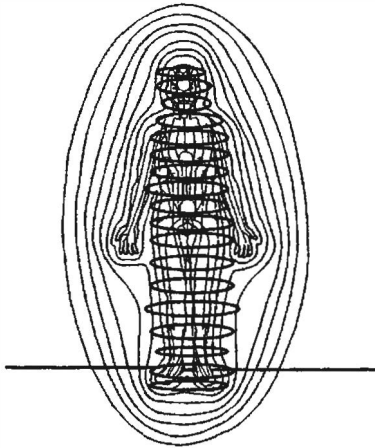


Figure 1.9. Begin to rapidly vibrate the ring of light, pulsing it from your head to your toes.

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

COMPREHENDING THE PAST AND OBSERVING THE FUTURE MEDITATION

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

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

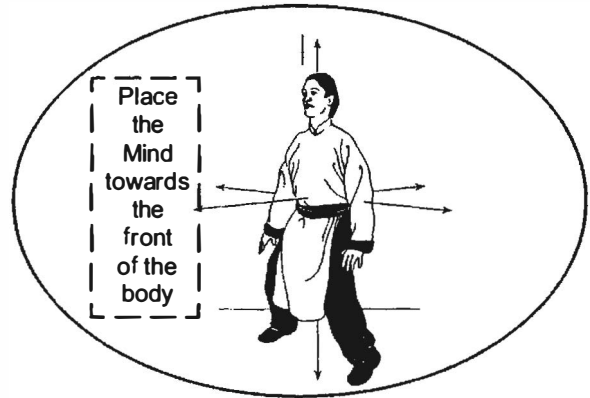


Figure 1.10. Expanding the Wei Qi Field, and Projecting Qi into the Future

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

3. The priest now imagines his or her Qi (infused with Divine Qi) expanding outside of the Lower Dantian like a ring of vibrating white light. This brilliant ring of white light will suddenly begin to rapidly vibrate, and begin pulsing up and down the body, from the head to the toes (Figure 1.9).
With each inhalation and exhalation, the priest experiences and feels multiple rings of Divine light rapidly rippling outside his or her body, causing all cells and tissues to resonate with the undulating pulsation of Divine white light energy.
4. Next, the priest again begins to concentrate on feeling and experiencing the energetic structure of his or her body's external Wei Qi fields and their connection to the Divine light existing within the priest's center core and Taiji Pole.
5. Next, priest concentrates on imagining and feeling his or her energy immediately expanding one second into the future, while concentrating on the divine energetic field resonating in front of his or her body (Figure 1.10).

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

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

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

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

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

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

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

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

8. After training from 30 - 45 minutes, in order to end the meditation, the priest releases the imagery and allows the energy to return to back down into his or her Lower Dantian. The priest then remains in a state of quiescence for several minutes.

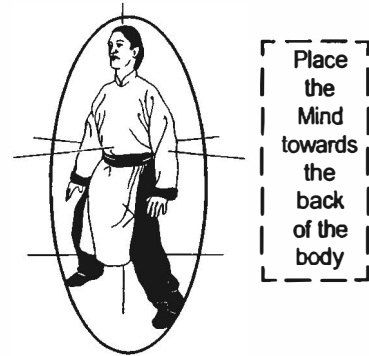


Figure 1.11. Contracting the Wei Qi Field, and Retracting Qi into the Past

SEEING SPIRITS AND HAVING VISIONS

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

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

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

STOPPING TIME (TIME DISPLACEMENT)

Stopping Time (i.e., Time Displacement) is but one example of altering the perception of time. It is a mysterious, energetic and spiritual state of heightened perception in which time seems to slow down, and everything seems to be moving in slow motion.

Time Displacement can be spontaneously experienced during combat, extreme sports, traumatic accidents, hypnosis, and in various spiritual practices. In ancient China, however, it was learned that Time Displacement could be experienced and intentionally controlled through advanced Qigong and Shengong cultivation exercises and meditations. When a priest energetically experiences Time Displacement, his or her surroundings appear to be slowing down, he or she is generally overtaken with a feeling of an almost magical connection to time and space.

Time Displacement is considered to be one of the most sought after energetic abilities and is known by most professional athletes and competitive internal martial artists. In ancient China, Time Displacement was sometimes known as "Flowing in the Dao," "Taiji flying," "Stopping time," and "Phantom fighting," depending on how this magical ability was cultivated and used.

When a priest experiences Time Displacement, all movements and actions of people, places, and things existing within his or her visual field suddenly seem to be moving in extremely slow motion. During this expanded moment, the priest's conscious mind can observe and cognize the specific occurrences that are happening at that instant. For example, in a car accident, people often report that everything seems to be traveling in slow motion within the split second before the impact, and yet during this time the mind can carry on a conversation within itself.

In the early 1980s, one of my Chinese Wudang Gongfu teachers began developing this magical skill. First, he meditated until he "died" (i.e., his ego ceased to exist), and discovered that time, as defined by ordinary experience or science, had suddenly stopped. Within weeks he could go to a city park, root his mind, release his spirit, and

watch everyone within the surrounding area appear to suddenly freeze. He was always amazed at the image of birds suspended in mid space, and tossed items (such as baseballs, footballs, and frisbies) hovering midair.

I had originally learned of this type of training from my first Shaolin and Taijiquan teacher. As my Gongfu teacher and I shared information about this secret training, he began to teach me his methods and techniques. Once the disciple can "Stop Time," the next step in training was to learn how to move the physical body at a normal pace, while everything else remained in a state of slow motion.

My first Gongfu teacher, a Shaolin master, use to call this ability "Taiji flying," because most of the senior Taiji masters that he knew could perform this magical ability while in combat. Many Baguazhang masters were also known to possess this magical ability and used it while fighting.

In "closed-door" training, disciples of Wudang martial arts are taught that the practice of certain Daoist Shengong meditations can enable a priest to transcend normal reality and enter into this connected state of spiritual perception. This can only occur once the priest has overcome the mental and emotional obstacles that inhibit his or her Yuan Shen.

THE FOUNDATION IS THE MIND

When the conscious mind seeks to intervene and help an individual out of a situation, the result is quite often far from the intended goal. In order to avoid this type of sabotage, the priest initially has to "task the mind" by giving it something on which to direct its focus. This specific task will diminish the mind's excess chatter and help the priest to concentrate on the targeted goal.

A "task" commonly used to attract the mind's attention is to relax the body and breath, then imagine and feel extending roots under the ground. This keeps the priest's foundation solid and prevents the mind from floating upwards and "getting involved" in the priest's spiritual perceptions. It also allows his or her subconscious mind to begin expanding outward.

THE IMPORTANCE OF WAITING

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

SCIENTIFIC EXPLANATION

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

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

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

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

TIME DISPLACEMENT MEDITATIONS

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

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

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

priest's ability to project Qi and Shen, assisting him or her in acquiring the magical skill of Time Displacement.

1. **The Sanctuary Meditation:** This first meditation requires the priest to create within his or her mind a "sacred sanctuary," an energetic area of space (much like a room) that the priest personally enjoys and feels safe within. This space should be an environment that is completely relaxing to all of the priest's senses. This "sacred sanctuary" can be constructed to resemble the image of an oriental garden, a place deep within a redwood forest, a meadow, an area of tropical plants and birds surrounded by a huge waterfall, or a bamboo forest. What is important is that the priest place his or her mind, emotions, and body in the middle of this safe environment. The priest must feel and believe that this is a place of ultimate security and relaxation, where he or she can withdraw. Then, while deep inside this imagined sanctuary, the priest can visualize an upcoming conflict while maintaining inner calmness, peace, and relaxation. Because relaxation is a choice, this created image begins to program the priest's mind to relax even in conflict.
2. **The Heartbeat Meditation:** The next meditation requires the priest to listen to his or her own heartbeat. It is important that the priest feel the heartbeat pulsing through his or her entire body, like the gentle ebb and flow of an ocean's tide. If the priest is sitting, he or she should feel its soft rhythm rock his or her entire body. If the priest is standing, he or she should feel the pressure of each rhythmic beat rock his or her entire body from the top of the head to the bottom of the feet.

The purpose of this meditation exercise is to link the entire body as one unit (i.e., the physical, energetic, and spiritual bodies) and to maintain a whole and total energetic connection within the three bodies. The priest may also choose to imagine and feel that his or her entire body is a calm lake of clear reflective water, and that the resonance created from

the heartbeat is the result of golden drops of celestial nectar that continually fall into that clear lake from the heavens. With this image, it is important that the priest imagine and feel each golden drop, following the ripples of the clear lake outward into his or her extremities and back again (i.e., rippling in rhythm to meet the next oncoming beat).

3. **The Distraction Meditation:** The next exercise is to read a book while both the television and the radio are on. In ancient China, the priest was required to carry on deep philosophical conversations with his teacher while in the middle of a busy market place. However, in modern times, the priest is required to focus solely on the subject matter of the book without being distracted by the content of the TV or radio. The purpose of this exercise is to control the mind by strengthening the intent of the priest's will (Zhi). This will enable the priest to avoid distractions in his or her concentration.
4. **The Watch Meditation:** For the next meditation, the priest uses a watch with a second hand. In ancient China, the priest was required to use the smoke of a lit incense to judge time. However, in modern times, the priest places the watch about three to four feet to one side of the center-line of the nose, but still in his or her peripheral field of vision. Next, the priest begins the meditation exercise by concentrating on his or her lower Dantian (using Natural Breathing). While relaxing into the rhythm of the breath, the priest creates his or her Sacred Sanctuary (the space of relaxation and tranquility learned in exercise number one). After a while, the priest will begin to notice that the second hand on the watch has completely stopped. It is important at this time for the priest not to get excited or become distracted, but simply continue to relax his or her mind, accepting and expecting what is happening. Throughout the meditation, the priest maintains concentration and allows the experience to be a natural and normal phenomenon.

DREAM MAGIC

In ancient China, a Daoist priest was considered to be a "dream master," when he or she could not only interpret the subconscious messages of a dream, but could also travel into the dream world to communicate with celestial immortals and various other entities within the spirit realm.

This type of magic focuses on techniques used to either strengthen or weaken the intuitive powers of the individual's congenital mind (Yuan Shen). It enables the priest to manipulate the part of the mind that Mind Magic cannot affect: the unconscious mind and its "dream thoughts." Once Dream Magic is mastered, the priest is then able to either soothe and comfort the tormented mind of a friend or client with pleasant images, or cause an enemy to dream horrendous nightmares.

Through mastering Dream Magic, the priest is able to connect with the spirit world and further develop his or her intuition. This in turn helps the priest to further his or her skill in such magical abilities as Clairvoyance, Pre-Cognition, and Retro-Cognition.

MIND MAGIC

This type of magic focuses on techniques used to either strengthen or weaken the powers of an individual's acquired mind (Shen Zhi). In Mind Magic, the priest is able to overshadow a person's mind in order to manipulate, create, or inhibit his or her thoughts and emotions. It is said that when mastered, this magical skill is so powerful that it can enable the priest to cause an intended victim to suddenly fall down and immediately go into convulsive spasms.

This specific type of Mind Magic can be accomplished by affecting the victim's nervous system, creating an energetic reaction that is similar in appearance to an epileptic seizure. It is important to note that spirit entities (i.e., Nature Spirits and Elementals), and demonic beings also attack human victims in this same way. This gives credence to the occult theory that a powerful psychic attack initiated through the use of Mind Magic can also be accomplished through the assistance of a contracted spirit entity.

TRANSFERRING CONSCIOUSNESS

Another form of Mind Magic is the skill of Transferring Consciousness. In this particular magical skill, the priest will first have the unsuspecting victim stare at a specific item (for example another person, an animal, or even a rock that has been strategically placed onto the branch of a tree). Once the victim is entranced with the item, the priest comes from behind and lightly taps him or her on the back of the head in order to transfer the victim's consciousness into the item. Once inside the item, the victim will observe the environment from the item's perspective. In order to initiate this particular magical skill, the priest proceeds as follows:

- Begin by encouraging the victim to stare at a particular object. It is important that the victim imagine, see, feel, hear, and emotionally experience the object. The stronger the emotional connection the better. This magical technique works best when the victim is especially curious, is fascinated by the object he or she is observing.

When first beginning to practice this magical technique, it is easier to perform the Transferring Consciousness technique using an animal as the target instead of an inanimate object (such as a goldfish in a bowl of water, or a yellow canary in a cage).

- As the victim continues to stare at the item, the priest will stand behind him or her and envelop the victim's energetic field. The priest will simultaneously extend his or her projected Qi and Shen into the focused item, creating an energy bubble around the item that the victim is concentrating on.
- From the item's center core, the priest will create a second Energy Bubble and draw it out of the object into the victim's Third Eye and root it inside the victim's Crystal Chamber. The energetic cord created between the focused item and the victim's Crystal Chamber should stretch like a rubber band.
- Now, lightly slap the back of the victim's head with a cupped palm. This should free the victim's consciousness and shoot it directly

into the item's center core via the energetic cord. When this occurs (i.e., the victim's consciousness leaves his or her physical body), the victim's physical body will immediately collapse.

- In order to return the victim's consciousness back into his or her tissues, the priest squeezes the victim's index or little finger. In this finger squeezing technique, the tip of the victim's finger is folded over, to face the base or root of the finger. Next, the knuckle is pressed allowing the shooting pain to revive the victim.

ILLUSIONARY MAGIC

Illusionary Magic is an advanced form of projected hypnosis, wherein the priest is able to project his or her Qi (energy) and Shen (mind and spirit) in order to make someone see, smell, hear, feel, and/or taste something that isn't actually there. As a magical skill, Illusionary Magic focuses on specific techniques used to create illusions, causing a person or several people to hallucinate and believe the priest's projected images are real.

The projection of various images and illusions is a common magical practice among Daoist priests. Training Illusionary Magic was known in ancient China as "Cultivating the Shen to Generate Wonders." After mastering this type of magic, a priest could project the illusion of changing the physical appearance of any person, animal, place, or thing. This powerful magical technique was known to the ancient Daoists as the "Projection of Incredible Wonders."

One famous example of this form of Illusionary Magic occurred in ancient China during the Han Dynasty (206 B.C.-220 A.D.) when the court sorcerer was asked to perform for the emperor and his guests. During the priest's impressive demonstration, in front of everyone, the magician melted into the floor and completely disappeared. Then, the priest stepped out of the center of a pillar in plain view, which astonished the entire court. The emperor was extremely alarmed and realized that if the priest wanted to, he could decide to assassinate the emperor, and the emperor would be completely helpless against this type of assault.

Once he realized this, the emperor immediately stood up and ordered the guards to kill the priest. With a wave of his hand the priest immediately transformed everyone, including the emperor, into the image of himself (i.e., the priest's size, shape, clothes, voice, looks, etc.). Because the guards could no longer discern the identity of the priest from that of emperor or the royal guests, they refused to move. At this point, the priest simply walked out of the royal palace unharmed and entered into the mountains to become a recluse.

One modern example of Illusionary Magic happened in China a few years ago to a student of mine. While in Beijing, a Daoist priest was demonstrating his ability of creating fire by emitting Qi into a crumbled wad of paper. The demonstration was given in order to impress perspective students. At the beginning of the demonstration, my student felt the priest's energy overshadow them like a mist. However, during the demonstration, my student was able to shake off the projected illusion, and come out of the trance. He observed the priest and his students going through the formalities of the fire-paper illusion, but also noticed that nothing was happening to the paper. The other students, however, were gasping in amazement. He waited until after the demonstration was over to talk to the other observers. However, when speaking to the other students in the group he became frustrated. All of them had seen and believed the projected illusion, and would not listen to any of his explanations of how the priest had tricked them.

Another example of Illusionary Magic happened to a colleague of mine several years ago while traveling throughout India. While witnessing a private demonstration, my friend secretly filmed an Indian Master who was performing the famous "rope trick" for select individuals and potential disciples. In this magical trick, the master extends his energy to his assistant (in this case a young boy of 9 years), who holds on to a rope as it magically lifts off the ground, and ascends straight up into the air, about 14 feet. The young boy then releases the rope, still suspended by the master's power, and walks in the air above the ground, much to the crowd's amazement (Figure

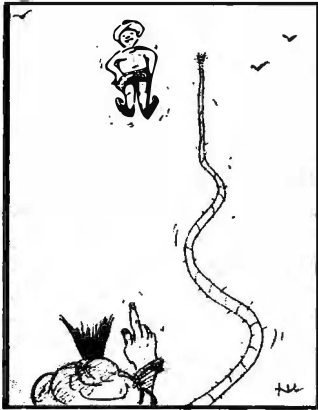


Figure 1.12. A sorcerer using the skill of Illusionary Magic

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

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

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

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



Figure 1.13. General Ji Sha

ASSISTANCE BASED MAGIC USED FOR CREATING "MIND MAGIC AND ILLUSIONARY"

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

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

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

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

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

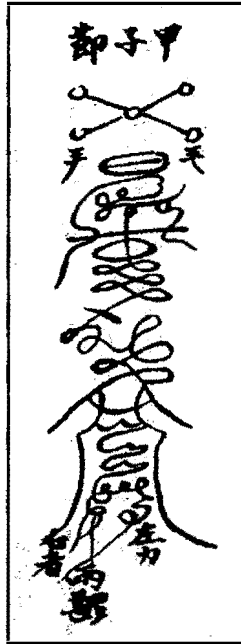


Figure 1.14. The Jia-Yin Day Magical Talisman

their senses. By invoking General Ji Sha, a priest can master Mind Magic and Illusionary Magic, enabling the priest to create the image of false forests and conceal his body so that an attacker can do no harm. General Ji Sha's temperament is dark, violent, oppressing, and foreboding.

In order to invoke General Ji Sha, the priest must place special offerings on the altar, on a Wu-Chen day, at the hour of Mao (Sunrise, 6:00 a.m.). The priest will face the North Direction, and the Trigram Kan. From the Gate of Hell or Ghost's Door (located in the North-East Direction).

The supernatural power of Jia-Yin is summoned via magic talisman (Figure 1.14), then his assistance is beseeched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Yin Appearing Talisman (Figure 1.15), while simultaneously forming the Jia Yin Hand Seal with his left hand (Figure 1.16). The magical incantation used to summon General Ji Sha and his powerful army is "Kong!"

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

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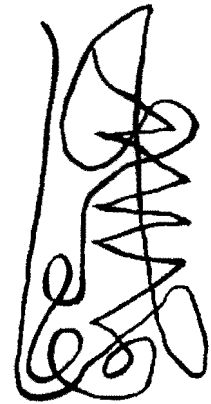


Figure 1.15. The Jia-Yin Appearing Talisman (used for making General Ji Sha appear)

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



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

INVISIBILITY

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

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

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

THREE TYPES OF INVISIBILITY SKILLS

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

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



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

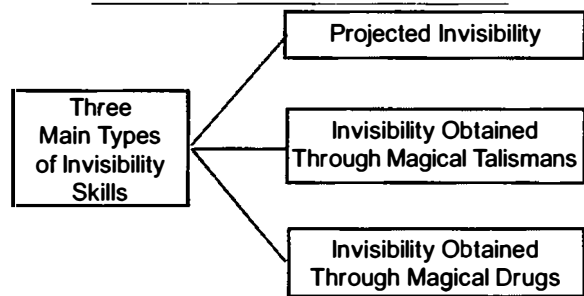


Figure 1.18. Three Types of Invisibility Skills.

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

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

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

placing attention onto an item for an extended period of time, the flow of Qi projected into the item fuses with that item's Five Element nature, resulting in an energetic unification. When practicing this skill of energetic unification while projecting Qi onto an item, the light contained within that item's Fire Element can be suspended. This energetic suspension causes the item to lose its reflective and receptive ability. Once contact between the eye of an observer and the light from the item is broken (due to the absence of the reflective qualities of the Fire Element), the item becomes invisible.

As the priest focuses on the various aspects (physical, energetic, and spiritual) of the item's multidimensional form, he or she impregnates the item's energetic matrix with the concentrated flow of his or her Qi and Shen. The energetic absorption caused from the priest's focused concentration overshadows the item, suspending the item's reflective power, and thereby making it appear invisible. Because the item's light is no longer visible, it appears invisible; however, it is still possible to make physical contact with it by accidentally touching its energetic matrix. This energetic principle is also used in the magical skill of making other sensations (i.e. sound, smells, taste, and touch) appear and disappear.

In certain magical schools, the priest uses the symbol of an upward pointing red triangle (used to represent the Fire Element) to aid in invisibility rituals. Once the priest had unified him or herself with this magical symbol, he or she would then project it onto the item in order to transform it into the image of a red triangle. The result of this magical projection is that the seeing (observing), the object that is being seen (item), and the seer (observer) are all united within the image of the red triangle. Once this has occurred, the priest would energetically transform the item black, so that the item would not reflect its image (Figure 1.19).

According to Patanjali's Yoga Sutras, "if you perform the above mentioned type of energetic control on some dimension of form (i.e., sight, hearing, touch, smell, etc.), by the power

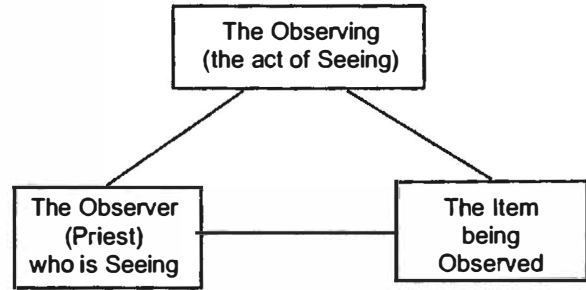


Figure 1.19. When the seeing (observing), the object that is being seen (item), and the seer (observer) are all transformed into the image of the red triangle - then the priest will transform the item black so that it won't reflect its image

of uniting the inner space, you will be able to render an item invisible, and people will not be able to cognize it as taking up space." When practicing this type of invisibility magic, priests of certain yogic sects will chant the following Mantra: "Kaya Rupa Samyamat Tat Grahya Shakti Stambhe Caksuh Prakasha Asampra Yoge Antah Dhanam." When chanting these magical words, the priests are expressing the unification of the seer, sight, and the seen. This Mantra also helps the priests hold and maintain their focused attention. When chanted, the spoken Mantra manifests its magical formula through the power of its esoteric sound resonance pattern.

- **Invisibility Obtained Through Magical Talismans:** It is said that with the aid of a magical talisman, a Daoist priest could either become completely invisible, or could turn him or herself into a person, place, or thing that is located within his or her environment. In this type of magic, the priest will use magical talismans, incantations (Mantras), and the assistance of a spirit entity in order to become invisible or to cause an item to become invisible.

The technique used to accomplish this magical skill is similar in method to the magical technique mentioned above. However, in this variation, a magical talisman is first imprinted with the priest's intention and is attached to the services of a powerful spirit entity. When



Figure 1.20. The Six Ding Spirit Generals

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

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

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

After the tenth day of ingesting the magical talismanic elixir, if you want to become invisible, you can cover your body with Jade Balls or Snake Foot Power. Such a priest could also place Limu Grass (i.e., a special herb found in the tropical forest of the Limu Mountains, located in Hainan) in the Lower Dantian, and 'Picking Up Green Dragon Grass' while lying prostrate at night under the direction of the Six Ding (Figure 1.20)."

According to Ge Hong's writings in *The Traditions of Divine Transcendents*, the Green Dragon (Qing Long) is the name of the position occupied by the "Six Jia Spirits" (Figure 1.21) In ancient times, it was common for the Six Jia Spirits to be invoked in sequential order, along with the ritual practice of "Picking Up Green Dragon Grass," for the purpose of allowing an individual to remain invisible to humans, animals, and spirits. This magical practice was common amongst the ancient Daoists, especially when entering into the mountains.

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

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

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

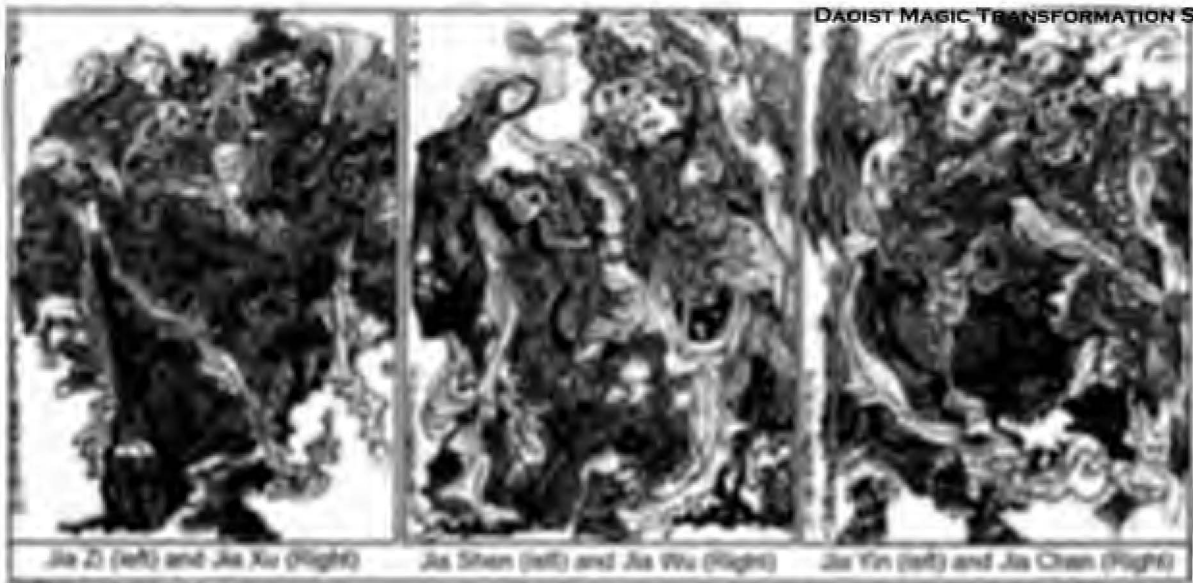


Figure 1.21. The Six Jia Spirit Generals

by the Fourth Heavenly Stem Ding. These magical influences affect the remaining six of the twelve Earthly Branches and magical positions: Chou, Mao, Si, Wei, You, and Hai. The Six Ding Spirits are summoned by pressing the You point located on the little finger (Figure 1.22).

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

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

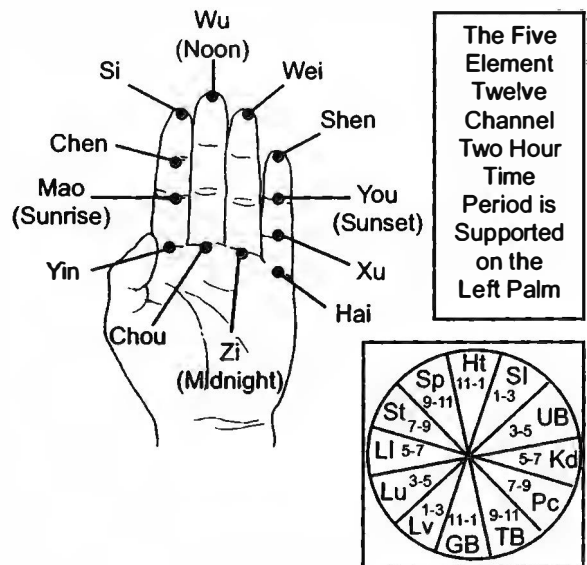


Figure 1.22. The left palm is used for summoning the powerful energies of the Six Yang Jia Spirits and Six Yin Ding Spirits.

SUSPENDED ANIMATION

In the Maoshan Daoist Sect, the term "The Art of Refinement of the Body in Absolute Yin," referred to the magical skill of Suspended Animation. According to ancient Maoshan teachings, this magical skill referred to a temporary death-like state, from which the priests were said to be able to revive themselves, even after years of "hibernation."

It is traditionally taught that people who leave their bodies for a long period of time do not need to breathe with their lungs. Instead, they absorb energy through the crown of their head.

Until the 1950's this magical phenomenon was extremely developed in countries such as China, Tibet, and India. In this magical skill, an individual would enter into a type of trance or hibernation, such that he or she could be submerged in water, sealed within a cave, or buried alive. In certain places in India, the authorities and other official reporters normally come to observe the event.

In Suspended Animation the individual's breathing, heartbeat, and other involuntary functions are slowed down to the point that they are not detectable by an observer's normal senses. Generally, when buried under the ground, the individual's hair and nails do not grow as fast as they would in normal everyday living. This is because when existing in a state of Suspended Animation, all of the body's energy becomes internally and externally balanced, sustained only by the resonant vibration of the body's core Ling Shen (Supernatural Spiritual Energy).

The priest is often left buried under the Earth, as if he were a corpse, for extended periods of time, sometimes up to several months. After the designated time period has elapsed, the priest's followers come and take him out of the ground. After a brief celebration, the priest resumes his or her normal everyday activities.

Eventually, this practice was prohibited because occasionally certain inadequately prepared individuals would die during the long burial periods. Nevertheless, there were also many success stories that were officially registered, witnessed, and studied at great length.



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

According to one Chinese source, the longest historical recording of Suspended Animation was discovered in the 1970s, in the China occupied regions of Tibet. In order to settle a border dispute between India and Tibet, the Chinese army ventured to dismantle a sacred Stupa that currently rested on Indian soil and marked the countries' border. After removing the surrounding rocks and stones, the soldiers entered the sealed stupa and to their amazement they found a guardian who had been in Suspended Animation sealed within the stupa since the time of King Ashoka (304-232 B.C.) of India (Figure 1.23). After the Chinese soldiers broke in, the Stupa guardian began to awaken from his sleeping state. As the guardian began to speak, no one could understand his language, and his ancient cloth and facial appearance was neither that of an Indian, Tibetan, nor Chinese. After going through three translators, one ancient dialect was finally discovered to link the guardian with the ancient country of India. The translator reported to the guards that the guardian demanded to know who these barbarians were (pointing to everyone), and also demanded to know if King Asoka was aware of their distasteful acts of desecration. The soldiers reported the incident to their superiors and were ordered to bring the man to Beijing for further questioning and research. He was later

rescued from the soldiers by supernatural means, and the soldiers returned back to Beijing empty-handed.

SUSPENDED ANIMATION TRAINING

According to ancient Daoist teachings, the magic skill of Suspended Animation is developed through three progressive stages of intense training. Abstaining from Grains, Fasting And Abstaining From Food, and Suspended Animation. These three stages are described as follows:

- **Abstaining from Grains:** The first stage of Suspended Animation training requires the Daoist disciple to abstain from eating meat, and to abstain from eating the “Wugu” (Five Grains, including soybeans, wheat, proso millet, foxtail millet, and rice).

In this first step, the disciple must maintain a vegetarian diet and consume only enough fruits and vegetables in order to maintain his life. This important magical practice greatly reduces the energetic burden on the physical body’s digestive system, and is used to purify the disciple’s internal organs.

This important vegetarian practice is also used to increase the energy body’s need to ingest, absorb, and transform energy. It is employed as an important magical step needed to free the disciple’s Shen (spirit, mind, thoughts, and emotions).

When Abstaining from Grains, the disciple is also taught the esoteric skills of Daoist Sex Magic (i.e., Abstinence Practice, to avoid losing vitality), advanced Qigong skill (i.e., Breath Skill, to avoid losing the energy of the breath), and advanced Shengong skill (needed to focus and direct the mind).

Traditionally, when training the first stage of Suspended Animation practice, the disciple is taught to withdraw from people and find a secluded, dense, wooded area to practice. This wooded area must be full of healthy, vibrant colored plants and trees.

During this first stage of practice, the disciple, must practice Qigong exercises four times a day: Sunrise, Noon, Sunset, and Midnight. These exercises are used to strengthen the dis-

ciples Yuan Qi (Original or Prenatal Energy) and increase the Qi of his internal organs. It is important that the disciple stay at this first stage until his body has become accustomed to this type of living before proceeding to the next stage of training.

- **Fasting and Abstaining from Food:** The second stage of Suspended Animation training requires the Daoist disciple to abstain from eating food. During this important transition time, the disciples abstains from eating all forms of food, living on only one cup of energized water, twice a day (morning and evening).

When practicing the Fasting and Abstaining from Food stage, the disciple will begin to exchange his energy with that of Nature.

During this level of energetic practice, the physical body will become relatively clean, and there will hardly be any trace of urine or stool. Once the disciple has mastered the second stage of Suspended Animation training, his body tissue will resemble the radiant energetic form of a newborn infant. Having transformed its flesh and blood, the bodies tissues will have a rosy glow and a crystalline sheen; the energy will be radiant and bright, and the spirit will be open and awake.

It is important that the disciple stay at this second stage until his body has become accustomed to this type of living before proceeding to the next, final stage of training.

- **Suspended Animation:** The third and final stage of Suspended Animation training requires the Daoist disciple to sit like a stone statue, and maintain complete stillness. His mind remains completely focused on his internal transformational training.

Traditionally, the final stage of Suspended Animation training is practiced deep within the confines of a remote, damp cave. During this final stage of training, the disciple is not allowed to move or drink water. Therefore, the humidity existing within the air of the cave serves as an energetic watering portal used to moisten the disciple’s entire body as

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

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

WALKING THROUGH WALLS

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

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



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

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

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

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

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

SOUL TRAVEL

Soul Travel (also known as Astral Projection) is a common magical practice that has been used in China since ancient times and has always been an important aspect of Daoist sorcery (Figure 1.25). Many secret alchemical texts, such as those taken from the ancient Daoist Yellow Court Canon, refer to the development and feeding of the "Golden Embryo." The "Golden Embryo" refers to the energized spirit body that has been refined and developed through alchemical transformation. This alchemical transformation is accomplished through extensive cultivation and refinement of the body's Prenatal and Postnatal Jing (Essence), Qi (Energy), and Shen (Spirit). Through this magical refinement, the Daoist priest is able to consciously remove his or her spirit body from the physical body for extended periods of time.

Priests who specialize in this type of magical technique can commune with various spirit deities of the Earth or celestial immortals dwelling within the constellations. These priests can also create energetic pathways and transport their spirit bodies to a new destinations within the physical realm.

According to China's History of Records, there is much historic documentation as to the Daoist priest's ability to Soul Travel. One common use of Soul Travel was to locate the lost spirit of a deceased relative or loved one. It was recorded that in his old age, the emperor Xuan Zong of the Tang Dynasty (618-907 A.D.) missed his dead wife Yang Yuhuan very much. He therefore sent Daoist priests to look for her soul in the Heavens, as well as in the Underworld. Through traveling into the spirit realms, the priests were able to locate Yang Yuhuan's Hun (Ethereal Soul) on the Immortal Island of Peng Lai, and retrieve messages for the emperor.

The magical skill of locating the emperor's dead wife Yang Yuhuan was known as "Retrieving the Hun." In order to perform this type of magical skill, the Daoist Ritual Master had to remain in one place while meditating. After forming certain magical Hand Seals, performing magical Star Stepping, and speaking magical incantations, the Ritual Master's Yuan Shen (Original Spirit) left



Figure 1.25. A Daoist priest experiencing Soul Travel

his physical body and traveled about the spirit realm, searching the land of the Immortals for the lost soul.

When performing magical rituals, a Daoist priest would offer petitions to the celestial deities. As the Daoist priest became lost in trance, his or her spirit body would leave the physical body and ascend above the Three Heavens. This magical technique is known as "riding the clouds to the Gate of Heaven." It is here, at the Gate of Heaven, that the Daoist priest would offer petitions to the Three Pure Ones. After reporting to the Jade Emperor as to the reason of his or her visit, the Daoist priest would receive an answer and bring the information back to those concerned. This form of offering petitions is also used in various magical rituals for destroying the effects of black magic.

TELEPORTATION

Teleportation is defined as “the movement of objects or elementary particles from one place to another, more or less instantaneously, without traveling through space.” In Daoist sorcery, this magical phenomenon occurs when a priest dematerializes from one location, and then rematerializes into another area. In ancient China, there are many historical accounts of Daoist priests performing the magical skill of Teleportation (Figure 1.26). One of the many examples of magical Teleportation performed by ancient Daoist Priests is described as follows: In ancient China, the court sorcerer of the King of Wu was a powerful Daoist priest by the name of Kiai Siang. Once, while demonstrating his magical powers for the king, Master Kiai had servants dig a small pit, and fill it with water. Then, in front of everyone, Master Kiai placed inside the small pit a fishing pole and immediately hooked and landed a large sea fish.

While the fish was being prepared in the kitchen for the king’s table, the king complained that he had no ginger from Szechuan to eat with the fish. Immediately Master Kiai wrote a magical talisman, placed it inside a green bamboo reed, handed it to one of the king’s servants. He then told the servant to close his eyes and ride the bamboo reed to Szechuan Province, buy ginger at the market, then close his eyes and ride the bamboo reed back to the court. The servant took the bamboo reed in hand and within seconds, was teleported into the main market in Szechuan Province. An envoy from the Wu Kingdom recognized the servant at the market and gave him a letter to carry back to his family. The servant took the letter and the ginger in hand, closed his eyes, and was immediately teleported back to the Wu Kingdom. He arrived at the kitchen just before the fish was ready to eat.

According to ancient Daoist teachings, Teleportation is divided into two categories, True Teleportation, and Assistance-Based Teleportation. Both of these magical skills are described as follows:

- **Teleportation:** In performing the magical skill of True Teleportation, it is said that after many



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

years of meditation and training, a priest’s physical matter can eventually be transformed into energy and then transported as vibrating light particles to a new location. This magical skill is initiated through three progressive stages:

First: The priest projects his or her spirit body to the desired location.

Second: The priest then transfers massive amounts of ectoplasm from his or her physical body into the projected spirit body, thereby beginning the process of materialization at the new location.

Third: Finally, the priest transfers the material matrix of his or her physical body into the transferred spirit body (now filled with dense ectoplasm) and teleports to the new location.

A few years ago, a priest who lived in San Pablo, Brazil, called Carmine Mirabelli, performed a teletransportation as an investigative experiment. A group of students asked him to sit in an armchair and they tied him to the chair. He was then told to transport from one room to the other. After a certain time, they opened the door to the room and Mirabelli had disappeared. All of them started to look all over the house for him. He was found in the basement, tied to the chair in the same way they had left him. So, there was a translocation of the person (and the armchair) from one environment to the other. There have been

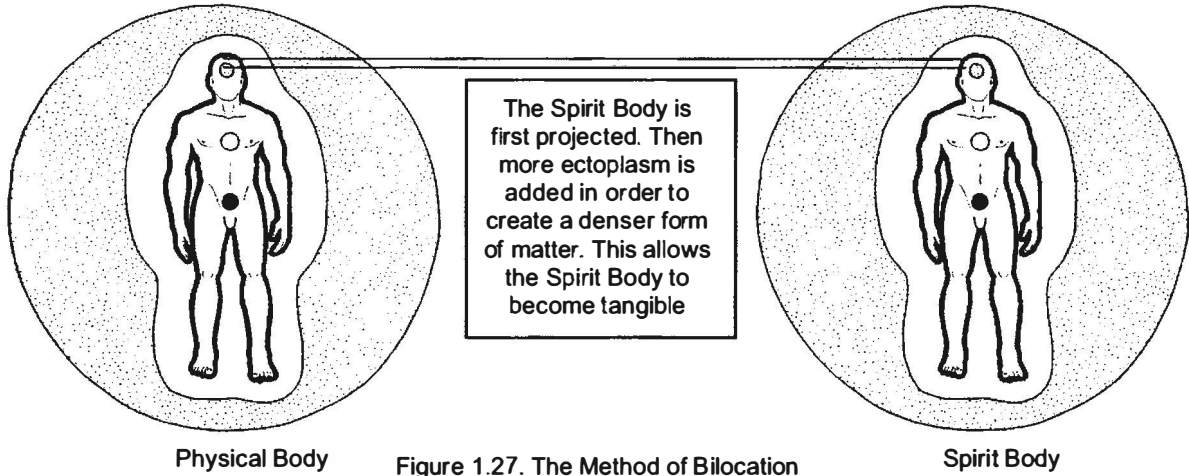


Figure 1.27. The Method of Bilocation

many cases recorded of individuals who have ended up in another place within a matter of seconds, with no idea on how they got there.

- **Assistance-Based Teleportation:** In Daoist Magic, Assistance-Based Teleportation is accomplished through invoking the magical powers of the Celestial Martial Generals (Thunder Gods), or various other powerful celestial deities. In this type of magical skill, it is the summoned spirit entity's power that provides the priest with a means of transportation.

BILOCATION

This is the magical skill in which a priest can choose to occupy two places at the same time. In ancient times, priests who were able to perform Bilocations were often considered to be immortals or saints, especially if they had also performed any type of healing miracle.

In ancient China, Zhuan He (also known as Xiling Zidou) was a female Daoist who has mastered this type of extraordinary magical power. It is said that she transmitted this supernatural ability to certain of her disciples. The magical ability of projecting multiple appearances was also attributed to the first Celestial Master Zhang Daoling.

In Bilocation, the spirit body is projected to a second location. It then materializes, becomes dense, and can interact with the physical world

and be seen by others. The magical phenomenon that happens during Bilocation occurs due to the spirit body's ability to be trained to consciously exit the physical body.

According to modern alchemists, the phenomenon of Bilocation is initiated by the projection of ectoplasm. The more ectoplasm that a priest projects, the more dense and strong the energetic form becomes. Eventually, the projected form becomes viewed as tangible matter. As the physical body projects the spirit body, the consciousness can willfully increase its projection of ectoplasm, causing the physical body to become tangible, hence the effect of Bilocation (Figure 1.27).

In order to perform the magical skill of Bilocation, it is essential for the priest to have cultivated enough Qi and Shen to sustain two life-forces (i.e., the life-force of the priest and the life-force of the projected tangible spirit body). This type of magical power is normally only obtained through practicing various advanced forms of Qi and Shen cultivation exercises and meditations.

One of my teachers once informed me that he had a student who could physically Bilocate. However, because this skill requires the use of incredible amounts of projected Qi and Shen in order to materialize, whenever the student would Bilocate, she would still be in a state of unconscious meditation. This frustrated my teacher to no end, because he felt that her level of magical skill was still unrefined, and not up to her true po-

tential. My teacher felt that although she had truly expressed a high level of Shengong skill to be able to physically Bilocate, it was indeed worthless to materialize "asleep" simultaneously in two places. My teacher then informed me that he has hope, that as she continues to refine her magical skills, she will one day be able to consciously Bilocate, and truly be functional in two places at once.

SHAPE-SHIFTING MAGIC

The term "Shape-Shifting" encompasses a wide variety of Magical Transformation Skills and techniques practiced throughout ancient China. This type of magic was originally used by Daoist priests in order to disguise themselves. In ancient times, it was commonly used by priests for either playing tricks on unsuspecting individuals or hiding from certain individuals.

SHAPE-SHIFTING AND ECTOPLASM

I trained with many priests and mystics of esoteric magic who introduced me to numerous methods of projecting ectoplasm in order to accomplish the magical transformation skill of Shape-Shifting. One priest led myself and a group of his students through a meditation to purify the room, absorb energy to strengthen our energetic fields, and then increase the vibrational states of our bodies.

Then, in order to increase our clairvoyance skills, he had us emit Qi out into the room through our Upper Dantian (Third Eye area). After about 20-25 minutes of standing meditation, he told us to sit down, open our eyes, and look at his Third Eye. Immediately there was a shift in the room, and massive amounts of Qi were suddenly being released from his body. I remember that my eyes began to burn, and I found it hard not to blink because of the powerful waves of Qi pulsing from his energy field. The lights were very low but we could see the energetic outline of his form sitting in a chair in front of us.

Suddenly, the aura surrounding the outline of his upper torso began to shine brightly and extend several inches away from his tissues. The vibrant, illuminating color being emitted from his body was a kind of "dayglow" grayish-white. As we

continued to observe his face, he began to morph and change shape and form. Sometimes he would increase his size, becoming three times as large, other times he would become very very skinny. During each transformation, I also observed different clothes and hair styles with each new face.

Between each transformation, his face and entire image would turn completely black, followed by the immediate manifestation of a different person, size, and shape. This Shape-Shifting event went on for several minutes. I could actually see the shadows of spirit entities standing to the right (i.e., his left side) of his body, waiting in line for their chance to enter and transform his physical and energetic form.

Later, the priest explained that he had used "Sympathetic Assimilation" (i.e., the skill of combining energetic fields) in order to modify his energetic field and transform his shape into the various images. He said that in order to perform this type of Shape-Shifting, you must first relax your body and connect your energetic field to the environmental energetic field. The combined collection and compression of the group consciousness allows the energetic matrix to be created that is needed for this type of Shape-Shifting to occur. After the demonstration, he explained to me in private that the energetic thought forms of individuals who have died are everywhere, and that these particular individuals were some of our relatives.

In order to practice the Lower Level of Shape-Shifting, it is important to be able to first absorb the environmental Qi (this includes absorbing the energy of those individuals who are watching you). Next, the priest must be able to draw all of the Ling Shen (magical energy) contained within the surrounding people, places, and things into his or her center core. The absorption of this magical light will cause the priest's external form and appearance to become completely black energetically. This then enables the priest to change features and reconstruct the energetic visual hologram.

At this point, the priest uses strong intention to focus onto the specific image that he or she wishes to manifest. The projected thought image is then released into the environment. This projected

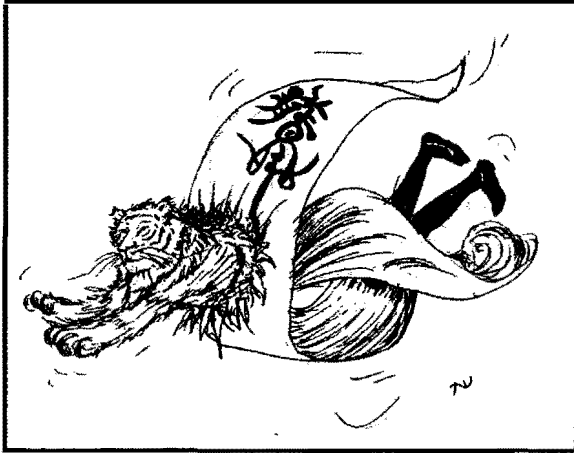


Figure 1.28. A Daoist priest using the magical skill of Shape-Shifting

image will then cause all onlookers to observe the specific shape, form, and dimension that the priest wished to energetically project. It is important to note that, this type of Shape-Shifting is actually a form of Illusionary Magic, and can also be modified and used as a supplementary application for learning the magical skill of becoming invisible.

After performing this type of Shape-Shifting, it is important that the priest ends the practice with a purging and regulating meditation in order to disconnect his or her energy from the "auric coupling" that occurs during this method of Shape-Shifting magic.

METHODS OF SHAPE-SHIFTING

There are numerous methods used in order to accomplish the magical transformation of Shape-Shifting. Each method will vary according to the specific function and goal of the magical transformation. The following are but a few examples of this ancient magical skill.

Shape-Shifting With Talismans

One popular ancient method of Shape-Shifting required the used of a magical talisman. Daoist Abbot Zheng once said, "By going into a bamboo garden with the "Land of the Heavenly Pivot" talisman in your hands, you will be able to build a River Dragon Stone House or hide in the shade of the clouds. This magical talisman will also allow you to turn yourself into a little kid or



Figure 1.29. A Daoist priest using the magical skill of Shape-Shifting through the assistance of a Celestial Immortal

an old man, a bird, an animal, a blade of grass, a tree, or a head of livestock (Figure 1.28). You can transform yourself into a tree if you are near a tree, transform yourself into fire if you are close to fire, and even transform yourself into water if you near the water. This is the magical skill of transforming one's shape or changing one's appearance."

Assistant Based Shape-Shifting

As in all magical skills, there are also several versions of "Assistant-Based Shape-Shifting," wherein certain deities (e.g., General Ji Sha, the Jia Yin Spirit General) are summoned to assist the priest in the desired type of physical metamorphoses (Figure 1.29).

Lower Level Shape-Shifting

In order to master Shape-Shifting, the ancient Daoists would begin their training with "Lower Level" Shape-Shifting techniques (i.e., the simple transformation of facial features), and progress to the more advanced "upper level" Shape-Shifting techniques (i.e., the metamorphosis of the body, its shape, and its features). In the most advanced levels of Shape-Shifting, the powerful talismans used to perform this magical skill are no longer needed, as the priest now becomes a "living talisman" embodying this esoteric magical skill.

In order to perform Lower Level Shape-Shifting, it was important for the Daoist priest to be able to absorb and utilize the environmental Qi.

This magical skill also refers to the priest's ability to absorb and use the energy of all the individuals in the surrounding area.

In Lower Level Shape-Shifting, the priest absorbs all of the surrounding magical energy and light (Ling Shen) into his or her center core, causing his or her external appearance to become completely overshadowed in a black energetic veil. This energetic veil enables the priest to change his or her features at will, reconstructing and energetically projecting a new image in the form of a visual hologram. By focusing intention onto the specific image that the priest wished to manifest, the onlookers were deceived into believing that the projected image, shape, and form was real. This type of energetic projection is a modified variation of one of the esoteric techniques used for becoming invisible. After performing this first level of Shape-Shifting, it was important to end this type of magical practice with a regulating meditation. The regulation meditation helped the priest to disconnect from the energetic bonding (or "auric coupling") that occurs during the beginning stages of Shape-Shifting.

The condition known as "auric coupling" occurs when the priest's energy fuses with the energy of the people he or she is trying to influence. During auric coupling, the priest is able to project his or her thoughts and images onto everyone within the surrounding area.

Shape-Shifting and Animal Transformation

One popular method used by priests in Shape-Shifting rituals is the art of Animal Transformation. There are several common types of animal transformations used in the art of Animal Shape-Shifting, depending on the priest's specific needs. For example, Shape-Shifting into Warrior Animals is sometimes used for acquiring supernatural powers for survival, and relates to the energy provided from individual's Po (corporeal soul); Shape-Shifting into Celestial Animals is sometimes used for acquiring supernatural powers for intuition and healing, and relates to the energy provided from individual's Hun (ethereal soul).

What is important about the Shape-Shifting is not necessarily the animal, but the transformation process through which the priest transforms

into his or her magical state. Some priests will use talismans, animal skins or feathers, drugs, or magical images in order to assist them in the Shape-Shifting process.

Traditionally, priests will divide their body parts into 16, 24, or 36 segments for the process of magical transformation. The body is then energetically transformed in sequential order, until complete energetic metamorphosis occurs. One example of a 36 segment transformation process is as follows:

- Top of the Head
- Back of the Head
- Forehead
- Eyes
- Ears
- Temples
- Nose
- Mouth
- Throat and Neck
- Trapezius
- Upper Arms
- Elbows
- Forearms
- Wrists
- Hands
- Palms
- Fingertips
- Heart and Center of the Chest
- Lungs
- Solar Plexus
- Spleen, Stomach, Liver, and Gall Bladder
- Kidneys
- Upper Abdomen
- Navel
- Lower Abdomen
- Sacrum and Spine
- Hip Joints and Pelvis
- Genitals and Perineum
- Thighs
- Knees
- Calves
- Ankles
- Feet
- Toes
- Arches
- Skin and Aura

In this type of Animal Shape-Shifting, the priest begins by consciously feeling all of his or her tissues, and then dividing the sensations into Yin (cold, heavy, bottom, etc.) and Yang (hot, light, top, etc.) perceptions. After establishing a strong connection to both Yin and Yang sensations, the priest then experiences all Yin and Yang sensations simultaneously. As the priest's mind becomes purposely directed on simultaneously feeling the opposite sensations of the energetic polarities (known in ancient Daoist sorcery as "Splitting the Yin and Yang"), the body immediately fills with vibration. The splitting of the mind's attention on both Yin and Yang sensations frees the Yuan Shen (Original Spirit) from the individual's Taiji Pole, and allows it to feel and experience the subtle vibrations of the body's internal resonance without distraction. Once the priest can consciously move into this experience of vibration at will, the priest then begins to focus on his or her Animal Totem.

- **Transforming Into A Resourceful Animal Totem:** In Daoist sorcery, Animal Totems are used to represent the instinctual, primitive, physical, and sexual cravings and impulses that reside within the disciple's unconscious mind. They correspond to the "animal nature" of the priest's Po and symbolize the various stages and archetypal forces that influence his or her psychic growth and development (manifesting through dreams, visions, and spiritual summoning).

The energetic nature of an animal icon is a direct manifestation of that creature's natural behavioral pattern and instinct. Therefore, animals that have Yin energetic patterns (i.e., quiet, stealthy, docile, etc.) manifest and radiate those energetic qualities; animals that have Yang energetic patterns (i.e. active, ostentatious, aggressive, etc.) manifest and radiate those energetic qualities. The specific Element associated with each animal is based on each animal's energetic characteristics and natural habits. For example, Earth Animals emerge from caves and under the soil, Water Animals emerge from the ocean, pools, rivers, etc.

When choosing a specific Animal Totem, the energy and symbol of the chosen animal should vibrate in tandem with the priest's innermost needs. It is important that the priest spiritually connect with his or her higher guardian energies in order to determine the animal best suited to the priest's magical transformational process. The more experienced the priest becomes with the animal's specific magical traits and powers, the more focused and effective his or her transformation will become. Once a priest has chosen an Animal Totem (or the animal has chosen him or her), the personalities of the mystic and the animal begin to merge, and certain attributes and powers will begin to manifest.

Once the priest has transformed into his or her Totem Animal, the last thing that he or she does is again sense the head of the animal in the space of the priest's own head. The priest gets a sense of where the animal's eyes, ears, nose, and mouth are located and then fuses them with his or her own sense perceptions. Once the priest feels him or herself surrounded and enveloped by the Totem Animal, he or she completes the transformation by performing the "opening the eyes" ritual. The "opening the eyes" as the Animal Totem is the last part of the Shape-Shifting ritual, and it is used to awaken, empower, and activate the invoked animal's magical powers.

- **Transforming Into An Un-Resourceful Animal Totem:** After the power Animal Totem has been chosen, the priest then chooses the image and form of an animal that represents an un-resourceful energetic manifestation. The un-resourceful animal is chosen by concentrating on a low time in the priest's life when things were going wrong, and he or she felt a period of dis-empowerment. Helpless states such as this are associated with the lowest aspects of the priest's Po (Corporeal Soul), and they energetically attract the Gui (ghosts and demons) of the lower spirit realms. The invoked un-resourceful energetic manifestation is used

to represent this lower state. The image of the un-resourceful energetic manifestation should be similar in form to that of an unproductive and weak animal, or even to the energetic image of a slug or snail.

After Shape-Shifting into the image of the un-resourceful animal, the priest then Shape-Shifts back into the exact image and form of his or her powerful Animal Totem. The priest continues to Shape-Shift back and forth, from un-resourceful animal to resourceful Animal Totem observing the energetic pattern that occurs during the Shape-Shifting process.

While performing this magical skill, it is important that the priest place his or her attention onto the sequential patterns of the Shape-Shifting transformation. During this sequential transformation, the priest notices how and in what sequence the hands, arms, chest head, feet, legs, and genitals energetically transform. As the priest's mind becomes accustomed to the conscious Shape-Shifting process, an alchemical transformation occurs, allowing the mystic to manifest a powerful energetic image and form.

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

After the priest has mastered the sequential pattern of Shape-Shifting into his or her powerful resourceful Animal Totem, the priest must then train to be able to consciously perform this magical skill in his or her dream state. After the priest can consciously perform the Shape-Shifting in the dream state, he or she should work to accomplish this magical task during the "waking dream" state.

The above mentioned magical protocol is practiced in order to ensure that the priest does not unconsciously Shape-Shift in an un-resourceful animal (energetically moving from Totem Animal to unresourceful ani-

mal). If this happens, the priest will end up energetically Shape-Shifting into the lower realm of his or her Po. This type of lower energetic transformation will naturally attract Gui (ghosts and demons) and other lower forms of spirit entities. It can even attract some form of animal spirit, resulting in the priest becoming possessed by a lower form of spirit entity. Additionally, Animal Shape-Shifting should only be performed within the safety of a constructed magical circle.

Shape-Shifting and Deity Magic

Another popular method used by priests in Shape-Shifting rituals is the art of Deity Transformation. In order to perform Deity Shape-Shifting, the priest normally divides his or her body parts into the previously mentioned 36 transformational segments. The body is then energetically transformed in a sequential order, until complete energetic metamorphosis occurs. The transformational pattern of the 36 segments is extremely important, as it maps out the exact pattern that the priest will follow.

Because each deity resonates with a specific vibrational formula, in the deity transformation method of Shape-Shifting magic, specific spells and incantations are used in order to activate certain seed syllables and magical symbols inside the priest's body. This type of vibrational resonance is needed in order to attract the deity. The use of magical sound transforms the priest's physical body into an energetic field suitable for the deity to inhabit. In this magical ritual, the priest fills his or her tissues with the resonant sounds and energetic patterns of the invoked deity and then uses the incantation or mantra to make a formal request to the actual deity to come into the priest's body. This magical technique is sometimes used in order to summon and communicate with a celestial deity (Figure 1.30).

The celestial deities themselves are actually acting as a magical bridge between the outer-verse (physical realm) and the inner-verse (mind), as well as between the beyond-verse and the universe. The deities operate from beyond-verse

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

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

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

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

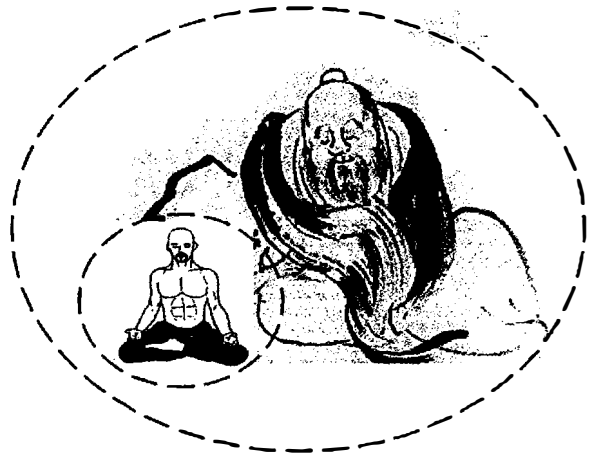


Figure 1.30. A Daoist priest using the magical skill of Shape-Shifting with Deity Magic

Next, the priest feels the deity’s presence surrounding and enveloping his or her three bodies (physical, energetic, and spiritual). Only then does the priest open his or her eyes as the deity. This “opening the eyes” is the last part of the Shape-Shifting ritual, and is used to invoke the deity’s magical powers. Additionally, it is important to note that Shape-Shifting and Deity Magic should only be performed within the safety of a constructed magical circle.

THE MAGICAL TRANSFORMATION OF EXTERNAL THINGS

When practicing the art of the “Magical Transformation of External Things,” the ancient Daoists perfected techniques such as Defense Magic, Weather Magic, Divination Magic, Materialization, Telekinesis, Contracting of the Land, Transition Magic, Constructing a River by Drawing a Line on the Ground, Wrapping-Up The Heavens, Sex Magic, Healing Magic, and Corpse Magic. Some of these magical techniques and esoteric training can only be found in the ancient Daoist text *Legends of the Immortals*. Other techniques are recorded in certain ancient Daoist scriptures, but are secretly hidden in code. Still other magical techniques have never been written down, and have only been passed down orally from master to disciple.

DEFENSE MAGIC

This type of Transformational Magic focuses on esoteric techniques used for defense. In Defense Magic, the priest transforms certain items, energies, and areas in order to create magical walls, shields, and other things used to protect the priest against black magic and psychic attacks (Figure 1.31). As an art of Magical Transformation, Defensive Magic focuses on techniques used to enchant weapons, armor, shields, pendants, talismans, minerals, herbal formulas, and a variety of other magical “tools.”

It is important to note that “Conjuring Spirits” and “Removing Malevolent Spirits” is also an important part of Daoist Defense Magic (Figure 1.32). In ancient China, Daoist priests believed that spirit beings could be summoned, controlled, and dispatched in order to carry out specific tasks. For example, one magical technique enables the priest to capture a spirit entity and “attach” it to a specific area (and retain it as a guardian) or imprison it within a special weapon (as the weapon’s fighting spirit). Such magical weapons are often called by the spirit’s name and are energetically activated through the use of a secret symbol, incantation, or Hand Seal.



Figure 1.31. A Daoist priest using the magical skill of Defense Magic

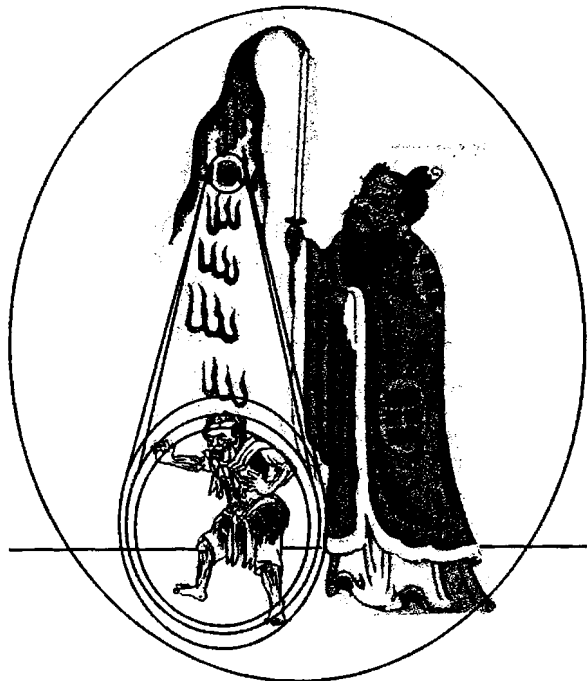


Figure 1.32. A Daoist priest capturing a malevolent spirit entity

Certain magical rituals used in Defense Magic will sometimes require the priest to provide some form of sacrificial offering (i.e., incense, an animal, etc.) when inviting a certain type of deity or celestial immortal into the physical realm. Once the

spirit entity materializes, the priest can then ask it for special favors (i.e., ask that it temporarily stay in the mortal realm to perform some type of service, act as an informer, guardian, enforcer, etc.).

Because malevolent spirits and priests of black magic could be “hired” and used as weapons to cause harm to any individual, Daoist priests were sometimes employed as guardians by upper class families. These priests were required to use their magical skills of Defense Magic for protecting the familie’s health and businesses, as well as all of the investments of these various households. In such cases, a Daoist priest was hired in order to cast certain spells and to make magical talismans that could ward off evil, ensure long life, end a supernaturally created illness, end a spouse’s extramarital affair, or even to keep money or a business from being magically stolen.

In many of the ancient magical rituals used in Defense Magic, talismans, incantations, blood wine, grass or paper dolls, formed clay figures, rice figures, pieces of hair, nails, or the victim’s undergarments were needed in order to make the hex functional. In order to combat these destructive spiritual forces and remove the powerful curses and hexes initiated from “contracted” spirit entities, the Daoist priest was sometimes required to use magical implements such as “Demon Screamer,” “Holy Water,” fire, incense smoke, and “Bagua Mirrors.”

Additionally, sometimes after a malevolent spirit had been bound, it was then transported away from the person, place or thing and contained within a cave. The cave was then sealed and a “talisman of containment” was written and placed at the entrance of the cave.

TRANSMUTATION MAGIC

One advanced form of Defense Magic used in ancient China was Transmutation Magic. This type of magic included changing or altering the form, appearance or nature of a person, place, or thing. One example of Transmutation Magic is the magical skill of “Creating Bean Men and Paper Horses” (known in ancient China as *Dou Ren Zhi Ma*). This popular form of Transformation Magic was used by many Daoist priests to avert



Figure 1.33. A Daoist priest using Transmutation Magic in to Create Bean Men and Paper Horses

hostile situations. It required the priest to have previously mastered the skill of Illusionary Magic in order to manifest this type of magical skill. In Creating Bean Men and Paper Horses, the priest would scattered beans on to the Earth and cause them to magically transform into human warriors who would fight to protect the priest. Additionally, when the priest scattered paper horses in the same manner, the paper horses would transform into real ones (Figure 1.33).

A priest who has mastered this type of magical skill was also able to transform simple items (i.e., paper dolls, chopsticks, a tree branch, hair, etc.) into the image of human warriors or into any type of person that he or she wished. In the Ming Dynasty (1368-1644 A.D.), a Daoist priest from the Guangdong province named Li practiced Prenatal Divination, and was skilled in the magical art of Transmutation Magic. It was said the Daoist priest could “enliven paper cutouts of men and horses, and of double-edged swords that could decapitate men.” He also mastered a magical technique that could restore the dead to life. According to the *Dictionary of Ming Biography*, because of his profound magical accomplishments, Priest Li was eventually recruited into a rebel band, led by the White Lotus sect.

It is written that in ancient China, the Governor of Jung-Cheu, Wen Sze-lu loved to “play magic.” He would cut out paper fishes with scis-

sors, and then throw them into a dish of water; whereupon, they immediately became alive and would begin to swim about. Daoist Master Hwang Wan-hu (who studied the secret magic of “The Seven Metamorphoses of the White Tiger”) would then throw a magical charm into the dish of water. The magic talisman would immediately change and transform into an otter and eat the fish.

In the Daoist ancient text known as the *Tai-shang Tongxuan Lingyin Jing* (“The Book of Efficacious Seals for Penetrating Mystery”), Daoist Master Zhuge Liang explains how to communicate with the celestial powers and also how to put demons to work. It states, “If for example, one wishes to order the demons to rob a person, he or she must first offer a sacrifice to them. By using the Talisman for Summoning Demons, the priest could force the demon soldiers to go forth and take revenge on an enemy. Or the priest could change red beans into soldiers by speaking a special incantation over the beans, after first wiping them with a mixture of sheep’s blood, cow bile, and mud.”

According to the *Dictionary of Ming Biography*, a Hubei Daoist scholar named Wu publicly ridiculed the magical powers of a highly respected local priest named Zhang Qishen, who was believed to be able to steal men’s souls. Expecting Priest Zhang’s revenge, Scholar Wu armed himself with a copy of the ancient manual of magical divination *The Classic of Changes (Yijing)*, and sat up that night waiting. In the middle of the night, an armed demon suddenly burst into the room and attacked Scholar Wu. However, when Scholar Wu struck the demon with his copy of the *Yijing*, it immediately collapsed and fell to the ground. At that moment, Scholar Wu observed that the demon had transformed into nothing more than a paper cutout, which he immediately picked up and inserted between the pages of his *Yijing* book. Next, two dark-faced goblins rushed in and were immediately disposed of in the same manner as the demon. Several hours later, a tearful woman appeared at the front door of Scholar Wu’s house. She claimed to be the wife of Priest Zhang, and begged Scholar Wu to release her husband and two sons, whose souls had entered into the paper mannikins. According to the wife,

all that remained of her husband and two sons were three lifeless corpses. The priest’s wife would not leave, but stayed all night, wailing until the next morning. Scholar Wu scolded her harshly, stating that she and her family had created much damage for the town people and deserved their fate. However, out of pity, Scholar Wu eventually gave her back one of the paper manikins. The next morning, Scholar Wu learned that Priest Zhang and his eldest son had died, leaving only the youngest son alive.

There are also ancient records in China about the “Skill of Straw and Beans” used by Daoist priests in Defensive Magic. This phenomenon is similar to the Transmutation Magic mentioned above. The key factor in practicing this type of magic is the application of the incantation used to create the transformation. Traditionally, this type of Magical Transformation Skill is performed as follows:

- The priest first sets up an altar with an incense burner, some clean water, and twelve liters of beans.
- The priest then places one bunch of clean straw in the center of the Magic Circle.
- With his hair hanging unbound, over his shoulders, the priest then recites the magical incantations needed to activate the beans and straw.
- By using the secret “Talisman for Invoking Souls” during the magical “activation” part of the ritual, the priest is then able to make the bean men come to life.

ASSISTANCE BASED MAGIC USED FOR CREATING “TRANSMUTATION MAGIC”

Since ancient times, Daoist priests have secretly invoked one or several of the Six Jia Spirit Generals, in order to utilize their supernatural powers to alter and change energy and matter. One famous Jia Spirit General noted for his ability to bestow upon the Daoist priest the magical powers of Transmutation Magic is the Jia-Chen spirit. In ancient China, his name was “Tong Yuan,” his style name is “Gun Chang,” and his official title is “General Dang Di” (Figure 1.34).



Figure 1.34. General Dang Di

General Dang Di's is 12 feet tall, hideous, repulsive, ugly, and frightful. He has a crab-face (like a Vajra Spirit), and wears a three-peaked crown on his head, with golden armor covering his body. All of his apparel is made of scaly armor. In his right hand, he carries a magical halberd, that shoots out rays of light. He comes into battle standing on top of a black dragon and floating on a turbulent mist.

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

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

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



Figure 1.35. The Jia-Chen Day Magical Talisman

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

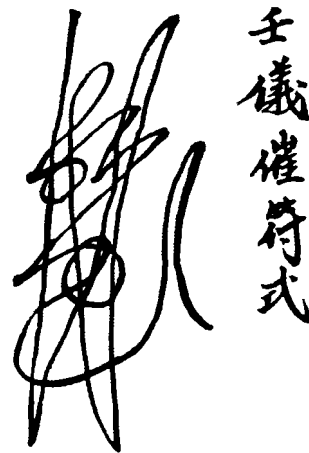


Figure 1.36. The Jia-Chen Appearing Talisman (used for making General Dang Di appear)

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

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

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

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

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

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

In order to invoke General Dang Di, the priest must place special offerings on the altar, on a Ding-Mao day, at the hour of Mao (Sunrise, 6:00 a.m.). On this special day, the spirit of Jia-Chen is summoned via magic talisman (Figure 1.35), and his assistance is beseeched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Chen Appearing Talisman (Figure 1.36), while simultaneously forming the Jia Chen Hand Seal with his left hand (Figure 1.37). The magical incantation used to summon General Dang Di and his powerful army is "Po-Lie!"

HEALING MAGIC

Daoist priests have long been known for their powerful healing magic. Magical herbs, elixirs, stones, talismans, and amulets were all created by ancient Daoist priests and given to the sick for healing and the prevention of disease (Figure 1.38). The magical skills developed in ancient Daoist sorcery



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

and Daoist alchemy form the foundational roots of modern Traditional Chinese Medicine.

As a healing art, Chinese energetic medicine developed in China over a span of thousands of years. In ancient China, energetic medicine and all forms of healing were the exclusive domain of the tribal shamans and priests. It is said that the Zheng Yi 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 healers and priests were eventually given the name of "Wu" (magician or wizard) and were believed to have eventually taught the Yellow Emperor (Figure 1.39).

According to tradition, the origination of Daoist Magic, esoteric energetic healing practices such as acupuncture, herbal medicine, and massage have always been linked to Huang Di (the Yellow Emperor). The Yellow Emperor ruled over a confederation of tribal clans in northern China from approximately 2696-2598 B.C. The Yellow Emperor is said to have practiced Qigong breathing exercises and meditations, internal alchemy, herbology,



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

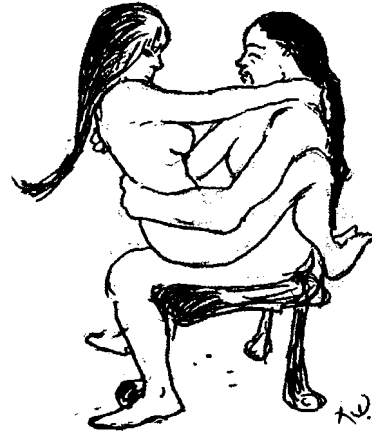


Figure 1.41. The Dual Cultivation Method
used in Daoist Sex Magic



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

and sexual alchemy, and lived to the age of 111 years old. Huang Di's discourses on health and longevity with his chief medical advisors Qi Bo and Lei Gong were eventually compiled and recorded in twelve scrolls during the Warring States period. This work is known as the *Huangdi Neijing* (*Yellow Emperor's Canon of Internal Medicine*) (Figure 1.40).

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

SEX MAGIC

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

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

MATERIALIZATION

This is a well known magical phenomenon in which a priest materializes objects that were previously “nonexistent.” There were many recorded cases studied on the topic of Materialization in ancient China. As a magical skill, Materialization is based on three categories of esoteric practice, True Materialization, Assistance-Based Materialization, and Materialization Based on Illusionary Magic, described as follows (Figure 1.42):

- **Materialization:** This magical skill requires years of training in order to develop a strong psychic ability and powerful Qi and Shen emission. In order to be able to perform this type of magical manifestation, the priest must have strong control over his or her ability to emit ectoplasm. Ectoplasm lies in-between the level of subtle energetic substances and the physical matrixes of matter. Ectoplasm is much denser than Qi, looks like a whitish substance, is hard to control, and is commonly released from the body. It can either be molded by spirit entities to assume phantom shapes, or projected by a priest or spirit entity in order to Bilocate (appear in two places at once), Teleport (dematerialize from a certain place and immediately Materialize in another), or Materialize objects.

It is vary rare to find individuals who naturally possess a great deal of ectoplasm and who also have the control to generate it at will. Normally, individuals who possess a great abundance of ectoplasm are unaware of this magical gift, and many times suffer from unexplainable phenomena that consistently occur within their lives (i.e., hearing random noises, things breaking without reason, objects suddenly falling, etc.).

- **Assistance-Based Materialization:** The magical skill of Materialization can also be initiated with the help of a powerful spirit entity. This type of assistance-based Materialization requires the priest to summon a spirit entity and enter into a contract for specific powers or services such as the spontaneous materialization of certain items (i.e., money, gold, jewels, etc.).

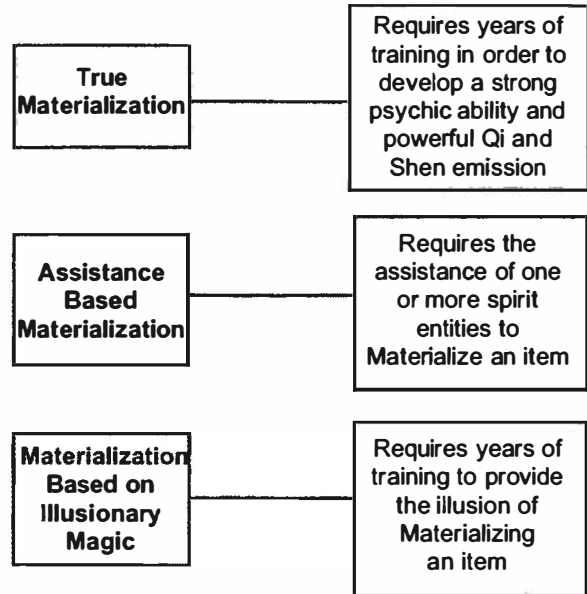


Figure 1.42. The Three Methods of Materialization

- **Materialization Based on Illusionary Magic:** This form of Materialization is actually a subcategory of Illusionary Magic. It requires the priest to first create an energetic field that acts as a visual barrier, causing an item to appear invisible. By projecting and imprinting his or her Ling Qi and Ling Shen into the energetic field of a specific environment, a powerful energetic matrix can be created and used to alter an individual’s sensory perception. Then, when any individual ventures into that imprinted environment, the energetic field automatically becomes activated, and the individual’s subconscious mind is suddenly at the effect of the priest’s projected Qi and Shen. The priest can then use this projected energetic field in order to create the illusion that a person, place, or thing is invisible.

Then, all the priest needs to do is to move the item out of its contained energetic barrier, and suddenly it “appears” to have Materialized out of nowhere. In reality, this type of deception based Materialization has been used by priests for centuries to mislead the public.

TELEKINESIS

Telekinesis is a magical phenomenon in which a priest is able to move objects or transform the structure of physical things without touching them, using only the strength of the objects' innate energies. Diverse laboratory experiments, primarily in Russia, have been performed in order to verify this ability, which is now accepted as a scientific phenomenon.

There were two methods for practicing Telekinesis known in ancient China. One method is known as "True Telekinesis," the other method is "Assistance Based Telekinesis," described as follows (Figure 1.43):

- **Telekinesis:** This magical skill requires years of training in order to develop a strong psychic ability and powerful Qi and Shen emission. Under certain conditions, an individual who has developed a powerful energetic reserve can extend a portion of their spirit and energy body a considerable distance from their physical body and produce the effect of Telekinesis. What occurs in this magical technique is that the spirit arm and energetic arm of the individual displaying the skill of Telekinesis stretches outward from his or her body and envelops an item (i.e., a bottle). Once contact with the three fields of the bottle has been made (i.e., the bottle's physical, energetic, and spiritual form), the priest will begin to pulse the energy through the extended arm and move the bottle.

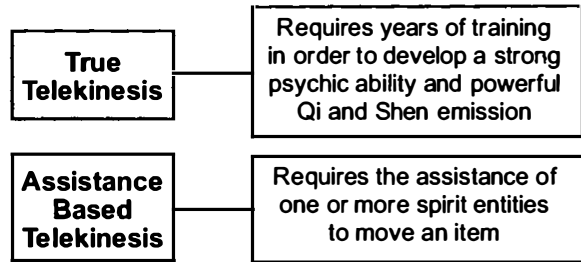


Figure 1.43. The Two Methods of Telekinesis

Normally, in the beginning of training, as the priest's arm begins to extend, its energetic form starts to diminish in size as it extends further away from the priest's body. This energetic phenomena is similar to that of a rubber band shrinking in diameter as it stretches in length. Through constant training however, the priest's spirit body and energy body can eventually connect with and completely envelop the item's spirit and energetic matrix. When the energetic arm finally comes into contact with the physical object in full power, a sudden flow of Qi is emitted from the priest's center core, which connects to the object. At this point, the priest is then able to produce the physical effect of movement.

- **Assistance Based Telekinesis:** This magical skill requires the assistance of one or more spirit entities to move an item, and is generally developed by priests who have secured the services of specific powerful spirit entities (i.e., Nature Spirits, Elemental Spirits, Celestial Spirits, or Demonic Beings).

CONTRACTING THE LAND

A priest who is able to perform the magical skill of Contracting the Land (Suo Di Mai) can instantly travel from one place to another. For example, when staring at a mountain top, a priest who has mastered the magical skill of Contracting the Land is said to be able to will himself to instantly be standing on that mountain top, even if it is located in the distant horizon (Figure 1.44). With mastery of this type of magical power, the priest may come and go effortlessly. According to the ancient Daoist text, *Cultivators of Immortality*, the magical skill of Contracting the Land is described as follows:

“The magical skill of Contracting the Land causes the land to be extended or contracted at will. If one learns this magical skill, he can move faster than a bird soaring over a long distance of land, coming and going as he pleases. It is said that Fei Changfang of the Eastern Han dynasty (25-220 A.D.) received this magical skill from Master Hu, who could contract a distance of thousands of miles into a couple of inches. According to some ancient Daoist books, if one learned the “Yu Steps of the Earth Pivot” and visualized the Twenty-Four Earth Pivot Spirits, he could expand a plot of land measuring one square inch, into a large territory of ten thousand square miles, or vice-versa.”

The method of Contracting the Land was also recorded in the ancient Daoist book, *The Book of the Flowing Drops of the Golden Lock*. This ancient text includes the appropriate Spiritual Register, Magical Talisman, Hand Seals, and required Pacing of the Big Dipper pattern needed in order to effectively perform the magical skill of Contracting the Land.

In ancient times, it was also written that Daoist Master Jie Xiang of the Wu Court (in the South-East of China) had mastered the ability of Contracting the Land. He could, in a matter of minutes, procure a supply of fresh ginger from the district of Shu, for the Wu Emperor’s kitchen.

The fascinating true story goes as follows: The King of Wu asked Daoist Master Jie Xiang to give a demonstration of his magical powers, and expressed a desire to eat fresh fish. Master Jie immediately dug a small pit, filled it with water, and an excellent sea-fish was caught. While it was be-



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

ing cooked, the king complained that there was no ginger from Szechuan to eat it with. Immediately, Master Jie wrote a magic talisman and enclosed it in a green bamboo stick. The master then handed it to one of the king’s couriers, and told him to close his eyes and ride away. Immediately the courier was in Szechuan, standing in the center of a market. The courier bought the ginger, closed his eyes, and was immediately transported back to the Wu court, just as the fish was ready to eat.

ASSISTANCE BASED MAGIC USED FOR “CONTRACTING THE LAND”

Since ancient times, Daoist priests have secretly invoked one or several of the Six Jia Spirit Generals, in order to utilize their supernatural powers to alter and change energy and matter. One famous Jia Spirit General noted for his ability to bestow upon the Daoist priest the magical powers of Contracting the Land is the Jia-Zi spirit. In ancient China, his name was “Yuan De,” his style name is “Qing Gong,” (sometimes known as “Yuan Guang” - Original Radiance), and his official title is “General Huang Zhen” (Figure 1.45).

General Huang Zhen is 12 feet tall, with two horns growing out of his head. He has the face of a Rat and the body of a man. His eyes protrude, and his mouth is tapered, pointed like a knife. He has yellow hair and a yellow beard, and he always works barefooted.



Figure 1.45. General Huang Zhen

He wears the imperial “Yuan Pao” robe, with a golden belt wrapped around his waist. In his right hand, he carries a magical Jiang Muo Staff made of steel, used for controlling demons. Around his golden belt hangs a long-bow, a sword, and engraved fan, and a beaded pearl shield.

General Huang Zhen leads an army of a hundred thousand spirit soldiers. His Lieutenant General is called Wen-Bo (also known as the Ding-Mao Spirit). The Ding-Mao Spirit (also known as Rengao and Wenbo), guards the physical body.

Through General Huang Zhen’s magical powers, a Daoist priest can overturn mountains and plug up the seas. The priest is also able to perform the magic transformation skill of “Contracting the Land” (Suo Di Mai) and instantly travel from one place to another. With the magical skill of Suo Di Mai, the priest is able to “instantly make the ground shrink or stretch (i.e., instantly move across great distances).”

Through General Huang Zhen’s magical powers, a priest can also cause rocks to hurl themselves at an opponent, or cause sand to suddenly rise, creating a blinding sand storm.



Figure 1.46. The Jia-Zi Day Magical Talisman

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



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

In order to invoke General Huang Zhen, the priest must place special offerings on the altar, on a Jia-Zi day (closest to the Summer Solstice), at the hour of Mao (Sunrise, 6:00 a.m.). On this special day, the spirit of Jia-Zi is summoned via magic talisman (Figure 1.46), and his assistance is be-

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

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

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



Figure 1.48. The Jia Zi Hand Seal

seched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Zi Appearing Talisman (Figure 1.47), while simultaneously forming the Jia Zi Hand Seal with his left hand (Figure 1.48). The magical incantation used to summon General Huang Zhen and his powerful army is "Xi-Ta!"

CONSTRUCTING A RIVER BY DRAWING A LINE ON THE GROUND

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

According to the *Book of Records*, written in the Han Dynasty (206 B.C.-220 A.D.), "Liu An, Prince of Huai Nan, liked to surround himself with magicians (Fang Shi) who all distinguished themselves with various magical skills. Some of these priests could make a river flow simply by drawing a line on the ground (Figure 1.49); some could gather up earth to form mountains and precipices; other priests could use their breathing to influence the temperature, inducing winter and summer at will; still other priests could, by simple sneezing and coughing, create rain or fog. In the end, the Prince eventually disappeared with those magicians."



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

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

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

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

General Zhong Zhi is 9 feet tall, with the face of an man and the coarse body of a Snake. His countenance is purple, and on his head he wears a golden crown. His armor and helmet are made of gold, and around his shoulders is coiled a snake.

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



Figure 1.50. General Zhong Zhi

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

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

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

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

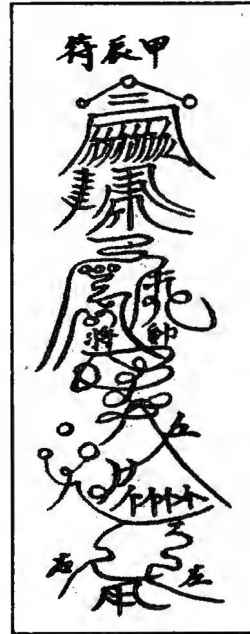


Figure 1.51. The Jia-Xu Day Magical Talisman

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



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

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

In order to invoke General Zhong Zhi, the priest must place special offerings on the altar, on a Yi-Chou day, at the hour of Mao (Sunrise, 6:00 a.m.). On this special day, the spirit of Jia-Xu is summoned via magic talisman (Figure 1.51), and

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

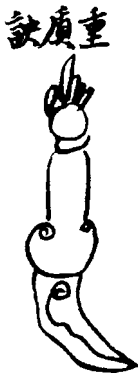


Figure 1.53. The Jia-Xu Hand Seal
(Used for making General Zhong Zhi appear)

his assistance is beseeched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Xu Appearing Talisman (Figure 1.52), while simultaneously forming the Jia Xu Hand Seal with his left hand (Figure 1.53). The magical incantation used to summon General Zhong Zhi and his powerful army is "Zu-Zhong!"

WRAPPING UP THE HEAVENS

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

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

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



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

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

WEATHER MAGIC

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

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

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



Figure 1.55. A Daoist priest using the magical skill of Weather Magic

time of the Liao Dynasty (907-1125 A.D.). According to this ancient text, Weather Magic (i.e., Rain-making) formed part of the official ceremonies of the imperial Liao court. For more information on Weather Magic, refer to the author's book, *Daoist Weather Magic and Feng Shui*.

ASSISTANCE BASED MAGIC USED FOR CREATING "WEATHER MAGIC"

Since ancient times, Daoist priests have secretly invoked one or several of the Six Jia Spirit Generals, in order to utilize their supernatural powers to alter and change energy and matter. One famous Jia Spirit General noted for her ability to bestow upon the Daoist priest the magical powers of Weather Magic is the Jia Wu spirit. In ancient China, her name was "Chan Ren," her style name is "Zi Qing," and her official title is "General Xiao Lie" (Figure 1.56).

General Xiao Lie is 8 feet tall, with the beautiful face, lovely countenance, delicate eyebrows, light and lustrous eyes, and a clear, white complexion. Her hair is placed on top of her head, bound up in a top-knot. She wears a golden crown on her head, and armor made entirely out of silver. She also wears a robe made out of silver armor, with a silver belt. She rides a powerful red spotted heron-winged horse. In each hand, she carries a double-edged sword. She rides into battle joyfully singing ballads and songs.



Figure 1.56. General Xiao Lei

General Xiao Lei leads an army of a hundred thousand spirit troops. Her Lieutenant General is the Ding-You Spirit. The Ding-You Spirit (also known as Renxiu and Wenqing), wears a pearl crown, and is responsible for guarding one's Hun.

Through General Xiao Lie's magical powers, a priest can master Weather Magic. For example, the priest can summon a fog, as well as make clouds arise and the Sun and Moon disappear. This magical technique is sometimes used to confuse the enemy so that they lose their way. She can also cause gold and silver to come into one's hands, however, this magical skill is only allowed for the sake of doing good, or for helping the cause of the Dao.

When an enemy approaches your camp, whistle, and she will send forth flying spears. It cannot be determined ahead of time whether or not she will come, riding on her spotted red horse.

In order to invoke General Zhong Zhi, the priest must place special offerings on the altar, on

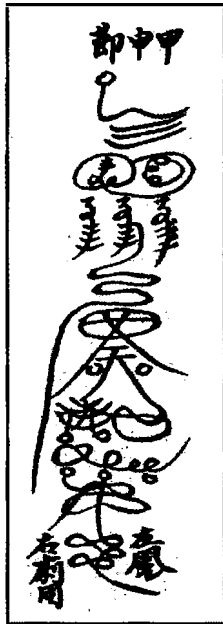


Figure 1.57. The Jia-Wu Day Magical Talisman

a Ding-Mao day, at the hour of Mao (Sunrise, 6:00 a.m.). On this special day, the spirit of Jia-Wu is summoned via magic talisman (Figure 1.57), and her assistance is beseeched. During the invocation, it is important that the priest take his Magic Sword in his right hand and draw the Jia Wu Appearing Talisman (Figure 1.58), while simultaneously forming the Jia Wu Hand Seal with his left hand (Figure 1.59). The magical incantation used to summon General Xiao Lie and her powerful army is "Qing-Xiang!" It is important to note that, this special incantation must be intoned like singing a song.

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

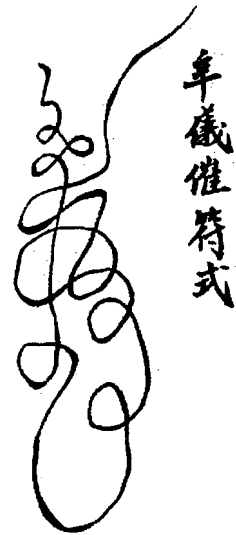


Figure 1.58. The Jia-Wu Appearing Talisman (used for making the General Xiao Lei appear)

- First, curl the middle, ring, and little fingers, into the heart of the left palm. Lock the fingers with the thumb, so that the nails press into the upper part of the bent thumb. The index finger should be extended and pointed towards the Heavens.

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



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

DIVINATION MAGIC

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

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

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

READING OMENS

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



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

The skill of reading omens set the foundation for divination in ancient China, thereby establishing an interest in the study of the *Yi-Jing* (*Book of Changes*). The most common questions requiring the skill of omen reading involved matters of sacrifice, war, hunting, trips, and future weather conditions (Figure 1.60).



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

TORTOISE SHELL DIVINATION

Tortoise shells were commonly used as tools of divination in Ancient China (Figure 1.61). It was believed that the tortoise was an “ordained” animal, capable of acting as an oracle. The top of the tortoise shell is round, representing Heaven; the bottom of the tortoise shell is square and flat, representing Earth. Together, both parts of the tortoise shell represent a microcosm of life as a whole. For use in omen reading, the tortoise shells were heated until they cracked. Each of the cracks were then interpreted by the priests according to the trigram patterns recorded in the *Yi-jing* (*Book of Changes*).

ENTRAIL DIVINATION

This technique of divination involves the killing of various animals and the disemboweling of their intestines. The specific shapes, colors, and patterns formed by the emerging mass of entrails was believed to inform the priest of certain events. When the entrails, including the liver, appeared favorable in shape and color (i.e., no irregular shape or dull coloring), it signified that there was no divine objection to the action under consideration.

Additionally, the absence of the head of the liver was considered to be an inauspicious sign, and favorable value was given if the liver’s surface was smooth instead of rough, and the taste was sweet instead of bitter.

In ancient China, the entrails were taken from sacrifices of certain types of fish (corresponding to the Judge of Water), birds (corresponding to the

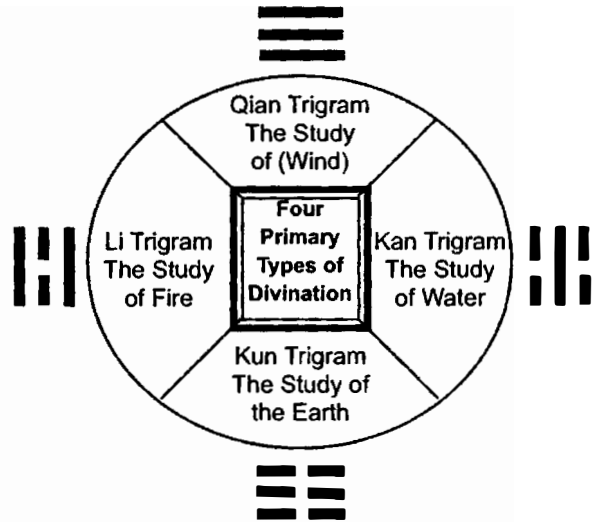


Figure 1.62. Certain schools of ancient Daoism used the “Four Powers Divinations” for revealing future events.

Judge of Heaven), and walking creatures (corresponding to the Judge of Earth).

FOUR POWERS DIVINATION

Certain schools of ancient Daoist sorcery would use the four primary powers of the Bagua for revealing future events. This type of divination included the study of the energetic impressions created within the subtle and sometimes dynamic manifestations of the four primary powers of the Prenatal Bagua (the Qian, Kun, Li, and Kan Trigrams), described as follows (Figure 1.62):

- **Qian (Heavens) Trigram Divination -**

Aeromancy (The Study of the Winds): This type of divination reveals the future according to the motion or impressions created within the air and wind. This study includes the observation of sudden changes occurring within the directions of the wind, mist, and cloud formations.

Clouds were considered highly significant when they appeared near the sun or moon, or in the shape of halos. Also noted were clouds bursting open, clouds displaying the formation of armies, dense clouds that covered the sky without shedding a drop of rain, as well as specific visions created within mist (fog) and clouds.

Careful attention was placed on the formation, movement and colors of mist and dew

appearing at sunrise and sunset. Certain types of dew were considered very auspicious and were sometimes called "sweet dew," "celestial wine," or "honey dew" because they always represented luxurious growth and abundance.

Rainbows were considered to be like the wind, composed of both Yang and Yin, and an excellent means of investigating the will of the Dao. Their colors and times of appearance were intensely studied. Pail rainbows, for example, were always considered unfavorable omens.

Sometimes casting dirt or sand into the wind was used as an ancient form of Aero-mancy. The priest watched the direction of where the wind blew the dirt or sand in order to determine if the event was auspicious or detrimental.

- **Kun (Earth) Trigram Divination - Geomancy (The Study of the Earth):** This type of divination reveals the future according to the motion or impressions created within the Earth. This study includes the observation of sudden changes occurring within the ground, trembling noises, swelling and ground elevation, fissures, landslides, pits, and other spontaneously created impressions. Earthquakes were generally believed to reveal impending bloodshed, the destruction of crops, famine, plague, and other evils, depending on the types of buildings that were destroyed and other circumstances (structures of tombs moving, etc.).
- **Li (Fire) Trigram Divination - Pyromancy (The Study of Fire):** This type of divination reveals the future according to the motion or impressions created within fire. This study includes the observation of sudden changes occurring within the directions of the fire or its smoke. Daoist Pyromancy also included the observation of specific sounds, colors, motions, or patterns created within the fire or from its ashes, as well as specific visions that formed within the flames.
- **Kan (Water) Trigram Divination - Hydromancy (The Study of Water):** This type of divination reveals the future of things according to the motion or impressions created

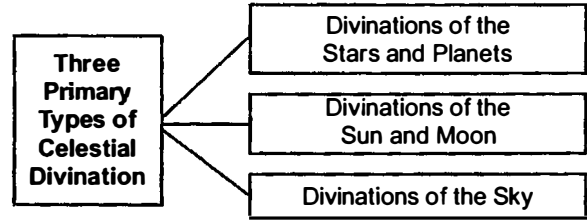


Figure 1.63. The ancient Chinese used three primary types of celestial divinations for revealing future events.

within water. This study includes the observation of sudden changes occurring within the directions of the water, aquatic ebbing and flowing, increases and depressions, colors and specific visions created within water. If, for example, a brook or well suddenly dried up or changed its water color (especially if it became as red as blood or so foul that fish died), it was considered a particularly ill omen. However, if normally unclean water should suddenly become clear and clean, it was considered an auspicious omen. Additionally, gales, typhoons, and excessive rainfall that destroyed crops and caused floods were all considered ill omens.

CELESTIAL DIVINATION

This energetic skill required the priest to observe and decipher the changes in Heaven. The priest would then predict the course of events and determine whether they were auspicious or destructive (known as the "Astrology of Prediction"), or predict the course of a disease (known as the "Astrology of Diagnosis"). The ancient Chinese believed that peace and prosperity lay in following the "Will of Heaven," and that all phenomena occurring within the macrocosm of Heaven had parallels occurring within the microcosm of Man.

The official observation of nature was a statutory obligation in ancient China. Records gathered during the Han Dynasty (206 B.C.-220 A.D.) and mentioned in the *Shu King (Canon of History)*, categorize celestial divination into three primary observations: Divinations of the Sky, Divinations of the Sun and Moon, and Divinations of the Stars and Planets (Figure 1.63). These three types of Celestial Divinations are described as follows:

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

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

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

DIVINATION OF THE DEAD (NECROMANCY)

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

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

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

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

- **Divination Through Evoking A Ghost:** This type of Necromancy requires the priest to speak magical incantations in order to evoke the spirit of a recently deceased relative or friend.
- **Divination From A Corpse:** This type of Necromancy requires the priest to obtain a part of a corpse in order to effectively perform the magical act of "raising the dead." In this ritual, the priest briefly conjures the spirit and restores life to a corpse that has been freshly buried and recently dug up (just long enough to interrogate it). While standing in the center of the three circles, and holding on to his or her Magical Peachwood Sword, the Daoist priest will evoke and question the spirit of the animated corpse.

DIVINATION THROUGH EVOKING A SPIRIT

An evocation is the skill of magically conjuring a spiritual entity from another plane of existence, causing it to manifest as a visible entity within the physical realm in order to seek its council. In this type of Divination, the spiritual entities that are summoned during the magical ritual were not the spirits of departed relatives (necromancy), but instead were spirit entities that existed within other spiritual dimensions (Nature Spirits, Elementals, etc.).

In this type of divination, the priest summoned the spirit entity into his or her presence via the thick smoke wafting upward from the altar incense burner (never within the priest's physical body). While manifesting within the altar smoke, the spirit entity could then be observed and communicated with.



Figure 1.64. Jishou (Parchment Hands)

Daoist Master Cai Wen performing Spirit Writing at the Wenhua Yuan in Kaohsiung, Taiwan
(Photo by Julian Pas)

DIVINATION THROUGH INVOCATION/POSSESSION

An invocation occurs by allowing a benign spiritual entity to inhabit the priest's physical body and speak through them. According to ancient Mao Shan Daoist tradition, the power and prestige of the Daoist priest largely depended on the number of spirits he or she could voluntarily incarnate and control within his or her own body. This magical practice was sometimes achieved through the aide of magical songs, incantations, dances, drumming, and psychedelic herbs and mushrooms.

Specific dances for spiritual visitation were commonly performed before entering into a trance to allow a spiritual entity to enter the priest's physical body. Sometimes sand, flower, or ash writing divination was employed while the priest was in this trance state (Figure 1.64). "Channeling" is but one example of an invocation used to bring a foreign intelligence into the body.

CORPSE MAGIC

Placing a spirit entity inside a corpse was known in ancient China as Corpse Magic. Corpse Magic was a popular Daoist technique used among the ancient Wu priests in South-West China, especially around the Sichuan province area. It thrived as a common practice in China up until the early 1900s.

Corpse Magic actually was originally used for benevolent purposes. In ancient China, if an individual was traveling with a family member (an uncle, for example) on a business trip away from home, and the uncle suddenly died, it was the responsibility of the living relative to return the corpse back to the family burial plot. If the individual was too poor to afford any type of casket and transportation for the corpse, he or she could find the local Daoist priest, pay a small amount of money, and receive a Corpse Talisman. This magical talisman (written on a yellow piece of paper) was specifically constructed for the deceased individual's physical body.

Empowered with the magical talisman, all the individual had to do was place it onto the dead man's chest, and a spirit entity would immediately enter into the deceased uncle's corpse. The uncle's corpse would then stand-up and begin to follow the individual back to his or her home county. As long as the talisman remained on the corpse, it would not decompose, but simply follow the individual who originally placed the talisman and activated it (Figure 1.65).

If the individual had to travel for several days, he or she would simply remove the talisman from the uncle's corpse at night. The uncle's corpse would immediately collapse and begin to decompose. In the morning, all the individual needed to do was again place the talisman on the uncle's chest and the spirit would reenter into the corpse and again follow the individual on his or her journey homeward.

During the "opium wars" of the early 1900s, drug dealers began smuggling opium inside the bodies of dead individuals that were being influenced by Corpse Magic. Traditionally, customs agents were unwilling to search the spirit possessed body of a corpse, making it easy to get the drugs across imperial blockades. Eventually the emperor of China issued strict sanctions forbidding the practice of Corpse Magic in order to stop drug dealers from smuggling opium across county lines inside these moving corpses.



Figure 1.65. A Daoist priest using the magical skill of Corpse Magic

TRANSFERRING A SOUL

Another esoteric practice of Corpse Magic used in ancient China was the magical skill of transferring the soul into a corpse, known as "Shijie." This ancient Daoist practice focused on placing the priest's soul into a new body in order to allow the priest to continue training in magical alchemy. Sometimes known as the practice of "Cheating Death," this magical skill was performed through transferring the soul into a willing "donor," someone who has recently died, or the forming body of a fetus.

A priest wishing to do this type of Corpse Magic must first develop a tremendous amount of healing power. This is because the priest must already be used to transferring his or her energy to manipulate an individual's energy body, channels, and energetic fields. Therefore, the foundational training and skills of Healing Magic must already be established before attempting such Magical Transformation Skills. For example, only after a priest has mastered the magical ability to purge and quicken (or bring to life) certain energetic states of Qi obstruction and blood stagnation existing within an individual's body, will he or she be able to remove all energetic obstructions from the lungs and transfer his or her Qi (life-force), Ling Shen (magical spirit), and Shen Xian (eternal soul) into the unharmed, drowned victim's body.

Traditionally, there are several magical rituals used in order to prepare the priest for this type

of Magical Transformation Skill. The three ways of transferring a soul are described as follows (Figure 1.66):

- **Willing Donor:** In this situation, an older priest transfers his or her soul into the body of a willing donor. Before the initial transference begins, the older priest first transfers the young donor's soul to a higher spiritual realm. This is accomplished by having the priest go through the donor's physical body and empty out the donor's spirit body (i.e., by separating the spirit's etheric shell from its "physical house"). This purging process enables the priest to easily transfer the donor's eternal soul into the celestial realms to experience a higher spiritual evolution. The older priest can then begin the process of possessing the donor's younger body.

When an older priest begins the process of possessing and animating the body of a younger donor, the technique is sometimes known as a "walk-in." Since the priest has also "cheated birth," he or she retains the knowledge of all his or her esoteric training, and is free to continue the process of training transformational alchemy.

- **Recent Death:** In this situation, the priest transfers his or her soul into the body of a newly deceased individual. Traditionally, the body of a drowning victim was preferred and was commonly chosen, because the victim had initially suffocated to death and his or her tissues were otherwise healthy and still intact (i.e., the body's energy channels and internal organs were still in good condition). Sometimes, however, the body of a coma victim was chosen, especially if the tissues were salvageable.

It is important to note that the priest does not have to be physically present in order to manipulate and perform this type of Corpse Magic possession. Sometimes a seasoned priest will have established an energetic bond and friendship with a spirit entity who is from the Water Element realm. The Water Elemental will then inform the priest of a recently drowned candidate, whose body is

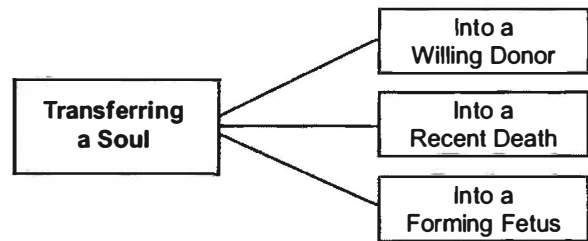


Figure 1.66. The Three Ways of Transferring a Soul

young and healthy, and whom the priest can easily overshadow and possess.

Initially, the priest begins by emitting Qi in order to reanimate the drowned victim's body, reviving the victim's brain functions, heartbeat, and breathing. As the victim's body transforms from a morbid state of death to a state of coma, the priest increases the Qi emission to include activating the energetic function of all of the victim's internal organs and tissues. Finally the priest transfers his or her consciousness into the slowly reviving tissues, and suddenly "wakes up" inside the new body. At this point in transformation, the priest begins the process of reorienting to his or her new life and identity. This is further accomplished by consciously disengaging all physical, mental, emotional, and spiritual attachments to his or her old body.

Certain schools of magic will begin training the magical skill of Transferring the Soul by first animating the energetic channels of a drowned piglet. The priest will start by transferring his or her Qi, Ling Shen, and soul body into a drowned piglet. As the priest gets the drowned piglet's energy to reanimate, he or she learns to eventually gain control of the animal's internal organs and tissues. Eventually, the magical resurrection practice was increased until the priest was able to fully animate the body of a drowned human being.

- **Forming Fetus:** In this situation, the priest transfers his or her soul into the body of a newly developed fetus. Traditionally, the body of a healthy young woman sixteen years old is chosen for this type of Corpse Magic. This age is traditionally chosen because the young

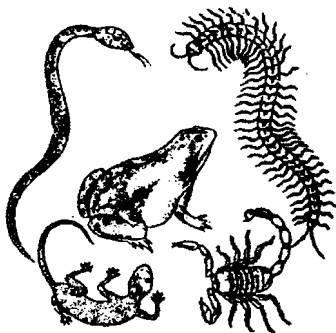


Figure 1.67. The Five Deadly Poisons (Centipede, Viper, Scorpion, Toad, and Gecko)

woman is energetically strong and vigorous and will be able to withstand the energetic transferences.

After the priest impregnates the sixteen year old, he will then transfer his soul and consciousness into the forming fetus. Essentially, the priest's transferred soul will then be born from the womb of his own wife, and he will therefore be his own child. Because the wife will then become a widower, her future financial stability (and that of the infant priest) must first be established before the magical ritual begins.

STEALING THE SOUL OF A COMA VICTIM:

Another variation of Corpse magic is the magical skill of capturing a Human Spirit. In ancient China, this technique was popular among priests who practiced black magic, and it required the priest to use Five Deadly Poisons in order to cause a chosen victim to fall into a coma.

In ancient China, this malicious form of black magic was one of the most feared techniques used by priests. It was initiated through the deadly assault of using a particular virulent poison placed in an intended victim's food or drink. This infamous poison was known as the dreaded "Wudu" (Five Poisons). There are two main formula used in the construction of the Wudu prescription. These two formula are described as follows:

- **The Five Deadly Poisons Formula #1:** This poisonous prescription consists of the centipede, viper, scorpion, toad, and gecko (Figure 1.67). Because the gecko's energetic properties

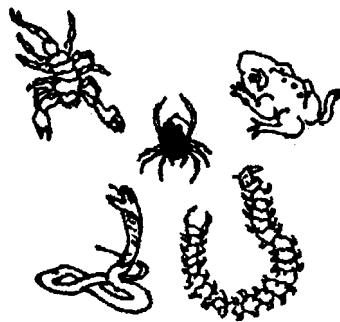


Figure 1.68. The "True" Five Deadly Poisons (Poisonous Centipede, Poisonous Viper, Poisonous Scorpion, Poisonous Toad, and Poisonous Spider)

are neutral, it is used as a medium for the other poisons to mix. However, the gecko is also salty in taste and can therefore be used to draw the poison to attack the victim's Kidney Yang, Jing, and blood.

- **The Five Deadly Poisons Formula #2:** Other schools of Daoist sorcery contend that the "true" magical formula for the Five Deadly Poisons consist of the poisonous centipede, poisonous viper, poisonous scorpion, poisonous toad, and poisonous spider (Figure 1.68). I have personally heard of this specific formula being effectively used by modern Daoist priests.

One of the earliest mentions of this ancient poisonous formula occurs in the discussion of a feudal Prince and a physician dating back to 540 B.C. It is said that this poisonous formula also appears in the Yi Jing.

So terrifying was the effect of the Wudu poison, that on the 5th day of the 5th Moon the ancient Chinese commonly suspended magical charms and talismans from their roofs, doors, and doorposts, to ward off the evil influences of the "Five Poisonous Animals" (Figure 1.69).

In 91 B.C., a witch hunt occurred in the Palace of Han Wudi, wherein large numbers of people were put to death on suspicion of being involved in the preparation of Wudu poison. In 598 A.D., there was even an Imperial decree officially forbidding its use. To date, the Wudu formula is only passed down through secret transmission, from master to disciple.

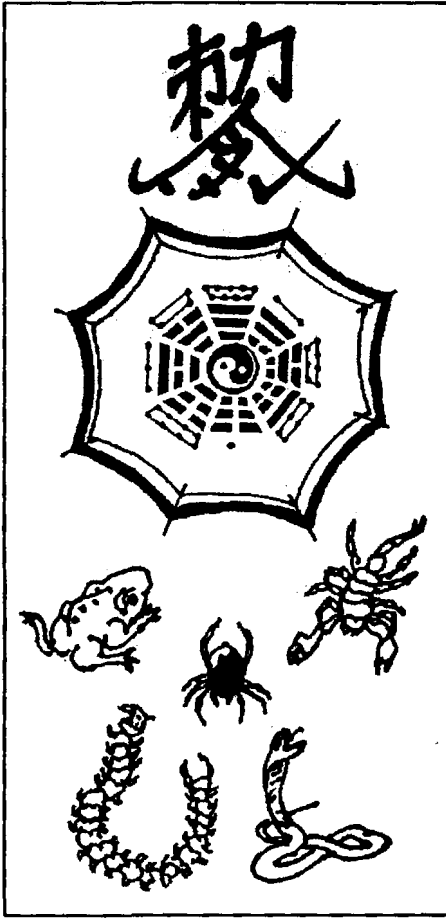


Figure 1.69. Magical Talisman used to ward off the evil influences of the "Five Poisonous Animals"

In order to prepare this evil potion, a priest places all five poisonous creatures into a clay jar. After reciting a specific incantation over the jar, it is sealed with a lid (containing small air holes). The jar is then kept out of sight, in a cold dark place. The primary goal is not to feed the five poisonous creatures, but to force them to feed off of each other. After a year, the priest removes the remnants from the clay jar and begins the process of refining its contents, mixing the cultivated remains along with specific herbs. It was believed that the corpse that was found when the clay pot was opened was supposed to contain the combined poisons of all five creatures.

The formula was then used for all types of black magic. For example, in one common practice (after refining the formula with additional herbs and grinding them into a fine powder), the priest would place the powder into the food of the intended victim. Once the victim ingested the poison, he or she would immediately fall into a coma. As the life of the victim began to fade into darkness, and the spirit body separated from the physical body, the priest would snare and imprison the victim's soul, which could then be used as a spirit servant.

At this point the priest was free to use the victim's soul for his or her own personal intentions (i.e., imprisoning it into a specific charm, talisman, ring, or weapon; dispatching it in order to torment another victim; or using it to gather secret information). As long as the body of the victim remained in the coma, his or her soul could be controlled by the magical power of the priest. When not in service, the victim's soul was traditionally kept imprisoned within the Daoist priest's magical gourd. This magical gourd was either hung on a specific type of walking stick or kept on the priest's altar.

TRANSFERRING KARMA TO A VICTIM'S SOUL

After stealing the soul of a coma victim, a priest of black magic could "attune" him or herself to the spiritual essence of the victim's Hun (Ethereal Soul) and Yuan Shen (Original Spirit). This energetic fusion was then used to draw a portion of the remaining life-force energy away from the victim's body. This portion of the victim's life-force energy was then purposely used by the priest in order to cast hexing spells.

In ancient China, it was believed that by using the life-force energy of a victim as the energetic matrix of a hexing spell, a seasoned priest could filter out the energetic cords attached to his or her own life-force energy, and reconnect the karma initiated from casting the hex onto the victim's original spiritual energies (Yuan Shen). The priest would then cast the "superimposed" magical spell as if it were an "active" state of the victim's intention, thereby causing the karmic penalties and "backlash" effects (occurring when the energy of

an initiated psychic attack returns back onto its originator) from the hexing spell to be transferred onto the victim instead of the priest. This “transferring karma” technique forcibly drains the victim of his or her life-force energy, causing physical damage to occur to the victim’s tissues.

The priest may then use this siphoned and stolen energy as he or she sees fit. In ancient times, priest’s of black magic commonly used the siphoned “soul energy” of coma victims for various evil purposes. This technique also allows priests of black magic to offset any energetic and spiritual damage that they would normally receive from using Blood Magic, causing the coma victim to suffer the karmic damage instead. Continued over a long period of time, this technique can cause the victim to slowly and inevitably die, becoming a hungry ghost. This same magical transferring technique can also be used in order to transfer and bind the power of an enchantment or magical object onto another person’s energetic and spiritual field.

RITUALS USED IN CORPSE MAGIC TO OBTAIN A SPIRIT HELPER

The following training is an example of the various magical techniques used in ancient China by Daoist priests for the purpose of acquiring a “Spirit Helper.” In this type of Corpse Magic, a priest uses magical rituals to summon and elicit the services of the ghost of a recently deceased individual. This ritual requires the priest to spend 110 days of consistent meditation and prayer. It also requires the continual recitations of special incantations needed for both summoning the spirit entity, and for protecting the priest from the spirit entity. Once obtained, the spirit entity is then used as a servant (i.e., to warn the priest of impending danger, gather important information, or defend and protect the priest).

Anyone who decides to undertake this type of magical training should be extremely cautious. It is important to know that if the spirit entity is dispatched to attack or kill anyone (which is a common practice in Black Magic), the priest will be solely responsible for the Karma created by the psychic attacks, and he or she will eventually be punished accordingly.

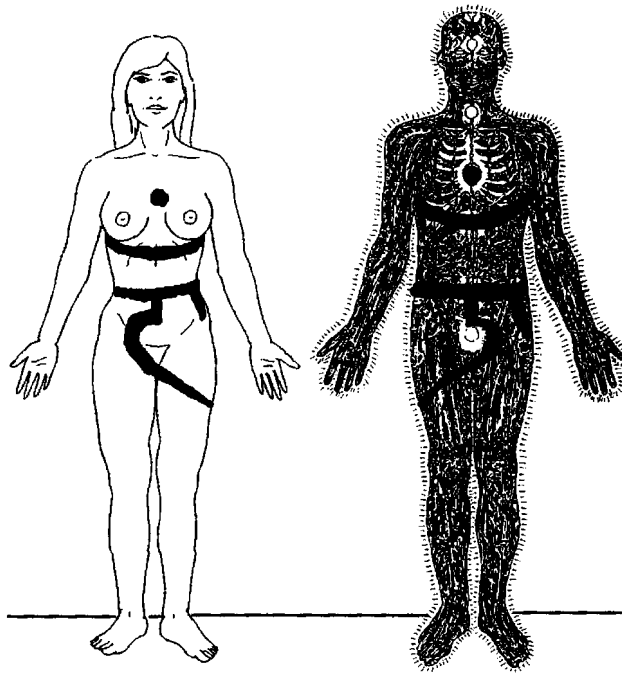


Figure 1.70. A graveyard contains an abundance of Yin Energy

Things begin to get really chaotic in the last ten days of the magical ritual as the spirit entity begins to take shape, gathering a more solid energetic form from the projected ectoplasm of the priest. It is important during this final stage of the ritual that, no matter what happens, the priest does not stop chanting the summoning incantation. The summoned spirit entity can (and generally will) purposely take the image of some form of hideous monster, begin to shake the ground, or even grab and pull on the priest’s leg. These purposeful actions are initiated in order to disrupt the priest’s focused concentration. This distraction technique is a common ploy used by summoned spirit entity in order to hopefully free itself from the control and power of the summoning incantation. The ancient technique used for summoning and gathering a spirit helper is described as follows:

1. The priest will begin by finding a safe sheltered place inside a graveyard (Figure 1.70). A graveyard is chosen in this type of magical ritual because it contains an abundance of dead (Yin) energy, which is required in order to help the priest locate and summon a spirit entity. It is important for the priest to choose a safe, secluded place, as he or she will be meditating at that exact location every night at the peak hour of Yin (between 11-1 P.M.) for the next 110 days. It is also important to note that if the priest misses one night of practice, he or she will have to begin the magical ritual all over again.
2. Next, the priest will sit in a relaxed posture, and begin quiescent meditation using quiet “natural” breathing. The priest is encouraged

When drawing the lower crest for women, the line curves around the groin to the right side of the body, then descends ending on the left thigh



When drawing the lower crest for men, the line curves around the groin to the left side of the body, then descends ending on the right thigh

Figure 1.71. The Protection Talisman is drawn on the priest's body with the first two fingers of his or her left (Yang) hand. (Inspired from the original artwork of Alex Grey).

to perform the "One Through Ten Meditation" and the "Three Invocations" in order to allow his or her body, mind, and spirit to settle into a quiescent state. After performing the third invocation, the priest focuses his or her mind's attention on gathering divine light into the Lower Dantian. It is important that the priest imagine and feel the divine light energizing and overflowing his or her physical, energetic, and spiritual bodies. The priest holds this image until he or she feels all three bodies completely full of the divine light, dissolving into the infinite space of the Wuji.

As the priest's body, mind, and spirit prepare to perform the magical ritual, he or she begins drawing the magical talisman of peace and protection on his or her body (Figure 1.71). Traditionally, according to Zheng Yi teachings, the Protection Talisman is drawn either with the priest's mind or with his or her left (Yang) hand using the Immortal Sword Hand Seal (Figure 1.72).

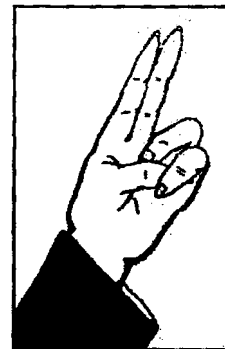


Figure 1.72. The Immortal Sword Single Hand Seal

While focusing on being protected by a particular celestial deity, the priest begins creating the talisman by drawing a dot on his or her Middle Dantian area, then a semicircle on the solar plexus area. This dot represents the eternal flame and infinite power of the Divine.

Next, the priest draws a horizontal line extending from the left side of his or her body

moving across the Shenque (navel area) to the right hip. This line represents the infinite power that the Divine (Heaven) commands over the various realms of the Earth.

Then, the priest draws a descending vertical line beginning at the Shenque (navel). This line will flow down the center of the abdomen to the Lower Dantian, and then it will curve around the groin towards to right thigh (opposite for women). This line represents the infinite power that the Divine (Heaven) commands over the various realms of the Underworld.

The primary goal is to ensure that a powerful energetic fusion has occurred; this maintains the connection between the infinite power of the Divine and the priest's own Ling Shen.

3. The priest then creates a magical talisman on the roof of his or her mouth (center of the palate), with his or her tongue. This area of the mouth is known as the Wood Tongue Position, and it activates the energy within the priest's Middle Dantian and center core Taiji Pole (Figure 1.73). As the priest's tongue begins to draw the magical talisman, he or she simultaneously begins to chant a magical summoning mantra in his or her mind. One example of a summoning mantra is as follows:

**Rang-Yang-Rang-Yang-Rang-Yang-
Rang-Yang-Rang-Yang-Rang-Yang**

Which translates to:

(Come- Let It Be- Nourished- Let It Feel Good)

This magical incantation is used for compelling spirit entities to come to the priest. Therefore, it is important for the priest to have a powerful emotional and energetic connection to the magical phrase. Because the priest is acting as an "agent of the Divine," the Words of Power used in the magical phrase should also activate the priest's internal energetic and spiritual powers.

4. Next, the priest inhales from the direction of the East, and imagines divine light flowing

Draw a
magical talisman
on the roof of
the mouth

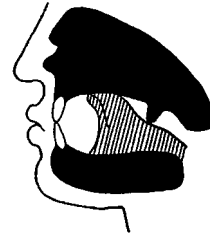


Figure 1.73. The Wood Element tongue position is used for activating the energy of the priest's Middle Dantian and center core Taiji Pole

in through his or her nose, stimulating and energizing the image of the magical talisman that has been drawn on the top of his or her upper soft pallet. It is important that this magical talisman be energetically connected to some form of spiritual power that the priest believes in, trusts, and relies on.

While continuing to inhale, the priest imagines that he or she is pulling the energetic and spiritual power of the magical talisman downward through the Taiji Pole, into his or her chest, heart, and Middle Dantian area.

5. At this point in the ritual, the priest begins to connect and fuse the energetic and spiritual powers of the specific summoning incantation with the energetic and spiritual powers of his or her Five Yin Organs. Specifically, the five Prenatal virtuous energies that emanate within the priest's 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).
6. After combining and fusing the spiritual and energetic power of the summoning incantation with the spiritual and energetic power of the Prenatal Wu Jing Shen and five internal organs, the priest then focuses his or her attention on bringing the divine light up from the Lower Dantian into the Middle Dantian. The priest should imagine and feel all of these energetic and spiritual powers combining and fusing within the area of his or her Yellow Court.

7. Next, the priest brings the combined energies upward from the Yellow Court into the back of the throat. This combined energy is then exhaled outward and infused with the specific summoning incantation. While exhaling, the priest can either audibly or inaudibly speak the breath incantation.
8. It is important that the priest continue exhaling the summoning incantation for two hours every night (from 11 - 1 P.M.) for the next 110 days. One other important note to mention is that at the beginning and ending of each ritual, the priest should always draw the energetic outline of the Protection Talisman in the air, using the Sword Fingers Hand Seal.

To end the ritual, the priest gathers his or her Ling Shen back from the infinite space of the Wuji, returning this energy and rooting it into his or her Lower Dantian. As the priest's body, mind, and spirit return back to normal, it is important for him or her to finish the magical ritual by again drawing the Protection Talisman.

9. After 100 days of gathering and projecting Qi and Ling Shen through the breath incantation, a spirit entity will slowly begin to physically appear (Figure 1.74). During this important transitional time, the priest begins to speak summoning and binding incantations in order to subjugate and control the spirit entity.

At this time of transformation, the priest may suddenly experience frightening images. For example, on the 101st night, the ground may begin to shake where the priest is sitting, or the spirit entity may conjure the image and feeling of a bloody arm suddenly dropping out of thin air into the priest's lap. The next night, a bloody hand and foot could suddenly drop into the priest's lap. Each consecutive night an additional body part could be added. Until, on the 110th night, all of the body parts begin to undulate and move together, forming the image of a person. Sometimes this spirit person will take the form of a foul smelling, hideous monster, with red piercing eyes, and oozing sores. The hideous creature may even try to attack the priest.



Figure 1.74. After 100 days the spirit entity will slowly begin to manifest in physically form.

- It is important to remember during this process that this is only just an illusion used by the spirit entity to distract the priest as it attempts to try and free itself. No matter what happens, it is essential that the priest remains relaxed, with his or her eyes opened, still continuing to speak the summoning and binding incantation. Do not become scared or stop chanting the incantation, or the spell will become broken. Remember to end the ritual by continuing to draw the summoning talisman in the air, using magical Hand Seals.
10. After about half an hour, the "monster" will eventually give up, apologize, and transform back into the image of a regular person. At this point in the ritual, the priest must provide the spirit entity a name and specific Hand Seal with which to summon it. It is important to note that the spirit entity is only able to interact within our physical realm if and when the priest gives it a command.

The priest is also responsible for "feeding" the spirit entity once a week. This is accomplished by setting aside a small altar that contains cooked pork, hard-boiled eggs, rice wine, almond cookies, different types of fruit, or incense. The priest is also encouraged to burn "spirit money" as a reward in order to show his or her appreciation, especially after certain magical "deeds" have been performed.

If the priest neglects to feed or use the spirit entity, it will eventually leave. Once the spirit entity leaves, the priest will never be able to get it back.

ENERGETIC, SPIRIT, AND SOUL PROJECTION

The phenomena of Energetic Projection, Spirit Projection, and Soul Projection are known and accepted as a natural part of existence in almost every culture in the world. The holy men and women, shamans, and energy healers of many "primitive" societies were required to prove their powers by exercising these spiritual and energetic abilities.

Many ancient writings describing the magical feats that individuals can accomplish while out of their physical bodies (e.g., Soul Projection) were recorded in China's *Biographies of the Immortals*, written during the Han Dynasties (206 B.C. -220 A.D.). In ancient Daoist traditions, Soul Projection and excursions into the spirit realm were commonly known as "Yuan You" (Distant Roaming).

UNDERSTANDING THE THREE TYPES OF PROJECTION

All systems of Daoist sorcery utilize energy (Qi) and spirit (Shen) projections, and also use specific combinations of visualization, concentration, and willpower to enhance the disciple's innate magical skills. Both Daoist and Tibetan sorcery contain elaborate doctrines and teachings about the metaphysical abilities of the physical body, energy body, and spirit body. Included within these esoteric teachings are the secret training of Energy Projection, Spirit Projection, and Soul Projection, described as follows (Figure 1.75):

- **Energy Projection:** This occurs when the priest's control of his or her Qi is cultivated to the point where it can be projected outside of the physical body like an energetic vapor. This ability is sometimes known as "Qi Emission," and it is used in all aspects of ancient Chinese healing therapy, martial arts, and spiritual cultivation.
- **Spirit Projection:** This occurs when the priest's Shen is projected outside of his or her physical body as an energetic vehicle of light. This ability is sometimes known as Traveling Clairvoyance or Remote Viewing, and it refers to the priest's ability to observe (within his or her "Mind's Eye") people, places, and things that are normally hidden or that are distant in space or time.
- **Soul Projection:** This occurs when the priest's spirit body (the subtle energetic vehicle of the Eternal Soul) is projected outside of his or her physical body (Figure 1.76). This ability is also known as "Astral Projection," or "Soul Travel."

In Soul Projection, the individual's spirit body is sometimes still attached to the physical body through an energetic Silver Cord while it is being projected into either the physical (material) or spiritual ("astral") realms.

TRANSCENDING THE THREE REALMS

The body has an established relationship to both the physical and spiritual worlds. The physi-

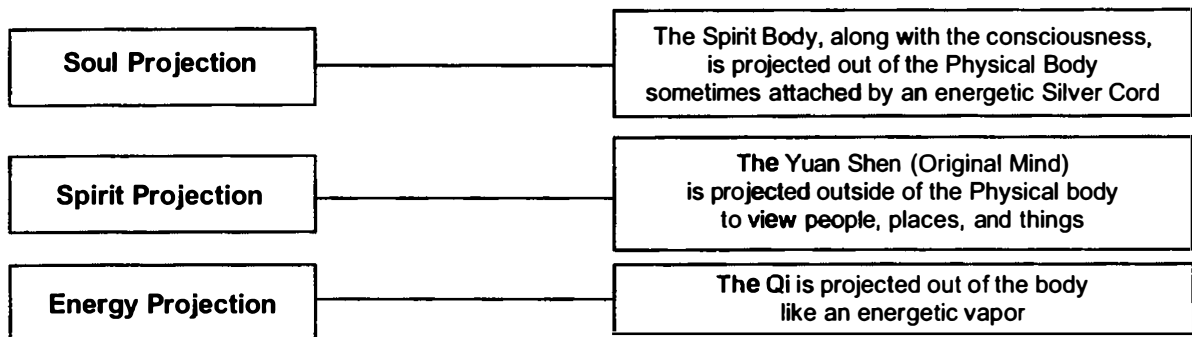


Figure 1.75. Soul Projection, Spirit Projection, and Energy Projection

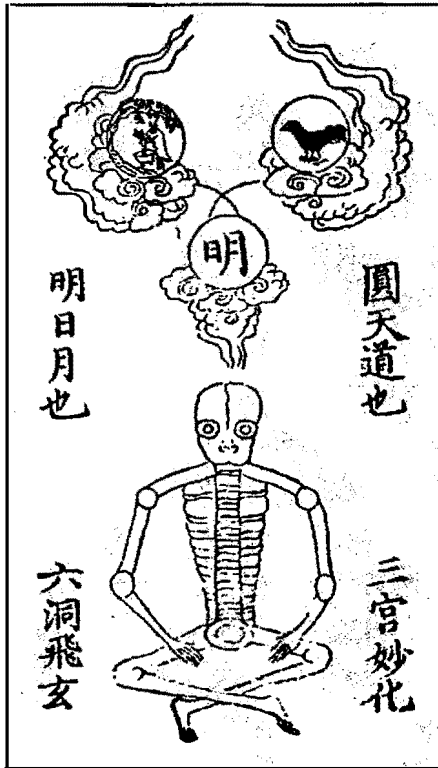


Figure 1.76. Soul Project
(The Spirit Body rising out of its Physical Shell)

cal world of the living is considered a Yang state of existence, while the supernatural-spiritual world is considered a Yin state of existence. As the Daoist priest's Shen reaches a high state of sensitivity, he or she can transcend the ordinary senses and normal conscious perceptions. This enhanced sensitivity enables the priest to observe, communicate, and even travel within the "higher" and "lower" spiritual Yin worlds. In the Daoist tradition, it is

said that there are nine energetic levels of Heaven (i.e., the higher spiritual planes) and nine energetic levels within the Earthly spiritual realm (or lower spiritual planes).

It is important to note that the term "higher" and "lower" spiritual plane has nothing to do with the actual space, but instead refers to the level of energetic and spiritual vibration. The higher and lower Spiritual planes overlap and exist within the same space as the physical realm. This blending between the higher planes, lower planes, and the physical realm creates energetic dimensions. Within these dimensions exist places where the energetic separation between these existing realms is very thin. It is through these energetic portals, that lower spirit entities can reach out and attach themselves onto people, places, and things within the physical realm. This attachment can occur even when an individual is not directly sojourning into the entity's spirit realm.

The energetic frequency of each spirit entity determines the spiritual level in which it resides. Beings of higher frequency, for example, vibrate at a faster rate and therefore reside in the higher, less dense energetic dimensions; whereas, beings of lower energetic frequency can only dwell in the dense lower energetic levels.

Negative feelings (e.g., worry, fear, anger, etc.) produce a lower vibrational rate that can keep an individual's spiritual vibration at a lower level; therefore such negative feelings attract lower level spiritual beings to that individual.

In Energy Projection, Spirit Projection, and Soul Projection, the effects of time are not acknowledged outside the physical realm. Within the spiritual realm, time is omnipresent; there is no past or future, only the priest's perception of it.

ENERGY PROJECTION

There is an ancient Daoist saying that states, "the mind (Shen) is more powerful than the breath (Qi), and the breath is more powerful than the body (Jing)." Therefore, the ancient Daoist priests integrated all three disciplines (control of mind, breath, and posture) in order to maximize their magical skills of projecting energy. By training the energy of the physical tissues and respiration, the ancient Daoists could eventually awaken hidden esoteric abilities that normally lie dormant within the human mind. Once the abilities were awakened, the priests could learn to project energy into and interact with any person, place, or thing (Figure 1.77).

In ancient China, Daoist priests could use Qi projection for healing, protection, obtaining enlightenment, or to control the various powers of the Five Elements that create and form the material world. As the Daoist priests mastered the ability to cultivate and transform Jing (essence), Qi (energy), and Shen (spirit), they were required to demonstrate their proficiency in each level of training before being allowed to proceed to the next stage.

In the initial stages of training, the priest refined his or her mastery of specific postures, respiration techniques, and mental training. This allowed the priest to integrate his or her physical structure with the breath, allowing for maximum access to the energetic power of the body's Qi. The priest was then taught advanced disciplines of mental and spiritual training, until he or she had mastered the ability to control his or her imagination, sensation, intention, and attention. Only after all of these abilities were mastered, was the priest able to gain true access to the energetic and spiritual powers that are the exclusive domain of advanced Daoist priests. One template used to describe this particular magical approach of mental training states, "The Yi leads the Shen - The Shen directs the Qi" (Figure 1.78).

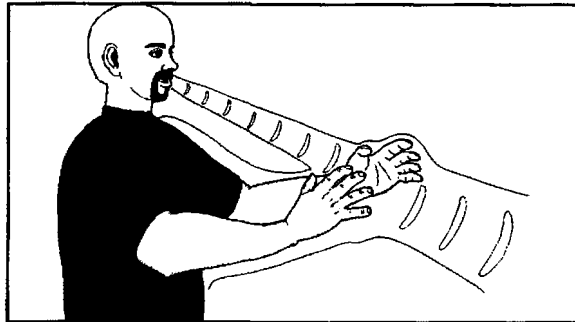


Figure 1.77. Project Energy

ENERGY

Qi (Energy) is the fuel that gives the spirit body the source of its power and allows for its energetic activity. When working with energy, we first must understand how thoughts and emotions imprint onto the energetic field within our cells, tissues, and the surrounding environment. When an energetic field becomes imprinted with the constant infusion of projected thought and emotion, its resonant vibration becomes dense and is easily felt.

ENERGY AND ENVIRONMENTAL INTERACTIONS

Traditionally, all Daoist priests are taught how to use their Ling Qi (Magical Energy) in order to more deeply interact with the multidimensional natures of environmental (Earth) and universal (Heaven) matter, energy, and spirit. In this type of magical training, the priests are also schooled in understanding the natural energetic interactions that occur within all people, places, and things. These various energetic interactions are described as follows:

- **Energy and People:** Every person carries the energetic imprint of specific habitual thoughts and emotions. These energetic patterns form the characteristics and the personality dynamics of each individual, are imprinted in every family, and are passed on from generation to generation. As cells create tissues which in turn create internal organs, so too do people create families, communities, and nations.

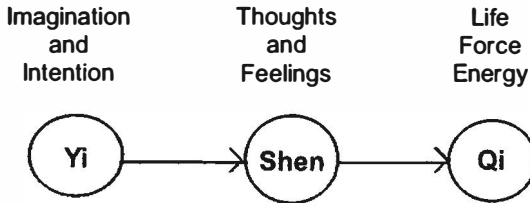


Figure 1.78. The Imagination Leads the Mind, The Mind Leads the Qi

Likewise, the energetic thoughts and emotions of specific cultures form the energetic basis of each nation and country.

The energy body contains the influence of the body's Qi, created from the combined energetic interactions of the body's internal organ systems and energy systems. As a priest progresses in his or her training, the thoughts and feelings that individuals project into the environment become more and more obvious.

- **Energy and Places:** Each area, land, home, street, town, and country contains its own accumulation of thoughts, ideas, emotions, and customs that are imprinted into its energetic fields. These energetic fields are imprinted by and interact with the environmental Qi. The minerals in the soil, plants, animals, humans, and various geological structures all combine to create an area's energetic pattern. For example, the accumulation of the thoughts and energy imprinted within a prison is quite different from that in a church.

Each imprinted energetic field affects an individual due to the exchange of the life force energy that occurs when the individual submerges him or herself within that environment. Any negative life force energy is absorbed into the blood and the internal organ systems, polluting the body. All toxic thoughts and emotions cause the energy to become "sticky" and more dense.

Any increase in energetic density, which can be either positive or negative, gives way to the emission of ectoplasm. Ectoplasm is a dense form of energy that can be activated by charged emotions. The stronger and more intense the accumulated thought and emotion, the stronger and more powerful the energetic

charge. The stronger the energetic charge, the easier it will be for ectoplasm to materialize.

This energetic phenomena is demonstrated in situations in which, for example, a hideous murder occurs at a certain location (e.g., a house). Then, after the blood has been washed from the walls, and the house has been freshly painted, it is rented out to unsuspecting individuals. For many years, nothing out of the ordinary transpires in the house. Then, a fourth family moves in to the house and suddenly there is an energetic upheaval, resulting in extreme poltergeist activities and psychic attacks tormenting the new family. This sudden surge of psychic activity occurred because the negative energetic patterns existing within the fourth renting family automatically activated the pre-existing negative energy existing within the environment.

- **Energy and Things:** All priests know that after an object has been imprinted with thought and emotion, that item will retain the imprinted energy for an extended period of time. Ancient icons and magical "tools" are an excellent example of the energetic imprinting of objects. The subconscious mind naturally becomes influenced through the energetic imprinting and activation of these ancient icons and magical tools. This is why a logo, seal, or crest, is used to energetically transfer the ancient power of a magical sect from generation to generation.
- **Transforming the Energy of a Person, Place, or Thing:** In order to change the energetic field of imprinted thoughts and emotions contained within any person, place or thing, the priest must first purge (and sometimes bind and remove) the "old" energetic state. Next, the priest creates a "new" energetic state (i.e., within his or her own body) and then projects this new energetic state outwards in order to envelop and transform the person, place, or item. This energetic interaction causes the person, place, or thing to be engulfed and absorbed in the priest's projected energetic field. This provides the priest with the ability to initiate control over the person, place, or thing that has become overshadowed by his or her life-force energy.

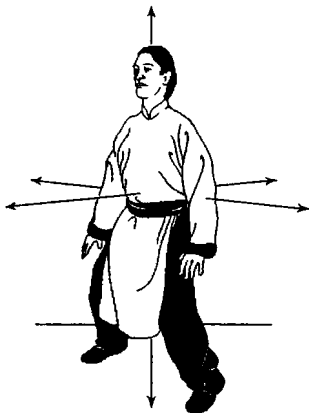


Figure 1.79. Radiating Qi

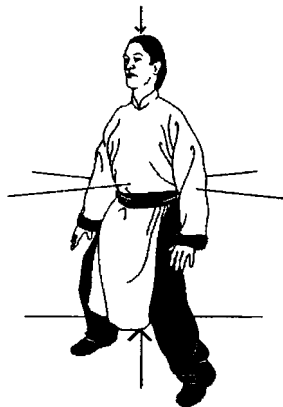


Figure 1.80. Absorbing Qi

UTILIZING THE BODY'S ENERGIES

When energizing and mobilizing the body's energetic fields, the Daoist priest is generally taught three primary exercises. These three exercises are used in order to change and transform the body's energetic field, allowing it to be more fluid and energetically charged. The three exercises are described as follows:

- **Radiating Qi:** The first exercise is considered to be a Yang Exercise, and it is used for purifying the energy within the environment. It focuses on projecting Qi from the center core (Taiji Pole) of the priest's body, causing divine energy to radiate outward through all six directions of space (front, back, right, left, up, down). This beginning exercise uses the divine light that emanates from the priest's center core to purify all of the people, places, and things that are currently within the priest's energetic field. When releasing Qi away from the body, the priest imagines and feels the divine energy pulsating outward for several minutes (Figure 1.79). Each energetic pulse ripples the divine light from the Taiji Pole outward through infinite time and space, in all directions.
- **Absorbing Qi:** The second exercise is considered to be a Yin Exercise, and it is used for gathering energy from the environment. It focuses on absorbing Qi into the center core

Taiji Pole from all six directions of space (front, back, right, left, up, down), and it is used to tonify (strengthen) the priest's energetic fields, tissues, and organs (Figure 1.80). This phenomenon naturally occurs at night during sleep, when the spirit body disconnects from the physical body, in order to recharge the system by absorbing energy from the environment. Another method of assimilating energy occurs during waking hours, when our bodies absorb energy from the food, air, and drink that we ingest in order to provide Qi for the physical tissues.

- **Closed Circuit Meditation:** The third exercise (sometimes known as the "Vibrating Qi Meditation") focuses on vibrating energy along the center core Taiji Pole, resonating an energetic pulse from head to toe. This important exercise is used to awaken and control the vibrational resonances of the energy body, making it easier to project the spirit body outside of the physical body.

In order to perform this exercise, the priest concentrates on feeling and experiencing the energetic structure of his or her body's external Wei Qi fields, and their connection to the divine light existing within the priest's center core Taiji Pole. This energy and light is the magical light of "illumination" that also exists within the higher spiritual worlds. It

internally develops through the cultivation of De (Virtue), and through the fusion of the priest's own heart and mind with that of the Divine Heart and Mind.

Next, the priest imagines his or her energy (infused with divine Qi) expanding outside of the Lower Dantian like a ring of vibrating white light. This brilliant ring of white light suddenly begins to vibrate rapidly, and then pulses up and down the priest's body, from a foot above the head, to a foot below the feet (Figure 1.81).

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

QI AND ECTOPLASM

The term "Ectoplasm" was originally created by a French scientist named Charles Richet in 1894 to explain a third arm that allegedly appeared from a medium named Eusapia Palladino. The word "ectoplasm" is derived from the Greek words "ekto" and "plasma," meaning "exteriorized substance."

Ectoplasm is defined as a dense form of projected Qi (sometimes referred to as a "teleplasmic mass"). It is a vaporous fluid-like substance that contains a dense derivative of the body's energetic field. Ectoplasm has many forms, both visible and invisible, and it is the energetic substance used by spirits in order to produce all kinds of magical phenomenon, such as materialization, transformation, telekinesis (i.e., lifting and moving items), and glowing in the dark.

The energy that a priest produces and radiates can be seen as being an energetic form of ectoplasm. In Transformational Magic (i.e. Shape-Shifting), a cloud of ectoplasm covers the priest's head and shoulders, allowing spirit faces to build up on the ectoplasmic mask and become visible. With this type of magical materialization, the priest produces incredible amounts of ectoplasm, which spirits then use as a cover to make

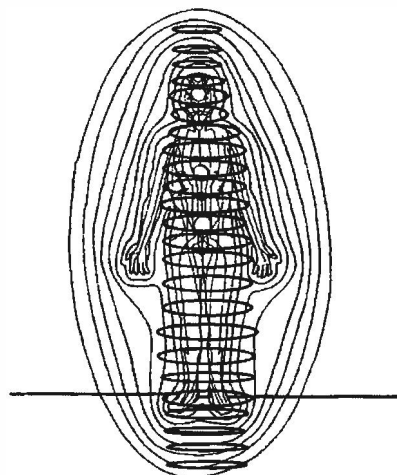


Figure 1.81. Closed Circuit Meditation

themselves visible. Ectoplasm can also be used by priests in order to Bilocate, Teleport, etc. When projecting this energetic substance, the Ectoplasm feels cold and sludgy as it leaves the tissues.

MANIFESTATIONS OF ECTOPLASM

Ectoplasm often appears to be milky white in color and smells like ozone. Ectoplasm emanations are cold to the touch and are often reported as thick, clotted, mucus-like substances. They can also appear to be rubbery and dough-like and emerge from the orifices of a priest's body.

Ectoplasm is usually a pale, creamy, glow-in-the-dark kind of energetic substance. It looks and feels solid, and cold and clammy to the touch (this is why dismembered hands sometimes produced by spirits during psychic attacks feel cold and clammy). Generally the production of ectoplasm causes those who are sensitive to feel sensations such as tingling and goose bumps.

ECTOPLASM AND LIGHT

Ectoplasm can manifest under low light conditions; however, it is sensitive to light and sound, and it is destroyed by white light. This is why transformation and materialization are generally practiced in semi-darkness or under dim red lights. Strong lights and sharp sounds are considered to be detrimental to all forms of ectoplasm.

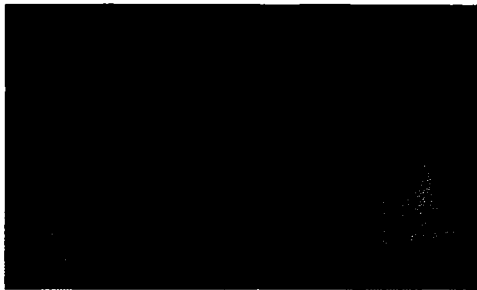


Figure 1.82. The energetic substance of Ectoplasm allows a spirit entity to begin to manifest into physical form.

Ectoplasm is reported to disappear when it is exposed to light, at which point it violently snaps back into the priest's physical body. Therefore, touching the ectoplasm or exposing it to light was said to cause potential injury to the priest who was projecting it.

RESEARCH OF ECTOPLASM

Ectoplasm has been studied and researched. Certain priests have been placed on delicate scales and then asked to project ectoplasm onto another set of fine scales. As the ectoplasm began to materialize, the priests were observed to lose weight at exactly the same rate as the weighed ectoplasm gained weight. When the priests reabsorbed the ectoplasm, the weight transfer was also reversed.

Ectoplasm is also considered to be an energetic vortex or pathway through which spirit entities pass interdimensionally (Figure 1.82). Many cases of ectoplasmic residue often are associated with strange appearances or physical disturbances that occur in haunted areas.

According to studies conducted during the twentieth century, ectoplasm can take many forms, but is often seen as a yellow-green hue or ooze around the body of a priest or ghost. Researchers also discovered that ectoplasm is sometimes composed of material drawn from moisture, dust, and other particles in the air.

Ectoplasmic residue is often spotted in pictures, when a ghost interferes with a snapshot. It can also be spotted in the air and sometimes with a special flashlight or pair of goggles. Moving

through ectoplasm (e.g., walking through a ghost) has been noted to be the cause of certain illnesses, and may sometimes be the cause of certain types of spirit possession.

Breathing or exuding ectoplasm is believed to be a sign of being in contact with the supernatural world. Photographic pictures along these lines often include shadows or fog around a medium's stomach, heart, mouth, ears, or nose.

Still other researchers suspect that Ectoplasm is produced by the chakras. It is believed that the chakras convert part of the physical mass of the priest's body into another energetic substance, which materializes as ectoplasm.

QI AND THOUGHT PROJECTION

Qi Emission techniques constitute the energetic foundation of all Daoist sorcery. The emitted life-force energy contains the priest's Ling Shen (Magical Spirit), as well as the energetically encoded "Messages" that the priest is sending to the intended person, place, or thing.

Certain Daoist Shengong meditations and exercises focus on the development of Qi and the skill of concentrated energetic projection. Through these Shengong exercises and meditations, the Daoist priest can receive and project Qi in the form of directed thought waves. In this type of training, the priest is taught how to use mental images and fixed concentration in order to shape and mold the energetic nature of a projected thought.

Through combining the internal powers of the Dragon (imagination) and Tiger (feeling sensations), the Daoist priest is able to cultivate his or her Shen and project Qi. The Qi is emitted outside the body like a fine vaporous mist, enveloping and sensing everything that it touches. Similar to spirit projection and soul projection, Qi projection is directed according to the priest's intention (Phoenix) and attention (Turtle/Snake) and is activated by the will (Zhi) and faith (Xin Xin).

An individual's Shen is composed of various combined energies (i.e., thoughts and feelings) and can be naturally projected into the environment via the mind. The energetic projection of thought forms (from the conscious or subcon-

scious mind) can assume a variety of shapes and colors, and can differ from one another in form, energy, weight, and power. The desires and emotions imprinted within the priest's emitted Qi can either be positive (as in sending a healing prayer) or negative (as in sending a curse or angry thought), depending on the priest's intention. All thought projections are subtle forms of directed Qi, expressed and manifested through different variations of light and vibration. These manifestations can be energetically observed by priests who possess psychic sight.

Projected thought exists in the energetic realm; it vibrates on the same frequency as the subconscious and affects the second Wei Qi field and Middle Dantian of the energy body. Every thought is an expressed extension of the individual's physical, mental, emotional, and spiritual energy, enveloped and imprinted within the projected Qi that he or she emits.

TWO WAYS TO CREATE THOUGHT FORMS

Thought forms are energetic clusters of expressed emotions and ideas. Once an energetic thought form has been created, it will continue to exist in either an active (projected) or inactive state. Once an energetic thought form has been projected from the body, a vacuum is created that can only be replaced by a new energetic thought form.

There are two ways that a thought form can be created and energetically projected. These two ways are described as follows (Figure 1.83):

1. An energetic thought form can be created by allowing a fantasy that is centered and focused upon some type of person, place, or thing to become unbridled. If the energetic thought form remains unbridled, the fantasies of the mind can create unlimited energetic thought forms, resulting in obsession. The main goal of these unlimited energetic thought forms is to satisfy the individual's particular desires, fears, or other emotions. If the individual tries to project energy without addressing such repetitive subconscious thought forms, then his or her mind can become easily distracted, and the projection of Qi will be extremely weak.

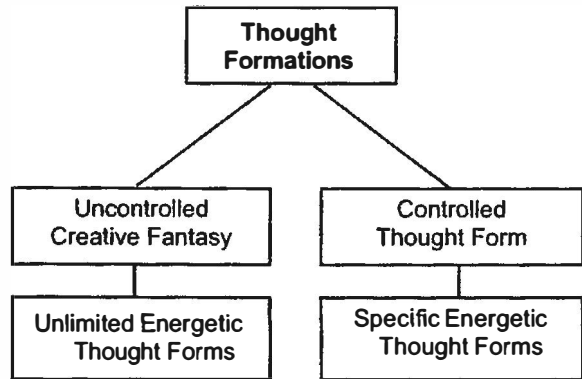


Figure 1.83. Two Ways to Create Thought Forms

2. An energetic thought form can be created by willfully controlling the creation and formation of an energetic idea. This generates a specific thought form whose main goal is to accomplish a specific task, providing the projected Qi with power and energetic function.

Although energetic thought forms cannot be destroyed, they can be transformed. Such transformations occur during an individual's spiritual death and rebirth.

TWO FORMS OF THOUGHT PROJECTION

Thoughts can be energetically transformed from an inert state of being immaterial and formless to a dynamic state of having tangible form and substance. An individual's energy (Qi) and thoughts (Shen) can be projected across time and space through the light of his or her Shen (even without the use of speech).

All projected energy and thoughts are connected to the subconscious mind and can exist independently of his or her consciousness. Each projected thought has a Karmic connection to the individual who created it. These projected energetic thought forms can last for an indefinite period of time, depending on the strength and source of the individual who originally projected it.

When a strong desire or thought is created, its image will first appear either in the priest's Yintang point (Third Eye area), located in the Upper Dantian, or in the Middle Dantian, located in the center of the chest (Heart area). Thought Projec-

tion from these two areas is described as follows (Figure 1.84):

1. **The Upper Dantian (Third Eye):** When an energetic thought form is created within the Upper Dantian and projected through the individual's Yintang (Third Eye) area, at first its energetic shape is small. The moment this thought image is energetically projected outside of the individual's second Wei Qi field, it begins to acquire a larger energetic size and shape (depending on the strength of the individual's desire). As the projected Qi and Shen moves through the energetic fields of the different energetic realms, it seeks food (i.e., matching and opposing thought impulse vibrations) in order to maintain its existence.

If it does not take "root" onto a person, place, or thing, the projected thought energy will eventually return back to the individual who originated it. When a projected thought form returns back to the sender, it reenters the individual's body via the Fengfu (GV-16, also known as the "Mouth of God") area, located at the back gate of the Upper Dantian. The projected Qi and Shen then resurfaces at the individual's Yintang (Third Eye) area, and the cycle begins again; this time the desire will be stronger.

2. **The Middle Dantian (Heart) :** When an energetic thought form is created within the Middle Dantian and projected through the individual's Shanzhong (CV-17) area, at first its energetic shape is small. The moment this thought image is energetically projected outside of the individual's second Wei Qi field, it begins to acquire a larger energetic size and shape (depending on the strength of the individual's desire). As the projected Qi and Shen moves through the energetic fields of the different energetic realms, it seeks food (i.e., matching and opposing thought impulse vibrations) in order to maintain its existence.

If it does not take "root" onto a person, place, or thing, the projected thought energy will eventually return back to the individual

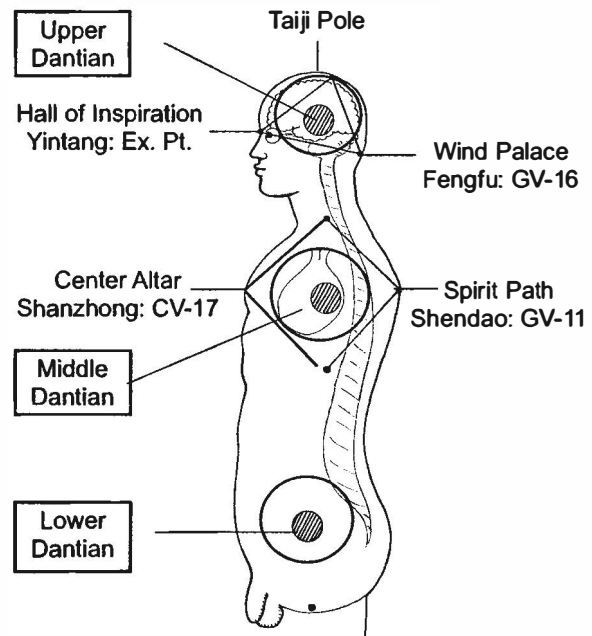


Figure 1.84. The Anatomical Locations of Thought Projections

who originated it. When a projected thought form returns back to the sender, it reenters the individual's body via the Shendao (GV-11) area, located at the back gate of the Middle Dantian. The projected Qi and Shen will then resurface at the individual's Shanzhong (CV-17) area, and the cycle begins again; this time the desire will be stronger.

MAINTAINING A POWERFUL SHENGONG

In ancient China, if a Daoist student was to master the skills of Shengong and energetic projection, he or she must first discipline and completely master the Shen Zhi (Acquired Mind). Once the disciple could control the Shen Zhi and easily access his or her Yuan Shen (Original Mind), the next challenge was to acquire, stabilize, and strengthen the Six Transportations of Shen. This was brought about by understanding and avoiding the following excessive interactions of the senses (Figure 1.85):

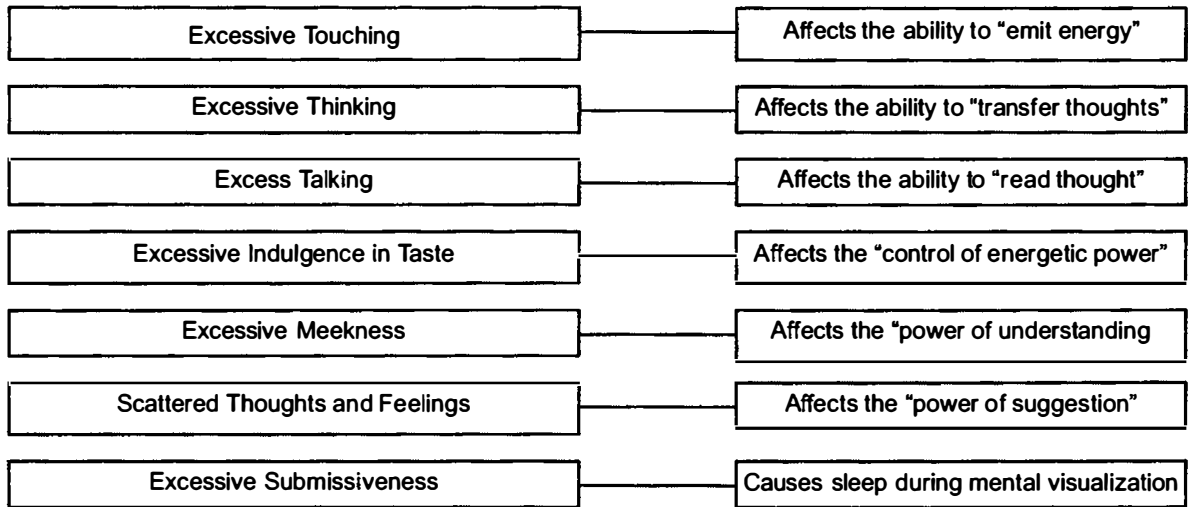


Figure 1.85. To master the Acquired Mind, avoid the Seven Excesses of the senses

- **Excessive Touching:** This weakens the priest's ability to "emit energy," causing the projected Qi to diminish or disperse.
- **Excessive Thinking:** This weakens the priest's ability to "transfer thoughts," causing the projected thought form to diminish or disperse.
- **Excess Talking:** This weakens the priest's ability to "read thoughts."
- **Excessive Indulgence in Taste:** This weakens the priest's ability to "control energetic power."
- **Excessive Meekness:** This weakens the priest's ability to cultivate and utilize the "power of understanding."
- **Scattered Thoughts and Feelings:** This weakens the priest's ability to cultivate and utilize the "power of suggestion."
- **Excessive Submissiveness:** This induces sleep during mental visualization training, weakening the potential and power of the Shengong exercise.

In advanced Shengong training, the Daoist priest must first purify the lower sensory states (sound, sight, smell, taste, touch, and form) in order to transform them into the spiritual states of celestial sound, celestial sight, celestial smell, celestial taste, celestial touch, and celestial form.

SECRET QI PROJECTION TECHNIQUES

Shadow Magic is one of the most ancient forms of Daoist sorcery. Because the shadow of an individual was considered to be an important part of his immaterial substance, this type of secret magical teaching was traditionally only passed down from master to trusted disciple.

The following esoteric techniques are secret training methods, used in advanced Daoist sorcery. It is important to note, that these special "Shadow Magic" techniques are considered to be "closed door" trainings, and are not taught or demonstrated to the public.

SHADOW MAGIC TRAINING

According to ancient Daoist Shadow Magic teachings, "ordinary people" view all shadows and reflections as simply being "unreal." According to the uneducated, all shadows and reflections are believed to be things that have form but are without substance. Therefore, the uninformed place no value on shadows or reflections. The intuitive Daoist priest, however, observes these "unreal" shadows and reflections as containers of powerful ethereal forces, which can be energetically manipulated and eventually felt by the human body.

People who have not refined their internal and external energy fields tend to be insensitive to the micro-pulsations of these energetic impressions and remain vulnerable to external manipulation. Through consistent meditation and training, an individual can become awakened, and develop a sensitivity to the energetic form and micro-pulsations of all shadows and reflections. This is the secret principle underlying the energetic practice of curing illness or creating sickness through influencing an individual's shadow.

In ancient China, it was believed that there was a powerful metaphysical connection between the image of a shadow and the body or object that casts its dark image. To the ancient Daoists, a shadow was "born of light," and was considered to be the external reflection of the individual's in-

ternal soul. Therefore, the energy of a shadow was believed to be the Yin portion of an individual's soul, and was within itself considered to be a "mysterious darkness."

According to ancient Daoist sorcery, there are eight magical aspects that created and maintained an individual's existence within the physical realm: the individual's body (Xing), life-force (Qi), spirit (Shen), heart (Xin), intellect (Zhili), name (Mingzi), their Mask (Mianju) or acquired identity, and their shadow (Yinying).

To the ancient Chinese, the Yin Aspect of an individual's soul survived and existed in a shadow-like form. This surviving energetic form (i.e., ghost or apparition) would sometimes exist in or around tombs and burial sites. Rogue or hostile spirit entities were sometimes known to take on the appearance of "shadow spirits" in order to over-shadow an individual and influence his or her emotional state.

To the ancient Daoist priest, Shadow Magic was traditionally initiated through the magical ability of effecting and controlling a person, place, or thing by using "Sympathetic Magic." Sympathetic Magic operates through the "Law of Sympathy." The Law of Sympathy is the ancient magical law that states that there is a natural connection between all things.

Sympathetic Magic is divided into two branches of magical application, Imitative Magic and Contagious Magic. Both of these branches are described as follows:

- **Imitative Magic:** This type of Sympathetic Magic works according to the Law of Similarity. This important magical law states that "like produces like," and it relies on the associations of similar ideas through magical correspondence. In other words, the magical effect is initiated through specific shapes and images used to resemble the person, place, or thing's energetic power. According to the Law of Similarity, things which resemble each other are the same, and a priest who understands this magical law can produce any effect onto that thing by imitating it.

- **Contagious Magic:** This type of Sympathetic Magic works according to the Law of Contact. This important magical law states that “things which have once been in contact with each other are always in contact.” According to the Law of Contact, two things, though separated, still share the same energy, and that a trained priest can produce any effect to the one through the other.

The Laws of both Similarity and Contact are considered to be energetic properties with universal application, and are therefore not limited to human actions. In magical practice, they are most often combined, although Imitative Magic is often used by itself, Contagious Magic usually involves some form of Imitative Magic.

ANATOMY OF THE SHADOW

In ancient China, a shadow was considered to be an integral part of an individual’s energetic and spiritual nature. A duplicate of the individual, it was believed to have a separate, though not independent, existence from the individual that casts its reflection (Figure 1.86). And, because it is an important energetic and spiritual aspect of that individual, it was believed that a shadow had the potential of exercising a powerful influence over the individual’s personal health and fate.

During the Tang Dynasty (618-907 A.D.), the famous Daoist physicians of Wang Shan would set out lamps or torches during the fifth watch (3-5 A.M.) in order to read, examine, and ascertain if the fate of an individual was auspicious or inauspicious. If the individual’s shadow was “deep” (strong and vigorous), it was believed that he will attain an honourable position in life, as his shadow will naturally enable him to work up to an influential position and live a long life.

According to this ancient teaching, an individual’s shadow had multi-levels. According to Daoist priest Guo Zai Chen, an individual’s shadow contains seven to nine levels of energetic distinction, which can be ascertained through gradually placing several lamps or torches around the patient’s body. Each of these Shadow-Shen are given unique names, described as follows:



Figure 1.86. In ancient China, the Shadow was considered to be an integral part of an individual’s energetic (Qi) and spiritual (Shen) nature

- **The Shadow of the Emperor of the Right**
- **The Shadow of Sprites and Goblins**
- **The Shadow of the Hub Vent Section**
- **The Shadow of the Foot long Duck**
- **The Shadow of Sou Guan**
- **The Shadow of the Po Slave**
- **The Shadow of the Tiny Furnace**
- **The Shadow of the “Hai” Magical Foetus**

The energetic image of a shadow represents an individual’s spiritual and physical reflection. In ancient China, the secrets pertaining to the energetic manipulation of the human body through influencing its reflective shadow were traditionally kept secret. Even in modern times, few people ever think about the energetic functions of their own shadows.

THE SHADOW REALM (CHANNELS AND ORGANS)

One secret magical teaching passed down from ancient Daoist Magic and Chinese sorcery is the existence and energetic location of the body's esoteric Shadow Channels. Similar in effect to the "shadow stars" that are prevalent within the night sky, the ancient Daoist were also aware of the existence of shadow organs and shadow channels located within the body's energetic fields.

According to the esoteric teachings of ancient Daoist sorcery, each internal organ, channel, and vessel is believed to have its own energetic shadow (Figure 1.87). Each energetic shadow maintains the delicate Yin and Yang balance that exists within the Jing, Qi, and Shen of each of the body's internal and external organs, channels, and vessels.

It is said that the body's Hun (Ethereal Soul) continually brings light into the various organs and channels, which are energetically supported and sustained via the individual's spiritual virtues (i.e., compassion, peace, truthfulness, integrity, honor, wisdom, etc). Likewise, the body's Po (Corporeal Soul) brings darkness into the various organs and channels, which are energetically supported and sustained via the individual's emotion states (i.e., anger, anxiety, worry, grief, fear, etc).

Each person has his or her own energetic "dark side." Since "like attracts like," the Shadow Channels are energetically "fed" through their attachments to and assimilations of negative emotional states. Because each internal organ and vessel is energetically coupled with its own Shadow Channel, it is through these energetic portals that a sorcerer or evil spirit can negatively influence a victim's internal organs and tissues. This is one of the reasons why specific types of diseased states are so prevalent in certain individual's medical histories.

When energetically influenced, the effected Shadow Channel automatically reduces the electromagnetic field that resonates within the body's

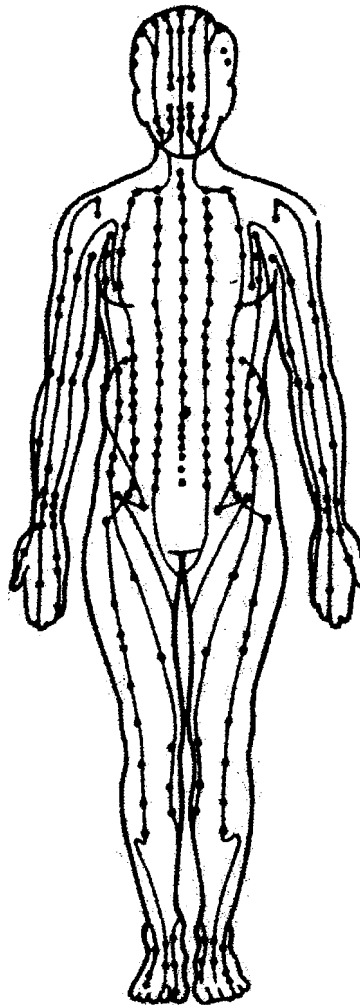


Figure 1.87. The Body's Channel System
Has its own corresponding Shadow Channels.

channel system. This adverse influence causes the channel's energetic potential to scatter or become stagnate. Once this detrimental type of energetic phenomena occurs, the true channel's energetic amplitude decreases, and the body becomes even more vulnerable to any energetic overshadowing initiated from an evil spirit or malicious sorcerers.

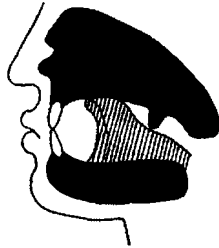


Figure 1.88. The Wood Element position corresponds to the Hun, the Liver, and the center core Taiji Pole. In this position, the tongue is placed onto the middle of the upper palate at the center of the roof of the mouth.

SHADOW MAGIC TRAINING #1: EARTH AND SKY TRAINING

This type of Shadow Magic training is designed to teach the priest how to project his Qi and Shen into specific objects (mountains, clouds, water, fire, etc.) for the purpose of observation and gathering information. The particular training system is progressive, and it allows the priest to go from basic Qi projection to complex spirit projection.

This training also covers several stages of concentration and develops the skill of controlling the shadow. It is traditionally known as an aspect of "Sky Gazing," and it requires the priest to first meditate on his shadow, then project the shadow into the sky.

1. The priest stands or sits in a Wuji posture with his back to the sun, and begins to meditate using quiet breathing. Then the priest performs the "1-10 Meditation" and the "Three Invocations" in order to allow his body, mind, and spirit to settle into a quiescent state.
2. After performing the last invocation, the priest concentrates on the divine light vibrating and glowing within his Lower Dantian. Next, the priest places his tongue onto the Wood Element position (Figure 1.88), and relaxes the jaw so that the tongue lightly disconnects from the upper palate and slightly hovers, suspended just below the middle of the palate.

It is important that the priest breathe softly, focusing on the area between the nose and mouth. The breath should be slow and ex-



Figure 1.89. Look down and focus your gaze onto the throat area of your shadow

remely soft, as if the priest is surrounded by (and is breathing within) a delicate mist. This is known as "cream breathing."

3. After quieting the mind, the priest relaxes and opens his eyes. While looking downward, the priest focuses his gaze onto the throat area of the shadow (Figure 1.89). Within a few minutes the priest will begin see the silvery aura of the shadow. It is important that the priest keep looking into the shadow's throat until he observes the formation of small moving energy particles within the shadow. These tiny energy particles have an appearance similar to that of small mercury droplets.
4. The priest continues to gaze into the shadow for several (about five) minutes, allowing the images and patterns of these energetic particles to build and fully develop. Then, the priest immediately looks upward, directly into the sky, at a 45 degree angle.
5. While gazing upward, the priest notices and feels the image of his shadow cast itself over the background of the sky. This projected image should appear silver in color and somewhat hazy.

This ancient visual practice utilizes the secret powers of the Ling Shen contained within the "Four Lamps." The Four Lamps are: The Lamp of the Sky, The Wet Lamp (the Eye), The

Lamp of the Kati Channel (a crystalline translucent nerve or energetic channel connecting the heart with the eyes), and the Lamp of the Heart (Figure 1.90).

The "Kati" Channel follows the optic nerve from the eyes to the back of the head and stimulates vision. From the back of the head it then curves forward (inside the head deep to the body's core), and then circles the ear and follows the sternocleidomastoid down the neck and terminates at the heart. These four lamps are important for visionary experiences that the priest integrates into awareness during advanced Shengong meditation training. It is said that "wordless concentration" is needed in order to activate the internal energy flowing inside the crystalline translucent nerve of the Kati Channel and cause it to intensify the perception of light. When practicing Shadow Magic, the priest concentrates into the throat of the shadow in order to stimulate the energetic flow of the Kati Channel.

In a another variation of Shadow Magic, the priest sits in the dark, places a candle behind himself, and then focuses on the image projected onto the wall. However, when working with a "lighted shadow" (the priest's image reflected in a mirror or still pool of water) a priest will concentrate on the area of his forehead (Third Eye area).

It is important to remember, that if the priest is working with the image of his shadow, the attention is placed on the throat. However, if the priest is working with his reflection (i.e., a mirror or still pool of water), the concentration is placed on the Third Eye.

6. While gazing into the sky, the priest continues to look at the shadow's silvery image until it begins to disappear. Then, the priest relaxes his vision, so that the projected shadow image dissolves and becomes energetically imprinted as part of an open visual energetic field. At this time, it is important that the priest keep his auditory perceptions open and receptive.
7. Once the projected shadow image begins to disperse, the priest immediately tries to reas-

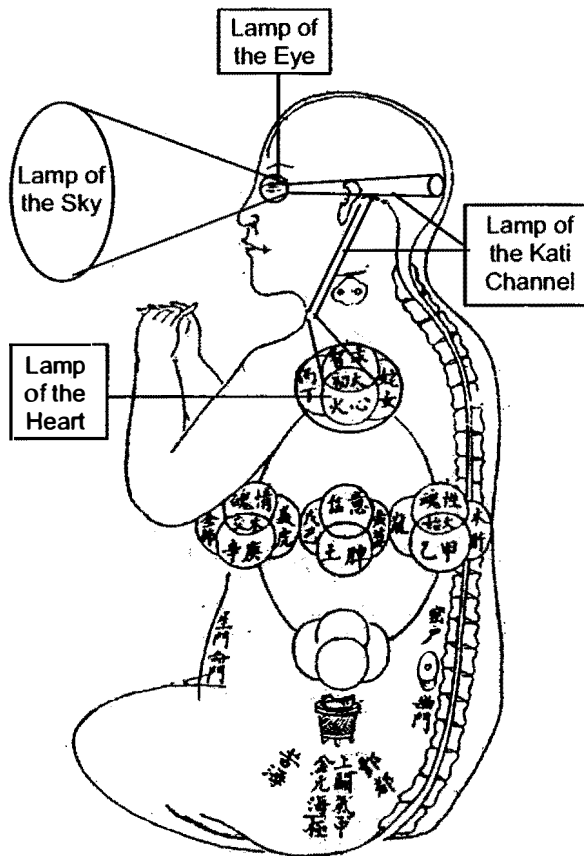


Figure 1.90. The energetic pathway of the visual channel used in ancient Daoist Shadow magic utilizes the Ling Shen contained within the "Four Lamps"

semble it again. At first it may be difficult to reassemble. However, after a while the priest will become proficient and will be able to observe the small energetic patterns vibrating within both the shadow and the sky images.

After several minutes, the priest closes and relaxes his eyes, and then starts the entire process again. This exercise meditation is to be practiced 30 minutes a day.

8. Once the priest can maintain both shadow (Yin) and sky (Yang) images (with the energetic particles vibrating inside the images), he then begins to focus his attention onto one of five specific points on the shadow. The five points are located on the upper torso of the image, between the Third Eye and throat areas.

These five areas of focus are specific locations or energetic portals into which the priest can Spirit Project or Soul Project. The five areas are described as follows (Figure 1.91):

- **The Third Eye:** This area of the shadow corresponds to the Mantra sound "Ohm," and the color white. When Spirit Projecting or Soul Projecting into this area, the priest gathers all of the white energetic particles into this particular area of the shadow. The fusion of the white energetic particles into the Third Eye area opens up an energetic portal within the shadow, through which the priest's spirit can travel.
- **The Bridge of the Nose:** This area of the shadow corresponds to the Mantra sound "Ah" and the color red. When Spirit Projecting or Soul Projecting into this area, the priest gathers all of the red energetic particles into this particular area of the shadow. The fusion of the red energetic particles into the Bridge of the Nose area opens up an energetic portal within the shadow, through which the priest's spirit can travel.
- **The Tip of the Nose:** This area of the shadow corresponds to the Mantra sound "Hung" and the color blue. When Spirit Projecting or Soul Projecting into this area, the priest gathers all of the blue energetic particles into this particular area of the shadow. The fusion of the blue energetic particles into the Tip of the Nose area opens up an energetic portal within the shadow, through which the priest's spirit can travel.
- **The Bridge of the Upper Lip:** This area of the shadow corresponds to the Mantra sound "So" and the color yellow. When Spirit Projecting or Soul Projecting into this area, the priest gathers all of the yellow energetic particles into this particular area of the shadow. The fusion of the yellow energetic particles into the Bridge of the Upper Lip area opens up an energetic portal within the shadow, through which the priest's spirit can travel.
- **The Base of the Lower Lip:** This area of the shadow corresponds to the Mantra sound "Ha" and the color green. When Spirit Project-

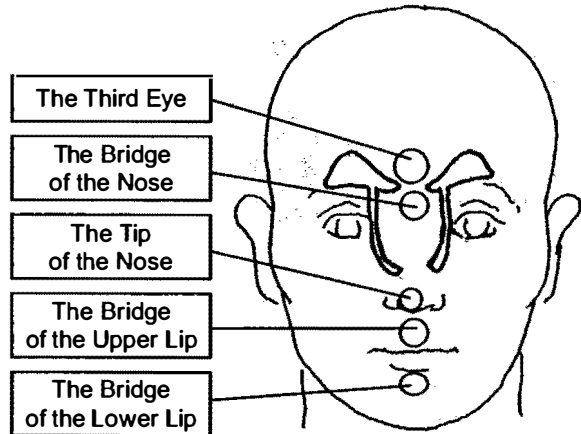


Figure 1.91. The five areas of focus are the specific locations or energetic portals into which the priest can Spirit Project or Soul Project. (Inspired by the original artwork of Wynn Kapit)

ing or Soul Projecting into this area, the priest gathers all of the green energetic particles into this particular area of the shadow. The fusion of the green energetic particles into the Base of the Lower Lip area opens up an energetic portal within the shadow, through which the priest's spirit can travel.

9. When working with the various colored energetic particles, the priest will speak to them and say, "I have heard that some of you can move slower than others." Then suddenly some of the energetic particles will begin to slow down.
10. Next, the priest invokes the larger energetic particles by saying, "I have heard that some of you are bigger than others." Then suddenly some of the larger energetic particles will begin to appear. As they appear, the energetic particles will begin to form magical geometric patterns in the form of a spinning energetic Mandala (positioned above, below, right, and left of the center energetic particle). This part of the training is sometimes known as an aspect of "Cutting Through," and it refers to the priest's ability to maintain his or her presence of mind, center, and focused awareness when these energetic manifestations begin to happen.

- Next, the priest will say, "I have heard that some of the bigger ones can cover the smaller ones." Then suddenly some of the larger energetic particles will begin to overshadow and cover the smaller energetic particles. As the bigger energetic particles begin to slow down and cover the smaller sparkling ones, the combined energetic fields begin to light up and expose the aura surrounding the bigger energetic particles. Once this magical phenomena occurs, an energetic portal is formed. At this particular time in training, a celestial deity can appear. This is the beginning of what is called the "Leaping Over Practice," because the priest is able to leap into another energetic dimension.

SHADOW MAGIC TRAINING #2: EARTH AND WATER TRAINING

This advanced magical training covers several stages of concentration, based on further developing the skill of controlling the shadow. It requires the priest to first meditate on his shadow, then project the shadow into water.

The water should be calm and clear so that it can consistently carry the priest's shadow.

- The priest stands or sits in a Wuji posture with his back to the Sun, and begins to meditate using quiet breathing. Then the priest performs the "1-10 Meditation" and the "Three Invocations" in order to allow his body, mind, and spirit to settle into a quiescent state.
- After performing the last invocation, the priest concentrates on the divine light vibrating and glowing within his Lower Dantian. Next, the priest places his tongue onto the Wood Element position (Figure 1.92), and relaxes the jaw so that the tongue lightly disconnects from the upper palate and slightly hovers, suspended just below the middle of the palate.

It is important that the priest breathe softly, focusing on the area between the nose and mouth. The breath should be slow and extremely soft, as if the priest is surrounded by (and is breathing within) a delicate mist. This is known as "cream breathing."

- After quieting the mind, the priest relaxes and

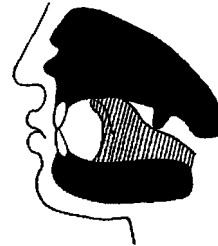


Figure 1.92. The Wood Element position corresponds to the Hun, the Liver, and the center core Taiji Pole. In this position, the tongue is placed onto the middle of the upper palate at the center of the roof of the mouth.



Figure 1.93. Feel the image of your shadow cast itself over the background of the lake

- opens his eyes. While looking downward, the priest focuses his gaze onto the throat area of the shadow (Figure 1.93). Within a few minutes the priest will begin to see the silvery aura of the shadow. It is important that the priest keep looking into the shadow's throat until he begins to observe the formation of small moving energy particles within the shadow. These tiny energy particles have the appearance similar to that of small mercury droplets.
- The priest continues to gaze into the shadow for several (about five) minutes, allowing the images and patterns of these energetic particles to build and fully develop. Then, the priest immediately looks directly into a dark still pool of water.

5. While gazing into the water, the priest will notice and feel the image of his shadow cast itself over the background of the lake (or pond). This image should appear silver-black in color and somewhat hazy.
6. The priest continues to gaze at the shadow's silvery image until it begins to disappear. Then, the priest relaxes his vision, so that the projected shadow image dissolves and becomes energetically imprinted as part of an open visual energetic field. Additionally, it is important at this time for the priest to keep his auditory perceptions open and receptive.
7. Once the image begins to disperse, the priest immediately tries to reassemble it again. At first it may be difficult to reassemble. However, after a while the priest will become proficient and will be able to observe the small energetic patterns vibrating within both the shadow and the water images.

After several minutes, the priest will close and relax his eyes, and then start again. This exercise meditation is to be practiced 30 minutes a day.

SHADOW MAGIC TRAINING #3: CAVE/DARK ROOM TRAINING

Sometimes when practicing advanced Shadow Magic, a priest will choose to train inside a dark room or cave. In this type of advanced Shadow Magic, the priest is trained to animate his or her shadow.

1. Before beginning to practice Shadow Magic in the dark room or cave, the priest places a lit candle behind his body. The candle is placed so that the image of the priest's shadow is projected onto the wall in front of his body.
2. While sitting in the cave or dark room, the priest performs the "1-10 Meditation" and the "Three Invocations" in order to allow his body, mind, and spirit to settle into a quiescent state.
3. After performing the last invocation, the priest concentrates on the divine light vibrating and glowing within his Lower Dantian. Next, the priest places his tongue onto the Wood Element position (Figure 1.94), and relaxes the

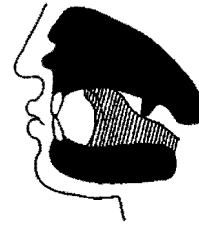


Figure 1.94. The Wood Element position corresponds to the Hun, the Liver, and the center core Taiji Pole. In this position, the tongue is placed onto the middle of the upper palate at the center of the roof of the mouth.

jaw so that the tongue lightly disconnects from the upper palate and slightly hovers, suspended just below the middle of the palate.

It is important that the priest breathe softly, between the nose and mouth. The breath should be slow and extremely soft, as if the priest is surrounded by (and is breathing within) a delicate mist. This is known as "cream breathing."

4. After quieting the mind, the priest relaxes and opens his eyes. While looking forward, the priest focuses his gaze onto the throat area of the shadow. Within a few minutes the priest will begin see the silvery aura of the shadow. It is important that the priest keep looking into the shadow's throat until he begins to observe the formation of small moving energy particles within the shadow. These tiny energy particles have the appearance similar to that of small mercury droplets.
5. While observing the energetic particles within the shadow, the priest will speak to them and ask, "How would you open the various energetic centers?" At which point, the energetic particles will go to a specific area in the body of the shadow and begin to converge inside its energetic form, moving and spiralling until that energetic center opens. It is important that the priest does not direct the various colored energetic particles, but rather allows them to "choose" which centers will be opened.
6. Next the priest will ask, "How would you open one of the other energetic centers?" At which point, the energetic particles will move

to another area of his shadow and begin to converge inside its energetic form, moving and spiralling until that energetic center opens.

7. The priest continues this questioning until each of the energetic centers (Seven Chakra areas) within his shadow becomes opened by the energetic particles. Throughout the entire shadow transformation ritual, it is important that the priest keep his eyes softly focused onto the throat area of the shadow.
8. At some time during this magical training, the priest will begin to observe the shadow starting to move independently of his body. At this point, the priest will notice that there are two shadows: the original shadow that is created by the light of the candle, and a secondary shadow that has become magically animated through the priest's concentration. Once this occurs, it is important for the priest to relax and continue the concentration. If for some reason the priest becomes startled and loses concentration, all he needs to do is simply re-invoke the shadow and continue the magical practice.
9. During this time of independent movement, if the shadow begins to move its right arm up towards the priest's body, it is important that the priest simply relax and begin to move his own arm towards the shadow. As the priest moves his arm towards the shadow, it is important that he begin to mirror the shadow's independent movements. This allows the priest to become energetically connected with the secondary shadow.
10. Then the priest will say to the shadow image, "reveal yourself to me." At this point, the shadow will often become a backdrop, and a visual image or movie will suddenly appear, revealing some type of past life image or theme.
11. Next, the priest will dissolve the image back into the shadow and then invite the shadow back into his body. As the priest feels the shadow image coming towards his body, it is important that the priest close his eyes and get the energetic feel and sense of the shadow reuniting and fusing into his or her tissues.

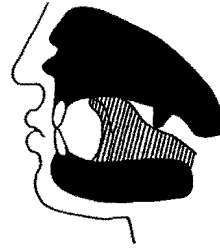


Figure 1.95. The Wood Element position corresponds to the Hun, the Liver, and the center core Taiji Pole. In this position, the tongue is placed onto the middle of the upper palate at the center of the roof of the mouth.

SHADOW MAGIC TRAINING #4: EARTH AND FIRE TRAINING

This advanced Shadow Magic training covers several stages of concentration, based on further developing the skill of controlling the shadow. It requires to priest to first meditate on his shadow, then project the shadow into the flames of a fire (sometimes called a Fire Shadow).

1. The priest stands or sits in a Wuji posture facing a fire, with his back towards the darkness. Then the priest performs the "1-10 Meditation" and the "Three Invocations" in order to allow his body, mind, and spirit to settle into a quiescent state.
2. After performing the last invocation, the priest concentrates on the divine light vibrating and glowing within his Lower Dantian. Next, the priest places his tongue onto the Wood Element position (Figure 1.95), and relaxes the jaw so that the tongue lightly disconnects from the upper palate and slightly hovers, suspended just below the middle of the palate. It is important that the priest breathe softly, between the nose and mouth. The breath should be slow and extremely soft, as if the priest is surrounded by (and is breathing within) a delicate mist. This is known as "cream breathing."
3. After quieting the mind, the priest relaxes and opens his eyes, looking directly into the flames of the fire. The priest then turns around and focuses his gaze onto the throat area of the shadow (created from the light of the fire being projected onto the earth or into the surrounding mist). Within a few minutes

the priest will begin to see the silvery aura of the shadow. It is important that the priest keep looking into the shadow's throat until he begins to observe the formation of small moving energy particles within the shadow. These tiny energy particles have the appearance similar to that of small mercury droplets.

4. The priest will continue to gaze at his shadow for several minutes. Then, the priest will immediately look directly back into the flames of the fire. While gazing into the flames of the fire, the priest will notice and feel the image of his shadow cast itself over the background of the fire (or candle). This image should appear silvery-blue in color and somewhat hazy.
 5. Next, the priest continues to gaze at the shadow's silvery image until it disappears. Then, the priest immediately turns around and faces the darkness while trying to reassemble the image of the shadow. At first it may be difficult to reassemble, however, after a few times the priest will become proficient.
- In certain Daoist traditions, as the priest looks into the shadow of the night (i.e., with his back to the fire), he is encouraged to make contact with the spiritual realm or with his guardian ancestors. Once the priest has made contact with these ancestors, a "gift exchange" ritual is performed, and the priest receives energetic nourishment from his or her ancestors.
 - After the ritual is completed, the priest graciously turns his back to the guardian ancestors and returns back to facing the fire. At this point, the priest will feel the warmth of the projected shadow spirit inside the fire.
 - Next, the priest absorbs the image of the fire shadow back into his body, feeling its warmth enter into the tissues, and experiencing the heat transfer through the tissues onto the back side of his body. This heat should extend from the front of the body, all the way through to the back side of the priest's body (the side currently facing away from the fire). As the priest feels the fire shadow returning into his body, it is important that the priest close his eyes and get the sense of absorbing the energy back into the tissues.

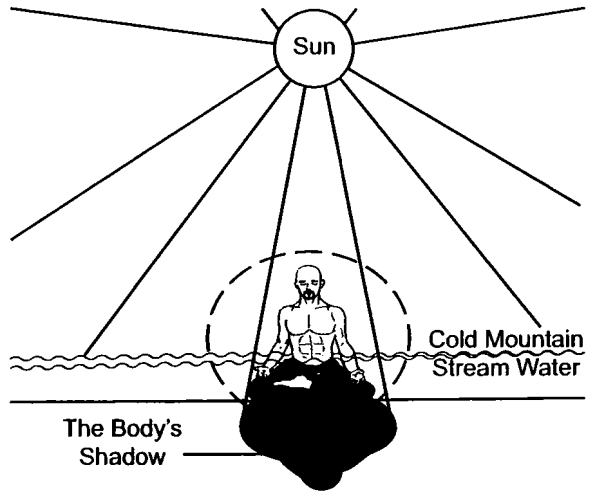


Figure 1.96. The Daoist priest will sit waist deep in cool stream water, with his back facing the Sun

SHADOW MAGIC TRAINING #5: AIR AND WATER TRAINING

This advanced Shadow Magic training covers several stages of concentration, based on further developing the skill of projecting and controlling the energy of the shadow. It requires the priest to sit inside the cool water of a mountain stream and meditate on his shadow. The priest will absorb the energy of the Sun and then project his spirit into his shadow and begin absorbing the Qi of the cool water. This advanced form of Water Shadow Training is described as follows:

1. The priest will begin the training by first sitting waist deep inside the cool water of a mountain stream, with his back towards the Sun (Figure 1.96). In ancient Daoist teachings, the back of the body is considered to be Yang, while the front of the body is considered to be Yin.

In this special meditation, the priest sits inside a cool mountain stream (Yin-Water) without a shirt (a tee shirt is acceptable), keeping his exposed back (Yang) towards the projected celestial light of the Sun (Celestial Yang).

- It is important that the stream water be slow moving, and level with the priest's navel.
2. The priest will then perform the "1-10 Meditation" and the "Three Invocations." This is done in order to establish a divine sanctuary through which to train magic, and to allow the

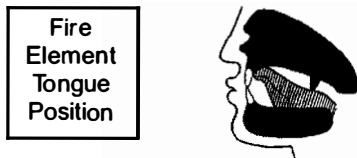


Figure 1.97. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

priest's body, mind, and spirit to settle into a divine quiescent state.

3. After performing the last invocation, the priest will concentrate and focus on the divine light vibrating and glowing within his Lower Dantian.
4. Next, the priest will place his tongue onto the Fire Element position (Figure 1.97), and relax his jaw so that the tongue lightly connects with the upper palate.

In this training, it is important that the priest breathe softly through the nose only. The breathing should be slow and extremely soft, as if the priest is surrounded by and breathing within a delicate mist. This is known as "cream breathing."

5. After quieting his mind, the priest will relax, and begin focusing his attention onto the light and heat currently illuminating and warming the back of his head, shoulders, and back.
6. Within a few minutes, once he can fully concentrate, focus, and feel the warmth of the Sun penetrating the back of his body, the priest will begin pulling and absorbing the heat and Celestial Fire of the Sun into his body via his skin, tissues, and channels, directing the solar heat into his Lower Dantian.

During this part of the training meditation, the priest should especially focus on directing the heat of the Sun into his Lower Dantian via the body's Governing Vessel ("Sea of Yang Qi") (Figure 1.98).

7. As the priest continues to gather the heat and Celestial Fire of the Sun into his lower abdomen, the heat will begin overflowing his Lower Dantian and he will mentally direct the heat to flow into his lower body, warming his lower abdomen, groin, legs and all of the tissues that are currently submerged within the cool mountain water.

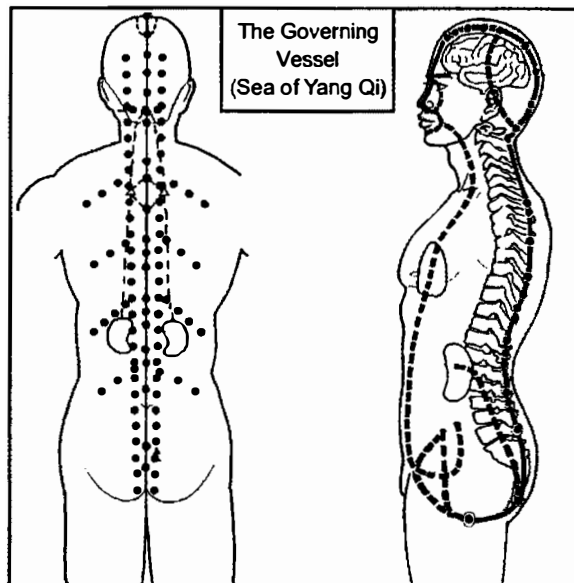


Figure 1.98. The Governing Vessel (Sea of Yang Qi)

8. After several minutes, once he is relaxed and is feeling comfortable, the priest will then open his eyes and begin looking directly into his shadow, currently reflected within the cool mountain water.
9. The priest will now focus on his Energy Body and begin to completely melt his Qi into the projected image of his shadow, reflected in the bottom of the cool mountain stream.
10. Next, through using his projected shadow as an entry vessel, the priest will begin pulling the energy of the cool Water Qi into his body, absorbing it and sending it upward via his Conception Vessel (Figure 1.99).

This special application is done in order to cool his upper body, which is currently under the effect of the projected heat from the Sun.

It is important to note, that in ancient China, it was believed that shadows were averse to being reflected within water, and that Disease Demons and "mysterious animals" could attack an individual through his reflection within the water. This is why this special meditation requires the priest to first perform the "1-10 Meditation" and the "Three Invocations" in order to establish a divine sanctuary through which to train this form of magic.

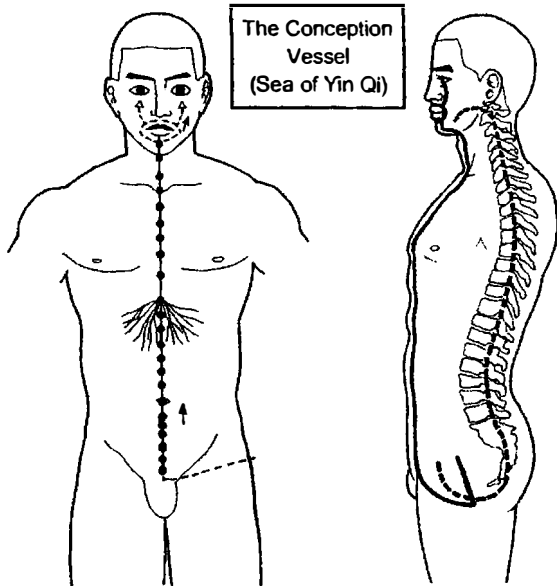


Figure 1.99. The Conception Vessel (Sea of Yin Qi)

**SHADOW MAGIC TRAINING #6:
HEAVEN AND EARTH TRAINING**

This advanced Shadow Magic training covers several stages of concentration, based on further developing the skill of projecting and controlling the energy of the shadow. It requires the priest to stand with half of his body submerged within the shadow of a mountain, while the other half is submerged inside the warm projected rays of the Sun. The priest will absorb the energy of the Sun and then project his spirit into his shadow and begin absorbing the Qi of the cool Earth via his shadow. This advanced form of Shadow Training is described as follows:

1. The priest will begin the training by first standing with half of his body submerged within the shadow of a mountain, while the other half is submerged inside the warm projected rays of the Sun. (Figure 1.100). In ancient Daoist teachings, the back of the body is considered to be Yang, while the front of the body is considered to be Yin. In this special meditation, the priest keeps the front of his body (Yin) towards the projected celestial light of the Sun (Celestial Yang).
2. Next, the priest will perform the "1-10 Meditation" and the "Three Invocations." This is

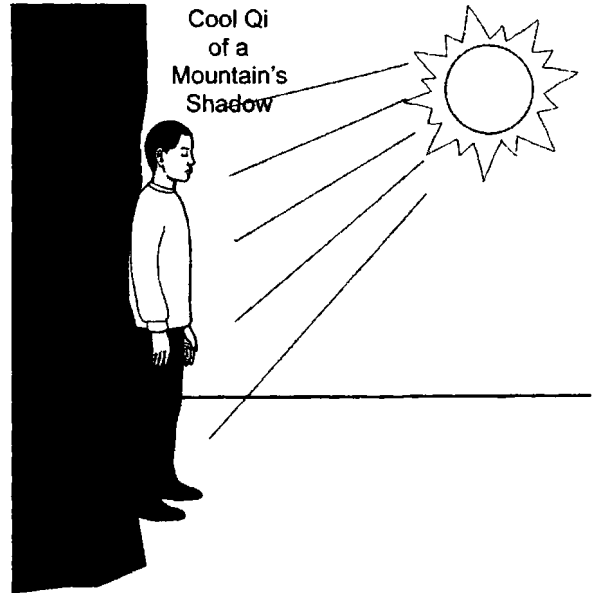


Figure 1.100. The Daoist priest will stand with his back submerged in the shadow of an Earth Mountain

Fire
Element
Tongue
Position



Figure 1.101. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

3. After performing the last invocation, the priest will concentrate and focus on the divine light vibrating and glowing within his Lower Dantian.
4. Next, the priest will place his tongue onto the Fire Element position (Figure 1.101), and relax his jaw so that the tongue lightly connects with the upper palate.

In this training, it is important that the priest breathe softly through the nose only. The breathing should be slow and extremely soft, as if the priest is surrounded by and breathing within a delicate mist. This is known as "cream breathing."

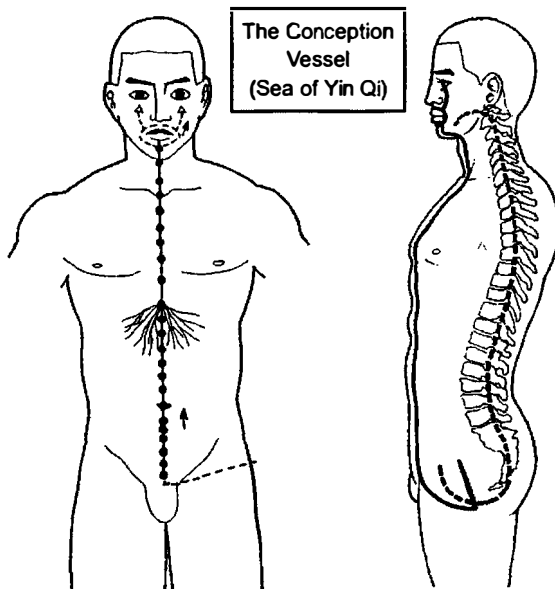


Figure 1.102. The Conception Vessel (Sea of Yin Qi)

5. After quieting his mind, the priest will begin focusing his attention onto the light and heat currently illuminating and warming the front of his body (i.e., his face, chests, and Lower Dantian).
6. Next, the priest will concentrate and place the focus of his attention onto absorbing the warmth of the Sun into his body via his skin, tissues, and channels, directing the solar heat into his Lower Dantian.

During this part of the training meditation, the priest should especially focus on directing the heat of the Sun into his Lower Dantian via the body's Conception Vessel (Figure 1.102)

7. The priest will continue to gather the heat and Celestial Fire of the Sun into his lower abdomen, until he begins to overflow his Lower Dantian. Then the priest will direct the heat to flow into the back of his body, warming all of the tissues that are currently submerged within the cool mountain shadow.
8. After several minutes, once he is relaxed and is feeling comfortable, the priest will then

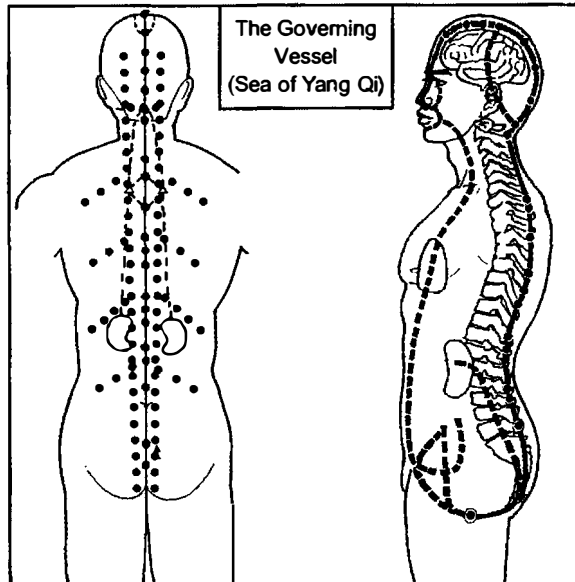


Figure 1.103. The Governing Vessel (Sea of Yang Qi)

- begin to place his attention onto his shadow, currently fused within the cool mountain shadow.
9. The priest will now focus on his Energy Body and begin to completely melt his Qi into his projected shadow, feeling the energetic fusion of the powerful mountain energy.
As the priest projects both his spirit and shadow energy into the shadow of the mountain, he should feel as if he is falling into space.
9. Next, using his projected shadow as a entry vessel, the priest will now begin pulling the cool Mountain Qi into his body via his shadow, skin, tissues, and channels.

During this part of the training meditation, the priest should be especially focused on directing the coolness of the Mountain Qi into his body via the Governing Vessel (Figure 1.103).

This special application is performed in order to cool the front of the body, which is currently under the effect of the projected heat from the Sun.

SHADOW MAGIC TRAINING #7: HEXING A VICTIM'S SHADOW

In ancient Daoism, there are several secret esoteric methods that could be used by priests and sorcerers in order to create an effective hex through Shadow Magic. The following are three examples of such secret esoteric methods:

- **The Poison Staff and Shadow Magic:** In this ancient method of Shadow Magic, a priest initiates an attack on a individual's shadow by walking behind the victim and repeatedly stabbing the victim's shadow with a walking cane (or some other form of magical weapon). The primary goal of this type of energetic attack is focused on "punching holes" in the victim's shadow while mentally repeating destructive incantations and curses used to effect the victim's spirit body (Figure 1.104).

Once this type of magical assault is initiated, it will cause the victim to experience all types of health problems, depending on the focused area of attack and the energetic ability of the sorcerer. In ancient China, sometimes an assassin (i.e., hired witch or sorcerer) was hired in order to carry out this type of covert attack.

In other cases, a vindictive spouse would sometimes use this secret method to attack their mate's energy body with impunity. This was initiated especially if the spouse's mate was discovered to be sexually unfaithful, but was still unaware that his or her infidelity had been exposed.

This type of magical application could be extremely successful, especially if the would-be victim was not a complete stranger to the sorcerer, and he or she was not particularly on guard (i.e., either completely trusted the evil sorcerer or did not believe that such magical practices were real). The sorcerer would then have no difficulty approaching the intended victim, and could remain close enough to continually stab the victim's shadow, adversely effecting their body's energetic field.



Figure 1.104. A sorcerer can initiate an attack on an unsuspecting victim by walking slightly behind him and repeatedly stabbing the victim's shadow with a walking cane while speaking magical incantations.

- **Shadow Magic and Splitting the Yin and Yang:** In this ancient method of Shadow Magic, a priest initiates an attack on a victim's shadow by striking the image of the victim's energetic still-point, thereby "Splitting Yin and Yang." The energetic still-point is the area of the shadow body that corresponds to the individual's energetic boundary system. It is the magical area that exists in-between the shadow's projected Yin (darkness) and its surrounding Yang (light).

According to ancient Daoist teachings, there is a magical line that exists in-between light and dark. This special area is considered to be an energetic threshold where the magical energy of both Yin and Yang (and time and space) divide. Sometimes referred to as the core energy of the Taiji Pole; it is the magical space that exists in-between the two energetic polarities (i.e., existing in-between the inhalation and the exhalation, in-between heartbeats, in-between sleeping and waking, in-between walking inside and walking outside, etc.).

By attacking the spirit body and its energetic fields, the physical body is adversely affected. The body's energetic fields are considered by most Daoists to be a "special magical realm." They exist like a delicate energetic veil, where the energetic fields of the individual's inner-verse and the outer-verse continually meet and interact.

A sorcerer practicing this type of evil Shadow Magic will commonly attack a victim during this delicate, yet powerful, time of energetic transition (i.e., when Yin and Yang energetically separate and pulse within the Shadow Body). If a skillful sorcerer focuses and drives his magical staff into a victim's shadow at the precise time of their Yin and Yang separation, the magical attack will effect the energetic still-point reflected within the subtle pulsations of the individual's shadow. If done correctly, this timed energetic assault can initiate enough concentrated power to be able to separate the victim's energy body from their physical body.

When bridging the energetic dimensions of a victim's shadow, an evil sorcerer will simultaneously bring down the tip of his or her staff into the edge of the silver aura surrounding the victim's shadow (Figure 1.105). The silver aura surrounding the victim's shadow is considered to be the magical line or bridge that energetically exists in-between the light and dark of an individual's shadow. It is therefore considered to be the projected internal image of an individual's energy body, and can become extremely vulnerable to energetic attack during the separation of Yin and Yang.

- **Shadow Magic and Initiating Shock:** Another method used in "Splitting Yin and Yang" Shadow Magic is to first intentionally startle, surprise, or shock the victim. When the surprise is first initiated, there is an immediate



Figure 1.105. "Shadow Magic Splitting the Yin and Yang"

energetic "opening" that occurs in-between the victim's physical and energetic bodies. During this delicate time of vulnerability (i.e., during the purposely induced energetic still-point), if an evil sorcerer intentionally inserts the seed root of a powerfully directed curse into a victim's energetic field, the results can be catastrophic.

While startling the victim and creating the energetic shock, a seasoned sorcerer will continually chant an evil hex. Then, while bridging the energetic dimensions of the victim's shadow, the sorcerer will simultaneously bring down the tip of his staff into the edge of the silver aura surrounding the victim's shadow. This sacred area is considered by Daoist priests to be the magical line or bridge that energetically exists in-between the light and dark energies resonating within an individual's shadow.

- **Hexing Dolls and Shadow Magic:** In this ancient method of Shadow Magic, a sorcerer initiates a psychic attack onto a victim's by first attacking the reflected shadow image of a Hexing Doll. In Daoist Magic, this is considered to be a special type of "Fire-Curse."

In order to perform this type of magic, first a Hexing Doll is molded into the image of a particular victim. After the doll has been energetically "Activated," the sorcerer will pierce its heart with a sharp object. Then, the sorcerer will hold the Hexing Doll up to a light and applies fire to the shadow that the doll casts.

As an alternative, the sorcerer may also hold the image of a demonic figure up to the light, and cast its hideous shadow over the Hexing Doll. Eventually, the shadow of the demonic figure will become reflected onto the victim's energetic field. At the end of the ritual, the Hexing Doll is stuck to a wall with a long nail or magical knife. This ensures that the victim's spirit will not escape the Altar Room, and will be forced to stay put. This sequence is performed without interruption for 49 days.

- **Graveyard Dirt and Shadow Magic:** In this ancient method of Shadow Magic, a sorcerer initiates a psychic attack onto a victim's energy field by first attacking his shadow image with magically activated Graveyard Dirt.

In order to perform this type of magic, the sorcerer first places a container filled with Graveyard Dirt (gathered from the grave of someone who has died from the plague) on the Altar Table. Next, a special ritual is performed in order to energize the magical power of the Graveyard Dirt. Then, the sorcerer uses the Graveyard Dirt to cover a Hexing Doll that has been specifically constructed in order to representing the victim.

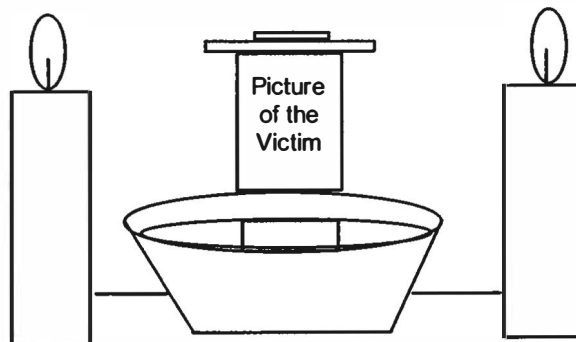


Figure 1.106. The image of the victim is placed behind the water dish, so that the water can capture the reflection of a picture of the intended victim

In order to reinforce the hex, the sorcerer will sometimes try to get close to his victim to sprinkle some of the Graveyard Dirt onto the victim's shadow. Additionally, the sorcerer will also try to step or spit onto the victim's shadow while speaking a malevolent curse. This type of curse can be extremely lethal when performed properly.

- **Photographs, Reflections, and Shadow Magic:** In this ancient method of Shadow Magic, a sorcerer initiates a psychic attack onto a victim's energy field by first attacking his image reflected in a water dish.

In order to perform this type of magic, the sorcerer first places a dish of water onto the altar, in between two candles. The image of the victim is placed behind the water dish, so that the water can capture the reflection of a picture of the intended victim. Next, the sorcerer will pierce the victim's reflection with his Magic Sword while reciting special invocations calling for the demise of his enemy.

SPIRIT PROJECTION

Throughout the centuries, human beings have been able to energetically “see” across vast distances of space or time. Spirit Projection (a.k.a. Mind Projection, Remote Viewing, Mind Travel, or Traveling Clairvoyance) entails the magical skill of intentionally sending the body’s Shen to other places, times, and dimensions to retrieve lost knowledge and experience.

By controlling the Acquired Mind (Shen Zhi), the priest’s congenital mind is allowed to “see” and perceive through the energetic fields of the Wuji (infinite space). Because this information is received by the unconscious mind, it is often received through what is commonly known in magical traditions as the “waking dream state.”

In Spirit Projection, the priest’s Qi (energy) and Shen (spirit) is extended outside his or her body, and is projected towards a specific person, place or thing as a form of conscious, animated light. This conscious, animated light is a combination of the priest’s energetic and spiritual eyes, and it acts as a distant observer with an extrasensory perceptual ability to gather information. When priests perform traveling clairvoyance in the form of Spirit Projection, they can send their consciousness anywhere in the world, and in any dimension of reality. This awareness is not physical in nature; it is experiential, totally nonmaterial, and cannot be limited to or fully contained within the body. One example of Spirit Projection training taught in ancient Daoist Magic is described as follows:

1. The priest begins Spirit Projection training by sitting in a quiet place, relaxing the mind, and allowing his or her conscious analytical mind to fall into a deep meditative state.
2. While deep in meditation, the priest imagines evoking the presence of the Celestial Pole Star (Figure 1.107). The image of the Celestial Pole Star is first seen as a small speck of light (Yang) emerging out of the darkness (Yin) within the infinite space of the Wuji. This small speck of light glitters like a vibrant glowing star.
3. As the Celestial Pole Star draws closer, an energetic portal begins to open from within the center of the illuminating star. The priest observes waves of brilliant light emanating from

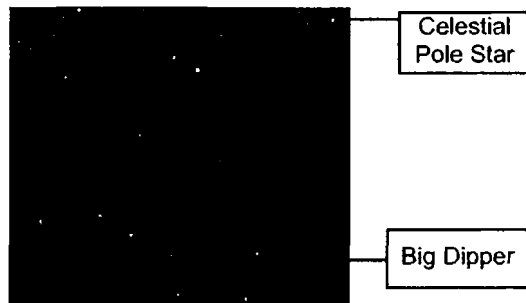


Figure 107. The Celestial Pole Star

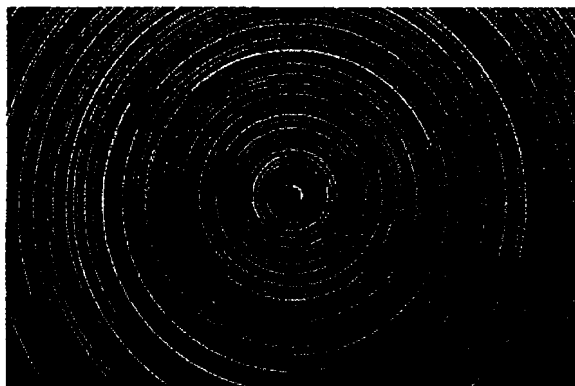


Figure 1.108. As the Celestial Pole Star draws closer, an energetic portal begins to open from within the center of the illuminating star

- the center of the Celestial Pole Star, extending its rays throughout time and space (Figure 1.108).
4. The priest then begins to focus, projecting his or her consciousness into the energetic portal of the Celestial Pole Star, like an energetic cord. Once the priest’s mind is rooted into the Celestial Pole Star, this projected energetic cord is then used to pull his or her spiritual consciousness towards any intended person, place, or thing. Once focused, the energetic attraction created by the priest’s intention pulls his or her consciousness like a powerful magnet.
5. Next, the priest enters into the projected area and begins observing the flood of images manifested within the environmental energetic field.
6. The priest ends the exercise by gathering his or her projected energetic consciousness back into the Celestial Pole Star, before returning his or her spiritual consciousness into the physical body. Next, the priest relaxes and roots his or her Qi into the Lower Dantian.

THREE STAGES OF SPIRIT PROJECTION TRAINING

When training in Spirit Projection, the Daoist priest generally progresses through several levels of experiential comprehension. Each level of experience will vary according to the priest's mental state and retention ability. Normally, Spirit Projection training follows three progressive stages. Each stage takes time to master, and the Daoist priest is required to master one stage before being allowed to progress to the next stage. The three stages of Spirit Projection training include: Finding the Location (matter), Experiencing the Sensations (energy), and Understanding its Characteristics (spirit).

Once a priest can describe the three-dimensional characteristics of any particular person, place or thing (its dimensional characteristics, its energetic nature, and its spiritual nature), he or she is then considered to have mastered the magical skill of Spirit Projection.

The training methods for each of these three stages of Spirit Projection are described as follows (Figure 1.109):

- **Finding The Location (Jing-Matter):** To begin with, the priest is encouraged to Spirit Project into a certain geographic location and accurately describe the physical layout of the site. When Spirit Projecting outside the physical body, the "eyes of the spirit" can fly over various terrains (e.g., oceans of water, deserts, mountains, forests, etc.) as it moves about the material realm, looking for its destination. When a priest is training to find a location, sometimes he or she is brought to the side of a slow moving river, and then requested to follow the river upstream and "locate the first mountain range located alongside the river." After the mountain site has been located, the priest is then asked questions, such as: "On which side of the river is the mountain located?" "What does the form of the mountain look like?" Etc.
- **Experiencing the Sensations (Qi-Energy):** Next, the priest is encouraged to Spirit Project into a certain geographic location and describe the energetic qualities of the area. The priest is required to experience the area through its unique colors, sounds, smells, touches, and tastes.

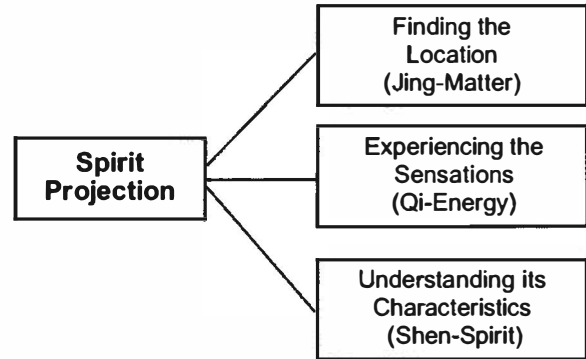


Figure 1.109. The Three Stages of Spirit Projection Training

- **Understanding its Characteristics (Shen-Spirit):** Finally, the priest is encouraged to Spirit Project into a certain geographic location and describe the spiritual nature and characteristics surrounding the area. For example, the priest is requested to describe the energetic and spiritual nature of the trees, rocks, soil, water, animals, and people, that surround the area. After the area has been located, the priest is then asked, "Is the area energetically benevolent or hostile, hot or cold, damp or dry, open or closed, dangerous or healing, etc."

PROJECTING THE SPIRIT

According to ancient Daoist texts written on Projecting the Spirit, "a fore-sign of the emergence of the light spirit from its encasing is when there is light pouring out of your umbilical region, and a fragrance spontaneously issuing from your nose and mouth. After this emergence, a gold light shoots out like a peal of thunder, gold and fire flow into each other, and the light spirit has emerged from the brain."

"If the spirit is projected too soon, before it is purged of mundane shadows, it is called the Dark Spirit. The Dark Spirit cannot break through the Celestial Pass, and therefore goes off on the side roads, through the valleys, to the rivers and up the mountains. It can only take form, and cannot multiply its form; it can only travel in the human realm, and cannot fly and transmute."

DREAM MAGIC

Systems that use dreamwork and dream awareness (i.e., lucid dreaming, precognitive dreaming, and dreaming telepathy) have existed for thousands of years within all traditional cultures of the world. Generally, these ancient systems of dreamwork were (and still are) often cloaked in secrecy, reserved for only the most advanced disciples. Within ancient cultures the tribal shaman dreamer was revered as a spiritual conduit through which the esoteric wisdom of the ancestors was revealed. In nearly every case, the dreamers themselves were not hailed as the originators of this ancient wisdom. Within Tibetan Buddhism, the book *Milam Gyi Tertzod*, known as the "Dream Treasures," is considered to be the creation of enlightened beings. These dream teachings were purposely hidden and stored away in ancient monasteries to benefit future generations. As a demonstration of their power and accuracy, the originators of the Dream Treasures often prophesied the name of the individual who would discover the hidden text, as well as the specific time that the discovery would occur.

Virtually every system of magic is based on the premises that "anything you believe to be possible is possible;" and that clear, detailed visualization of a magical outcome brings that experience into manifestation. This is brought about according to, and in direct proportion with, the degree of realization produced by the mind. The purpose and function of Dream Magic is to increase the priest's power in manipulating, controlling, and manifesting energy.

The key to working with dreams is to develop a greater awareness within the dream state. However, in very advanced stages, dreams will completely cease when the individual's awareness becomes "absolute" and is replaced by an indescribable state spiritual luminous clarity. Therefore, before disciples of Daoist sorcery were taught Dream Magic, they first had to learn how to successfully achieve and retain conscious awareness of their spirit body. This was obtained through sound resonance training, visualization, mind control, and the manipulation of the body's life-force energies and core centers (i.e., Taiji Pole, Three Dantians, and Twelve Chakra Gates). For example, Daoist priests were taught to stay calm and relaxed while allow-

ing their minds to diffuse into the infinite space of the particular item or object on which they were concentrating. Eventually, these priests were able to differentiate between the functioning of their minds (in the form of thoughts or pictures) and the steady, unvarying presence of their awareness.

ANCIENT CLASSIFICATIONS OF DREAMS

In ancient China, the first mentioned classification of dreams was noted in the *Zhou Rites*. This ancient book, categorized dreams into six specific types: Accurate Dreams, Startling Dreams, Thoughtful Dreams, Wakening Dreams, Joyful Dreams, and Fearful Dreams. The official dream interpreters of the Zhou Dynasty (1028-221 B.C.) also classified these six types of dreams into spirit communications revealing either good or ill Omens, according to the positions of the Sun, Moon, Planets and Stars, Season, and Weather.

During the Eastern Han Dynasty (25-220 A.D.) Daoist Master Wang Fu classified dreams into ten categories in his book entitled *Treatise of a Hidden Man*. In his book, Master Wang states, "Generally speaking, dreams may be Direct or Symbolic; they may involve Vitality, Thought, Personality, Feelings, or the Current Times. Within each dream there may also be some form of Reversal, Sickness, or Sexuality. These "ten elements" are the general parameters of dream interpretation." When questioned about dreams that have validity and those without validity, Master Wang further stated "Extraordinary dreams mostly have a reason; few dreams are meaningless."

DREAM MAGIC AND SPIRITUAL EVOLUTION

Dreams can generally be divided into two major categories: Spontaneous Dreams (which people cannot control) and Controlled Dreaming (which can be manipulated by people as a useful magic tool). One of my teachers once told me that the greatest value that the dream realm offers is as a context for spiritual training. As an energetic portal, dreams may be used in spiritual practice to gain wisdom, as well as to train and improve magical powers. He further explained that every individual is forced into the spirit realm each day - it is called "sleep."

At this important moment, as the individual's mind detaches from the five senses, his or her consciousness leaves the mundane physical realm and enters into the subtle magical dimension of the spirit realm.

The Acquired Mind is programmed to differentiate between the waking state and the dream state. In Dream Magic training, it is reprogrammed with the concept that "everything is an illusion." This concept is designed to remind the priest that, whether asleep or awake, everything that he or she experiences is an illusion; it is all a dream. Eventually the priest understands that all things that he or she has accepted and believed in for a lifetime are, in reality, nothing more than the creations of his or her mind. As the ancient Daoist saying states, "the world within and without is our own manifestation."

The dream body, the dream environment, and the underlying energetic structures of the mind are all the same thing - simply mental projections. Upon awakening to this truth, the priest understands that if the waking state is in reality only a dream, then surely it can be manipulated just like the sleep dreams of the night. All that is really required is the awareness of this truth. By mastering dream magic, the priest embraces the power and potential to change his or her waking environment at will. Once the priest realizes that the world is just an illusion generated by the mind, then he or she can change the nature of the illusion through the manipulation of the mind. In order to accomplish this, the priest constantly reminds him or herself that time, space, and causation are not aspects of the external world, but rather they are categories of the human mind imposed on the infinite space of the Wuji.

TWO SPIRITUAL STATES OF DREAMS

According to ancient Daoist theory, when dreaming, the body's spirit enters into one of two spiritual states, a Yin Spiritual State or a Yang Spiritual State. Yin and Yang spiritual states manifest through different types of dreams, described as follows (Figure 1.110):

- **A Yin Spiritual State:** This type of spiritual dream state occurs within the body. A Yin Spiritual State of dreaming is considered to be the "normal" type of dreaming, and it can be energetically controlled or programed. For example,

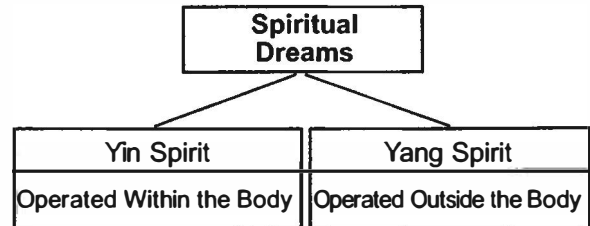


Figure 1.110. Types of Spirits in Spiritual Dreams

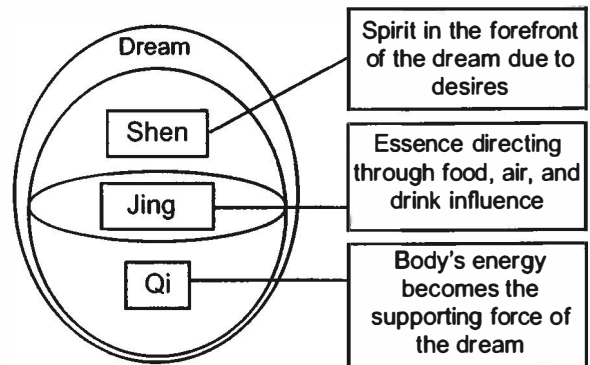


Figure 1.111. The Spirit leads the Dream

a priest can focus on a particular question before sleeping, and the answer to the question will then manifest within his or her dream.

- **A Yang Spiritual State:** This type of spiritual dream state occurs outside of the body. A Yang Spiritual State of dreaming is considered to be the "external travelling" of the Yang Spirit. In this altered state, dreams have form and substance and the spirit can be projected across time and space.

During normal dreaming, the Yin Spiritual State is usually internally projected into the individual's subconscious mind. However, both Yin and Yang Spiritual States can be utilized to journey outside the physical body, by energetically projecting Qi and Shen outward through the natural energetic portal of the Yintang point (Third Eye).

ENERGY AND DREAMING

Dreaming is considered to be a separate mode of energetic existence, in which the body's Jing, Qi, and Shen operate in harmony within the individual's subconscious. According to ancient Daoist teachings, the energetic form of dreaming operates like a vaporous spirit, traveling through time and

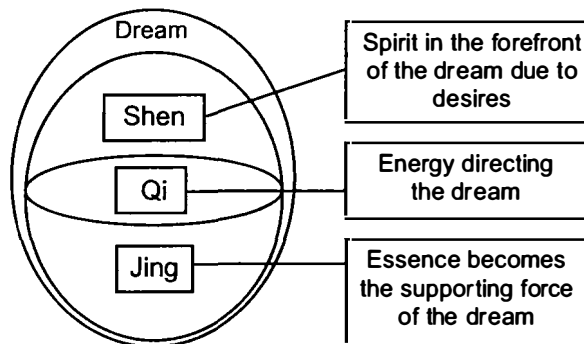


Figure 1.112. The Energy leads the Dream

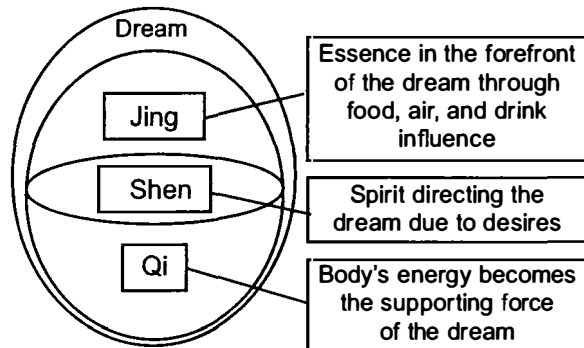


Figure 1.113. The Essence leads the Dream

space without boundaries. While in the dream state, the individual's degree of skill and competency in acquiring knowledge and information is dependent on the ability to direct his or her Jing, Qi, and Shen.

- **Jing as the Director:** If the priest's Shen is in the forefront of the dreaming experience, his or her Jing may be the director, and the Qi may be behind the Jing acting as the propelling force (Figure 1.111).
- **Qi as the Director:** If the priest's Shen is in the forefront of the dreaming experience, his or her Qi may be the director, and the Jing may be behind the Qi acting as the propelling force (Figure 1.112).
- **Shen as the Director:** If the priest's Jing is in the forefront of the dreaming experience, his or her Shen may be the director, and the Qi may be behind the Shen acting as the propelling force (Figure 1.113).

In ancient China, the art of energetically reproducing the body was traditionally called



Figure 1.114. The individual's Hun would sojourn into the various Spiritual Worlds in order to receive needed counsel and direction.

“the energetic form being manifested.” This type of energetic materialization technique can be trained and accomplished through dreaming. For example, when the Yin Spiritual state emerges, if the priest's Shen is used as the director, causing the Jing to envelop the Shen, and the Qi to envelop the Jing, then “energetic form is manifested.” This type of energetic materialization technique can also be accomplished without dreaming.

If, however, the individual's Shen is the director, but their Qi envelops the Shen and the Jing is on the outside of this energetic state, then the energetic form is not manifested. This state of non-manifestation of energetic form can also be reproduced when not dreaming.

THE HUN IN DREAMING

The ancient Chinese believed that dreams were the wandering of the Hun into the various spirit realms. It was believed that the ability to sojourn deep into the spiritual dimensions and receive needed counsel and direction was essential for every individual's spiritual growth (Figure 1.114).

According to the ancient Daoist text *Upper Scripture of Purple Texts Inscribed by the Spirits*, written by Yang Xi during the Jin Dynasty (265-420 A.D.), the Hun should be secured, for it is their nature to freely wander. Once free of the body, the Hun are subject to demonic attack or may become involved with other Hun spirits that are freely wandering about. Dreams that deal with "Transcended" or "Perfected" beings indicate a healthy orientation on the part of the wandering Hun, and should be encouraged.

The Hun are easily controlled through the visualization of an energetic restraining net constructed of fiery Qi summoned from the Heart and encircled over the body surrounding the three external Wei Qi fields. The Incantation that accompanies this visualized energetic net of fire directs the Hun to wholesome destinations is as follows: "If you wish to fly, you are permitted to only visit the 'Palaces of the Grand Bourne' (a celestial paradise that exists within the Heavenly realm, filled with palaces and powers, and accessible to the spirits who are able to travel back in time to the origins of the Dao) or the 'Upper Clarity' (the upper celestial level of the Heavenly realm)."

THE PO IN DREAMING

According to the *Upper Scripture of Purple Texts Inscribed by the Spirits*, when the Po (who are generally confined to the body) wander, they join in lascivious embrace with demons, spirit entities, and ghosts, and they provide the sexual content of dreams. Therefore, the Po should not be allowed to leave the body. The Po must be controlled through the visualization of the four directional animals (the Red Phoenix of the South, Black Turtle/Snake of the North, Green/Blue Dragon of the East, and the White Tiger of the West) and other spirit guardians (traditionally imagined in the form of Jade Maidens) who stand guard and are stationed at any likely spirit exit point in the body.

ENCOUNTERING NIGHTMARES

Dreams are quite often a reflection of the experiences and memories of the day. How an individual views the phenomena of experience determines the kinds of experience he or she will have and how that individual will react. For example, if an individual has a bad experience during the waking state, it will generally be digested by the individual's subcon-

scious mind in his or her dreams (i.e., a nightmare).

A nightmare can be caused from bad body positioning, bad food, emotional trauma, or simply from being too hot. In some cases, a readjustment of the posture while lying in bed will shift the energetic field to the degree that the individual will no longer enter back into the nightmare.

If the priest experiences a nightmare, he or she can change the dream, transform it into an out-of-body experience, or order him or herself to wake up. Changing a nightmare into a lucid dream can be initiated by recognizing that the experience is simply a dream. Once transformed into a lucid dream, the priest can create an energetic portal through which to Soul Project.

In certain sects of ancient Daoism, it was believed that dreams were often encounters of the priest's soul with ghosts. As a priest's soul avails itself within the dream world, he or she can either work evil for the sake of vengeance or perform good in order to acquire integrity, grace, and promised rewards.

Nightmares can also be caused from negative energetic impressions that have been implanted by rogue spirit entities. These rogue spirit entities then feed off of the intense negative emotional energies produced by the implanted nightmares. If these nightmares become consistent, it is essential for the individual to contact a qualified Daoist priest or Medical Qigong Doctor, and have him or her remove the malevolent spirit entity and the implanted dream state.

THREE MAIN CATEGORIES OF DREAMS

Ancient Chinese Dream Training can be divided into two major categories: spontaneous dreaming and controllable dreaming. Spontaneous dreams are considered to be the most common type of dreams; these dreams arise from Karmic Traces and cannot be controlled. Controllable dreaming can be manipulated by focused thought and intention and is known in modern times as Clarity of Mind dreaming or "Lucid" dreaming. There is also a third type of dreaming, known as Clear Light dreaming, that was reserved in ancient times for only disciples of high magical training.

In Daoist Dream Magic, a priest trains to progress through several stages of evolution and power within his or her dreams. First the priest

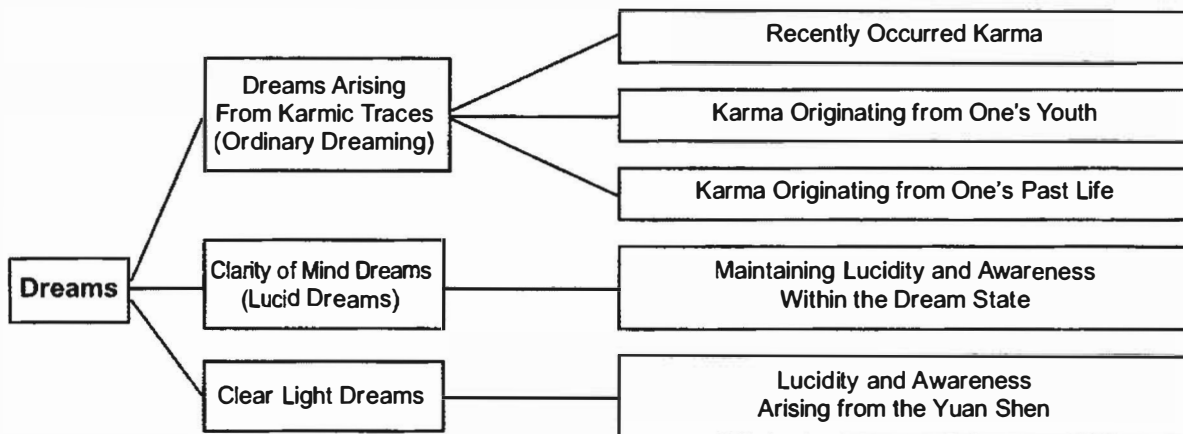


Figure 1.115. The Three Main Categories of Dreams

experiences dreams arising from Karmic Traces (sometimes referred to as the Coarse Dream State).

Once the priest awakens within this common type of dream, he or she is able to progress to the Lucid dream state. This dream state is also known as the Clarity of Mind dream state, and it is at this stage that the priest practices most of his or her Dream Magic. As the priest progresses in his or her Dream Magic training, he or she will begin to resolve deeper levels of Karmic experience through remembering Forgotten Dreams (allowing unresolved past life experiences to surface and transform within the Lucid dream state).

Eventually, the priest will arrive at the Clear Light dream state (also known as the No-Dream state). Once the priest has reached the No-Dream state, he or she will experience vivid daytime visions when sleeping; these are considered to be waking manifestations of the Clear Light Dream state. At this stage, when the priest goes to sleep, he or she will immediately progress into a state similar to being awake, existing in a bright luminous state of sensory awareness.

These three main categories of dreams form a progression in Dream Magic training and are described as follows (Figure 1.115):

DREAMS ARISING FROM KARMIC TRACES

The dreams that most of us experience are dreams that arise from Karmic Traces. These types of dreams are caused by recently experienced karma or karma from the distant past. When

experiencing dreams initiated by Karmic Traces, the dreamer's mind is swept here and there by accumulations of Karma (i.e., trace patterns of Jing, Qi, and Shen). In these types of dreams, the images constantly shift and change.

Dreams arising from Karmic Traces can be divided into three separate categories, described as follows:

- **Recently Occurred Karma:** This type of karma originates from the individual's recent actions, specifically those actions that deeply touched the individual's spirit. One example of Recently Occurring Karma is when an individual experiences heavy tension and emotional upheaval in the day and then repeats these energetic patterns (or attempts to resolve them) within his or her dreams at night. This is an example of a Karmic Dream related to traces of unresolved issues.
- **Karma Originating from One's Youth:** This type of Karmic Dream is a manifestation of the unprocessed memories of experiences that occurred during the individual's youth.
- **Karma Originating from One's Past Life:** Dreams are sometimes used as vehicles that reintroduce the individual to relevant experiences and impressions from one of his or her previous lives. In these kinds of dreams, the individual may experience unfamiliar things, such as visions of another country, strange people, unfamiliar customs, or foreign lan-

guages. These types of dreams may repeat so often that the dreamer eventually becomes familiar with his or her once forgotten past.

CLARITY OF MIND DREAMS (LUCID DREAMS)

When first falling asleep, an individual's spirit descends deep into the Sea of Marrow. During this process, the individual's Qi and Shen move from the frontal lobe of the brain back to the more primitive reptilian brain before descending down into the brain stem and connecting with the spinal cord. Then, as the individual's physical body is slowly overcome by heaviness, his or her Qi and blood enter deep into the liver.

As the individual's consciousness disconnects from sound, sight, smell, taste, and touch, and becomes increasingly submerged within the infinite realm of his or her own internal energetic world, partial visions begin to emerge. As the individual continues to internally move away from the realm of matter, a slight portion of the energetic and spiritual world is made visible. However, it is only when the consciousness of the material world (i.e., Shen Zhi, the acquired mind) becomes totally dissolved that the individual can freely and consciously move within all three realms (physical, energetic, and spiritual) of existence.

At this point, the sleep becomes lighter and the clarity of the Yuan Shen can more easily manifest itself. As the individual's consciousness internalizes, emotions or attachments stored within any of the Five Yin Organs (or their associated tissues) must be processed and release their stored energetic charge before the individual can experience a Clarity of Mind dream (also known as a Lucid dream). Relaxing the body's Jing, Qi, and Shen balances the five internal Elements (Wood, Fire, Earth, Metal, and Water), as well as the Yin and Yang energies of the body, allowing for various types of Lucid dreams to arise.

As progress is made in dream practice, the mind steadies, lucidity develops, and the priest's dreams become longer, less fragmented, clearer, and more detailed. The priest is now able to remember larger parts of each dream. This is a result of bringing greater awareness into the dream state. In a Clarity of Mind dream, the priest is not only

fully aware of being in a dream state, but is also able to move within that landscape as a conscious explorer. The practice of lucid dreaming parallels spiritual states reached in deep meditation practice. Both trainings require the priest's full concentration in order to shift his or her awareness out of the normal waking state.

The Lucid dream occurs when the mind and the Qi are balanced, and the dreamer has developed the capacity to remain in the dream as an observer, maintaining a non-personal presence of observation.

In Clarity of Mind dreams, the dreamer's mind and awareness is stable. The images and information that arise in these types of dreams are based less on personal Karmic Traces and instead present knowledge available directly from the dreamer's unconscious.

There are many different levels in lucid dreaming. At the most superficial stage, the dreamer may realize that he or she is in a dream but have little clarity and no power to affect the dream. In this stage, the lucidity is experienced and then lost. The dreamer's Zhi Shen (logical mind) prevails over his or her conscious intent. These types of dreams are considered to be a continuation and development of the individual's normal dreaming pattern, and they arise when the priest first brings lucidity and awareness to his or her dream state.

In the Clarity of Mind dream, it is as if something is given to or found by the dreamer. Once the priest has developed the ability to intentionally sustain this type of Lucid dream, the next stage is to maintain enough Qi to stabilize the dreams and to develop control over the dream's shifting energetic forms.

Because the dreamer's consciousness is no longer bound by space and time and personal history (as it normally is in the waking state), he or she can now meet with real beings, receive teachings from enlightened teachers, and discover information helpful to him or herself and others. One example of a Clarity of Mind dream, is a "mystical dream" in which a priest is able to receive advanced energetic and spiritual practices while deep in the dream state. As the priest goes

deeper into this type of Lucid dream state, he or she is able to acquire specific knowledge and methods of practice to which he or she has never previously been exposed.

In the most advanced stage of Lucid dreaming, the dreamer may experience extraordinarily vivid dreams. These experiences may seem more real than the ordinary waking state. With more experience, greater freedom is developed in the dream realm and the boundaries of the mind are overcome. In the most advanced state, the dreamer can literally do anything he or she desires, transforming whatever is encountered.

CLEAR LIGHT DREAMS

There is a third type of dream, known as a Clear Light dream, that occurs once the priest has become sufficiently advanced in dream training. The Clear Light dream is not defined by the content of the dream. In this state, the priest realizes that whatever dreams arise, they are only the product of the energetic activity of his or her mind; therefore the priest's stability in Clear Light remains undisturbed.

As the priest frees him or herself from the subtle influences of unconscious thoughts and images that arise during the dream state, he or she is able to experience Clear Light dreams. This type of dream originates from the Yuan Qi (Original Energy) that emanates from the priest's center core Taiji Pole, allowing the priest to remain in the natural state of his or her Yuan Shen (Original Mind) throughout the dream.

PREPARATION FOR DREAM MAGIC

Traditionally, the process of acquiring magical skill within the Dream State begins even before the priest goes to sleep. As an individual falls asleep, the Qi and Shen gradually withdraw from the five physical senses. After that, there is a period of transition before the actual dreaming begins. For some individuals, however, dreaming begins almost immediately upon falling asleep. Once in the dream state, the mind again begins to function. The priest must therefore take the initiative to remain conscious during this transition

period. Without this continuity of awareness, the individual will fall into "normal" dream patterns.

Before dream training, the priest is advised to fully relax his or her body. This can be accomplished by taking a soothing hot bath or receiving a massage prior to sleeping. Then, as the priest lies down, he or she resolves to become fully aware and lucid within his or her dream.

In ancient China, when lying down to sleep, the right side of a man was believed to Open the Gate to Clarity, while the left side was believed to Open the Gate to the Wuji. This energetic association is opposite for women.

KEEPING A DREAM JOURNAL

Dreaming is a right brain activity that allows the brain to become less inhibited, more intuitive, and more creative. All people dream, whether they remember dreaming or not. During the night, if individuals don't pay attention to their dreams, or if they sleep for only a few hours, they will most likely not remember any of their dreams. Therefore, the first step in most Daoist systems of Dream Magic training is to have the priest keep a regular Dream Journal. Keeping a Dream journal helps energetically link both hemispheres of the brain and helps break down the priest's subconscious barriers that differentiate between the waking state and the dream state.

This resurfacing of unprocessed experiences that occurs in the dream state provides the priest with a valuable opportunity to free him or herself from deeply rooted emotional and energetic attachments to people, places, and things. However, in order to take advantage of this opportunity, it is imperative that the priest is first able to wake up in his or her dreams. Up until that point, the priest is encouraged to keep a dream journal next to his or her bed on which to record his or her in which to record dream experiences. Immediately upon waking, the priest writes down every detail of the dreams, thereby strengthening the energetic connection between the waking and dreaming state. Eventually, this practice will enable the priest to bring clarity and lucidity to his or her dream state. Only then can the priest begin the practice of Dream Magic.

ENHANCING LUCIDITY AND DREAM RECALL

If the priest does not experience clarity while dreaming or is unable to remember his or her dreams upon waking, it indicates that his or her sleep is too deep. In this case the priest should elevate the bed or pillow, sleep with a light on, or sleep with the window open (this allows more Qi and air to circulate into the sleeping room). If the dreams are still not clear, then the priest should visualize a glowing white light, about the size of a pearl, located within the forehead at his or her Yin Tang (Third Eye) point. If the dream clarity is still not crisp, then the priest is instructed to visualize this white luminous pearl glowing with increasing radiance each successive night. Gradually, by allowing the mind to concentrate in this fashion, the dreams will become clear.

If the priest finds it difficult to fall asleep after practicing the above meditation, then he or she should alternate this practice with the visualization of a red luminous pearl located at his or her throat. If the priest still does not remember his or her dreams, he or she is to visualize the red luminous pearl growing increasingly brighter each consecutive night.

If a priest's dreams are clear but he or she is not lucid while in the Dream State, then it is important for the priest to further train his or her Mind. One exercise used to train the priest's Mind to become lucid within the Dream State is as follows:

During the daytime, the priest continually reminds him or herself that everything he or she sees and experiences is nothing more than the projected illusion of a dream. Priests will sometimes use incantations such as "the visions of the mind are only a reflection of the inner spirit" to aid them in this magical practice. By experiencing everything throughout the day as if it were a dream, the priest's subconscious mind begins to mix its awareness of the everyday experiences (encountered during the waking state) with those experiences encountered during the dream state. Then, during the night, the dream itself will also seem less real.

Because dream experiences occur within the mind, holding the mental thought that all expe-



Figure 1.116. The Daoist Philosopher Zhuangzi

riences are nothing more than a dream slowly dissolves all of the priest's mental restrictions, awakening his or her latent magical potential.

This practice enables the priest to become aware of the true energetic nature of both the waking state and the dream state. In the ancient Daoist traditions, this type of lucid dreaming is known as a "hua meng" or "changing dream." The famous Daoist philosopher Zhuangzi (Figure 1.116) once stated after experiencing just such a life changing lucid dream, "Am I a man dreaming that I am a butterfly, or am I butterfly dreaming that I am a man?"

REPETITIVE DREAMS

A Repetitive Dream is one in which the individual realizes that he or she has had this specific dream before. It is estimated that 90% of the population have some type of repetitive dream. This common occurrence can be used as a trigger mechanism for awakening within the dream state or leaving the body (i.e. Soul Travel). Consciously awakening within a Repetitive Dream can be encouraged by writing one of the following on a piece of paper before going to bed:

- "If I have a dream of ___ (the repetitive dream) ___ it will be easy for me to work with energy." Before going to sleep, the priest writes this statement down on a blank sheet of paper with a #2 pencil. The priest fills the entire page with this statement, concentrating his or her thought, intention, and feelings on making the statement a reality.
- "If I have a lucid dream it will be easy for me to work with energy." Before going to sleep,

the priest writes this statement down on a blank sheet of paper with a #2 pencil. The priest fills the entire page with this statement, concentrating his or her thought, intention, and feelings on making the statement a reality.

- “I want to dream of _____ (a certain body part) _____ and work with energy.” In this instance, the priest constantly focuses his or her attention on a specific body part (i.e., a foot, hand, etc.). The priest maintains this focus throughout the day, particularly just before falling asleep. In certain magical traditions, the priest is directed to focus his or her attention on a specific object in the room.

THE PRACTICE OF DREAMING

There are three essential practices used to train and master the dream state. These three methods are Examining the Dream, Recognizing the Karmic Traces of the Dream, and Controlling the Dream, described as follows (Figure 1.117):

- **Examining the Dream:** In Dream Magic, a priest’s dreams are examined in order to achieve a specific magical goal. The meanings found within dreams are individually interpreted by the dreamer according to his or her own beliefs and cultural trance (i.e., customs, religious upbringing, etc.). Therefore, some dreams are considered to be real, while others are symbolic. Some dreams reveal the past (often appearing on a black background), while others reveal the future (often appearing on a white background). Still other dreams are considered perverted, deformed, and impure; the ancient Daoists believed that in order to make the dreams pure, the mind must be made pure and the thoughts concentrated on the Divine.

In ancient China, it was taught that all dreams are significant, since dreams arise when an individual’s spiritual consciousness experiences the subtle realms. One of the most commonly used texts by professional dream interpreters was the *Zhougong Jie Meng*, believed to be compiled by the Duke of Zhou during the Shang Dynasty (1600-1028 B.C.). This ancient book contained a distinctive

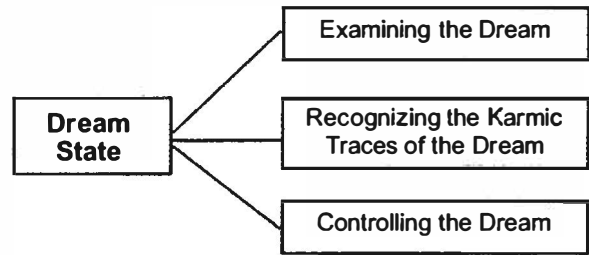


Figure 1.117. The Three Essential Methods of Dream Application

manner of both expressing and explaining the symbolic meanings of dreams.

The ancient Chinese also believed that examining an individual’s dream was one of the most important means for diagnosing the primary and secondary causes of a disease.

A dream can be compared to a piece of paper on which the dreamer writes his or her own personal message, and it is therefore subject to personal interpretation. The meaning of the words (the events of the dream) and the paper (the dream itself) are both projected by the reader (the individual who was dreaming the dream). Similar to the way in which two people can “read” the same page and extrapolate entirely different experiences, two individuals may interpret entirely different meanings from the same dream.

- **Recognizing the Karmic Traces of a Dream:** Visions or dreams created by Karmic Traces (considered by the ancient Chinese as the psychic “tail” of past imprints) are considered to be the origin of all illusions. Recognizing these Karmic Traces enables the priest to deepen his or her understanding of both the waking state and the dream state.

If, during the dream state the priest predominantly dreams about a specific place or home to which they are attached, it is usually because of Karmic Traces of previous attachments. These types of dreams require the priest to seek the help of a Daoist priest or Shaman in order to resolve the karma and find closure.

Once the priest knows the true nature of a dream, he or she can subsequently transform it from a state of negative karma into a state of positive karma. When training to recognize the Karmic Traces within a dream, the ancient Daoists would proceed as follows:

Before falling asleep, the priest would concentrate on the image of a red luminous pearl vibrating and resonating within his or her throat area. Focusing the mind's attention on the light of a red luminous pearl just before falling asleep, causes the Lung Qi to gather into the throat area. This gives the priest the ability to quiet the incessant chatter of his or her Po. Once the Po has been sedated, the priest is better able to recognize the various Karmic Traces occurring within his or her dreams.

After the priest can recognize the Karmic Traces while dreaming, he or she can then begin to train in the waking state, causing various objects (people, places, and things) to reveal the energetic and spiritual knowledge imprinted within their matter. This allows the priest to receive and interpret clairvoyant visions emanating from both animate (living) and inanimate objects.

- **Controlling the Dream:** Once an individual is able to control his or her dreams, he or she can also begin to travel to other places, worlds, dimensions, and various realms of energetic and spiritual existence, during the Dream State. At this point in training, the individual is able to meet various entities and spiritual beings engaging them in all manner of conversation about various subjects of interest.

TRAINING DREAM MAGIC

When lucid in a dream, the priest has the opportunity to train one of several types of magical abilities. When beginning Dream Training practice, it is important for the priest to first train the body's Jing to relax, the Qi to gather, and the Shen to travel. In this beginning stage, the priest trains his or her mind to observe all external manifestations as vaporous illusions that are unreal.

Next, the priest looks directly into the essential nature of "who" is actually practicing

the Dream Training. Then, the priest recognizes the fact that whatever manifestations he or she is experiencing are nothing more than the self-manifestations of the priest's own subconscious mind. By understanding the depth of the projected illusion, the priest allows him or herself to have no identity or attachments to them whatsoever.

Some examples of Dream Training used by Daoist priests are described as follows:

- **Training Magical Abilities:** According to ancient teachings, all dream work is soul crafting, and it trains the priest in several magical activities and powers. Anything that can be deliberately done in the dream state, can also be done outside of the body. This mastery also continues after the priest's physical body dies.

In Dream Magic, the priest is free to train many great magical powers. For example, the priest can choose to change his or her size and become as small as an atom or as large as a mountain. Using his or her lucid awareness, the priest can increase or decrease the size or number of any images (i.e., people, places, or things) that arise within the dream state. During this lucid state, he or she can also travel and visit one or several places within the dream. This includes other countries, planets, and spiritual dimensions.

One of the most popular magical trainings practiced in Dream Magic is Shape-Shifting. During this type of practice, the priest can transform his or her body into that of another person, an animal, a thing, or several things at once.

Eventually, the dream world should be a place of contentment and a safe haven for the priest. For example, if a priest encounters a demon or monster within a dream, he or she can subjugate it by Shape-shifting and transforming him or herself into a powerful celestial deity. After subjugating the demon or monster, an accomplished priest can then transform it into an ally with whom the priest can work.

Some common examples of abilities trained during the dream state include cultivating

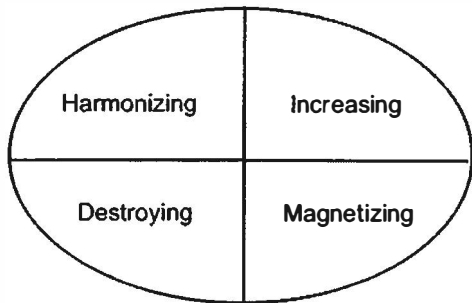


Figure 1.118. Four examples of standard dream training

and utilizing the magical skills of Increasing, Magnetizing, Harmonizing, and Destroying objects (people, places, and things) and energetic states. These four magical practices are described as follows (Figure 1.118):

Increasing: If the priest finds that something wonderful is starting to surface, he or she should allow it to surface and enhance it.

Magnetizing: If the priest finds that something good has already manifested, he or she should expand it or multiply it.

Harmonizing: If the priest finds that something negative is trying to surface, he or she should harmonize it, transmute it, or stop it from surfacing.

Destroying: If the priest finds that something negative has already manifested, he or she should conquer it, quell it, or subjugate it.

While training in a lucid dream, it is also important for the priest to periodically “play” with the ancient Elements. This “play” enables the priest to balance his or her energy by harmonizing the energies that work with the various internal systems of his or her physical body. When the Elements are out of control, they manifest internal turmoil.

A more advanced type of magical training practiced in Daoist Dream Magic involves the practice of mastering the magical powers of the ancient Five Elements (Wuji, Wind/Air, Fire, Water, and Earth) and the Bagua (Eight Trigram) powers of the I-Jing. For example, the priest may choose to transform the Earth Element into the Wind/Air Element (i.e., cre-

ate a Mountain within the dream and then transform it into Wind), or transform the Water Element into the Fire Element (i.e., create a Lake within the dream and then transform it into Fire). Through constant practice, the dreamer learns to control the various magical powers of the Five Elements and the Bagua Trigrams in the dream realm. Once the priest realizes that the realm of matter is simply another aspect of his or her dream, then he or she can begin to develop control of the various Bagua Trigrams and the Five Elements that form and maintain matter.

- **Developing The Clear Light Body:** Dream Magic training provides the priest with the opportunity to develop the Clear Light Body. The Clear Light Body is developed when the priest separates the energy body and spirit body. As the priest begins to separate these energetic fields, it causes an inner radiance and clarity to reveal itself. This is known as the “Clear Light Body.” The ancient Daoists believed that when developing the Clear Light Body, the priest will observe energetic manifestations like vaporous smoke and glowing lights, as well as see the phantom images of people, places, and things.

Once the priest has developed the Clear Light Body, he or she will be able to see visions, observe the Pure Realms (energetic and spiritual worlds), see inside the bodies of others, observe beings who are either dying or reincarnating, and observe the actions of sentient beings living in villages, towns and cities. The Clear Light Body also enables the priest to visually penetrate solid forms (i.e., buildings, mountains, etc.) and observe all of the atomic and energetic particles existing within the matrix of his or her material form.

In order to train this type magical skill, the priest can practice the following Five Lights meditation:

Before falling asleep, the priest gently lies on his right side, leaving the left palm open (opposite for women). Next, the priest begins to focus his or her attention and imagination on

a radiant sphere of five colored lights (green/blue, ruby red, golden yellow, white, and black) forming inside his or her Heart. Just as the priest begins to fall asleep, and all outside distractions begin to subside, the brilliance of this five colored sphere will begin to intensely radiate from deep within the priest's Heart. At this point, the priest's life-force energy enters into the center Thrusting Channels, and the Qi of the Taiji Pole fuses with this sudden influx of surging energy. The priest's Yuan Shen (Original Spirit) now begins to manifest itself within the Lucid state as the Clear Light Body.

- **Creating Multiple Meditation Bodies:** In Dream Magic training, a priest will eventually be able to create multiple images of him or herself, which can be used in order to increase the efficacy of a personal mantra practice and other magical training.

In dream guided Shape-shifting (used to duplicate multiple images), the priest's imagination becomes more active when his or her physical body becomes completely relaxed and still. This quiescent state frees the spirit and activates the body's subtle energetic sensations. These subtle sensations are considered to be the energetic bridge that exists between the spirit and form. The mastery of this energetic bridge allows the priest to fully access the radiant power and hidden potential existing within his or her energetic form.

In ancient Daoism, a priest was traditionally taught to duplicate his or her energetic form. This important practice allowed the disciple to quicken his or her magical training. After the priest could replicate his or her body image in Dream Magic, he or she would then train to replicate that image until all five directions were covered (i.e., front, back, right, left, and center). After the priest could duplicate his or her image in all five directions, the priest would then divide each of the five directions into five additional directions (Figure 1.119). At this point, each of the priest's duplicates could be assigned a specific type of magical practice. Since all energetic streams flow into



Figure 1.119. Creating Multiple Bodies

the one main source, the energetic results of each duplicate's magical practice naturally fuse into the energy body of the main priest. In this way, through Lucid Dream Training, a priest could acquire a multitude of magical abilities in one lifetime.

- **Acquiring Knowledge and Guidance:** In this type of dream training, the priest has access to profound spiritual knowledge and guidance for everyday life. At this stage in dream training, the priest may receive teachings in dreams. Often these types of dreams come in sequence, with each night's dream starting where the previous night's dream ended. In this way, complete and detailed secret teachings can be transmitted until a precise and appropriate point of completion is reached. At this point, the dream ends.

Knowledge and Guidance dreams may also be used to diagnose illness, locate lost items, or establish relationships with specific deities and guardians.

- **Divination:** In this type of dream training, the priest is able to use dreams to observe and predict the outcome of future events, as well as to reveal the primary causes and conditions

of any present situation. The ancient Daoist priests were often required to use Dream Divination to determine what needed to be done in order to avert certain upcoming situations and prepare for unavoidable tragedies.

- **Dream Transcendence:** The priest must eventually learn how to transform his or her dreams into energetic and spiritual tools. In one meditation used to accomplish this, the priest trains his or her mind using a mirror during the waking state. As the priest looks into the reflection of a mirror, he or she immediately transforms all of the images that are seen into their "true state" by understanding that they are not real, but are simply reflections of the physical world, which itself is only a manifestation of the Divine Energy. Once the priest is rooted in this energetic comprehension, he or she then recalls this transcendent understanding while in a Lucid dream in order to fully master the dream state.

As the priest obtains mastery over the dream state, he or she is able to dismantle the patterns of Jing, Qi, and Shen within a dream. At this point, the energy of the dream (or dream objects) can either be gathered or dispersed back into the Wuji.

After the priest is able to transform dreams into emptiness, the next goal is to combine the daytime visions of the waking state with the visions experienced in the dream state. As soon as the priest is able to recognize the dream state as unreal, he or she must also bring the same recognition of unreality into his or her waking state. This training allows the priest the ability to manifest magical powers and enter into deeper and more advanced states of meditative awareness. For example, if while dreaming the priest is not only aware that he or she is dreaming, but is also conscious that all visions and dreams are illusions, then he or she can immediately penetrate the infinite space of the Wuji, and embrace the heart of the Dao. In this way, a dream can be used to transform the priest into the infinite knowledge of the Dao.

HERBS USED TO INDUCE LUCID DREAMING

Since ancient times, shamans of all cultures have used minerals, fungi, plants, and animals to facilitate the process of exploring and mastering the dream world. Through the construction of these magical "spirit freeing" formulas, the ancient shamans were able to facilitate an energetic shift in their spirit bodies, liberating them from the conscious perceptions that trap their awareness within the physical realm. When the awareness disengages from the physical realm, the individual's perceptual matrix changes.

The following Chinese Herbs are sometimes used by priests in the practice of Dream Magic. These substances can be used in order to induce vivid dreams, increase dream recall, and initiate Lucid Dreams.

- Angelica
- Basil
- Bracken
- Cardamon
- Cinnamon
- Cinquefoil
- Coltsfoot
- Crocus
- Heliotrope
- Hibiscus Flower
- Honeysuckle Flower
- Jasmine Flower
- Licorice Root
- Marigold
- Marjoram
- Mimosa
- Mugwort
- Turmeric

Before ingesting any of these herbs, it is important that the priest fully understand the herb's medicinal properties, as well as its contraindications. The priest should also be familiar with the various methods of herbal preparation. For example, some herbs are to be pounded, rolled and ingested as pills, other herbs are to be steeped in hot water and drunk as a tea, still other herbs are to be smoked, etc. Some herbs can be addictive, and others are considered to be poisonous if ingested in too large a dose or over an extended period of time.



Figure 1.120. Ai Ye: Mugwort
(Folium Artemisiae Argyi)

- **Ai Ye (Mugwort):** In ancient China, Ai Ye was said to induce lucid dreams (Figure 1.120). Sometimes a “dream pillow” was made by stuffing 8 ounces of dried Ai Ye into a piece of cotton.

When constructing a Dream Tea, Ai Ye was sometimes mixed with fragrant relaxing herbs such as Gui Zhi in order to reduce its bitter flavor. The standard preparation dosage is to steep half an ounce of the herb in two cups of water for 15 minutes. The priest is then to take half a cup of tea twice a day. Unless recommended by an herbalist, this dosage should be taken no more than once a week.

Large doses of Ai Ye should be avoided, as it is used medicinally for the treatment of stomach and nerve problems. Additionally, Ai Ye should not be taken in pregnancy or breast-feeding. Mugwort may cause an allergic reaction in some people.

- **Gan Song (Valeriana Root) and Kava Kava:** In certain occult traditions, a concoction of equal parts Gan Song Root (Figure 1.121) and Kava Kava (Figure 1.122) is steeped in rice wine (or vodka) in order to create a “dream tincture.” After letting the tincture steep for about 3 weeks, you can begin by taking a tablespoon of it every night before going to sleep. Usually within three days you will begin to experience prolonged dreams that are clearer than “normal” dreams. The rate of dream retention will also be much higher.

When using this formulae, the disciple is cautioned against using the tincture for more than two weeks at a time, as he or she will tend to build up an immunity to its effect. Therefore



Figure 1.121. Gan Song: Valerian Root
(Valeriana officinalis)



Figure 1.122. Kava Kava
(Piper methysticum)



Figure 1.123. Yu Jin: Turmeric
(Cucurma longa)

it is advised that the disciple take the tincture in a two weeks on - two weeks off interval.

- **Yu Jin (Turmeric):** This orange powdery ground root was normally drank in ancient China to increase life expectancy and clear the mind (Figure 1.123). However, it has been also shown to enhance dream imagery, increase vividness, prolong REM periods, and initiate dream recall. In order to make the tea, add about half a teaspoon of the powdered root into hot water and steep.

- **Calea Zachatechi (Bitter Grass):** Also known as "the Aztec Dream Herb" and "Bitter Grass," Calea Zachatechi (Figure 1.124) is a shaman herb used by the indigenous Oaxaca Chontal Indians of Mexico for dream based divination. The Indians claim that it clarifies the senses, creates a general sense of well being, and induces spectacular dreams.

It has been scientifically demonstrated that extracts of Calea Zachatechi increase the frequency of dreams and the ability to recall them. Research has also shown that Calea does not automatically increase the frequency of Lucid dreams. Instead, dreams usually become more realistic and memorable to the individual. A controlled sleep study showed that ingesting Calea tea before bedtime increased the number of dreams recalled. This phenomenon is the result of Calea activating the "memory continuity facilitator" in the brain which prevents the mental "jumping around" in place and time in dreams.

Calea can also produce heightened waking clarity and feelings of well-being that can continue for one or more days. At lower doses, Calea produces a mild euphoric feeling that is similar to cannabis. At all dosage levels, mental clarity and time lagging is usually experienced. Currently there are no noted negative side effects from the use of Calea.

Calea can be either smoked or made into a tea. Traditionally, the tea is first drunk slowly. Then the priest lies down in a quiet place and smokes one or two cigarettes made from the crushed leaves of the Calea plant. More leaves are usually then placed under the priest's pillow before he or she falls asleep. The result of this practice is a soft entry into the landscape of lucid, vivid, and often very significant dreams.

- **Herbal Dream Formula:** One formula used in shamanic dreamwork combines the use of Calea Zacatechi, Salvia Divinorum, Valeriana officinalis (Gan Song), and leaves of the mild sedative Mitragyna speciosa (Kratom) to induce consistently vivid dreams. The



Figure 1.124. Calea (Calea Zachatechi)

mechanisms by which these combined herbs facilitate lucid dreaming and provoke intense imagery are still not known.

AMINO ACIDS AND LUCID DREAMING

Drugs, herbs, and foods affect our dreams. During REM, protein-synthesis is highly active, so the body needs high levels of amino acids. The neurotransmitter in use during REM is Acetylcholine. It is made from vitamin B.

Sleep has four stages or depths, with dreaming only occurring within the fourth stage. An individual will cycle through all four stages of sleep several times in one night. As dawn approaches, a greater percent of dreaming time occurs. Virtually all dreams are accompanied by the REM (Rapid Eye Movement) state, which allows the subconscious mind to interact with the individual's spiritual super-conscious mind.

All humans (and all mammals) have REM when they sleep. The most vivid dreams occur during REM sleep; dreaming in non-REM state tends to be more thought-like. Individual's generally start a new REM phase roughly every 90 minutes throughout the entire night, with increasing durations. However, the REM state can change depending on what the individual has eaten, if he or she is taking drugs (including certain prescription drugs), or if for some reason the individual has missed his or her REM sleep. Additionally, people who stop dreaming due to taking REM deprivation drugs will experience a REM rebound.

Modern research has determined that during the REM state protein-synthesis is highly active and learning is enhanced. REM is also necessary to supply the cornea with oxygen. A good balance between Delta Sleep and REM is important for learning. Delta sleep (associated with large, slow brain waves), is normally considered to be the deepest type of sleep, and the most difficult sleep state to awaken from. Delta sleep is necessary for the brain and body to rest and to heal (i.e., growth hormones are produced during delta sleep).

The following Amino Acids can be used to induce and enhance the Lucid dreaming state:

- **Choline (Vitamin B-5):** The body's synthesis of the B-Vitamin Choline increases the duration of the dream state. But in order to do that, the body also needs vitamin B-12, Folic acid (B-9), and the amino acids Methionine and Serine. Vitamin B-12 plays a role in the activation of amino acids during protein formation, and it also has the ability to increase the production of Acetylcholine and normalize neurotransmissions in the brain.
- **Vitamin B-6:** Vitamin B-6 is a coenzyme, which participates in over 60 enzymatic reactions involved in the metabolism of amino acids. It is involved in the production of several proteins and neurotransmitters. It is particularly indispensable to the action of amino acid neurotransmitters, like Serotonin, Dopamine, Melatonin, and Norepinephrine, which affect brain function. It is also involved in the metabolism of Selenium, Calcium, and Magnesium.
- **Melatonin:** The neurotransmitter/hormone Melatonin is only active during sleep. It is metabolized from Serotonin (a neurotransmitter that is itself metabolized from the amino acid Tryptophan) while we sleep. Melatonin increases non-REM sleep and makes it easier to fall asleep. However, it also has an interesting rebound effect in that it causes more frequent and vivid dreams.
- **Tryptophan:** The amino acid Tryptophan can be metabolized into Serotonin and Niacin (B-3). Vitamin B-6 promotes this conversion. Taking Niacin will also increase the Serotonin production. The more Niacin you take, the more Serotonin is produced and more Melatonin is metabolized. Calcium and Magnesium promotes Serotonin production as well.
- **Zinc:** Zinc is in every cell of the body and is a part of over 200 enzymes; so Zinc supplements may increase REM-sleep, too.
- **DMAE (Dimethylaminoethanol):** This is a very important B-vitamin. It flows easily through the blood-brain barrier, where it is converted into Choline. During REM, Choline is added to coenzyme A (Vitamin B-5), producing Acetylcholine, the neurotransmitter used during REM. 5-HTP (5-Hydroxy-Tryptophan) is a Serotonin precursor that also flows quite easily through the brain's blood barrier. It is a good alternative to Melatonin.
- **Vitamin C:** Vitamin C is responsible for metabolizing numerous amino acids and hormones.
- **Anti-Vitamins:** Using tobacco, alcohol, or coffee prohibits the absorption of necessary vitamins and amino acids. Depressants suppress REM sleep, but taken in the right doses they can create a rebound effect that makes it easier for a priest to wake up remembering many vivid dreams. It is interesting to note that antidepressants can also increase dream recall. Normally, caffeine makes an individual sleep lighter and can be used to increase dream recall. Caffeine can sometimes be used in order to induce lucid dreaming.
- **Amino Acid Formula:** One Amino Acid formula for inducing Lucid dreams requires individuals to take L-arginine, L-ornithine, phenylalanine, and vitamin B-6 just before going to bed with a large glass of water. The Amino Acids are taken in the following amounts: 1500mg arginine, 750mg ornithine, 375mg pheny, and about 125mg to 250mg of B-6.

Difference Between Dreams and Soul Projections

Dream State	Soul Projection
1. In a dream state, normal mental activity is experienced	1. During a projection, normal mental activity is transcended into an awareness similar to that of the waking state
2. In a dream state, the individual's reasoning capacity is diminished	2. During a projection, the individual's reasoning capacity is equal to or surpasses that of the ordinary waking state
3. In a dream state, the individual maintains the role of a passive spectator of the events	3. During a projection, the individual takes an active role in the unfolding events and has decision making abilities similar to that of the ordinary waking state
4. In a dream state, a suggestion will not affect the coordination of the dream's events or images	4. During a projection, a suggestion will affect and influence the events or images
5. In a dream state, there is no impression of a "takeoff" from the physical body	5. During a projection, there is a unique impression of a "takeoff" from the physical body
6. In a dream state, it is difficult to prolong the experience of the dream	6. During a projection, it is possible to prolong the experience outside of the body
7. In a dream state, sensory excitement results in the production of fantasies	7. During a projection, sensory excitement result in the immediate return of the spirit body back into the physical body
8. In a dream state, images are weaker than those perceived while in a waking state	8. During a projection, images reach a higher intensity than those perceived while in a waking state
9. Dreams are easier to remember, as they occur during a state of consciousness in which the Hun is either in alignment with, or at least in the proximity of, the physical body	9. Soul projections are more difficult to remember, as the projection occurs at a distance from the physical body and is not directly influenced by the physical brain

Figure 1.125. Differences Between The Energetic States of Dreams and Soul Projections

SEVERING EMOTIONAL ATTACHMENT TO THE DREAM WORLD

Once the priest has attained a degree of mastery within the dream world, there is a danger that he or she can become attached to the magical abilities and skills of transforming dream images. Severing this attachment to the dream world requires the ability to control three types of experiences. These three types of experiences are described as follows:

- During the day, the priest should not dwell on or obsess over the previous night's dreams.
- While dreaming, the priest must monitor, without judgement, all of his actions and visions. Each observation should be experienced without fear or pleasure (which denotes attachment), in a state of non-attachment.

- While dreaming, the priest must not differentiate between subject and object, or even consider these images to be real.

LUCID DREAMS AND SOUL PROJECTION

Some systems of Daoist Magic consider the dream body and the spirit body to be one and the same, as they have similar energetic natures. Therefore, in a Lucid Dream, an accomplished priest can create a spirit body from his dream body and have it travel around. Once the priest begins to Soul Project, he will have already established the energetic pattern of being awake and functional in the spirit realm.

However, there is a distinct difference between the practice of Dream Magic and the practice of Soul Projection (Figure 1.125). Each of these

magical practices has its own unique influence on the individual's physical, energetic, mental, emotional, and spiritual natures. This is evident at night during the normal sleeping patterns.

For example, when the Yuan Shen (Original Spirit) returns back into the individual's body after dreaming, there is generally a slow awakening. However, when a priest's Shen Xian (Eternal Soul) returns back into the body's tissues after Soul Projecting, there is usually a sudden shock and a physical jolt to the tissues.

FROM LUCIDITY TO SOUL PROJECTION

The process of awakening within the sleep state can be divided into several stages of progressive awareness, described as follows (Figure 1.126):

- During the natural sleep state, an individual is considered to be unconscious, and he or she has 0% clarity of perception.
- In a 20% state of awareness, an individual is still in a semi-conscious dream state (Lucid dreaming); the individual is considered to be "sleep walking" while in a soul projected state.

When a priest awakens to the fact that he is in a Lucid dream, the priest can decide to stop the dream and Soul Project. This can be accomplished when the priest intentionally shifts his attention and focus onto the dream, the room, or an object within the room. Additionally, while still in the Lucid dream state, the priest can ask himself, "I wonder how easy it will be to start working with energy?" This will cause the dream to

Sleep State	Clarity of Perception
0% = Unconscious	Individual is considered to have no clarity of perception
20% = Semiconscious (Lucid Dreaming)	This stage is considered to be "sleep walking" while in a soul projected state
40% = Doubt (level of awareness is not high)	Individual questions whether it is a dream or an out-of-body experience
60% = Certainty (but tend to be emotionally excitable)	Individual is in a vulnerable state of perception, where they can easily be thrown back into their physical body
80% = Self-Awareness	Individual's comprehension is comparable to 100% mental understanding, similar to the waking state
100% = Cosmic-Consciousness	Individual experiences the expansion of true consciousness and enlightenment, and is "One with the Dao"

Figure 1.126. Clarity of perception during sleep

suddenly change, and the priest's focus can then be transformed onto his spirit body. It is important for the priest to realize that he only has 4 to 10 seconds of lucidity within which to issue this question and begin to Soul Travel. Otherwise, he will slip back into the dream state or wake up.

When a priest takes this type of awareness into lucidity, it manifests as the understanding that the priest himself is the host or hosting presence. The priest recognizes and understands what exact dream state he is currently in. Although the dream may still be going on, the priest is now more identified with the hosting of the dream and is able to keep the lucidity.

The more the priest becomes involved with the character of the dream, the more likely it is that he will be pulled into the drama and energetic activity of the dream. Once this occurs, there will be less energetic space where the dream is occurring, and the priest will move away from lucidity.

- In a 40% state of awareness, the priest is still in a semi-conscious state of awareness. At this stage however, the priest now begins to question whether he is having a dream or an out-of-body experience.
- In a 60% state of awareness, the priest is now sure that he is having an out-of-body experience. In this state however, the priest tends to

be more emotionally excitable and can easily be thrown back into his physical body.

- In an 80% state of awareness, the priest's comprehension is comparable to 100% mental understanding, which is similar to the waking state.
- In a 100% state of awareness, the priest experiences the expansion of true consciousness and enlightenment, and he is "One with the Dao." This experience is sometimes known as the "nirvana" state. It is a highly evolved state of awareness in which the priest comprehends all things, and all information is no longer hidden.

Each time the priest reaches this state of understanding his comprehension expands and his intuitive abilities multiply. After several experiences during this highly evolved state of awareness, the priest's spiritual consciousness exponentially evolves, as he absorbs and retains more and more divine consciousness. Eventually the priest's conscious mind and spiritual self fuse with the Divine Mind.

SOUL PROJECTION

A priest understands that the physical body is simply a “tool” used by the spirit body in order to interact with the physical realm. In its natural state, the spirit body (sometimes known as the “Flying Body” in ancient Daoist sorcery) is not bound by the laws of gross matter, but can penetrate through the gross material world (e.g., travel through doors, walls, etc.).

In the study of Daoist Magic (i.e., ancient Chinese mysticism, sorcery, and alchemy), the first level of training is not considered to be complete until the disciple could willfully leave his or her body through Soul Projection (also known as Astral Projection and Spirit Travel). Throughout the years, this secret form of magical training was kept hidden from the public for many reasons, and was traditionally explained in symbolic metaphors that only a true adept could understand. There are as many techniques used in the practice of Soul Projection as there are magical systems.

As an important magical tool, Soul Projection allows the Daoist priest to travel about as a disembodied apparition, taking the human consciousness along with it. While in the spirit body, the priest can pass through walls, travel through time to view the past, explore other spiritual dimensions, encounter nonhuman creatures, meet with mystical masters, and retrieve secret knowledge and experiences that assist a priest in his or her spiritual evolution. While Soul Projecting, through focused concentration, an accomplished priest can also lower the vibrations of his or her spirit body to the degree that he or she can move objects. The intensity of the power released by the energized spirit body can be as much as ten times the force of the physical body.

Through much practice, the ancient Daoist priests trained the spirit body to be able to disengage its fluid energetic form from the confines of the dense physical body. This magical skill of consciously sending the spirit body to other places, times, and dimensions (or worlds) was known as “freeing the immortal fetus.” It marked the completion of the first level of the Daoist priest’s alchemical training, and it qualified the

disciple to enter into the second more advanced level of training, working with the Immortals of the Sacred Elements.

Most individuals require many hours of training in order to master the unique magical skill of Soul Projection. Intense, focused concentration is required before a priest can consistently leave his or her gross physical body and sojourn into the spirit realm. In the beginning, the Shen Zhi (analytical mind) must first be taught how to stop its constant chatter and thinking. It must then be shown how to slow down the body’s vibrational resonance in order to close the doors on the subconscious mind and keep the thoughts from interfering with the focused concentration.

As the spirit body begins to leave the physical body, the brain wave patterns slow to a theta pulse. As this separation continues, the physical body may suddenly feel paralyzed and start to vibrate, as if an electrical current were passing through it.

The vibrational state experienced during Soul Projection is characterized by pulsating waves of electrical vibration. The oscillation, frequency, and intensity of these pulsating waves can be controlled at will through the priest’s intention and mental projections. These are practical manifestations of the priest’s consciousness and are controlled and initiated according to his or her thoughts, feelings, judgements, desires, and motivations.

While the spirit body is being projected, the priest experiences an expanded psychic capacity, facilitating the occurrence of such paranormal phenomena as precognition, remote viewing, clairaudience, clairsentience, telekinesis, telepathy, bilocation, and deeper intuitions and inspirations.

ENTERING INTO A NEW DIMENSION

The spirit body is simply a vehicle shell for the Eternal Soul. Therefore, experiencing an intense apprenticeship in Soul Projection does not immediately transfer an imperfect individual into a spiritual traveler with an open passport to higher spiritual dimensions. The travels of the soul are personal experiences, and they do not necessarily place an individual into a higher state of evolution

(e.g., there are many schizophrenics who live in a constant semi-projected state).

When a priest disengages from the physical tissues and shifts his or her consciousness into the spirit body, he or she enters into an energetic state in which perception and movement may seem completely foreign. This introduction to a “new” energetic dimension is similar in effect to the change of sensory experience while trying to physically adjust to being under water. For example, an individual can see underwater, although his or her perceptions are distorted compared to the visual contrast of seeing above water. The individual can speak with another underwater, although the sound is perceived differently due to being exposed to a different energetic medium.

This unusual change in distorted perception can sometimes cause an individual to mistake the Soul Projection experience as a distorted or blurry dream. When this happens, the individual, rather than working to clarify the perception or stabilize lucidity, will usually dismiss the experience as a dream of no significance. At this point, the individual is also likely to forget part or all of the experience upon awakening. It is not that the individual is not having a out of body experience, it is the fact that they do not give these experiences significance, and therefore forget these out of body experiences in part or in whole.

Correct orientation and training, including considering all experiences (i.e., dream, fantasy, imagining, or out of body) as worthy of working with will correct this in time. The principles of working with any experience that is not based in present time physical sensory input is the same. The work builds the psychic muscles necessary for success. Understanding this concept allows the priest to joyfully accept all experiences as opportunities for practice of magic and spiritual development.

Sometimes in order to make a healthy decision based on spiritual evolution, it is helpful to leave the physical body in order to “think outside the box.” This will enable the priest to reach a more evolved and mature decision about his or her life, without the influence of the internal programming and cultural trances imprinted within the tissue.

SOUL PROJECTION VS SPIRIT PROJECTION

Disciples of Daoist sorcery are generally first taught how to Spirit Project before being introduced to the magical skill of Soul Projection. The difference between Spirit Projection and Soul Projection is described as follows:

- **Soul Projection:** In this type of projection, the priest’s spirit body and consciousness is projected outside his or her physical shell and is sometimes attached by an silver energetic cord. The priest’s consciousness is functioning during the projection, and he or she can float around the physical realm as a spirit entity. In this type of training, the priest’s spirit body is able to actually move physical objects. This is accomplished by having the priest lower the vibrational resonance of his or her hand before coming in contact with the item.

Except for rare occasions, a priest generally cannot experience conscious “out-of-body” Soul Projection unless he or she has spent adequate time developing and refining the energetic fields of the spirit body. Without this energetic training, the priest may think that they are Soul Projecting, when in actuality they are simply entering into the subjective world of their own delusional fantasies.

- **Spirit Projection:** In this type of projection, the priest’s consciousness (Shen) is projected into a person, place, or thing, and his or her projected spirit functions as an observer. This is similar to “Scrying” (used by Daoist priests to observe past, present, and future states), Inner-Vision (used by Daoist priests and Medical Qigong doctors in order to observe the body’s internal organs), and other spiritual forms of projected consciousness.

THREE TYPES OF SOUL PROJECTION

The spirit realm is a nonphysical world in which time and space have no meaning or influence. The spiritual dimensions form a parallel universe that exists both within and outside our physical selves.

Research conducted by Brazilian Mystic Waldo Vieira, M.D. of the International Institute of Projectology and Conscientiology shows that

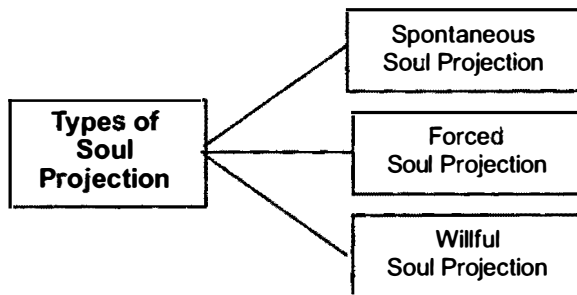


Figure 1.127. The Three Types of Soul Projection

energetic separations of the spirit body from the physical body occur everyday, especially during natural sleep. However, certain individuals leave their physical body with no destination in mind and regain a lucid energetic physical form in an unknown dimension among unfamiliar beings.

There are three common types of Soul Projection, described as follows (Figure 1.127):

- **Spontaneous Soul Projections:** These types of projections are short lived and happen inadvertently throughout an individual's life (especially when he or she is extremely tired). A state of tiredness predisposes the physical body towards a temporary liberation of the energy body. This can occur when the individual's cardiac rhythm begins to slow down.
- **Forced Soul Projections:** These types of projections are induced either through the ingestion of drugs (natural or synthetic), or through near death experiences (caused from illness or trauma). Everything that alters an individual's physical mind affects his or her energetic projections. Therefore, certain external factors can initiate or provoke Soul Projection. These external factors can also include anesthesia, exposure to toxic chemicals and gases, physical exhaustion, emotional stress, fear, accidents, hunger or fasting, severe thirst, sleep deprivation, pressure or stimulation to the cervical nerves and inner ear, hypnosis, and coma. When the spirit body projects outside the physical body due to shock or trauma, the individual will experience a waking "dream" state, unaware of what is happening in his or her immediate surroundings.

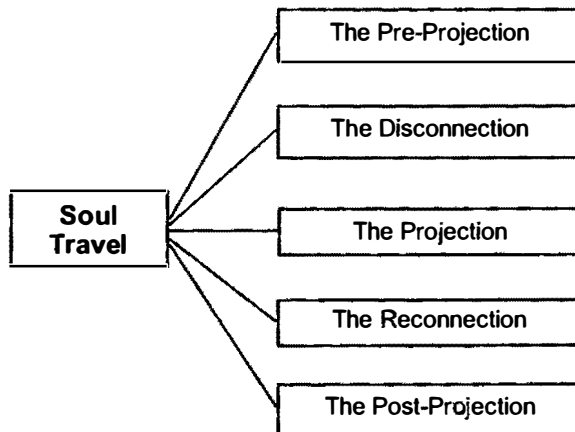


Figure 1.128. The Five Phases of Soul Travel

- **Willful Soul Projections:** These types of projections are facilitated through specific Qigong (energy skill) and Shengong (spirit skill) exercises and meditation training. The ability to consciously and intentionally project the spirit body brings with it a first hand comprehension of the multidimensionality of the universe, and the realization of the transitory nature of the physical body.

FIVE PHASES OF SOUL TRAVEL

Soul Travel is generally divided into five phases. Beginning from the pre-projection state to the post-projection (waking) state. These five phases include: The Pre-Projection, The Disconnection, The Projection, The Reconnection, and The Post-Projection (Figure 1.128).

STAGE 1: THE PRE-PROJECTION PHASE

During the waking state of the Pre-Projection Phase, there are several things that the priest can do to increase the potential of having an out-of-body experience.

In general, it is important to first create an atmosphere that is conducive to relaxation and has a feeling of sanctuary. Establishing a safe meditation place (i.e., void of distractions) is paramount to training the spirit body.

The next challenge will be learning how to relax and breath without falling asleep. The breathing meditations are used to assist the priest in suspending the constant chatter of his or her analytical mind.

Finally, the priest will prepare to Soul Project by practicing specific exercises that will energetically purify the meditation space, absorb the surrounding environmental Qi in order to increase the power of his or her energy body, and additionally increase the vibrational resonance of his or her three bodies (physical, energetic, and spiritual).

STAGE 2: THE DISCONNECTION

After the physical body has fallen asleep, the energy body expands, allowing the spirit body to naturally disconnect from the physical body. Once the energy body has expanded, the spirit body floats free, and normally hovers several inches above the physical body.

When the two bodies separate, the energetic field that exists between the physical body and the spirit body can be observed as an energetic mist (Figure 1.129). This energetic field is formed by the energetic body and serves the purpose of attaching the spirit body to the physical body.

Unless the priest is consciously Soul Projecting, the spirit body will naturally remain hovering within the influential energetic field of the body's expanded Wei Qi (i.e., the body's protective energetic field). Within this protective energetic field, the spirit body is held close to the physical realm and kept safe within the natural energetic field of the body's tissues (Figure 1.130).

As the spirit body hovers above the physical body, it acts as an energetic receptor absorbing environmental Qi into the body's tissues. This energetic phenomenon occurs every night in order to replenish the body's Prenatal Jing, Qi, and Shen. This is why it was said in ancient China that the Prenatal Jing, Qi, and Shen were naturally replenished through prayer, meditation, and sleep.

During a conscious Soul Projection, it may appear to the priest that he or she is projecting straight into the spirit realm. However, there is always a transitional phase before the actual projection begins.

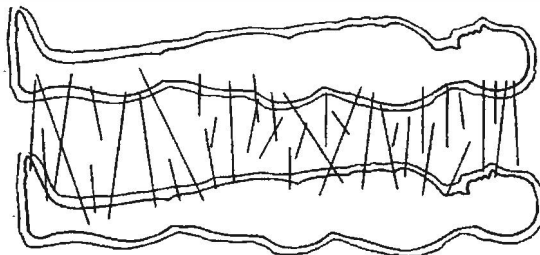


Figure 1.129. When we sleep at night, the spirit body naturally leaves and projects upward, hovering several inches above our physical body

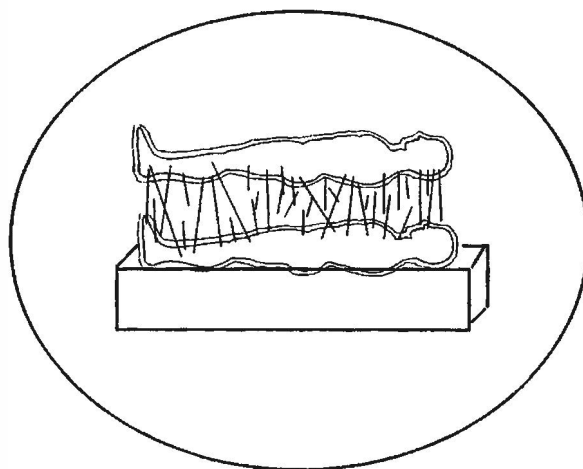


Figure 1.130. The spirit body floats free and hovers just above the physical body within the influence of the body's Wei Qi fields. Within this energetic field (known as the cord activity range), the spirit body is held close to the physical world, within a field of energetic matter.

When the priest's spirit body starts to exit his or her physical tissues (and he or she is still close to the physical dimension), the area surrounding the body's Wei Qi field becomes flooded with energetic matter.

Generally it takes about six weeks of consistent training to begin to have a conscious out-of-body experience, especially if Soul Projection is new to the priest. It is important to note that Soul Projection is an accumulated experience; similar to riding a bike, it takes time to develop. The results of investing effort in riding a bike are quickly and easily observed. However, the results produced from investing effort in Soul Projection are cumu-

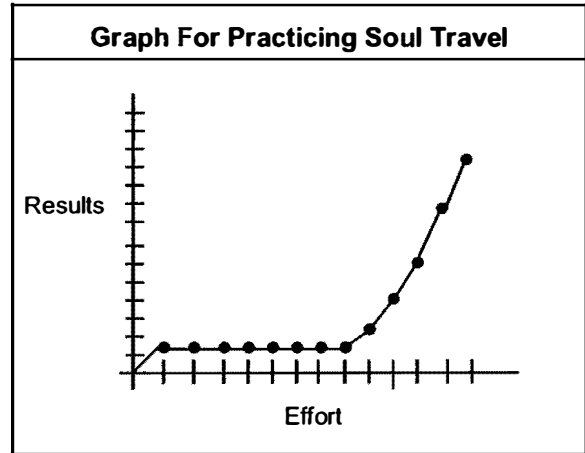
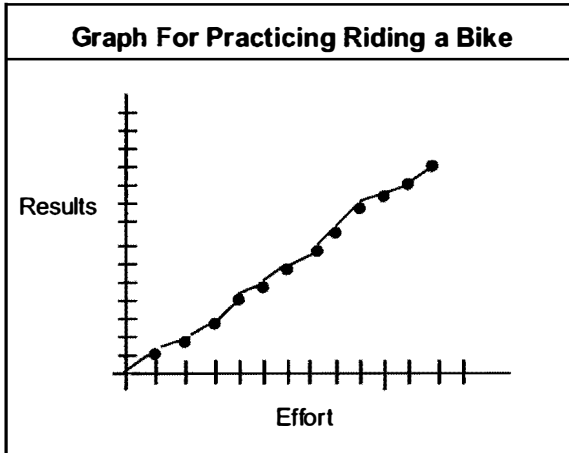


Figure 1.131. The results acquired for the invested effort in riding a bike are easily observed. However, results acquired for the invested effort in Soul Projection are accumulative, and suddenly manifest all at once.

lative, meaning that they suddenly manifest all at once (Figure 1.131).

THE HYPNOGOGIC STATE

In order to have an intentional out-of-body experience, the priest focuses on experiencing the transitional Hypnogogic state (also known as the “waking dream state”), which occurs between the waking and sleeping states. In the waking state, all three bodies (physical, energetic, and spiritual) are in alignment. However, in the Hypnogogic state the energy is starting to disconnect and there is a sudden access to the spirit realm.

During the Hypnogogic state of transition, the spirit body separates from the physical body. This transitional period only lasts two to five seconds.

During this time period a conscious connected awareness can occur if the priest projects his or her consciousness into the spirit body. As the spirit body pulls away from the physical body, its energetic field sometimes remains attached to the physical body in the form of a “Silver Cord.” This Silver Cord is usually connected to one of three areas on the spirit body, and is rooted into the Middle Dantian (heart area) of the physical body.

After two to five seconds, the transitional period of the Hypnogogic state passes, and the individual normally enters into the sleep state. During the sleep state, the spirit body disconnects from the physical body, and the cognitive mind enters into an unconscious state of rest (Figure 1.132).

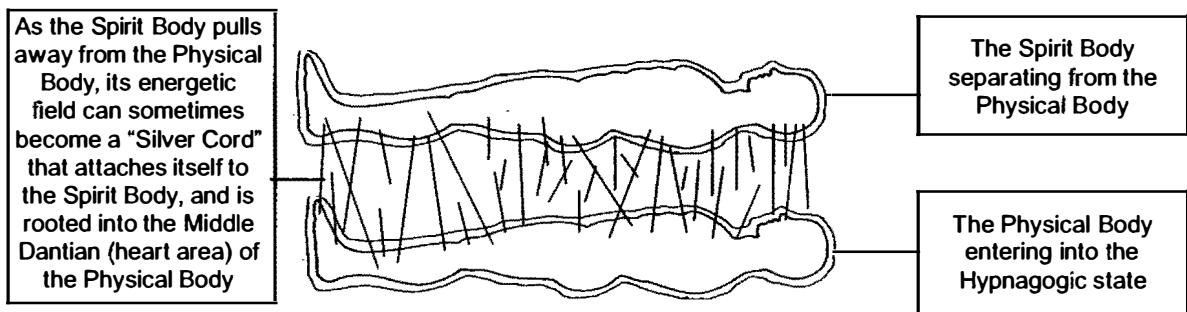


Figure 1.132. During the Hypnogogic state of transition, the separation of the spirit body from the physical body only lasts two to five seconds. It is within this time span that conscious projection can happen.

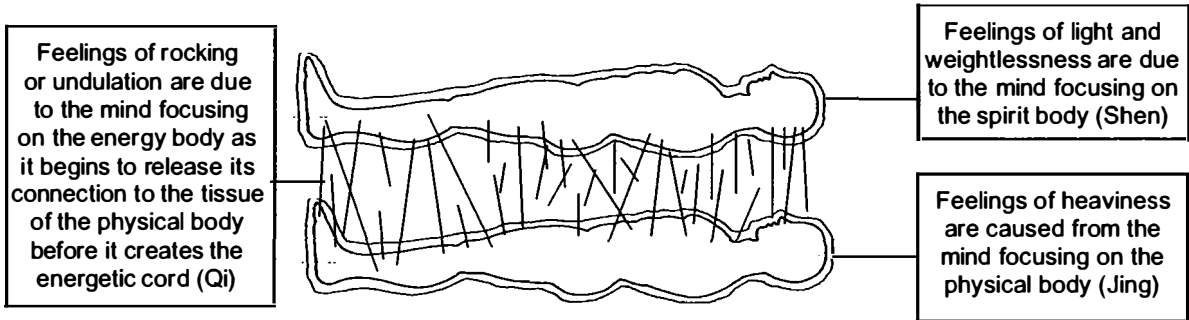


Figure 1.133. When the spirit body begins to disconnect there are sensations relating to the body's Jing, Qi, and Shen

During the Hypnagogic state, when the spirit body is either leaving or returning (starting to awaken), an individual will start to recall and store the information from the previous journeys of the spirit body. This is sometimes known as soul projection, because the individual's original consciousness (i.e., the perceptions and awareness of the soul) uses the vehicle of the spirit body in order to travel within the various realms. These out-of-body experiences are considered to be an excellent time to "download" or recall all the information gathered during the night's soul travel.

SENSATIONS EXPERIENCED DURING THE DISCONNECTION

When separating from the body's tissues, the spiritual body can either roll to the side and spin out, or simply float straight up and out of the physical body. As the spirit body becomes consciously used to disconnecting from the physical body, it naturally begins to energetically align itself and leave the physical tissues as if flowing outward away from the body on an energetic rail. When the spirit body begins to disconnect, there are sensations relating to the body's Jing, Qi, and Shen (Figure 1.133).

- **Jing:** The feelings of heaviness are caused from the mind focusing on the tissues of the physical body.
- **Qi:** When leaving the physical body, sometimes a swaying sensation can be felt as the spirit body separates from its physical shell. The feelings of rocking or undulation are due to the mind focusing on the energy body as it

begins to release its connection to the tissues of the physical body before it creates the energetic cord.

- **Shen:** The feelings of light and weightlessness are due to the mind focusing on the spirit body.

During the projection of the spirit body, the priest experiences several different types of physical, energetic, or spiritual phenomena. Just before the spirit body separates from the physical body, the priest may experience any or all of the following sensations:

- **Auditory Hyperactivity:** There are specific sounds that the priest can perceive during the projection of the spirit body. These include the extra-physical sounds of the surrounding environment (energetic sounds) that the priest perceives due to the intense hyper-awareness of his or her intuitive perceptions. For example, just before the spirit body separates from the tissues there is often an odd roaring sound that is heard within the ears (similar to listening to a shell at the beach). Other times these sounds can occur in the form of buzzing noises, musical notes, humming sounds, or even chattering voices.

Many times, the priest will hear the sounds of loud electrostatic energy as he or she begins to Soul Project. This is the most frequently heard sound, and it is known in many ancient magical traditions by names such as the "Sound of a Thousand Cicadas," the "Singing of Ten-Thousand Crickets," and the "Song of Ten-Thousand Canaries."

- **Intracranial Sounds:** There are specific intracranial sounds that the priest is able to perceive as he or she begins to Soul Project. For example, the priest will sometimes hear a loud “crack” within his or her head just before the spirit body projects.
- **Intracranial Pressure:** As the priest begins to Soul Project, the priest may experience intracranial pressure. For example, sometimes the priest will feel as if his or her head is being squeezed.
- **Swelling:** As the priest begins to Soul Project, the tissues of his or her physical body may sometimes feel as if they are beginning to swell and expand like a balloon. This energetic sensation is caused when the spirit body remains in close proximity to the physical body at the time of the conscious awareness of the projected disconnection (Figure 1.134).
- **Numbness and Vibration:** As the priest begins to Soul Project, his or her body’s tissues may feel as if they have become heavy or are vibrating.
- **Paralysis:** This sensation is experienced as the body’s Qi withdraws from the physical tissues in order to energetically “feed” the spirit body. Because the body’s Qi is simultaneously connected to both the physical body and the spirit body, in order to overcome this paralysis sensation, the priest can simply move some body part (i.e., a finger or toe) or inhale (which further draws the spirit body back into the tissues). At this time however, it is easy to simply roll the spirit body outside the physical body and begin to Soul Project.
- **Olfactory Hyperactivity:** There are specific odors that the priest is able to perceive as he or she begins to Soul Project. These are the extra-physical smells (energetic odors) of the energetic body.

Likewise, certain powerful spirit entities sometimes manifest through these extra-physical smells. For example, spirit entities from the demonic realm generally smell of rotting flesh, burnt wood, sulphur, tide pools,

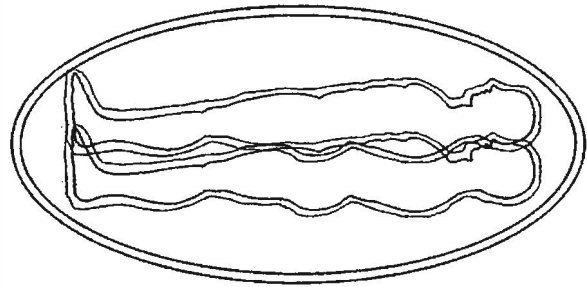


Figure 1.134. The tissues feel as if they are beginning to swell and expand like a balloon. This sensation is caused from the spirit body still remaining in close proximity to the physical body at the time of the conscious awareness of the projected disconnection.

etc. Spirit entities from the angelic realm generally smell of flowers, incense, sugar cookies, sweet spices, etc.

- **The Tunnel Effect:** When first projecting, and moving through different energetic dimensions, the priest may feel as if he or she is traveling through an energetic tunnel.
- **Streaking Lights:** When traveling in the spirit body, priests may observe streaks of light flashing behind them as they travel.
- **Double Perceptions:** This type of sensation is experienced when both the physical body and spirit body are perceiving simultaneously. It generally occurs if the priest keeps his or her eyes open during the projection. It is therefore advisable to keep the eyes closed in order to avoid this condition.
- **The Black Out:** This phenomenon sometimes happens while the spirit body is either projecting away from or back into the physical body (Figure 1.135). It is caused whenever the spirit body comes in contact with the physical body’s external Wei Qi field. Some systems of magic believe that this energetic field extends from 3 to 12 feet around the physical body. This natural energetic boundary is the reason why the priest suddenly becomes conscious several feet away from his or her physical body when Soul Projecting.

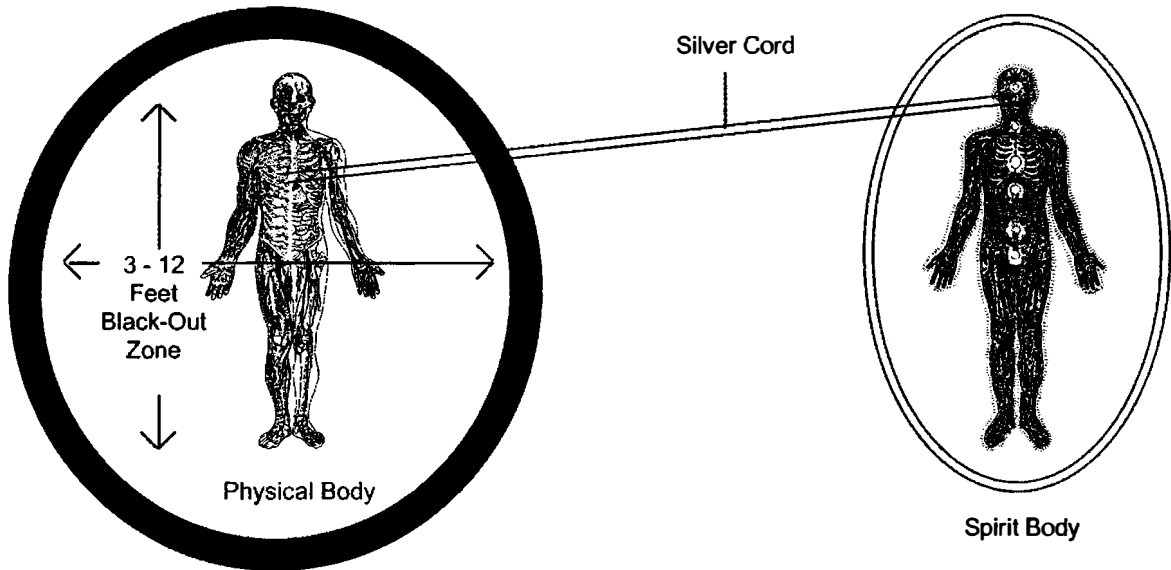


Figure 1.135. Soul Projection

- **Falling and Jerking Sensations:** These types of sensations are experienced when the spirit body is continually pulled back into the physical tissues during initial attempts to Soul Project. This energetic phenomena also occurs when the priest's spirit body returns back into his or her physical tissues after Soul Projecting.

STAGE 3: THE PROJECTION

The process of Soul Projection can be better understood if the priest comprehends all of the various areas of energetic interactions that can occur while he or she is traveling outside the physical body.

AWARENESS AND LUCIDITY

Awareness influences everything. When Soul Projecting, it is the "spirit eyes" that give the priest the magical skill of inner vision and remote viewing (also known as spirit travel or moving clairvoyance). This is why some individual's report waking up in the middle of the night and still being able to see the external environment of the room, even though their physical eyes are closed. Other times, this visual capacity is restricted because of certain suppressed emotional

and/or mental conditions that cause Qi and Shen stagnation within the physical body.

The priest's emotional state determines the level of his or her out-of-body experience. The emotions can either become a heavy weight and drag and inhibit the spirit body, or can be used to help free and release the spirit body.

One technique used to help transform the sometimes unbridled emotional states is to frequently practice the Closed-Circuit Meditation. If the priest awakens to find him or herself outside of the physical body, he or she can increase the energy and power of the spirit body by performing the Closed-Circuit Meditation. This vibrational exercise will increase both the priest's awareness and their lucidity.

Lucidity refers to the degree of clarity and continuity experienced while Soul Projecting. It pertains to the control of consciousness, clarity of perception, memory, internal processing, and the awareness of time. In Daoist Magic, awareness is defined as the degree to which the priest is paying attention to what is actually going on - what is truly happening - and how or what he or she is doing. This type of understanding is not the same as knowledge.

UNDERSTANDING THE SILVER CORD

Sometimes, as the spirit body travels, a silver energetic cord is attached from the priest's spirit body to his or her physical body. This silver cord is composed of a bundle of pulsating energetic cables (rather than a single cord). It is attached and rooted to the physical body through the Middle Dantian at the heart area and is connected to the individual's Taiji Pole, Three Dantians, and Zang Fu Organs (i.e., the liver, heart, spleen, lungs and kidneys). These tiny, loose energetic cords sparkle and vibrate like elastic strings. It is believed that the exact location at which the silver cord attaches to the spirit body is determined by the priest's level of spiritual evolution.

According to most ancient Daoist teachings, when properly projected, the spirit body will not have any form of energetic cord attached to the priest's physical body. In ancient Daoism, it is traditionally taught that when the Golden Embryo is born, its umbilical cord is severed, freeing the Golden Child to roam the cosmos unbound by physical attachments or restraints.

It is believed the attachment of the silver cord to the spirit body is due to the existence of three psychic knots. These energetic knots represent the buffering systems that have been created within the priest's physical body due to unprocessed emotional baggage. They impede access to the priest's psychic energy and to his or her spiritual consciousness, spiritual interactions, and spiritual manifestations. Because these energetic knots are areas in the priest's body where he or she has not yet psychically opened, it is further believed that priest's who Soul Project will have a silver cord connected to the exact location in which the blockage exists within the spirit body.

The silver cord is three fingers in diameter, acts as a pulsing vein, and is firmly attached to the spirit body. It stretches when the spirit body is being projected and returns back to its original form when the spirit body returns back into the physical body.

The silver cord acts as a security mechanism, functioning on a continual basis. It can be twisted and stretched without the priest suffering any type of adverse side effects. It is constructed of

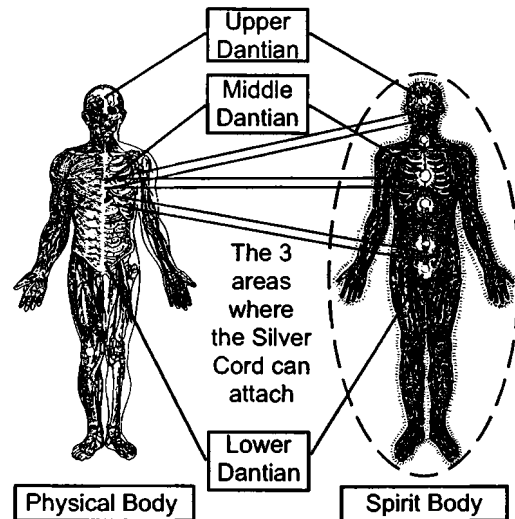


Figure 1.136. Soul Projection

subconscious spiritual energy and maintains the individual's protective perceptual awareness of his or her physical body while he or she is Soul Projecting. Some schools of magic maintain that if this energetic cord is severed the individual will die.

It is important to note that certain magical traditions maintain that the only priests who are susceptible to having their energetic cords cut are those who also have these energetic knots active within their physical body. The very thing that is blocking the full potential of the Qi and Shen from entering into these priests' physical bodies is also the exact same weak point through which the energetic cord could be disconnected from the priest's physical body.

When present, the "Silver Cord" does more than just tie the physical and spirit bodies together. It is a subtle umbilical cord that transmits information and energy back and forth between the physical and spirit bodies. As previously stated, it is sometimes seen emanating from the navel, heart, or back of the head, depending on the individual's attachments or chakra activity. The chakra that is the strongest and most active will have the strongest energetic effect on the Qi and Shen flowing into the priest's subtle energy bodies (Figure 1.136).

However, once the priest has evolved to the state where the spirit body no longer depends on the silver cord, new beginnings can arise. For example, without the attachments to any material form (i.e., person, place, or thing), the energetic cord unravels (i.e. as the psychic knots unravel), and the released spiritual energy activates the spirit body's most subtle psychic connections. Once this happens, the mind begins the process of bringing repressed experiences and suppressed psychic skills into conscious awareness.

THE SILVER CORD AND THE THREE KNOTS

The Daoist Quen Zhen (which incorporates many Buddhist teachings) and Tibetan Bon traditions both refer to the Three Dantian areas in their energetic practice. According to ancient yogic teachings, these three Dantians are the three areas that are known to contain the "three psychic knots," or "Granthis." The Granthis are three primary areas in the body where an individual's psychic energy and spiritual consciousness interact with and form attachments to people, places, and things (Figure 1.137).

These three psychic knots are the three primary areas where individuals habitually place their identity, attention, and beliefs in terms of who they are and how the world is. An individual's identity is considered to be a form of "sticky" energetic attention that continually gathers energy and awareness. Because an individual's identity is his or her principle tool for interacting with and experiencing the three realms, it is considered to be more powerful than any other aspect of an individual's will. As an individual's awareness places attention onto the identity, the individual then mistakes this attention for who they are, further binding these energetic knots.

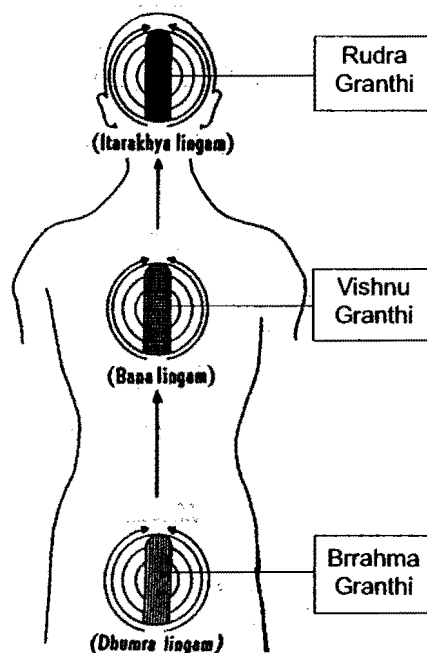


Figure 1.137. The Anatomical Locations of the Three Dantians According to Ancient Buddhist Teachings

These energetic knots (Granthis) are the three areas where the silver cord attaches itself to the spirit body and energetically represent the individual's bondage to the physical realm. The three Granthis are described as follows (Figure 1.138):

- **The Energetic Cord Attached to Lower Dantian:** In this energetic connection, the silver cord is attached to the lower abdominal area of the priest's spirit body. This area is sometimes known as the Brahma Granthi and is considered to be the lower knot. This energetic knot is associated with resistance to change, attachment to physical pleasures, and selfishness

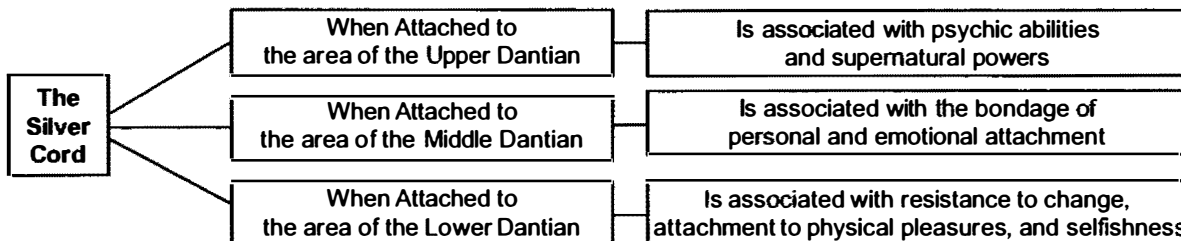


Figure 1.138. The Silver Cord and the Three Granthis

ness. It is connected to the universal power of destruction, and it obstructs the individual's mind. When the flow of energy is restricted to this region, instinctive drives like hunger, thirst, and sense pleasure dominate the mind. This energetic knot manifests as negativity, forgetfulness, delusion, fear, sadness, depression, ignorance, and rejection of spirituality.

- **The Energetic Cord Attached to Middle Dantian:** In this energetic connection, the silver cord is attached to the solar plexus area of the priest's spirit body. This area is sometimes known as the Vishnu Granthi and is considered to be the middle knot. This energetic knot is associated with the bondage of personal and emotional attachment. It is connected to the universal power of motion and activity, and it makes the individual's mind wander. It manifests as passion, hatred, greed, obsession, jealousy, skepticism, craving, defensiveness, and aggression.
- **The Energetic Cord Attached to Upper Dantian:** In this energetic connection, the silver cord is attached to the back of the head area in the priest's spirit body. This area is sometimes known as the Rudra Granthi and is considered to be the upper knot. This energetic knot controls the network of channels, nerves, and blood vessels flowing to the brain. It is connected with the universal power of creation, and it is associated with the individual's psychic abilities and supernatural powers. It manifests through such paranormal skills as telepathy, clairvoyance, clairaudience, mind-reading, and other psychic abilities.

CHARACTERISTICS OF THE SPIRIT BODY

The spirit body has many magical characteristics. The following list is but a small example of the supernatural abilities of the spirit body (Figure 1.139):

- **Self-luminosity:** The spirit body produces its own light.
- **Self-Permeability:** While in the spirit body the priest can move through matter and penetrate any object or form that is denser than the priest's own spirit body.

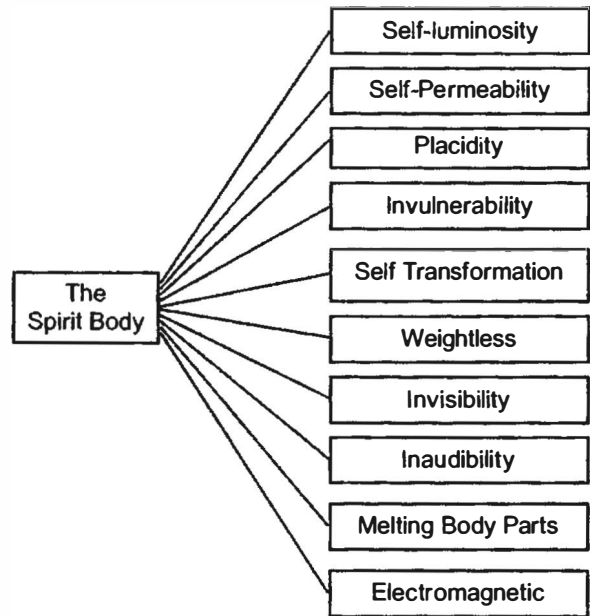


Figure 1.139. The spirit body has many supernatural characteristics

- **Placidity:** The spirit body can stretch, expand, or shrink according to the priest's will and intention.
- **Invulnerability:** The spirit body cannot be hurt in the same way that the physical body can. The spirit body can, however, carry back to the physical body mental, emotional, and spiritual scars, or hitchhiking negative spirit beings, all of which can negatively affect the physical body. For example, the mind can create a painful energetic state (the appearance of a cut, wound, etc.), and then when reentering the physical body it can manifest the specific wounds that were "incurred" while in the spirit realm. For this reason, the priest is taught to increase his or her vibrational state via the Closed Circuit Meditation before returning back into his or her physical body. This disperses any type of pain or injury encountered while Soul Projecting.
- **Self Transformation:** While Soul Projecting, the priest can transform the shape of his or her spirit body into anything that he or she wishes. It is for this reason that Daoist priests

are careful not to take any outside appearances at face value. For example, a Succubus (female) or Incubus (male) is actually the energetic form of a spirit entity that is neither male or female, and is a master of illusion. Such a spirit entity can see an unsuspecting priest Soul Projecting and immediately transform itself into the priest's desired sexual preference in order to engage in sexual contact. Most uneducated individuals who fall pray to these seductions do not understand that the spirit entity's primary goal is to feed off of them as an energetic vampire, absorbing as much life-force energy as possible from its victims.

- **Weightless:** While in the spirit body the priest can fly, hover, and float, as the spirit body does not have weight.
- **Invisibility:** Generally, the physical eyes cannot see the energetic form of the spirit body. Therefore, when the priest is in the spirit realm, he or she is invisible to people whose consciousness is limited to the gross material world. If the priest wishes to be seen, he or she will lower the vibrations of his or her spirit body by gathering the surrounding energetic matter from the environment. The priest then absorbs this gathered energy into his or her spirit body's energetic field in order to make the spirit body visible. During this energetic shift, the priest will feel as if he or she has been in a hot climate and has suddenly begun to take a cold shower.

However, an individual with the psychic ability of clairvoyance can sense or observe spirit entities as well as individuals who are travelling in their spirit bodies. In order to enhance his or her clairvoyant skill and observe the spirit realm, a priest can vibrate his or her body and project light outward through his or her Third Eye.

- **Inaudibility:** Generally the physical ears do not hear the spirit body. However, an individual with the psychic ability of clairaudience can detect and sometimes hear spirit entities.
- **Melting Body Parts:** When a priest projects his or her spirit body close to the physical

world, he or she does not have a physical body. However, the mind cannot accept this fact, and so it produces a thought form image of itself, constructed out of Ling Shen (sometimes known as "spirit matter"). If the priest tries and looks at a specific part of his or her spirit body (e.g., the priest's hands), he or she will find that the body part will start to melt very quickly. Normally the hands seem to look pale, however, as the priest continues to stare at them, within a few seconds, his or her fingers will start to melt into pale stumps. If the priest continues to direct his or her focus of observation onto the hand, then the rest of his or her hand and arm will also start to melt away. This melting effect only seems to happen when the priest deliberately tries to observe a body part, or when he or she consciously creates something.

Deliberately observing a spirit body part uses the priest's conscious mind, which, having poor creative powers, cannot hold complex shapes together for very long. This is what causes the melting effect to occur. However, during a projection, if the priest happens to just notice parts of his or her body in passing, this melting effect does not seem to occur.

- **Electromagnetic:** When the spirit body approaches someone in the physical realm, there is usually a feeling of electricity and coolness that is generally felt.

THE THREE ENERGETIC REALMS

When Soul Projecting within the Three Realms it is important for the Daoist priest to understand his or her energetic potentials and capabilities. Each of the three realms allows the priest to access a different type of experience and energetic interaction. Examples of the priest's energetic capabilities within the three esoteric realms are described as follows:

- **The Lower Energetic Realms:** While Soul Projecting and manipulating energy within the lower energetic realms, the Daoist priest can project Qi and Shen into and feel the various thoughts and emotions of people,

places, and things. In the lower energetic realms, the priest can energetically connect with plants, trees, and animals (fish, birds, mammals, etc.) and feel their various energies, thoughts, and emotions. For example, within these energetic realms the priest has the ability to energetically connect with a fish tank and influence the energetic fields of the fish inside the aquarium. As the priest masters the skill of energy projection, he or she will begin to learn how to connect with the various energies existing within all of nature.

- **The Middle Energetic Realms:** While Soul Projecting and manipulating energy within the middle energetic realms, the priest can emit Qi and Shen into and connect with a portion of an entire forest, instead of a single plant or tree. Within these energetic realms, the priest is able to feel the energy, thoughts, and emotions spanning acres of land. Likewise instead of focusing on a fish within an aquarium, the priest is now able to connect with a portion of a lake and feel the energy, thoughts, and emotions of the various inhabitants of the lake. As the priest masters the various powers of the Elements in the middle energetic realms, he or she will begin to gain control of the unique building blocks that compose all of nature.
- **The Upper Energetic Realms:** While Soul Projecting and manipulating energy within the upper energetic realms, the priest can project Qi and Shen into, connect with, and become the entire forest. The energy, thoughts, and feelings of the forest now begin to reflect the priest's own personal energies, feelings, and intentions. Likewise, within the upper energetic realms, the priest can become the entire lake. As the priest masters the various spiritual realms, he or she will begin to gain control of the transforming dynamic powers (i.e., deities, spirit guardians, etc.) that control all of nature.

TRAVEL AWARENESS IN THE SPIRIT REALM

The following are some helpful hints that can assist priests who are just beginning to develop their

Soul Projection skills. These basic travel awareness skills will save the priest time and effort.

- **Travel is Very Fast:** The spirit body can travel at the speed of thought. The more emotional connection a priest has with a person, place or thing, the faster he or she can travel to its location. The "brain" of the energy body has neural circuits with kinetic memory, or memory of motion. These memory banks organize, program, and execute the energetic movement and flight of the spirit body.
- **Moving the Spirit Body:** As the spirit body travels into other energetic dimensions, the priest's Will (Zhi) and Intention (Yi) act as the propelling agents of travel and flight in the spirit realm. The priest's will and focus direct the spirit body and determine what he or she sees. They also determine where the priest goes, how he or she gets there, and what he or she experiences.

While outside the physical body the spirit body hovers, therefore the priest does not need to take physical steps in order to move. Also, when the priest begins to fly, he or she does not need to raise his or her hands or lean to the right or left in order to turn the body. Instead, the priest uses his or her thoughts and intention to direct the spirit body.

It is important to note that the darker and denser the priest's energetic field is (i.e., due to the existence of "toxic" thoughts and emotions), the slower his or her flight will be. In these toxic energetic states, greater willpower is required for the transition of the priest's consciousness.

- **Entering into a Room:** With time, the priest learns to enter into a room by melting through the walls or ceiling. Most priests still enter into a room through a door or window because of conditioning and habit.
- **Looking through Walls:** While outside of the physical body, a priest can use his or her spirit eyes to look through walls and ceilings etc.

TELEKINETIC POWERS

While Soul Projecting, the spirit body can display telekinetic powers (e.g., knocking on walls or

tables, closing a half open door, etc.). Because of this magical ability, advanced priests are able to move things while outside their physical bodies. For example, after leaving the body, a priest can focus and direct his or her mind onto the tip of a finger and begin to pour Qi and Shen into its energetic matrix. The focused concentration will eventually allow the priest to push or move something with the energetic structure of his or her spirit body.

One example of this type of phenomenon was demonstrated in France in 1908 by scholar Hector Durville, who was researching Soul Projection (which he called "travelling clairvoyance"). In one series of tests, Mr. Durville and a colleague hypnotized a female psychic to facilitate her Soul Projection to another location. An observer was placed in another part of the house. The psychic was instructed to touch, hit, or pull at the observer's body while in her spirit body. The observer had no idea what to expect, but felt invisible hands touch, strike, and pull on his body. The spirit body was even visible as a whitish apparitional figure to some of the people Durville used as witnesses.

CREATING THOUGHT FORM OBJECTS

All actions and reactions that occur within the spirit realm, whether beneficial or destructive, are a product of the priest's own belief system (e.g., each priest brings about experiences and conditions according to his or her own faith and spiritual karma). When training Daoist magic, a priest can use his or her will and intention to create objects while Soul Projecting outside the physical body. The duration of these created thought form items depends on the strength of the priest's creative visualization ability, as well as how much time, effort, and energy the priest invests in creating the object.

The priest may also encounter thought form objects created by other priests. The power, shape, size, and stability of these energetic objects and magical items is dependent upon the quality of thought and intention originally placed into the creation, molding, and imprinting these energetic forms. It is important to note that accumulated thought and intention can inadvertently create an energetic thought form.

An "energetic melting" phenomena happens with any conscious creation done in the spirit realm. If a priest, for example, creates an energetic sword, it will appear in the priest's hand just as he or she imagined it to be. In the beginning of training, the sword will materialize briefly, and then melt away. As long as the priest concentrates on holding the image of the sword and maintaining its energetic shape, it will remain stable and intact. However, as soon as the priest's concentration begins to waver, so does his or her energetic power and the form of the created item.

This energetic effect also occurs with any other form of visualization training that the priest may perform while in the physical realm. Once the priest's concentration wavers, so does the visualized image. This is the reason that so much time is spent in Daoist Shen Gong meditations and exercises (i.e., maintaining focused concentration, holding specific images in the mind's eye, etc.).

This energetic phenomena illustrates the vast difference between the creative powers of the conscious and the subconscious mind. In order to make a thought form object that lasts, the priest must "trick" the subconscious mind into creating it.

ENERGETIC MATTER

Energetic matter is the actual life-force substance generated by all living things. It is the substance that bridges together physical matter and spirit matter. Energetic matter is a very refined substance similar in nature to ectoplasm (which is much coarser).

Any non-physical or spirit entity (including the spirit body), must contain energetic matter in order to function close to the physical dimension. Without energetic matter, nonphysical entities fade back into their dimension of origin. Energetic matter can only be obtained from living inhabitants of the physical world.

TRANSFORMING NEGATIVE SPACES

The spirit realm is a permanent witness to the things that happen within the physical realm. Concerning spiritual ethics, there is an ancient saying that states, "The more information a person gathers - the more evolution they experience; the more

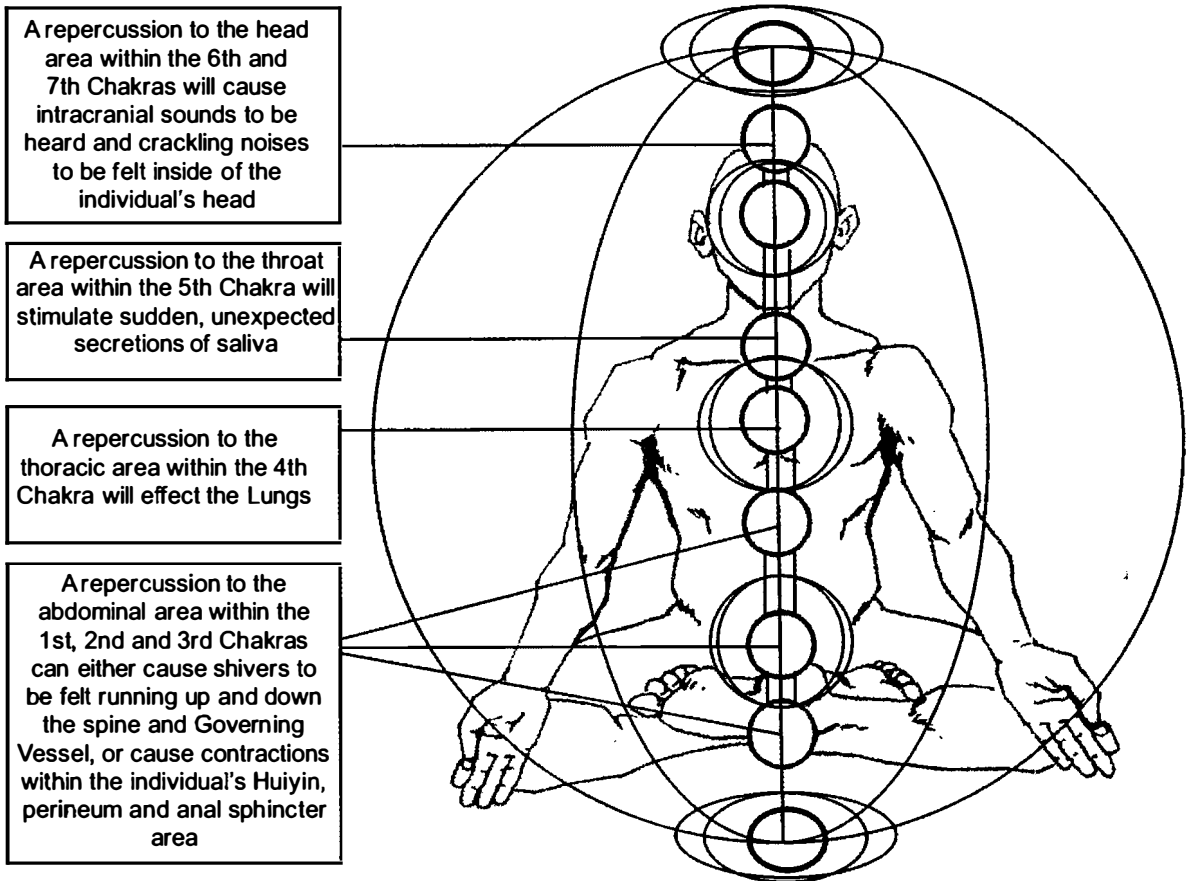


Figure 1.140. The Body's Chakra System

evolution they experience - the more responsibility and accountability they hold.”

For example, the ancient Daoists believed that similar to leaving trash and litter in the street, so too is leaving negative thought forms in public areas. In order to prevent this potential initiation of bad karma, it is sometimes important for a priest to emit positive energy into a negative space. This exchange of energy transforms and balances out any form of negative environmental Qi.

THE CHAKRAS AND SOUL PROJECTION

It is important to note that sometimes during Soul Projection, sudden, spontaneous, regional energetic repercussions are experienced within the physical body. These energetic vibrational charges or repercussions are strongly connected to the body's Chakra System, and are described as follows (Figure 1.140):

- A repercussion to the abdominal area (within the 1st, 2nd, and 3rd Chakras) can either cause shivers to be felt running up and down the spine and Governing Vessel, or cause contractions within the individual's Huiyin, perineum and anal sphincter area.
- A repercussion to the thoracic area (within the 4th Chakra) will effect the Lungs and the breathing, causing deep compulsive sighs.
- A repercussion to the throat area (within the 5th Chakra) will stimulate sudden, unexpected secretions of saliva.
- A repercussion to the head area (within the 6th and 7th Chakras) will cause intracranial sounds to be heard, and crackling noises to be felt inside of the individual's head.

STAGE 4: THE RECONNECTION

When the spirit body reconnects with the physical body, it again energetically aligns itself with the physical tissues and returns into the body as if being energetically guided on a rail.

There are four main circumstances that cause the spirit body to return back to the physical body while Soul Projecting. These four main reasons are described as follows:

- **Physical (Jing):** Any experience of pain, coldness, noise, or disruption of the physical tissue will immediately pull the spirit body back into the physical body.
- **Emotional (Shen):** Any experience of emotional excitement (elation, shock, fear, or anger) will immediately pull the spirit body back into the physical body. Whenever the emotions intensify, the awareness is obstructed. One ancient Chinese saying states, "emotions go up, awareness goes down."
- **Energetic (Qi):** A normal projection generally lasts 15 to 25 minutes. Whenever the physical body consumes its reserve of energy, it will automatically pull the spirit body back into its physical tissues in order to reenergize. The stronger and more efficient the priest's energy field, the longer he can stay outside the physical body. Eventually, through practicing Qigong exercises and Shengong meditation techniques, the priest can learn to leave more Qi in his tissues and take less life-force energy with the spirit body during Soul Projection; this allows the priest to Soul Project for extended periods of time.
- **Mental (Shen):** The priest can always will his spirit body to return back into the physical body at any time during the projection process. Willfully returning to the physical body assists the priest in remembering the experience and events that occurred during the projection. Without this, the priest runs the risk of falling asleep and/or forgetting the projection. As the priest improves the strength and endurance of the energy body, he will be more capable of controlling his consciousness while Soul Projecting. This will assist the priest in remembering the travels of his spirit body.



Figure 1.141. The spirit body has many supernatural characteristics

STAGE 5: POST-PROJECTION

It is said that 89% of the population are unconscious of their ability to Soul Project and the nightly travels of their spirit body; 9.8% of the population are semi-conscious of these experiences and remember having lucid dreams; and 1.2% of the population are conscious of these experiences and remember their Soul Projections (Figure 1.141).

Once the spirit body leaves the physical body, it must have a good supply of life-force energy from the chakras in order to interact powerfully with the spirit realm. Retaining a clear memory of the Soul Projection experience depends greatly on the amount of energy available. As the spirit realm is the natural domain of the spirit body, the spirit body will not fade out of the spirit realm due to a lack of energy. As in the real world, if a person has not eaten or slept for a few days, they don't dissolve into another dimension. They just get weak and listless, and then they do not interact well with the physical world. Likewise, the mind must have adequate Qi and Shen in order to provide it with strong and vivid memories of the experiences of the projected spirit body. These memories must be strong enough to make a good sized impression within the physical brain, so that the individual

can recall the Soul Projection experience when he or she wakes up. For example, if a priest hasn't slept for a few days, he or she will become tired, listless, and his or her interaction with reality will be weak and vague. If the priest is watching a movie during this tired state, he or she will only retain a very little amount of memory surrounding its actions and plot. Afterwards, the priest may only remember small fragments of the movie and his or her memory of it will be vague and blurred. However, if the priest watches a movie when he or she is well rested, fresh, and full of energy, the priest's memory will be crystal clear, and he or she will retain many small details about the movie.

This is similar to what happens after a low powered spirit journey. The spirit body lacks energy and so does not have a clear enough impression or recollection of its journey. This lack of information and experience causes the spirit journey to fail in making conscious memories when the priest returns back into his or her physical body. Once the priest remembers his or her "out-of-body" experience, it will also become much easier for him or her to recall the other adventures they have experienced during their soul travels.

RETAINING THE MEMORIES OF THE SPIRIT BODY

The memories of Soul Projection can be divided into three different categorizations: memories that are not recalled, memories that are semi-recalled, and memories that are recalled. In order to help the priest remember the experiences that occurred while projecting, he or she is taught to keep a detailed itemized account of his or her soul travels. Upon awakening, the priest uses a wooden pencil and immediately writes down his or her experiences. This disciplined practice assists the priest in the process of downloading his or her memories.

SOUL PROJECTION TRAINING

It is important to note that the old saying "like begets like" is a spiritual truism, and unless the priest has refined his or her internal light and spiritual resonance, he or she will likely travel into lower realms of vibrational existence whenever attempting Soul Projection. This is an example of why individuals who experiment with various hallucinative drugs in order to "split the veil" and force the spirit body to leave the physical body, generally end up experiencing an unpleasant journey. All of the various schools of esoteric magic use purification rituals and Soul Projection training before sojourning into the spirit realm. These are not only used to protect the priest's spirit body, but are also essential for his or her spiritual growth and evolution.

The energy body acts as a medium between the physical body and the spirit body. This is why when training Daoist Alchemy or Daoist Magic the teacher will always give the disciples specific Qigong exercises and Shengong meditations that cleanse, purify, energize, and prepare the disciple for the magical travels of the spirit body. This is generally not known to the disciples, as the teacher is monitoring their virtues before giving them the advanced techniques required to empower them with such ability.

In Soul Projection training, the Daoist priest first focuses on completely relaxing his or her physical body. Next he or she is taught to master three primary exercises that are used to create a powerful state of enhanced multidimensional vibration. Once the priest becomes adept at these three foundational exercises, he or she can choose from a variety of exercises and meditations that cause the priest's spirit body to leave his or her physical body.

The first exercise is used for absorbing energy and strengthening the body's energy field. The second exercise is used for projecting energy into the environment. The third exercise is used for creating a closed circuit of energetic vibration that can quickly increase and enhance the body's multidimensional resonance. This approach to increasing the body's vibrational resonance also causes the priest to experience paranormal phenomena such as clairvoyance, telepathy, psychometry, and Spirit Projection.

PREPARATION FOR SOUL PROJECTION

A deeply relaxed body is the foundation needed to experience Soul Projection. Before training, it is important that the priest locate a quiet place where he will not be interrupted. The most important factor in performing Soul Projection is to keep the energy body from becoming "rigid" and too attached to the physical tissues. Therefore, make sure there are no feelings of hunger, thirst, or the need to go to the bathroom.

The ten primary things used to promote an out-of-body experience are described as follows (Figure 1.142):

- **Posture:** The best posture for Soul Projection is lying supine (on the spine) with pillows tucked under the head and knees. This allows for greater relaxation and easier "take off." The arms should not be locked, but instead there should be a slight bend at the elbows.
- **Temperature:** The best temperature for Soul Projection is approximately 72 degrees Fahrenheit. If the temperature is too warm, the attempt at projection will generally result in nightmares; if the temperature is too cold, the body can become too rigid, making it difficult to relax.
- **Lighting:** A small amount of light is considered best for Soul Projection. If the environment is completely dark, it becomes difficult to remember the Soul Projection experiences, and there is a strong tendency to go back into the dream state and forget the out-of-body experience.
- **Noise Level:** If at all possible, the environment should be peaceful and quiet. It is recommended that the priest clean the orifices of his nose in order to reduce the noise level and to assist in breathing.
- **Ideal Time:** The most ideal time for Soul Projection is between two and three in the morning. At this peak time, large amounts of melatonin and serotonin are being produced by the body, causing the physical tissues to

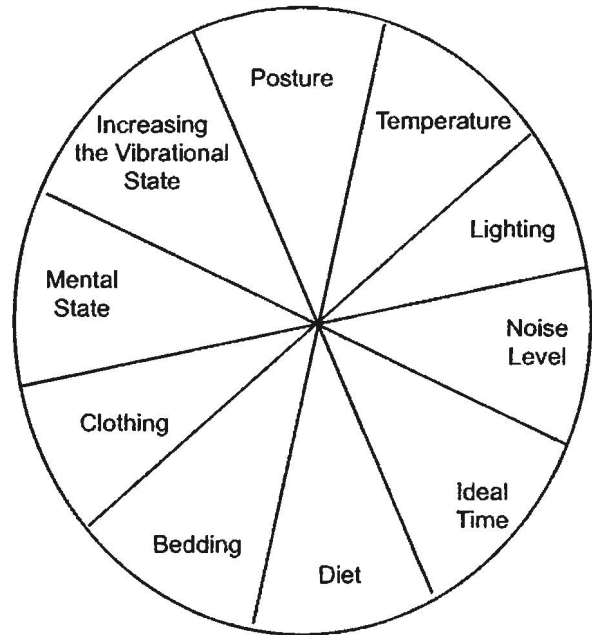


Figure 1.142. The ten primary things used to promote an out-of-body experience

relax. The brain has also had time to relax and disconnect from the day's activities. At this time of night (between 1-3 A.M.), the body's Hun are also at their peak time of spirit travel.

- **Diet:** It is recommended to wait at least two or three hours after eating before projecting. It is additionally recommended that the priest avoid eating a heavy meal before projecting, as the body's Qi would be directed to the digestive functions rather than towards increasing the body's overall energetic resonance.
- **Bedding:** Comfort is an important factor when training to Soul Project, and should not become an obstacle to the priest's ability to relax. The fewer layers of fabric on the body before Soul Projecting the better. Restriction on the physical tissues can cause the spirit body to stop its travel and return back into the physical body. Any time there is an experience of shock or discomfort in the physical body, the spirit body is immediately withdrawn back into the tissues as a form of protection. For this reason, it is also encouraged to keep pets out of the room when projecting.

- **Clothing:** When projecting, the spirit body normally reflects the image of the priest. In other words, if the priest is naked, the image of the spirit body will appear naked; if the priest is wearing ritualistic ceremonial clothes (e.g., a Daoist Monk's robe) the spirit body will also appear to be wearing the exact same ceremonial clothes. Therefore, before projecting, the priest should determine which image he wishes to present.

It is important to note here, that, once the priest becomes fluent in the art of transformational magic, that he will be able to transform into any desired shape or being, and assume any type of clothed appearance that he desires.

- **Mental State:** Before going to bed, it is important that the priest avoid watching television or action movies (i.e., anything that excites, irritates, or agitates the priest's mental and emotional states). Fear can inhibit and hinder the out-of-body experience. Anxiety can cause the priest to try to force the projection; this produces stress, which is counterproductive. The overexcitement that is sometimes created when a priest first leaves the physical body can cause the spirit body to immediately to be pulled back into the physical body.

Back in 1973, I had a colleague who became so excited each time his spirit body left his physical body, that he would immediately be thrown back into his physical tissues. He could not even leave his own bedroom. Each time he reached the bedroom door he would turn around to see his physical body laying on the bed and get so excited that he would immediately be pulled back into his physical tissues.

- **Increasing the Vibrational State:** Before Soul Projection, it is important to increase the body's vibrational state in order to create the higher energetic pattern that is needed for projection. Before going to bed, the priest can take a shower and feel the flow of water lightly tapping against his Baihui area (located at the top of the head). While feeling the gentle

The hands are placed on the lower abdomen to stimulate Qi in the Lower Dantian

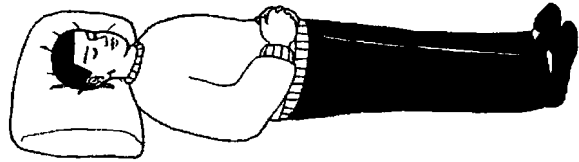


Figure 1.143. Supine Posture (Hibernation Posture): Lying supine in the Hibernation posture helps regulate the central nervous system.

pulse of the water, the priest is taught to use his imagination and feel each drop vibrate through his head, torso, internal organ tissues, legs, feet, and into the Earth. In ancient times, Daoist priests would practice meditating under a waterfall in order to train in this fashion.

PROGRESSIVE RELAXATION MEDITATION # 1

The relaxation of the physical body provides the essential foundation for all Soul Projection exercises. By consciously releasing attachment to the physical tissues, the priest increases his perception of the energetic fields of his spirit body. Once the priest is familiar with this experience, it will be easier for him to intentionally direct the spirit body to leave its physical shell.

- The priest begins by laying down in a supine posture (Figure 1.143) while focusing his mind and intention on having a successful and exhilarating experience.
- Next, the priest places a pillow under his knees in order to take the pressure off of his lower back. If necessary, the priest should cover himself with a light blanket.
- As the priest closes his eyes and begins to relax and center, it is important that he stays awake. At this point, the priest should place his attention onto feeling his entire body relaxing and melting into the Earth, compressing the energy of the tissues into the floor.

- Next, the priest extends his awareness to feel the Qi moving throughout his entire body. Special attention should be placed on the energy moving from the top of the head to the tips of the fingers and toes.
- Then, the priest places his awareness onto the breath. It is important that the priest feel the energy enter and leave his tissues while inhaling and exhaling.
- Next, the priest directs his awareness to the energetic movement of his center core vibrating within the infinite space of the Wuji. At this point, it is important for the priest to remember his original intention (i.e., where he wants to go, or what kind of experience he desires to have once the spirit body leaves the physical body).
- At this point, the priest starts to flex and relax his entire body. Beginning with the toes and working upward, he flexes and releases each part of the body. The more time and energy placed into this exercise, the more deeply relaxed the priest will become.

While flexing and relaxing the tissues, it is important that the priest imagine that energy is continuing to swirl through his body like a whirlpool, washing away all tension. This leaves the priest with a very deep and profound sensation of being energetically full, resting in a state of gentle peace.

- Then, the priest focuses his mind's intention on relaxing the feet, ankles, shins, calves, knees, and thighs. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's leg channels to increase.
- Next, the priest focuses his mind's intention on relaxing the abdomen, waist, and chest. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's torso to increase.

- Then, the priest focuses his mind's intention on relaxing the shoulders, arms, forearms, wrists, hands, and fingers. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's arm channels to increase.
- Next, the priest focuses his mind's intention on relaxing the neck and head. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's neck and head to increase.
- Then, the priest focuses his mind's intention on relaxing the brain and all of the internal organs. It is important that the priest feel the weight of the internal organs pulling on the internal fascia, allowing the circulation of Qi in the body's internal channels to increase.

PROGRESSIVE RELAXATION MEDITATION #2

This particular technique requires the priest to systematically relax all of his joints, muscles, tissues, and cells. The priest will repeat this relaxation process for one hour as a preparation for Soul Projection.

- The priest begins in a standing Wuji meditation posture.
- The priest then holds this posture for several minutes while performing the Closed Circuit Meditation. When performing the Closed Circuit Meditation, it is important that the priest focus his intention on increasing the vibrational state within the physical body.
- After about 30 minutes, the priest lies down and begins to relax his body.
- Next, the priest focuses his mind on relaxing the feet, calves, shins, knees, thighs, abdomen, chest, shoulders, arms, forearms, wrists, and hands. It is important that the priest continue to focus his mind on relaxing the entire physical body, until he enters into the Hypnagogic state.

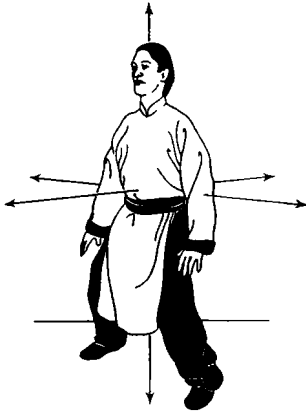


Figure 1.144. Projecting Qi

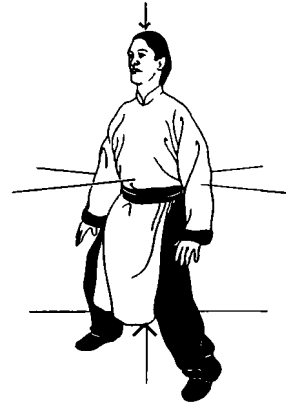


Figure 1.145. Absorbing Qi

RADIATING QI MEDITATION

The Radiating Qi Meditation is used to purify the priest's body and the environmental energy. This meditation exercise creates a safe space for the priest to perform the energetic practice of Soul Projection.

- Beginning in either a standing or sitting posture, the priest focuses his intention on visualizing a successful and exhilarating experience. As the priest closes his eyes and begins to relax and center, it is important that he or she stays awake.
- The priest then places his attention onto feeling the entire body relax and melt into the Earth, compressing the energy of the tissues into the floor.
- Next, the priest directs his attention onto radiating energy outwards from his center core by projecting Qi away from his body in all directions (Figure 1.144). It is important that the priest experience and feel the energy pulsing outward through the infinite space of the Wuji in all six directions (front, back, right, left, above, and beneath).
- The priest should maintain this imagery and intention for 10 to 15 minutes, allowing his body to relax and increase its energetic potential.
- After several minutes of radiating energy outwards through infinite space, the priest will focus his mind's attention on relaxing the tissues, settling the mind back into the Lower Dantian in order to end the meditation.

ABSORBING QI MEDITATION

The Absorbing Qi Meditation is used to gather environmental energy into the priest's body. It greatly increases the amount of Qi contained within the priest's energy field, providing an energetic foundation for the projection of his or her spirit body.

- Beginning in either a standing or sitting posture, the priest focuses his intention on visualizing a successful and exhilarating experience. As the priest closes his eyes and begins to relax and center, it is important that he stay awake.
- The priest then places his attention onto feeling the entire body relax and melt into the Earth, compressing the energy of the tissues into the floor.
- Next, the priest directs his attention onto absorbing energy from the external environment by drawing Qi inward towards the inner core of his body's Taiji Pole (Figure 1.145).

It is important that the priest experience and feel the energy pulsing into the center core of the body from all six directions of space (front, back, right, left, above, and beneath).

- The priest should maintain this imagery and intention for 10 to 15 minutes, allowing his body to relax and increase its energetic potential.
- After several minutes of absorbing energy from the external environment, the priest will focus his mind's attention on relaxing the tissues, settling the mind back into the Lower Dantian in order to end the meditation.

CLOSED CIRCUIT MEDITATION

The following exercise, called the Closed Circuit Meditation, is used to initiate a full body vibrational state within the energy body. It allows the priest to feel and recognize the vibrational state of energetic separation that occurs when the spirit body leaves the physical body.

When performing the Closed Circuit meditation, it is important for the eyes to remain stationary as the vibration ascends and descends the tissues of the body. In order to prevent the eyes from wandering up and down the body, the priest is encouraged to look into a mirror. While staring into his eyes (or the Third Eye area), the priest will simultaneously concentrate and feel the vibration moving up and down his body.

Another variation of this technique is for the priest to look at a specific point on the wall and lead the Qi up and down the body with his mind. The goal of this exercise is to increase the body's vibrational state with the mind, and to train the priest not use his eyes to lead the Qi and Shen.

Once the vibrational state is established, it will constantly change according to the priest's mental state and emotions. In order to become proficient at the Closed Circuit Meditation, the priest should practice it up to twenty times a day (a few minutes each time), until he reaches a state of full body vibration.

If the priest continues to produce a strong enough vibrational state, his spirit body will eventually "pop" out of its physical shell. Each time a priest increases his vibrational state, the likelihood of experiencing conscious Soul Projection increases.

THE CLOSED CIRCUIT MEDITATION #1

The Closed Circuit Meditation is performed as follows:

- The priest begins from a standing Wuji posture, using natural breathing. It is important that the priest allow his mind's intention to follow the breath as it flows in and out of the body; this helps relax the tissues.
- Little by little, the priest starts to disconnect his attention from the rhythmical movement of the breath and instead directs the energy towards the center of the body.

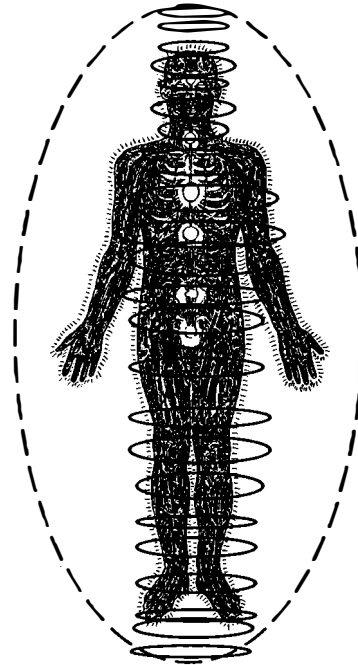


Figure 1.146. Feel these pulsating rings vibrate up and down your body from the top of your head to the bottom of your feet

- Starting at the Lower Dantian, the priest slowly begins to focus his mind on creating symmetrical rings of luminous, vibrating white light energy (Figure 1.146).
- Next, the priest follows the energetic pulse of the vibration as it moves from the Lower Dantian out the feet, to about a foot below the Earth. From the Earth, the priest directs the energetic rings of white light to flow up to the hips and back down again. This is repeated faster and faster until the Earth, feet, legs, hips, and Lower Dantian are completely fused and full of vibration.
- Next, the priest brings his attention up to the Middle Dantian. At this point, the priest directs the pulsating energetic ripples of white light to flow back and forth between the Earth (below the feet) and the Middle Dantian area. This is repeated faster and faster until the Earth, feet, legs, hips, Lower Dantian, waist, solar plexus, and Middle Dantian are completely full of vibration.

- After several minutes, the priest proceeds to direct the vibration further upwards to the Upper Dantian. At this point, the priest focus his intention on feeling the entire body vibrating, from the top of the head to the Earth, below the feet.
- Then, the priest proceeds to direct the vibration further upwards past the Upper Dantian to about a foot above the head. At this point, the priest directs the pulsating energetic ripples of white light to flow back and forth between the Earth (below the feet) and the Heavens (above the head).
- Once the priest feels and experiences the whole body vibrating, he then focuses the intention on increasing the body's vibrational rate. The primary goal is to escalate the vibrational resonance to the degree that the spirit body pops out of its physical shell.

It is important for the priest to understand that this particular meditation utilizes a Closed Circuit energetic circulation. The priest's mind is focused on pulsating the vibrational circle within the core and surrounding tissues of both the physical body and spirit body, and not within the external environment.

When performing this exercise, if the priest does not feel the Qi flowing through the body's tissues, it indicates the presence of an energetic block.

Additionally, any lack of perception or energetic stagnation can cause the inner connection and receptivity of the mind and tissues to shut down due to suppressed emotions.

THE CLOSED CIRCUIT MEDITATION #2

Another method of performing the Closed Circuit Meditation requires that the priest focus on the vibrating resonance of three energetic rings of white light pulsating simultaneously through the tissues. This advanced technique is described as follows (Figure 1.147):

- The priest begins from a standing Wuji posture and focuses his or her mind on vibrating the center core Taiji Pole. It is important that the priest imagine, feel, and experience the first ring of pulsing white light travel up and down the center core Taiji Pole.
- After the priest can feel the center core vibrate,

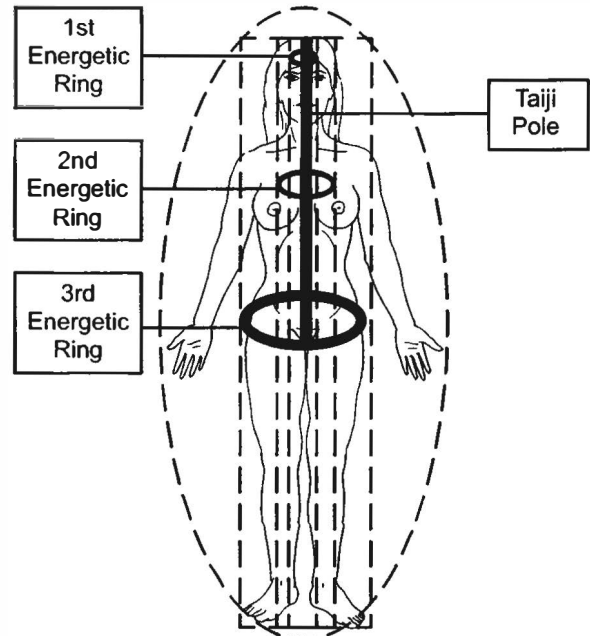


Figure 1.147. The vibrating resonance of three energetic rings pulsating through the tissue

- the priest then focuses the mind on projecting and expanding a second ring of vibrating white light energy. This second ring will begin to pulse and vibrate the middle of the priest's body. It is important that the priest imagine, feel, and experience the second ring of pulsing white light traveling up and down the middle of the body.
- Once the priest can simultaneously experience the resonating pulses of the first two vibrating rings of white light energy, the priest then extends his or her energetic field outward towards the surface of the body, creating a third ring of white light energy. This third ring will begin to pulse and vibrate the shell of the priest's body. It is important that the priest imagine, feel, and experience the third ring of pulsing white light traveling up and down the shell of the body. This simultaneous pulsation of all three rings of vibrating white light energy creates a powerful full body resonance.
 - Once this full body resonance is felt and experienced, the priest will continue to increase the vibrational resonance, until his or her spirit body pops out of its physical shell.

SOUL PROJECTION TRAINING #1

After learning the previous Soul Projection exercises, the priest will have established a good command of the body's ability to vibrate and project energy. At this point, the priest can now proceed to the more advanced Soul Projection meditation exercises.

When practicing any of these following methods, it is important for the priest to realize each of these techniques emphasize a different aspect of Soul Projection. Certain techniques will work better for the priest than others. We have a saying in magical practice, "the priest will be able to control the specific magical technique only after he is able to own it." This type of mastery usually occurs after ten to fourteen consistent practice sessions.

- Beginning from a standing Wuji posture, the priest performs the Radiating Qi technique. Focusing his or her attention on radiating energy outwards from his or her center core, the priest projects Qi away from his or her body in all directions. It is important that the priest experience and feel the energy pulsing outward through the infinite space of the Wuji in all six directions (front, back, right, left, above, and beneath). The priest maintains this imagery and intention for several minutes, allowing the body to relax and expand its energetic potential.
- Next, while using natural breathing, the priest begins to focus on performing the Closed Circuit Meditation. While following the vibrational patterns of Qi flowing from the head to the bottoms of the feet, the priest increases and escalates the power of energetic pulse. This is accomplished by following the energetic vibration and willing it to increase its resonance so that it flows faster and faster.
- Next, the priest focuses on alternating the energetic patterns of the Radiating Qi and Absorbing Qi techniques. This modification is performed as follows:

First, the priest emits Qi and pulses the energy in all six directions. Then, the priest immediately gathers and absorbs Qi from all six directions. When projecting and absorbing Qi, it is important that the priest use his or her mind

(and not the breath) to initiate the alternating energetic pulse. This alternating energetic pattern should continue for several minutes.

- In order to end the meditation exercise, the priest performs Pulling Down the Heavens, directing and rooting the Qi into his or her Lower Dantian.

SOUL PROJECTION TRAINING #2

The following meditation is used to train the priest to project massive amounts of Qi. This exercise is used to facilitate the experience of Soul Projection, and is practiced as follows:

- While standing in a Wuji posture, the priest spends a few minutes practicing natural breathing.
- Next, the priest begins to project massive amounts of Qi out from the right side of his or her body. The energetic projection should be such that it completely fills up the entire right side of the room. It is important that the priest maintain this energetic projection for several minutes, feeling the right side of the body projecting into the right side of the room.
- Next, the priest begins to project massive amounts of Qi out from the left side of his or her body. The energetic projection should be such that it completely fills up the entire left side of the room. It is important that the priest maintain this energetic projection for several minutes, feeling the left side of the body projecting into the left side of the room.
- Then, after both sides of the room have been energized, the priest performs the Closed Circuit Meditation, feeling his or her entire body pulsate from the top of the head to the tips of the toes. The priest performs this meditation for several minutes.
- After several minutes, the priest uses the Absorbing Qi technique to reabsorb the energy of the room into his or her body.
- Then, the priest immediately projects and emits energy away from his or her body in all six directions using the Radiating Qi technique.
- The priest continues to quickly alternate the

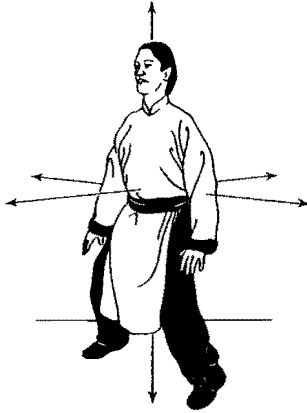


Figure 1.148. Projecting Qi

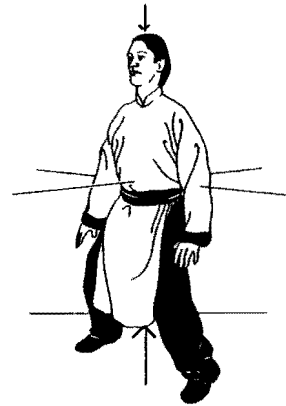


Figure 1.149. Absorbing Qi

techniques of Absorbing Qi and Radiating Qi for several minutes. This quickly alternating pulse should resemble a brilliant energetic strobe light.

- In order to end the meditation exercise, the priest performs Pulling Down the Heavens, directing and rooting the Qi into his or her Lower Dantian.

SOUL PROJECTION TRAINING #3

After establishing a good command of the previous exercises, the priest practices the following meditation to energize the Crystal Chamber (located in the Hypothalamic Limbic System, within the Third Ventricle) of his or her Upper Dantian. This powerful Shen Gong meditation is designed to create the internal vibrational resonance needed to activate the energy body, and propel the spirit body outside the physical tissues.

- Beginning in a standing posture, the priest focuses his or her intention on visualizing a successful and exhilarating experience.
- As the priest closes his or her eyes, begins to relax and center, it is important that he or she stays awake. At this point, the priest should place his or her attention onto feeling the entire body relax and melt into the Earth, compressing the energy of the tissues into the floor.
- Next, the priest performs the Radiating Qi technique. Focusing his or her attention on radiating energy outwards from his or her

center core, the priest projects Qi away from his or her body in all directions (Figure 1.148). It is important that the priest experience and feel the energy pulsing outward into the infinite space of the Wuji in all six directions (front, back, right, left, above, and beneath). Each energetic pulse ripples the divine light from the Taiji Pole outward through infinite time and space, in all directions. The priest should maintain this imagery and intention for several minutes, allowing the body to relax and expand its energetic potential.

- After several minutes, the priest performs the Absorbing Qi technique. Directing his or her attention onto absorbing energy from the external environment, the priest draws Qi inward towards the inner core of his or her body's Taiji Pole (Figure 1.149). It is important that the priest experience and feel the energy pulsing into the center core of the body from all six directions of space (front, back, right, left, above, and beneath). The priest should maintain this imagery and intention for several minutes, allowing the body to relax and increase its energetic potential.
- Next, the priest concentrates on his or her Upper Dantian, feeling and experiencing energetic rings of white light pulsating and vibrating inside his or her Crystal Chamber.
- The priest then directs these vibrating rings to move up and down his or her body, pulsating from above the head to below the bottoms

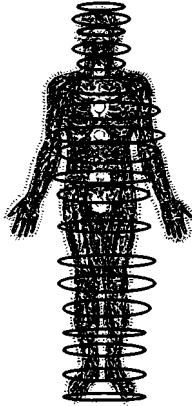


Figure 1.150. Feel these pulsating rings vibrate up and down your body from the top of your head to the bottom of your feet

of the feet (Figure 1.150). The priest should maintain this imagery and intention for several minutes, allowing the body to relax and increase its energetic potential.

- Next, the priest focuses on rings of vibrating energy pulsating from the Earth. It is important that the priest experience and feel the energy of these vibrating rings traveling upward from the Earth through the feet, legs, chest, arms, and out the hands.
- After several minutes, the priest allows both hands to face each other and feels the energy filling the space between both palms. This energetic action is used in order to create an energy ball between the priest's palms.
- After several minutes, the priest moves his or her hands closer together, feeling any change in the intensity of the vibration.
- Then, the priest moves his or her hands further away from each other, feeling any change in the intensity of the vibration.
- Next, the priest focuses on bringing the energy ball up in front of his or her Third Eye, placing its condensed energy into the Upper Dantian. While keeping his or her hands facing the Upper Dantian, the priest focuses his or her attention on experiencing and feeling the energy ball's vibration and light activating and energizing his or her Crystal Chamber.

- After several minutes, the priest finishes the meditation by bringing his or her attention to relaxing the tissues and settling the mind back to the Lower Dantian.

SOUL PROJECTION TRAINING #4

Once the priest has become competent with the previous meditation exercises, he or she is ready to integrate these techniques with specific visualizations for projecting the spirit body out of the physical tissues. Although the meditation exercise outlined below utilizes the visualization of the spirit body floating up to the ceiling, the priest is encouraged to explore several of the other visualization methods explained in the next section, entitled "Imagination Techniques."

- The priest begins by laying down in a supine posture (on his or her back) while focusing his or her mind and intention on having a successful and exhilarating experience.
- Next, the priest places a pillow under his or her knees in order to take the pressure off of his or her lower back. If necessary, the priest should cover him or herself with a light blanket.
- As the priest closes his or her eyes and begins to relax and center, it is important that he or she stays awake. At this point, the priest should place his or her attention onto feeling his or her entire body relaxing and melting into the Earth, compressing the energy of the tissues into the floor.
- Next, the priest extends his or her awareness to feel the Qi moving throughout his or her entire body. Special attention should be placed on the energy moving from the top of the head to the tips of the fingers and toes.
- Then, the priest places his or her awareness onto the breath. It is important that the priest feel the energy enter and leave his or her tissues while inhaling and exhaling.
- Next, the priest directs his or her awareness to the energetic movement of his or her center core vibrating within the infinite space of the Wuji. At this point, it is important for the priest to remember his or her original intention (i.e., where he or she wants to go, or what

kind of experience the he or she desires to have once the spirit body leaves the physical body).

- At this point, the priest starts to flex and relax his or her entire body. Beginning with the toes and working upward, he or she flexes and releases each part of the body. The more time and energy placed into this exercise, the more deeply relaxed the priest will become.

While flexing and relaxing the tissues, it is important that the priest imagine that energy is continuing to swirl through his or her body like a whirlpool, washing away all tension. This leaves the priest with a very deep and profound sensation of being energetically full, resting in a state of gentle peace.

- Then, the priest focuses his or her mind's intention on relaxing the feet, ankles, shins, calves, knees, and thighs. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's leg channels to increase.
- Next, the priest focuses his or her mind's intention on relaxing the abdomen, waist, and chest. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's torso to increase.
- Then, the priest focuses his or her mind's intention on relaxing the shoulders, arms, forearms, wrists, hands, and fingers. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's arm channels to increase.
- Next, the priest focuses his or her mind's intention on relaxing the neck and head. It is important that the priest feel the weight of the bones pulling on the tissues, allowing the circulation of Qi in the body's neck and head to increase.
- Then, the priest focuses his or her mind's intention on relaxing the brain and all of the internal organs. It is important that the priest feel the weight of the internal organs pulling

on the internal fascia, allowing the circulation of Qi in the body's internal channels to increase.

- Next, the priest performs the Absorbing Qi technique. Directing his or her attention onto absorbing energy from the external environment, the priest draws Qi inward towards the inner core of his or her body's Taiji Pole. It is important that the priest experience and feel the energy pulsing into the center core of the body from all six directions of space (front, back, right, left, above, and beneath). The priest should maintain this imagery and intention for several minutes, allowing the body to relax and increase its energetic potential.
- After several minutes, the priest performs the Radiating Qi technique. Focusing his or her attention on radiating energy outwards from his or her center core, the priest projects Qi away from his or her body in all directions. It is important that the priest experience and feel the energy pulsing outward through the infinite space of the Wuji in all six directions (front, back, right, left, above, and beneath). The priest maintains this imagery and intention for several minutes, allowing the body to relax and expand its energetic potential.
- Now that the entire body has become relaxed, the priest imagines that his or her tissues are growing lighter with each inhalation. At this point, it is important for the priest to ignore any compulsion to respond to any and all physical sensations (i.e., any desire to scratch or move the body). As the priest transcends this compulsion, it often immediately leads him or her into a deeper energetic experience. As the priest imagines growing lighter with each breath, he or she will slowly begin to lose the awareness of the physical body, and may at this point begin to Soul Project.

At this point - if a disciple is being directed through the meditation by the guidance of his or her master - the master will say to the disciple:

***“Focus your mind’s attention
on feeling the energetic resonance
within your own body,
while I emit Qi to you.”***

The master will then begin filling the disciple’s body with massive amounts of emitted divine light. The goal is to overflow the disciple’s tissues and energize the his or her spirit body. This allows the disciple to begin to vibrate and enhances the disciple’s awareness of his or her spirit body. The disciple should now be experiencing a powerful vibrational resonance and should remain in this energetic state for several minutes.

- Now that the priest has become deeply relaxed, it is important to remain conscious. The more objective and clear the priest’s mind becomes, the easier it will be to get the spirit body to leave the physical body. In order to accomplish this, the priest begins to focus on the energetic movement of his or her breath, experiencing its energetic expansion and contraction as the tissues rise and fall with each respiration. At this point, the priest may also decide to place his or her attention onto the energetic sensations experienced at the tip of the tongue. During this time of energetic transition, some priests are taught to simply envision themselves being enveloped in divine white light.
- As the priest allows the analytical attachments of his or her mind to recede and eventually go blank, he or she may begin to drift in and out of consciousness, teetering on the verge of sleep. This state (at the edge of sleep) is precisely what the priest is aiming for. If the priest can remain in this state long enough, he or she will begin to feel the body’s subtle energetic “vibrations” and may experience sudden surges of energy. These energetic sensations can begin at any point in the priest’s body. For some disciples, the vibrations sweep down from the top of the head. For others, the vibrations sweep up from the feet to the head,

and then back down again. Normally, the first few times the priest experiences this energetic sensation, he or she may be so amazed by this ecstatic energetic feeling that the priest reflexively activates his or her analytical mind. This reaction will automatically stop the waves of energy from continuing, causing the priest’s mind to immediately return back into the waking state. However, if the priest can clear his or her mind and remain relaxed, he or she should be able to quickly return back to the vibrational state.

- As these vibrating waves of energy wash over the body, the priest may begin to feel a swelling or expanding sensation, which lifts the spirit body out of the physical body. During this time of transition, the priest may experience “popping” out of his or her physical body in several different ways. Many priests experience leaving their physical body through the top of their head, others experience leaving through their Yellow Court. In Soul Projection, there is no definite point of departure. During this time of separation, the priest may hear loud noises, static, or sense a loud “pop” or “crack” as his or her spirit body leaves the physical body.
- When the waves or vibrations begin to pulse through the priest’s body, it is important that he or she try to visualize his or her spirit body floating up to the ceiling, and imagine what it would be like to touch the ceiling. At this point, the priest can substitute any of the Imagination Techniques (i.e., The Opening The Magical Door Technique, the Deep Well, Bottom of a Clear Lake, etc.) described below.
- After several minutes of maintaining this visualization, the priest’s spirit body begins to lift up, out of his or her physical body. If this does not occur, the priest will focus his or her mind’s attention on relaxing the tissues and settling the mind back to the Lower Dantian in order to end the meditation. He or she can then repeat the practice the following day.

ADDITIONAL METHODS

Through Shengong (Spirit/Mind Skill) techniques, the priest can start to program a specific "track" within the mind that will expedite the out-of-body experience. In this way, the priest can create a subconscious energetic pattern that will very quickly take him or her from an awake and alert state into a state of deep relaxation. Using the method described above, this whole relaxation process might take half an hour or more.

If the priest is still having trouble getting out of the physical body after several weeks of practice, he or she should try programming a "wake up" while the spirit body is out of the physical body in the night. In order to accomplish this, the priest will program his or her mind before going to bed, such that he or she wakes up and becomes fully conscious in his

or her spirit body, once he or she exits the physical body. It is also important for the priest to program the intention that he or she will remember all of the experiences of the spirit body in the morning.

In certain schools of ancient mysticism, the disciples are instructed to seek the assistance of their spirit guides or guardian spirits for help in getting out of the physical body. One important incantation used to empower the priest's intention is described as follows:

**"Spirit of divine love and light,
it is my intention
to achieve the conscious induction
of an out-of-body experience.**

**Therefore,
I pray for
your help in this matter."**

IMAGINATION TECHNIQUES

The following "Imagination Techniques" are used by priests from many magical traditions in order to assist them in Soul Projection. These training methods are introduced in order to allow the priest access to a wide variety of visualizations that can be used to facilitate Soul Projection. Because of their cultural preferences and personal history, different individuals will find that certain of these techniques will be more effective than others.

IMAGINATION TECHNIQUE #1: OPENING THE MAGICAL DOOR

In the following meditation technique, the priest imagines sitting in front of an energetic barrier that includes a wall and a magical doorway that leads into the spirit realm.

- The priest begins by visualizing that he or she is sitting in a chair
- Next the priest imagines the presence of a transparent wall in front of his or her body. The priest also imagines that there is a magical door positioned within this wall.
- At this point, the priest imagines standing up and walking through this magical door. This door represents a passageway or portal from the external world into the spiritual realm.
- The priest should repeat this visualization every thirty seconds, over and over until his or her spirit body leaves the physical body and begins to Soul Project. It is important that the priest include more details (i.e., colors, sounds, feelings, textures, etc.) each time he or she repeats this image.

IMAGINATION TECHNIQUE #2: THE DEEP WELL

In the following meditation technique, the priest imagines lying supine on the floor in a magical well that ascends into the Heavens. This entire visualization should take about five minutes.

- The priest begins by imagining that he or she is lying down on the floor of a dry well.
- As the priest looks upward, he or she realizes that the walls of this well extend several hundred feet upward, and through the small circle of the entrance he or she can observe the clouds in the sky.

- Next, the priest imagines and feels water slowly rising upward from under the Earth, lifting his or her body towards and through the opening of the well.
- The priest repeats this visualization every five minutes, over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the water rising, feeling the tissues of the body floating and ascending upward, observing the clouds and the sky getting closer and brighter, etc.) each time he or she repeats this image.

IMAGINATION TECHNIQUE #3: THE BOTTOM OF A CLEAR LAKE

In the following meditation technique, the priest imagines reaching out from the bottom of a clear lake or pool to try and enter into the sky.

- The priest begins by imagining that he or she is lying on the bottom of a pool.
- As the priest looks upward, he or she observes the surface of the sky (air).
- Next, the priest imagines and feels as if he or she is reaching upward from the bottom of the pool and extending upward, trying to enter into the sky.
- The priest continues repeating this image until his or her spirit projects outside the physical body.
- The priest repeats this visualization over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the energy of the water, observing the luminous colors on the surface of the water, etc.) each time he or she repeats this image.

IMAGINATION TECHNIQUE #4: THE CELESTIAL CLOUD

In the following meditation technique, the priest imagines lying supine in a magical cloud that ascends into the infinite space of Heaven. This entire visualization should take about one minute.

- The priest begins by imagining that he or her is lying down on a magical cloud, in a deep valley, surrounded by high cliffs.

- As the priest looks upward, he or she realizes that he or she can see above the cliffs into the infinite space of Heaven.
- The priest imagines that the walls of the surrounding mountain cliffs extend several hundred feet upward, and that he or she can see the starry night through the small space between the high cliffs.
- Next, the priest imagines and feels the magical cloud starting to move upwards to the top of the cliffs as he or she continues observing the night sky, which is slowly coming into view as the magical cloud slowly ascends.
 - The priest should repeat this visualization every sixty seconds, over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the magical cloud rising, the temperature changing as he or she ascends, observing the stars in the night sky getting closer and brighter, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #5:
THE MAGICAL STAIRCASE**

In the following meditation technique, the priest imagines lying supine in bed next to a magical staircase that ascends into the Heavens. This entire visualization should take about thirty seconds.

- The priest begins by lying down and imagining that there is a staircase next to his or her bed that leads upwards into the Heavens.
- Next, the priest places focused attention onto his or her spirit body and imagines and feels it quickly turning towards the side of the bed and running up the staircase.
- The priest repeats this visualization every thirty seconds, over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the angles of the stairs, feeling the texture of the stairs, observing the luminous colors of the stairs, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #6:
ASCENDING THE MOUNTAIN**

In the following meditation technique, the priest imagines standing in front of a enormous mountain that ascends all the way up into the Heavens. The priest will climb this magical mountain until he or she Soul Projects.

- The priest begins by imagining that he or she is standing in front of a huge energetic mountain that ascends all the way up into the Heavens.
- Next, the priest imagines and feels as if he or she is reaching upward and climbing this mountain, ascending its slope and getting closer to the sky. The priest continues ascending this magical mountain until his or her spirit body leaves the physical body.
- The priest repeats this visualization over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the energy of the mountain, observing the mountain's luminous colors, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #7:
FLOATING ON THE SEA**

In the following meditation technique, the priest imagines floating in the middle of the ocean. Enormous waves approach and lift the priest's spirit body until he or she Soul Projects.

- The priest begins by imagining that he or she is floating in the middle of the ocean. It is important that the priest imagines and feels the pressure of small energetic waves as they roll under his or her body, lifting the body upwards with each passing wave.
- As the waves roll under the priest's body, he or she imagines and feels his or her spirit body begin to bob up and down with each wave.
- The priest imagines and feels each wave becoming bigger, stronger, and more powerful than the last.
- Next, the priest feels each approaching wave lift his or her spirit body even higher than before, lifting it outside his or her physical body.
- The priest continues floating upward on these magical waves until his or her spirit body leaves the physical body.

- The priest repeats this visualization over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the energy of the waves, observing the wave's luminous colors, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #8:
THE PROJECTED BODY IMAGE**

In the following meditation technique, the priest imagines seeing his or her spirit body leave the physical body from above. This entire visualization should take about thirty seconds.

- The priest begins by feeling his or her body lying down on the bed.
- Next, the priest imagines seeing his or her spirit body leaving the physical body from above.

It is important that the priest always see him or herself leaving the physical body and not returning. This visualization should always be maintained from a specific perspective above the physical body. When constructing this image, the priest should choose an angle that he or she can work with, and maintain that angle of perspective throughout the entire meditation.

- The priest repeats this visualization every thirty seconds, over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. the specific details of the surrounding wall above his or her head, the proper angle of the spirit body leaving the tissues from the observer's perspective, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #9:
THE ENERGETIC CORD**

In the following meditation technique, the priest imagines lying supine in bed with a celestial rope suspended in front to his or her body, that leads into the Heavens. The priest will climb this magical rope until he or she Soul Projects.

- The priest begins by feeling his or her body lying down on the bed.
- Next, the priest imagines an energetic rope extending down from the Heavens and ending in front of his or her heart.

- The priest concentrates, imagines, and feels his or her energetic arms reaching upward and grabbing onto this energetic cord.
- Next, the priest imagines and feels that he or she is slowly pulling his or her spirit body upwards into the Heavens. The priest keeps climbing the magical rope until he or she reaches the Heavens, and Soul Projects.
- The priest repeats this visualization over and over until his or her spirit body leaves the physical body and the priest begins to Soul Project. It is important that the priest include more details (i.e. feeling the energetic texture of the rope, observing the celestial rope's luminous colors, etc.) each time he or she repeats this image.

**IMAGINATION TECHNIQUE #10:
ASSISTED PROJECTION**

The Assistant-based Soul Projection technique requires the priest to invoke the aid of certain celestial guides or spirit helpers. This technique is performed as follows:

- Assuming a comfortable lying position, the priest imagines his or her celestial guides or spirit helpers descending from the Celestial Realm and standing next to his or her physical body.
- As the priest invokes the help of these spirit guides to assist in removing his or her spirit body from the physical body, it is important that the priest be passive in his or her response to their assistance. It is only through the priest's willful surrender of his or her spirit body to the celestial guides that they can help facilitate his or her Soul Projection.
- As the celestial guides begin to assist the priest, it is common to experience certain supernatural phenomenon such as: hearing mental suggestions (i.e., "roll to one side," "lift your arms," etc.), feeling and experiencing sensations such as "energetic showers," and/or feeling the presence of someone or several people standing next to the body and manipulating certain body parts.
- Sometimes the priest will experience a short "blackout," which causes his or her consciousness to wake up inside the spirit body, which is standing several feet away from the physical body.

RESPIRATION TECHNIQUES

The following "Respiration Techniques" are used by priests from many magical traditions in order to assist them in Soul Projection. These training methods are introduced in order to allow the priest access to a wide variety of breathing exercises that can be used to facilitate Soul Projection. Because of their cultural preferences and personal history, different individuals will find that certain of these techniques will be more effective than others.

RESPIRATION TECHNIQUE #1: RHYTHMICAL BREATHING

This particular technique uses the Daoist Breath Holding Method (Figure 1.151), and allows the priest to take advantage of the still-point that occurs between each inhalation and exhalation. When performing the Breath Holding Method, it is important to inhale and draw the breath inside the body slowly and deeply. Then, when exhaling, the breath should be completely expelled. In this particular technique all inhaling and exhaling is performed through the nose.

According to ancient Daoist teachings, the priest's spirit body traditionally returns when he or she inhales. Therefore, with each held breath, it is important for the priest to relax and softly extend the spirit body a little further outside of his or her tissues.

- The priest begins from a sitting meditation posture.
- First, the priest inhales a long breath, dividing it into ten short segments, filling his or her lungs completely. It is important that the priest feel and experience a full body expansion during the inhalation.
- After the lungs are completely full, the priest exhales, dividing it into ten short segments as he or she smoothly empties the lungs. It is important that the priest feel and experience a full body exhalation.
- Next, the priest waits for 20 seconds (with no breath), and then starts the entire process again. It is important for the priest to complete the process of inhaling for 10 breath counts,

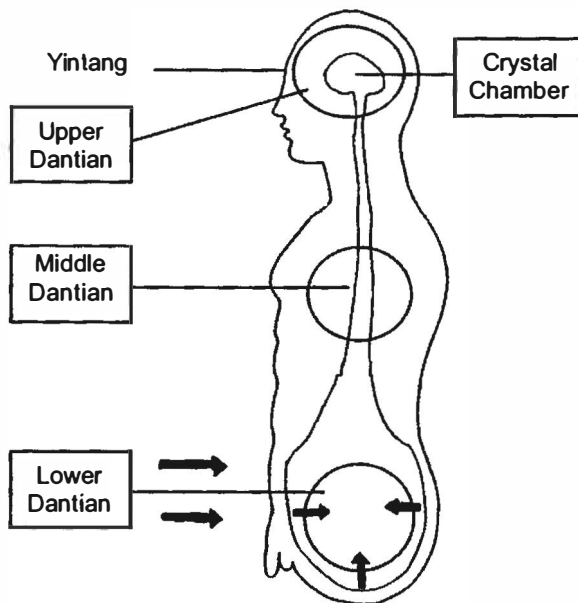


Figure 1.151. Daoist Breath Holding Method: While inhaling through the nose, the priest imagines and feels the Qi internally filling his or her body from the perineum, upward. As this energy flows upward through the Taiji Pole into the priest's Crystal Chamber (located behind the Yintang - Third Eye area) it fills the entire physical body with Qi and light.

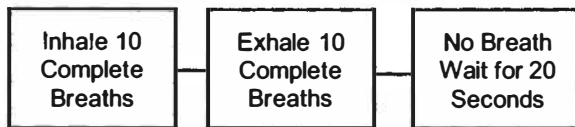


Figure 1.152. The Respiratory Patterns used in the ancient Daoist Rhythmical Breathing Technique

exhaling for 10 breath counts, then waiting for 20 seconds (with no breath) before starting the process again (Figure 1.152).

For those individuals who cannot hold the breath and wait for 20 seconds, 12 seconds can be used as a good number to begin with. Eventually, the disciple will be able to increase his or her capacity for holding the breath to 20 second intervals. This number can also be eventually increase to 30 or 40 second holds while having an empty lung.

Inhale	Hold	Exhale
1 Second	4 Seconds	2 Seconds
2 Seconds	8 Seconds	4 Seconds
3 Seconds	12 Seconds	6 Seconds
4 Seconds	16 Seconds	8 Seconds
5 Seconds	20 Seconds	10 Seconds
6 Seconds	24 Seconds	12 Seconds
7 Seconds	28 Seconds	14 Seconds
8 Seconds	32 Seconds	16 Seconds
9 Seconds	36 Seconds	18 Seconds

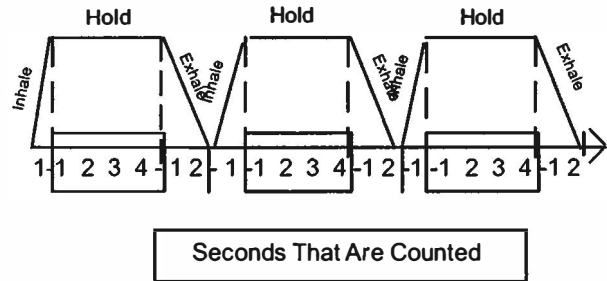


Figure 1.153. The Respiratory Patterns used in the Carbon Dioxide Breathing Technique

- The priest will eventually feel an energetic shift and disconnection while holding the breath. This feeling is generally progressive. Gradually, over time, the spirit body will disconnect and leave the physical body when the priest exhales and relaxes within the quiet still-point of no breath.

RESPIRATION TECHNIQUE #2: CARBON DIOXIDE BREATHING

This particular technique was popularized by the ancient Daoists during cave meditations. Inside the cave, the cultivated Earthly Yin state (the combination of darkness, humidity, and lack of oxygen flow) allowed the priest's spirit body to leave his or her physical body much faster.

Modern research has discovered that when an individual increases the level of carbon dioxide within his or her cells, the spirit body tends to disconnect and leave the physical tissues. It is believed that this is one of the reasons why the ancient Daoist mystics and priests of other traditions practiced esoteric meditations within caves.

- The priest begins from a sitting meditation posture.
- First, the priest inhales one full breath, filling his or her lungs completely. It is important that the priest feels and experiences a full body inhalation.
- The priest then holds the breath for 4 seconds.
- Next, the priest then exhales the breath for 2 seconds.

- The priest repeats this breathing pattern for 15 repetitions.
- Next, the priest increases the duration of the breathing pattern by inhaling for 2 seconds, holding the breath for 8 seconds, and exhaling the breath for 4 seconds. The priest repeats this breathing pattern for 15 repetitions.
- Next, the priest increases the duration of the breathing pattern by inhaling for 3 seconds, holding it for 12 seconds, and exhaling the breath for 6 seconds.
- The 3 phases (inhale-hold-exhale) are repeated for an hour. The priest should increase the duration of the breathing pattern until he or she finds a particular pattern that feels comfortable. Normally this breathing pattern is plateaued at 7 seconds inhalation, 28 seconds holding, and 14 seconds exhalation (Figure 1.153).

RESPIRATION TECHNIQUE #3: THE BALL OF LIGHT

Certain schools of ancient Daoism began their training in Soul Projection with mental projection exercises. This particular technique requires the priest to energetically project his or her consciousness and senses into the created image of a luminous energy ball composed of white light. After the image was actualized, the priest would then will his or her spirit body to enter into, envelop, and fuse its consciousness with the energetic form of the projected ball of white light.

In this technique, sight is projected last. Sight within the spirit body does not depend on the physical eyes. Sometimes in beginning disciples, the act of opening the eyes in the spirit body triggers a reflex of opening the eyes in the physical body. Without the other senses to anchor it, the disciple's consciousness shifts back to the physical body, and he or she loses the Soul Projection.

Daoist disciples are taught that when first learning to Soul Project, it is important that they not worry about their "spirit sight." Instead, they are encouraged to focus on shifting their consciousness into the projected Ball of White Light. This practice is considered to be the first step in training the disciple to successfully Soul Project. The rest of the disciple's senses must follow his or her projected consciousness.

If this magical transition proves to be too difficult for the disciple, then the master will further simplify the process of energetic transformation by having the disciple transfer each of the body's senses one at a time. In this case, the disciple will be encouraged to work on first transferring hearing, then smelling, then touch (or some small form of spirit body movement). Finally, the disciple will transfer his or her sight.

- Before beginning the meditation, the priest finds a quiet location and sits on the floor or in a straight backed chair (the chair should be placed against the wall), with his or her spine erect. It is important for the priest to relax and become as comfortable as possible.
- Next, the priest exhales and empties his or her lungs.
- Then, the priest inhales and fills his or her body with breath, to a mental count of four.
- Next, the priest then pauses, and holds the breath for a count of two.
- Then, the priest exhales the breath for a count of four.
- The priest then again pauses, and holds the breath for a count of two.
- Then, the priest inhales again for a count of four.
- It is important that the priest continue this respiratory pattern for ten minutes (Figure 1.154).

Inhale	Hold	Exhale	Hold
4 Counts	2 Counts	4 Counts	2 Counts

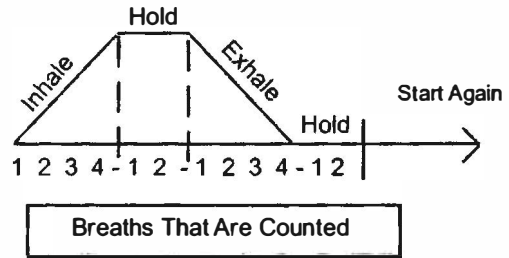


Figure 1.154. The Respiratory Patterns used in the ancient Daoist Ball of Light Technique

- Next, while continuing this breathing pattern, the priest imagines and feels him or herself being drawn into an energetic ball of white light that is positioned about three to five feet away from his or her physical body.
- The priest continues breathing, slowly and rhythmically, while focusing his or her attention on the image (in the mind's eye) of the energetic ball of white light. It is important that the priest imagines, feels, and sees the energy ball clearly, especially when shifting his or her consciousness and point of awareness into the center of the ball of white light.
- As the priest projects his or her consciousness, the priest begins to include the projection of his or her senses. Projecting each of the five physical senses further allows the priest to focus and direct his or her awareness into the spirit body.
- First the priest projects the sense of touch, energetically moving his or her spirit arms and feet.
- Next the priest projects the energetic senses of hearing, then smell, taste, and finally (after all of his or her other senses are connected) sight.
- Then, the priest opens his or her eyes and begins to look around the room. The "Opening the Eyes" is an ancient Daoist training used for the final projection of the priest's spirit.

“ZHOU” SOUND TECHNIQUES

The following are “Zhou” (“Incantations”) or “Mantra” Sound Techniques, used by priests from many magical traditions in order to assist them in Soul Projection. These training methods are introduced in order to allow the priest access to a wide variety of sound resonations that can be used to facilitate Soul Projection. Because of their cultural preferences and personal history, different individuals will find that certain of these techniques will be more effective than others.

In these trainings, the magical Mantras are constantly repeated for the purpose of increasing intuition, remembering dreams, Spirit Travel, and Soul Projection. Therefore, when practicing Soul Projection, the priests are required to lie down using the Hibernation Posture (Figure 1.155) and concentrate on the Mantra’s magical sounds, repeating these Mantras until they Soul Project or fall asleep.

Once the priest has chosen a particular Mantra, it is important that he or she stays with that sound and masters its magical rhythmic patterns. It is also important for the priest not to lose track of the magical syllables that are being pronounced. This focused concentration will allow the hidden powers contained within the sounds to stimulate and activate their associated energy centers and channels, helping the spirit body to Soul Project.

MANTRA SOUND TECHNIQUE # 1: SLOW SOUNDING MANTRAS

The following Mantras require the priest to elongate the pronunciation of the vowels contained within these secret sounds. Through the elongated pronunciation of the vowels, certain chakras are stimulated that affect the energetic nature of the spirit body and assist in causing it to detach from the physical body. When performing the following magical tones, the priest will inhale through his or her nose and slowly exhale the sound through his or her mouth. It is important that the priest only use one breath per each syllable.

- **Hreeee:** In order to practice this Mantra, the priest first lies down, places his or her feet together, with fingers interlaced (folded toward the body), and placed on the Yellow Court. Next, the priest vigorously rubs his or

The hands can be placed either on the lower abdomen to stimulate Qi in the Lower Dantian, or by the sides of the body

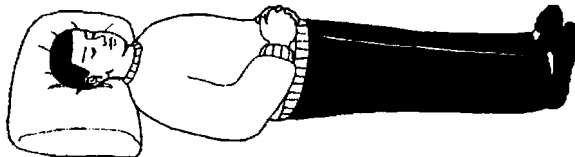


Figure 1.155. Supine Posture (Hibernation Posture): Lying supine in the Hibernation posture helps regulate the central nervous system.

her inner legs and feet together, stimulating the Leg Yin Channels. Then, the priest imagines his or her body being covered with an orange column of light that is flowing over, down, and through his or her tissues. This light flows from the Heavenly Transpersonal Point (located above the head), through the body, towards the Earthly Transpersonal Point (located below the feet).

Next, the priest inhales and exhales the Mantra “Hreee.” The “e” is sounded like a strong wind blowing. While sounding the Mantra, the priest imagines and feels the sound’s vibrating pulse moving downward through his or her body. With each “Hreee” sound, it is important that the priest feel the flow of energy intensify as it moves downward through the tissues.

- **Zzzzzzzuoooooooo:** In order to practice this Mantra, the priest begins from a sitting posture, with his hands (palms facing upward) resting in his lap. Then, the priest will imagine that his body is growing into outer-space, with his head resting just under the Pole Star, and the 28 Star Constellations circling his head.

Next, the priest will imagine being covered with a purple column of celestial light, that is flowing over, down, and through his tissues from the Pole Star. This divine light flows into the priest’s Heavenly Transpersonal Point (located above the head), through his body, and Earthly Transpersonal Point (located below the feet), terminating at the core of the planet.

Next, the priest inhales and exhales the Mantra "Zzzzzzzzzuuoooo." The "Z" is sounded like a strong buzzing bee. While sounding the Mantra, the priest imagines and feels the sound's vibrating from the top of his head to the center of the brain. Then, from the center of the brain, the priest will feel the pulse moving throughout his entire body. With each sound, it is important that the priest feel the flow of energy intensify as it moves throughout the body's tissues.

- **La Ra Ss.** This mantra tone is pronounced as follows: Inhale, then exhale the sound "Laaaaaa;" next, inhale then exhale the sound "Raaaaaaa;" finally, inhale then exhale the sound "Ssssssss." The vowel "a" is pronounced as the "a" in the word "law." The "r" is trilled, and the "s" is pronounced as the "s" in the word "snake."
- **Fa Ra On.** This mantra tone is pronounced as follows: Inhale, then exhale the sound "Faaaaaa;" next, inhale then exhale the sound "Raaaaaaa;" finally, inhale then exhale the sound "Oooooonnnn." The vowel "a" is pronounced as the "a" in the word "law." The "r" is trilled, and the "o" is pronounced as the "o" in the word "own."

MANTRA SOUND TECHNIQUE #2: FAST SOUNDING MANTRAS

When performing the following magical tones, the priest will inhale through his or her nose and then quickly exhale the Mantra sounds through his or her mouth (without elongating the vowels).

- **Tai Ree Ree Ree Ree.** This Mantra tone is pronounced as follows: Inhale, then exhale the sound "Tai, Ree, Ree, Ree, Ree..." It is important that this Mantra have a slight singing pattern to its rhythm.
- **Dee Dee Dee Dee Dee.** This Mantra tone is pronounced fast like a pulse, and it is used to

stimulate the energy body, inducing a waking Theta state. It is practiced as follows: Inhale, then exhale the sound "Dee, Dee, Dee, Dee..." It is important that this Mantra have a slight singing pattern to its rhythm.

- **Ohm Aw Hung:** This Mantra tone is pronounced fast like a pulse, and it is used to stimulate the spirit body and induce a Delta state. In order to practice this Mantra, the priest lies down and imagines his or her body being covered with a white light that is flowing over and through his or her tissues. Next, the priest inhales and exhales the Mantra "Ohm Aw Hung, Ohm Aw Hung, Ohm Aw Hung..."
- **Al lah Hu:** This Mantra tone is pronounced fast like a pulse, and it is used to stimulate the spirit body and induce a Delta state. In order to practice this Mantra, the priest lies down and imagines his or her body being covered with a white light that is flowing over and through his or her tissues. Next, the priest inhales and exhales the Mantra "Al lah Hu, Al lah Hu, Al lah Hu..."
- **Guru Hung:** This Mantra tone is pronounced fast like a pulse, and it is used to stimulate the spirit body and induce a Delta state. In order to practice this Mantra, the priest lies down and imagines his or her body being covered with a white light that is flowing over and through his or her tissues. Next, the priest inhales and exhales the Mantra "Guru Hung, Guru Hung, Guru Hung..."

When practicing these Mantras, it is important that the priest softly repeat the sounds out-loud for only a few minutes. Then, the sounds should become progressively quieter, until the priest is only pronouncing the tones in his or her mind. From that point on, the priest's breath should be relaxed and normal.

MISCELLANEOUS TECHNIQUES

The following "Miscellaneous Techniques" are used by priests from many magical traditions in order to assist them in Soul Projection. These training methods are introduced in order to allow the priest access to a wide variety of unique exercises that can be used to facilitate Soul Projection. Because of their cultural preferences and personal history, different individuals will find that certain of these techniques will be more effective than others.

MISCELLANEOUS TECHNIQUE #1: CONDITIONING THE MIND

This particular technique requires the priest's mind to be saturated with the numerous experiences of other mystics who Soul Project and the unique encounters they have had while leaving their physical bodies. Several techniques used to saturate the priest's mind are listed as follows:

- The priest leaves papers all over the house, with notes that specifically address out-of-body projection (i.e., place notes on the ceiling, bathroom, etc.).
- The priest reads various accounts of other mystic's experiences in order to inspire his or her imagination and further enhance the experience of Soul Projection.
- When awake, the priest will ask him or herself if he or she is awake or dreaming. The priest contemplates this concept over and over. The main focus for the priest is to come up with a reason why he or she is awake. Then, when he or she is sleeping and discovers that he or she is in a dream, the priest can use this experience to Soul Project and have an out of body experience. If the priest dreams of having an out-of-body experience it indicates that he or she is about to have one and it should happen within a few days.

MISCELLANEOUS TECHNIQUE 2: EXTENDING OUTSIDE THE PHYSICAL BODY

This particular technique focuses on training the energy body to extend outside the physical body by stretching and extending it outside the tissues. This requires the priest's mind to be directed beyond his or her extremities and is performed as follows:

- The priest begins by laying supine (on the back) and concentrating on his or her feet. It is important that the priest imagine and feel the energy of his or her legs and feet extending 6 inches out beyond the bottoms of the physical feet.
- The priest holds that energetic extension for about 10 seconds. Then, the priest imagines and feels the energetic extension of his or her feet returning back into the shell of his or her physical body. The priest repeats this image 3 times.
- Next, the priest places his or her attention on the head and shoulders and imagines and feels the energy of the head and shoulders extending 6 inches out beyond the top of his or her physical head.
- The priest holds this energetic extension for about 10 seconds. Then, the priest imagines and feels the energetic extension of the head and shoulders returning back to the shell of his or her physical body. The priest repeats this image 3 times.
- Then, the priest places his or her attention on the area of the entire physical body. The priest imagines and feels this energy extending 6 inches away from all of his or her tissues in all directions.
- The priest holds that energetic extension for about 10 seconds, and then imagines and feels the energetic extension of the entire body returning back to the shell of his or her physical tissues. The priest repeats this image 3 times.
- After completing the first pass of extending the body for 6 inches, the priest focuses on extending his or her energy body 1 foot. After completing 3 times for the feet, 3 times for the head and shoulders, and 3 times for the whole body, the priest extends his or her energy body 5 feet beyond his or her physical body.

It is important for the priest to try to double his or her energetic extension, and progress from 5 feet to 10 feet to 50 feet to 100 feet, etc. This energetic extension allows the priest's consciousness to experience the sensations of the energy body leaving the tissues, and

it helps the priest to maintain consciousness during the energetic separation (i.e., when the spirit body leaves the physical body).

**MISCELLANEOUS TECHNIQUE #3:
STEP COUNTING**

In this particular technique, the priest visualizes leaving his or her body, stepping off the bed, and moving from the bed to the front of the house. The technique requires the priest to program his or her consciousness and imprint subconscious images in order to initiate an energetic response to Soul Projection.

- Before the priest lies down to sleep, he or she counts the number of steps from the bed to the front door, associating each step with a specific item of observation. For example: The first step is assigned to the closet door, the second step is assigned to the table, the third step is assigned to the lamp, etc. These associations are used to create an anchor for the mind making it easier for the priest to Soul Project.
- The priest continues imprint his or her mind in this fashion, until he or she has created up to 15 or 20 associated steps (no more than 20 steps).
- At the end of the stepping, the priest should be facing the front door. On the front door, the priest will place a big sign with a written phrase used to awaken his or her consciousness (i.e., within the projected spirit body). This sign can say something like "wake up," "project now," "Soul Project," etc.
- After counting and programing each step with the conscious mind, the priest repeats the steps several times, over and over in his or her mind for one hour before going to bed.
- Then, as the priest goes to sleep, he or she keeps reciting the counting and programing of each step. After mentally programming steps 1 through 20, the conscious mind will begin its attachment to the specific items during the meditation, causing the priest to awaken within his or her spirit body.

It is important that the priest be aware that most people gain their awareness during steps

8 through 10. When the priest gains his or her awareness, the out-of-body experience begins. Most people become "awake" to the fact that they are out of their body between steps 8 through 10 because the "black out" space that surrounds the body's Wei Qi field generally blocks out steps 1 through 7.

**MISCELLANEOUS TECHNIQUE #4:
THE CANDLE**

This particular technique requires the priest to use a candle in order to direct his or her focused intention and draw the spirit body out from the physical body. The focused intention developed in this technique will cause the spirit body to leave the physical body in one of two different ways. In the first way, the spirit body will leave the physical body through the open eyes. If this happens, the priest will hear intracranial sounds (i.e., a loud crack) and will suddenly be face to face with the candle flame. The second way occurs when the priest starts to relax. As the priest slowly begins to close his or her eyes, the spirit body is still trying to take a step outside of the physical body in order to grab the candle flame. This programed desire is used to cause the immediate separation of the spirit body from the physical body.

- The priest begins from a sitting posture, in a high-back supported chair facing a blank wall. The chair should be placed about six feet from the wall.
- Next, the priest places a small table in front of the wall and then place a lit candle on top of the table.
- Then, the priest turns off all the lights and begins to focus his or her attention onto the candle flame.
- While staring at the flame, it is important for the priest to mentally try to reach the candle. The repeated intention to grasp the candle flame begins to imprint this desire onto the priest's conscious and subconscious will. This allows the spirit body to become imprinted with this same desire and intention, causing the spirit body to go towards the candle flame when the priest enters into the hypnagogic state.

In this technique, if the candle is too far away then other things will enter into the priest's peripheral vision, distracting the priest's focused intention. The flickering of the candle flame captivates the mind's attention and makes it easy for the priest's mind to concentrate.

MISCELLANEOUS TECHNIQUE 5: STIMULATING THE PINEAL GLAND

This particular technique requires the priest to direct his or her intention on stimulating the pineal gland and is divided into two popular methods. The pineal gland is responsible for most clairvoyant skills, and it is one of the most important and secret training methods in esoteric mysticism. To begin training the pineal gland, the priest will use one of the following techniques:

- **Technique A:** From a standing or seated posture, the priest extends his or her right arm directly in front of the body. The hand should be extended so that the first finger is pointing upwards towards the sky, at the level of the priest's nose.

Next, the priest watches and traces the tip of his or her index finger, as it moves from its extended position (at arms length) and pulls inward to touch the tip of the priest's nose. The priest moves his or her finger back and forth (i.e., from the tip of the nose to the full extension of the arm) for several minutes. This movement will cause the pineal gland to pulse, and to become energetically active. This stimulation of the pineal gland is normally followed by loud cranial sounds (*crack, crack, crack*) and a quick release of the spirit body.

- **Technique B:** From a seated posture, the priest looks upward towards his or her Third Eye, and counts for five seconds. Then, the priest relaxes his or her eyes (allowing them to return back to normal) for a count of 30 seconds. The priest repeats this pattern for 15 minutes.

Each day the priest increases the holding pattern at the Third Eye by five seconds. For example, on the next day, the priest keeps the eyes looking towards the Third Eye area for 10 seconds and then relaxes for 30 seconds each time; the following day, the priest holds

for 15 seconds and relaxes for 30 seconds; the next day, the priest holds for 20 seconds and relaxes for 30 seconds, etc.

MISCELLANEOUS TECHNIQUE 6: CHAKRA PROJECTION

This particular technique requires the priest to first feel the vibrational resonance of his or her energetic body. Then, while basking in the rhythm of its energetic pulse, the priest will project his or her spirit body outside the physical body via the Crown Chakra.

Fully developing the chakras and learning how to control them can take many years of practice, depending upon the priest's natural ability. However, this does not need to prevent the priest from using the chakras in order to enhance his or her out-of-body experiences and lucid dreaming.

Raising the body's life-force energy and stimulating the energetic fields of the chakras is extremely simple to do. Stimulating the energetic fields of the chakras automatically raises the energy that flows into the priest's spirit body, and it can be practiced both before and during Soul Projections.

By learning to raise the body's Qi and control the flow of power through the chakras, the nature of the priest's lucid dreams and out-of-body experiences will change, becoming more vivid and unforgettable.

In order to increase the body's vibrational resonance and enhance the life-force energy that flows into the chakras, the priest will proceed as follows:

- The priest begins with "Pulling Down the Heavens," inhaling and absorbing the Divine Qi contained within the environment into his or her center core Taiji Pole.
- The priest then exhales and imagines releasing any and all Turbid Qi from his or her tissues and into the Earth.
- Next, the priest focuses on the energetic fields surrounding his or her body and performs the "One Through Ten Meditation" and the "Three Invocations."
- Then, the priest emits Qi from his or her Taiji Pole, and extends it outside of his or her body,

shining through every pore of the tissues, completely filling the room. At this point, the priest will begin to establish a rhythmic energetic pulse, filling the entire room with vibrating waves of divine light.

- Next, the priest places his or her focused attention onto the Taiji Pole, and begins pulsating Qi and light from his or her feet to the top of the head.
- Slowly and gradually, the priest will increase the speed of the energetic pulse flowing back and forth between the head and feet. At this point, it is important for the priest to maintain control of the pulsating energetic vibration, increasing its resonance and light with each breath.
- At this point, it is also important that the priest relax and feel the vibrational resonance of his or her energy body, basking in the hypnotic rhythm of its energetic pulse.
- The priest now concentrates on the front Sixth Chakra Gate, located at the Yin Tang area (Third Eye).
- As the priest inhales, he or she absorbs the surrounding Qi and light into his or her Yin Tang area.
- As the priest exhales, he or she releases the Qi and light out of the body through the Upper Chakra Gate, located at the Baihui area (GV-20).
- After several minutes, the priest will begin to focus his or her thoughts and intention on having the spirit body leave the physical body.
- Next, the priest imagines that his or her spirit body (supported by the energetic body), is separating from his or her physical body, leav-

ing its shell through the Upper Chakra Gate, located at the Baihui area (GV-20). At this time, the priest will sense a rapid vibrational surge, followed by a rising or floating sensation. It is important that the priest allow this sensation to happen and not resist it.

- The priest now imagines and feels that his or her physical body no longer exists, and begins to only experience the energetic nature of his or her spirit body.
- Once the priest can begin to experience the vibrating sound of the body's energetic sensations (and his or her physical tissues feel like dead weight), the priest will roll his or her spirit body out of its physical shell and begin to Soul Project.
- After the priest's spirit body has left its physical shell, it is important that the priest check to make sure that the complete perceptual awareness of his or her five senses has fully projected into his or her spirit body.

MISCELLANEOUS TECHNIQUE 7: UNANSWERABLE QUESTION

This particular technique focuses on projecting the Eternal Soul, however, it also works with the projection of the Spirit Body. In this particular meditation, the priest places the spirit realm as his or her target area. To perform this exercise the priest will ask a question that doesn't have an answer, for example:

- "Is the freeing of the consciousness a part of evolution or just an experience?"
- "Who creates consciousness?"
- "How is consciousness created?"
- "What is the end of spiritual evolution?"
- "Is space really infinite?"
- "What is inside a black hole?"

MISCELLANEOUS TECHNIQUE 8: FREEING THE MIND

This particular technique focuses on forgetting all of the things (beliefs and dogmas) that the priest has come to learn and accept as true. In order to perform this projection technique, the priest directs his or her mind towards one of two different approaches: Denying All Things or Concentrating on Nothing. These two approaches are described as follows:

- **Denying All Things:** In this meditation, the priest begins to discredit and disown all information that he or she has been taught or has experienced while in the physical realm. As the priest continues to release these “mental and emotional delusions” gathered from social conditioning, he or she will slowly return back to the understanding and experience of the divine mind contained within the infinite space of the Wuji. In this meditation it is important that the priest keep all thoughts and intentions focused and directed to the specific goal of releasing and letting go.
- **Concentrating on Nothing:** In this meditation, the priest keeps his or her mind blank, void of all thoughts and intentions.

IMAGINATION TECHNIQUE #9: THE BENT ARM

In the following meditation technique, the priest is required to use his or her arm as an energetic tool in order to register the body’s state of awareness and lucidity.

- The priest begins by lying down in a supine posture (on his or her back).
- Next, the priest relaxes his or her right arm, but places it in a vertical position next to the body (i.e., in an upright position, elbow on the bed, fingers pointing towards the ceiling).
- It is important that the priest remain relaxed. If the priest becomes too rigid, he or she will stay awake. However, if the priest becomes too relaxed, he or she will fall asleep.
- As the priest starts to relax, the challenge will be to keep the hand pointing upward. It is important for the priest to not allow his or her arm to fall until the priest becomes aware

that he or she is entering into the Hypnagogic state.

- Then, the arm begins to drop as the priest feels the spirit body beginning to separate from the physical tissues. The dropping of the arm signals the priest’s mind that it is time for the spirit body to Soul Project.

MISCELLANEOUS TECHNIQUE #10: THE MAGIC MIRROR

This particular technique requires the priest to use the image of his or her reflection in a mirror in order to train Soul Projection.

- The priest begins from a sitting posture, in a chair three to four feet from a mirror.
- In this particular technique, a small light is used so that the priest can observe the reflection of him or herself, as well as the reflection of the entire room, within the image of the mirror.

It is important to make sure that the entire room is quiet and still (i.e., close the windows and blinds) so that no outside distractions catch the priest’s attention.

- Next, the priest begins to stare at his or her face. The priest should imagine that he or she is observing this image and form for the first time.
- As the priest sinks into his or her reflected image, he or she should begin to repeat the following questions, “Where am I?” and “Am I here or there?” over and over. It is important that the priest continue to allow him or herself to fall into the image of the mirror.
- After practicing for about one hour, the priest should immediately go to bed.
- As the priest closes his or her eyes, he or she should concentrate on feeling the spirit body leave the shell of the physical body. As the spirit body leaves the physical body, it will tend to rotate in space and directly turn to face the priest. As the priest’s projected consciousness awakens while hovering above its physical body, he or she will be staring at his or her physical body that is currently lying in bed (this is similar to the practice of staring at the reflection in the mirror).



Figure 1.156. Using the active movements of a rushing waterfall in order to enter into the spirit realm

MISCELLANEOUS TECHNIQUE #11: WATER ELEMENT PROJECTION

This particular technique requires the priest to Soul Project into the vibrational resonance of an energetic portal created within the Water Element. In order to accomplish this task, the priest will first meditate on the specific Yin (Quiescent) or Yang (Active) energetic aspect of the Water Element. Then, while basking in the rhythm of the Element's Yin or Yang energetic pulse, the priest will project his or her spirit body outside the physical body via the Upper Dantian (i.e., Crown Chakra or Third Eye areas).

- **Yang (Active) Water Portals:** This type of energetic portal can be accessed using the active movements of a rushing waterfall in order to enter into the spirit realm (Figure 1.156). In order to open this type of energetic portal, the priest first stares at the base of a waterfall, allowing his mind to "fall" into the energetic rhythm of the cascading water. After a few minutes of meditating on the descending water, the priest slowly follows the water's movement upwards (against the flow of the descending water) towards the beginning of the waterfall. Once the priest's eyes reach the top of the waterfall, the surrounding rocks and

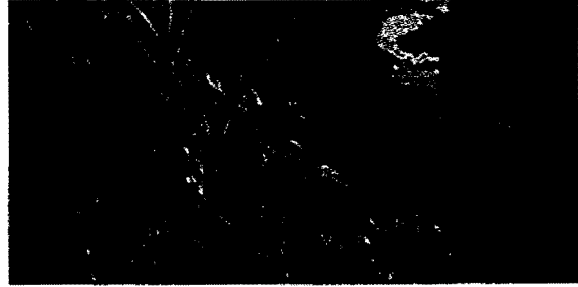


Figure 1.157. Using the quiescent movements of a still pool of water in order to enter into the spirit realm

foliage immediately fold inward, revealing an energetic portal through which to enter into the spirit realm. The Daoist priest then recites a magical incantation and Soul Projects into the spirit realm.

- **Yin (Quiescent) Water Portals:** This type of energetic portal can be accessed using the quiescent movements of a still pool of water (a still lake or quiet shallow pool) in order to enter into the spirit realm (Figure 1.157). In order to open this type of energetic portal, the priest first stares at his or her reflection in the water (at the water's edge). The priest spends several minutes observing the image of his or her reflection. Eventually, the priest looks past the reflection, focusing his or her attention deep into the bottom of the lake (looking at the various rocks and debris located on the bottom of the shallow pool). After several minutes, the priest quickly looks upwards into the sky and begins to observe the fast energetic movements of silver swirling patterns of energy. The priest then says, "I have heard that some of you are bigger than others." As the bigger energetic patterns begin to materialize, the priest then says, "I have heard that the bigger ones can cover the smaller ones." As the bigger energetic swirls begin to cover the smaller energetic swirls, an energetic portal is suddenly created. At this point, the priest then recites a magical incantation and Soul Projects into the spirit realm.

MENTAL TARGET TECHNIQUES

The purpose of Mental Target Training is to assist the priest in locating, connecting with, and projecting to a specific person, place, or thing when he or she is Soul projecting. When performing Mental Target Techniques, it is important that the priest's mind first mentally and emotionally connect with a specific person, place, or thing. Next, the priest should root his or her energy, and the spirit body should be projected and directed. This specific technique is also used to overcome the initial takeoff resistance that can sometimes occur within the "Black Out" area when Soul Projecting.

- **People:** When targeting people, it is important that the priest imagine and visualize the specific person; their features, emotions, thoughts, and personal mannerisms. It is essential that the priest imagine and feel a strong emotional and mental connection, creating as much energetic attachment as possible. The stronger the bond, the stronger the energetic pull and connection. This training can also be used to target and contact spirit entities or deceased relatives.
- **Places:** When targeting places, it is important that the priest imagine and visualize the specific place that he or she wants to visit. It is essential that the priest remember and feel what it was like to be at that specific location, remembering all of the experiences that he or she had in that particular area. Once the priest experiences these emotions, then he or she should immediately begin to target and project.
- **Things:** When targeting things, it is important that the priest imagine and feel that he or she is projecting to a particular item. The more emotional identification that the priest has with this item, the stronger the energetic projection will become. For example, if the priest has lost a particular object, it is very easy to find it when he or she is traveling outside of his or her physical body. All the priest has to do is think about the item and his or her body

will immediately begin to project towards it. In ancient China, one popular trick that skilled priests would practice in using this same type of technique would be to send an enemy a personal gift. This gift would be extremely valuable, but also imbued with the priest's own personal Qi and Shen. Once the unknowing enemy placed the expensive gift within his or her household, the priest would then have immediate access into the opponent's dwelling place.

ADVANCED SOUL PROJECTION AND SHAPE-SHIFTING TECHNIQUES

In Advanced Soul Projection, the priest's Qi and Shen is further animated through the creation of an energetic vehicle for the mystic's spirit body to travel around in. This advanced form of Shape-Shifting can resemble various patterns, shapes, and sizes depending on the priest's needs. Some popular images such as a ball of light, a body of light, or an energetic form of an animal are frequently used by advanced priests. These energetic shapes are formed through the priest's projected imagination and intention. The priest then transfers the energetic consciousness from his or her physical body into the energetic vehicle.

Once the spirit body arrives at its destination, the priest is then able to feel and experience the area's environmental Qi (e.g., the humidity, wind, cold, heat, light, darkness, etc.).

After traveling inside the spirit body, the priest must consciously reabsorb the experiences imprinted within the energetic body back into his or her physical body in order to retain a clearer memory of the experiences.

The following are some examples of the various energetic patterns that priest's have been known to create while in spirit body form (Figure 1.158):

- **A Body of Light:** This energetic form resembles an energetic duplicate of the priest's physical self. It involves creating a near exact energy body duplicate of oneself (often with improvements).

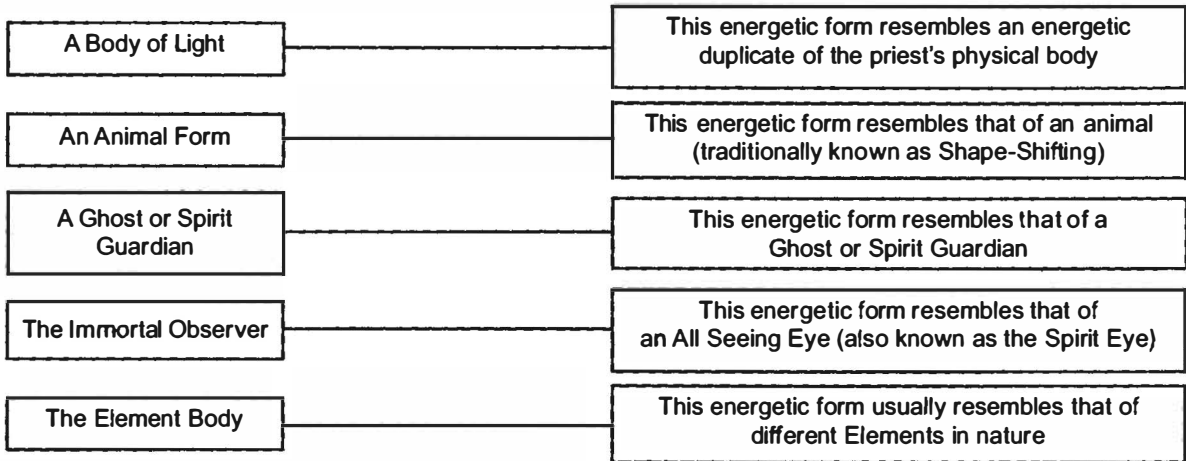


Figure 1.158. Spirit Forms Used in Advanced Projections

- **An Animal Form:** This energetic form resembles that of an animal and is traditionally taught in Daoist Magic as a type of Shape-Shifting. It is an ancient shamanistic skill used to transcend into the spirit realm and to take on the consciousness, energetic behavior, skills, and perceptions of a specific animal.
- **A Deity, Spirit Guardian, or Ghost:** This energetic form resembles that of a Deity, Spirit Guardian, or Ghost. It involves energetically taking on the image, form, and personality characteristics of a departed individual or spiritual deity.
- **The Immortal Observer:** This energetic form resembles that of an "All Seeing Eye" (also known as the Spirit Eye). It involves creating an energetic ball of light in the Upper Dantian at the Yin Tang (Third Eye) area. A large luminous orb surrounded by a sphere of light is projected from the Yin Tang area to gather psychic impressions via a long energetic cord attached to the Upper Dantian. As the "eye" returns, its energetic form is absorbed back into the priest's Upper Dantian. These gathered images are then analyzed and the information is assimilated before the energy

is dispersed into the priest's Lower Dantian.

- **The Element Body:** This energetic form usually resembles different Elements in nature, such as: Wind, as in a vaporous mist or cloud; Water, as in a still pool of water or water container; Earth, as in various types of trees or mountain peaks; Fire, as in a candle flame or camp fire. The ancient Daoists would sometimes use these Elemental forms of nature as a disguise in order to obtain secret information or spy on hostile intruders.

WARNINGS AND CONTRAINDICATIONS OF SOUL PROJECTION

The following are general warnings and contraindications of Soul Projection:

- While away from the physical body, it is important to be energetically and emotionally disconnected from the physical body. The priest accomplishes this by thinking and impressing in his or her subconscious mind (the subconscious is the ruler of the physical body) that nothing will happen to his or her physical body while he or she is Soul Projecting, no matter what the priest experiences in the spirit realm.

- When out of the physical body, it is important that the priest be aware of other beings who may notice that his or her consciousness and spirit body is not in its normal residence. In some cases, these spirit entities can choose to either attack the priest's physical body or drop into it to absorb Qi from its tissues. This can happen especially if the priest has not created a protective field of divine light to surround his or her physical body before projecting.
- When the sudden return of the spirit body back into the physical body is extremely violent, the priest may experience temporary heart palpitations or intracranial sounds.
- On long Spirit Projection journeys, the priest is advised to take along a friend.
- When a temporary misalignment between the physical body and the returning projected spirit body occurs, the priest may experience a temporary numbness or tingling within the partially misaligned tissue area.
- It is not advisable to perform too many Soul Projections within a relatively short time span. Excessive Soul Projection has a tendency to weaken the Kidneys and drain the body's Wu Jing Shen.
- While Spirit Projecting or Soul Projecting, the priest is advised to carefully monitor his or her intentions, as like attracts like. Any negative projections, emotions, or evil intentions brought into the spirit realm by the priest will quickly rebound back towards his or her own spirit body, attracting negative spirit entities that feed on these lower vibrations. Likewise, clear consciousness, and positive intentions can draw the priest into helpful energetic settings, attracting the presence of highly evolved energetic and spiritual beings.
- As a general rule, priests are encouraged to not practice Soul Projection while recovering from an acute sickness. It is believed that a willful projection performed during this time will drain the priest's energetic reserves, which can make him or her more susceptible to further illness.
- Certain schools of magic warn their disciples to not practice Soul Projection just before or during thunderstorms. These particular schools believe that the electromagnetic build-up in the atmosphere can hamper a priest's ability to leave or return back into his or her physical body.
- It is important to note that people can consciously or unconsciously project their own thought form experiences. While a priest is out of his or her physical body, he or she can become susceptible to these influences. If not properly educated, a priest can unknowingly project into these "fantasy" experiences and accept them as reality.

THE PROJECTION OF THE ETERNAL SOUL

Beyond the energetic boundaries of the spirit body is the subtle realm of the soul body (also known as the "Divine Consciousness"). In the spiritual state of Divine Consciousness, an individual experiences a euphoric state of "knowing all" and simultaneously experiences a living connection to all things. This Divine Consciousness is sometimes experienced as a golden light, which is attached to and resides within the Upper Dantian of the spirit body. Similarly, the spirit body is attached to and resides within the Middle Dantian of the physical body.

When training in Daoist Magic, an advanced or secondary stage of Soul Projection can be performed after the priest has mastered the energetic skill of conscious Soul Projection. In the Advanced Soul Projection, the priest will leave his or her spirit body and travel around within only the energetic casing of his or her Eternal Soul.

When traveling within the golden vehicle of the Eternal Soul, a priest can decide to materialize within the spirit realm by lowering the vibrations of the Eternal Soul and absorbing the energy of the environment. This is similar in effect to the techniques used by the spirit body during Soul Projection.

THE FOUR BODIES

An individual's experiences in Soul Projection are initiated through changes in the energetic states of three vibrational forms: the physical body and the vibrational resonance of tissue matter; the energetic body and the vibrational resonance of Qi; and the spiritual body and the vibrational resonance of the spirit body. The physical, energetic and spirit bodies are considered the vehicles for the manifestation of the Eternal Soul. The soul body is considered to be the fourth body. According to magical theory, each individual has four bodies, described as follows:

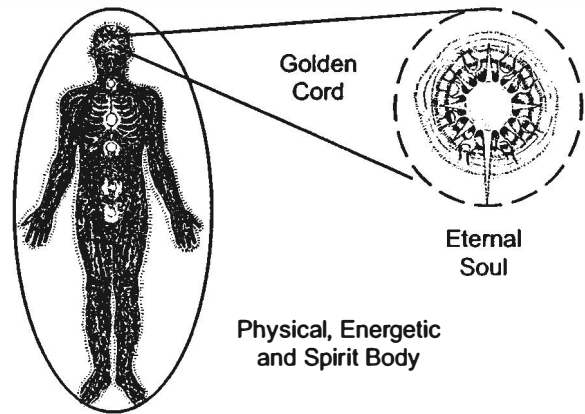


Figure 1.159. Direct Projection

- The first body is the physical body
- the second body is the energetic body
- the third body is the spirit body
- the fourth body is the soul body or individual's Eternal Soul.

The fourth body is the realm of the divine mind, and it is contained within the infinite space of the Wuji which is considered to be beyond description. After the third death (departure of the physical, energetic, and spiritual bodies), the Eternal Soul becomes a part of the divine mind and lives within the infinite realm of the Wuji.

PROJECTION TECHNIQUES

There are two techniques used by ancient priests to accomplish advanced soul projection, Direct Projection, and Double or Indirect Projection. Both of these techniques are described as follows:

- **Direct Projection:** In this type of projection, the emotions are left behind and the divine mind of the soul body is projected from the priest's physical body directly into the infinite realm of the Wuji. In this type of projection, although the soul body is directly projected away from the physical tissues, it is still connected to the physical and energetic bodies via a "golden cord" (Figure 1.159). In this type

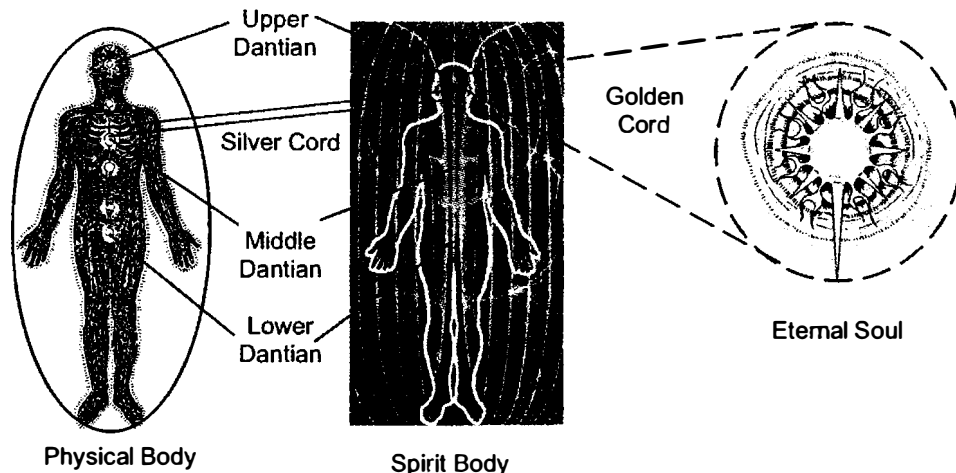


Figure 1.160. Double or Indirect Projection (Inspired from the original artwork of Alex Grey)

of advanced Soul Projection, the physical and energetic bodies are still together and have not divided. Therefore the existence or utilization of a "silver cord" is not needed. Because the soul body is directly projected away from the physical and energetic bodies, the priest's consciousness can have a direct experience with the Divine Mind. This advanced esoteric state was known to the ancient Daoist mystics as "Becoming One With The Dao."

- **Double or Indirect Projection:** In this type of Advanced Soul Projection, the soul body is projected out of the spirit body through a "golden cord." This type of projection is performed while the spirit body is being projected out of the physical body. In this type of projection, it is more difficult to consciously recall information experienced within the infinite realm of the Divine Mind. This is because the priest must cross "two magical bridges" in order to consciously recall the information.

The first magical bridge connects from the soul body to the spirit body via the golden cord; the second magical bridge connects the spirit body to the physical body (sometimes via a silver cord). As gathered information passes down from the soul body to the physical body, it is often lost in the translation.

In order to perform this second stage of Soul Projection, a priest must pull the Eternal Soul away from the energetic casing of the spirit body (Figure 1.160). When this happens, the entire spirit body shrinks and becomes an energetic particle (sometimes called the "permanent atom" because it contains the current characteristics of the individual's present personality) folding and entering inside the Eternal Soul like a microfilm. Whenever the priest lowers the vibrations of the Eternal Soul, the spirit body immediately unfolds, intact and complete.

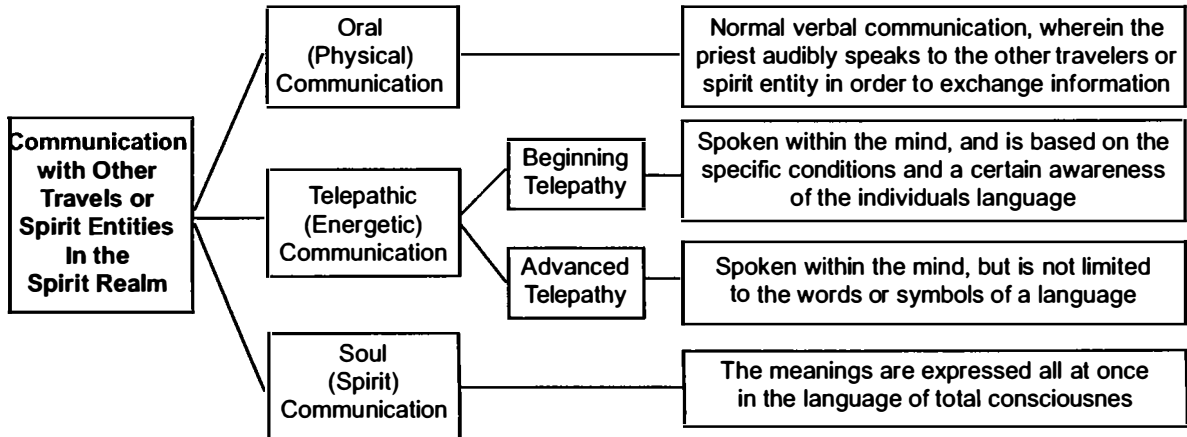


Figure 1.161. Communication with other travelers or spirit entities is divided into three types: Oral (Physical) Communication, Telepathic (Energetic) Communication, and Soul (Spirit) Communication

COMMUNICATING IN THE SPIRIT WORLD

While traveling in the spirit body, the priest can encounter other priests as well as spirit entities. These spirit entities can include ghosts existing in the before-birth and after-death spiritual states.

While in this spirit realm, if the priest desires to have an exchange with another spirit entity, he can create a private sanctuary in which to interact. For example, the priest and the spirit entity can both project their soul consciousness and create a bubble of luminous energy. This energetic bubble acts as a private sanctuary that the priest and spirit entity can enter into and within which they can exchange secret knowledge.

THREE TYPES OF COMMUNICATION

As previously stated, while traveling within the spirit world, the priest will also encounter other travelers and numerous different types of spirit entities. As the internal world is an extension of the external world, these travelers or spirit entities can be compassionate, angry (or resentful), or indifferent to the priest's existence.

The types of communication exchanged with these other spirit travelers and spirit entities can be divided into three methods and levels of communication: oral (physical) communication, telepathic (energetic) communication, and soul (spirit) communication. These three types of communication are described as follows (Figure 1.161):

ORAL (PHYSICAL) COMMUNICATION

This is normal verbal communication, wherein the priest audibly speaks to the other traveler or spirit entity in order to exchange information.

Using the reading of a book as an example, in this form of communication the priest would be reading each of the words on each page of a book, speaking them word by word and sentence by sentence.

TELEPATHIC (ENERGETIC) COMMUNICATION

This is a more advanced form of communication, and it can be subdivided into two major skills. The first type is known as Beginning Telepathic Communication, and the second type is known as Advanced Telepathic Communication, described as follows:

- **Beginning Telepathic Communication:** This type of communication is “spoken” within the priest’s mind, and it occurs within the specific language spoken by each individual. In this form of communication the priest perceives the thoughts in his own language.

Using the previous example, in this form of communication the priest would be understanding the words of a book spoken paragraph by paragraph, and page by page.

- **Advanced Telepathic Communication:** This type of communication is also “spoken” within the mind, but it is not limited to the words or symbols of a language. However, the advanced form of telepathy still requires the delivery and receptivity of expressed sentence structures.

In this form of communication the priest perceives the information contained within all languages without the limitation of cultural biases.

SOUL (SPIRIT) COMMUNICATION

This is the most advanced form of communication, where the meanings are expressed all at once in the language of total consciousness.

Using the previous example of a book, in this form of communication the priest would be understanding the whole book immediately, received in its totality.

YIN AND YANG SPIRIT ENTITIES

Within the subtle realm of the spirit world, there are many types of spirit entities, ghosts, nature spirits, Elementals, etc. In Daoist Magic, the various types of spirit entities and ghosts are traditionally divided into either Yin (negative) or Yang (positive) beings, depending on the type of interaction. While traveling in the spirit realm, a priest can encounter either type of spirit entity.

1. **The Yang Spirit Entities:** These types of spirit entities are native to the higher spirit realms, and vibrate at a faster energetic level. Because of the positive interactions that commonly occur with these types of spirit entities, they are considered to be more advanced, highly evolved, and enlightened beings.

Some names used to describe these helpful and healing types of spirit beings are: “angels, celestial immortals, divine guides, creatures of the light, enlightened masters,” etc.

2. **The Yin Spirit Entities:** These types of spirit entities are native to the lower spirit realms, and vibrate at a slower energetic rate. Because of the negative interactions that commonly occur with these types of spirit entities, they are considered to be darker, and less evolved beings.

Some names used to describe these destructive types of spirit beings are: “devils, demons, spirits of darkness, evil spirits,” etc.

ENCOUNTERING SPIRIT BEINGS

When the priest enters into the upper spiritual realms, he or she suddenly becomes the energetic equivalent of a small tree living within a huge celestial forest, or that of a tiny fish living within a huge ocean. The enormous gap of energetic skill and ability existing between the spirit traveler and the other celestial beings is so vast that it defies the mind.

The beings who dwell within the celestial realms are so extremely advanced and energetically powerful, that they are sometimes viewed as "gods." Some schools of Daoist magic and esoteric sorcery teach that, although there are celestial angels (unique spirit entities that work under the direct influence of the divine creator to control the balance of creation), most of our "miraculous" interactions are with "older spirit brothers and sisters," whom we often refer to as ascended masters.

An ascended master conversing with a Spirit Projector in the spirit realm (Figure 1.162), can be compared to an eleventh grade brother trying to explain advanced calculus to a little brother who just started the first grade and does not even understand basic mathematical theory.

This is due to the fact that the information and experience of these ascended masters is so extensive and foreign to our own personal underdeveloped understanding, that it is sometimes extremely difficult to comprehend their advanced concepts and information. Because of these interactions, individuals in the physical realm commonly mistake these older spiritual brothers and sisters for being "angels," "gods," or "deities."

When Soul Projecting into these extremely advanced spiritual realms, it is important that the priest understand that there are both good and evil intentioned spirit entities. Therefore, all interactions with these "older brothers and sisters" must be approached with extreme caution and respect. For example, while in the spirit realm, a priest who is spirit traveling may encounter an advanced entity who appears to them in the form of a specific religious icon. The spirit entity may inform the Soul Projector that he or she is "God" the Creator (or a messenger from god) and may give them a specific mantra (incantation) to speak in order to

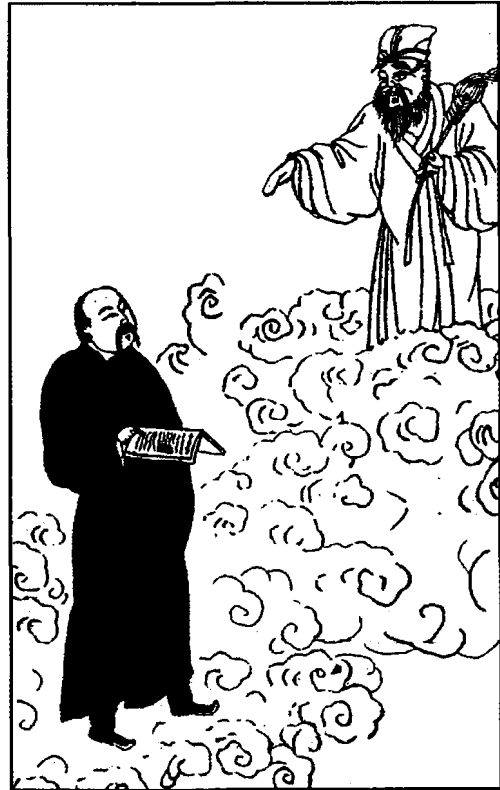


Figure 1.162. A priest in the Spirit Realm
Conversing with an "Ascended Master"

facilitate the Soul Projector's spiritual practice. In truth, however the spirit entity may be a Yogi or Daoist priest in disguise, who has already read the Soul Projector's mind and has transformed into the energetic form of the Soul Projector's respected spiritual icon. The Yogi or Daoist priest would then be able to deceive the Soul Projector and sap the Soul Projector's energy by giving him or her a magical mantra designed to draw power into the dark priest's own "energetic pool," by robbing the Soul Projector of his or her life-force energy.

ENCOUNTERING SPIRIT GUIDES AND HELPERS

True spirit helpers are a combination of ascended masters and assorted enlightened beings. Some are friends that are connected to the individual (for the purpose of protection, counseling, etc.) because of some personal affinity. Others are connected to the individual because of that individual's "mission" or "work." All ascended

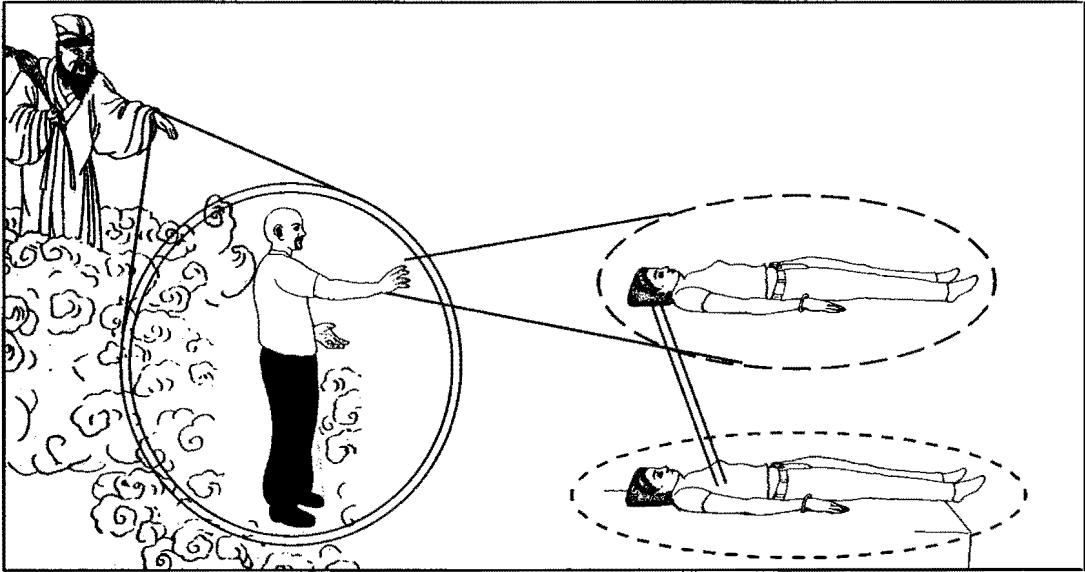


Figure 1.163. While outside the physical body, the Daoist priest can still work on patients under the direction of a Spirit Guide by treating the energetic form of the patient's projected spirit body.

masters (both good and bad) have a heightened awareness of energetic phenomenon. The good ascended masters are unbiased and have a deep understanding of an individual's personal life task. They also respect an individual's free will and for this reason will not pressure or impose anything on him or her. Contacting and interacting with these ascended masters increases our lucidity and rational awareness.

Some systems of magic teach that after initially succeeding in Soul Projection, it is best to simply "play" for several months. This helps the priest expand his or her awareness of the spirit world, and not become distracted or resentful the first time he or she connects with their spirit helpers and has to "go to work" (Figure 1.163).

The "work" initiated outside the physical body will sometimes require the priest to perform healing sessions. For example, while outside the physical body, the priest is able to perform healing work on patients by treating the energetic form of the patient's projected spirit body as the patient sleeps.

The priest who is Soul Projecting can also be guided to work with individuals who have died and are in a state of disarray and need to pass on. In this type of "work," the priest assists as a

spiritual guide and reassures the departed so that he or she can release any energetic attachments to the persons, places, or things that have caused him or her to become "earthbound."

Additionally, while outside the physical body, a priest who is Soul Projecting can sometimes assist another individual in having an out of body experience. This is accomplished through having the priest emit his or her Qi into the individual's spirit body while it is still hovering above the physical tissues. This technique is not fool-proof. A lot of the time, the sleeping individual's spirit body sinks back into his or her physical tissues, causing the individual to wake up.

ENCOUNTERING ANIMALS

Each of these three dimensions (physical, energetic, and spiritual) are filled with people, places, and things that contain energetic form. While projecting, the priest may occasionally observe the life-force energy of an animal or animal spirit. Most priests believe that animals have consciousness. This is because while outside of the physical body, a priest who is Soul Projecting can observe the spirit body of an animal hovering above its physical tissues as it sleeps. In rare occasions, it has been noted that an animal can Soul Project.

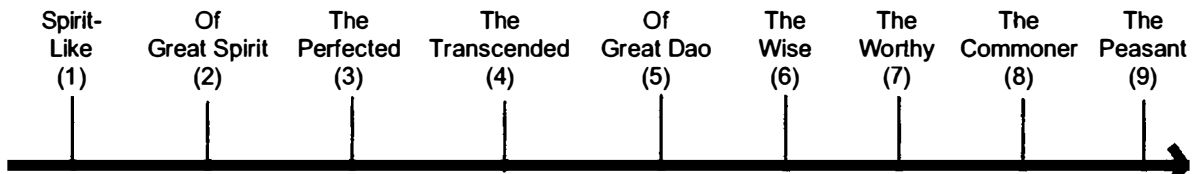


Figure 1.164. The Nine Groups of Humans according to the *Shangqing Golden Scripture in Jade Characters*

STAGES OF HUMAN GROWTH AND DEVELOPMENT

The ancient Chinese believed that physical death was not the end of the life of the soul. When death occurred, it was treated as the continuation of life into another phase; the phase of the soul. Daoist priests often performed rituals for the dead to help guide the wandering soul to its new home. In Chinese tradition, it is obligatory for the descendants to offer prayers and acts of penance for the dead. In return, the ancestor's soul is believed to watch over the living.

By following the natural flow of the Dao, the ancient Daoists believed that all humans could potentially develop special magical skills and abilities, allowing them to prolong their life. This unique way of thinking gave way to the development of the special categorization of nine groups of humans, popularized by the Mao Shan Daoists.

THE NINE GROUPS OF HUMANS

The ancient Mao Shan Daoists believed that each human could be categorized according to his or her personal spiritual development and magical ability. According to the *Shangqing Golden Scripture in Jade Characters*, all humans can be categorized according to Nine Ranks, described as follows (Figure 1.164):

- **1st Rank (Spirit-like):** These individuals are those humans who are “without bodily form,” and who bend energy. They are in charge of Primordial Qi, and their assigned task is to oversee. The Spirit like Being is in charge of Heaven.
- **2nd Rank (Of Great Spirit):** These individuals are those humans who are “with bodily form,” and who bend energy. They are also in charge of Primordial Qi, and their assigned task is to act as an overseer. The Being of Great Spirit is also in charge of Heaven.
- **3rd Rank (The Perfected):** These individuals are those humans who oversee, and are in charge of Earth. The magical quality of their task is manifested through concentrated energy. The Perfected Being is in charge of Earth.
- **4th Rank (Transcendent):** These individuals are those humans who oversee, and are in charge of the Four Seasons. The magical quality of their task is manifested through transformed energy. The Transcended Being is in charge of Wind and Rain.
- **5th Rank (Of Great Dao):** These individuals are those humans who oversee the magical changes occurring within the Five Phases. The magical quality of their task is manifested through their ability to foretell the future of something before it happens. The Being of Great Dao is in charge of matters of luck.
- **6th Rank (The Wise):** These individuals are those humans who oversee, and are in charge of Yin and Yang. The magical quality of their task is manifested through harmonizing. The Wise Being is in charge of the 100 Surnames.
- **7th Rank (The Worthy):** These individuals are those humans who oversee, and are in charge of Texts and Writings. The magical quality of their task is manifested through revising. The Worthy Being is in charge of keeping the Registers of the 10,000 Subjects.
- **8th Rank (Commoner):** These individuals are those humans who oversee, and are in charge of Plants. The magical quality of their task is disorderly. The Commoner is in charge of Plants.
- **9th Rank (Peasant/Serf):** These individuals are those humans who oversee, and are in charge of Goods and Commodities (i.e., agriculture and mining). The Serf is in charge of Goods.

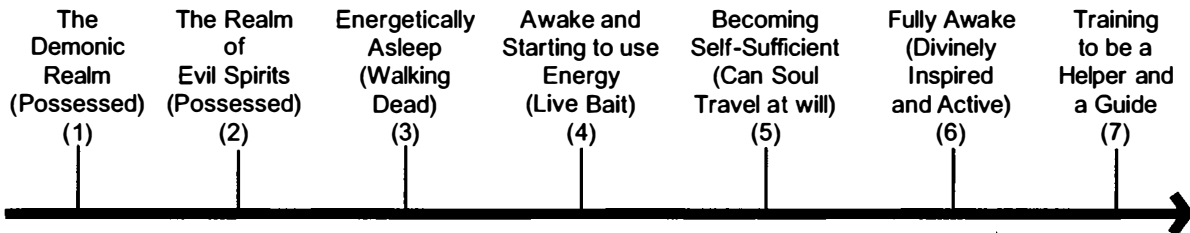


Figure 1.165. The Fourteen Stages used to categorize the various levels of Human Spiritual Transformation

14 STAGES OF SPIRITUAL DEVELOPMENT

The following is a description of fourteen energetic stages of development that can be used to categorize the various levels of an individual's spiritual transformation and maturation while he or she is living within the physical realm. These fourteen levels are sometimes used in certain esoteric circles of Daoist mysticism to help the disciples understand the various qualities and stages of spiritual evolution. These fourteen energetic stages of development are described as follows (Figure 1.165 and Figure 1.166):

- 1. The Demonic Realm:** This represents the realm of the underworld and demonic spirit entities. Although an individual can never attain demonic status, his or her physical body can still be possessed and controlled by such an evil entity (known as "demon possession"). An individual who is constantly being influenced by the demonic realm is viewed as being either oppressed or possessed by the spirit of a demonic entity.
- 2. The Realm of Evil Spirits:** This represents the realm of spirit entities who are not as powerful as demons, but who enjoy performing evil actions (i.e., certain malevolent Nature Spirits, Elementals, Ghosts, etc.). These spirit entities also have the ability to possess an individual's physical body (known as "spirit possession") and to draw the demonic realm towards themselves. An individual who is constantly being influenced by the realm of evil spirits is viewed as being either oppressed or possessed by an evil spirit such as a Nature Spirit, Elemental, or ghost.
- 3. The Energetically Asleep:** At this stage of development, the individual is not possessed, but he or she acts like a robot. Disassociated from his or her feelings, the individual repeats programmed energetic patterns that have been imprinted on them through social conditioning (i.e., blinded by cultural trance). Most people at this level are still egocentric, with the main focus placed on their physical survival and their specific wants and desires. This stage is considered to be the most basic level of spiritual evolution, and individuals at this level are generally called "young souls," as they are completely immersed in the lower realms of their own carnal thoughts and passions.
- 4. Awake and Beginning to Use Energy:** At this stage, the individual experiences a spiritual awakening. However, because of a lack of experience and training, his or her energy is still unstable. These types of individuals tend to attract various forms of spirit entities. Although they manifest certain forms of psychic abilities, they are still unable to control or regulate these powers. Due to this energetic instability, these individuals tend to be more vulnerable to being energetically used and depleted, and they are considered to be prime targets for being energetically vamped. Because of their energetic attraction to any type of spirit entity, these individuals are sometimes known as "unconscious bait" in certain occult circles.
- 5. Becoming Self-Sufficient:** At this stage, the individual achieves the first level of Daoist Immortality and is able to consciously Soul Project into the spiritual dimensions at will. The individual is able to Soul Project everyday, and he or she is consciously aware of his or her interactions in the spirit realm. At this stage, the individual also consciously attends the Celestial Schools, choosing to personally evolve spiritually.

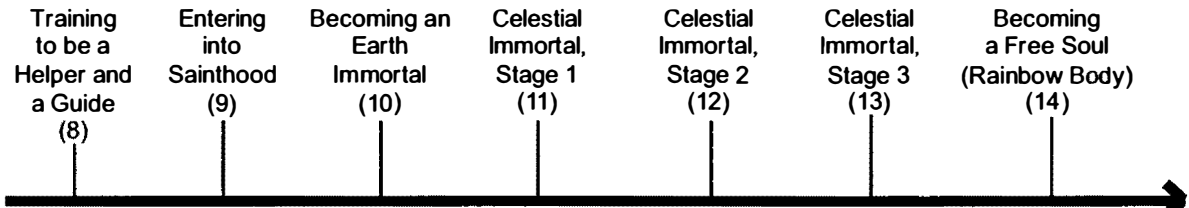


Figure 1.166. The Fourteen Stages used to categorize the various levels of Human Spiritual Transformation

6. **Fully Awake:** At this stage, the individual becomes lucid (conscious and aware) in his or her comprehension of the multidimensional levels of matter, energy, and spirit. Being influenced and motivated by divine inspiration, this individual transmits this esoteric information to others. The individual's comprehension and ability to "know without knowing," allows him or her to consistently enter into a state of divine consciousness, fully absorbing and retaining the experiences and information.
7. **Training to be a Helper/Guide:** At this stage, the individual acquires a personal energetic task that allows him or her to work with specific "Guides and Helpers" in order to heal other individuals on an energetic and spiritual level. Once the individual begins training as a Helper, he or she will continue this training until his or her physical body dies and the individual enters into the "Intermission Period" (the transitional period between incarnations). Each night as the individual closes his or her eyes to go to sleep, he or she will energetically and spiritually go to work. As the individual begins to Soul Project, the spirit Guides and Helpers will be there to travel with him or her, directing the individual to heal others who are in need.
As in all stages, the more the individual gives of him or herself, the stronger and more energetically lucid he or she will become. The commitment required from an individual at this stage is taken very seriously by the spirit Guides and Helpers. Once an individual starts this type of training, he or she is not allowed to stop. One of my teachers, who has been doing the Level #7 type of spiritual training for over 20 years, told me, "We have a saying: this type of training is worse than marriage, because you cannot divorce your spirit Guides. Even if you are tired and want to quit, they won't allow you. They take their job and the responsibility of personally encouraging and helping you arrive at the next spiritual level extremely seriously."
8. **Becoming a Guide/Helper:** At this stage, the individual can carry on multidimensional activities, and he or she now acts as a spirit Guide/Helper. Because of the spiritual power he or she acquired and refined during his or her last incarnation, the individual now acts as an "energizer." Acting as a Guide/Helper, the individual is able to gather and hold together the energetic fields of many individuals, affecting and influencing the energetic and spiritual fields of all of these individuals simultaneously.
9. **Entering into Sainthood:** In this stage, the individual has become so full of divine light that he or she becomes free of the influences of psychic attacks initiated from thought forms and spirit entities. This stage is considered to be the first level of true sainthood, wherein the individual can control, manifest, and maintain powerful states of divine light.
10. **Earth Immortal:** In this stage, although the individual still lives in the physical realm, he or she can now completely manifest all of the gifts and parapsychic abilities of the spirit realm. It is said that, in this stage, the individual possesses the supernatural powers of a high Immortal while still living in the physical realm.
11. **Celestial Immortal, Stage 1:** This is a stage of "conscious benign-possession," and the individual is able to summon all of the celestial powers of the divine into his or her body in order to perform supernatural feats. At this stage, the spirit Guides and Helpers are no longer needed, as the individual can now personally embody the spiritual energy of the spirit Guide's and Helper's true source of

divine power. At this stage, the individual has no shadow, and their body radiates powerful spiritual light from their center core.

12. **Celestial Immortal, Stage 2:** In this stage, the individual is responsible for overseeing the spirit Guides and Helpers. He or she is also responsible for organizing the reincarnations of groups of people as they sojourn onto the Earth.
13. **Celestial Immortal, Stage 3:** At this stage, the individual has achieved 100% of the spiritual evolution possible while training on the Earth. The individual is now able to discard all three levels (physical, energetic, and spiritual) of his or her earthly body. During this stage, the individual is also responsible for overseeing the actions of the Stage 2 Celestial Immortals on several different continents.
14. **A Free Soul:** During this final stage, the individual now exists as a highly evolved "enlightened soul." The individual's Eternal Soul (now wrapped inside a Rainbow Body) can now permanently depart the physical realm to enter into a more highly evolved spiritual realm of divine service.

UNDERSTANDING REINCARNATION

Each projection of the Eternal Soul into the physical realm of Earth (human birth) allows the individual to interact and acquire more experience, awareness, and lucidity. The culmination of these experiences is eventually applied to the individual's own personal spiritual evolution. For example, if during the previous incarnation the individual had obtained a level of 1,000 "cons" (wherein a "con" stands for a measuring unit of conscious awareness and lucidity), he or she has the potential through the present incarnation of increasing his or her awareness to 1,005 cons. Each reincarnation, the cons continue to increase, until the individual reaches a high level of awareness.

The purpose of reincarnation is spiritual growth (maturation) and healing. In all spiritual practices, assisting and contributing to the improvement of people, places, and things is considered to be a natural expression of an individual's spiritual maturity.

The physical realm is considered to be a world of slow energetic transformation. This realm enables

the Eternal Soul to experience, process, and release focused or concentrated energy (i.e. acquired emotions such as anger, rage, grief, sorrow, etc.) through the medium of the physical body, allowing these powerfully charged emotions to be transformed or dispersed at a slower rate. This slower rate of change allows individual healing to occur. It also allows individuals the time to make conscious decisions and spiritually refine their actions and intentions through experience. This quality of the physical realm explains why, when outside the physical body (i.e., while Soul Projecting), if an individual's senses become focused on a specific action, or the individual experiences an emotional outburst, he or she will immediately lose lucidity (conscious awareness) and return back into his or her physical body.

While in the physical realm, an individual is also allowed to grow at an exponential rate. This is because he or she is also able to interact with other individuals existing at various levels of spiritual evolution (i.e. everyone from serial killers to saints). However, when outside the physical body, the energetic levels of each individual's spiritual evolution automatically separate him or her from this opportunity to interact. For example, after the physical body has been discarded, the energetic resonance of a serial killer will have a lower form of vibration that separates him or her apart from individuals who have maintained a higher form of energetic resonance.

It is important to note that the "cause and effect" of all actions and reactions extend into each individual's next incarnation. Every action sends ripples echoing outward into the individual's future. Once an individual has created an energetic thought form, he or she will receive the "cause and effect" of that energetic action, even if it occurs many years later. These actions and reactions are the consequences of all of the relationships that we have created through all time.

PAST LIVES

The exploration into a person's past life can sometimes be fueled by curiosity, pride, vanity, or emotional escape. However, it can also be used for gathering deeper insights and transformational knowledge. For the purpose of maturing and evolving spiritually, one's past life is explored to uncover why the individual returned back to the physical realm in this life, as well as to remember

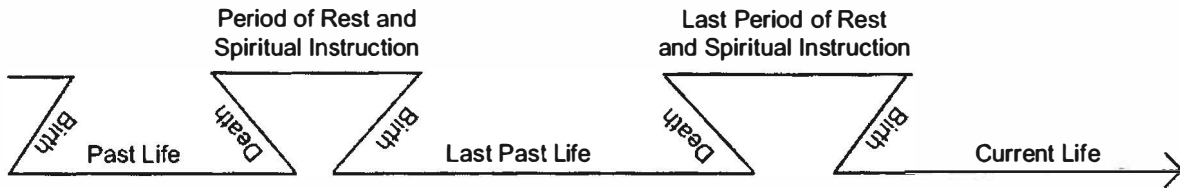


Figure 1.167. The recollection of one's true past life memories can further self-exploration and inner-knowledge, which can promote higher spiritual evolution.

the specific lessons that he or she agreed to experience and overcome this time around.

Understanding past life training periods and why the individual has reincarnated in this life allows him or her to focus on the specific lessons that he or she is to learn. This understanding allows an individual to face his or her karma and take into account all the specific traits he or she has developed (as well as the specific traits that he or she has not developed).

In this present life, we are a living summary of our past life experiences. Therefore, most masters of occult sciences agree that the most important thing for a disciple to remember in terms of past lives, is what actually happened in his or her previous life.

What is also believed to be important is to understand the information gathered during the last period of "rest and spiritual instruction," the state that always occurs in-between each individual's death and his or her rebirth (Figure 1.167). It has been noted that if the rebirth happens too quickly the reincarnated form will carry over the physical, emotional, and mental patterns of the last incarnation.

Sometimes (in rare conditions) people who are Soul Projecting can recall previous skills from their past lives and instantly and immediately bring them into current function during their current life. For example, one of my teachers has a colleague that, during one of his Soul Projections, remembered that in his previous life he was an accomplished guitarist. Upon returning into his physical body he picked up his roommate's guitar and immediately started playing flamenco like an accomplished master. This startled everyone, because up to that point, my teacher's colleague had never played guitar, nor was he musically talented.

PLANNING THE REINCARNATION PROGRAM

It is believed that we plan our reincarnation program with a group of other individuals and their "Guides/Helpers" who oversee us and give advice on our spiritual walk. The primary goal is focused on the development of our spiritual evolution. Each group of individuals and their Guides/Helpers is headed by an "Overseer" who customizes the individuals' personal programs in order to cause them to grow to the next desired level of spiritual maturity. Each growth cycle costs the reincarnating soul a level of sacrifice, and the whole program must neither be too easy nor too difficult. Each reincarnation is a huge investment of spiritual and life force energy.

During the individual's "Intermission Period" (the time duration existing between an individual's last death and their next birth), specific courses are given within the Celestial Schools in order to prepare the individual for accomplishing specific tasks during his or her next incarnation. One of the opportunities that occurs during Soul Projection is for the individual to consciously return back to some of these classes in order to help remember this form of training. It is believed that the individual helped plan these courses in order to aid in his or her own spiritual evolution. These courses are some of the best out of body experiences available. When attending these Celestial Schools, the individual can ask their Guides/Helpers for information concerning this present incarnation, and he or she can begin to "fill in the gaps" concerning the reasons why specific things have occurred in his or her life.

According to the theory of reincarnation, individuals choose their parents and their experiences as part of their own spiritual evolution. This specific type of training was planned before the

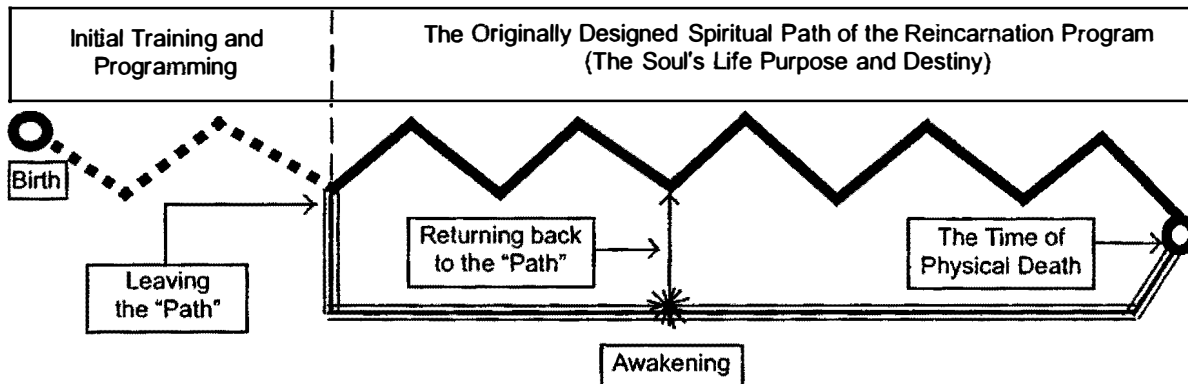


Figure 1.168. The sudden understanding and desire to return back to the original spiritual program is known as an "Awakening"

individuals were born, during the Intermission Period. The first formative years of childhood are considered to be the groundwork of every individual's initial training. As a child, individuals are at the dictates of their parents: they temporarily submit themselves to their parents' race, culture, social status, and local environment, as well as how the parents live their lives, who the parents interact with, and the parents' specific religious affiliations. All of this information is used to assist or challenge individuals in their quest for spiritual evolution.

It is important to understand how an individual is applying the lessons they learned when they were in this formative and influential stage. It is also important to remember that during this type of training, all experiences were an investment in the individual's personal growth and maturation. Certain questions that an individual should ask him or herself about this past training are:

- Which traumas was I allowed to experience and how did it help me evolve?
- How have I used these experiences for helping others to evolve?

Sometimes during a reincarnation, an individual can get caught up in the programmed patterns placed into his or her mind by society, culture, family, gangs, churches, etc. This programmed pattern, commonly known as the "cultural trance," can cause the individual to habitually act and react like a robot, based on the specific traumas and environments in which he or she was raised. When this toxic state of mind occurs, sometimes

gifts such as tragedy (i.e., accidents, disease, etc.) are given to the individual in order to shock him or her out of such stagnant energetic patterns. This energetic shock is used in order to help the individual "awaken," and return him or her back to the original program designed for this reincarnation.

REINCARNATION AND RECYCLING

During times of incarnation, it has been noted that sometimes starting and ending certain relationships with people, places, or things, acts as a distraction, that can be used in order to keep an individual from evolving spiritually. In this type of energetic pattern, the individual subconsciously focuses on trying to completely fix their unhealed wounds by energetically projecting them and attaching them onto a primary item (e.g., a mate, business, nation, country, etc.).

This energetic attachment can become so powerful that it will sometimes cause the individual to stray from his or her spiritual walk. These individuals generally live from distraction to distraction in order to hide from their spiritual "calling" and keep themselves from returning back to their "Reincarnation Program." Although trauma and disease are used to redirect the individual's misguided attention and energetic and spiritual focus, sometimes a mid-life crisis is used to assist in this endeavor. Once this has occurred, the sudden understanding and desire to return back to the original spiritual program is known as an "awakening" (Figure 1.168).

If an individual does not experience an awakening and return back to his or her Reincarnation Program, then at the time of his or her death, the individual will experience feelings of failure, dissatisfaction, and a sorrowful waste of life. However, if the individual does accomplish his or her specific goal of spiritual growth, maturation, and evolution, then at the time of their physical death, he or she will experience feelings of euphoria, accomplishment, joy, and victory.

CRITICAL FACTORS

Most spiritual traditions agree that we are not here on our own, but are here for spiritual growth and maturation, as well as to assist and significantly influence others. However, sometimes certain critical factors can occur that can affect an individual's Reincarnation Program. For example, if a future teacher or mentor who is supposed to participate in an important transformational experience in an individual's Reincarnation Program suddenly or abruptly dies (i.e., due to a suicide, accidental death, etc.), certain life lessons will be altered, and important opportunities will be lost. During such critical times, special allowances or supernatural interventions will occur in order to assist the individual in passing through these times of transition.

IDENTIFYING AN INDIVIDUAL'S REINCARNATION PROGRAM

If an individual does not understand his or her Reincarnation Program, or even know that he or she has one, then it is difficult to evolve spiritually. The following techniques can be used to help a priest identify his or her Reincarnation Program.

PERSONAL INVENTORY TECHNIQUE

1. The priest begins by writing a list of his or her strong and weak personal traits on a piece of paper. It is important to avoid making a list based on self-corruption (a state of mind based on false and unrealistic beliefs). An example of a list based on self-corruption would be a page full of positive strengths along with a list of only two negative traits, or vice versa.

- First, the priest makes a list of all his or her positive and strong traits on a piece of paper.
 - Next, on a second piece of paper, the priest makes a list of all his or her negative and weak traits.
2. After a week, the priest sits down and again writes a list of both positive and negative personal traits (label this Revised List #2)
 3. Each week, the priest takes out two pieces of paper and revises the list of positive and negative personal traits. After the fifth week, the priest compares the final list with that of the original list.
 4. Next, the priest makes a master list containing the strong and weak personal traits from all previous lists. The Reincarnation Program is always designed so that an individual is forced to rely on the strong personal traits in order to assist him or her in overcoming the weak personal traits.

LAST YEAR OF LIFE TECHNIQUE

In this technique used to identify the Reincarnation Program, the individual imagines that he or she only has one year left of his or her life. When focusing on this question, it is important for the individual to realize what are the most important things for him or her to do in this last year. In order to assist in this practice, the individual is instructed to ask him or herself the following questions about the life he or she has lived so far:

- What would I change?
- What relationships would I keep?
- What relationships would I let go of?
- Who would I ask for forgiveness?
- Who would I have to forgive?

THE THREE DEATHS

Because the Eternal Soul is enveloped in three bodies, every individual will eventually experience three deaths, the death of the physical body, the death of the energetic body, and the death of the spirit body.

The term death usually refers to the separation of the spirit body from the physical body (known as the "first death"). After the spirit body

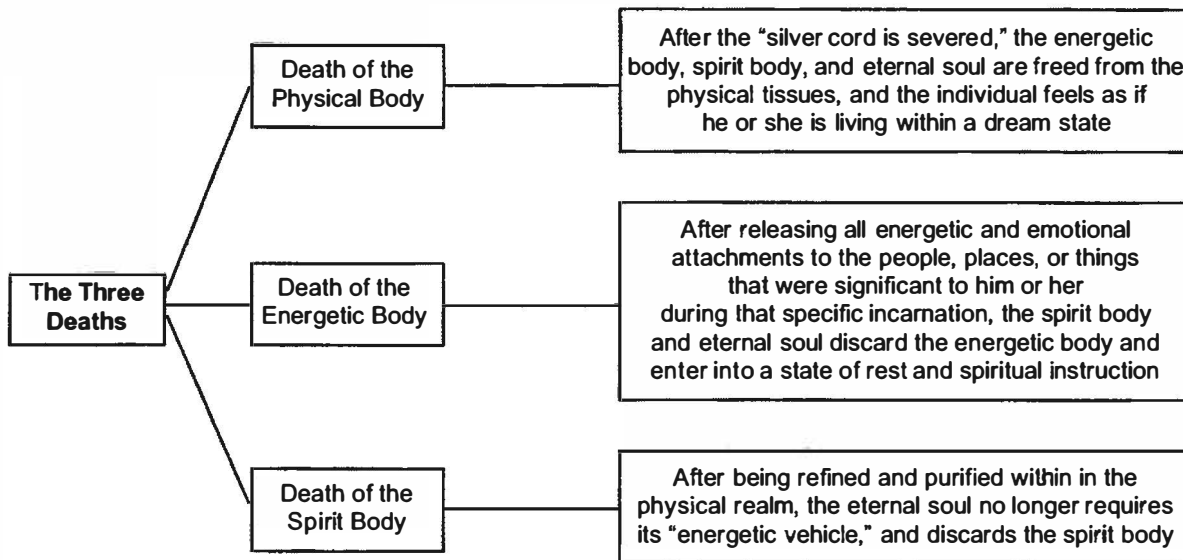


Figure 1.169. The Three Deaths

separates from the physical body, the energy body is also discarded, freeing the spirit body from the lower material realm; this is known as the "second death." After a certain time of spiritual evolution, the individual experiences what is known as the "third death," and their Eternal Soul finally sheds the vessel of the spirit body (sometimes known as the astral body). These Three Deaths are described as follows (Figure 1.169):

- **Death of the Physical Body:** The "first death" refers to the death of the physical body. In this stage, the silver cord (which energetically connects the soul to the physical body) is severed, and the energetic body, spirit body, and eternal soul are freed from the physical tissues. After separating from the physical body, an individual feels as if he or she is living within a dream state.

One magical theory used to describe life experience states that this current existence is a 60 to 80 year projection of the spirit body into the physical realm. Then, the individual discards the physical tissues and its energetic frame.

- **Death of the Energetic Body:** It is during this death that the deceased individual must release all energetic and emotional attachments to the people, places, or things that were significant to him or her during that specific incarnation. Otherwise they will exist as a ghost trapped within the lower energetic and material realms.

During the "second death," the spirit body and eternal soul discard the energetic body. This energetic shell eventually dissolves within the lower realms and energetic fields of matter. At this point, the individual will enter into a state of rest and spiritual instruction.

- **Death of the Spirit Body:** During the "third and final death," the eternal soul discards the spirit body. This is considered by many masters to be the last death. It is believed that this transformation only happens after the many incarnations necessary for the eternal soul to refine and purify itself within the physical realm. This enlightened state of awareness no longer requires the vehicle of the spirit body.

THE PROCESS OF DYING

During the process of dying, an individual will progress through several unique stages (Figure 1.170). According to ancient texts, what an individual will actually experience as they die is described as follows:

- **Separation and Sinking:** During the first stage of dying, an individual will feel weakness, followed by a sinking sensation. Next, as both the Energy Body and Spirit Body begin to shrink and internally draw together, the individual will feel as if he is starting to melt.

During this initial stage, all external shapes and forms will suddenly become indistinguishable. As the energy of the individual's Hun (Ethereal Soul) withdraws from the eyes, his vision begins to blur, and everything suddenly becomes unclear, as if he was looking at the world from under water.

- **Loss of External Sensory Perceptions:** During the second stage of dying, the individual will begin to experience physical numbness, a general loss of external sensory sensation, and the withdrawing and drying up of all emotional and intellectual vitality.

All external sight and sound fade from the individual's senses, and he will experience himself being surrounded and enveloped by a whirling vaporous mist. This dense, white fog, envelops the individual like a soft flowing cloud.

- **Coldness:** Soon after the whirling vapor sensation, the individual will experience cold, as his three Wei Qi fields progressively draw inward, towards the core of the body. At this stage in dying, the individual's thoughts are becoming dim. They are no longer directed or even aware of what is happening to the physical body. The breathing weakens, the sense of smell fades away, and the whirling vaporous

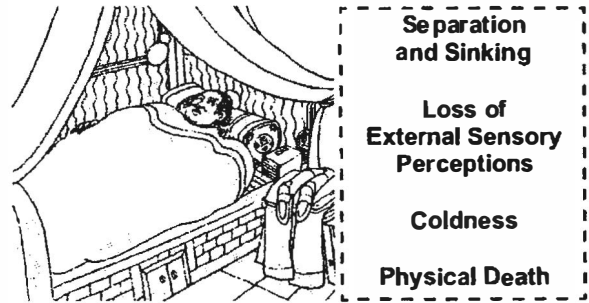


Figure 1.170. The Process of Dying

sensation is replaced with the sensation of being surrounded by bright, radiant, sparks of light.

- **Physical Death:** Next, the individual stops breathing altogether. His tongue seems to be thickening, and he can no longer sense taste. All skin sensations and sense of touch have now gone. His heartbeat has stopped, blood circulation ceased, and his brain has flat-lined.

At this stage, the individual is clinically dead, but will still retain a form of spiritual consciousness. Although the chatter of thoughts have dimmed and there is a loss of sensory perception of the physical world, the individual retains an awareness of a vast sky illuminated first by moonlight, then by bright-orange sunlight. Both of these visual perceptions are illusions. They are the individuals respective interpretations of the Yang Qi descending from the Upper Dantian, and the Yin Qi ascending from the Lower Dantian. Both energies fuse with the Eternal Soul within the heart and Middle Dantian area. As the energies merge, they envelop the individual's Eternal Soul, and create the "Great Luminous Pearl." At this point in the death process, the individual will finally lose consciousness altogether, and their Eternal Soul will enter into and return to "Clear Light."

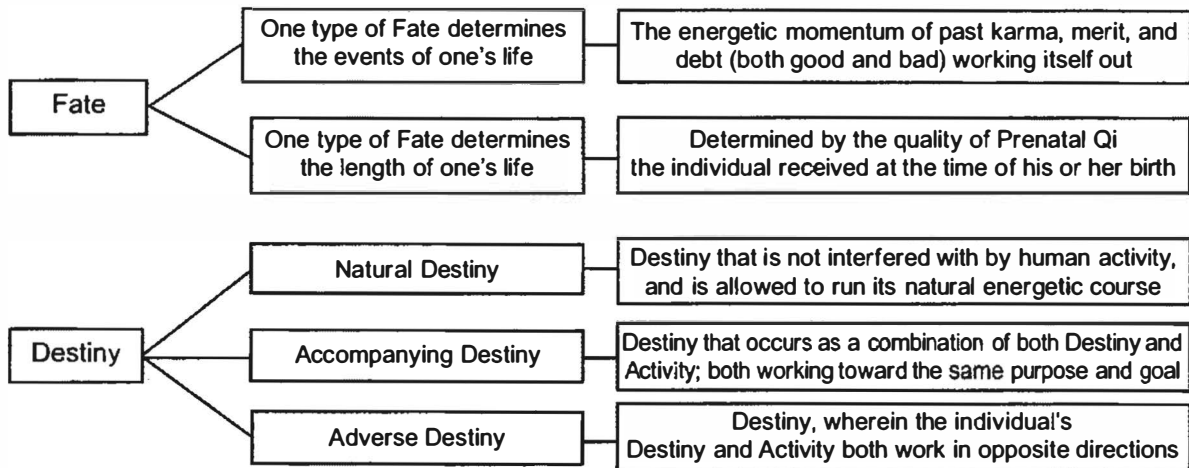


Figure 1.171. Fate and Destiny

LIFE, FATE, AND DESTINY

An individual's "Fate" is different from their "Destiny." Both Fate and Destiny are defined as follows (Figure 1.171):

AN INDIVIDUAL'S FATE

An individual's Fate is defined as the energetic forces that were set in motion "playing out" according to their past actions. It is the energetic momentum of past karma, merit, and debt (both good and bad) working itself out. In Daoist Magic, these energetic forces are clearly shown in a person's horoscope (through Astrological patterns), and they manifest on the psychological (through Omens, Inspirations, and Dreams) and physical levels (through Physiognomy and Anthroposcopy). According to ancient Daoist teachings, a priest learns to identify these energetic forces so that he can balance and control them, this is sometimes known as "Mastering One's Stars."

According to ancient Daoist teachings, there are two kinds of Fate: One type of Fate determines the events of one's life, the other type of Fate determines its length. The length of one's life depends on the quality of Prenatal Qi that the individual received at the time of his birth.

It is important to note, that an individual's Fate is not always definitive. It can be altered or modified by various circumstances. According to ancient Daoist teaching, an individual's Fate will only remain unchanged if its energetic condition

is stronger than all antagonistic forces. Traditionally, the circumstances modifying an individual's Original Fate are often denoted as Time.

AN INDIVIDUAL'S DESTINY

An individual's "Destiny," is defined as the original reason why he or she incarnated into the physical body. Daoist believe and teach that Destiny comes down upon an individual while in his embryonic state (i.e., in utero), and not later on during his life. This special type of predestined energy, inevitably forms the individual's Mind (internally) and Body (externally).

According to ancient Daoist teachings, there are three kinds of Destiny: The Natural, the Accompanying, and the Adverse.

- **The Natural Destiny:** This is a type of Destiny that is not interfered with by human activity, and is allowed to run its natural energetic course.
- **The Accompanying Destiny:** This is a type of Destiny that occurs as a combination of both Destiny and Activity; with the energy of both working together toward the same purpose and goal (i.e., either for the good or the bad of the individual).
- **The Adverse Destiny:** This is a type of Destiny, wherein the individual's Destiny and Activity both work in opposite directions. In this type of Destiny however, the individual's Original Destiny still manages to get the upper hand.

The ancient Daoist taught that the length of an individual's life was regulated by the Qi of Heaven; while the wealth and honor given to an individual was regulated by the influences of the Stars. As a rule, the energy regulating an individual's life-time was more powerful than the energy that presided over his prosperity.

Additionally, there were also Contingencies, Chances, and Incidents which could inevitably align or work against the individual's Original Destiny.

ALTERING LIFE, FATE, AND DESTINY

Many spiritual teachers believe that each person is destined to do something for the sake of Mankind. Therefore, to undertake one's own Destiny is to cooperate with one's personal Higher Self. As the ancient Chinese saying states, "Life and death are predestined; wealth and social status hinge on Heaven's Will." According to ancient Daoist teachings, there are quite a number of ways for someone who is living a life that is energetically "low on Fate, Destiny, or luck," to borrow the Qi from somewhere else, and change their life, Fate, and Destiny. The following is a true story describing how the energy of an individual's "Life," "Fate," and "Destiny" can be altered and borrowed from their future.

I have a friend, who had a grandmother who passed away at the age of 80+, a few years ago. Almost 20 years prior to her passing, in her early 60's, her health was extremely poor. My friend's grandmother was always becoming sick, and she experienced all sorts of illnesses.

The Western doctors told her that 90% of her heart was not functioning, and that she was only living on the 10% of her heart that worked. She also had high blood pressure, diabetes, and could not see very well. One day, she had a stroke, and the left side of her face was paralyzed.

At that time in her life, the grandmother (who had given birth to 10 children) was living with one of her daughters in Singapore. This particular daughter would always visit a Daoist priest whenever she had any problems in life. So the daughter brought the grandmother to see the Daoist priest.

The Daoist priest performed a special magical ritual in order to borrow fate and destiny from

the grandmother's future, in order to assist her in her current life. At the end of the magic ritual, the priest placed a magic talisman on the table. Then, with his left hand, grasped the grandmother's hand and immediately wrote a magical incantation onto the talisman. After magically activating the talisman, he then burned it.

Next, he said a few magical prayers and then rubbed the left side of the grandmother's face with the fresh ash. He then made another magic talisman out of a red piece of cloth, which was then given to the grandmother. She was told to keep this special talisman, as it magically symbolized her life. Then she was told, that if one day she felt tired of her life, she should pass the red cloth talisman on to a Daoist temple, for the priests to dispose of.

Immediately the next day, the paralysis went away, and the grandmother miraculously recovered. After that, she had no more complaints about her health. She then travelled extensively, all over the world. By the time she reached the age of 80, she lived alone, and was still very independent.

One day, after being overwhelmed by all of the family bickering and strife, she decided to give the red cloth talisman over to the temple priests. Soon after the red cloth was given to the temple priests, my friend's grandmother passed away.

Because the Daoist priest borrowed the life, fate, and destiny of the grandmother next life in order for her to enjoy the remainder of this life, she will have to pay for it during her next incarnation, and may most likely live a shorter life when she reincarnates.

FORESTALLING DEATH RITUAL

According to ancient Daoist teaching, each person is Fated to die at a certain place and time, regardless of their religion, status, or nationality.

Although a Daoist priest cannot avoid death, it is taught that he can forestall it for as long as 12 years through magic ritual. If the priest can determine the specific date on which he is destined to die, he can perform a magic ritual to request an extension, and postpone the arrival of the messenger of death. This arrival could be postponed for 1 to 12 years, depending on the priest's magical skills and the generosity of the celestial gods.

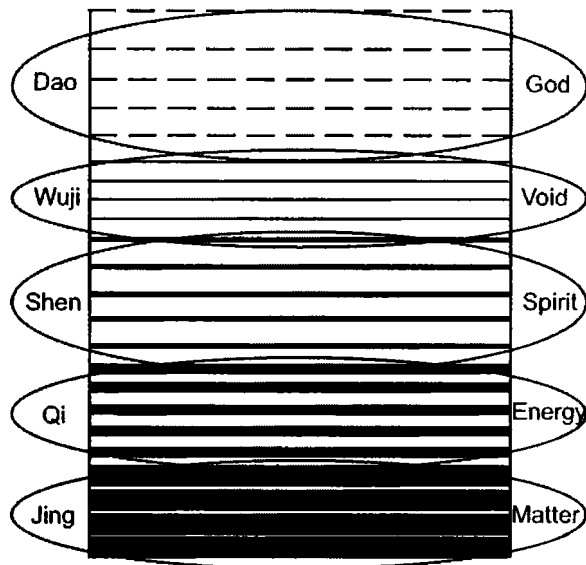
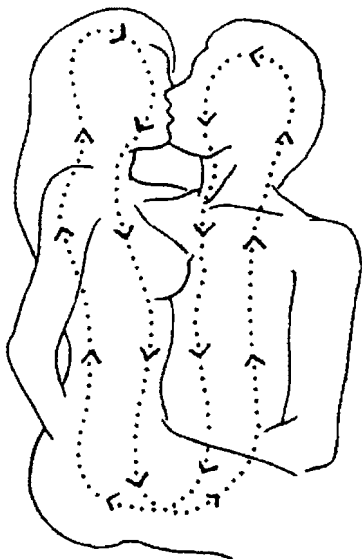


Figure 1.172. Daoist Sex Magic

INTRODUCTION TO DAOIST SEX MAGIC

INTRODUCTION

Sexual energy is the most basic form of creative energy available to human beings. Normally, sexual energy is released downward and outward from the body through the act of sex. When the sexual urge is suppressed, its energy is forced to rise upwards, mixing with and enhancing the acquired emotions contained within the five Yin organs before being released out through the mouth through the act of speech. The saying, "when the pelvis stops moving - the jaw starts moving," refers to this energetic pattern.

When both the sexual urge and the voice are suppressed (such as in certain celibate monastic traditions), the pent up sexual energy has no outlet, and the resulting internal pressure often creates Shen Disturbances such as hallucinations, obsessions, depression, and psychosis. It is for this reason the ancient Daoists developed the various Nei Dan training methods used in ancient internal alchemy. Because the sexual energy can be overwhelmingly intense and volatile, only the most advanced students were allowed to practice the secret teachings of Daoist Sex Magic.

The act of sex is a Microcosm of the process of creation emerging from the infinite Dao. Sexual intercourse gives the Daoist priest access to the true mystery of life, harnessed within the tissues of matter. It is this potentiated sexual energy that fuels the transformation of Jing into Qi, Qi into Shen, Shen into Wuji, ultimately returning the priest into a state of magical union with the Dao (Figure 1.172). This energetic transformation is the essence of Daoist internal alchemy.

According to ancient Daoist teachings, the act of having sexual intercourse affects the body's Jing (Essence), and causes large amounts of Qi (Energy), and Shen (Spirit) to be released. Sexual energy itself is like an unbleached cotton cloth. The intention and context for the act of sex has the ability to paint or dye the cotton cloth any color or pattern. Therefore, the Jing, Qi, and Shen of each partner dyes the colorless sexual energy according to the types of colors each "artist" involved brings into the creative act. With each sexual act, the individuals involved can either transfer, awaken, or create new life. This powerfully charged sexual energy can also be used to escalate an individual's magical training.

The exchange of sexual energy between an individual and his or her partner also releases

“core karma.” All core karma relates to sex, birth, and death, and is released through shaking (Figure 1.173). As the cores of both energy bodies shake during orgasm, karma is exchanged between the lovers. As this karmic energy is transferred, the lovers become imprinted with each other’s karmic patterning. This is one reason why casual sex is considered to be energetically and spiritually dangerous.

The natural energy created from sexual intercourse also contains what is known as a “colorless karma.” In other words, the magical energy generated through sex is powerful, but the core karma that is attached to it is created and exchanged according to the energetic and spiritual nature of the individuals involved. As this powerful magical energy is gradually awakened during the act of sex, it is repeatedly released through energetic vibration and finally discharged through orgasm.

In Daoist Magic, “orgasm” is understood to be an energetic expression of complete spiritual surrender, and is therefore used in High Magic to commune with the Dao. Without honoring and loving one’s mate (one’s other half), it is impossible for a priest to effectively train in the magical practice of Dual-Cultivation. It is for this reason that priests who wish to practice Sex Magic must first study the emotional alchemy of relationship.

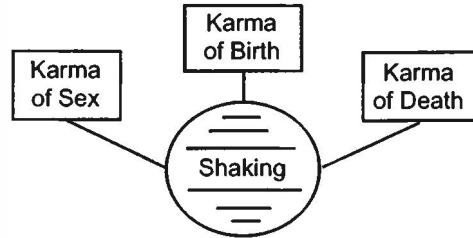


Figure 1.173. Shaking Releases Karma

THREE STAGES OF RELATIONSHIP

In my life I have had the great fortune of meeting and training with many mystics, priests, and healers from many different cultures and traditions. One of my favorite teachers, Lama Lar once explained in great detail about the different stages of relationship that affect a priest’s ability to utilize the emotional alchemy of Sex Magic to train the body’s Ling Shen (magical spirit). This secret training was generally kept hidden from the public and only taught to select disciples.

The premise of this teaching is that all relationships progress through 3 stages, and that usually most individuals never make it past the second stage. When training Dual-Cultivation Sex Magic, the strongest magical power can only be achieved at the higher stages of intimate relationship. The three stages of relationship are described as follows (Figure 1.174):

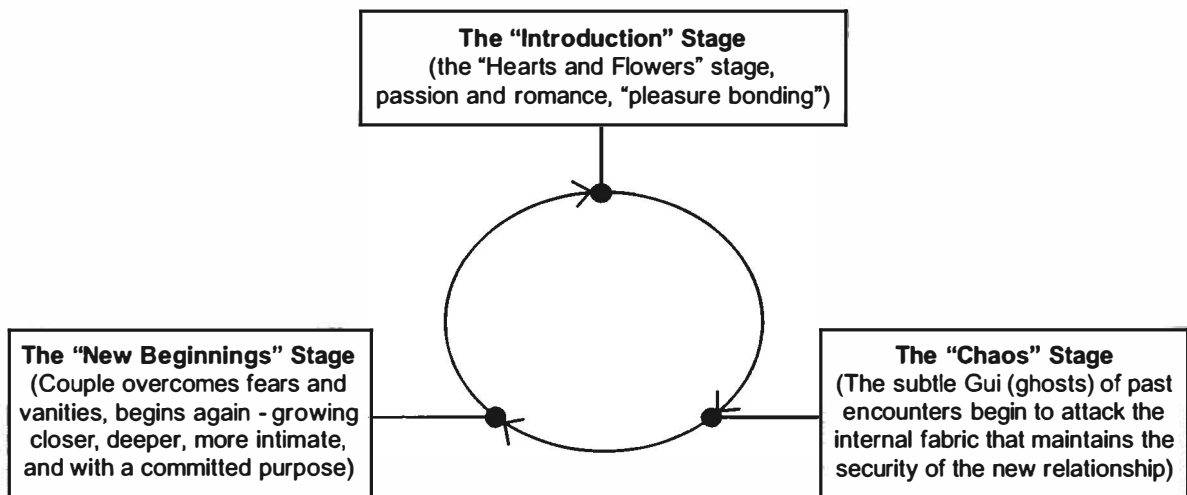


Figure 1.174. The Three Stages of Relationships

THE INTRODUCTION STAGE

The first stage of a relationship is known as the "introduction" or "hearts and flowers" stage. In this beginning stage, the couple is starting to "fall in love." In this mystical moment to moment stage, there is the potential for true open-hearted intimacy. As the energetic connections and memories attached to past relationships begin to weaken and die, the couple begins to grow as a unit, inevitably falling deeper into the intimate realms of passion and romance. It is important to note that the couple will continue to exist in this loving state only as long as their hearts continue to stay open towards each other and remain unguarded.

In the "introduction" stage, "pleasure bonding" is created, and the couple continues to explore the various possibilities and potentials of finally having their own needs fulfilled. As the magical power of the pleasure bonding continues to energetically grow, the romantic attraction and infatuation of falling in love gives birth to a state of deep energetic and spiritual oneness. The communication between the couple now seems effortless, and they both begin to note some of the following experiences:

- The feeling of having always known each other
- The feeling of having finally met "the one"
- The feeling of a sense of destiny

This type of romantic infatuation is described as the exclusive feelings that are directed towards a special individual with whom the lover feels a deep sense of familiarity. In all truth, this type of romantic attraction is based on an energetic imprint that formed within the individual's psychic during his and her childhood. According to relationship experts, the individuals to whom we are romantically attracted are the people who embody the unique energetic qualities (good and bad) of our parents. In David Deida's excellent book *Intimate Communion*, he writes, "It seems like we 'always knew' our romantic partner because we did know him or her: in the familiar texture of our parents, imprinted in our childhood psyche." The important concern about this observation is that, even if our romantic partner does provide us with what we want and feel we need, we sometimes



Figure 1.175. According to Daoist teachings, every man (Yang) and woman (Yin) have additional Yang and Yin energetic aspects to their nature.

will not receive it if our childhood imprint does not believe that it is real.

Therefore, in order for the new relationship to continue to grow in a healthy direction, both individuals need to be at a similar stage of personal spiritual development. This personal stage of spiritual development also allows both partners to understand and adequately regulate their masculine (Yang) and feminine (Yin) natures (Figure 1.175).

According to ancient Daoist teachings, every man and woman has both Yang (masculine) and Yin (feminine) energetic aspects to their nature. The combination of these two energetic polarities creates and defines the individual's Sexual Polarity. For example, the more aggressive an individual is, the more Yang (masculine) traits he or she portrays; the more passive an individual is, the more Yin (feminine) traits he or she portrays.

Certain aspects of these universal masculine and feminine forces are contained with each individual, and contribute to the energetic attraction or repulsion of the relationship (i.e., the magnetic pull or repulsion that exists between the sexes). The Yang and Yin energetic aspects of sexual polarities are described as follows:

- **Yang (Masculine):** This type of energy is aggressive, confident, direct, focused, goal oriented, self-disciplined, and penetrating. The Yang (masculine) energetic influence in each of us draws the energy upward, away from the body and away from life. It is a force of conscious directionality and intent.
- **Yin (Feminine):** This type of energy is passive, open, wild, free-flowing, trusting, and receptive. The Yin (feminine) energetic influence in each of us draws the energy inward, into the body and down towards life. It is a force of radiance and opening.

The core desires of our animal attraction in sexual passion is rooted in Sexual Polarity. In modern times, the Sexual Polarity is commonly defined as the sexual "chemistry" that exists between two individuals. It is the energetic effect of Sexual Polarity that is responsible for raising the individual's body's temperature, increasing the pulse rate and respiration, as well as releasing pheromones.

The magnetic current created from Sexual Polarity can either energetically attract or repel your mate, depending on which poles are brought together (i.e., Yang repels Yang, Yang attracts Yin, Yin repels Yin, Yin attracts Yang). In intimacy, when one partner's Yang (masculine) energy is brought near his partner's Yin (feminine) energy, an attractive force of sexual polarity is created and draws them together. However, when both Yang (or Yin) energies are brought together, the energetic attraction is either neutralized or naturally repelled.

Unless the priest understands and consciously practices the art of cultivating Sexual Polarity, the passion in his or her intimacy will eventually decrease. This is because the priest will inadvertently neutralize the relationship's energetic polarity through his or her actions, behaviors, and misunderstandings.

When two individuals are attracted to each other, besides the natural conscious Yin and Yang sexual attraction, there is also an unconscious energetic attraction. The Yang (masculine) aspect of the male is naturally attracted to the Yin female, but he also unconsciously resonates with her in-

ternal Yang (masculine) aspect and therefore can sometimes reduce her role in the relationship to that of a "buddy."

The Yin aspect of the female is naturally attracted to the Yang male, but she also unconsciously resonates with his internal Yin (feminine) aspect and therefore can sometimes reduce his role in the relationship to that of a "nurturer."

If these two energetic dynamics are allowed to continue in this manner for long periods of time (i.e., reducing the mate into a "buddy"), the sexual passion in the relationship will begin to be neutralized. In such cases, the Sexual Polarity can even become so reversed that a dysfunctional competition is developed by one or both partners (i.e., Yang verses Yang). This toxic energetic state will unavoidably lead to the development of the next stage of relationship known as the Chaos Stage (described next).

Each relationship has four interpersonal dynamics. Each male is considered to be Yang (masculine) on the outside (Tai Yang - Greater Yang), with a small feminine aspect (Shao Yang - Lesser Yang) on the inside. Ancient Daoist traditions point to the Yin and Yang symbol and explain that this energetic dynamic is expressed as the small black feminine Yin circle that exists within, influences, and harmonizes the Great White masculine Yang (Figure 1.176).

Each female is considered to be Yin (feminine) of the outside (Tai Yin - Greater Yin), with a small masculine aspect (Shao Yin - Lesser Yin) on the inside. Ancient Daoist traditions point to the Yin and Yang symbol and explain that this energetic dynamic is expressed as the small white masculine Yang circle that exists within, influences, and harmonizes the Great Black feminine Yin.

Some basic Yin and Yang energetic characteristics taught in ancient Daoist Sex Magic are described as follows:

- For a man, the sexual union occurs outside his body (Yang); whereas for a woman, the sexual union occurs inside her body (Yin).
- For a man, during sex, his flesh become rigid, directed, and seeks release (Yang); whereas for a woman, during sex, her flesh opens, becoming more and more receptive (Yin), and vulnerable to penetration.

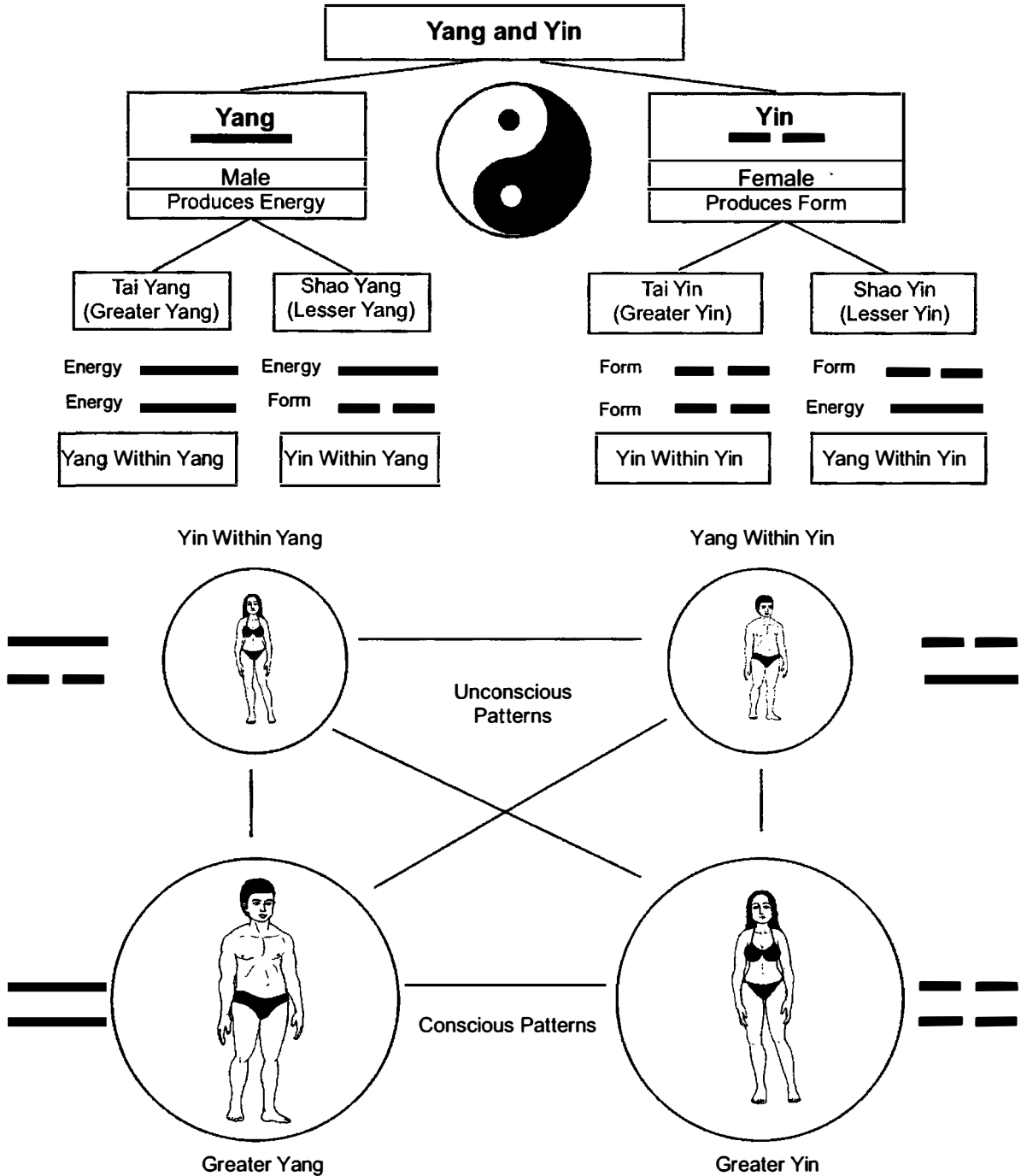


Figure 1.176. The ancient Daoist concept of Yin and Yang expresses itself through the Four Phases of universal energy, which also manifests itself through the interpersonal relationship of men and women.

It is important to note that the energetic attraction created from Sexual Polarity is not gender-specific. Although both masculine and feminine forces exist in every man and woman, certain individuals animate more of one type of polarity than another. Understanding each individual's dominant Yin and Yang characteristics helps the couple to regulate the relationship, and allows for individual respect.

THE CHAOS STAGE

The next stage is known as the "chaos" stage. It is the stage that occurs when the endorphins finally settle down and the real relationship begins. In this second stage, confusion begins to arise, as certain unresolved hurts come to the surface and must be confronted and processed. In this stage, each individual's personal history comes up and activates his or her repressed inner voices. These inner voices begin to echo the unresolved experiences of previous relationships. The mother-father archetypes are worked through first, freeing up the individual's postnatal karma; only then can the individual work through his or her soul karma. During this process, the subtle Gui (ghosts) of past encounters begin to attack the internal energetic fabric that maintains the security of the new relationship.

In this second stage, in order to stop the heart from closing down, both individuals must "die" to their attachments to their vanity (i.e., self centered actions). In order for the relationship to continue to grow, both individuals must learn how to change their level of relating, especially when the memories of past hurts start to resurface.

It is usually at this second stage that most relationships dissolve (if not externally - then internally). Generally, what occurs at the end of this second stage is that most individuals begin to hide their true feelings from each other. They also start to look elsewhere in order to satisfy unfulfilled needs and wants.

In Daoist Magic, magical spells and incantations are used in order to influence events, objects, people, and physical phenomena. The Words of Power that a Daoist priest utters to accomplish such magical spells and incantations are not only

rooted in ancient sounds and syllables, but are also empowered through the will and intention of the priest's heart. These magical sounds and syllables are used in order to create, bind, transform, organize, or release energy.

When a spell is spoken to create a positive influence over a person, place or thing (i.e., to 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 influence over a person, place or thing (i.e., to complain, criticize, or condemn) it is known as a "curse."

In Sex Magic, it is noted that spells are constantly being spoken, written, or physically constructed in all relationships. One common reason why most couples never make it past the second level of relationship is the way in which each individual may unknowingly curse his or her mate and doom the relationship to fail. These curses can manifest through recurring detrimental conversations occurring either internally (i.e., thoughts and feelings spoken to oneself), or externally (i.e., thoughts and feelings spoken verbally to the mate or to others about the mate). When one partner is criticizing his or her friend, lover, or mate, it occurs in one of three ways (Figure 1.177):

- **Criticizing the Behavior:** At this level of criticism, the individual attacks his or her mate's actions through phrases such as, "you left your clothes in the middle of the room." At this level, normally the relationship has a chance to be easily resolved, since what is being critiqued is the action and not the individual.
- **Criticizing the Character and Nature:** At this level of criticism, the individual attacks his or her mate's dreams and fantasies through phrases such as, "You idiot, you did it again. Can't you do anything right. You're worthless." At this level of criticism, the relationship has come under serious assault, since the individual is now attacking the mate's personality, self-esteem, and self-image.
- **Criticizing the Relationship:** At this level of criticism, the individual attacks the illusion of the relationship through phrases such as, "This

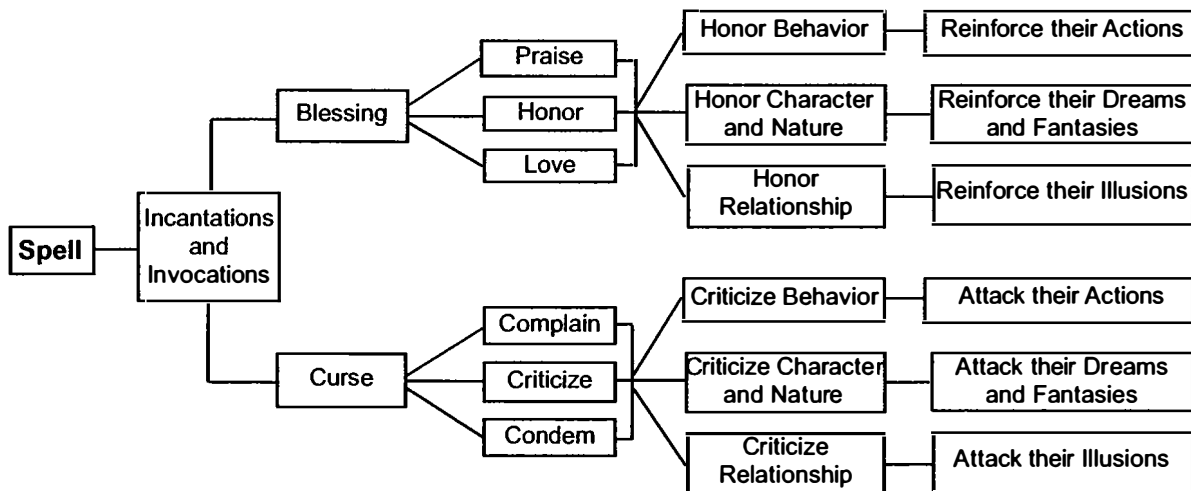


Figure 1.177. The best-known type of magical practice is the “spell,” defined as a ritualistic formula intended to bring about a specific effect.

is not what I wanted. We’re too different, it won’t work.” At this level of criticism, the individual attacks the hopes, dreams, created images, and energetic securities that both individuals invested in while forming the relationship.

As the critical words of the “curse” begin to sink into the subconscious minds of the individuals, different aspects of their energetic and spiritual selves close down. One of the first areas affected is the individuals’ expression of passion and romance - their sex life.

This interaction of extending “blessings” or “curses” can be done consciously (intentionally directed by a skilled and competent priest) or unconsciously (unintentionally created through an individual’s past habits and patterns). However, if both individuals are mature enough to express their core needs and support each other to spiritually grow, they will then progress on to the third stage of relationship.

THE NEW BEGINNINGS STAGE

The third stage is known as the “new beginnings” stage. It is the stage that occurs after the two individuals have learned how to surrender their attachment to the false empowerment of their vanities; this is when the couple begins to live a life focused on the shared vision of creating

a future together. At this stage, a new relationship is formed, and the couple begins again at the “Introduction” stage. This continual spiritual death and rebirth allows the couple to grow closer, deeper, and more intimate, through the sharing of a committed purpose.

At this stage of “new beginnings,” a conscious couple will always rededicate themselves as friends, lovers, and mates. This reintroduces the “hearts and flowers” stage at a higher and more conscious level, and it allows the lovers to look at each other with a new freshness and not as a memorized book on a shelf.

It is at this stage that the couple is able to truly forgive, heal, and to consciously choose to continue the relationship.

FRIENDS, LOVERS, AND MATES

The way any relationship begins generally determines the way and manner in which it will continue, since the matrix that supports and maintains the relationship’s energetic context has already been set. It is therefore important to note that in order for any healthy relationship to survive, it must contain three main components. The couple must simultaneously be friends, lovers, and mates. This multidimensional interaction establishes a solid base from which the relationship can grow

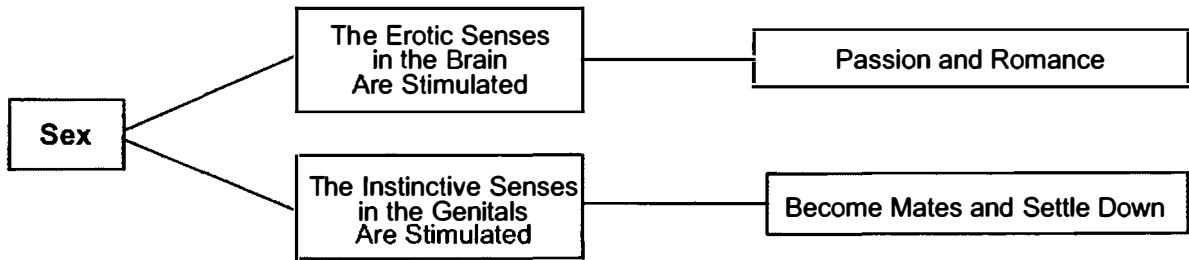


Figure 1.178. Sex Stimulates both the body's Erotic Senses and Instinctive Senses

to true maturity. This in turn provides the couple with access to the magical energy that feeds the relationship process. The three main components of interaction are described as follows:

- **Friends:** This type of relationship can be defined as "being nourished by an individual's presence." It manifests as the energetic feelings of joy, comfort, and relaxation that come over individuals when they see or think about someone whom they cherish.
- **Lovers:** This type of relationship can be defined as "being nourished by an individual's happiness and delight." In this level of intimacy, the individual rejoices in the happiness of his or her lover. No matter what the circumstances, a lover is committed to having the other person thrive. Each lover does not see the other as being separate from themselves. This type of relationship is simultaneously a conscious choice and a natural way of being. In this level of intimacy, an individual's lover appears to be beautiful because he or she is a part of the other's soul, and feels like "home." In ancient times, this spiritual type of "beauty" was defined as the "perception that melts your heart."
- **Mates:** This type of relationship can be defined as "being nourished by the desire to build a future together with another." It manifests as the energetic feelings of peace

and security that arise from knowing that the relationship is progressing towards both individuals' specific goals and visions. When two people relate to each other as friends, lovers, and mates, they are able to experience an energized, inspired, and liberating relationship.

TRUST AND RESPECT

When two people meet and begin to engage in sexual relations, chemicals in the brain are released that cause the erotic centers (connected to the brain) and instinctive senses (connected to the genitals and ruled by the moon and other things in nature) to become stimulated. As the erotic centers become stimulated, the individual focuses his or her attention on feelings of passion and romance; as the instinctive senses become stimulated, the individual focuses his or her attention on procreating, becoming mates and settling down (Figure 1.178).

All sex gives birth to magical power. Yang (Positive) Magical Power is created from sexual relationships built on nurturing, friendship, and love. Yin (Negative) Magical Power is created from sexual relationships built on fear, possession, and control (Figure 1.179). The magical power created from sexual union can be used to either heal or destroy the couple's bodies, minds, emotions and spiritual states.

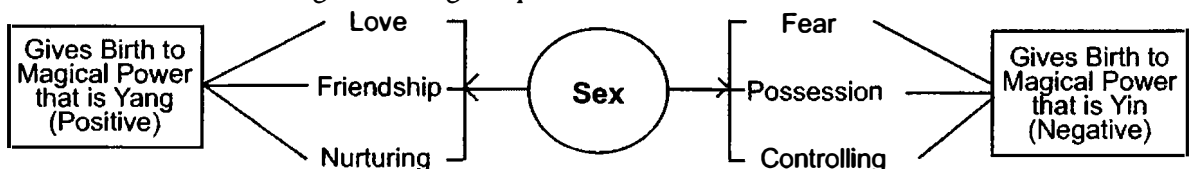


Figure 1.179. Sex Can Be Used In Order To Give Birth to Powerful Magic

Each individual has his or her own personal understanding of his or her core needs and wants. These core ideas and internal codes of conduct define how a person sees or imagines their mate to be. This internal definition is usually colored by the individual's "cultural trance." A cultural trance defines the specific roles that each individual must play in order to satisfy the standards of being accepted as a true "man" or "woman."

When defining his or her needs, each individual will have to come to terms with four different aspects of relationship (Figure 1.180):

- The type of relationship that they want to have
- The type of relationship that they expected to have
- The type of relationship that they actually do have
- The type of relationship that they are committed to having

Through this type of recognition and acknowledgment, the individuals are freed from energetic distractions that may constantly arise through trying to "make" the mate into something that he or she is not accustomed to being. Without this depth of understanding, it is impossible to have the level of conscious relationship that is required for the successful practice of Sex Magic.

LEVELS OF INTIMACY

In order to effectively practice Sex Magic, it is important to understand that there are numerous levels of intimacy and energetic involvement that influence the exchange of sexual power. If a priest is attracted to and chooses a sexual partner that is energetically and spiritually lower and "less evolved" than he or she is, then the power generated from their Sex Magic (and their relationship) will not adequately engage the priest's true potential. For example, imagine that an individual has matured to the Fifth Level of relationship, and is considered to be a "5.3" in his or her spiritual evolution. Now imagine that the individual chooses a partner who is at the Third Level of spiritual evolution. The combined energetic and spiritual fusion of their relationship will generally cause the higher evolved individual to drop down to a lower level (e.g., "3.5") in his or her spiritual evolution in order to maintain

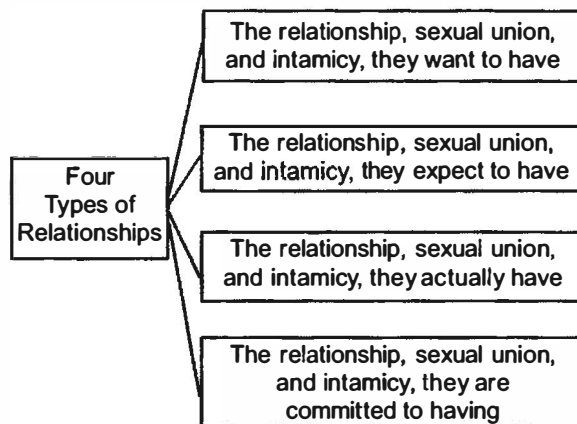


Figure 1.180. The four types of relationships

the relationship. Because the couple is constantly exchanging karmas through sex, the partner existing at the lower spiritual level is actually bleeding Qi away from the priest, who could be using this energy to take him or herself to the next spiritual level.

A decrease in the level of magical potential was always considered to be dangerous to any individual training on a spiritual path. Therefore in ancient times, mystics were always encouraged to find a partner of an equal level of magical ability when performing the Dual-Cultivation techniques used in Sex Magic. However, if the individual was instead performing the vampiring techniques used in Single Cultivation Sex Magic, he or she was welcome to "use" anyone that contained high energetic potential.

The following levels are used in order to help the priest further his or her own spiritual evolution through understanding the realm of relationships. These categories help the priest in choosing "candidates" and "potentials" for Sex Magic. I will begin at the lowest levels of relationship (Levels 1-4) and proceed to the upper, more highly evolved levels of intimacy and energetic involvement (Levels 5-8).

In ancient times, the true Dual-Cultivation practice used in Sex Magic was reserved for individuals who had spiritually arrived at the Fifth Level of conscious relationship. This is because it was believed that at the Fifth Level of relationship, the individual had already removed the majority

of the cultural anesthesia and delusions that supported his or her previous state of relationship awareness.

The relationships between individuals from the fourth level down are primarily influenced and governed by mechanical responses. These mechanical responses are automatic reactions of imprinted patterns; these ways of expression are programmed through "cultural trance." Conscious growth occurs when an individual allows him or herself to consciously experience and "awaken" within a traumatic event that has shocked his or her system. This initial shock forces the individual out of his or her comfort zone. Generally, people surviving in the lower levels of relationship do not retain the special "gifts" and "glimpses" of higher level experiences that they encounter when they experience these shocks. This is because in the lower levels, depending on the individual's spiritual evolution, his or her innate mechanical responses tend to always bring the individual back down to the lower levels of experience. Under stress, an individual's survival mode becomes activated, and they naturally revert back to their original coping mechanism. However, once an individual awakens and learns how to attune and align him or herself to the more advanced levels of relating, conscious and intentional transformation is possible.

In order for an individual to initiate and maintain a conscious transformation to a higher level of relationship, he or she must first experience a spiritual awakening. Next, they must have a willingness to learn from the experience (e.g., change, ask, listen, act, and then reflect on the results of their actions). The act of true seeking and asking leads the individual to conscious growth. This also attracts the attention of more highly evolved individuals who will then act as spiritual mentors and catalysts to the individual's growth and evolution.

- **The First Level (Materia Prima: Yuan Jing, Qi, and Shen):** In this first level of sexual relationship, energy is created from basic animal desires, passions, and lusts, mostly derived from an individual's fear, need to possess, and desire to control. In this first level, the sexual contact generally exists on a predatory level, as one or both individuals are looking for a sexual

release. Feeling disconnected from themselves and the world around them, causes individuals living at the first level of relationship to experience a sense of separation that further stimulates their fear of death and increases the panicked need for sexual release.

The first level of sexual relationship focuses on the sensations of the body. Generally, the frequent and casual sexual encounters at this level are experienced by anesthetizing the body's Hun (Ethereal Soul). This can occur through the chronic consumption of alcohol or drugs. As these toxins begin to overtax the liver, they cause the Hun to leave the body and allow the animal nature of the individual's Po (Corporeal Soul) to take charge.

This lowest level of sexual relationship involves the unconscious alchemical formation of toxic energetic states. These toxic states are created from the careless energetic encounters inherent in casual sex. Such turbid energetic states are the result of discharged lower base energies that have been released from the body's unrefined Yuan Jing, Qi, and Shen (Original Life-force Essence, Original Life-Force Energy, Original Spirit). When not used consciously and creatively, the Yuan Shen and Qi (Original Spirit and Energy) energetically break things down to materia prima, causing memories, thoughts and feelings to become lodged within the cells and tissues.

The prolonged absence of the body's Hun (also known as the heart's spiritual councilor) and the overexposed controlling nature of the body's Po eventually take their toll, causing the individual's Shen (spirit) to eventually disassociate from its true core self (Shen Xian). This energetic separation can eventually lead to karmic death and the manifestation of various forms of Shen Disturbances (unbalanced spiritual states). When the energetic separation of the body's Hun and Yuan Shen becomes chronic, a type of spirit possession known as "Ghost Sex" can occur. In Ghost Sex, a spirit entity uses the individual's body as a vessel for draining the life force energy from the bodies of unsuspecting victims. This energetic pattern can eventually

lead to sexual addiction, nymphomania, and other serious psychological problems.

- **The Second Level (Yin and Yang):** The second level of sexual relationship is created from sexual contact based on a "contractual relationship." In this level of sexual relationship, there is a value exchange, in which ambitious couples come together for the specific purpose of conscious or unconscious agreed business partnership. Here the primary goal of an intimate encounter is to achieve a particular objective, such as increasing financial security, improving social status, improving occupational advancement, etc. In this level of sexual relationship, the individuals prostitute themselves in order to obtain wealth, power, position, and even survival.

The second level of sexual relationship focuses on feelings and emotions. The intimacy in the second level relationship is generally expressed through extreme vacillations of energetic highs and lows. In this level, the energetic exchange of karma between the two individuals' core channels quickly takes its toll due to the extreme emotional nature of the relationship.

- **The Third Level (The Five Elements):** The third level of sexual relationship is created from sexual contact based on the goal of creating a family, tribe, or clan. The complicated karmas created from this sexual encounter can last for lifetimes. If both individuals are not spiritually based, for example, they can inadvertently create energetic "monsters." These spirit entities and toxic energetic patterns can in turn create certain social and psychological dysfunctional states that can be passed down from one family generation to another, existing for many years.

The third level of sexual relationship focuses on the mind and intellect.

- **The Fourth Level (The Five Planets):** The fourth level of sexual relationship is created from sexual contact based on finding a life partner. In this level of sexual intimacy, a partnership is created in order to bring about something "new" in the world.

This is considered to be a karmic relationship. The attraction is based on the recognition of a kindred spirit, and the relationship is believed to be destined by "fate." Each individual feels that he or she is fulfilling his or her karma with this partner, and that they as a couple are completing an important part of their destiny together. In this level of intimacy and energetic involvement, both individuals have the ability to grow spiritually by constantly supporting each other.

In the fourth level of sexual relationship, there is a polarized release. Each individual is nourished by the energy released from his or her partner through the power of sex, which tends to create harmony and balance. However, in this level of relationship, the individuals are still in a state of extreme, and they will feel that energetic split when they are apart from each other.

In this level, what attracts the individual at the beginning of the relationship will eventually repel him or her at the ending of the relationship. This can be understood by comparing the experience of a relationship with a fourth level partner to the reflection in a mirror. If a mirror is considered to be a lighted shadow, then, in the beginning of the relationship the individuals are "shadow hugging," having fallen in love with the image of the polar opposite of themselves. However, at the end of the relationship, the individuals tend to be "shadow boxing," attacking the same initial qualities that originally attracted them to that particular mate.

The fourth level of sexual relationship focuses on the experiences of the lower spiritual realm. When a couple performs Dual-Cultivation Sex Magic at this level, the energetic exchange only lasts as long as the couple is engaged in sexual intercourse. However, because of a deeper, more advanced understanding of relating, if a priest of Black Magic performs the Sexual Vampire technique at this level, he or she will tend to have great success in draining his or her partner's life-force energy.

- **The Fifth Level (The Solar System):** The fifth level of sexual relationship is created from sexual contact based on self-realization and true Dual-Cultivation. This level is considered to be the first real stage of conscious evolution, in which each individual benefits the other spiritually. In this level of sexual intimacy, the Divine comes in as a third energetic force. This relationship is considered to be the manifestation of a “true marriage,” and the fusion of Man (Sun), Woman (Moon), and the infinite power of the Dao (Divine).

The fifth level of sexual relationship focuses on the values and insights of the upper spiritual realm and the soul of the individual. In this level, all choices and decisions are based on the desire to nurture the relationship and the personal unfoldment of the individual’s souls. Because each partner is already nourished by his or her own relationship with the Divine, each partner is free to live as a true friend to his or her mate, choosing to be together and to be nourished by the other’s presence. At this stage of spiritual evolution, the couple’s dedication to each other allows their Sex Magic to become extremely powerful, and their magical creativity now produces more divine love and light.

When a couple performs Dual-Cultivation Sex Magic at this level, the energetic exchange can last up to 36 hours beyond the ending of the Sex Magic ritual. Because of this sanctified union, in one sexual encounter, the priest can gather up a months worth of cultivated energy (Figure 1.181). Couples in the lower levels of relationship require at least 30 days of regular Dual-Cultivation practice in order to cultivate a similar amount of energy.

- **The Sixth Level (The Galaxy):** The sixth level of sexual relationship is created from sexual contact based on true intimacy, where the couple exists as lover and beloved. Because each partner is intimately connected to his and her own core self, the act of sex is now used to open up each other’s energetic space, and the “afterglow” experienced after sex is used



Figure 1.181. The fifth level of sexual relationship is created from sexual contact based on self-realization and true Dual-Cultivation

in order to allow for both partners’ personal spiritual transcendence. The couples sexual relationship is now becoming an expression of the maturity of the Soul Body.

In this level of relationship there is no competition. Each individual is truly overjoyed when their mate thrives or becomes successful. When one succeeds, the other is also nourished. In this level of intimacy, love is something that each individual does naturally, not something that he or she “falls into” or “falls out of.” The discipline that requires the moment to moment choice of commitment and surrender to a mate’s highest good now occurs easily.

- **The Seventh Level (The Wuji):** In the seventh level of intimacy, the energetic involvement of the sexual relationship is focused on flowing within the energy of the eternal Dao. In this level of relationship, both individuals willingly choose to follow “Heaven’s Mandate” and consider their life’s mission as a couple to be more important than their own separate wills. Acting as agents of the Divine, the couple stands at the edge of creation, existing between being and non-being, able to move within the various energetic levels of the universe.
- **The Eighth Level (The Dao):** In the eighth level of sexual relationship, the primary goal of sexual contact is to return to the Dao. This

is the true transcending relationship, wherein both individuals fuse with the Divine via the vehicle of sexual union, and they become one with the Dao.

In this level of relationship there is complete surrender, and the couple's hearts are both open to the highest levels of divine love and true ecstasy. This powerful sexual union is infused by so much divine love that the couple forgets about themselves and energetically dissolves into the radiating fullness of divine love itself. With no boundaries to protect, the couple remains completely open to the experience of giving and receiving divine love in its most powerful and sublime energetic form.

GENDER AND MAGICAL POWER

In Daoist Magic, it is taught that there is a unique difference between the natural magical abilities inherent within both men and women. This energetic difference is sometimes mirrored in the manifested magical powers of the various Celestial Deities.

- **The Natural Magical Powers of Women:** When it comes to the magical skill of using and manipulating internal energy, it is generally observed that it is much easier for women to hold onto and maintain internal visions and retain certain esoteric forms of magical powers. This has nothing to do with sexuality or the generated internal powers of the individual, it is simply how the human physical body learns to filter magical power.

According to ancient teachings, women are designed to create, form, and carry human being into existence (i.e., creating from the realms of non-being into tangible substance). In performing this miraculous task, women are naturally designed to hold and contain the energetic space of two beings at one time, allowing both energies to simultaneously coexist within one space during pregnancy. Because of this potential, women tend to naturally develop a higher energetic power that can be used in order to either create or destroy. Therefore, their capacity to work within a more formless way is viewed to be naturally better than men.

- **The Natural Magical Powers of Men:** When it comes to the magical skill of using and transforming internal energy, it is generally observed that men have a natural ability to form energetic patterns and hold onto the magical power contained within the esoteric geometric patterns. This important natural ability is crucial in performing advanced magical rituals, hence the existence of more powerful male sorcerers to female magicians.

Men tend to be better at working with the Yin and Yang energies contained within polarized power, rather than formless power. Therefore, men are considered to be naturally gifted at sustaining magical power rather than creating or destroying.

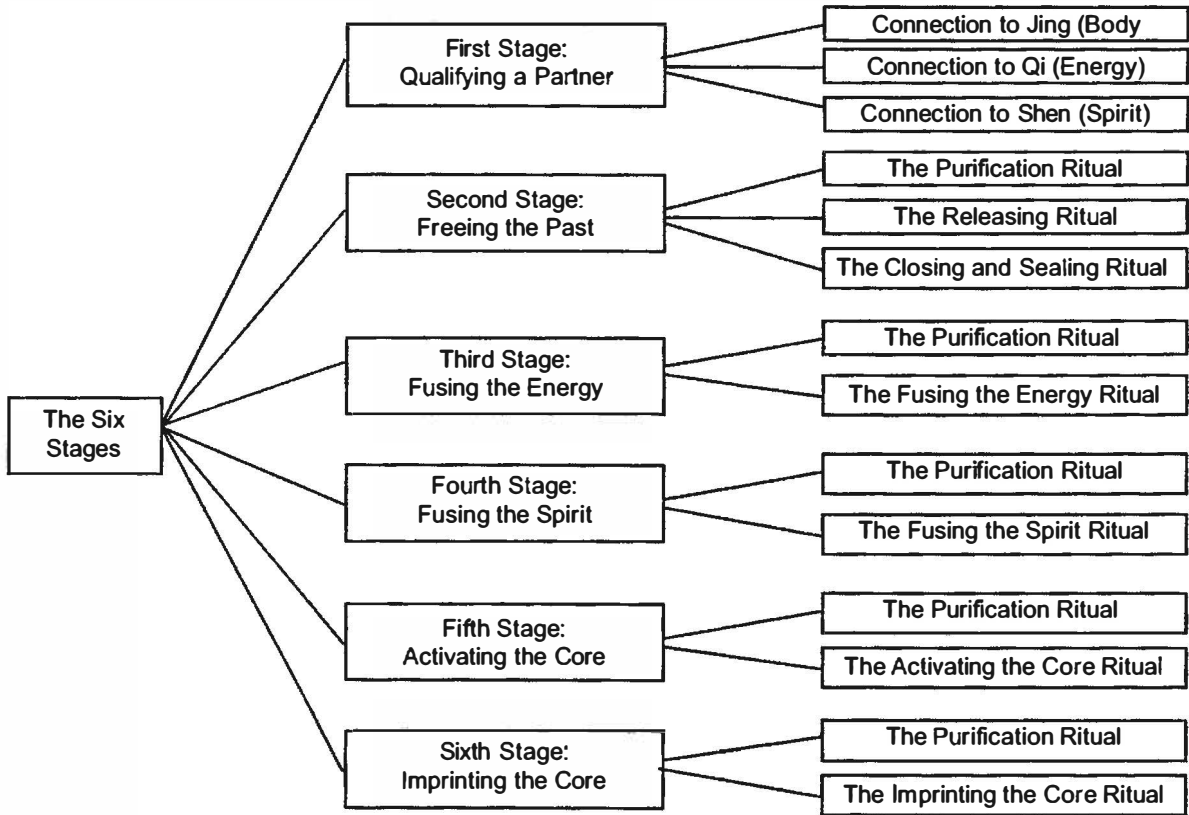


Figure 1.182. The Six Stages used in Daoist Magic in order to set the energetic foundation needed for training Dual-Cultivation Sex Magic

PREPARING THE PARTNER

There are six stages of transformational practice used in ancient Daoist magic in order to purify a priest's consort before beginning Dual-Cultivation training. These six important stages allow the priest to purify, balance, and activate the consort's body, mind, emotions and spiritual nature. This purification, activation, and sanctification process provides a powerful energetic connection and allows the priest and his or her partner to receive maximum benefit from the cultivation act.

These six stages are generally achieved slowly, over a few days or weeks, since there is an adjustment period required after each practice in order for the consort to integrate the new energetic state. These various transformational practices allow the priest and his or her consort time to energetically bond, setting a solid foundation for training Dual-Cultivation Sex Magic. These six stages are, Qualifying A Partner, Freeing the Past, Fusing the Energy, Fusing the Spirit, Activating the Core, and Imprinting the Core, described as follows (Figure 1.182):

FIRST STAGE: QUALIFYING A PARTNER

Choosing the right type of partner for sexual cultivation practice is paramount for any priest of Daoist Sex Magic. Without the proper amount of energetic sensitivity, both the priest and his consort will miss the subtle energetic nuances that occur during the Dual-Cultivation practice. Therefore, in ancient China, certain guidelines were established in order to assist the Daoist priest in determining the energetic qualifications of a consort with whom he or she could effectively perform Dual-Cultivation Sex Magic. According to Mao Shan teachings, without these specific qualifications, the priest is better off practicing the Single-Cultivation techniques of Sex Magic (also known as the “vampirism” techniques), absorbing Jing, Qi, and Shen from as many female partners as possible.

According to ancient Daoist teachings, there are three primary energetic factors that influence finding a lover and mate. These three energetic factors are commonly known as the three influences of Heaven Love, Human Love, and Earth Love, described as follows (Figure 1.183):

- **Heaven Love:** This type of supernatural influence is regarded as a form of “romantic fate.” It is that unseen energetic network of romantic fusion and natural compatibility that allows for a deeper spiritual connection to exist between an individual and his or her mate. This type of magical influence is viewed as a form of spiritual attachment or “chemistry” that immediately exists between lovers.
- **Human Love:** This type of influence is directed by the individual’s “free-will.” It represents the mate and partner that an individual willingly chooses. It also represents the path of physical, emotional, and spiritual interaction that an individual continually accepts and follows throughout his or her life.
- **Earth Love:** This type of natural influence is directed by manipulating romance through adjusting the surrounding environment and magically directing the external energetic influences. In this type of love, an individual uses body postures and gestures, sensual movements, speech and magical tools such as intoxicating scents, music, Feng Shui, tal-

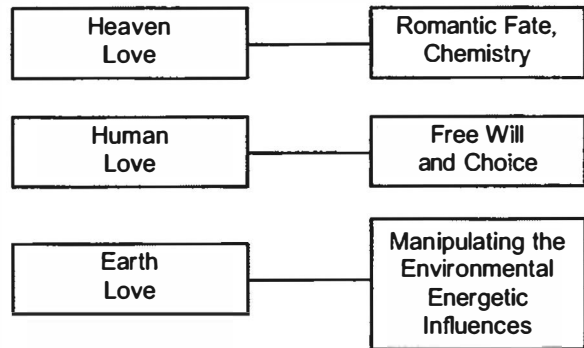


Figure 1.183. The three types of energetic influences involved in finding a lover and mate

ismans, sachets, potions, and colors in order to initiate romance. In the Influence of Earth Love, consciously projecting and directing erotic messages in the form of auditory and visual arousal towards a “potential” is used in order to attract a lover or mate.

FINDING THE PERFECT FIT

In ancient China, sexual intercourse was developed into a highly toned skill, with each partner looking to achieve certain energetic balances from the act of sex. According to the *Su Nu Miao Lun* (an ancient Daoist sexual manuscript), there are eight types of Jade Stems (penises) and three types of Jade Gates (vaginas), described as follows:

The Eight Types of Jade Stems

In ancient China, Daoist priests categorized the size and dimension of a man’s Jade Stem (penis) into Yin or Yang classifications. These Yin and Yang classifications were then further organized and categorized according to the eight energetic powers of the Prenatal Bagua (Eight Trigram).

The Prenatal Eight Trigram patterns describe the existence of the Heavenly realm in a state of undifferentiated energetic form (before Heaven and Earth were separated). In the Prenatal Bagua, the order of the Eight Trigrams expresses the self-generating cyclic movement of eight dimensions or phases of energy.

The Yao lines of the trigrams are progressively numbered from the center of the circle towards the outside, with the innermost Yao line numbered as 1, the middle numbered as 2, and the outermost Yao line always numbered as 3.

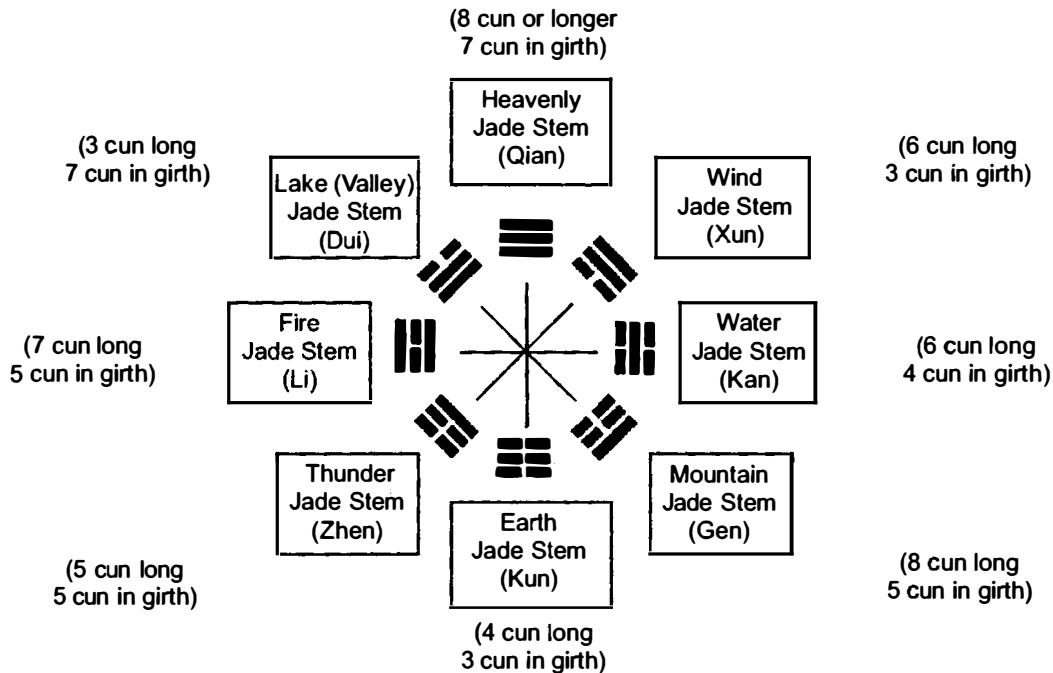


Figure 1.184. The Eight Types of Jade Stems

The Preheaven Bagua manifests the energetic “nature” of things, and depicts the energetic nature of the Eight Extraordinary Vessels, internal organs, and tissue formations, as well as the Jing, Qi, and Shen energetic formations in Prenatal Embryology.

When viewing the Prenatal Bagua configuration and the categorization of the eight Jade Stems, it is important to note that the measurements are arranged in the original Chinese “cun” dimensions. The length of a cun is determined by the width of the individual’s thumb at the joint.

The specific details of the Prenatal Bagua configuration and the categorization of the eight Jade Stems are described as follows (Figure 1.184):

- **The Heaven Jade Stem (Qian Trigram):** The Heaven trigram is located at the top and is associated with the peak of Yang energy. The Jade Stem that is associated with this trigram is extremely long (8 cun or longer) in length, and it is very thick (7 cun) in girth.
- **The Wind Jade Stem (Xun Trigram):** The Wind trigram gives way to the energetic movement of Yin Qi entering into Yang at the bottom of the trigram. The Jade Stem that is associated with this trigram is medium (6 cun) in length, and it is thin (3 cun) in girth.
- **The Water Jade Stem (Kan Trigram):** The Water trigram is located on the right side of the Prenatal Bagua configuration, and it is associated with Yin surrounding Yang. The Jade Stem that is associated with this trigram is medium (6 cun) in length, and it is medium (4 cun) in girth.
- **The Mountain Jade Stem (Gen Trigram):** In the Mountain trigram, the Yin energy pushes the Yang Qi to the top. The Jade Stem that is associated with this trigram is long (8 cun) in length, and it is medium (5 cun) in girth.
- **The Earth Jade Stem (Kun Trigram):** The Earth trigram is located at the bottom of the Prenatal Bagua configuration, and it is associated with the peak of Yin energy. The Jade Stem that is associated with this trigram is short (4 cun) in length, and it is thin (3 cun) in girth.
- **The Thunder Jade Stem (Zhen Trigram):** The Thunder trigram gives way to the energetic movement of Yang Qi entering into Yin at the bottom of the trigram. The Jade Stem that is

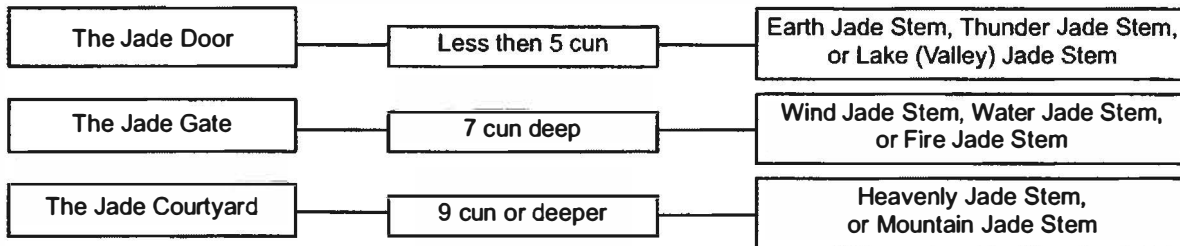


Figure 1.185. The Three Types of Jade Gates and their matches

associated with this trigram is short (5 cun) in length, and it is medium (5 cun) in girth.

- **The Fire Jade Stem (Li Trigram):** The Fire trigram is located on the left side of the Prenatal Bagua configuration, and it is associated with Yang surrounding Yin. The Jade Stem that is associated with this trigram is long (7 cun) in length, and it is medium (5 cun) in girth.
- **The Lake (or Low Valley) Jade Stem (Dui Trigram):** The Lake trigram is sometimes referred to as the "Low Valley" Trigram in Daoist Sex Magic. It reflects the Yang energy that pushes the Yin Qi to the top. The Jade Stem that is associated with this trigram is short (3 cun) in length, and it is very thick (7 cun in girth).

The Three Types of Jade Gates

In ancient China, Daoist priests categorized the size and dimension of a woman's Jade Gate (vagina) into Yin or Yang classifications. These Yin and Yang classifications were then further organized and categorized according to the energetic approach of three entry-ways. These three entry-ways were known as The Jade Door, The Jade Gate, and The Jade Courtyard.

When viewing the three types of Jade Gates, it is important to note that the measurements are arranged in the original Chinese "cun" dimensions. The length of a cun is determined by the width of the individual's thumb at the joint, and are described as follows (Figure 1.185):

- **The Jade Door:** This is a short vagina (no more than 5 cun deep), usually found in women of small stature.

A woman with a Jade Door is best partnered with a man who possesses an Earth Jade Stem, a Thunder Jade Stem, or a Lake (Valley) Jade Stem.

- **The Jade Gate:** This is a medium vagina

(about 7 cun deep), usually found in women of medium stature, with wide hips.

A woman with a Jade Gate is best partnered with a man who possesses a Wind Jade Stem, a Water Jade Stem, or a Fire Jade Stem.

- **The Jade Courtyard:** This is a long vagina (9 cun or deeper), usually found in women of large stature with ample breasts and curvy hips.

A woman with a Jade Courtyard is best partnered with a man who possesses a Heavenly Jade Stem or a Mountain Jade Stem.

SPECIFIC QUALIFICATIONS OF A CONSORT

One common practice used in Daoist sorcery to find a suitable consort for Dual-Cultivation Sex Magic was to separate the individuals who were energetically sensitive from those who were not. This magical practice was also known as "energetic recruiting." Energetic recruiting required the priest to extend and expand his energy field into a gathering of young women and observe their energetic response.

In the women who were energetically sensitive, the priest would observe the depth and degree of the energetic interaction. This energetic response would inform the priest as to the consort's true "awakened" potential. The stronger the individual responded to the projected energy, the more powerful the priest's magical influence.

Once the priest had chosen several candidates, he would then look for additional energetic qualifications. The main energetic qualifications required for Dual-Cultivation Sex Magic are described as follows:

Her Connection to Jing (Body)

All women follow seven year cycles of physical and emotional transformation. The ages of seven, fourteen, twenty-one, twenty-eight, thirty-five,

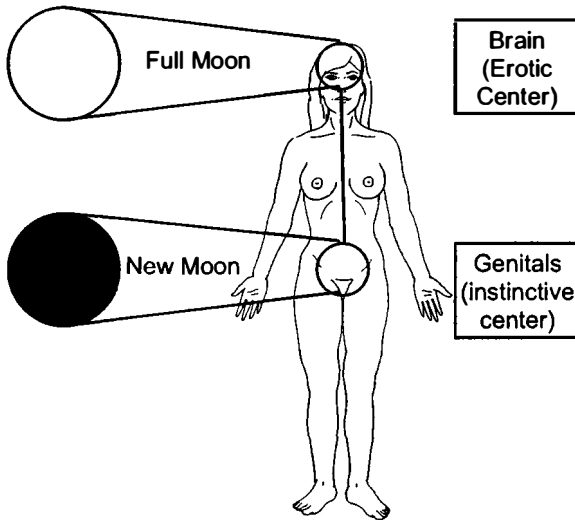


Figure 1.186. The normal lunar cycle of a women's menses

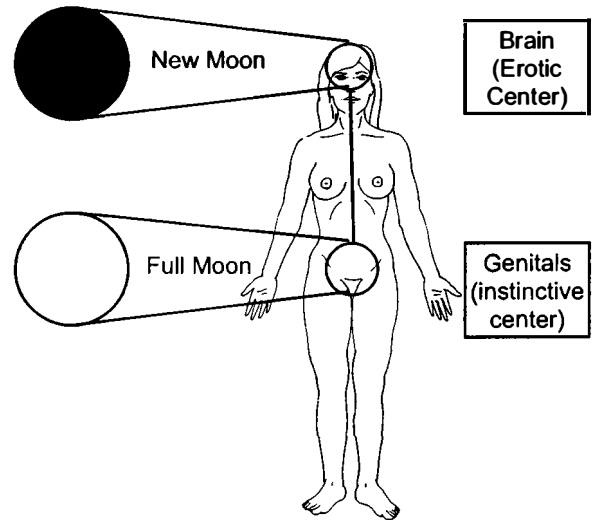


Figure 1.187. The reversed lunar cycle of a women's menses

forty-two, and forty-nine mark important times in a woman's life and are taken into consideration when choosing a consort. Therefore, in ancient China, a Daoist priest was encouraged to find a consort who was between the ages of 14 and 21 (16 being the preferred age). Men follow eight year cycles of physical and emotional transformation. The ages of eight, sixteen, twenty-four, thirty-two, forty, forty-eight, and fifty-six mark important times in a man's life. In ancient China, twenty-four was an especially important age for a Daoist priest, and he was usually cautioned about overuse of his Jade Stem before the age of twenty-four (i.e., too frequent dissipation of semen). Consequently, he was also cautioned about the lack of use after the age of twenty-four (lack of frequent erections).

- **The Woman and Her Moon:** When choosing a consort, a woman's menses was also taken into consideration. The day of ovulation was believed to be an extremely powerful day for the woman, as it was considered to be the time of her personal "full moon."

Ten days before the menstruation (during the time of ovulation), a larger amount of hormones circulate in the female body, increasing her emotions and also her magical power. During times of menstruation,

this form of extra energetic power leaves her body. In ancient China, certain priests used the magical potential of the menstrual blood in order to give an extra dimension to their potions and elixirs.

In ancient China it was believed that if a woman's menses came before or during the time of the full moon, that she would tend to be more orgasmic in nature, compared to a woman who had her menses during the time of the new moon. Normally, the energy of a woman travels down her body towards the area of her perineum during the time of the new moon (Figure 1.186). Then, it travels upwards towards the direction of the head during the time of the full moon. It was believed that if a woman had this energetic cycle reversed, it demonstrated that her energy body was developed in such a way that she was not tied to the energetic influence of the moon, and that she was controlled by her erotic center (her brain) instead of her instinctive center (her genitals, which are ruled by the moon and other things in nature). This meant that she had more capacity to practice Dual-Cultivation, because she could more easily manipulate her sexual energy consciously (Figure 1.187).

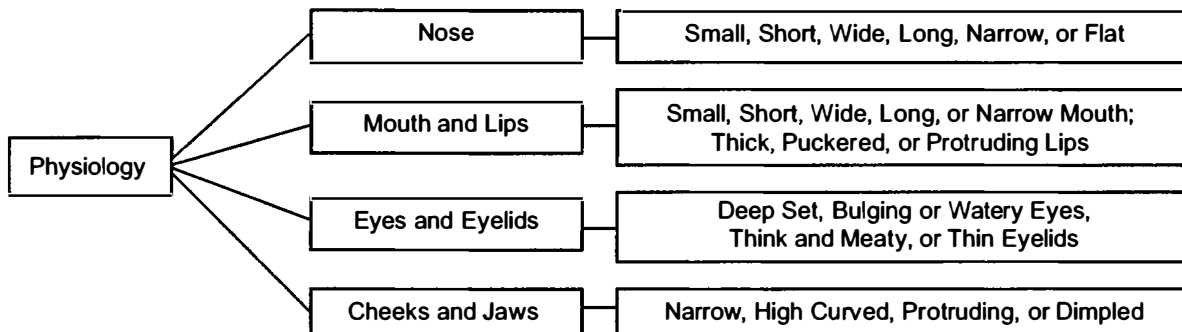


Figure 1.188. The physical characteristics that a priest would observe when choosing a consort that is physically compatible.

- **Facial Characteristics:** Additionally, in ancient China there were certain physical characteristics that a Daoist priest would observe when choosing a consort according to physical compatibility. These facial observations were considered to be 90% accurate, and are described as follows (Figure 1.188):

Nose: If a woman had a small and short nose, it was said that she would have a small, short vagina. If a woman had a long and wide nose, it was said that she would have a long, wide vagina. If a woman had a narrow and flat nose, it was said that she would have a short, wide vagina.

Mouth: If a woman had a small mouth and short fingers, it was said that she would have a small, short vagina. If the woman had a large mouth and thick lips, it was said that she would have a wide, thick vagina. If a woman had a wide mouth and thick lips, it was said that she would have a narrow and long vagina. If a woman had puckered, protruding lips (or protruding bone structure), it was said that she would have a “talking vagina” (i.e., it easily vibrates and trembles).

Eyes: If a woman had deep set eyes or she had skinny eyelids, it was said that she would have a deep vagina (Figure 1.189). However, if the woman had thick and meaty eyelids, she was said to have a short vagina, the meatier the eyelids, the shorter the vagina (Figure 1.190). A woman with bulging, protruding eyes was



Figure 1.189. Skinny Eyelids
(Inspired from the original artwork of Kate Leffler)



Figure 1.190. Thick Eyelids
(Inspired from the original artwork of Kate Leffler)



Figure 1.191. Protruding Eyelids
(Inspired from the original artwork of Kate Leffler)

said to have a very short vagina (Figure 1.191). If a woman had big, watery eyes, it was said that she would have a big, watery vagina (the

bigger the eye, the wider the vagina).

Cheeks and Jaws: If a woman had narrow cheeks and jaws, it was said that she would have a small, crooked vagina. If the curve of her cheeks and jaws was significant, it was said that she would need a long, thin penis. If she had protruding cheeks, it was said that she would have a very deep vagina (and a strong sexual desire). If she had dimples in her cheeks or chin, it was said that she would have a very short vagina

Her Connection to Qi (Energy)

A priest's consort must be energetically sensitive. This type of energetic sensitivity is defined as being able to perceive the subtle energetic pulsations that resonate within the natural environment, as well as within her own physical body. The consort must be energetically sensitive to all of her partner's energetic fields as well. The "chemistry" that occurs between the priest and his consort is an important factor in increasing the body's Ling Shen.

The consort must be energetically and consciously connected to her sexual organs, and be able to naturally experience multiple orgasms without the assistance of mood altering substances such as alcohol or drugs. This conscious command of her body allows the consort's Wujing Shen (i.e., Five Essence Spirits energetically connected to the liver, heart, spleen, lungs, and kidneys) to freely release Qi from her internal organs, extending her energetic potential (Ling Shen) outside of her body. The Daoist priest would then absorb the consort's discharged energy and fuse it with his own Wujing Shen.

Her Connection to Shen (Spirit)

A priest's consort must have an intimate conscious connection to her core-self and the magical energy of the Divine. This allows the consort to access the true spiritual nature of her Taiji Pole, and energetically fuse with the infinite space of the Wuji. It also contributes to the chemistry needed to energetically bond the couple.

The temperament is also an important aspect of compatibility, as the spirits must learn to "play" together in order to facilitate a stronger bond.

SECOND STAGE: FREEING THE PAST

The next important stage is used by Daoist priests in order to purify their consort's external body and internal tissues (Jing). This is an important step used by priests to help the consort free her body, mind, and spirit from any and all past energetic cords, as well as any and all memory connections that are still attached to her sexual organs.

The emotional history, cultivated through the consort's acquired personality (Zhi Shen), combines with the energy gathered from her sexual history (stored within her body's lower energy centers). This created psychic energy exists within the tissues of the body, acting as a separate energetic entity, usurping the divine energy that flows from the consort's higher emotional and spiritual centers.

This particular treatment stage is used to help free the consort of any energetic or psychic stagnations that have developed within her sexual organs and tissues. The goal is to reestablish a strong connection between the consort's sex centers and her divine wisdom centers.

Generally, before performing this type of magical ritual, the consort would take a Purification Bath, using certain magical herbs designed to purify and cleanse her body (i.e. specific herbs, minerals, and /or oils). The herbs that the consort would use will vary, depending on her individual Astrological and Elemental constitution.

THE PURIFICATION RITUAL

The following magical ritual is performed using two red candles, three sandalwood incense, a bowl of holy water, a bowl of rice, and a vase of colorful flowers. In this ritual the priest will make proper introductions to the celestial deities and offer up the incense as a form of sacrifice and worship.

- In this first technique, the priest expands and extends his energetic field upwards, uniting and fusing his energetic field between Heaven and Earth. This can be done by performing the One Through Ten Meditation.
- Next, the priest connects his energy field with the Divine and begins to purify the surrounding environmental energetic space, removing all toxic or detrimental energies within the area. This act of magical purification keeps

his consort energetically safe and allows her the freedom, trust, and security to surrender all of her boundaries.

- When performing this magical purification ritual, it is important that the priest emit Qi to create three magic circles that surround himself and his consort. These three circles are drawn in the ground and represent the magical fusion of the three powers of Heaven, Earth, and Man. The three magical circles are also drawn in order to create the infinite space of the Wuji, the energetic state in which space and time dissolve. Within this sacred space all things existing in the past, present, and future extend throughout infinity.

THE RELEASING RITUAL

After the Purification Ritual is completed, the priest has his consort remove all of her clothes and lie on her back. Because of the personal nature of this magical ritual, it should be performed in the privacy of a bedroom or in an area that is quiet and secluded.

- The priest first energetically combs through his consort's three external Wei Qi Fields. Each of these three energetic fields is connected to one of the consort's three primary bodies (physical body, energetic body, and spirit body), and they influence her interactions with the physical, energetic, and spiritual realms of existence. As the priest energetically combs through these three fields, he removes and releases toxic or stagnant Qi from his consort's body, mind, and spirit. It is important that the toxic Qi also be removed out of the magic circle, away from the sacred healing space.
- Next, the priest connects to the Divine and begins to pull a cord of divine light down from the Heavens through his Taiji Pole. As the priest pulls the cord of divine light from the Heavens, he imagines that this celestial light is enveloping, penetrating, saturating and rebuilding his consort's body, mind, and spirit.
- The priest then reconnects with the Divine and again pulls a cord of divine light down from the Heavens. As this cord of light descends down the priest's Tai Qi Pole, he imagines and feels this divine celestial light overflowing his

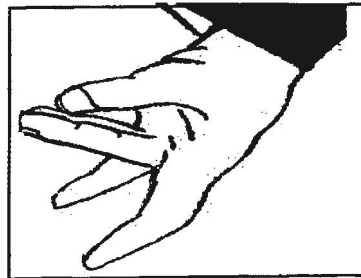


Figure 1.192. The Big Golden Light Magical Hand Seal

center core, completely filling his three bodies. As the celestial light overflows the priest's tissues, he should feel it releasing from his body, extending into the magic circle and sanctifying the ritual area. Once the priest has purified the ritual space of the Magic Circle, and his and his consort's body, mind, and spirit are vibrating with divine white light, he is ready to perform the Releasing Ritual.

- The priest begins the Releasing Ritual by inserting the middle two fingers of his right hand into his consort's vagina, forming a Big Golden Light Magical Hand Seal (Figure 1.192). The two middle fingers are energetically related to the priest's Triple Burner and Pericardium Channels. These two channels influence to the body's Postnatal Qi and Shen, and correspond to the consort's emotional boundary system (Figure 1.193). These two fingers also correspond to the Fire Element and the consort's Shen (Spirit), and to the Metal Element and the consort's Po (Corporeal Soul).

The priest's thumb is to be placed on the consort's pubic bone at the Qugu (CV-2) point. This is the meeting point of the Conception Vessel and the Liver Channel. This important area of connection allows the priest to access and energetically stimulate the following energetic pathways in the consort's body:

Conception Vessel: Activating the genital organs, the Uterus, the Sea of Yin Qi, and the Yuan Qi of all five Yin organs)

Thrusting Vessels: Activating the Sea of Blood and Sea of Twelve Primary Channels

Liver Channels: Activating the spiritual influences and psycho-emotional aspects of her Hun (Ethereal Soul)

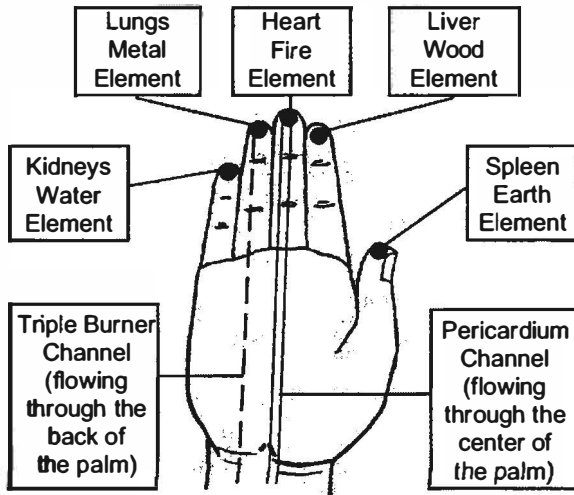


Figure 1.193. The Five Element Energy Pattern was used by ancient Daoists in order to access the energy of the Wu Jing Shen (Five Essence Spirits) contained within the Five Yin Organs.

Kidney Channel: Activating the spiritual influences and psycho-emotional aspects of her Zhi (Will)

- While resting the left hand above the consort's Lower Dantian, the priest begins to speak magical incantations, filling his consort's Lower Dantian with divine celestial light. This celestial light is usually imagined as either white or bluish-purple in color.
- Once the consort's Lower Dantian begins to overflow with this divine celestial light, the priest then vibrates his own Lower Dantian and starts to emit Qi through his right hand (still placed within his consort's vagina). The divine light is extended up the consort's Taiji Pole and directed out of her body via her head (Figure 1.194) to her Transpersonal Point (located 6 to 8 inches above the crown of her head).
- Next, the priest takes his left hand and energetically dips it into the center core of his consort's Lower Dantian, enveloping the energetic space that surrounds her uterus, ovaries, and vaginal tract. During this step, it is important that the priest extend his Qi and completely envelop all of the tissues existing within his consort's reproductive system. Once this area

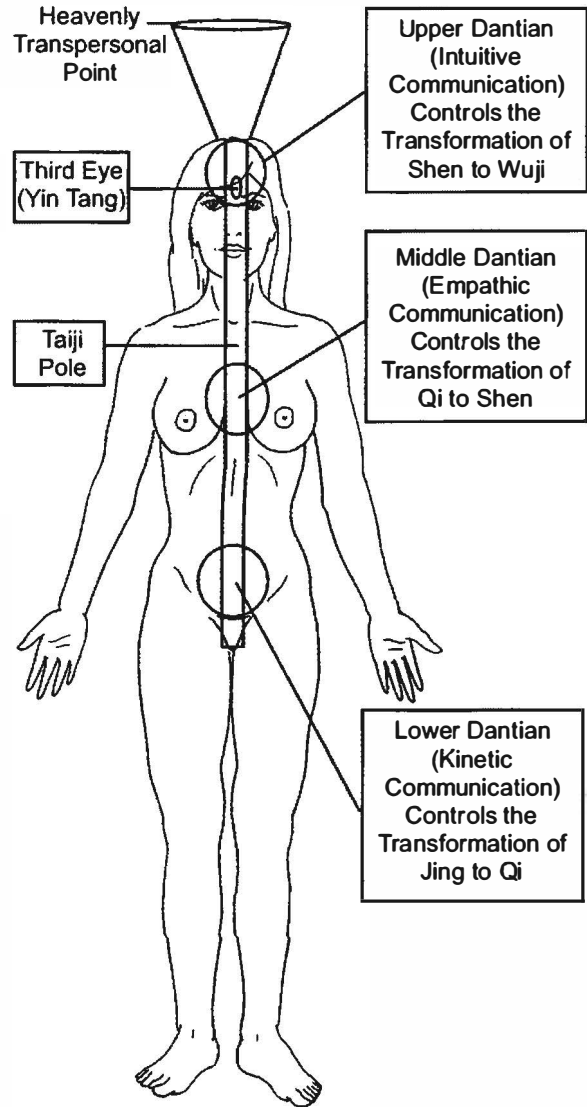


Figure 1.194. The divine light is extended up the consort's Taiji Pole, and out through her head to her Heavenly Transpersonal Point

is activated, the priest then slowly raises his left hand and extends it towards the Heavens, allowing the divine light and the natural energy contained within his consort's reproductive organs to become one. Once the consort's Lower Dantian has become activated and full of divine light, the priest will then proceed to the Middle Dantian area.

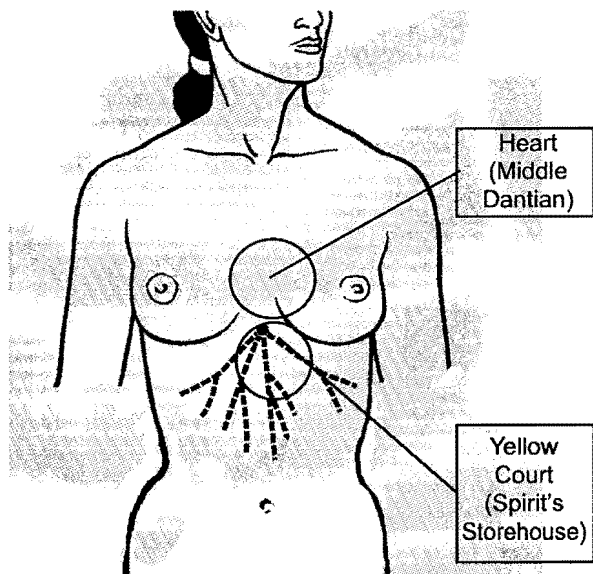


Figure 1.195. The Heart and the Yellow Court Area

- With the right hand still positioned inside the consort's vagina, the priest slowly moves his left hand and places it over his consort's Yellow Court and Middle Dantian (heart) area.

According to the *Ling Shu* (Magical Pivot), this area is the Yuan (source or original) point of all the Yin organs, affecting the Yuan Qi (Original Energy) of all five Yin organs. The Yellow Court nourishes the Yin organs, regulates the Heart and calms the spirit. The Yellow Court is the connecting point for the Conception Vessel, and it is the Mu (Alarm) point of the sexual organs.

This point is commonly called the "Yellow Court" (Huangting) because it harbors and reflects the emotions stored from the Heart. In ancient Daoist alchemy, this point was also known as Shenfu (the Spirit's Storehouse)

In ancient Chinese medicine, the Heart was often referred to as the "Yellow Emperor" or "Suspended Gold." The responsibility of the Pericardium (known as the "Yellow Emperor's Minister of Council", and the "Heart's Protector") was to store emotional experiences that the Heart (emperor) was not yet ready to process into the emperor's courtyard. These unprocessed emotions would stay outside the realm of the

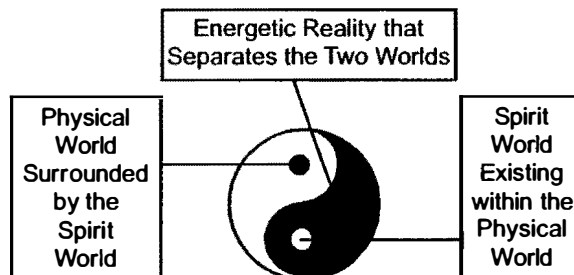


Figure 1.196. In ancient Chinese alchemy, the two circles within the Yin and Yang symbol represented the mysterious existence to the spirit world existing within the physical world, as well as the physical world surrounded by the spirit world. The center dividing line represented the energetic world, considered the bridge that separated the two worlds.

Heart within the courtyard (the "Yellow Court") until the Heart was ready to receive or address the information and experience (Figure .195).

In ancient China, the transformation of Qi into Shen occurring in the Yellow Court was considered the pivotal stage in energetic alchemy. Energetically, the Yellow Court is believed to be a microcosmic replica of the Dao of the universe, because the body's Yin and Yang polarities continually emerge from and return to this area. According to ancient Chinese alchemy, reuniting the Kan (Yang: Fire) and Li (Yin: Water) of the five Yin organs at the Yellow Court reconnected the individual with the energies of the former (Prenatal) and later (Postnatal) Heavenly Realms. This energetic reversal enabled the individual's Shen to "come and go between the physical and spiritual realms" (Figure 1.196).

At this point in the treatment, the consort's Yellow Court may begin to release its suppressed energetic charge. Because the heart (Yellow Emperor) is responsible for containing all of an consort's long term memories, once the energy moves through the Yellow Court into the heart area, the consort may experience a sudden release of images and memories connected to all of her previous lovers.

After the energy of the Yellow Court, heart, and Middle Dantian areas becomes activated, the priest will raise his left hand and extend

it towards the Heavens, allowing a complete fusion of divine light and the energy of these three areas to occur. This powerful energetic fusion naturally purifies the spiritual energy that supports the consort's heart and Yuan Shen (Original Spirit), allowing them to again become one. Once the Yellow Court, heart, and Middle Dantian areas have become activated and are full of divine light, the priest will then slowly proceed to the consort's Upper Dantian area.

- With the right hand still positioned in the vagina, the priest slowly places his left palm over his consort's Upper Dantian (Third Eye) area. Some priests use the left thumb instead of the left palm. When using the thumb, it is important for the priest to imagine melting deep into his consort's Crystal Chamber and lightly stretching her Third Eye point upwards towards the top of the head. This action is used to energetically activate the infinite powers of his consort's spiritual center.

The Third Eye (Yin Tang) is known as the "Hall of Impression." To the ancient Daoists, this area was considered to be the entrance to the individual's spirit, and it represented the area of true wisdom and enlightenment. When this area is stimulated, the consort may experience the feeling of falling into the infinite space of the Wuji and returning back to the loving energy of the Divine. Once the priest activates his consort's Upper Dantian, he then raises his left hand and extends it towards the Heavens, allowing the divine light and the natural energy that supports his consort's Third Eye and Eternal Soul to become one. Once the consort's Upper Dantian completely fills with divine light, the priest proceeds to the Closing and Sealing Ritual.

THE CLOSING AND SEALING RITUAL

- After completing the Releasing Ritual, the priest again connects to the Heavens and envelops his consort's energetic field with divine healing light three last times. With each energetic sealing, the priest slowly backs away from his consort, allowing her the personal space to assimilate the transformational process.

- Then, when it is appropriate, the priest slowly approaches his consort and gently embraces her, allowing their energies to fuse as one.

It is important that the priest not engage in sexual intercourse with his consort after completing this first ritual. Because of the powerful energetic nature of this magical ritual, it is important that the priest simply embrace, support, and protect his consort, allowing her healing process to continue undisturbed. The priest should at least wait until the next day before proceeding to the "Fusing the Energy" stage.

Additionally, the priest should immediately change the bed sheets after performing the Releasing Ritual. By replacing the bed linen, the priest further assists in creating a new energetic healing space for his consort. The change in linen helps to dispose of any toxic energy that might have become discharged into the sheets during the magical ritual, and it also helps in preventing the consort from reabsorbing the energy back into her tissues.

THIRD STAGE: FUSING THE ENERGY

This next stage is used by the Daoist priest in order to combine and fuse his Qi and breath with the energetic rhythm of his consort's Qi and breath. This energetic fusion is initiated by performing the magical technique known as the "Morning and Evening Prayer." This special breathing meditation is used by the priest and his consort to energetically "claim" each other as partners and mates. It establishes new root and energetic cord within her body, mind, emotions, and spirit. In this particular technique, it does not matter if the priest and his consort are clothed or not. The primary goal at this stage is energetic fusion and not sexual intercourse.

THE PURIFICATION RITUAL

The following magical ritual is performed using two red candles, three sandalwood incense, a bowl of holy water, a bowl of rice, and a vase of colorful flowers. In this ritual the priest will make proper introductions to the celestial deities and offer up the incense as a form of sacrifice and worship.

- In this first technique, the priest expands and extends his energetic field upwards, uniting and fusing his energetic field between Heaven

and Earth. This can be done by performing the One Through Ten Meditation.

- Next, the priest connects his energy field with the Divine and begins to purify the surrounding environmental energetic space, removing all toxic or detrimental energies within the area. This act of magical purification keeps his consort energetically safe and allows her the freedom, trust, and security to surrender all of her boundaries.
- When performing this magical purification ritual, it is important that the priest emit Qi to create three magic circles that surround himself and his consort. These three circles are drawn in the ground and represent the magical fusion of the three powers of Heaven, Earth, and Man. The three magical circles are also drawn in order to create the infinite space of the Wuji, the energetic state in which space and time dissolve. Within this sacred space all things existing in the past, present, and future extend throughout infinity.

THE FUSING THE ENERGY RITUAL

- After the Purification Ritual is completed, the priest and his consort face each other. While sitting at the edge of a chair, the priest brings his consort to straddle and embrace him. They each place their left hands upon the other's Mingmen (Gate of Destiny), while their right hands rest upon each other's Shen Dao (Way of Spirit). In this posture, it is important that both the priest's and his consort's Three Dantians face each other (Figure 1.197).
- As the couple embraces each other, they begin to energetically "fall" into the Infinite Space of each other's tissues.
- The couple then slowly kisses, keeping both tongues suspended. This tongue position corresponds to the Lung-Metal Element Tongue Position and is attributed to the animal nature of the Po.
- Next, both the priest and his consort imagine inhaling divine light, sipping the celestial Qi into their bodies, and storing it in their Lower Dantians.
- From the Lower Dantian, the divine energy is moved upward through the center Taiji Pole to

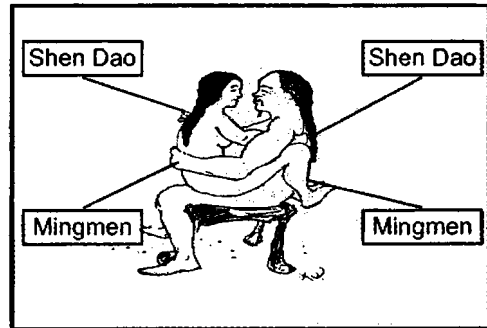


Figure 1.197. While sitting at the edge of a chair, the priest and his consort each place their left hands upon the other's Mingmen (Gate of Destiny), while their right hands rest upon the other's Shen Dao (Way of Spirit).

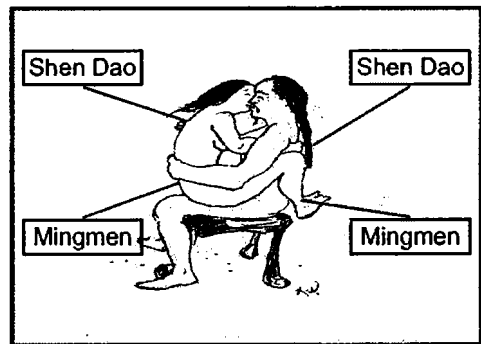


Figure 1.198. The consort exhales as the priest inhales and draws her exhaled breath into his Heart.

gather and fuse into both individual's hearts and Middle Dantian areas.

- At this point, the priest begins to exhale his breath while his consort inhales the priest's entire breath and draws it into her heart.
- Next, the consort exhales her breath, and the priest inhales, drawing her exhaled breath into his heart (Figure 1.198).
- The couple continues in this manner, inhaling and exhaling each other's breath, until a sufficient amount of carbon dioxide is developed. Carbon dioxide acts as a natural vasodilator. By breathing in this manner, the circulatory system is stimulated, and the body's energy channels begin to dilate. When the carbon dioxide level in the body is raised, the breathing gets deeper

and it stimulates deeper levels in the brain. Eventually, this buildup of carbon dioxide will allow the priest and his consort to project their spirit bodies outside of their physical bodies.

- After maintaining this breathing technique for several minutes, the priest then places his right hand on the consort's heart, and imagines feeling her Ling Shen flow from her eternal soul into his own heart.
- The consort follows the same pattern by simultaneously placing her right hand over the priest's heart and imagining the priest's Ling Shen flowing from his eternal soul into her heart. The magical connection of the Ling Shen flowing into each other's hearts allows the priest and his consort to blend and fuse the love and celestial light of their eternal souls.
- The couple will then relax into the rhythm of the heartbeat and breath, and seek to energetically dissolve into space.

FOURTH STAGE: FUSING THE SPIRIT

The Fusing the Spirit stage is used by the Daoist priest in order to combine and fuse the priest's own spirit (Shen) with the spirit of his consort.

THE PURIFICATION RITUAL

The following ritual is performed using two red candles, three sandalwood incense, a bowl of holy water, a bowl of rice, and a vase of colorful flowers. In this ritual the priest will make proper introductions to the celestial deities and offer up the incense as a form of sacrifice and worship.

- In this first technique, the priest expands and extends his energetic field upwards, uniting and fusing his energetic field between Heaven and Earth. This can be done by performing the One Through Ten Meditation.
- Next, the priest connects his energy field with the Divine and begins to purify the surrounding environmental energetic space, removing all toxic or detrimental energies within the area. This act of magical purification keeps his consort energetically safe and allows her the freedom, trust, and security to surrender all of her boundaries.
- When performing this magical purification ritual, it is important that the priest emit Qi to

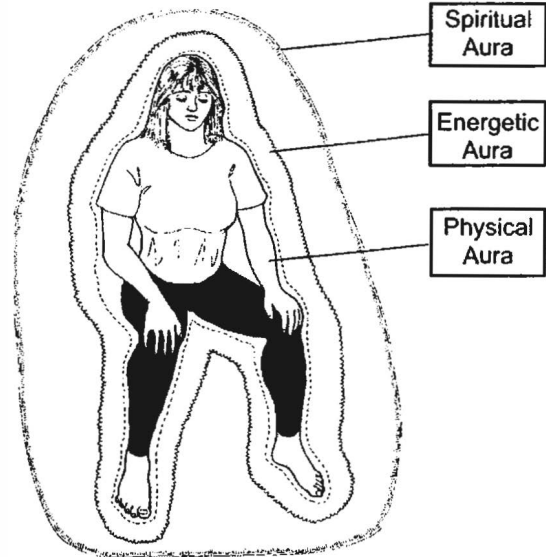


Figure 1.199. The Body's Three Wei Qi (Aura) Fields

create three magic circles that surround himself and his consort. These three circles are drawn in the ground and represent the magical fusion of the three powers of Heaven, Earth, and Man. The three magical circles are also drawn in order to create the infinite space of the Wuji, the energetic state in which space and time dissolve. Within this sacred space all things existing in the past, present, and future extend throughout infinity.

THE FUSING THE SPIRIT RITUAL

The particular sitting posture used in this magical practice will vary according to the couple's ability to train and maintain sitting meditation postures. What is important, however, is that both individuals are comfortable and relaxed, and that they can remain in this posture for quite some time.

- After the Purification Ritual is completed, the priest and his consort will sit and face each other.
- The priest and his consort begin by reaching up and performing "Pulling Down the Heavens." As the priest and his consort connect with the divine, they imagine pulling a cord of divine light down from the Heavens. As this cord of light descends through the bodies of the priest and his consort, they imagine and feel it overflowing their center core Taiji Poles, completely filling their three bodies with the power of this celestial light (Figure 1.199).

Once the celestial light has overflowed their tissues, the priest and his consort should also feel it radiating out into the space of the magic circle and sanctifying the ritual area. This continues until the priest and his consort have purified the ritual space of the Magic Circle, and their body, mind, and spirit are vibrating with divine white light.

- Next, while still sitting and facing each other, the priest and his consort energetically envelop each other. It is important that they envelop all three bodies (i.e. the physical body, energetic body and spirit body).
- Then, the priest and his consort match each other's respiration. It is important that both the priest and his consort feel the energetic pulse, the ebb and flow of environmental Qi flowing within, throughout and without each other's bodies.
- The priest and his consort then begin staring into each other's left eye. It is important to note that the body's Hun (Ethereal Soul) flows from the liver to the eyes to observe the subtle images, energetic patterns, and visual sensations of the world (Figure 1.200). According to ancient Chinese Daoist teachings, the expansion of the iris also provides the individual with an energetic entry portal into the Wuji. If, for example, both eyes look upwards towards the Crystal Chamber of the Upper Dantian, the body's Qi will merge with the Shen and draw up into the infinite space of the Wuji, fusing with the energy of the Divine (located within the Taiji Pole). This action of looking upward towards the center of the Brain also causes the eyes to cross, resulting in the union of the Wood Element and Heart Fire (left eye) energies with the energies of the Metal Element and Kidney Water (right eye). In ancient Chinese alchemy, the combining of these four Elements increases the development of the priest's psychic energy. This increase in psychic development is due to the energetic union of the Hun (Wood Element: Ethereal Soul) and Po (Metal Element: Corporeal Soul) with the body's Fire (Yang) and Water (Yin) energy. The fusion of these four energies connect the priest with his or

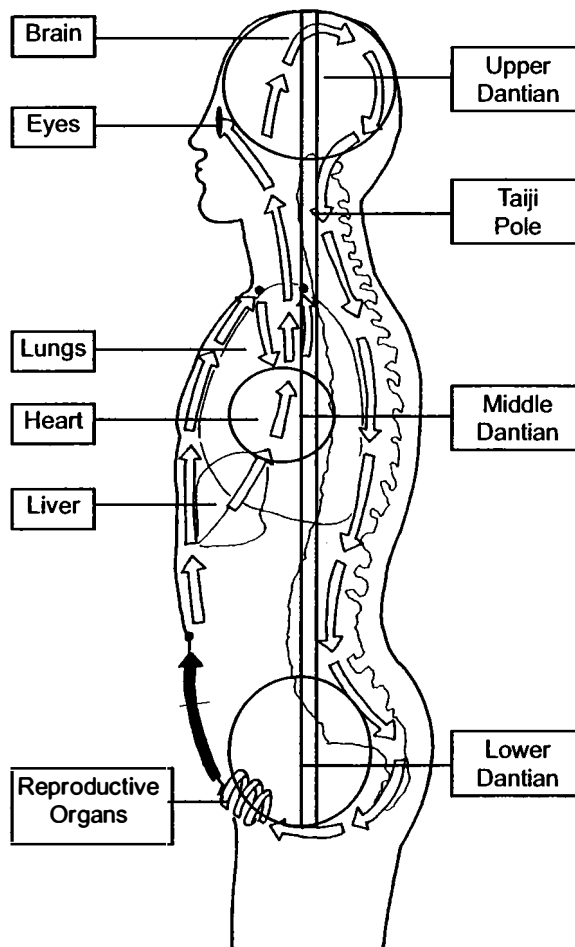


Figure 1.200. Side view of the Liver Channels' internal flow of energy. The Hun (Ethereal soul) flows from the Liver to the eyes to observe the subtle images, energetic patterns and visual sensations of the world.

her Yuan Shen (Original Spirit). Each eye has its own specific responsibility and energetic function, described as follows:

The Right Eye: The right eye is generally used to project Qi and Shen (including thoughts, images, intentions, desires, and emotions) out of the body. According to ancient Chinese alchemy, the right eye also corresponds to the Kidney Water, Yin, Qi, the Metal Element, the Moon, the Po (Corporeal Soul), and the terrestrial realm of the Earth.

The Left Eye: The left eye is generally used to receive Qi and Shen (including in thoughts, images, intentions, desires, and emotions) into the body. According to ancient Chinese alchemy, the left eye also corresponds to Heart Fire, Yang, Shen, the Wood Element, the Sun, the Hun (Ethereal Soul), and the celestial realm of Heaven.

- As the couple continues to stare into each other's left eye, they will notice their partner energetically Shape-shifting. This energetic phenomena naturally occurs as the individuals begin to transform into the various images of past incarnations. Sometimes certain animal images will come up. These images can sometimes be the manifestations of the individual's spirit guardians and animal totems.
- The couple should remain in this posture until all the images dissolve, the partner dissolves, and all that is left is the infinite space of the Wuji. The purpose and function of this magical ritual is to teach the couple to use each other as energetic portals through which to dissolve into the infinite space of the Wuji and access the celestial power of the Dao.

FIFTH STAGE: ACTIVATING THE CORE

This important stage is used by the Daoist priest in order to purify his consort's Taiji Pole, Three Dantians, Eight Extraordinary Vessels, and Twelve Chakra Gates. This magical training is also used to activate all of the consort's internal and external tissues with sound, allowing both the priest's and the consort's bodies to energetically fuse as one.

THE PURIFICATION RITUAL

The following magical ritual is performed using two red candles, three sandalwood incense, a bowl of holy water, a bowl of rice, and a vase of colorful flowers. In this ritual the priest will make proper introductions to the celestial deities and offer up the incense as a form of sacrifice and worship.

- In this first technique, the priest expands and extends his energetic field upwards, uniting and fusing his energetic field between Heaven and Earth. This can be done by performing the One Through Ten Meditation.

- Next, the priest connects his energy field with the Divine and begins to purify the surrounding environmental energetic space, removing all toxic or detrimental energies within the area. This act of magical purification keeps his consort energetically safe and allows her the freedom, trust, and security to surrender all of her boundaries.
- When performing this magical purification ritual, it is important that the priest emit Qi to create three magic circles that surround himself and his consort. These three circles are drawn in the ground and represent the magical fusion of the three powers of Heaven, Earth, and Man. The three magical circles are also drawn in order to create the infinite space of the Wuji, the energetic state in which space and time dissolve. Within this sacred space all things existing in the past, present, and future extend throughout infinity.

THE ACTIVATING THE CORE RITUAL

- After the Purification Ritual is completed, the priest and his consort sit and face each other. This particular magical practice requires the priest to sit at the edge of a chair with his consort straddling his waist. It is important that both individuals are comfortable and relaxed, and that they can remain in this posture for quite some time.
- The priest and his consort begin by reaching up and performing "Pulling Down the Heavens." As the priest and his consort connect with the divine, they imagine pulling a cord of divine light down from the Heavens. As this cord of light descends through the bodies of the priest and his consort, they imagine and feel it overflowing their center core Taiji Poles, completely filling their three bodies with the power of this celestial light.

Once the celestial light has overflowed their tissues, the priest and his consort should also feel it radiating out into the space of the magic circle and sanctifying the ritual area. This continues until the priest and his consort have purified the ritual space of the Magic Circle, and their body, mind, and spirit are vibrating with divine white light.

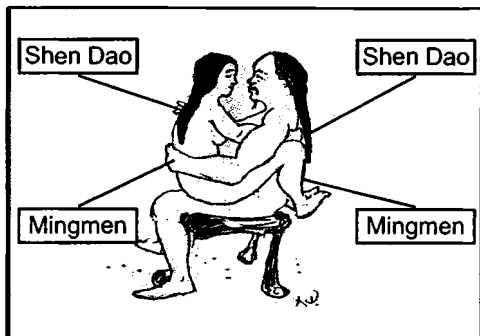


Figure 1.201. While sitting at the edge of a chair, the priest and his consort each place their left hands upon the other's Mingmen (Gate of Destiny), while their right hands rest upon the other's Shen Dao (Way of Spirit).

- Next, while still sitting and facing each other, the priest and his consort energetically envelop each other. It is important that they envelop all three bodies (i.e. the physical body, energetic body and spirit body).
- Then, the priest and his consort match each other's respiration. It is important that both the priest and his consort feel the energetic pulse, the ebb and flow of environmental Qi flowing within, throughout and without each other's bodies.
- While sitting at the edge of a chair, the priest brings his consort to straddle and embrace him (Figure 1.201). They each place their left hands upon each other's Mingmen (Gate of Destiny), while their right hands rest upon each other's Shen Dao (Way of Spirit). In this posture, it is important that both the priest's and his consort's Three Dantians face each other.
- Next, the priest and his consort embrace each other and begin to energetically "fall" into the infinite space of each other's tissues. As this energetic fusion begins, the couple now touches and fuses their Upper Dantians and Third Eye (Yin Tang) areas by allowing their foreheads to softly rest on each other.
- The priest and his consort both place their tongues onto the Wood Element positions of their upper palates (Figure 1.202). Then they relax their jaws so that the tongues lightly connect to their upper palates.

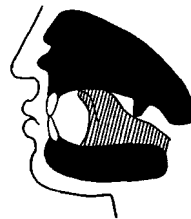


Figure 1.202. The Wood Element position corresponds to the Hun, Liver, and the center core Taiji Pole. In this position, the tongue is placed onto the middle of the upper palate at the center of the roof of the mouth.

- Next, both the priest and his consort begin chanting the same magical incantation. The specific tone that is used will vary depending upon the couple's energetic preference and spiritual orientation. However, what is important is that each individual has a powerful emotional connection to the sound or phrase that they are chanting.
- After chanting the same incantation for several minutes, the couple then switches to inhaling and exhaling the chant simultaneously. In this particular part of the ritual, the priest exhales the chant from his center core, projects it out his Third Eye and extends it into his consort. At the same time the consort inhales the chant through her Third Eye and draws it down her Taiji Pole into her Lower Dantian. Then as she exhales, the consort draws the sound from her Lower, Middle, and Upper Dantians and project it out her Third Eye, allowing the priest to inhale the sound into his Taiji Pole and lead it down into his Lower Dantian.
- This energetic pattern of inhaling sound back and forth continues until the priest and his consort imagine and feel themselves dissolving into the infinite space of the Wuji, or until they become surrounded by a golden field of light.

SIXTH STAGE: IMPRINTING THE CORE

The Imprinting the Core ritual is also known as the "Eight Second Kiss." When practicing this magical technique, it is important that the priest imagine, feel, and experience the feelings, thoughts, and energetic states that he wishes to imprint into his consort.

Traditionally there are two popular types of Imprinting the Core methods used in this type of Sex Magic. One method requires the priest to imagine himself and his mate as the divine union of a "Deity and His Consort," the other method is used if the priest is working on something specific in terms of self-cultivation.

When Imprinting the Core for self-cultivation, the priest first shares this personal goal with his consort (i.e., health, magical skill, etc.). Next, the priest imagines himself manifesting this particular magical skill. His consort will also simultaneously imagine the priest acquiring and manifesting this particular magical skill. Then, when they kiss, both the priest and his consort unify their energetic desire and imagine that the priest has now acquired the magical skill. The sexual energy, being neutral, is then imprinted and activated by the couple's combined intentions and desires.

THE PURIFICATION RITUAL

The following magical ritual is performed using two red candles, three sandalwood incense, a bowl of holy water, a bowl of rice, and a vase of colorful flowers. In this ritual the priest will make proper introductions to the celestial deities and offer up the incense as a form of sacrifice and worship.

- In this first technique, the priest expands and extends his energetic field upwards, uniting and fusing his energetic field between Heaven and Earth. This can be done by performing the One Through Ten Meditation.
- Next, the priest connects his energy field with the Divine and begins to purify the surrounding environmental energetic space, removing all toxic or detrimental energies within the area. This act of magical purification keeps his consort energetically safe and allows her the freedom, trust, and security to surrender all of her boundaries.
- When performing this magical purification ritual, it is important that the priest emit Qi to create three magic circles that surround himself and his consort. These three circles are drawn in the ground and represent the magical fusion of the three powers of Heaven,

Earth, and Man. The three magical circles are also drawn in order to create the infinite space of the Wuji, the energetic state in which space and time dissolve. Within this sacred space all things existing in the past, present, and future extend throughout infinity.

THE IMPRINTING THE CORE RITUAL

- After the Purification Ritual is completed, the priest and his consort sit and face each other. This particular magical practice requires the priest to sit at the edge of a chair with his consort straddling his waist. It is important that both individuals are comfortable and relaxed, and that they can remain in this posture for quite some time.
- The priest and his consort begin by reaching up and performing "Pulling Down the Heavens." As the priest and his consort connect with the divine, they imagine pulling a cord of divine light down from the Heavens. As this cord of light descends through the bodies of the priest and his consort, they imagine and feel it overflowing their center core Taiji Poles, completely filling their three bodies with the power of this celestial light.
 - Once the celestial light has overflowed their tissues, the priest and his consort should also feel it radiating out into the space of the magic circle and sanctifying the ritual area. This continues until the priest and his consort have purified the ritual space of the Magic Circle, and their body, mind, and spirit are vibrating with divine white light.
- Next, while still sitting and facing each other, the priest and his consort energetically envelop each other. It is important that they envelop all three bodies (i.e. the physical body, energetic body and spirit body).
- Then, the priest and his consort match each other's respiration. It is important that both the priest and his consort feel the energetic pulse, the ebb and flow of environmental Qi flowing within, throughout and without each other's bodies.
- As the priest sits at the edge of a chair with his consort straddling and embracing him

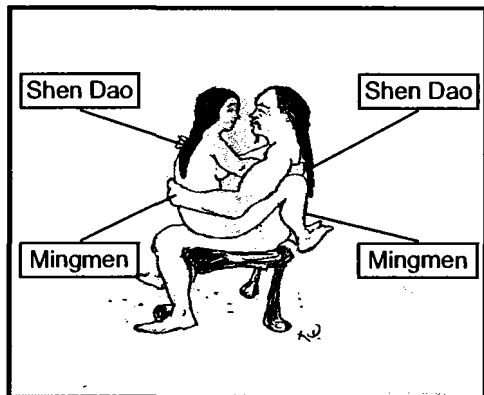


Figure 1.203. While sitting at the edge of a chair, the priest and his consort each place their left hands upon the other's Mingmen (Gate of Destiny), while their right hands rest upon the other's Shen Dao (Way of Spirit).

(Figure 1.203), they each place their left hands upon each other's Mingmen (Gate of Destiny), while their right hands rest upon each other's Shen Dao (Way of Spirit). In this posture, it is important that both the priest and his consort's Three Dantians face each other.

- Next, the priest and his consort embrace each other and begin to energetically "fall" into the infinite space of each other's tissues. As this energetic fusion takes place, the couple begins to kiss. Before the initial kiss begins, it is important for the priest and his consort to energetically create a loving scenario of enjoying the mate as a friend, lover, and partner. This powerful energetically charged scenario is then projected into the partner through the kiss.
- During the kiss, the tongue produces saliva which is considered to be a magical nectar that is related to intelligence (physical, emotional, mental, spiritual). During the kiss (usually lasting at least eight seconds), there is a conscious exchange of fluids and saliva (Jing). This exchange allows each individual's unconscious thoughts and feelings (Shen) to transfer into his or her partner's body via the energetic nature of transference, increased through the individual's passions.

In ancient Daoist bed-chamber text *Sinujing* (*The Plain Girl Classic*, also known as *The Counsel of the Plain Girl*), the Plain Girl states, "Initially, a man should kiss a woman and gather into his mouth her saliva, which will help him build his stamina and will imbue his brain with sexual energy."

According to the "Chapter on the Yellow Center," written in the *Dao Shu* (Daoist Pivot), "The two internal streams of the Urinary Bladder and Kidney Channels unite to form the saliva, while the circulation of energy in the Sea of Qi is their important route of travel." Since ancient times, the kidneys have been used as one of the primary places to store Qi. The body's Kidney Channels run along the sides of the base of the tongue. The ancient Chinese Daoists considered the saliva under the tongue to be the "upper source" of the kidney fluid, and therefore thought to protect and cultivate this kidney fluid by creating the "Immortal Pill."

The ancient Daoist technique called the "Method of Absorbing the Mists," utilizes the internal "mists" of the Five Yin Organs, referring to them as the five original "Yin Sprouting Clouds of Heaven." It is these five original mists that gather to form saliva, which is therefore considered to be the Yin Element of the upper part of the body. These five clouds are the sprouting vapors of the Original Five Breaths, which stem from the Five Yin Organs and are responsible for nourishing and strengthening the five viscera.

According to the ancient Daoist text, *The Yellow Court Canon*, "The clear water of the Jade Lake pours down to the Magical Root. Be careful to nourish it and you will live long. Calamities will not invade him who rinses and swallows this magical fluid." The center of the mouth is called the "Jade Lake." The tongue, which is considered the "Magical Root," is used to stir up and activate the formation of saliva within the Jade Lake. It is the tongue that accumulates, gathers, and directs the saliva to flow down the throat.

The ancient Daoists believed that before being swallowed, the passage of saliva from the Jade Lake originally flowed into the mouth through four canals: Two Upper Canals, and Two Lower Canals, described as follows (Figure 1.204).

The Upper Canals: The two upper canals flow from the Niwan Palace (located in the Upper Dantian) and pass through the two orifices of the upper gums, which terminate at the teeth in the region of the upper jaw.

The Lower Canals: The two lower canals flow from behind the sinciput (located in the anterior aspect of the head, just above the forehead) and descend into the two Kidney Channels underneath the tongue, terminating behind the teeth in the region of the lower jaw.

When swallowing saliva, the throat is essentially seen as a twelve-story tower, constructed and sequentially arranged in twelve rings, which correspond to the Chinese twelve two-hour time periods. The ancient Daoist viewed the throat as the “road of the spirit” where saliva divides itself into liquid pearls. The phrase, “To String Pearls” is one secret name given to the act of repeatedly swallowing saliva.

Only when the saliva takes on an oily or thick appearance it is ready to be rinsed through the mouth and swallowed. The transformation of saliva is called, “the Method of Creating the Jade Liquor and Golden Beverage,” and it consists of six specific juices (Liu Ye) of the body: Jing, tears (two different types), saliva, sweat, and urine. Together the six juices are combined with the body’s Yuan Qi to create the Jade Liquor and Golden Beverage.

With Qigong practice, the saliva is transformed from an ordinary Body Fluid into a mixture of colored vapors and energies, containing the primary energetic principles of life. This transformed saliva acts as fuel for the alchemical process occurring within the Daoist priest’s Lower Dantian. Ancient Daoists believed that when swallowing this magical saliva, the energy both simultane-

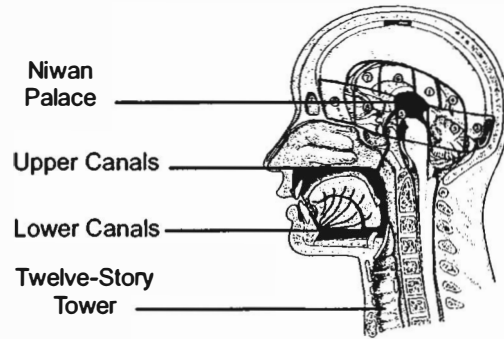


Figure 1.204. The passage of saliva from the Jade Lake

ously ascends and descends; “above it repairs the Niwan Palace of the Upper Dantian, below it moistens the five Yin organs.”

- The ancient technique of Imprinting the Core can have a powerful hypnotic effect on any individual, and it is commonly used by many priests in sexual vampiring. It can also be used to control someone through imprinting subconscious ideas into the individual’s unconscious mind. For example, when priests are “recruiting” partners for Sex Magic, in order to perform energetic cultivation through sexual vampiring techniques, the priest first observes and studies the energetic patterns of the victim. Next, the priest begins to create the fantasized image of a passionate sexual encounter with that victim. This seductive image is then overlaid with sound, color, smells, and all the senses and sensations that the priest can muster. This powerful energetically charged scenario is then projected onto the victim’s energetic field from a short distance as the priest approaches. The priest then softly touches the individual somewhere (i.e. handshake, shoulder, elbow, etc.) in order to root the implanted hypnotic suggestion into the victim’s unconscious mind. Once the implanting occurs, the victim will soon begin sexually fantasizing about the priest. All that is left, is for the priest to activate the imprinted auto suggestions during the first encounter. This is done in order to reinforce the energetically charged sexual fantasies that have already been implanted inside the victim’s imagination.

USING SEX MAGIC FOR ENERGY CULTIVATION

I have always watched in amazement as various couples would buy popular books on Daoist Sex Magic with the intention of acquiring certain magical skills. What most of these individuals do not understand is that they must first evolve to a higher level of spirituality before they are able to unlock the subtle magical powers hidden within these techniques. To me, it was like watching some street thug ingest the shaman's herb "ayahuasca" in order to "rip the veil" and try to communicate with enlightened spirits. In the world of magic, the common rule of thumb is "like attracts like." Without really understanding the basic mechanics of energy and emotional alchemy, trying to perform Sex Magic to increase spiritual power usually results only in frustration, delusional fantasies, and possibly even opening oneself up to spirit possession.

What many individuals practicing Daoist Seminal Gongfu training do not realize is that changing sexual energy into Qi is only a small part of the Daoist alchemy related to the cultivation of Human Jing. The magical practice of Daoist Seminal Gongfu training internally transforms an emotionally discharged energy that is normally expressed and released externally. In Daoist Dual Cultivation methods, both partners become energized through the exchange and balancing of Yin and Yang sexual energies.

For the Mao Shan Daoist priests, the art of Seminal Gongfu played a vital role in internal alchemy, as it was such a powerful method of gathering Jing, Qi, and Shen. This ancient Daoist practice involves making love for extended periods of time and causing the woman to have multiple orgasms. Then, while retaining his sperm, the priest absorbs the woman's discharged essence and Qi, circulating the absorbed sexual energy through his Governing (Sea of Yang) and

Conception (Sea of Yin) Vessels and storing it within his Lower Dantian. This practice also enables the Daoist priest to more easily stimulate his "Crystal Chamber" (or Mud Pill) located in the Upper Dantian, and awaken or increase his physic perceptions.

Individuals who do not currently have a sexual partner can still practice transforming sexual energy into Qi by practicing the scrotal breathing, scrotal compression, and "Unlocking the Five Gates" exercises. Then, during times of sexual stimulation, the sexual energy is drawn back into the Lower Dantian and circulated.

According to ancient Daoist texts: "When the man has the desire for sex, the fire of sex draws the blood and marrow to the sperm ducts, creating sperm. The Yang Qi of the man passes through his penis when he orgasms. When the sperm passes through the female, it energizes the Yin energy in her body, creating more Yang. As each partner reaches orgasm, the male's Yang energy will increase, and the female's Yin energy will increase."

The Prenatal Qi (also known as Ancestral Qi) is stored in the brain and the bone marrow, and it can be felt over the chest area. The ancient Daoists were able to refine and circulate this energy, and did so in order to produce strong internal power and reach higher states of spiritual enlightenment. Too much ejaculation will weaken a man by draining his bone marrow of Yang Qi. This will leave his body depleted of Qi and more susceptible to exhaustion and injury. The kidneys are affected first, then the spleen and the glandular system slowly begin to weaken.

In order to replenish Prenatal Qi, "Shen building" exercises and meditations must be performed. These exercises and meditations are also used in order to assist the man in learning how to reach orgasm without ejaculating. When practicing Seminal Gongfu techniques, the goal of the ancient Daoists was to hold back the ejaculation, but have as many orgasms as possible.

THE ART OF ENERGETIC SEDUCTION

In the art of sexual seduction, the priest utilizes the magical tools of body, breath, and voice to penetrate, stimulate, and entice the consort's body, mind, energy, and spirit.

The use of the body, breath, and voice in energetic seduction is described as follows:

THE BODY

Physical stimulation of the tissues activates the consort's Po, awakening and activating her primordial instincts. The following are certain key points for the priest to remember when using Qi and Shen to seduce his consort during the Foreplay stage.

- When initially seducing his consort, a priest can project his Qi and Shen to energetically stimulate her tissues (i.e., hernipples, ovaries, clitoris, etc.). Once these areas have been energetically activated and imprinted with his thoughts and intentions, the priest can easily proceed with the Foreplay stage of making love.
- The priest should continually run Qi (energy) and Shen (emotionally directed intention) through his partner's tissues. The ancient Daoists have a saying, "The imagination (Yi) leads the mind (Shen), the mind leads the energy (Qi)." It is important for the priest to be creative in the magical art of Foreplay, while continually paying attention to what his body (especially his hands) and mind are doing during the love making. This mix of spontaneous creativity and careful attention activates both the original mind (Yuan Shen) and the acquired mind (Shen Zhi). By bringing more imagination, intention, and feeling into his touch, the priest can cause his hands to energetically grow and extend into his consort's tissues, stimulating new and exciting areas of her body.
- Each individual requires a different type of intimate touch. Similar to creating a magical talisman, each stroke of the priest's hands in Foreplay should imprint loving thoughts and intentions into his partner. There are several methods of touch, each with its own ability to manifest a powerful Yin or Yang expression.
- Any movement or touch, even greatly pleasurable ones, will eventually lose their sensitivity and energetic effect if they are repeated continually. Therefore, when discovering an erotic area on the consort's body, the priest should energetically branch out from it and focus his attention onto another area of her body. The priest stimulates and excites the erotic area, then moves to briefly stimulate a nearby area before returning back to excite the original area again. In this way the priest plays with, entices, and teases each part of his consort's body. The best sexual techniques will have a deeper and more profound result if both the priest and his consort's mind/body connection is open and constantly being stimulated.
- When touching, it is important that the priest internally focus on speaking his love and affection through his hands. This allows the priest's hands to express the hidden feelings of his heart. The ancient Daoists have a saying, "when you talk to your mate with your heart, your spirit gives and receives as you touch."
- It is also important for the priest to use different levels of depth, speed, pressure, and firmness when seducing his consort in Foreplay. For example, the priest can use Static Touch, Moving Touch (short strokes, long strokes, sideways strokes, spirals, triangles, and circles), Squeezing, Kneading, Pinching, Scratching, and Tapping techniques. The consort's tissues will absorb more information, energy, and spiritual imprinting when a Yin stroke is followed by a Yang stroke or vice versa.
- The Imprinting the Core technique is commonly used by many male and female priests in the magical skill of sexual seduction. Although similar in effect, certain modifications are required depending on whether the priest is male or female (i.e., Men project via the Lower Dantian and hold in the Middle Dantian; Women project via the Middle Dantian and hold in the Lower Dantian). In order to perform this magical technique, the priest must first ripple his or her energetic field out

into the environment. Next the priest will choose an energetically sensitive candidate and then imprint the candidate with touch according to the following technique:

For The Male Priest: When a priest is “recruiting” partners for Sex Magic, he observes and studies the energetic patterns of his victim. Next, the priest begins to create the fantasized image of a passionate sexual encounter with that victim. This seductive image is then overlaid with as many sounds, colors, smells, and sensual experiences as the priest can create. This powerful multidimensional image is then projected outside his body from his Lower Dantian. This powerful energetically charged scenario is then projected onto the victim’s energetic field like a net, and it subsequently overshadows the victim’s thoughts and emotions. Once the victim has been ensnared, the priest will capture and keep the victim’s energy in his Middle Dantian.

For The Female Sorceress: When a sorceress is “recruiting” partners for Sex Magic, she also creates the fantasized image of a passionate sexual encounter with the victim. This seductive image is overlaid with as many sounds, colors, smells, and sensual experiences as the sorceress can create. This powerful multidimensional image is then projected outside her body through her breasts. This powerful energetically charged scenario is then projected onto the victim’s energetic field like a net, and it subsequently overshadows the victim’s thoughts and emotions. Once the victim has been ensnared, the sorceress will capture and keep the victim’s energy in her uterus, located within her Lower Dantian.

Using Magic to Imprinting the Core Idea into the Body: When a Daoist priest or priestesses chooses to use magic in order to overshadow a victim for sexual relationships, he or she will traditionally used one of the many magical seals in order to alter the victim’s Shen (thoughts and feelings). The following are examples of various forms of overshadowing, used in Daoist Sex Magic:

OVERSHADOWING PALM MAGIC SIGIL

The following Overshadowing Palm Magic Sigil technique originated from ancient Mao Shan Daoist sorcery. It requires the priest to use special magical sigils to instantly overshadow someone of the opposite sex. This special Sex Magic Seal is commonly used in China and throughout all Asia by prostitutes, and owners of brothels.

It is sometimes also used by Mao Shan Daoist priests when performing Sex Magic rituals that require the use of young women who contain strong Yin Essence (i.e., in order to vampire and assimilate her Yin Essence).

Once a victim comes under the supernatural control of this magical sigil, he or she will become obsessed with the individual. If the victim becomes driven into a sex oriented lifestyle with the sorcerer, it will become extremely difficult for them to get out of that energetic cycle.

Depending on the level of magical influence, when first initiating the Overshadowing Palm Magic Sigil the victim will immediately begin thinking about the sorcerer. Soon, the victim will find that they have become attracted, infatuated, and obsessed with the sorcerer.

The Overshadowing Palm Magic Sigil is similar in magical application to that of inducing into someone a slow, yet powerful, mind altering drug. Before successfully casting and utilizing the Overshadowing Palm Magic Sigil, the disciple had to first train for some time, cultivating his or her Ling Shen (Supernatural Spirit).

One senior Daoist teacher stated that, once a master is able to cast this type of magical spell and use the esoteric sigil in full power, he or she can instantly have sex with a victim without getting any form of resistance. And, the day after the encounter, the obsessed victim would naturally return back to the evil master, in order to receive more physical and energetic stimulation.

- In ancient China, when a Daoist sorcerer was “recruiting” partners for Sex Magic, he first observed and studied the energetic patterns of his victim.
- Next, the sorcerer would begin to create the fantasized image of a passionate sexual encounter with that victim. This seductive im-

age was then overlaid with as many sounds, colors, smells, and sensual experiences as the sorcerer could imagine, envision, and create.

- This powerful multidimensional Thought Form was then projected outside the sorcerer's body, from his Lower Dantian.
- As the sorcerer approached the victim, this powerful charged image and scenario was projected onto her energetic field like a net, subsequently overshadowing the victim's thoughts and emotions.
- As the sorcerer continued to approach the victim, he would begin to internally repeat the following magical incantation within his mind:

**"I Pray to the
Brainwashing Virgin Male Immortal,
and He comes!**

**Bringing the Qi of the
Plum Flower Star and the Horse Star!
The two magical stars will not know
the correct time to operate and work!**

**The Plum Flower Deity,
with the magical power to change
one's way to travel and walk,
Brining them to my front!**

**May the magical powers
of these two stars come!
Completely and fully possess me!
Empower me with the magical powers
to transform human beings!**

**To this person
that I have chosen,
make her come to have sex with me!**

**She cannot go away from me!
We two shall not be separate!**

**If she tries to separate,
she will experience
Heartache and pain!**

**If she tries to separated
she will wander like a zombie,
feeling lost and all alone!
I Disciple _____**

Harmonize,
and Blend
Together

Brainwash
with the Power
of the Ghost

Figure 1.205. Overshadowing Palm Magic Sigil

**and the person _____
are now glued together
and cannot be separate!**

**I command this decree
with the authority of
the Mao Shan Lineage Founder!
Quickly, Quick do it as Law!"**

- Then, as the sorcerer got closer, he would immediately create the Overshadowing Palm Magic Sigil. First, he will quickly draw the magical Ghost Brainwash symbol in the center of his left palm, followed quickly by the Harmonizing and Blending magical characters (Figure 1.205).
- Next, the sorcerer would inhale from the East, gather Qi into his Yellow Court, imagine the sexual union, exhale his breath into the center of his palm, and then immediately close his fist.
- Then when the sorcerer was directly in front of his intended target, he would immediately open the fist, in front of the victim. Once the energy was released, the victim would instantly become shocked, overshadowed, and the infatuation magic would begin.
- For additional magical influence, the sorcerer would sometimes softly touch the intended victim somewhere on her physical body (i.e. shoulder, elbow, etc.) in order to root the

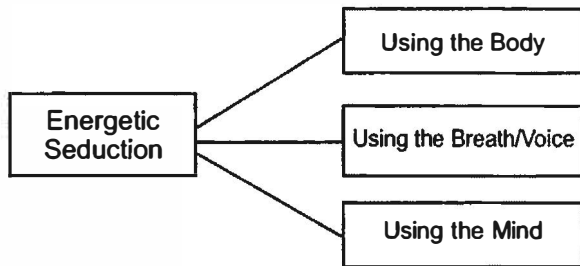


Figure 1.206. In the Art of Energetic Seduction, the priest uses his body, breath/voice, and mind

implanted hypnotic suggestion into the victim's tissues and subconscious mind. Once the magical implanting had transpired, the victim would soon begin sexually fantasizing about the sorcerer. All that remained was for the sorcerer to energetically activate the imprinted auto suggestions during their first encounter.

This energetic activation was done to reinforce the energetically charged sexual fantasies that have already been implanted inside the victim's imagination. Once the victim had been magically "awakened," the sorcerer could then capture and keep the victim's energy and spirit within his heart and Middle Dantian.

According to the sexual teachings of the White Tigress, a Daoist sorceress would study and seduce a sexual partner according to three levels of energetic "overshadowing." These three levels of magical seduction are described as follows (Figure 1.206):

- **Body:** In the First Level, the sorceress would seduce a man through her Lower Dantian, capturing his thoughts and attention through physical (body to body) enticements.
- **Mind:** In the Second Level, the sorceress would seduce a man through her Upper Dantian, capturing his thoughts and attention through mental (mind to mind) interests.
- **Breath:** In the Third Level, the sorceress would seduce a man through her Middle Dantian, capturing his thoughts and attention through emotional (heart to heart) enchantments.

SEX MAGIC FOOD DRUGGING TALISMAN

The following Overshadowing technique originated from ancient Mao Shan Daoist sorcery. It requires the priest to use special magical talismans to instantly overshadow someone of the opposite sex.

This special Sex Magic Seal is commonly used in China and throughout all Asia by prostitutes, and owners of brothels. It is sometimes also used by Mao Shan Daoist priests when performing Sex Magic rituals that require the use of young women who contain strong Yin Essence (i.e., in order to vampire and assimilate her Yin Essence).

Once a victim comes under the supernatural control of this magical sigil, he or she will become obsessed with the individual. If the victim becomes driven into a sex oriented lifestyle with the sorcerer, it will become extremely difficult for them to get out of that energetic cycle.

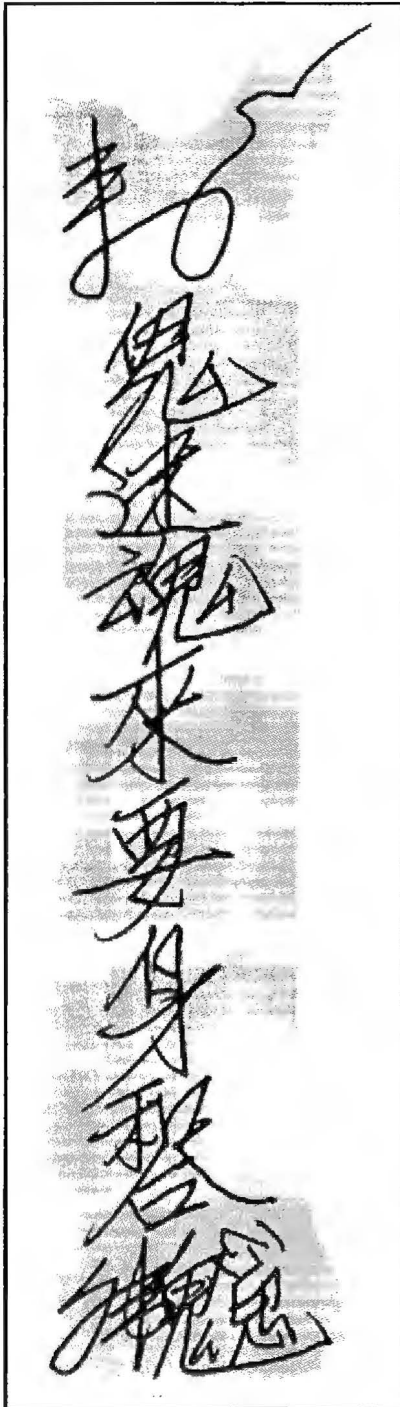
Depending on the level of magical influence, when first initiating the Overshadowing talisman, the victim will immediately begin thinking about the sorcerer. Soon, the victim will find that they have become attracted, infatuated, and obsessed with the sorcerer.

This special magical talisman is specifically used in order to overshadow a victim for sexual relationships. Once the spell is cast, the victim becomes obsessed with sexual pleasure. If not treated, the sexual addiction can lead the victim into a life of prostitution.

- According to the magical activation instructions, the sorcerer must first use his or her right Sword Fingers Hand Seal to draw the magic talisman patterns onto food or over beverages (Figure 1.207).
- Then, the sorcerer must speak a secret magical activation incantation in order to empower the magical patterns.
- Next, the sorcerer must then encourage the victim to consume the food or drink.

Additionally, the sorcerer is encouraged to write the magical talisman onto the center of his left palm and then touch the victim's body.

Once ingested, the bewitching magical power of the secret talisman becomes activated inside the victim's body, energy, and mind, and immediately takes effect.



Divine
Order to
Empower
Talisman

"Summon
Ghost to
brainwash
their Mind
and Soul!"

"Come and
use your
body to
harmonize
and unite
with me!"

"Magically
Seal this into
their Mind
and Heart!"

"They will
always think
about this,
and continue
to recite and
mentally
repeat this!"

The magical incantation used for activating the spell calls for the famous Feng Shui Master Yang and the Plum Flower Deity Princess Shou Yang to empower the spell's controlling influence, and is translated as follow:

**"The Heaven and Earth,
Sun and the Moon,
all combine with virtues!
Master-Yang's Spirit
shall come and blend
with the souls!"**

**Come and do things for me,
ghosts and demons
shall follow the victim wherever they go!
Her body unites with my body,
her soul unites with my soul,
her face unites with my face!**

**Man has intercourse with woman,
and woman has intercourse with man!
Man and woman quickly come and have sex!**

**I pray to the deity of
the Plum Flower and the butterfly!
The deity is female!
The female seeks after the male's body!
No need to be afraid
when you seek after it!
Don't be scared!**

**Don't be afraid of the critical voices
of your parents and your siblings!
Don't be afraid of others
who try and sober you up!**

**The Heavens blend,
as the clouds unite with the rain!
The Earth blends,
as easy as fish swimming in water!
Humans unite,
and is why people marry!**

**The Heavens empowers,
The Earth empowers,
Deities and ghosts all empower!**

**Come and unite with me,
every second and every minute,
I command with the authority of
the Mao Shan Lineage's founders!
Quickly, quick do it as Law!**

Figure 1.207. The Magical Sex Magic
Food Drugging Talisman

THE BREATH

The breath is used in all aspects of sexual seduction. For example, in Foreplay, the priest initially uses breathing to quicken and excite the consort's imagination. Next, the slow to rapid rhythms of the breath are used in order to excite and awaken the consort's energy, spirit, and energetic centers.

Because there is a natural energetic link that exists between the increased rate of breathing and the excitation of the mind, the priest can also use the breath to raise and control the sudden energetic release of sexual energy that occurs during orgasm.

The following is an example of a magical breath technique used by Daoist priests in order to "Bind" a lover and seal her destiny. In order to be effective in this type of magical technique, the priest needs to first understand the energetic principles that underlie the magical abilities of creating, imprinting, binding, and activating the spiritual nature of the body's Ling Shen.

- While standing next to his consort, the priest observes the energetic roots and internal connections that support her eternal soul (Shen Xian) vibrating within the spiritual chambers of her heart. This magical Heart Fire (i.e., the energy of her eternal soul) extends throughout her physical body and is rooted within the spiritual Fire of her Mingmen (i.e., the energy of her Gate of Destiny) area, located between her kidneys.
- As the consort exhales her breath, the priest connects his mind (thoughts and intention) to the magical energy of her destiny, and then inhales. As the priest inhales, he draws a small energetic portion of her destiny upward through her body via her Taiji Pole.
- Next, the priest directs the magically energy contained within his consort's destiny to exit her heart, and continues to draw it into his own heart via her breath.
- At this point, the priest combines the consort's Ling Qi and Ling Shen together and binds them to his own destiny, storing the fused energy deep within the spiritual chambers of his own heart, and rooting it within his own Mingmen.
- The priest then claims the consort's body, breath, mind, and destiny, by sealing it with a "Binding" incantation.

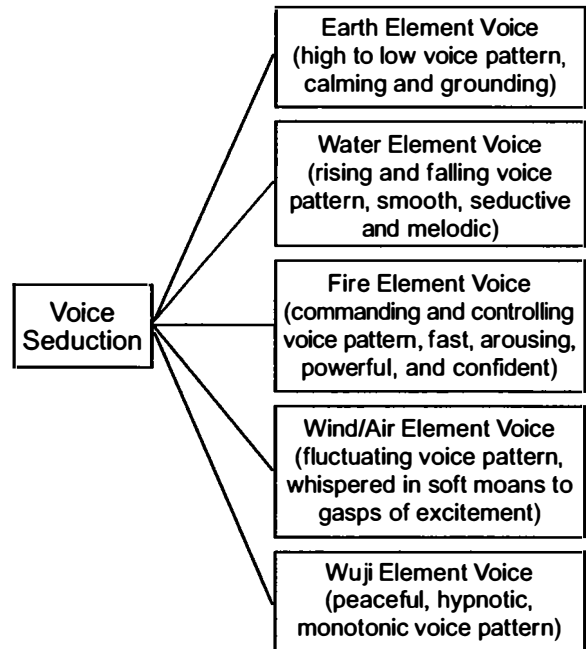


Figure 1.208. The seductive patterns of the voice

- Then, as the consort inhales, the priest exhales his own Ling Qi and Shen, directing it to flow through her body into her heart. Once the priest feels his breath envelop the consort's heart, he then speaks a binding incantation, energetically uniting and sealing both of their destinies.

THE VOICE

The hypnotic tone and rhythm of the priest's speech, carries his or her intention and is used to implant sexual desires deep into the consort's energetic core. When used for seduction, whether spoken in a soft, loud, tender, or hard manner, the priest's voice remains powerful only when his or her Shen (spirit) is powerful; if the priest's Shen has lost its vigor, then the priest's voice loses its power.

The qualities of the priest's voice can be divided into five primary Elements. Each of these Element voices can be combined in order to create a symphony of living sounds and energetic breathing rhythms used for seduction. Each Element activates a specific type of seductive energy, for example (Figure 1.208).

- **The Earth Element Voice:** The energy of this Element moves within the consort's body like a slow falling leaf. Its deep, high to low voice pattern is used to calm, ground, and solidify. Often pausing or stopping, the Earth voice awakens the consort's feelings of trust and respect.
- **The Water Element Voice:** The energy of this Element moves within the consort's body like a seductive melody. Its smooth seductive nature rises and falls, and it is used to carry the consort'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 consort's body in a consuming pattern. The Fire voice is a spoken manifestation of 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 consort's body in a fluctuating pattern. Whispered in enticing sounds that resonate from soft moans to gasps of excitement, the Wind voice is used to move, inspire, and encourage. It uplifts the consort and carries her from the higher realms of ecstasy.
- **The Wuji Element Voice:** The energy of this Element expands and dissolves the patterns of Qi and Shen within the consort's body. Usually spoken in a hypnotic, monotonic manner, the Wuji voice is dispersing, peaceful, and liberating in nature. This voice is often used to carry the consort back to her original spiritual nature (Yuan Shen).

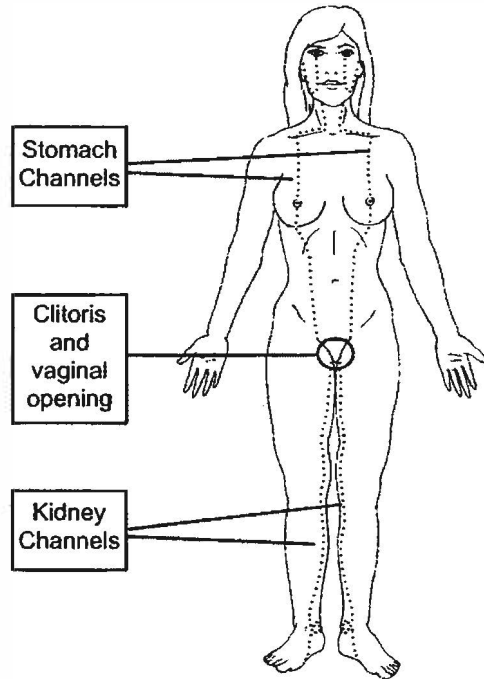


Figure .1.209. Foreplay

THE THREE STAGES OF SEXUAL INTERCOURSE

The alchemical methods used in ancient Daoist Sex Magic are traditionally divided into three stages: Foreplay (before sex), Sexual Intercourse, and the Afterglow (after sex).

FIRST STAGE: FOREPLAY

In the act of "Foreplay," the specific goal is to have the priest energetically excite his consort. In Daoist Sex Magic, Foreplay is essential. It is used to awaken the consort's life-force energy through

sexual arousal in order to illuminate her tissues (this energetic illumination is revealed in the light of her eyes).

Foreplay can be divided into two parts: the stimulation of the upper extremities, which follows the energetic route of the Stomach channels down to the clitoris and vaginal opening; and the stimulation of the lower extremities, which follows the energetic route of the Kidney Channels up the thighs, ending at the clitoris and vaginal opening (Figure 1.209).

It is important to spend a sufficient amount of time and effort bringing the woman to complete arousal before the penis is inserted into the vagina. If the priest enters his consort too soon, it will be difficult for her to reach deep levels of orgasm and he will limit the energetic potential of the orgasm. It is also important that the priest be creative with his Foreplay skill, and periodically stimulate the tissue areas along the body's channels in a new and creative manner each time he makes love.

- The first half of Foreplay begins at the consort's eye and follows the energetic pathway

of her Stomach Channels down into her vagina. As the priest holds his consort with his left hand, he uses the four fingers of his right hand to softly press and rub the vaginal opening and clitoris with small circular motions. It is important that the priest's intention extend deep through his consort's tissues to penetrate and stimulate her core channels and Taiji Pole.

At the same time, the priest gently kisses, licks, and breathes on and around his consort's left eye for a few moments. While softly breathing into and around her left eye, the priest gently whispers passionate and loving statements of affection. These breath incantations should be directed into her Crystal Chamber and imprinted onto her center core Taiji Pole.

From the left eye the priest moves to her left cheek, and from the left cheek to the mouth and tongue. While positioned at the mouth, the priest inhales her breath into his heart, and "sifts the vapors of the Red Lotus Peak." After inhaling this energetic mist, the priest savors her breath and then exhales his breath into her heart. The priest and his consort continue this pattern of energetic exchange for several minutes.

From the mouth and tongue, the priest moves up to her left ear. The priest gently kisses, licks, and breathes on and around his consort's left ear for a few moments. While softly breathing into and around her left ear, the priest gently whispers passionate and loving statements of affection. These breath incantations should be directed into her Sea of Marrow and imprinted onto her center core Taiji Pole.

Next, the priest moves from the consort's left ear down the left side of her neck, breathing and kissing her body from her chin to her shoulders. Then, the priest progresses from the left side of her neck to the left collarbone, and from the left collarbone down to the left breast.

Once the priest reaches his consort's breast, he gently kisses her nipple and licks the breast in a circular motion. While sucking on the consort's left nipple, it is important for the priest to extend his intention down the stomach channel of the left breast into her vaginal opening and energetically stimulate her clitoris.

Then, the priest inhales and lightly pulls upward on the nipple. While softly pulling, the priest inhales and imagines sifting the energetic mists that emanate from his consort's Moon Flower Elixir (located deep inside the consort's womb).

From the consort's left breast, the priest continues to move down her body to her abdomen; then from her abdomen to the clitoris and vaginal opening. After completing one side, the priest should work on the stomach channels on the right side of the body.

- The second half of Foreplay begins at the consort's feet. When stimulating the feet, it is important for the priest to pay special attention to the tissue areas of his consort's heels and the inner-sides of the her ankles. Soft, slow movement and deep intention is needed to stimulate the channels traveling up her legs and further influence her sexual arousal.

Next, the priest follows the energetic pathways of the consort's spleen, liver, and kidney channels upward, ending at the vaginal opening and clitoris. The priest kisses, licks, and breathes into and along the leg channels, using his free hand to continually massage and stimulate the consort's tissues and clitoris. The breath incantations should be directed up the leg channels and into her Lower Dantian and Sea of Qi, imprinting the priest's intention onto her center core Taiji Pole.

After completing one side of her body, the priest begins to stimulate the other side. In Foreplay, it is important for the priest to take time to stimulate and energetically arouse his consort's tissues. This energetic process may last from 10 to 20 minutes, and if done correctly, it will bring the woman up to the fourth level of orgasm. At this point, if intercourse begins, it will be easy to bring her into the ninth and complete level of orgasm.

SECOND STAGE: SEXUAL INTERCOURSE

In the act of sexual intercourse and orgasm, men and women both transfer sexual secretions to each other. These sexual secretions contain many pure, potent, and biochemically active substances (hormones, enzymes, proteins, vitamins, and other elements).

A man's Jing (Essence) is mainly released from his sexual organ, but a woman releases her Jing from her "Three Peaks" (tongue, nipples, and vagina). To the ancient Mao Shan Daoists, the alchemical medicine of these three peaks was believed to have the potential for energetically nourishing and revitalizing the priest's Jing (Essence), Qi (Energy), and Shen (Spirit). The Three Peaks are described as follows (Figure 1.210):

- **The Red Lotus Peak:** According to ancient Daoists texts, a woman's mouth, nose, and tongue are considered to be her Upper Peak.

The upper peak of a woman was known in ancient Daoism as the "Red Lotus Peak." The internal medicine or secretion that emanates from it was called the "Immortal Juice of the Jade Fountain." This "immortal juice" flows from beneath the tongue of the woman, and is of a very light color (almost transparent). When it is produced in abundance, the Daoist mystic is encouraged to swallow it, and direct its energetic force down to his Lower Dantian (via the Middle Dantian and Conception Vessel). According to ancient Mao Shan texts, the internal medicine of the "Red Lotus Peak" has the effect of generating vital essence and strengthens the blood. It imparts fluidity to a man's Yin internal organs. Pouring over the right and left sides of his body, it stimulates his Hun (Ethereal Soul) and Po (Corporeal Soul), nourishes his Yuan Shen (Original Spirit) and Yi (Intuition and Ideas), strengthen the Jing of his sexual center (located within his kidneys and Lower Dantian), and stimulates his Yellow Court, effectively increasing the energetic potential of his "Middle Cinnabar Field" (located in his Middle Dantian).

According to ancient Daoist teachings, "The two hollows beneath her tongue connect with the meridian of the lower intestine. You have to suck fast on the tip of the woman's tongue. Then the Jade Spring will surge forth from the Flowery Pond. Then, taking the clear Qi in her nose, you must send it down to the Elixir Field. This is called the Upper Lotus Flower Peak."

- **The Double Lotus Peak:** The middle peak of the woman was known in ancient Daoism as

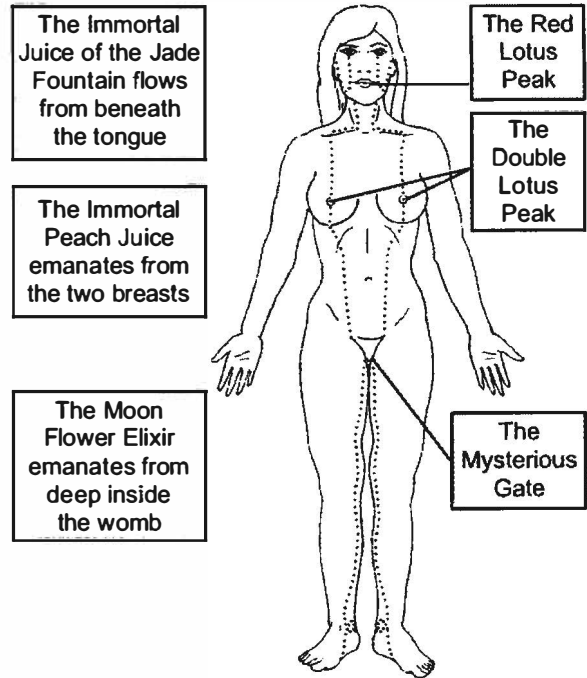


Figure . 1.210. A Woman's Jing is released via the Three Peaks

the "Double Lotus Peak." The internal medicine that is produced from it is known as the "Immortal Peach Juice." This Immortal Peach Juice emanates from the woman's breasts, and it is strongest in women who have not produced a child and who have not produced milk. The Daoist priest is encouraged to suck and drink this special medicine, drawing its energetic force down into his Lower Dantian (via the Middle Dantian and Conception Vessel). The action of absorbing the Immortal Peach Juice brings nourishment to his spleen and stomach organs and channel systems. According to ancient Mao Shan texts, "when the Immortal Peach Juice is drawn from a woman's breasts, her blood circulation greatly improves and both partners will experience delightful feelings of pleasure. This has beneficial effects on the whole body." Research conducted in China confirms that when swallowed, the energy of the Immortal Peach Juice stimulates the woman's pituitary gland, and her "sex center" located inside her womb, in the Lower Dantian.

According to ancient Daoist teachings, *"A woman's two breasts are her Middle Peak. When you copulate, knead her nipples with your hands. Inside them there is a perfected Qi, derived from the Gallbladder among the Three Cavities. This is called the Middle Lotus Flower Peak."*

- **The Mysterious Gate:** The lower peak of the woman is known in ancient Daoism as the "Mysterious Gate." The internal medicine that is produced from it is known as the "Moon Flower Elixir." The "Moon Flower Elixir" emanates from her "Palace of Yin," located deep inside her womb. Its doorway is usually closed; however, when a woman is aroused during love-making (to the extent that her cheeks are flushed and her voice catches within her throat), then this "Doorway" suddenly opens. When a woman reaches her climax of orgasm, the moisture of the "Moon Flower Elixir" is then released to freely flow downward into her vagina. It is at this point that the man should begin to absorb this secretion. According to ancient Daoist Sexual Cultivation techniques, at the moment this happens, the priest should withdraw his penis (until it is only about the depth of a thumb tip), and begin performing the "Drawing Yin Qi" method of Daoist alchemy. The absorption of the "Moon Flower Elixir" will have the effect of benefiting the priest's "Yuan Yang Qi" (Original Yang energy), while at the same time nurturing and harmonizing his body's Life-force energy.

When stimulating the "Mysterious Gate," it is also important to activate the woman's "G" spot. The "G" spot or Grafenberg spot is a sensitive area located in the upper wall of the vagina. The spot does not lie on the vaginal wall itself, but can be felt through it. It is usually about half way between the back of the pubic bone and the cervix, and feels like a small lump, which swells as it is stimulated. It often feels like a small bean, and in some women it swells to the size of a half dollar.

When it is first touched, many women reply that it feels like they have a need to urinate, even if the bladder is empty. However, within 2-10 seconds of massage, this initial reaction is usually replaced by a strong and distinctive feeling of sexual pleasure.

The "G" spot can be stimulated by the male's fingers or penis. The best position, most likely to lead to orgasms from this type of stimulation with the penis, is with the female on top. Some women report multiple orgasms from this type of stimulation and also report experiencing an orgasmic expulsion of fluid.

It is important to note that most women need clitoral stimulation in order to reach orgasm. Although there are certain erotic areas in the vagina, most women need the pressure of the partner's pubic bone compressing against the clitoris (or stimulation by hand) during intercourse to have orgasm.

According to ancient Daoist teachings, *"A woman's vagina is her Lower Peak. As the numinous turtle enters the tripod, you must draw in her essence. This is called the lower Lotus Flower Peak."*

THE DAOIST SECRET FIVE CHARACTER SEXUAL PRACTICES

In ancient China, the second stage of Daoist sex magic secrets were traditionally passed down from master to disciple via the "Secret Five Character Formula." According to the *Exposition of Cultivating the True Essence by the Great Immortal of the Purple Gold Splendor*, the Secret Formula in Five Characters: Concentrating, Inhaling, Locking, Absorbing, and Contracting, is described as follows:

- **Concentrating:** This special sexual technique refers to stabilizing the body at one's two spinal passes (i.e., the sacrum and cranium).
- **Inhaling:** This special sexual technique refers to drawing-in energy at the time of copulation. The Daoist priest must think of his jade stalk as a conduit of energy, connecting to his Niwan Palace.
- **Locking:** This special sexual technique refers to the method of tightly lock the Human Gate (anus or Huiyin point).
- **Absorbing:** This special sexual technique refers to the method of taking in her essential energy while entering very slowly.
- **Contracting:** This special sexual technique refers to the method of pulling in the ribs during copulation.

The Secret Five Character Formula was additionally taught to disciples in the following incantation:

**“Inhale after Concentrating,
Lock after Inhaling,
Absorb after Locking,
Contract after Absorbing.**

**If you observe the required
Speed at each stage,
You will naturally attain immortality,
And live forever like the Sun and Moon.”**

THIRD STAGE: THE AFTERGLOW

When engaging in sexual intercourse, all of the body's chakras open. After experiencing an orgasm, an individual is completely open energetically; with a certain amount of internal and external Qi swirling within and around the body. If a partner rushes away after the energetic release, his or her mate will generally begin to feel abandoned and lonely. This disappointment may begin to create energetic “walls of resistance,” which can later hinder the couple's potential energetic exchange in future sexual encounters. It is therefore important for the priest and his consort to take time after sex to regather the released energy and facilitate a deeper spiritual bonding. This deeper energetic and spiritual bonding occurs in what is known as the “Afterglow.”

The energy exchanged during the Afterglow is healing, and it balances the Yin and Yang energies of both partners. It is said that you can tell the quality of the relationship by what happens in the Afterglow. For example, if the couple quickly separates right after sex and orgasm, it indicates that the energetic bonding of the couple is extremely weak or nonexistent. If however, the couple cuddle and blends their energies together after sex, it indicates that the couple is moving towards deeper unity and love.

The Afterglow provides a method of energetic regulation that can have a powerful psychological and physiological effect on both partners. In the Afterglow, the “Ling Shen” (Magical Spirit) that was activated during the sexual encounter is now

released by both partners. Therefore, in the Afterglow, both partners are energetically vulnerable, and their open states of emotional and spiritual intimacy should be handled with reverence and respect.

- In the Afterglow, the intimacy and close contact between the partners should be relaxed, and both the priest and his consort should lay on their sides, facing each other.
- Using coordinated breathing, the priest exhales while the consort inhales, and vice versa. During the inhalation, the priest and his consort will pull energy into the center of their bodies from all directions; when exhaling, the priest and his consort will send energy rippling out in all directions from every pore of their bodies.
- If the priest ejaculates while making love, he should not fall off to sleep, but should continue drawing the consort's Yin Qi into his body in order to rejuvenate himself. This energetic absorption is performed while laying next to the woman's body.
- To perform energetic absorption, the priest will inhale and draw the consort's energy into his body from every pore. When exhaling, the priest will concentrate on the center core Taiji Pole and feel it rippling the energy inside his torso. The priest will continue to repeat this energetic pattern for some time, until he sufficiently rebuilds his Qi, still reaping the benefits of the Dual-Cultivation practice.
- It is also advised that the priest drink a glass of water after performing Sex Magic. The water is used in order to rehydrate the priest and counter the condition of energetic depletion that may have resulted from his ejaculation. In certain magical traditions, the priest first dedicates the water to the love making before the ritual begins. Then, using Breath Incantations, he exhales and blows his intention into the water, energetically imprinting and transforming it. Later, the priest drinks the glass of water during the Afterglow.
- According to ancient Daoist teachings on Sex Magic, during an ejaculation, the desire and energy leaves the penis along with the semen.

These losses coupled with a quick retraction leaves the penis flaccid, a process that over time causes the development of a muscle memory, that makes it increasingly difficult to produce a second state of erection. In order to counteract the physiological retraction of the penis, at the end of intercourse a man should pull and manipulate his penis as it retracts. This will loosen the penal tissues to facilitate energy movement. When the penis is trained to accept greater amounts of blood readily, the erections can be produced readily and effortlessly. With every erection, the next one is made even easier. To counteract the psychological reaction, a man must mentally not give up or suggest to himself that everything is finished after ejaculation.

THREE TYPES OF ORGASM

There are three types of orgasm experienced by both men and women. These three levels of orgasm correspond to an individual's Jing, Qi, and Shen, and represent a man or woman's ability to release the Yuan Shen (Original Spirit) and surrender the Zhi Shen (Acquired Spirit). The three types of orgasm described as follows:

- **The Physical (Jing) Orgasm:** This is considered to be the physical orgasm that occurs during normal sexual activity. It corresponds to the tissues and fluids of the Five Yin Organs and the release of the body's hormones and endorphins.
- **The Energetic (Qi) Orgasm:** This is considered to be the energetic charge that is released during orgasm. Because this type of orgasm corresponds to the release of stored emotions stemming from the body's Five Yin Organs and their internal and external channels, its energetic release can be both dramatic and powerful.
- **The Spiritual (Shen) Orgasm:** This is considered to be the highest form of energetic release. A spiritual orgasm corresponds to the release and complete surrender of the individual's eternal soul, propelling it out of the physical body and allowing it to again reconnect with the eternal love of the Divine.

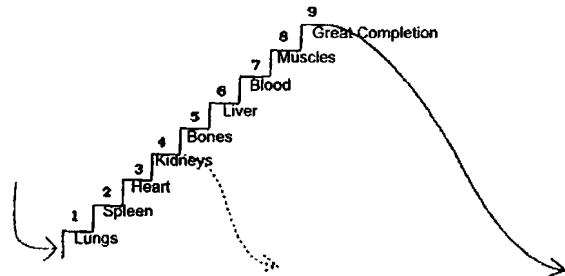


Figure 1.211. The Nine Levels of Orgasm

NINE LEVELS OF ENERGETIC ACTIVATION IN WOMEN

The ancient Daoists divided a woman's energetic activation into nine stages of experience (Figure 1.211). These nine stages are joined together in various degrees that overlap, creating multilevel experiences. Each level of excitement energizes certain parts of the woman's body and evokes a certain observable response. During Daoist Sexual Cultivation techniques, a woman's Jing (Essence), Qi (Energy), and Shen (Spirit), constantly recycle within her energetic frame, giving way to greater and more powerful sensations.

According to the teachings of the Plain Girl, "If a man wishes to successfully seduce a woman, he must become fully aware and capable of applying two main techniques: First, he must be aware of how to caress and stimulate a woman's neck, breasts, and vagina; second, he must recognize the Nine Levels of Energetic Activation in a woman." The Nine Levels of Energetic Activation are described as follows:

- **Level One (Energizing the Lungs):** When the consort sighs deeply, breathes heavily, and begins to salivate, this indicates that the Qi has activated the energy of her lungs.
- **Level Two (Energizing the Heart):** While kissing passionately, the consort begins to gently moan and begins to extend her tongue out towards the man, this indicates that the Qi has activated the energy of her heart.

If the energetic activation is interrupted during the second level of sexual stimulation, energetic congestion and stagnation will occur in the consort's heart. The destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's lungs.

- **Level Three (Energizing the Spleen):** When embracing, the consort becomes obsessed with passion and begins grasping and holding onto the man tightly, this indicates that the Qi has activated the energy of her spleen.

If the energetic activation is interrupted during the third level of sexual stimulation, energetic congestion and stagnation will occur in the consort's spleen. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's heart, and lungs.

- **Level Four (Energizing the Kidney):** In level four, the consort experiences a series of vaginal spasms, and her secretions begin to flow. This indicates that the Qi has activated the energy of her kidneys.

Many men and women mistake the vaginal spasm at level four for a complete orgasm. This is not considered to be a complete orgasm. However, once the consort reaches level four it becomes easier for the man to bring her into higher levels of orgasm. Just a little continued movement can advance her into the next level, until she reaches the ninth and complete level of orgasm.

If the energetic activation is interrupted during the fourth level of sexual stimulation, energetic congestion and stagnation will occur in the consort's kidneys. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's spleen, heart, and lungs.

- **Level Five (Energizing the Bones and Marrow):** In level five, the consort's joints loosen up, and she begins to sensually nibble and bite the man. This indicates that the Qi has activated the energy of her bones and has begun to heat her marrow.

If the energetic activation is interrupted during the fifth level of sexual stimulation, energetic congestion and stagnation will occur in the consort's bones and marrow. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's kidneys, spleen, heart, and lungs.

- **Level Six (Energizing the Liver and Tendons):** In level six, the consort undulates and gyrates like an animal (i.e., a snake), trying to wrap her arms and legs around the man, embracing his thighs and buttocks. This indicates that the Qi has activated the energy of her liver and has begun to heat her tendons.

If the energetic activation is interrupted during the sixth level of sexual stimulation, energetic congestion and stagnation will occur in the consort's liver and tendons. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's bones and marrow, kidneys, spleen, heart, and lungs.

- **Level Seven (Energizing the Blood):** In level seven, the consort's blood begins to "boil," and she frantically caresses and fondles the man's Jade Stem. This indicates that the Qi has activated the energy of her blood.

If the energetic activation is interrupted during the seventh level of sexual stimulation, energetic congestion and stagnation will occur in the consort's blood. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's liver and tendons, bones and marrow, kidneys, spleen, heart, and lungs.

- **Level Eight (Energizing the Muscles):** In level eight, the consort becomes delirious, and she grasps and caresses the man's chest. This indicates that the Qi has activated the energy of her muscles.

If the energetic activation is interrupted during the eighth level of sexual stimulation, energetic congestion and stagnation will occur in the consort's muscles. If left unchecked, the destructive energetic pattern of this Qi stagnation will then continue to reverse itself, causing injury to the consort's blood, liver and tendons, bones and marrow, kidneys, spleen, heart, and lungs.

- **Level Nine ("Illumination"):** In level nine, the consort begins to play with her nipples, and she grasps and caresses the area of her

"Mysterious Gate" (vagina). This indicates that the Qi has activated the prenatal energy of her core self and she is now "seeking union with the Mysterious Ancestor" (i.e., seeking illumination and reconnection with the core of creation).

As a woman energetically and spiritually surrenders herself to her man, she becomes completely open and energetically receptive. At the peak of her orgasm, she will sometimes suddenly experience a powerful energetic surge through the center core Taiji Pole. This powerful energetic surge will cause her to physically, mentally, emotionally, and spiritually collapse. This unique magical experience is what the ancient Daoist masters called the "Little Death" (also known as the "Great Completion"). According to ancient Daoist texts on Sex Magic, the signs of the woman's Little Death (manifesting after the woman passes through the ninth level of energetic activation) are described as follows:

"Her nose sweats and her lips become white; her hands and feet all twitch; her buttocks does not adhere to the bed-mat, but rise up and away. Then she suddenly collapses, becoming corpse-like, and the Qi scatters on the surface of her body like ripples over the surface of a calm pool. Precisely at this time, the internal vapor (Qi) expands in her central channel. Her Jing (Essence) and Shen (Spirit) enter and combine, creating Shenming (Spirit Illumination) and she is one with the Dao." When the woman reaches this state of extreme ecstasy, it is important for the man to stay beside her, yet not disturb her. This supportive action allows the woman to remain in the state of ecstasy and "freely roam within the infinite space of the sublime Dao." When the woman enters into this trancelike state, her body feels extremely light, as if drifting and floating on air. Her spirit feels as though it is outside of her body. Although her eyes are closed, she will gaze upward towards the Crystal Chamber, as she is immersed in a heightened state of sensual bliss.

QI STAGNATIONS CAUSED FROM INTERRUPTING THE NINE LEVELS

It is important to note that if the consort's energetic buildup is interrupted before the Nine Levels of progressive orgasm have come to completion, specific energetic injuries (i.e., Qi stagnations) can occur within the consort's body. These energetic injuries will occur at the specific organ stage at which the multilevel experience was interrupted. The internal stagnation created from the interruption will also have a detrimental effect on all of the other internal organs that have been previously stimulated prior to the last area that was energetically activated.

If the consort places her attention onto her lover at the time of the energetic disconnection and continues to focus on feeling loving thoughts towards her mate, then in the Afterglow she will be able to dissolve any Qi stagnations that have developed during the sexual encounter.

During the Afterglow, it is important for the consort to be able to free up any type of Qi stagnation that was created from stopping the energetic pattern of her sexual progression. Otherwise, the consort will subconsciously feel the energetic stagnation caused from stopping the progressive energetic build up, and she will start to develop hostility towards her mate. This hostility can in turn attract Gui (ghosts) and other forms of negative spirit entities into the act of sex, which feed off of the energetic discharges of negative Qi. The ancient Chinese believed that if a relationship dissolves because the "sex was not right," it was most likely due to these types of energetic injuries associated with stopping the energetic pattern of a woman's sexual progression.

Modern research has discovered that in male sexuality, the more sex a man has the longer he will live. However, this same research also discovered that in female sexuality, the better quality of sex a woman has the longer she will live.

With sex, there is always a polarity of Yin and Yang. In true love, the energetic polarity between two lovers is considered to be non-dual, and is unitive. A lack of true love between sexual partners makes the energetic polarity unbalanced. If one of the sexual partners attracts Gui (ghosts) or nega-

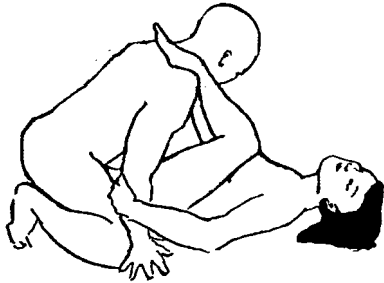


Figure 1.212. The Auspicious Sex Posture
(Inspired from the original artwork of Kate Leffler)

tive spirit entities that feed off of the discharged sexual energetic imbalances, the spirit entities will naturally tend to promote additional energetic imbalances.

Traditionally, in order to rectify Qi stagnations created from disrupting the sexual act, the priest places his consort on her back in the "Totally Auspicious Healing Posture" (a modified version of the Playful Monkey Posture), with her calves resting on his shoulders (Figure 1.212).

A modification of this position is known as the "Floating Turtles" posture. In this posture, which is used to heal the relationship once emotional trauma has entered into the sex life, the woman places her feet onto the heart of the man (Figure 1.213). In this variation, the centers of the woman's feet (the Bubbling Spring points, which are related to the Wood Element points of the Kidney Channels), are used in an energetic circulation that feeds the Fire Element of the heart organ. This posture is primarily used when the woman has begun to break down and closes her heart (i.e., her feelings and emotional connection to her mate have begun to die). This posture is also used when the sex has become so routine that the woman becomes unconscious in her sexual response to her mate.

A magical ritual can also be performed in order to further induce sexual healing. In one magical ritual, the man will say the following mantra "Hum," while kissing the centers of his mate's feet and then touching them to his eyes, the sides of his nose, his mouth, and his Third Eye. Then, the man will place her feet onto his own heart. As the consort begins to become aroused, the priest will follow the energetic progression of the Nine Levels to completion.

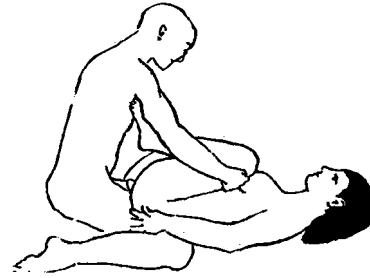


Figure 1.213. The Floating Turtles Posture
(Inspired from the original artwork of Kate Leffler)

DRAWING YIN QI METHOD

The Drawing Yin Qi Method is classically referred to in ancient Mao Shan texts as "Drawing Up the Golden Flower." It is used to absorb and circulate the sexual energy during love-making when the priest's consort is reaching the point of orgasm. This magical technique can be divided into two main schools of sexual training, the Dual Cultivation Method and the Vampire Method.

- In the "Dual Cultivation Method," both partners cultivate and share Jing (Essence), Qi (Energy), and Shen (Spirit). After the sexual encounter is complete, both parties are energized and mutually benefit from the experience.
- In the "Vampire Method," one partner (the priest) energetically taps into a victim's three bodies (physical, energetic, and spiritual bodies) and uses them to replenish his or her power, draining the victim like a battery. After drawing all of the victim's Jing (Essence), Qi (Energy), and Shen (Spirit), the priest is energized and the victim is left thoroughly depleted.

Both of these methods require the skill of the Drawing the Yin Qi Method in order for them to be energetically effective. Before applying the Drawing Yin Qi Method during sexual intercourse, the priest must first have a basic understanding of the Yin and Yang polarities of both the male and the female. One key manifestation of Yin and Yang polarities pertains to the seven internal chakras, which are energetically opposite in men and women. A woman is considered to have a Yin energetic nature, and the polarity of a woman's chakras starts and ends with a Yin (electronega-

tive) charge. The energetic polarity and progression of the chakras along a woman's Taiji Pole can be described as follows (Figure 1.214):

- **First Chakra:** Yin (-) Reproductive Area
- **Second Chakra:** Yang (+) Navel Area
- **Third Chakra:** Yin (-) Yellow Court Area
- **Fourth Chakra:** Yang (+) Heart and Chest Area
- **Fifth Chakra:** Yin (-) Throat Area
- **Sixth Chakra:** Yang (+) Yin Tang Area (Third Eye)
- **Seventh Chakra:** Yin (-) Bai Hui Area (Top of the Head)

A man is considered to have a Yang energetic nature, and the polarity of a man's chakras starts and ends with a Yang (electropositive) charge. The energetic polarity and progression of the chakras along a man's Taiji Pole can be described as follows:

- **First Chakra:** Yang (+) Reproductive Area
- **Second Chakra:** Yin (-) Navel Area
- **Third Chakra:** Yang (+) Yellow Court Area
- **Fourth Chakra:** Yin (-) Heart and Chest Area
- **Fifth Chakra:** Yang (+) Throat Area
- **Sixth Chakra:** Yin (-) Yin Tang Area (Third Eye)
- **Seventh Chakra:** Yang (+) Bai Hui Area (Top of the Head)

One ancient Daoist text refers to this energetic polarity by stating, "A man's projection (Yang: +) is called his penis. A woman's projection (Yang: +) is called her breasts. A man will draw in or introject sexual energy from the top. A woman will draw in or introject sexual energy from the bottom. Both projection (+) and introjection (-) must fuse together at both points of contact (Figure 1.215). The penis penetrates the vagina unlocking the first door (the physical body). The breasts penetrate the chest unlocking the second door (the emotional body). This causes the balance of Yin and Yang to harmonize in dual cultivation. They are fused together through the spirit, which unlocks the third door."

Because the genital area is the major factor in conceiving and producing life, the woman is considered Yin and the man is considered Yang. If the man orgasms before the woman when making love, the woman will absorb his energy and become more active (Yang); while the man losing his Qi will become more inactive (Yin). In order to retain Qi, the man must cause the woman to orgasm first.

Taiji Pole	Energetic Polarity		Chakra Color
	Men	Women	
7th	(+) Yang	(-) Yin	Violet
6th	(-) Yin	(+) Yang	Indigo
5th	(+) Yang	(-) Yin	Blue
4th	(-) Yin	(+) Yang	Green
3rd	(+) Yang	(-) Yin	Yellow
2nd	(-) Yin	(+) Yang	Orange
1st	(+) Yang	(-) Yin	Red

Figure 1.214. The energetic Yin and Yang Polarity of the Seven Internal Chakras are opposite in men and women

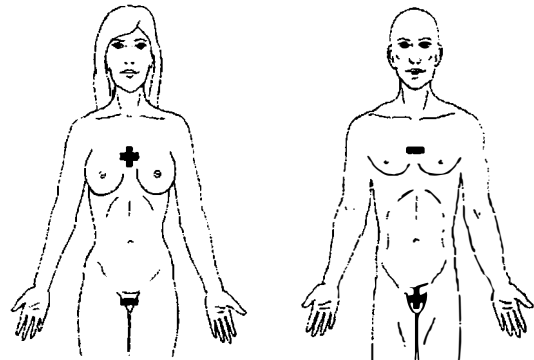


Figure 1.215. Projection (+) and Introjection (-)

ORGASM IN MEN

One of the purposes for the Daoist Seminal Gongfu methods that prolong a man's erection is to advance a woman to the ninth and highest level of orgasm. This allows for a more complete exchange and absorption of the released sexual energy. In order to advance past the fourth level of orgasm (vaginal spasms), both partners (especially the woman) must

be in a deep state of relaxation. Achieving a sufficiently deep state of relaxation requires a great deal of trust. The woman must give herself totally and completely, surrendering all mental and emotional barriers she may have formed between herself and her lover. Both partners must rid themselves of ego, emotional defense mechanisms, and any concern with performance. The relationship between the man and woman must be strong and based on love and trust before either partner can reach the higher levels of orgasm.

MAINTAINING AN ERECTION

According to the ancient Daoist bed-chamber text *Sinujing*, "when a woman begins stimulating a man's Jade Stem with either her Red Lotus (her vagina) or Jade Gate (her mouth), he is to immediately take a deep breath, hold it for a count of thirty, and then exhale. He should repeat this method several times. This will ensure that he maintains a hard erection."

"Also, when sensing his ejaculation, the man should immediately grasp his Jade Stem and remove it from her stimulation. After his erection has begun to soften, he should again bring himself back to her for stimulation. If this is done repeatedly, over a ten day period, his Jade Stem will become like hardened steel and hot as a flaming torch. This will ensure that he have a greater erection and prolonged sexual intercourse."

The most important factors leading to prolonged sexual intercourse are Psychogenic (balanced emotions, mental relaxation, and a strong passionate desire) and Organic. Both of these factors are described as follows:

- **Psychogenic:** If a man's problems in maintaining an erection are psychogenic in nature, it is said that his mental, emotional, and spiritual energies are in a state of disharmony. This can be caused by fear, excitement, performance anxiety, or subconscious disinterest.
- **Organic:** If a man's problems in maintaining an erection are organic in nature, it is said to be caused by the consumption of medications, drugs, alcohol, or a Deficiency of Blood, Yang, or Kidney Qi. In some cases, problems maintaining an erection can also be caused by prostate failure, cardiovascular disease, or diabetes. If this condition persists long enough,

the man eventually loses sexual interest and the condition becomes psychosomatic as well.

There are five types of energy required for a man to obtain a strong erection. All five types of energy (tendon, blood, muscle, skin, and bone) are transmitted from the man to the woman during sexual intercourse. If a man cannot achieve an erection, it is because one or more of these five energies is lacking. The following is a description of the five types of energy needed for achieving a normal erection:

1. **The Tendons and Liver Qi:** The energy of the liver organ pertains to visual stimulation that affects a man's sexual drive and whether the Hun is present during sex. This affects the man's strength and the hardness of his erection. Many aspects of male sexuality are related to the liver's functions, such as the visual images that evoke the emotions of the heart, cause blood to fill the erectile tissue, and release the power of desire. The liver (responsible for the engorgement of the penis) can be directly stimulated by foot massage. The stimulation of heels and ankles can also influence the various stages of female sexual arousal.
2. **The Blood and Heart Qi:** The energy of the heart organ is strongly affected by the emotional and spiritual nature of sexual activity. The heart may also be affected by the individual's moral values and beliefs, as well as by the quantity and quality of emotional passion (with or without guilty feelings) at the time of arousal. The heart energy also pertains to the energy of the blood, which fills the penis to cause the erection. Therefore, the ancient Daoist believed that in Sex Magic, "the heart must be sufficient for the act."
3. **The Muscles and Spleen Qi:** The energy of the spleen organ pertains to the Yi, affecting what a man is thinking and his intention at the time of arousal. This also affects the man's muscles, and for this reason a deficiency or blockage in the energy of the spleen can prevent a man from having a strong erection.
4. **The Energy and Lung Qi:** The energy of the Lung organs pertains to the Po and the somatic expression of sexual passion and primal instincts. The specific aspects of the Po that pertain to sexuality is known as the "Po of Sex" and it is stimulated through the sense of touch

and smell. This energy also affects the elongation of the penis and the man's endurance.

5. **The Bones and Kidney Qi:** The energy of the kidney organs pertains to the Jing energy stored within the Marrow and relates to will power and endurance. It is associated with auditory stimulation and affects a man's ability to maintain an erection. The stronger the kidneys, the greater the virility.

FILLING THE JADE STEM EXERCISE

The Filling the Jade Stem exercise is an ancient Daoist exercise used for increasing a man's endurance during Sexual Cultivation, and it was popular among the Mao Shan Daoists during the Ming Dynasty (1368-1644 A.D.). It is advisable to perform this exercise once a day in the morning, on an empty stomach, for 36 breaths.

While practicing the Filling the Jade Stem exercise, the priest would eat two ounces of crushed walnuts every day for sixty days to enhance his Kidney Yang. This helped in restoring the priest's sexual energy, strengthening his erection, and increasing the quality of his semen. After sixty days, the priest would continue to practice the Filling the Jade Stem exercise, but he would then stop ingesting the walnuts for a period of ninety days. After ninety days, the priest would begin eating the crushed walnuts again for sixty days, repeating the entire process. The Filling the Jade Stem exercise is described as follows:

- Begin by sitting on the edge of the chair, with both palms resting on the knees. Close the anal sphincter.
- Begin by inhaling through the nose (using Natural Breathing) and expanding the lower abdomen. While the Lower Dantian is filling with Qi, lean the body forward until the head becomes level with the navel area (Figure 1.216).
- Exhale and compress the Lower Dantian Qi downward, rolling the energy stored within the lower abdomen into the prostate area. The compressed energy should then be released out through the penis (like water released from a fire hose). This entire action should be performed while raising his body to the original upright position (Figure 1.217).
- Practice this exercise 36 times in one sitting.

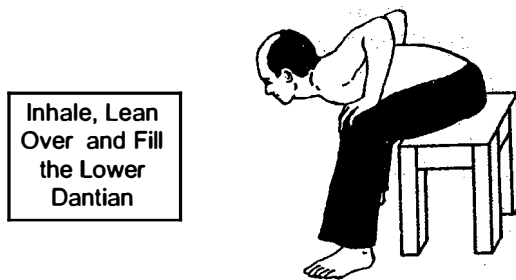


Figure 1.216. Inhale and Lean the Body Forward Until the Head Becomes Level with the Navel (A)

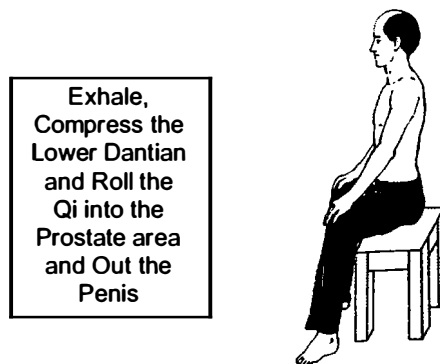


Figure 1.217. Exhale and Straighten the Body (B)

EJACULATION

According to the discourse between the Plain Girl and the Yellow Emperor's personal physician Beng Zu on the topic of male sexual energy, different organ imbalances can determine how and when a man has an erection and ejaculates his semen. According to Beng Zu, "If a man is in good spirits, and his Qi and Shen are strong, his Jade Stem will feel hot and his semen will be thick. However, if the man's sexual desire is waning, there are five symptoms that will appear during intercourse." These five symptoms are described as follows:

- If a man ejaculates a small amount of semen, this means that his Shen (i.e., his emotions and thoughts) is full of anxiety.
- If a man ejaculates watery semen, this means that he is undergoing physical stress.
- If a man ejaculates foul-smelling semen, this means that his muscles and tendons have been traumatized.
- If a man's ejaculation dribbles instead of force-

fully spurting, this means that his bones and joints have been traumatized.

- If a man fails to become erect, this means that he has simultaneously suffered both physical and psychological trauma.

According to Beng Zu, the cure for these symptoms is to engage in sexual activity for one hundred days without ejaculating. This will increase the man's stamina and virility and also help to regulate any imbalance.

HOLDING BACK EJACULATION

Most men will think that they cannot derive pleasure from their sexual encounters if they do not allow themselves to reach the point of ejaculation. If too much ejaculation occurs, the Ancestral Qi (Yuan Qi) will become depleted, causing the man to become weak and susceptible to illness. The short term effect is the loss of minimal amounts of Jing and Qi after orgasm. This loss of energy is partly psychological. However, this loss of energy can also be caused from the brief energetic reversal in the Microcosmic Orbit Fire Cycle that occurs during an ejaculation.

When initially practicing Qi cultivation exercises, the flow of energy moving through the Governing and Conception Vessels is directed to flow from the Lower Dantian and Huiyin area (located at the base of the perineum), up the spine and Governing Vessel to the top of the head at the Baihui area. The energy is then directed to flow down the Conception Vessel to the Lower Dantian and Huiyin area. This flow of energy builds Yang Qi in the male and stimulates the body's organ system, and it is known in Daoist alchemy as the Microcosmic Orbit Fire Cycle. The Fire Cycle is used to regulate the thoughts and emotions (Figure 1.218).

Upon ejaculation, the flow of Qi is momentarily reversed as the sexual energy flows out of the penis, it is known in Daoist alchemy as the Microcosmic Orbit Water Cycle. The Water Cycle is used to regulate the spirit and eternal soul (Figure 1.219).

Just before ejaculation, the Qi rises up the Conception Vessel and builds within the Upper Dantian. At the point of ejaculation, the energy

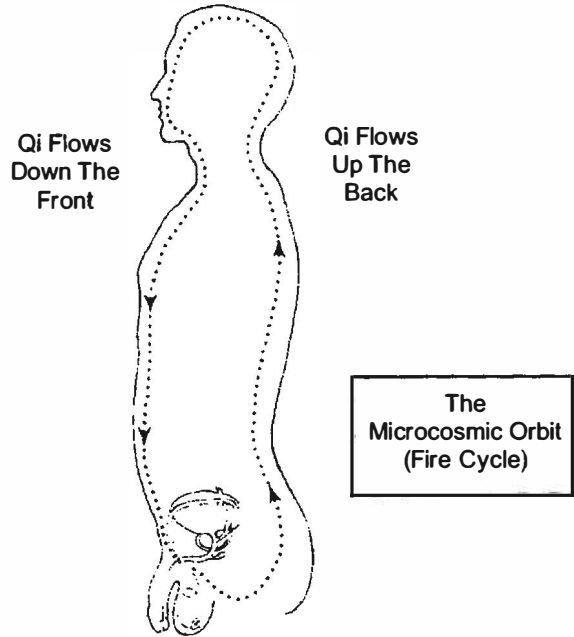


Figure 1.218. The natural flow of energy used in Qi Cultivation Practice (The Microcosmic Orbit Fire Cycle)

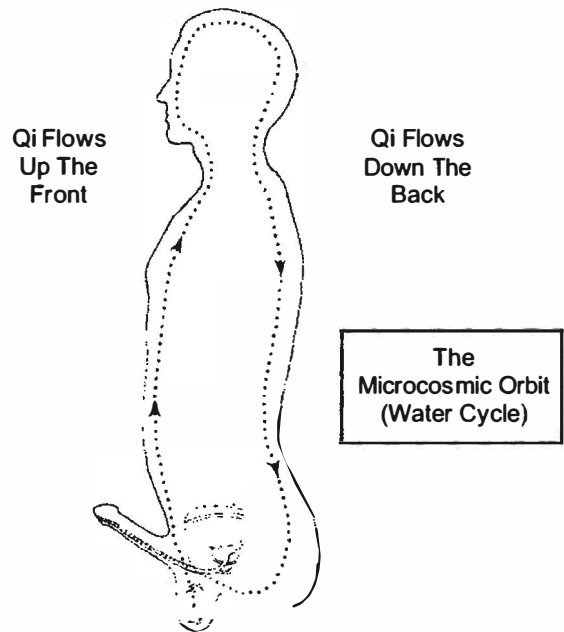


Figure 1.219. Upon ejaculation, the flow of Qi is momentarily reversed as the sexual energy flows out of the penis.

rushes down the Governing Vessel and is discharged out of the penis. This momentary reversal of the body's energetic flow drains the body of Qi.

When a man holds back the ejaculation and instead circulates the sexual energy along the Microcosmic Orbit Fire Cycle, he will be able to energize his body instead of draining it of Qi. This reversal of energy flow does not happen in women, and thus they do not have an energy loss and can more easily have multiple orgasms. However, if the woman has also been circulating her energy during the sexual exchange, she will experience a much stronger orgasm. When the man learns to have an orgasm without ejaculation, instead of reversing the energy circulation along the Microcosmic Orbit Fire Cycle, he will retain this energy and become stronger.

Once a man is able to draw his sexual energy up the Governing Vessel and move it down the Conception Vessel, he can experience orgasm without ejaculation. This type of energetic orgasm is considered to be more pleasurable and powerful than a "normal" physical orgasm. This type of energetic orgasm will invigorate and energize the body's Jing, Qi, and Shen, instead of depleting the body. However, even though an energetic orgasm (i.e., without ejaculation) can be used to stimulate and energize the body, it is still not the highest level of orgasm.

Once the man can consistently reach an orgasm without ejaculating, he will be able to progress farther and reach an even higher level of orgasm. This level provides massive stimulation to the central nervous system and has been described by some individuals as being similar to the visual sensations of an entire 8 hour LSD trip crammed into about five seconds. It is quite an exhilarating and life transforming experience.

When he reaches reach this high energetic and spiritual level, the Thrusting Vessel (Chong Mai) completely fills with Qi and Shen. At the point of orgasm, an energetic surge rushes up the center of the spine and into the third ventricle of the brain, activating the "Mud Pill" (Crystal Chamber). This energetic surge can sometimes overstimulate the brain's sensory-motor input, resulting in intense hallucinations and the advanced spiritual state

known as "little death." After the man has experienced this type of orgasm, his body will become extremely relaxed and he may collapse, drifting in and out of this magical state.

One simple method used in Daoist Sexual Cultivation training for holding back semen during orgasm is described as follows:

- When the priest is about to ejaculate, he presses the place between the scrotum and the anus (Huiyin) with the index and middle finger of his left hand. The Huiyin Point (also known as the Ping Yi Point) is located at the perineum, midway between the anus and the scrotum. It is one of the most classical points used to prevent ejaculation.
- At the same time, the priest inhales deeply and gnash his teeth without holding the breath. Though this practice prevents ejaculation, it still allows the sperm to become energetically activated. In this way, the energy of the sperm can then be drawn from the penis, cause the Jing, Qi, and Shen to ascend upward and stimulate the brain.

Another method used in Daoist Sexual Cultivation training for holding back semen during orgasm is described as follows:

- When the priest feels that he is about to ejaculate, he makes repeated short strokes with his penis, positioning the head of his penis between the lips of his consort's inner vagina. These movements are followed by the priest simultaneously pressing his tongue against the roof of his mouth, bending his back, and stretching his neck.
- After opening his nostrils wide and drawing back his shoulders, the priest then closes his mouth, inhales (through his nostrils), and concentrates on drawing the energy upward from his testicles. This drawing action helps the priest refrain from ejaculating his Jing, and it also causes the generated sexual energy to ascend upward through his spine into his brain.
- While resting for a few minutes, the priest continues to draw the energy up from the testicles with his intention. During this process, it is important for the priest to remain relaxed.

HEALING EFFECTS OF HOLDING BACK

According to ancient Daoist teachings, the more a man holds back from ejaculating while having sex, the better his health will become. As a man holds back his ejaculation, he begins to build up the Qi and Shen of his energy body and the nutrient levels in his physical body.

In Dual-Cultivation, the reproductive essence is considered to be the most important aspect of Jing, manifesting in the female as ovarian essence (ovum, sexual fluids, hormones released during ovulation, etc.), and in the male as semen. The semen, like blood, is considered to be absolutely Yin in nature. When semen is absorbed and circulated through the body's internal system, the body's entire energetic system is restored and all of the cells are charged.

In Daoist alchemy, Jing is considered to be the basis for all other internal transformations. Jing is the body's foundational substance and is responsible for the nourishment of the tissues. Qi emerges from the circulation of Jing moving through the tissues and supports the body's metabolism. The body's Jing is therefore used to root the Shen and anchor it into the physical realm.

The ancient Daoist bed-chamber text *Sinujing* (*The Plain Girl Classic*) has been used by Daoist priests as the primary manual on sexual cultivation and sexual alchemy since the time of the Yellow Emperor. The secret techniques described in this ancient text formed an important part of the Yellow Emperor's personal alchemical practice. Once the ancient text became public, during the Han Dynasty (206 B.C.-220 A.D.), the *Sinujing* was used by Daoists and layman alike.

The beginning of the Plain Girl Classic states that the Yellow Emperor's health was failing because of his overindulgence in sex. He therefore sought the advice of the Plain Girl in order to restore his physical constitution and receive insight on obtaining immortality.

In this ancient Daoist text, the Plain Girl, the Multihued Girl, and the Mysterious Girl answer the Yellow Emperor's questions on sexual matters and health. The text is divided into 5 sections: The Dao of Yin and Yang Sexual Harmony, Criteria for Developing Sexual Energy, Methods for Develop-

ing Sexual Energy, Perceiving the Signs of Female Sensuality, and Sexual Postures, Techniques, and Therapies.

According to legend, the Plain Girl, Multihued Girl, and Mysterious Girl were all disciples of the Queen Mother of the West (Xiwang Mu). Xiwang Mu later attained immortality through her sexual cultivation practices with over one thousand men. In Daoist mythology, she is considered to be the keeper of the Peach of Immortality.

According to the *Sinujing*, there are ten main benefits of holding back an ejaculation. These ten benefits are described as follows:

- **Holding back the first ejaculation:** This will strengthen and energize the man's physical body.
- **Holding back the second ejaculation:** This will strengthen and clear the man's eyes and ears.
- **Holding back the third ejaculation:** This will strengthen the man's immune system, increase his body's resistance, retard the aging process, and rid the body of soreness and ailments within the joints and muscles.
- **Holding back the fourth ejaculation:** This will strengthen and energize the man's Five Yin organs (i.e., the liver, heart, spleen, lungs, and kidneys).
- **Holding back the fifth ejaculation:** This will strengthen and regulate the man's pulse, improve the circulatory system, and prevent strokes and varicose veins.
- **Holding back the sixth ejaculation:** This will strengthen and energize the man's spine, waist, and bones, and help to prevent arthritis.
- **Holding back the seventh ejaculation:** This will strengthen and tone the man's muscular system, especially the thighs and buttocks.
- **Holding back the eighth ejaculation:** This will strengthen the man's Wei Qi fields, and bring a youthful color to his skin and complexion.
- **Holding back the ninth ejaculation:** This will strengthen and heal all types of sickness and increase longevity.
- **Holding back the tenth ejaculation:** This will strengthen and energize the man's pineal gland, increase his psychic and spiritual powers, and lead to immortality.

THE ROLE OF THE PERINEUM

As the priest progresses to higher levels of Qigong and Shengong training, it becomes extremely important that he has a loose perineum and a healthy prostate. Practicing semen retention methods and Golden Bell (i.e., Daoist Iron Shirt) training will usually bring tension and tightness to this area. This is especially true if the priest practicing Sex Magic and does not remain relaxed when he is trying to control his ejaculation. Since most beginners are not accustomed to controlling and relaxing the muscles in this area, tension usually occurs. There are two simple methods the priest can practice in order to train relaxing and controlling these lower pelvic muscles.

- **Squatting:** The first method is simply to have the priest place his feet slightly wider than shoulder width apart. Next, the priest inhales and raises his arms above his head. Then, the priest exhale and squats down as low as he can go, bringing his arms down so that the forearms rest on the front part of his knees. While resting in this position, the priest concentrates on loosening the perineum.
- **Urination Retention:** This next method is used when urinating. Most men urinate with too much force. This brings tension to the perineum and hurts the prostate. Therefore, when urinating, the priest imagines that his body is an hourglass. The waist of the hourglass (the part that the sand falls through) is located at the perineum. When urinating, the priest assumes a high horse stance posture and imagines that the upper body is full of sand. The priest imagines that the sand in the upper body is falling out through the perineum onto the floor below. It is important for the priest to relax, imagine, and feel this image, experiencing the sensation of his perineum opening up and falling downward.

THE SET OF NINE

The Daoist Sex Magic technique called the "Set of Nine" gives the priest a unique advantage in love making. It allows the priest to have more control over his Jade Stem, because the stroking movements allow for even stimulation of both the head and the shaft of the penis. This allows the

priest to delay his orgasm, prolong the sexual intercourse, and quickly bring his consort to orgasm.

In order to perform the Set of Nine, it is important for the priest to understand the different depths of a woman's Mysterious Cave. These different were known as the Eight Secret Valleys.

THE EIGHT SECRET VALLEYS

In ancient times, it was taught that when entering into a woman's Mysterious Gate (vagina), the priest would pass through eight secret valleys. The location of these eight valleys are described as follows:

- **Lute String Valley:** This is the first valley, and it is located at a depth of one cun inside a woman's Mysterious Gate.
- **Water Chestnut Valley:** This is the second valley, and is located at a depth of two cun inside a woman's Mysterious Gate.
- **Little Brook Valley:** This is the third valley, and is located at a depth of three cun inside a woman's Mysterious Gate.
- **Black Pearl Valley:** This is the fourth valley, and is located at a depth of four cun inside a woman's Mysterious Gate.
- **Simple Valley:** This is the fifth valley, and is located at a depth of five cun inside a woman's Mysterious Gate.
- **Dark Chamber Valley:** This is the sixth valley, and is located at a depth of six cun inside a woman's Mysterious Gate.
- **Inner Gate Valley:** This is the seventh valley, and is located at a depth of seven cun inside a woman's Mysterious Gate.
- **Pole Star Valley:** This is the eighth valley, and is located at a depth of eight cun inside a woman's Mysterious Gate.

PRACTICING THE SET OF NINE

In order to receive the best results and derive the most pleasure, the priest is encouraged to begin slowly arouse the woman through Foreplay. It is important for the priest to remain relaxed and use gentle caresses throughout the entire passionate exchange. When all of the caressing, kissing, and licking has created a sexually responsive reaction in the woman, then the priest will slowly introduce his Jade Stem into his consort's Mysteri-

ous Gate. It is at this time that the priest enters into her Mysterious Gate and proceeds through each of her Eight Valleys using the Set of Nine technique. The Set of Nine technique is described as follows (Figure 1.220):

- Initially, only the head of the penis is allowed to penetrate the Mysterious Gate. Nine shallow insertions are made so that the priest's Jade Stem moves only to the depth of the Lute String Valley (one cun deep), followed by one deep thrust to the Pole Star Valley (eight cun deep). After a series of nine shallow thrusts and one deep thrust, the Jade Stem is inserted another cun deeper into the consort's Mysterious Gate.
- At this point, the priest's Jade Stem performs nine shallow thrusts into the Water Chestnut Valley (two cun deep), followed by one deep thrust to the Pole Star Valley (eight cun deep). After this series of nine shallow thrusts and one deep thrust, the Jade Stem is inserted another cun deeper into the consort's Mysterious Gate.
- The priest continues this process of nine shallow thrusts and one deep thrust, penetrating each of the consort's Eight Valleys.
- After the Jade Stem performs nine thrusts into the Pole Star Valley (eight cun deep), the priest initiates one powerful thrust up the consort's Taiji Pole into her Heavenly Transpersonal Point. This energetic action stimulates the consort's Upper Dantian and allows her Qi and Shen to enter into the Wuji. At this depth, each insertion should be coordinated with the priest's breath. The priest should inhale deeply when inserting his Jade Stem and exhale when withdrawing it. This completes the first Set of Nine.
- Once the priest has completed the first Set of Nine, he places his tongue into the woman's mouth and begins to swallow her saliva three times. After absorbing her secretions, the priest starts the entire process all over again, beginning the second Set of Nine.
- Next, the priest begins the second set by performing a series of eight shallow thrusts into the Lute String Valley (one cun deep), followed by two deep thrusts to the Pole Star Valley (eight cun deep). After this series of

Set of Nine	Yang (Shallow Thrusts)	Yin (Deep Thrusts)
1st	9	1
2nd	8	2
3rd	7	3
4th	6	4
5th	5	5
6th	4	6
7th	3	7
8th	2	8
9th	1	9

Figure 1.220. The Set of Nine

eight shallow thrusts and two deep thrusts, the Jade Stem is inserted another cun deeper into the consort's Mysterious Gate.

- At this point, the priest's Jade Stem completes eight shallow thrusts into the Water Chestnut Valley (two cun deep), followed by two deep thrusts to the Pole Star Valley (eight cun deep). After this series of eight shallow thrusts and two deep thrusts, the Jade Stem is inserted another cun deeper into the consort's Mysterious Gate.
- The priest continues this process of eight shallow thrusts and two deep thrusts, penetrating each of the consort's Eight Valleys.
- After the Jade Stem performs eight thrusts into the Pole Star Valley (eight cun deep), the priest initiates two powerful thrusts up the consort's Taiji Pole into her Heavenly Transpersonal Point. This energetic action stimulates the consort's Upper Dantian and allows her Qi and Shen to enter into the Wuji. At this depth, each insertion should be coordinated with the priest's breath. The priest should inhale deeply when inserting his Jade Stem and

exhale when withdrawing it. This completes the second Set of Nine.

- Once the priest has completed the second Set of Nine, he places his tongue into the woman's mouth and begins to swallow her saliva three times. After absorbing her secretions, the priest starts the entire process all over again, beginning the third Set of Nine.
- The priest continues this energetic pattern until he reaches the final set of one shallow thrust followed by nine deep thrusts. The primary goal is to create intense passion, to the degree that the consort loses all control and restraint, experiencing what is known in Daoist Sexual Magic as "little death."

THE SET OF NINE STIRRING PRACTICE

The energetic pattern created from practicing the Set of Nine is used to "stir" the woman's essence, so that the priest can absorb the magical potential of the released energy. To accomplish this, the priest first inserts his Jade Stem one cun into his consort's Mysterious Gate and performs the first Set of Nine.

After performing the first Set of Nine, the priest deliberately directs the movements of his Jade Stem a little to the left three times and then a little to the right three times. As his Jade Stem sways in this manner, it replicates the swimming motion of a fish, or slithering motion of a snake.

Then, the Jade Stem is inserted another cun deeper into the consort's Mysterious Gate, and the priest performs the second Set of Nine. After performing the second Set of Nine, the priest again directs the movements of his Jade Stem a little to the left three times and then a little to the right three times. This stirring action is performed after each Set of Nine.

STIRRING AND MAGICAL IMPRINTING

One magical technique used instead of performing the Stirring Practice requires the priest to pause after completing each Set of Nine. During this pause, the priest takes his Jade Stem and uses it like a calligraphy brush, writing magical incantations inside his consort's Eight Valleys. This action creates a build up of powerful magical energy that is then transferred into the consort's Lower Dantian, Yellow Court,

Middle Dantian, and Upper Dantian areas via her center core Taiji Pole. Eventually this energy can be used to imprint her entire energetic being.

NINE TYPES OF STIRRING

According to Daoist Master Dong, once positioned inside his consort's Mysterious Gate, there were nine types of Jade Stem movements used by ancient priests in order to "stir" the woman's essence. These distinct styles of moving are described as follows:

- **The Brave Warrior:** By flailing to the right and left, in the same way that a brave warrior breaks up the ranks of the enemy.
- **The Wild Horse:** By moving up and down, like a wild horse bucking through a swiftly running stream.
- **The Playful Sea Bird:** By pushing in and pulling out, just like a flock of sea gulls playing in the waves.
- **The Pecking Sparrow:** By swiftly alternating deep and shallow love-strokes, like a sparrow picking out the grain of rice that has been left on the mill floor.
- **The Sinking Stone:** By steadily alternating deep and shallow strokes, in the way that a large stone sinks when thrown into the sea.
- **The Slithering Snake:** By pushing in slowly, in the same way that a snake enters into its whole when it is about to hibernate for the winter.
- **The Frightened Rat:** By swiftly pushing and moving, in the same way that a frightened rat rushes into its home.
- **The Grasping Hawk:** By moving slowly, as if dragging the feet, in the same way that a hawk clutches its elusive pray.
- **The Bouncing Boat:** By first rising up and then plunging down hard, in the same way that the full sail of a boat braves the waves of a heavy gale.

When performing these various techniques (i.e., deep and shallow, slow and quick, straight and slanted), each movement has its own special characteristics. For example, a slow thrust should be initiated like the movement of a carp when it has been caught on a hook, and a quick thrust should be initiated like a flight of birds moving against the wind.

THE DUAL-CULTIVATION METHOD

Traditionally, the secret techniques used in Dual-Cultivation Sex Magic were designed and developed by Daoist priests in order to assist them in the cultivation of Qi and Shen. With the support of a willing consort, this increase in magical power could then be used to create the priest's "immortal body."

In advanced Daoist Magic, it was originally taught that a priest's Qi and Shen must be cultivated to the degree that he or she could sustain two life-forces (i.e., the life-force of the priest's physical body and the life-force of the priest's projected tangible spirit body). This type of magical power was normally obtained only through practicing advanced forms of Qi and Shen cultivation exercises and meditations in combination with the ingesting of certain magical mineral, plant, animal, and human essences. Daoist sexual cultivation techniques were initially valued because they could greatly shorten the time that it took to produce the energy required to form the immortal body.

Over the years, the magical techniques used in Dual-Cultivation Sex Magic began to change in their focus and intention. Eventually, the intention and emphasis began to shift from "cultivating the immortal body" to "cultivating specific manifestations" (i.e., obtaining certain magical powers, positions of notoriety, physical possessions, etc.). In modern times, the energetic techniques used in Dual-Cultivation Sex Magic are now focused towards a number of different magical applications. For example:

- If a priest is working on a specific goal in terms of self-cultivation, he can share this personal goal with his consort (i.e., health, magical skill, etc.) in order to increase the energetic potential of reaching that goal.
- Next, the priest imagines himself manifesting this particular state or magical skill. His consort also simultaneously imagines the priest acquiring and manifesting this particular state or magical skill.
- Then, both the priest and his consort unify their energetic desires and imagine that the priest has now acquired the magical state or skill. The sexual energy, being neutral, is then imprinted and activated by the couple's combined intentions, desires, and sexual energies.

SIX STAGES OF DAOIST DUAL CULTIVATION

There are six basic stages of ancient Daoist Dual Cultivation methods. These six stages are described as follows:

- The priest and his consort must first learn how to circulate sexual energy through their Conception and Governing Vessels.
- The priest learns how to hold his penis erect for as long as desired and does not ejaculate his sperm.
- The priest and his consort learn how to redirect the energy circulating through their Governing and Conception Vessels.
- The priest and his consort learn how to absorb and exchange energy with each other.
- The priest learns to have an orgasm without ejaculating.
- The priest and his consort learn how to have polyphase (multilevel) orgasms.

CIRCULATING SEXUAL ENERGY

Seminal training requires the ability to circulate sexual energy through the Governing and Conception Vessels. The long-term goal is to train an energetic muscle memory, such that the energy automatically travels from the urogenital area up the Governing Vessel whenever the priest is sexually aroused or stimulated. This technique is generally taught in three stages (Figure 1.221).

STAGE ONE: SCROTAL BREATHING

The purpose of Scrotal Breathing is to establish voluntary control of the sacral pump, which aids in seminal retention. The retention of semen is a vital process in all systems of internal alchemy. This retention process is a vital step, in that it directs and increases the flow of energy from the reproductive organs up the Governing Vessel. Once muscle memory of this energetic pattern is established, the sexual energy will freely flow up the Governing Vessel instead of out of the penis (or vagina) during a sexual encounter (Figure 1.222).

After practicing this method for quite some time, priests find that when they have sexual urges, the energy related to those urges will automatically flow up the Governing Vessel and circulate through their body. After enough practice, this process will even occur if the priest becomes sexually aroused while sleeping. To perform Scrotal Breathing, the priest proceeds as follows:

1. The priest assumes a standing Wuji stance, with his arms hanging by his sides. It is important that the priest wear loose pants so that his testicles hang freely.

- Next, the priest focuses his attention on the scrotum, between the testicles. While slowly inhaling, the priest begins pulling the testicles upward. As in all Daoist Neigong (Internal Skill) training, it is essential that the priest use as little muscular force as possible (i.e., the movement should be very subtle).
- The priest then relaxes and concentrates his mind on feeling the muscular contractions move the Qi upward. As the priest learns to establish a pattern for this movement, he eventually uses less muscular force and more mind control. It is important that the priest's

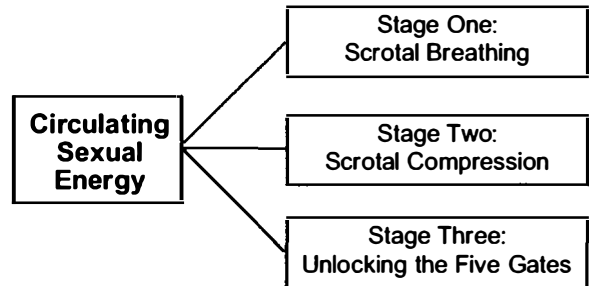


Figure 1.221. The Three Stages of Circulating Sexual Energy

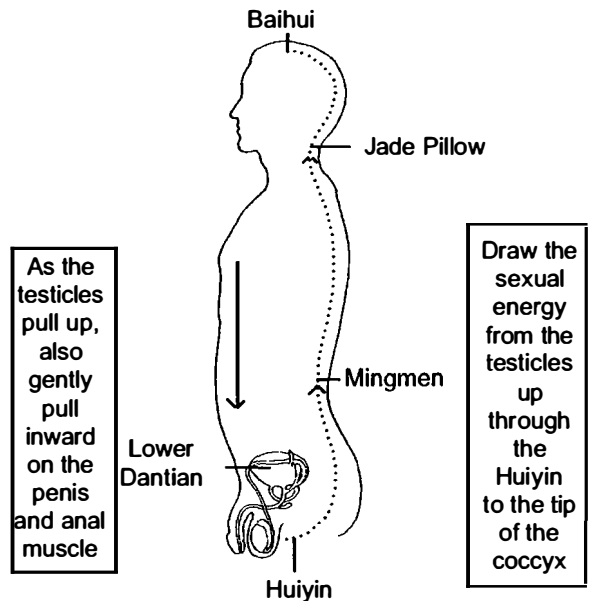


Figure 1.222. Stage One: Scrotal Breathing

abdomen remain completely relaxed during this process.

- While inhaling, the priest relaxes, imagines and feels the breath filling the testicles and the scrotum pulling upward. As the testicles pull up, the priest also gently pulls inward on the penis and anal muscles. It is important for the priest to hold the testicles up for the complete inhalation and then slowly let them drop as he exhales. The priest continues in this manner until he feels Cold Qi accumulate in the scrotum. The priest should practice this first technique regularly, trying to build endurance and establish a muscle memory.

2. Once the priest has worked with step one for several weeks and has developed a sense of gathering the Cold Qi in the scrotum, the next step is to draw the gathered Qi into his perineum. In order to do this, the priest follows the same technique as practiced in step one.
 - While inhaling, the priest relaxes and concentrates on pulling up on the testicles, place his mind inside the perineum. Keeping the mind in the perineum facilitates movement of Cold Qi into this area. The more the priest inhales, the more he gathers and retains the Jing Qi (Essence energy) at the perineum. It is important to note, that if the priest releases his attention, the Cold Qi will escape out of the scrotum.
3. Once the priest has a feeling for the Cold Qi gathering at the perineum, he begins to draw the sexual energy from the testicles up through the Huiyin to the tip of the coccyx (the Changqiang, GV-1 point) on the inhale.
 - While inhaling, the priest relaxes and concentrates on pulling the Qi upward into the Huiyin, he slightly arches his lower back, expanding the Mingmen (GV-4) area outward, rolling it inward as if he was standing with his back against a wall and flattening it.
 - During this action, it is important that the priest tilt his sacrum backward and roll it under to activate the “sacral pump,” while simultaneously tilting his chin inward and backward. Sometimes the priest will experience tingling when the Cold enters the Huiyin. This is normal.
4. Once the priest can successfully draw the Cold Qi up through his coccyx, he should spend the next week drawing the energy from the testicles up to the center of the spine (Jizhong, GV-6 point) located at the eleventh thoracic vertebra. This point is where the adrenal gland energy is centered and is regarded as a mini-pump. Then, when the priest presses his Mingmen back and arches his back, it creates an energetic vacuum that can be used to further draw the Qi up the spine.
5. After the priest can feel the Cold Qi rise from the testicles to the Jizhong area, the next step is to draw the energy up from the testicles to the Jade Pillow (Yuzhen, UB-9 point) located at the base of the skull.
6. After working step five for several weeks, the last step is to draw the energy from the testicles to the top of the crown (Baihui, GV-20 point). To perform this action, the priest ripples his spine in order to keep the lower pumping action going. It is important to remember to always tuck the chin inward and press the back of the skull upward in order to activate the “cranial pump.”
 - After the energy reaches the Baihui area, the priest directs it to flow down the front of the body via the Conception Vessel to the Lower Dantian (Qihai, CV-6), located in the center of the lower abdomen.

STAGE TWO: SCROTAL COMPRESSION

Once the priest can feel Cold Qi rising from the testicles all the way up to the Baihui and back down to the Lower Dantian, he is ready to begin the Scrotal Compression exercise.

The Scrotal Compression method is used to increase sexual power by sending energy to the testicles. This process will stir the sexual essence and fill the testicles with energy. Once the testicles are filled with energy, the priest will perform the “Unlocking the Five Gates” exercise in order to bring the energy up the Governing Vessel once again.

1. The priest begins by assuming the Wuji stance. As in the Scrotal Breathing exercise, it is important that the testicles hang freely.
2. The priest places his tongue on the upper palate and inhales, imagining that he has a tube that runs from the back of his throat down to his scrotum.
 - As the priest inhales, he imagines that the air flowing down the tube forms a small ball of energy in his scrotum (Figure 1.223).
3. On the exhale, the priest focuses his mind onto the ball of energy in his scrotum and gently squeezes his anal sphincter and perineum. As the anal sphincter and perineum are gently

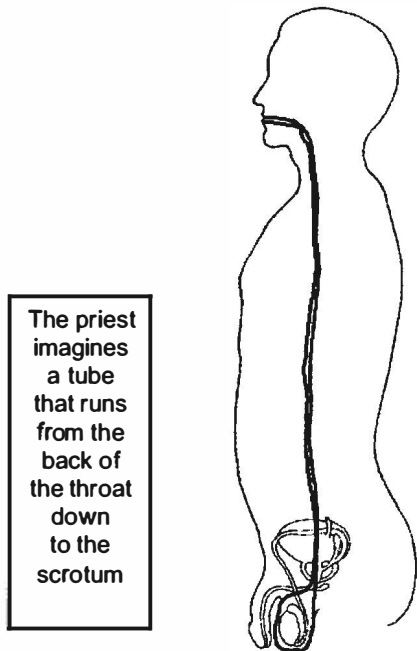


Figure 1.223. Stage Two: Scrotal Compression

pulled inward, the priest imagines the energy ball expanding and filling his entire scrotum.

When performing the energetic squeezing, it is important that the priest keep his abdominal muscles relaxed. After several minutes of squeezing, the priest will feel the testicles heat up. When the priest experiences this heat, it is time for him to progress onward to the Stage Three, the "Unlocking the Five Gates" exercise.

STAGE THREE: UNLOCKING THE FIVE GATES

This following technique is designed to reinforce the flow of sexual energy up the Governing Vessel and down the Conception Vessel to the Lower Dantian by concentrating on pulling energy up from the testicles and through each of the five gates (Figure 1.224). Throughout this exercise, it is important to remain relaxed and not force the breath. The Unlocking the Five Gates exercise is performed as follows:

1. First, the priest take a short quick breath (25% of the lungs' capacity) directing the breath to the tip of his coccyx (the Chang-qiang, GV-1

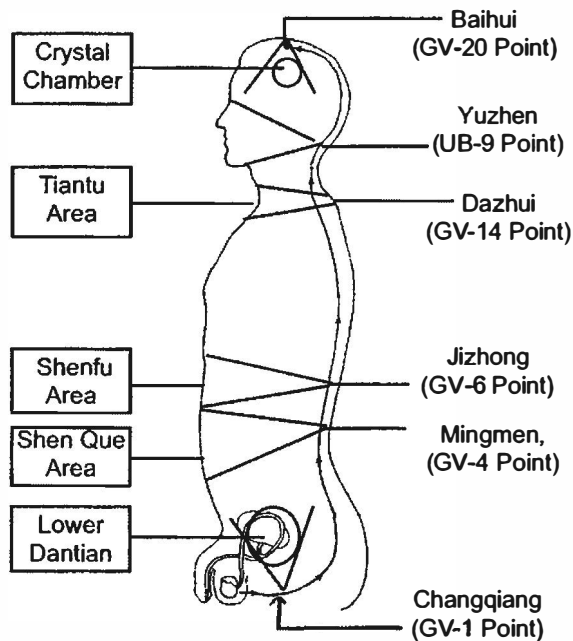


Figure 1.224. Stage Three: Unlocking the Five Gates

point). As he inhales, the priest simultaneously draws up his testicles and also draws his penis into his body. In this exercise, the penis is considered to be the hammer, and the coccyx is considered to be the bell. As the priest inhales, he presses his coccyx downward while simultaneously drawing his penis and testicles inward to "Strike the Bell." This movement brings energy of the scrotum and penis to the coccyx. The movement should be very subtle and the abdomen should remain relaxed. The concentration should be focused on the energy rising from the testicles to the Changqiang point.

2. When the priest feels the energy of the penis reach the Changqiang point, he imagines and feels the energy penetrate his entire pelvic floor, enveloping and saturating his urogenital organs.

Next, the priest places his mind back on his testicles and inhales 15% more air. While inhaling, the priest draws up his testicles, while simultaneously drawing his penis into

his body. At this point, it is important that the priest concentrate on drawing the energy upward, rising from his testicles to the coccyx, and then onward to the lower back and Mingmen (Gate of Destiny, GV-4) area. This technique is used to draw the energy of the scrotum and penis through the coccyx and up to the Mingmen.

3. After the priest feels the energy reach his Mingmen, he imagines and feels the energy penetrate through his body to the navel and Shen Que (Spirit's Watch Tower, CV-8) area. As the energy moves through the lower part of his body, the priest imagines and feels the Qi enveloping and saturating his internal organs.

Next, the priest places his mind back on his testicles and inhales 15% more air. While inhaling, the priest will draw up his testicles, while simultaneously drawing his penis into his body. At this point, it is important that the priest concentrate on drawing the energy upward, rising from his testicles to the coccyx, and then onward to the lower back and Mingmen to the center of the spine and Jizhong (Center of Spine, GV-6) area located at the eleventh thoracic vertebra. This technique is used to draw the energy of the scrotum and penis through the coccyx, up to the Mingmen and spine to the Jizhong.

4. When the priest feels the energy reach the Jizhong area, he imagines and feels the energy penetrate through his body to the Yellow Court and Shenfu (Spirit Storehouse, CV-15) area, located at his solar plexus. As the energy moves through the middle part of his body, the priest imagines and feels the Qi enveloping and saturating his internal organs.

Next, the priest places his mind back on his testicles and inhales 15% more air. While inhaling, the priest draws up his testicles, while simultaneously drawing his penis into his body. At this point, it is important that the priest concentrate on drawing the energy upward, rising from his testicles to the coccyx, and then onward to the lower back and Mingmen, then to the center of the spine and

Jinsuo area, ending to the base of the neck and Dazhui (Big Vertebra, GV-14) area. This technique is used to draw the energy of the scrotum and penis up the spine to the Dazhui area.

5. When the priest feels the energy reach the Dazhui area, he imagines and feels the energy penetrate through the body to the throat and Tiantu (Heaven's Chimney, CV-22) area. As the energy moves through the upper part of his body, the priest imagines and feels the Qi enveloping and saturating his internal organs.

Next, the priest places his mind back on his testicles and inhales 15% more air. While inhaling, the priest draws up his testicles, while simultaneously drawing his penis into his body. At this point, it is important that the priest concentrate on drawing the energy upward, rising from his testicles to the coccyx, lower back, Mingmen, center of the spine, and base of the neck, terminating at the Jade Pillow (Yuzhen, UB-9) area, located at the base of the skull. This technique is used to draw the energy of the scrotum and penis up the spine to the Yuzhen area.

6. When the priest feels the energy reach the Yuzhen area, he imagines and feels the energy penetrate through the body to the front area of the mouth, enveloping and saturating the tongue, upper and lower pallet, upper and lower teeth, jaw and nasal areas.

Next, the priest places his mind back on his testicles and inhales 15% more air. While inhaling, the priest draws up his testicles, while simultaneously drawing his penis into his body. At this point, it is important that the priest concentrate on drawing the energy upward, rising from his testicles to the coccyx, lower back, Mingmen, center of the spine, base of the neck, and back of the head, terminating at the top of the head and Baihui (One Hundred Meetings, GV-20) area. This technique is used to draw the energy of the scrotum and penis up the spine to the Baihui area.

7. When the priest feels the energy reach the

Baihui area, he imagines and feels the energy penetrate through his brain into the Crystal Chamber, enveloping and saturating his brain, Sea of Marrow and "Mud Pill."

The priest now exhales and releases his testicles and penis, while simultaneously imagining and feeling the Qi descend from his Baihui, down the front of his body via the Conception Vessel into his Lower Dantian and Qihai (Sea of Energy, CV-6) area, located in the center of his lower abdomen.

8. The priest will repeat this exercise (i.e., steps 1-7) for as long as he can maintain a relaxed posture and remain concentrated. The goal is to eventually build up endurance.

After completing this Daoist Seminal Gongfu exercise, the priest performs a "Qi Transportation" exercise in order to move the sexual energy through the body. A "Qi Transportation" exercise is any Qigong exercise which is balanced in application, repetitive, and involves movement of the whole body (i.e., "The Golden Ball Exercise").

MAO SHAN DUAL-CULTIVATION SEX MAGIC

This ancient Mao Shan sexual cultivation method was originally practiced for the purpose of gathering energetic and spiritual power, and was taught as follows:

- After several minutes of Foreplay (i.e., when the consort is at Level 4), the priest begins the Dual-Cultivation method from a sitting posture with his consort straddling his waist.
- First, it is important that the priest ensure that he and his consort are facing each other and kissing, with the tongues touching.
- Next, the priest performs the "Morning and Evening Prayer," exhaling his Qi and Shen as his consort inhales, and directing his breath and spirit into her heart and Middle Dantian area. Then, the priest immediately inhales as his consort exhales, directing her breath and spirit into his own heart and Middle Dantian area (Figure 1.225).
- After several minutes of performing the "Morning and Evening Prayer," the priest inserts his penis into the consort's vagina.
- As the penis enters the consort's vagina, the

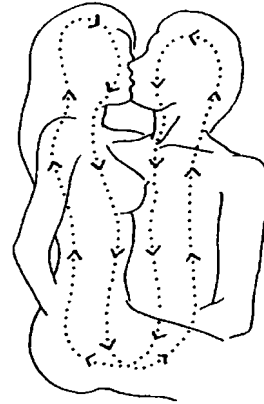


Figure 1.225. The Dual Cultivation Method

priest imagines energetically extending his penis upward, through her Taiji Pole, into the Crystal Chamber of the consort's brain.

- Next, the priest begins to energetically pulse and pump the penis, releasing massive amounts of vibration and rippling energy upward through her center core and Taiji Pole, into her Crystal Chamber.
- While emitting Qi and Shen up the consort's Taiji Pole, the priest imagines activating all Nine Chambers of his consort's Upper Dantian.
- Next, the priest imagines that divine light is suddenly piercing through all the sutures of his consort's cranium, creating a huge ball of white light in the Wei Qi field that surrounds her head.
- As the consort reaches the higher levels of multiple orgasm and begins discharging massive amounts of Qi and Shen, the priest retracts his penis until only two cun of his Jade Stem remains in her vagina.
- At this point, the priest directs his mind and intention to focus on his Lower Dantian and urogenital area.
- During her orgasm, as the consort exhales, the priest immediately inhales and draws his testicles inward and upward. While inhaling and drawing up on the testicles, the priest imagines the ball of white light energy that is surrounding his consort's Upper Dantian and

head area immediately sucking inward and flowing down her Taiji Pole into her Lower Dantian and cervical area.

- Next, while still inhaling, the priest imagines and feels this powerful white light energy drawing into his body from his consort's vagina. As it enters through his penis, it travels up his spine and Governing Vessel, passes over the Baihui area (located at the top of the head) and descends like golden nectar towards the tip of his tongue.
- As the priest exhales, his consort immediately inhales and imagines the white light energy moving from the priest's tongue into her own tongue.
- Next, while still inhaling, the consort imagines and feels this powerful white light energy flowing down her Conception Vessel into her Lower Dantian and vagina.
- Both the priest and his consort will repeat this energetic cycle, coordinating the movement of Qi and Shen with each other's breath. It is important that the consort be inhaling when the priest exhales, imagining that the energy is traveling from her vagina up her Governing Vessel through the Baihui to her tongue. Then when she exhales, she imagines the energy running from her tongue into the priest's tongue, traveling down his Conception Vessel into his Lower Dantian and penis.
- When practicing this form of Dual-Cultivation Sex Magic, it is important for the priest to keep his head nuzzled next to his consort's ear when she orgasms. This technique is used in order to avoid inhaling the "muddy breath" that is discharged and exhaled out of her body at the moment of her first orgasm. Also, because of the intense "fire" that occurs in the lower abdomen during orgasm, the first burst of breath is regarded as a type of waste product.
- At orgasm, the entire body radiates energy from its surface contact. Therefore the priest should hug his consort very tightly and maintain maximum surface contact between the skin each time she orgasms.

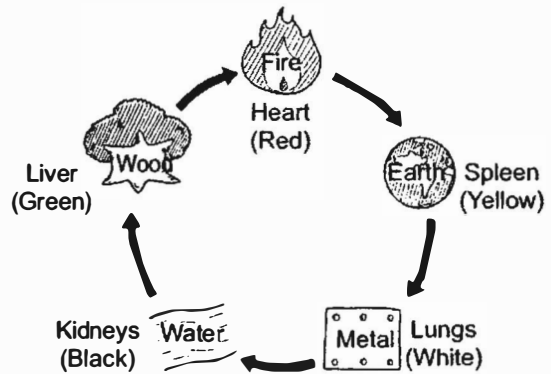


Figure 1.226. The Five Element Creative Cycle

- Additionally, because the biggest burst of sexual energy during orgasm naturally occurs in that region of the Lower Dantian, it is important for the priest to physically and energetically press and rub the pubic regions closely together during the consort's orgasm.

THE CONSORT'S MULTIPLE ORGASM TRAINING

When the consort experiences multiple orgasms, she will follow the Five Element Creative Cycle in order to energetically tonify all of her internal organs (Figure 1.226). Right after each orgasm, there is a short energetic pause. This magical place is considered to be the still-point that energetically exists between Yin and Yang. Accessing this still-point allows the consort to enter into the mirror-like state of mind needed to enter into the infinite space of the Wuji. The multiple orgasm training is described as follows:

- During her first orgasm, the priest's consort places her attention onto her lungs. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the Metal Element energy flowing out of her lungs like a white illuminating mist, enveloping, filling, and overflowing her body.

While having her orgasm, the consort also places her attention onto the spiritual qualities of her lungs. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the virtues of righteousness, integrity, and generosity pulsating with the

released white illumination of the Metal Element energy.

- On her next orgasm, the consort places her attention onto her kidneys. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the Water Element energy flowing out of her kidneys like a dark blue (or purple) illuminating mist, enveloping, filling, and overflowing her body.

While having her orgasm, the consort also places her attention onto the spiritual qualities of her kidneys. Then, as the waves of sexual energy rush through her body, she imagines and feels all of virtues of clear perception, self-understanding, and self-confidence pulsating with the released dark blue illumination of the Water Element energy.

- During her third orgasm, the consort places her attention onto her liver. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the Wood Element energy flowing out of her liver like a emerald green illuminating mist, enveloping, filling, and overflowing her body.

While having her orgasm, the consort also places her attention onto the spiritual qualities of her liver. Then, as the waves of sexual energy rush through her body, she imagines and feels all of virtues of love, kindness, and compassion pulsating with the released emerald green illumination of the Wood Element energy.

- On her next orgasm, the consort places her attention onto her heart. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the Fire Element energy flowing out of her heart like a ruby red illuminating mist, enveloping, filling, and overflowing her body.

While having her orgasm, the consort also places her attention onto the spiritual qualities of her heart. Then, as the waves of sexual energy rush through her body, she imagines and feels all of virtues of inner-peace, con-

tentment, and tranquility pulsating with the released ruby red illumination of the Fire Element energy.

- During her fifth orgasm, the consort places her attention onto her spleen. Then, as the waves of sexual energy rush through her body, she imagines and feels all of the Earth Element energy flowing out of her spleen like a golden yellow illuminating mist, enveloping, filling, and overflowing her body.

While having her orgasm, the consort also places her attention onto the spiritual qualities of her spleen. Then, as the waves of sexual energy rush through her body, she imagines and feels all of virtues of truthfulness, honesty, and acceptance pulsating with the released golden yellow illumination of the Earth Element energy.

- On her next orgasm, the consort places her attention onto combining all of the colors (i.e., the white light that feeds the dark blue light, that feeds the emerald green light, that feeds the ruby red light, that feeds the golden yellow light) and all of the inner virtues in order to surrender to a new level of being, and to awaken and generate a new level of spiritual intuition and power. This image of illuminating virtue feeding illuminating light allows the consort to build her internal organ energies through the vehicle of multiple orgasm. During this next cycle of orgasms, the consort focuses on awakening the celestial wisdoms inherent within the spiritual virtues. For example:

- On her next orgasm, the consort places her attention onto experiencing her consciousness, which holds all things equally.
- On her next orgasm, the consort places her attention onto experiencing her compassion, which places value on everything's uniqueness
- On her next orgasm, the consort places her attention onto realizing everything's spontaneous creativity.

THE “VAMPIRE METHOD”

This method of gathering sexual energy is used when the priest’s partner is not concerned with energy cultivation but enjoys the pleasure of having many orgasms. It is also used by dark priests (both men and women) in order to absorb Qi and Shen at the expense of their partner.

It is important to note that when practicing the Vampire method, the priest will be absorbing the partner’s acquired Postnatal Qi (this is energy that the partner has gathered from the consumption of breath, drink, and food). Therefore, if the priest is a strict vegetarian, he or she should be aware of ingesting the Qi of “meat eating” partners. The animal energy that has been ingested by the partner will enter into the priest’s energetic fields and physical tissues, and begin to manifest the same energetic resonances as it would if the priest had eaten the animal himself.

VAMPIRE METHOD #1: SIPHONING JING, QI, AND SHEN THROUGH SEXUAL INTERCOURSE

This first Vampire Method is commonly used by male priests in order to siphon and absorb a woman’s Jing, Qi, and Shen into his Lower Dantian during sexual intercourse. In technique and application, it is also equivalent in effect to the female priest’s sexual methods used for drawing a man’s ejaculated Jing, Qi, and Shen into her Lower Dantian during sexual intercourse. One ancient technique used in Daoist Sex Magic for training a sorceress in how to drain a man’s sexual essence was known as the “Jade Egg Training.” This sexual technique required the female to control and master the pumping action of her pubococcygeal muscles by manipulating the movement of a jade egg up and down her vaginal canal. The jade egg had a cord attached to it, and in the advanced stages of sexual training, weight was added in order to increase and strengthen the pulling and drawing power of the vaginal muscles.

The “Vampire Method” used for siphoning Jing, Qi, and Shen through Intercourse is described as follows:

- While making love, after performing the “Set of Nine” technique, the priest retracts his penis until only two cun remain in the vagina. During this method, the priest keeps his tongue placed on the Fire Element tongue po-

sition (located on the upper palate, behind the teeth) until he decides to siphon his victim’s Qi and Shen. Then, at that point, the priest will place his tongue onto the Wood Element tongue position (located at the middle of the upper palate). During this entire process, the priest keeps his anal sphincter closed.

- When drawing his partner’s Qi and Shen into his perineum, the priest also performs a lower energetic lock by gently tightening and pulling upward on his anal sphincter. At the same time, the priest tilts his pelvis, lightly clenches his teeth, and gently tightens his buttocks. The main focus is placed on creating an energetic compression within the urogenital fascia.
- At the same time, the priest inhales through the nose and draws his partner’s generated sexual energy into his Lower Dantian through his penis. As the siphoned energy enters the Huiyin area, it energetically transforms from Yin (cold) to Yang (hot).
- The priest continues to pull the energy up his back via the Governing Vessel and down the front of his body via the Conception Vessel. This Microcosmic Orbit Fire Cycle will cause the priest to become more active (Yang) and his partner to become more inactive (Yin). The most important point is that the priest should not ejaculate, but cause the woman to have as many multiple orgasms as possible, drawing from her as much energy as he can with each orgasm.
- While drawing his partner’s Qi and Shen, the priest rolls his eyes upward towards the Crystal Chamber of his Upper Dantian. This technique is used to draw the consort’s Qi and Shen up the spine along the Governing Vessel and Sea of Marrow.
- If the woman is having trouble reaching orgasm, the priest may use three fingers to apply light pressure onto his partner’s Huiyin area, just below the vagina.

VAMPIRE METHOD #2: SIPHONING JING, QI, AND SHEN THROUGH ORAL SEX

The following Vampire Method is used when the priest is performing oral sex on his consort. This method of energetic “sipping” requires the priest to draw his consort’s released Jing, Qi, and Shen into

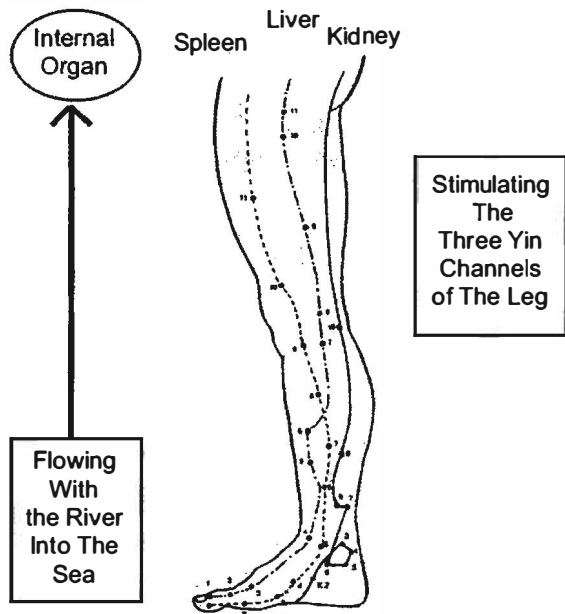


Figure 1.227. Causing Qi to flow with the Yin channels of the legs and into their associated organs in the torso

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

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

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

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

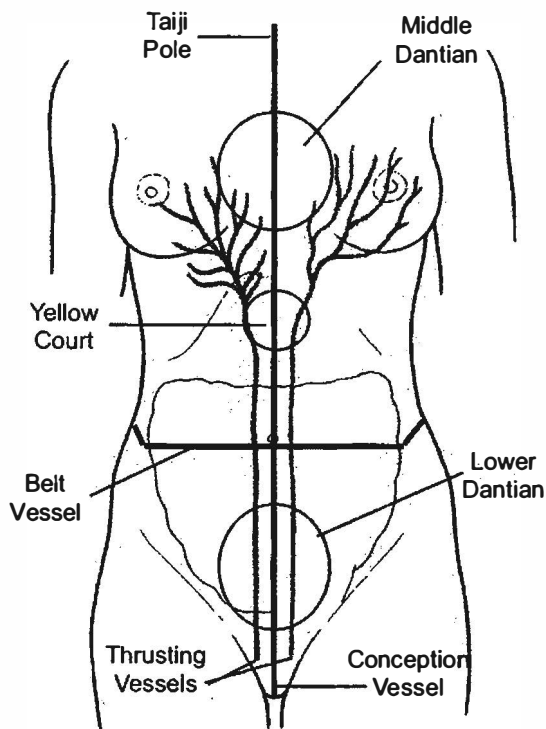


Figure 1.228. The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels for stimulating the consort's sexual energy during oral sex

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

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

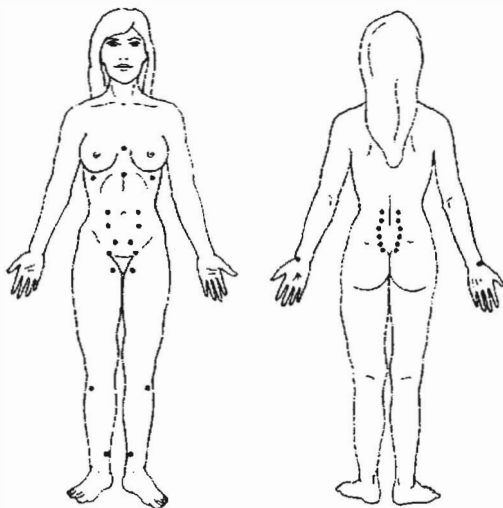


Figure 1.229. Acupressure Points

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

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

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

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

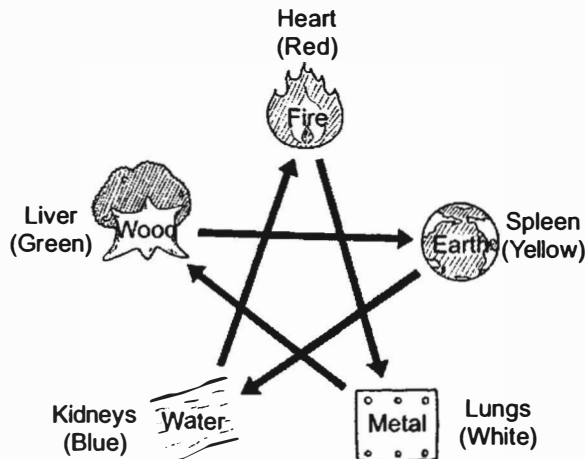


Figure 1.230. The Five Element Controlling Cycle

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ACUPRESSURE

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

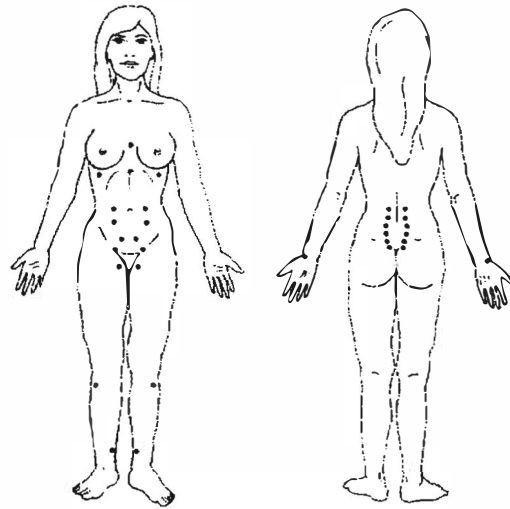


Figure 1.231. Acupressure Points

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

1. Improving Sexual Performance in the Male.

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

2. Increasing Sexual Performance in the Female

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

SEXUAL POSTURES AND TECHNIQUES

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

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

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

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

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

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

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



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

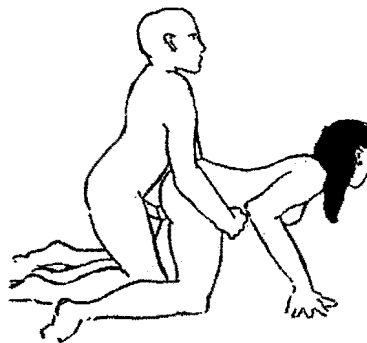


Figure 1.233. The Forest Tigers Posture (Inspired from the original artwork of Kate Leffler)

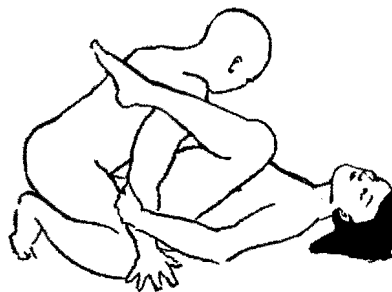


Figure 1.234. The Playful Monkey Posture (Inspired from the original artwork of Kate Leffler)

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

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

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

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

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

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

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

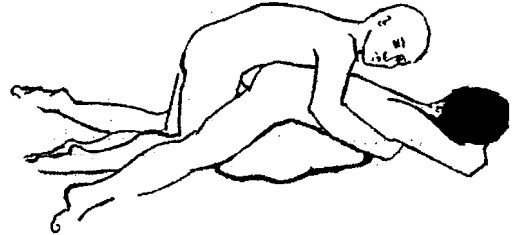


Figure 1.235. The Mating Cicadas Posture
(Inspired from the original artwork of Kate Leffler)

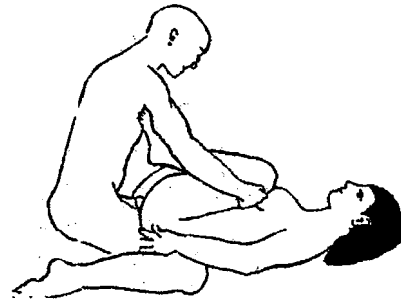


Figure 1.236. The Floating Turtles Posture
(Inspired from the original artwork of Kate Leffler)

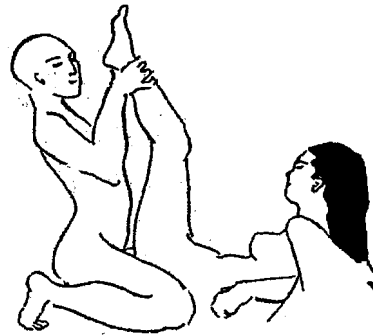


Figure 1.237. The Flying Phoenixes Posture
(Inspired from the original artwork of Kate Leffler)

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

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

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

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

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

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

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

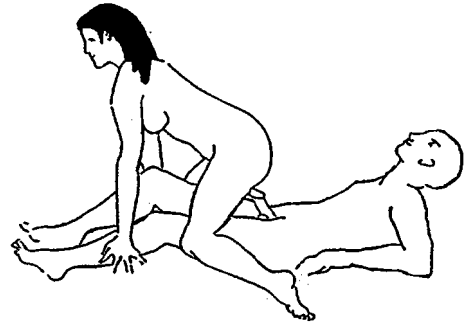


Figure 1.238. The Licking Rabbits Posture
(Inspired from the original artwork of Kate Leffler)

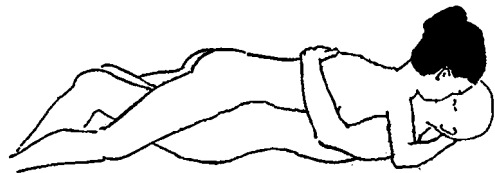


Figure 1.239. The Diving Fishes Posture
(Inspired from the original artwork of Kate Leffler)



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

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

SEX MAGIC RITUALS

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

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

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

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

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



Figure 1.241. Purifying the Body with Water



Figure 1.242. Purifying the Ritual Space

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

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

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

TWO MAIN APPROACHES

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

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

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

The priest and his consort continue this



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

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

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

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

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

new reality, enjoying as much intimate detail as possible.

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

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

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

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

MULTIPLE-ORGASMS

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

THE SEXUAL FLUIDS

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

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

ENDING THE RITUAL

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

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

DEITY MAGIC AND SEX MAGIC

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

BLENDING AND MIXING PRACTICE

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

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

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

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

SEX WITH AN SUCCUBUS OR INCUBUS

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

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

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

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

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

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

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

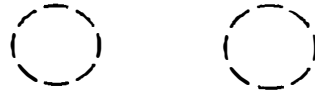


Figure 1.244. Two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor

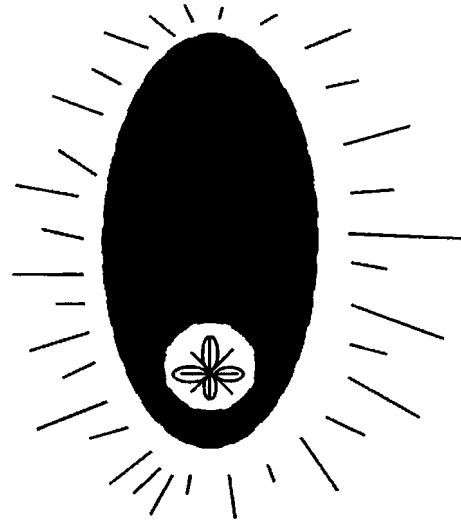


Figure 1.245. The two small balls of light transform into a tall cylinder shaped energetic form reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow

METHOD OF APPROACH

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

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

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

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

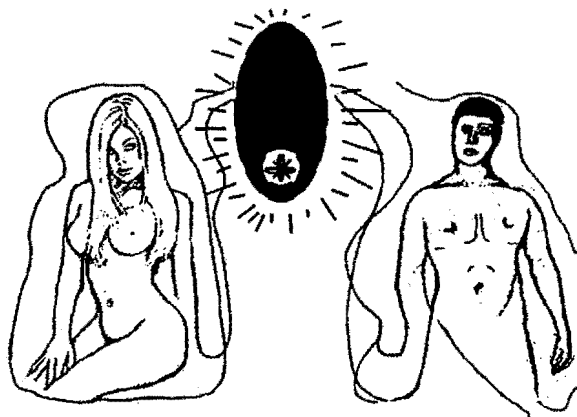


Figure 1.246. Because it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female)

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

SEXUAL ENCOUNTERS WITH WALK-INS

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

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

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

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

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

GROUP SEX MAGIC

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

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

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

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

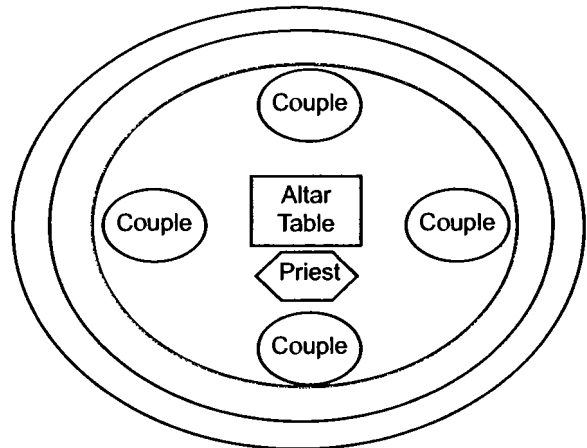


Figure 1.247. In Group Sex Magic, it is important for the participants to stay within the Magic Circle in their assigned corners.

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

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

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

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

BLOOD MAGIC AND SEX MAGIC

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

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

MENSES BLOOD AND SEX MAGIC

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

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

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

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

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

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

BLOOD SACRIFICES AND GROUP SEX MAGIC

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

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

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

TONIC HERBAL FORMULAS

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

SHOU WUJIH

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

DANG GUI SHEN

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

HUANG QI (RADIX ASTRAGALIS)

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

BALANCING THE GLANDULAR SYSTEM

The following formulas are used for balancing the glandular system.

Preparation (For Both Formulas)

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

Male Herb Formula

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

Female Herb Formula

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

MALE ORGAN HERBS

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

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

FEMALE ORGAN HERBS

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

APHRODISIACS

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

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

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

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

APHRODISIAC OILS

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

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

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

APHRODISIAC TEAS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HERBAL APHRODISIACS

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

APHRODISIAC PILLS

- **Aphrodisiac Pill #1:** This herbal formula is a very strong male sexual tonic. Grind these herbs into powder and put into OO size capsules. Take two pills three times a day on an empty stomach.
- 10 oz. Jiang Can (Bombyx Mori) Silkworm
- 10 oz. Lu Jiao Jiao (Cervus Nippon) Deer Antler

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

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

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

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

HERBAL INFUSIONS TO SWEETEN THE JUICES

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

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

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

APPLICATIONS OF SEX MAGIC

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

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

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

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

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

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

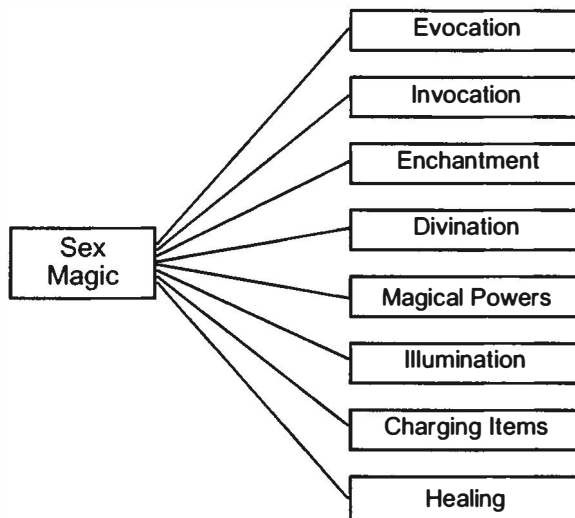


Figure 1.248. Examples of Applications of Sex Magic

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

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

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

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

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

carry greater amounts of Qi and Shen into the relationship.

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

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

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

SEX, LOVE, HEXES, & SPELLS

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

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

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

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

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

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

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

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

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

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

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

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

LOVE SPELLS

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

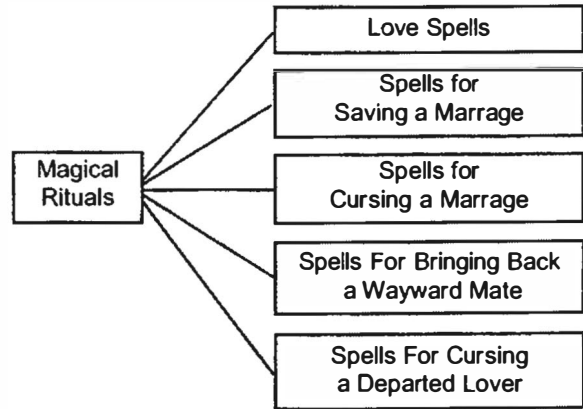


Figure 1.249. The most common types of magical rituals used in Love Magic

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

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

THE “BINDING THREAD” SPELL

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

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

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

THE “BINDING HAIR” SPELL

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

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

- The man’s hair was combined together with

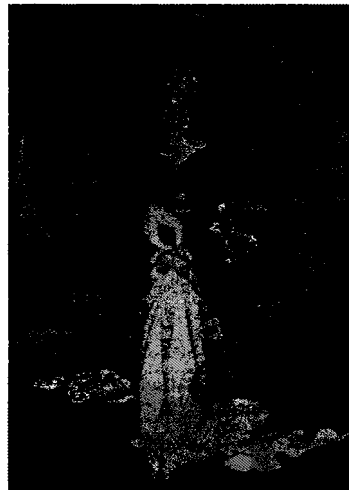


Figure 1.250. Heng O, Goddess of the Moon

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

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

THE “BINDING PICTURE” SPELL

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

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

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

THE "SCENT OF A WOMAN" HEX

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

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

THE "THREE MOON" HEX

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

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

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

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

SPELL FOR ENSNARING A MARRIED MAN

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

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

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

SPIDER HEART-BINDING TALISMAN

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

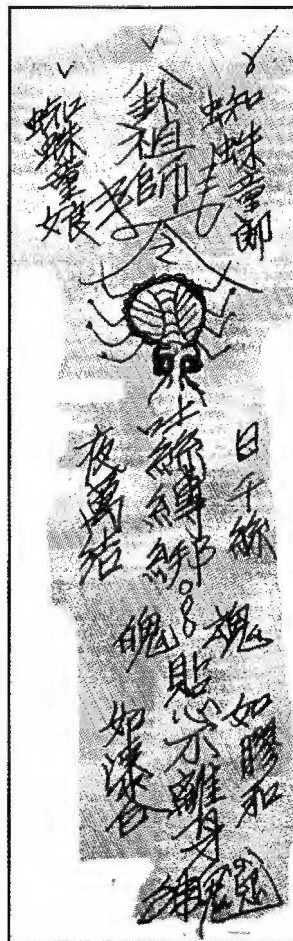
- In order to magically activate the powerful spell of this secret talisman, the sorcerer must first draw three copies in black ink on yellow paper.
- Next, the sorcerer must gather a small amount of eel's blood and chicken's blood, and mix them both together in a small ink bowl.

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

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

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

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



"The Pure Ones
Power Opening Channel"

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

"Summon the magic of the
Spider Demon"

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

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

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

Magical Ghost Seal

Figure 1.251. The Spider Heart-Binding Talisman

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

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

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

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

SPELL FOR ENSNARING A MATE

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

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

THE "BALL OF NEEDLES" SPELL

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

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

SPELLS TO STRENGTHEN A MARRIAGE

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

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

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

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

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

MARRIAGE BONDS AND REINCARNATION

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

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

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

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

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

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

SPELL TO DESTROY GOSSIP

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

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

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

SPELLS FOR BRINGING BACK A WAYWARD MATE

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

THE "SEEDS OF RETURN" SPELL

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

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

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

THE "BINDING AND RETURNING" SPELL

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

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

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

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

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

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

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

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

THE “COFFIN CURSE” SPELL

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

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

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

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

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

SPELLS FOR CURSING A DEPARTED LOVER

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

THE “STABBING THE HEART” CURSE

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



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

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

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

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

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

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

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

THE "LIVING GHOST" CURSE

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

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

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

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

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

THE "PILLOW CURSE"

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

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

THE "CONDOM CURSE"

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

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

THE "WANDERING DOG" CURSE

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

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



Figure 1.253. The Cutting Scissor Curse

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

THE "CUTTING SCISSOR" CURSE

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

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

SPELLS FOR CURSING A MARRIAGE

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

THE MARRIAGE CURSE # 1

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

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

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

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

THE MARRIAGE CURSE # 2

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

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



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

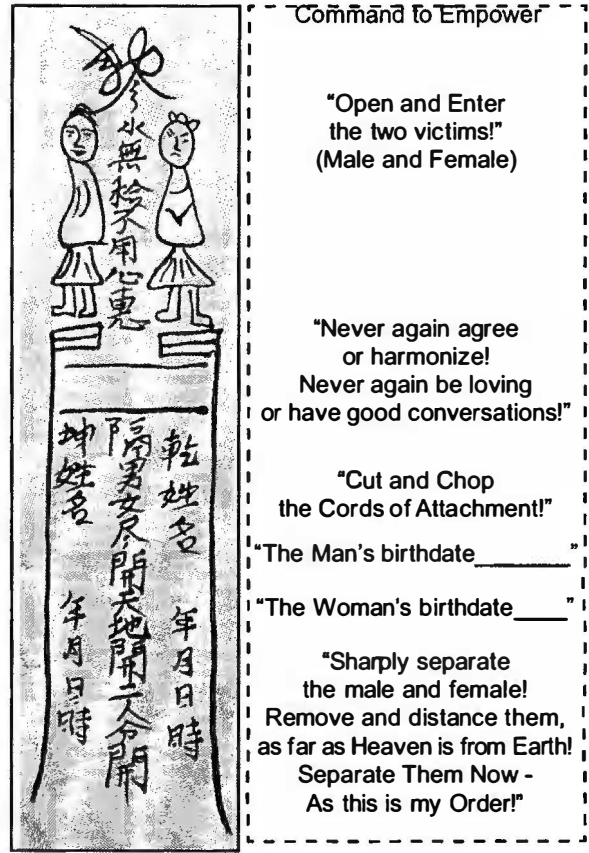


Figure 1.255. Liu Shan Daoist Sect Couples Separating Talisman #2

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

COUPLES SEPARATING TALISMAN #1

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

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

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

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

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

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

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

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

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

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

**The female will be like a fairy leading him,
the energy separate, the heart separate,
gone, like the clouds separates!
One person - two faces!
Both separate and leave by themselves!**

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

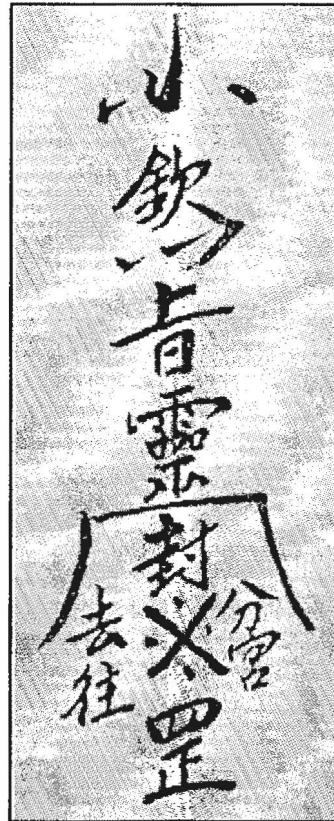
**The Ghost-Cave Master
Living in the mountains,
Overshadows them,
and they do not see each other!**

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

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

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

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



Command of the
Three Pure Ones

"To give authority!"

"To the three
local deities
To work magic!"

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

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

Big Dipper
Magic Seal

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

COUPLES SEPARATING TALISMAN #2

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

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

MEI DAO (THE WAY OF ENCHANTING)

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

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

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

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

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

THE SECRET ART OF STEALING WOMEN

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

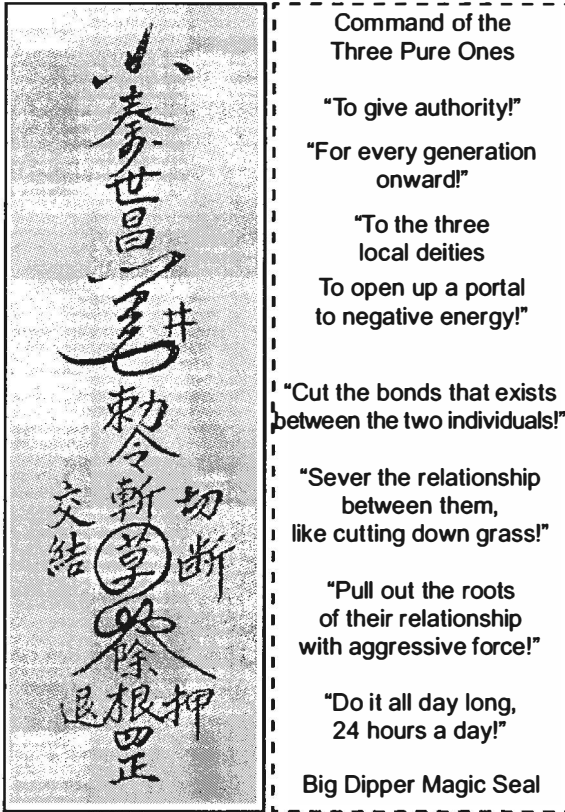


Figure 1.257. Fung Yang Daoist Sect
Couples Separating Talisman #2

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

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

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

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

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

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

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

VARIOUS CHARM REMEDIES

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

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

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

REMEDIES FOR AVENGING LOVE

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

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

PROTECTING LOVE AND BRINGING UNION

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

SPELL FOR COUNTERING ENCHANTMENT

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

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

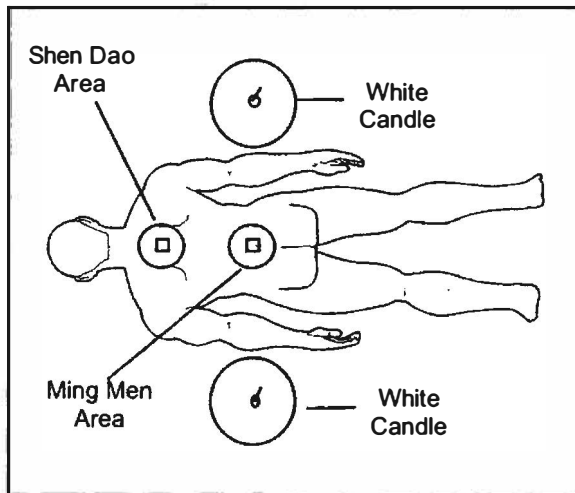


Figure 1.258. Ritual for Countering a Love Magic Hex

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



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

MAGIC TALISMANS FOR CREATING UNION AND HARMONY

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

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

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

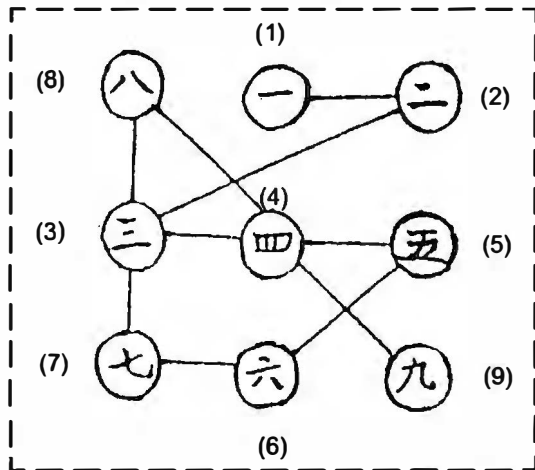


Figure 1.260. The "Gang Star Stepping" pattern is performed on the priest's left hand (first 3 fingers) While reciting the magical incantation.

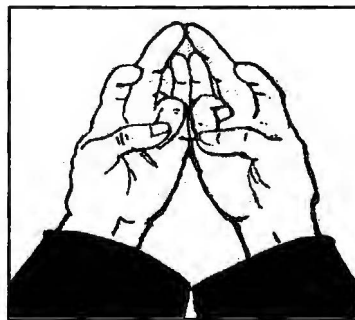


Figure 1.261. The Hehe Double Hand Seal (Used to energetically Activate the Hehe talismans - after drawing them in black ink on yellow paper)

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

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



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

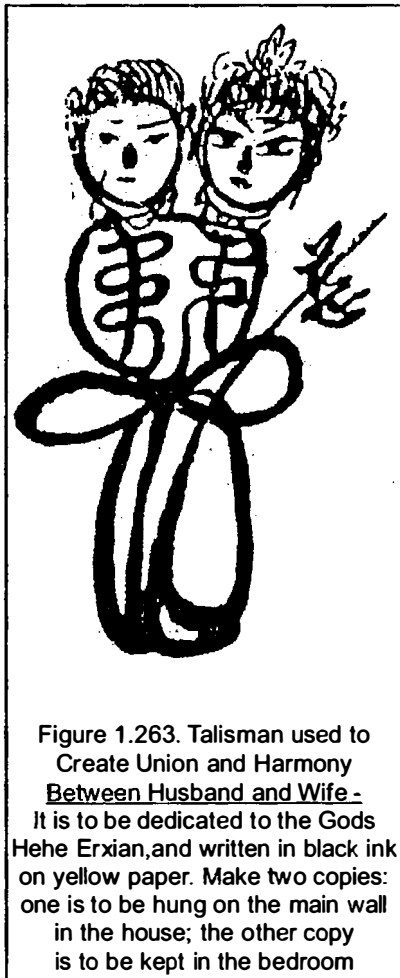


Figure 1.263. Talisman used to Create Union and Harmony Between Husband and Wife - It is to be dedicated to the Gods Hehe Erxian, and written in black ink on yellow paper. Make two copies: one is to be hung on the main wall in the house; the other copy is to be kept in the bedroom

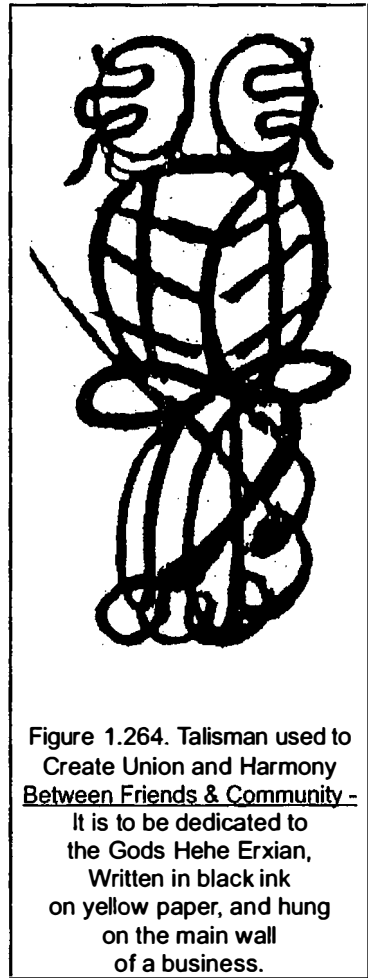


Figure 1.264. Talisman used to Create Union and Harmony Between Friends & Community - It is to be dedicated to the Gods Hehe Erxian, Written in black ink on yellow paper, and hung on the main wall of a business.

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

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

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

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

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

Seeking Peace and Harmony in a Relationship Incantation

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

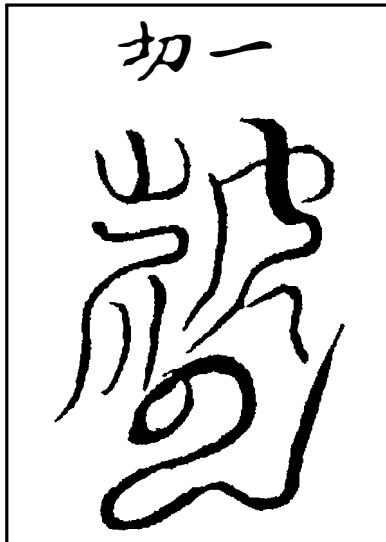
**“I invite the Gods of
Harmonious Heaven and Harmonious Earth,
Harmonious Year and Harmonious Time,
Harmonious Sun and Harmonious Moon,**

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

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

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

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



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

Seeking Power and Support in a Relationship Incantation

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

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

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



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

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

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

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

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

Magical
Command Seal of
Tai Shan Lao Jin

Hearts
Understand
Each
Other

Woman
and Man

Birthday

Woman —

The Couple's
Birthday

Harmony
to All

Fire Above
Water Below

Magical Seal
used for
Summoning



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

Returning A Mate Incantation

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

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

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

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

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